The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The World's Crisis
AND SECOND ADVENT MESSENGER,
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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MESSIAH'S COMING!

Messiah's coming! joyful tidings! let it echo far and wide;
Sound it in the distant valleys, speak it on the mountain side;
Earth has never seen such glory as shall rest upon her then,
When her King shall dwell in Zion, and throughout her borders reign.

Messiah's coming! and the prophets who foretold his glorious reign,
From the quiet sleep of ages then shall wake to life again;
Some from earth's secluded caverns, some from ocean's depths will come,
All the holy and the ransomed at his voice will leave the tomb.

Messiah's coming! and Mount Zion, long by heathen feet profaned,
Yet again shall be exalted, and in glorious beauty stand;
'Tis the place the Lord hath chosen in his majesty to dwell,
And from thence the law shall issue that shall rule the nations well.

Messiah's coming! and in mercy he has promised to restore
The long-scattered sons of Jacob to their father-land once more;
They will come with songs and gladness, with their treasures from afar,
Gathered to his holy mountain, to receive his blessing there.

Messiah's coming! at his bidding wars in every land will cease;
Right and justice then will triumph, and the earth be filled with peace;
All the kings shall bow before him, all shall hear his righteous law,
All the nations shall obey him, serving him with reverent awe.

Messiah's coming! priceless blessings to a suffering world he'll bring;
Eyes long sightless he will open, and the dumb his praise shall sing;
He will heal the sick and helpless, and the deaf his word shall hear;
And the lame with gladness leaping shall his wondrous works declare.

Messiah's coming! joyful tidings! let the heavens and earth rejoice;
Let the hills break forth in singing, and the sea lift up its voice;
Let the whole creation welcome him who comes to set it free
From the bondage of corruption, peace and joy thenceforth to see.

East Boston, Mass. S. M. H.

For the World's Crisis.

MATERIALISM.---ITS DEFENSE.

(*Continued.*)

5. Materialism believes and maintains the doctrine of these scriptures: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11. "God . . shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution," etc.—Acts 3: 21. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first," etc.—1 Thess. 4: 16. "He shall appear the *second time* without sin unto salvation."—Heb. 9: 20. And also the declaration of Jesus, under oath before the tribunal of the Sanhedrim, before which he was arraigned, and when the high priest thus addressed him: "I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God? . Jesus said unto him, Thou hast said; nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Matt. 26: 63, 64. Also the testimony of his angel: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen."—Rev. 1: 7. In the bold and truthful language of John Knox, we as Materialists can affirm, in view of these scriptures: "Has not the Lord Jesus, for whom we have suffered, carried up our *flesh* into heaven, and will he not come again? Yes, and with expedition."

Spiritism fritters away all these, and the other scriptures, which refer to his second advent, and in glory, by endeavoring to make it appear that "the Son of man cometh" "at death!" invisibly; "at the destruction of Jerusalem!" invisibly; "in revivals of religion!" invisibly; "in a coming outpouring of the Spirit, resulting in a conversion of the nations, and the world!" and thus invisibly; etc., etc. But we Materialists cannot be made to believe this; for our Master has instructed us, when "they shall say to you, See here; or, See there; go not after them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day."—Luke 17: 23, 24. "Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chamber, *believe it not*. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "And they shall *see the Son of man* coming in the clouds of heaven, with power and great glory."—Matt. 24: 26; 27: 30.

Therefore we Materialists, having received "the grace of God" not in vain, we trust, which teaches us to look "for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us," etc. (Titus 2: 11–14), do not follow those spiritistic teachers who teach an invisible and spiritistic coming, and who affirm, "I don't know anything about the Lord's coming; and, moreover, I don't care anything about it"; as said a Presiding Elder in the Methodist connection, in the hearing of a large audience. These have not the Spirit which teaches the coming of Christ in the Scriptures of truth; nor the hope of a crown of righteousness to be given "unto all them that love his appearing" (2 Tim. 4: 8); or of "salvation," when "he shall appear the second time" (Heb. 9: 28); nor can in heart join in the catholic cry, "Even so, come, Lord Jesus" (Rev. 22: 20); nor stand the test of John Wesley, the founder of the Methodist denomination: "Love or dread for Christ's appearing is a sure index of a true or false christian."

6. Finally, Materialism believes and advocates a glorious "restitution," and an inheritance of "substance," to be enjoyed eternally by all true believers in Christ. For "God hath spoken by the mouth of all his holy prophets since the world began," of a "restitution of all things" (Acts 3: 21), at the return of Jesus.—ver. 20. Man's inheritance is under this curse for transgression: "Cursed is the ground for thy sake, . . . thorns also and thistles shall it bring forth to thee," etc.—Gen. 3.

> "A part how small of the terraqueous globe
> Is tenanted by man! the rest a waste;
> Rocks, deserts, frozen seas, and burning sands!
> Such is earth's melancholy map."

But a "restitution" of the earth to Eden and Paradise again is promised (Rev. 21: 22); and "our inheritance" is "the purchased possession," to be "redeemed" from the curse; "the whole creation," which "groaneth and travaileth in pain together until now," subjected in hope, and to "be delivered from the bondage of corruption." Rom. 8. Hence, though "the heavens and the earth, which are now, . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, and shall be dissolved" [not annihilated]; "nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3. Then it will be that "instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree."—Isa. 55: 13. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."—Isa. 35: 1. Then will be fulfilled the scripture, I will "beautify the place of my sanctuary; and I will make the place of my feet ["earth is my footstool"] glorious."—Isa. 60: 13. And also the oath of the Almighty: "But as truly as I live, all the earth shall be filled with my glory."—Num. 14: 21. Abraham, too, will come into possession of his "everlasting inheritance," even "all *the land*," "northward, and southward, and eastward, and westward."—Gen. 13: 14, 15. "For the promise, that he should be the heir of the *world*, was to Abraham . . . through the righteousness of faith."—Rom. 4: 13. And when he, together with all the "meek shall inherit the earth" (Matt. 5: 5), "when the wicked are cut off" (Ps. 37: 34), the saints will have fulfilled to them the blessed promise, I will "cause those that love me to inherit *substance*."—Prov. 8: 21. We also "have in heaven a better and an enduring *substance*" (Heb. 10: 34), even "a *city* which hath foundations, whose builder and maker is God."—Heb. 11: 10, 16; 12: 14. "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you . . . ready to be revealed in the last time" (1 Pet. 1), which is New Jerusalem, which cometh down out of heaven from God."—Rev. 3: 12, Rev. 21.

But Spiritism maintains that there is "a spirit land." "Land"? No, only imaginary! "A summer land." "Land"?. Ah, no, only in fancy. "A spirit world." "World"? By no means; only etherial, ideal, imaginary. Thus do they grope and feel in the dark for intangibility, and indeed find non-entity. Say they:

"You can not take with you beyond the grave your *physical* structure. You can not retain in your heavenly habitation a *single atom* of the substance which surrounds and supports your existence here; not the smallest sparkle of an insect's wing, nor the faintest breath of flowery perfume, shall salute your senses in that far-off land. The mind lives upon thoughts; the spirit dwells in the world of spirit, without consciousness of physical surroundings. Such is the difference between mind and matter. The mind requires no place, no time, no light, no darkness, no sun, no moon, no earth, no water, no air. It is absolute thought. There is need to it of no sight, no smell, no hearing, nor touch; but it possesses an ever present, omnipotent faculty, as absolute existence. To be absolute is to be independent of all human appetites and occupations, of all conditions of materiality. There is no heaven but the consciousness of virtue; no hell but in the soul which is eaten by remorse. Remember, then, this; the mind is not *matter*, neither can it be likened to any form of material existence. It requires not fruits nor flowers, shores nor rivers, upon which to move; no breezes, no sunshine, save that which belongs to the light of knowledge."

To what purpose is a material universe, throughout infinite and boundless space, for such an existence, if possible? There would be, and could be, no enjoyment of it. The writer adds: "Give ear to no deluding fantasies," and we mean to heed it, and have nothing to do with such complete and visionary nonsense.

The out-spoken language of Dr. Chalmers upon "Materialism" we admire:

"No, my brethren, the object of the administration we live under is to extirpate sin, not to sweep away *Materialism*. By the convulsion of the last day, it may be shaken and broken down from its present arrangements, and thrown into such fitful agitations as that its whole existing framework shall fall to pieces; and with a heat so intense as to melt its most solid elements, it may utterly be destroyed; and thus the earth again become 'without form and void' (Gen. 4: 23), but without one particle of its substance going into annihilation. Out of the ruins of the second chaos may another heaven and earth be made to arise, and a new *materialism* with other aspects of magnificence and beauty emerge from the wreck of this mighty transformation; and the world be peopled as before with the varieties of *material* loveliness, and space be again lighted up into a firmament of *material* splendor."

And the remarks of Dr. Dick are so much to the point, that we cannot forbear to quote them; and we wish we could quote *all* that this eminent writer has written upon this subject; but we have neither space nor time:

"As the world was formerly destroyed by a deluge of waters, in consequence of the depravity of man, so its destruction by fire will take place for the same reason, in order that it may be *purified* from the effects of the curse which was originally pronounced upon it for man's sake, and *restored* to its *former order* and *beauty*. A *material* world (after the resurrection) will be prepared for the habitation of the just, in which their connection with the visible universe will doubtless be far more extensive than it is at present. This *new world* will be prepared and arranged by Divine wisdom, and consequently will exhibit scenes of beauty and grandeur of exquisite contrivance and benevolent design; and will abound with everything that can charm the the eye, the ear, or the imagination, and illustrate the manifold wisdom of God. Many foolish and inaccurate conceptions prevail, even in the Christian world, concerning the future state. The *greater part of christians* rest satisfied with the most *vague* and *incorrect* ideas concerning heaven. The image picture presented to their minds is that of a splendid chaotic mass, or dazzling meteor. The term glory, and its kindred epithets, reiterated a thousand times in description of the heavenly state, is a vast assemblage in concave sky. Infidel scoffers have been led to conclude that the Christian's heaven is no object to be desired; and have declared that 'they could feel no pleasure in being suspended forever in etherial regions, and perpetually singing psalms to the Eternal.' And it is incomprehensible also that a sensitive being should exist furnished with all the organs and functions requisite to animal life, and yet of a size ten thousand times less than a mite."

Such, then, is "Materialism," against which there is so much scandal and opposition from those who would be wise, and profess themselves to be wise, and are "wise above what is written"; "professing themselves to be wise, they become" either "fools," or "children in understanding," and know not what they are opposing.

Materialism believes in the existence of the Being of God, and not the God of the heathen. "The spiritual God of Plato resembled an *idea*, rather than a *substance*."—*Gibbon*.

Materialism believes in the existence of Jesus Christ as a personal Being, also whose "*flesh*" God has not suffered "to see corruption"; and hence in his personal coming in due time again to earth, to redeem his people from death and corruption, in a glorious resurrection from the dead.

Materialism believes in the re-genesis of the earth, as the future and endless abode of the finally redeemed; when "the meek shall inherit the earth, and delight themselves in the abundance of peace."—Ps. 37.

Materialism believes in matters of fact and not of fancy; in God and in his promises; that God means what he says, and says what he means.

Materialism believes in a material universe, occupying boundless and infinite space, created by God (Gen. 1: 1) for wise design; and that God never intends to destroy and annihilate it; that God delights in his works; that he never intends that the great, mysterious, potent, matchless, and perfect law of gravitation, which binds the universe and governs and controls the spheres under him, shall fail, and the whole system of worlds on worlds tumble into ruins; the moon gravitate towards and fall into the earth; the earth with her sister planets in the solar system rush into the sun, and be consumed, together with that orb of day; and then other systems innumerable, throughout the infinite regions of space, come to nought and pass away in like manner;—

> "And, like the baseless fabric of a vision,
> Leave not a wreck behind";

and

> "All nature sink and cease to be."

No, but credits what the Almighty saith: "His name shall endure *for ever*. His name shall continue as long as the sun." Will God blot out the name of his only begotten Son? "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." Will the time come when they will not flourish? "They shall fear thee as long as the sun and moon endure." Will the time come when his name shall not be feared and these shall cease to be? "His throne shall endure as the *sun* before me. It shall be established *forever* as the *moon*." And will that "throne" ever be shaken, removed, or thrown into ruins, and his "everlasting kingdom" come to an end, when he has said "unto the Son"—"Thy throne, O God, is *for ever* and *ever*"?

We are denounced not only as "Materialists," but "Annihilationists," because we believe simply in the destruction of the Devil and his works, and in the extinction of the being of the wicked, and that their life—"lamp . . . . shall be put out," as the Scriptures declare: "All the wicked will he destroy" (Ps. 145: 20) "with everlasting destruction" (2 Thess. 1: 9); and that the time will come when "the sinners shall be consumed out of the earth, and the wicked shall be no more" (Ps. 104: 35); "shall not be"; "shall consume; into smoke shall they consume away" (Ps. 37: 20); "and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither *root nor branch*"; and "they shall be *ashes*."—Mal. 4: 1–3. And thus shall the "wickedness of the wicked come to an *end*"; for "God hath prepared for him the instruments of *death*."—Ps. 7: 9–13. And they are "worthy of death." "The wages of sin is death" (Rom. 1 and 6); and "sin, when it is *finished*, bringeth forth *death*" (James 1: 15); or the "death" of the sinner finishes his sinning.

But it comes with a poor grace from these Spiritists to call us "Annihilationists," when they have annihilated *God* into a nonentity! Jesus Christ into spirit! saints and angels into infinitesimal nothings! and are looking for a whole universe to explode and disappear, as they sing:

> "Then fail this earth, let stars decline,
> And sun and moon refuse to shine;
> All nature sink and cease to be;
> That heavenly mansion stands for me."

Yes, and "that heavenly mansion" a mere myth, and by no means material; but in the vast and *empty void*, where the universe was, is pictured to these fancy dreamers "the *invisible spirit-world*, where

> "Etherial things on unseen wings
> Through space are ever wandering."

Away with the nonsense, the visionary and insane ideas of such an absurd existence in a future state, derogatory to the character and wisdom of the Most High, and humiliating to the intelligence of the age in which we live, and to persons who should be "in understanding men." "You therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the *error* of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever. Amen."

O. R. Fassett.

For the World's Crisis.

PIC-NIC RELIGION.

BY D. F. NEWTON.

"Sitting down to eat and drink, and rising up to play."

"While men slept, the enemy came and sowed tares among the wheat, and went his way."—Matt. 13: 25.

> "The church and world amalgamate,
> A union worse than with the state,
> Though motives are the same;
> The love of pleasure and of gold,
> On some professors have such hold,
> They oft forget their name."

Is money to be raised for church debts, or church repairing? A Sabbath-school or a missionary enterprise? For the increase of the minister's salary? To relieve the poor or for any benevolent operation? What now? How is this money to be forthcoming? In a sober, rational, gospel way? Nay, a feast is prepared; a soiree introduced, a fancy fair, a pic-nic, a concert or exhibition of some kind, donation, tea or strawberry party, a sleigh-ride, oyster-supper, a tin or. gold wedding, something to inflame the passions, excite and enlarge the appetite, produce a little fun or vulgar merriment. The entire community is put put in requisition for weeks. The excitement is intense, outbursting on the right and on the left. To open the purse-strings worldly policy is resorted to, foolish talking and jesting, feasting and frolicking! These festivals are the rage and fever of the day, the world is on fire with them! Where is there a church or society, white or colored, Popish or Protestant, that does not resort to these unholy excitements, these strategems of Satan to raise funds for some object of benevolence? It is money, money! Money we want, money we will have, gospel or no gospel, heaven or no heaven. Gospel and soul-saving are laid aside. "Away with serious or sober looks, away with them. On for a jolly time of feasting!" "On with the dance, let joy be unconfined." "Know ye not, friends, the friendship of the world is enmity with God?" "Whatsoever is not of faith is sin."

> "Will ye play, then, will ye dally
> With your music and your wine?
> Up! it is Jehovah's rally!
> God's own arm hath need of thine!"

Conviviality is the *ultimatum*, the first and the last. "Let us have a jolly time, eat, drink, and be merry, for to-morrow we die." The excitement for weeks is more or less dissipating, swallowing up every thought of the soul's welfare. Children and youth are on fire for a spree,—and what else are very many of these festivals and pic-nic excursions but sprees or frolics?

All false religions seek to attract interest by amusements and animal gratifications. The worshipers of the golden calf sat down to eat and drink the oblations to their new god, and then rose up to play. And a bait of sensuality in some form has always been the lure to heathen worship. Popery has always followed in the same line. Even its Sabbath worship connects a dance with the mass. And throughout the whole structure of that "mystery of iniquity," the sensual and the comic are interwoven with the pomps and ritual of worship. And one of the most common methods by which decay advances upon sound churches is by pleas of amusements to give an attractive and hilarious character to religion—which usually are so many pleas for conformity to the world. We are not unaware of the value of a cheerful religion. We respond to the reasonableness of the command to "rejoice evermore." And yet we read that the "joy of the Lord is your strength," and that our rejoicing must be in God to make it a religious joy. It is not a religious joy, where professedly religious men indulge in gratifications that are worldly, sensual, and frivolous.

> "There is a path that leads to God;
> All others go astray."

What are Sabbath-schools for? To tickle the fancy; gather in the "little ones" for sport! This blessed institution, intended exclusively for soul-saving, is frequently a gospel-hardening, conscience-searing process. The truths taught here instead of being a savor of life unto life are a savor of death unto death! Children grow up infidels, go out into the world infidels, reprobates under the mid-day sunlight of the gospel, take seats with the scornful! How seldom do we hear of any special revivals in Sunday-schools at the present day. And when awakenings do occur, alas! how superficial, how short-lived! "Like the morning cloud and early dew." Is there not a cause for this dearth and spiritual death? Is it not this perpetual rush for the visionary? the lack of gospel teaching? "If the salt has lost its savor, wherewith shall it be salted?" Matt. 5: 13.

To make schools, on the Lord's day, scenes of hilarity, merriment, fun, and frolic, is to defeat the special object in view. Children are naturally excitable, inclined to pride, folly, and self complacency. And instead of fostering these reptiles, every possible means should be resorted to, to counteract and exterminate them, and lead them directly to the feet of Jesus. Very many of our common-school exhibitions tend to puff up or inflate juvenile minds. Pic-nics and Sabbath-school exhibitions, as they are now generally conducted, are evil and only evil.

1. They excite envy in the children. Those who are not selected to speak envy those who are.

2. They encourage pride of spirit and pride of dress—that is, pride of talent in the speakers; and pride of dress, because the girls and young ladies are often dressed as for a show.

3. They are destructive of spiritual interest in the school, especially in seasons of revival.

4. They create confusion and disorganization in the school, owing to the attention given to preparation and to efforts to enlist children in the sale of tickets, etc.

5. They have a reactionary tendency, throwing the school backward for weeks after they are over.

6. They are mere money-making affairs, and to make them popular with irreligious persons the pieces selected are often irreligious and of evil tendency. . . .

> "Never engage in deeds which must
> An insult to all justice prove;
> Each fetter forced upon the mind,
> Let thy strong hand remove."

Let us look at the whole batch of these revival-killers under the heading of Testimonials. We select a few among many. We could fill volumes; "but in the mouth of two or three witnesses, every word shall be established."

Testimonial No. 1. From a devoted brother in Christ, at Saratoga Springs, New York.

"Dear Friend—Nearly all our churches this winter have been holding fairs, festivals, oyster-suppers, and the like, in their respective church edifices, for divers religious purposes, and I have been zealously laboring against this custom of desecrating the sanctuary. Knowing you to occupy about the same ground as myself on this question, I ask you, as a friend and brother in Christ, to assist me, if in your power at this time to do so. I hope you may find time soon to write a tract on the evils of this worldly conformity, quoting Scripture, meanwhile, to sustain your position. Should the Lord incline you to this work of love, do not forget to touch tea and strawberry parties, for now the winter campaign is nearly ended, and it will not be many months before the summer festivities will be called for by dressy and "fun-loving" brethren and sisters.

I meet with considerable opposition among all orthodox church-members, but I have not gone to the right or left of what I consider the path of duty. Yours for consistency." *

Testimonial No. 2. The editor of the *Golden Rule* objects to these festivals.

1. Because they are wrong in principle, unscriptural, contrary to gospel purity and sobriety. "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

2. On account of the foolish talking and jesting which more or less accompany these scenes of hilarity. Nothing is more contrary to the spirit of godliness than levity. This building up churches, Sabbath-schools, and the like on wit and humor is not gospel. This method may succeed for a time, but rest assured by-and-by God will blow upon it.

> "'Tis not for man to trifle. Life is brief,
> And sin is here;
> Our age is but the falling of a leaf—
> A dropping tear.
> We have no time to sport away the hours:
> All must be earnest in a world like ours."

"For every idle word that men shall speak they shall give an account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 36, 37.

3. They are stumbling-blocks to the world. Sinners are eagle-eyed, they see and know these festivals are gotten up for selfish purposes; that their chief object is money-making and not soul-saving. Consequently they lose confidence in religious professors, and become more given up to the service of sin and Satan. Exhort sinners to faith, repentance, and newness of life, they point us directly to these dark spots, beguiling unstable souls, sporting themselves with their own deceivings! Impenitent sinners, instead of looking to the Bible, to the Lord Jesus Christ for the truth, for the religion of purity and love, as they ought to, and as God commands them to do, they look upon ungodly church-members, and judge of religion as they see it embodied in these dry bones, in those having a name to live and are dead, having a form of godliness, but, by wicked works, denying the power thereof! Thus the world is reeling on, like a drunken man, to dark damnation!

4. He objects to them because they are stumbling-blocks to young converts, the lambs of the flock; one especial cause of their backsliding, losing their first love. How can it be otherwise? A fearful woe is pronounced against those who offend or cause God's "little ones" to stumble. See Matt. 18: 6.

5. They wound the hearts of God's chosen people. The most consistent, consecrated, humble, devoted disciples of Jesus are always grieved at this method of raising money for religious objects. They see and know with sorrow the evil effects on the church and the world. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God." "Even as I please all men," says Paul, "in all things, not seeking mine own profit, but the profit of many, that they may be saved." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31, 32, 33.

6. The editor of the *Golden Rule* objects to them furthermore on account of their violation of civil law. A secular paper alluding to this religious gambling says: "We are glad to see it announced, that the grand jury of Oswego, N. Y., have published a card, notifying managers of fairs and festivals, held by church-societies, that the practice of disposing of their goods by lottery is contrary to the statute, and must not be persisted in." Good.

7. Again, he objects to them from the fact that they are a special hindrance to revivals. Soul-saving is out of the question, so long as these fairs, tea-parties, or festivals, are on the docket. And when these upheavings are over, the undue excitement for weeks in the preparation of luxuries, fancy articles of little or no value—the late hours, the gluttony, the surfeitings, the foolish talkings and jestings, who is prepared for prayer, praise, or to labor in a revival, to urge sinners to repentance, temperance, and holy living? Sampson is shorn of his locks. Often when God is near to bless, revive his work, pour out his Spirit graciously, convict and convert sinners; when inquiring souls are weeping between the porch and the altar; just at this crisis Satan comes in, stirs up the people, cold, formal, backslidden church members,* for a fair, donation, tea or strawberry party, a pic-nic, oyster-supper, a feast of some kind, to turn away the attention from things pertaining to life eternal, hope everlasting! Thus the holy Spirit is grieved, takes his flight, the revival is scattered to the four winds! Who knows how many precious ones are lost, forever, by this devilish stratagem? And yet these fires of the pit are kept burning all over the land!

* The beloved Julius Bruce, now asleep in Jesus.

* Is it not invariably true that none but backsliders, having a name to live and are dead, ever dream of pushing these cars of Satan?

(*To be continued.*)

THE YEAR OF OUR LORD 1869.

The year of our Lord!—will any one remember that? The date, the figures 1869, will be forgotten by none: the truth that the year belongs to him who is the author of all time will impress but few. We take possesion of new seasons as if they were our own, and seldom look up and thank God for the longer lease of this probation, given us that we may the better prepare for eternity.

Oh, that the Almighty would stamp this sentence upon my soul!—*the year of our Lord*: not to be devoted to trifling and amusement, not to be spent in selfish aims and pleasures, not to be wasted in indolence and thoughtlessness, but to be filled with holy deeds of love and mercy; to be occupied in deeper repentance and contrition for sin, and in sweet communion with him who forgives when we are sorry for our offences, and turn from them.

We may make this indeed the year of our Lord. If we honor him, he will surely honor us. If we have him in all our thoughts, every hour will be fraught with richest blessings to our souls, so that, although we are in the world, we shall feel ourselves to be not *of* the world but fellow-citizens with the saints, and of the household of God.—*Christian Banner.*

WANT OF FEELING.

Is your want of feeling a reason for your staying away from Christ? A sense of want should lead you to Christ, and not keep you away. "More are drawn to Christ," says old Thomas Shepherd, "under a sense of a dead, blind heart, than by all sorrows, humiliations, and terrors." The less of feeling or conviction that you have, you are the more needy; and is that a reason for keeping aloof from him? Instead of being less fit for coming you are more fit. The blindness of Bartimeus was his reason for coming to Christ, not for staying away. If you have more blindness and deadness than others, you have so many more reasons for coming—so many fewer for standing afar off. If the whole head is sick and the whole heart faint, you should feel yourself the more shut up to the necessity of coming, and that immediately. Whatever others may do who have convictions, *you* who have none dare not stay away, nor even wait an hour. *You* must come!

Will your want of feeling make you less welcome to Christ? How is this? What makes you think so? Has he said so, or did he act when on earth as if this were his style of procedure! Had the woman of Sychar any feeling when he spoke to her so lovingly? Was it the amount of conviction in Zaccheus that made the Lord address him so graciously, "Make haste, for to-day I must abide at thy house"? The balm of Gilead will not be the less suitable for you, nor the physician there the less affectionate and cordial, because, in addition to other diseases, you are afflicted with the benumbing palsy. Your greater need only gives him an opportunity of showing the extent of his fullness, as well as the riches of his grace.

Come to him, then, *just because you do not feel*. "Him that cometh to me I will in no wise cast out." Whatever you may feel, or may not feel, it is still a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Do not limit the grace of God, nor suspect the love of Christ. Confidence in that grace and love will do *every thing* for you; want of confidence, *nothing*. Christ wants you to come; not to wait or to stay away.

Your remaining away from Christ will not remove your want of feeling. It will only make it worse; for it is a disease that he only can remove; so that a double necessity is laid upon you for going to him. Others who feel more than you may linger—you cannot afford to do so. You must go *immediately* to him who is exalted "a Prince and a Savior, to *give* repentance to Israel, and the forgiveness of sins." Seeing that distance and distrust will do nothing for you, try what "drawing near" and confidence will do. To you, though the chief of sinners, the message is, "Come unto me." God *commands* you to come, without any further delay or preparation; to bring with you your sins, your unbelief, your heart, your will, your whole man, and to put them into Christ's hands. God demands your instant surrender to Christ and your immediate confidence in him. "Kiss the Son," is his message. His word insists on your return. "Return unto the Lord thy God." It shows you that the continuance of this distance is your unwillingness to let Christ save you in his own way, and a desire to have the credit of removing your insensibility by your own prayers and tears.—"*God's Way of Peace*," by Rev. H. Bonar.

Gems.

— First understand, then argue.

— He who blackens others, does not whiten himself.

— As every thread of gold is valuable, so is every moment of time.

— Trust not so much to the comforts of God as to the God of comforts.

— The highest principle is the highest expediency.

— Says Luther, "The greatest temptation the Devil has for the christian is comfort.

— Build not thy nest on any tree of earth, seeing that God hath sold the forest to death.

— They who love the longest, love the best.

— It is the peculiar business of "Faith" to see in the dark.

— Observed duties maintain our credit, but secret duties maintain our life.

— The weapon that no enemy can parry is a bold spirit.

— He that sips at many arts, drinks of none.

— A man should not praise his works, but his works should praise him.

— Most of the shadows that cross our path through life are caused by our standing in our own light.

— Men may judge us by the success of our efforts. God looks at the efforts themselves.

— If the sun be eclipsed for an hour, it attracts more attention than by its clear shining the whole year.

— An old maxim is, that religion will cost us something, but the want of it infinitely more.

— A child was asked, "What is faith?" She answered, "Doing God's will, and asking no questions." A beautiful reply.

— Wicked men sutmble at a straw in the way to heaven, and climb over great mountains in their way to hell.

— A christian, witnessing the conflagration of his property, exclaimed, "Glory to God! there go the fetters which bound me."

— In the pulpit avoid the queer and the jocose; but indulge freely in the strong, the apt, the striking, the grand and the beautiful.

— Short and false pleasuses deceive us and like drunkenness and revenge, are the madness of an hour for the sad repentance of a lifetime.

— Whether sensible comfort is vouchsafed in religious exercises, or not, let our faith be fixed nakedly on the *word of the living God*—independently of our feelings.

— The christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

— There were *easy* ways that ran around the base of the hill Difficulty, but the name of the one was Danger, and of the other Destruction; the only right way was straight up the hill.

— We should accustom ourselves to view those above us without admiration or envy, and never look upon those below us with contempt. Little souls fall down and worship grandeur without reflecting that admiration is due only to virtue and goodness.

— What would the nightingale care if the toad despised her singing? She would still sing on, and leave the cold toad to his dank shadows. And what care I for the sneers of men who grovel upon the earth? I will still sing on in the ear and bosom of God.

— How heavy and damp would our atmosphere become if deprived of the light of the sun to disperse the mists and vapors of the night. So with moral character without the love of God. It is, in reality, a delusion, if depended upon to save the soul. Such a dependence will deceive to ruin.

— It is said, "He answered him not a word"; but it is not said, "He *heard* not a word." These two differ much. Christ often heareth, when he doth not answer. His *not answering is an answer*, and speaks thus: Pray on, go on, cry on, for the Lord holdeth his door fast bolted, not to keep you out, but that you may knock, and it shall be opened.

For the World's Crisis.

PRAYER: ITS OBJECT.

That prayer is a duty, all christians admit. The command is too plain to be gainsayed; but *how* to pray effectually is the thing. To pray thus, we must pray in harmony with God's purpose, and this purpose is only revealed in his word. The prayers of many seem to partake of a sort of teasing element, as though our Father was too indifferent, forgetful of our wants, and needed to be reminded, and entreated to supply them. Such souls need to study and meditate on the word, which will give them a more comprehensive knowledge, and a stronger faith in God.

Man has no redemptive qualities in himself; these are received, accepted from God. Prayer is a means, and one most effectual in bringing us into a favorable position for this reception. A praying position is a receiving position, and a receiving position is one befitting entire helplessness; "for without me ye can do nothing," so we are required to pray (or maintain this position) always, or without ceasing; and also in view of the complete provision made and promised of God towards us "in everything to give thanks."

West Batavia, N. Y. A. Boynton.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 6, 1869.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is no safety for their money. *Any person* may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable to* GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

NEW YEAR.

Once more we have the pleasure of saying to all of our readers: *We wish you a* HAPPY NEW YEAR IN THE LORD.

We know of but *one* way by which our wish can be realized; and that is for all to sanctify themselves wholly to the Lord, and be ready to do every duty without a murmur. Let us all try to please Jesus in *every thing*. He will help us to observe such a rule; but can not aid us in doing wrong; neither will he smile upon a wrong act, knowingly committed by any one. Condemnation must follow in all such cases; but there is "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1. Why not walk thus? The result will be *blessed*. Try it.

NEW SUBSCRIBERS.

Now is a good time to obtain new subscribers. Some of our preaching Brn. and some others, are doing nobly. Will not all who are interested in the "blessed hope" make an effort to obtain new subscribers, and thus help spread the truth? Others need the light as much as we. Let no pains be spared this year. Our opportunities for doing good will soon all be numbered.

WESTERN TRIP.

We purpose to visit Chicago, Ill., and Dubuque, Iowa, in January, and do what we can to arouse the people to prepare for eternal life. Pray for us, that we may be able to magnify the Lord and his word. This is the hour for earnest work and daring deeds in the army of our heavenly King.

WORCESTER.

We spent Christmas week in Worcester, and had a very pleasant time in reviewing a series of sermons, by Bro. C. N. Smith, delivered in the Park Street meeting-house (Methodist), against the sleep of the dead and the destruction of the wicked. Bro. Smith is considered a very able preacher, and well qualified to defend popular theology. His sermons were reported by E. P. Woodward, of Boston. Their review was in the Washburn Hall, before a large and intelligent audience. It is said that more than half of Mr. Smith's church are in sympathy with our views of the nature of man. He refused to be present and hear his sermons reviewed, and advised all the members of his church to stay away; but all did not follow his advice. Many members of different churches were present and listened with marked attention.

Two ministers came and asked questions, and thus assisted in bringing out the truth. One of them remarked, "matter does not think," and then reasoned from that assumption, that man must have an immortal soul, distinct from his physical organism, that did the thinking. In reply we inquired, "Does a dog think?" He reluctantly said "yes." We then inquired if dogs had immortal souls to do the thinking? He was much perplexed with this question, which caused quite a sensation in the congregation. We left him to consider the matter, and report at another time, when we purpose to discuss with him the question—"Will all men live eternally?"

Our meeting on the Lord's day, Dec. 27th, was a blessed one. We are acquainted with no church which seems to be more in earnest to labor in the vineyard of the Lord, than the one at Worcester. They are doing noble deeds for the missions, in sending supplies for the poor. The Lord always blesses the faithful ones; but those who are idle in his vineyard must not expect to be filled with love, joy and peace. We hope all churches will arouse and go to work with renewed zeal this year. We have not a moment to lose, nor a dollar to spend for pleasure or adornment. Let all be consecrated to the Lord, to be used just as he may direct, and all will be well.

HOME RELIGION.

We are most fully satisfied that those who do not manifest a christian spirit at home, at least, become *dwarfs* in the service of the Lord. One may be blest in meeting, and go home to his family and fret away all his peace and joy in three minutes. The simple fact is, one cannot enjoy the peace of God in his heart, and a bright evidence of his acceptance, so long as he scolds and frets in his family.

It is true there may be little petty annoyances occurring almost every day, and perhaps every hour of the day; but fretting and scolding only serve to multiply them in rapid ratio, until something will be out of order continually. This is just what Satan is aiming to accomplish, for the purpose of making all individuals that profess religion, and to cause the unconverted to turn away in disgust from the professed follower of Jesus.

Is the reader one who frets? If so, will you not now resolve in the strength of the Lord, to fret no more? Let this year do not mar your peace and that of the loved ones at home, by fretting and scolding. It does no good, but, on the contrary, great evil. Hereafter take the *sunny side*. Speak kindly to the wife, the husband, father, mother, brother, sister, children, servants, and all the animals about the premises. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32.

When we bear patiently with the faults of others, they can bear much more from us. We reap a great reward *ourselves*, when we are kind to *others*. Let us give Satan no room in our families, to bind us for his service, and for final ruin.

"WHERE IS HE?"

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . If a man die, shall he live again? all the days of my appointed time will I wait, till my change come."—Job 14: 10–14.

We have heard it stated by our opponents that the term "giveth up the ghost," means to give up the *guest*. Such would have us believe that *ghost*, in passages like the one under consideration means the immortal soul —the *guest* in man. A few facts will show that there is not the least shadow of proof in favor of such a position. The Hebrew word *gah-vag*, rendered "giveth up the ghost," is defined by Gesenius as follows:—"to breathe out one's life, to expire, to die." He then gives Gen. 6: 17, and 7: 21 as examples of the use of the word. These passages read as follows:—

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark."

"*Shall die*," and "*died*," are translated from the same Hebrew word just noticed; and apply to all the animals that perished at the flood, as well as to the men. The same word is rendered *die* in Ps. 104: 29, as follows: "Thou hidest thy face, they are troubled: thou takest away their breath, *they die*, and return to their dust."

The word *gak-vag* occurs nine times in the Old Testament, and always means to die. Geo. R. Noyes renders Job 14: 10, as follows:—"Man expireth and where is he?" In the translations of John Fry and C. P. Carey, it is rendered the same as by Mr. Noyes. The Bishop's Bible reads as follows: "But as for man, when he is dead, perished and consumed away, what becometh of him?" The Breeches' Bible as follows:—"But man is sick and dieth; and man perisheth, and where is he?" Boothroyd renders it:—"But man dieth and wasteth away; yea, man expireth and where is he?" The Septuagint reads:—"But a man that has died is utterly gone; and when a mortal has fallen, he is no more . . . A man that has lain down in death shall certainly not rise again till the heaven be dissolved, and they shall not awake from their sleep."

From the foregoing all may see clearly that to give "up the ghost" means the same as to die, or expire. On this point there is no room for doubt.

"SHALL HE LIVE AGAIN?"

In Job 14: 14, we find the following interesting question: "If a man die shall he live again?" Observe, Job does not say, If a man die is he still alive. He could not have been a believer in such theology as is taught by many in the present day—that man is now immortal. Job's only hope of a future life rested in the resurrection of the *dead*. In this he is in harmony with the apostle Paul, when he says: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the *dead* rise not?" On the doctrine of the resurrection of the dead hangs all our hope of life beyond the grave.

The Septuagint of Job 14: 14 reads as follows:—"*I* will wait till *I* exist [Marg. or am made again] again. Then shalt thou call, and *I* will hearken to thee." The Amer. Bib. Un. reads—"But *man dies*, and wastes away; yea, *man expires*, and where is he?"

"BRUISE THY HEAD."

In Gen. 3: 15, we read: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is what "the Lord God said unto the serpent," that deceived the woman. We were asked a few days since if it would not be in harmony with the meaning of the original word *shoop*, to render it *crush* instead of *bruise?* We think it would. The word is sometimes defined "*to crush*." The latter corresponds better with the New Testament, where we read: "He [Christ] also himself likewise took part of the same; that through death he might *destroy* him that had the power of death, that is, the Devil." Heb. 2: 14. "Crush" and "destroy" convey a similar idea. Those who believe that the devil will live eternally, would, of course, seize on the milder view of the subject, and try to make out that only his *influence* would be destroyed during the millennium; but the Scriptures are definite—"*destroy him*; . . . that is, the *Devil*." The word "bruise" does not seem strong enough to express the act which is determined upon the devil. He is to be destroyed, and all his "works." We read: "For this purpose the Son of God was manifested, that he might *destroy the works* of the Devil." 1 John 3: 8. Suppose the Devil should keep at work *eternally*, would Christ ever get his works destroyed?

"THE ONE MAN."

Guizot, who was Louis Phillipe's leading Cabinet minister, who is now in his eighty-first year, says: "Of the rulers of Europe, Napoleon III. is undoubtedly the one man, whose task and whose responsibility on the question of peace or war are at present the greatest."

Truly, Napoleon III. is a man of wonder. What will he do next to astonish the world? He is continually adding to his power, while other nations stand aghast at his successful operators. He already occupies a giddy hight, rarely, if ever, attained by other men in the history of the world. Has he no place in the prophetic scriptures, while many others, by far his inferiors, have been noticed by the prophets? We think such a conclusion is not reasonable.

We believe he is correct in considering himself a man of destiny; i. e., that he has a special work to accomplish. It appears to be in his power to create war, or to preserve peace. They dare not cross his path. They all fear to arouse him. He is to them as is the lion of the forest among other beasts. They are pleased to keep out of his way.

Napoleon and Spiritualism are closely united. They are rising together, and are married to each other. Let all watch the signs of the times with close attention. Further developments may be expected soon.

THE COMING YEAR.

We may expect startling events in 1869. According to present appearances, the nations of Europe will be engaged in a bloody strife before twelve months are passed. Already the fire seems to be kindled in Turkey and Greece, which may set the whole continent in a blaze. The power of Satan is being felt and seen in all directions, as never before in this century. His followers are becoming very bold. Is it not time for *christians* to take an advanced position, ready to meet all the combined forces of the arch adversary?

Let us all try to do more for Jesus this year than during any one in the past. This is the hour for earnest effort. Soon the day of rest will begin. *All for Jesus.*

CITY LIFE.

We commend the following to all who think of going to large cities to find employment. By all means stay in the country. We never advise poor people to go to cities for work; but, on the contrary, to get out of the city as soon as possible. A New York correspondent of the Boston *Journal* says:—

"A large number of young persons, females as well as males, arrive daily in the city, seeking employment. A great many are attracted by the glare of the city, with the expectation that employment and money are to be had for the asking. Yet there is no place on the continent that is so over-crowded, where it is so difficult to get an honest employment and remunerative pay. Young women are employed in great numbers in stores, factories and binderies. The slavery and drudgery to which they are subjected, if known beforehand, would keep the stoutest heart away from New York. Some of the large retail stores employ scarcely any clerks but young ladies. They are well dressed. This is demanded. They seem to have a cheerful, easy time, with good wages and little to do. But it is a serfdom that has few equals. An iron rule runs through such establishments. Parties must be at the store at a given minute, have just so many minutes for lunch, and are fined for every little mistake or neglect. If goods are stolen from a special department, or damaged in the slightest degree, or missed, or misdirected, the young lady in charge of the department, has to pay the full retail value of the article. There can be no sitting down during business hours. Over these departments a woman presides to see that the laws are kept, because no man would be hard-hearted enough to enforce the rules. Women make shirts and clothes at starvation prices, and getting into the whirlpool of the city, must toil on or starve. Theatres and concert saloons, where ballet girls and singers are wanted, are particularly attractive to females out of employment. Besides the peculiar temptations of such a life which are inseparable to it, the wages are hardly above that of a ditcher, while the toil that turns night into day, exceeds that of any working woman on a New England farm. Such spend all they earn, are illy paid, die early, and are indebted to friends for a coffin and a shroud."

"THE BOLDNESS OF CRIME."

It is astonishing to see what boldness is manifested by the enemies of the cross of Christ. Unless one is well clothed with the christian armor, he cannot stand before the advancing, defiant hosts of Satan. This is the time for daring deeds if we would be conquerors.

Under the above heading, we find the following in the Boston *Journal*:

"The boldness with which robberies and murderous assaults have recently been committed at New York and elsewhere in the country has become notable and significant. The most daring expedients are resorted to in the robbery of individuals and banking houses, and it would seem, from the almost daily telegraphic reports of robbery and violence, that broad daylight offers but little protection against, or immunity from, the attacks and assaults of robbers and murderers. There has been a constant and steady growth in this respect for some years past, and it is sometimes questioned whether the safeguards thrown around life and property by our statute laws and our police systems have kept pace with the additional skill and care which has been devoted to circumventing and evading the laws and the officers who enforce them. The facilities for detecting crime and arresting criminals are very much greater than they were formerly, and the crime which is committed to-day upon either continent, may be known to-morrow in even the remotest parts of America or Europe. But, despite the greater publicity which is thus given to the commission of crimes, there are scores of criminals who escape undetected by being able to baffle and evade all the machinery of telegraphs, police officers and private detectives. The perpetrators of some of the most startling crimes within the memory of the present generation in New England, even, are yet undetected and unpunished, and it has become almost a stereotype expression at the end of the daily announcement of private, bank and bond robberies and murders, [illegible] yet to the guilty parties."

"Probably the community generally underrates the mental calibre of professional robbers and murderers, and it is not commonly appreciated that the more difficult successful crime becomes, the greater the care and skill with which crimes are planned. The man who makes robbery and murder his trade, devotes himself even more earnestly and carefully to preparations for his work, than the honest citizen who seeks subsistence by some worthy handicraft. The man who planned the recent robbery of a store at Hartford, in his confession of the crime, gave some insight into the care with which such 'a job' is entered upon. He had studied the personal habits of all the leading merchants in the city, had noticed when the stores were opened and closed, and by whom, had seen where the different varieties of goods were kept, and had finally settled upon one as affording the best field for a successful operation. His plans were well laid, and the manner in which he made them, showed that there was no small brain power in his head. To achieve distinction in dishonesty and villainy of any kind requires no little skill and careful preparation, and one step toward protection from the boldness of crime, will certainly have been taken when the public generally realizes that only sharp intellects can plan, and cool heads and skillful hands execute, such robberies and deeds of violence as are of almost daily occurrence in our larger cities. The sharpest brains and coolest heads that the public can command, are none too sharp and cool to watch over the safety of life and treasure, when we consider the character of the foes that are to be provided against and dealt with."

PICNIC RELIGION.—Our readers will find in this paper an earnest article on "Picnic Religion." It is from a tract by Bro. D. F. Newton, author of "Home Thrusts," "Shining Light," "The Sword that Cuts," "The Fire that Burns," "Apples of Gold in Pictures of Silver," *etc.* The tract should be read by every body, especially those who favor and help sustain picnics, fairs, and festivals. It is a tract of 16 pp., and can be obtained of Bro. D. F. Newton, at the "Union Tract Depository," 303 West 20th Street, New York. Price $2.00 per 100.

DRESS.—Be sure and read with care the articles on "Dress." They are John Wesley's views of the matter. We think every christian should read them, and do more—observe and practice in harmony with what he has written. It is high time that there was a radical reform.

INFORMATION.—Several inquiries have been made in regard to the Concordance Bro. Hudson was at work on before he died. The work has been delayed on account of his death, but is now nearly completed. When done, due notice will be given.

☞ SR. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y. Bro. Cogswell neglected to give her address in his appeal for help.

GEMS.—Thanks to those who have sent us the nice GEMS for the Crisis. Please keep us supplied.

Boston Almanac and Directory for 1869.

This very convenient little pocket Almanac and Business Directory for 1869, contains the usual amount and variety of valuable information, and will be found very useful not only to citizens, but especially to strangers visiting the city on business. It can be had of any bookseller for 50 cents, or by addressing George Coolidge, No. 3 Milk Street, Boston. AG'T.

For the World's Crisis.

CONFERENCE REPORT.

The quarterly session of the N. Y. State Conference was held according to appointment at Honeoye, Ontario Co., N. Y., commencing Dec. 17th, and continued over the following Lord's day. The clerk of our conference not being present, the writer was elected *pro tem*. Bro. H. Pratt, of Rochester, N.Y., preached the opening discourse, Thursday eve. Friday was spent in prayer and conference until evening, when Bro. A. C. Newell spoke from 1 Cor. 2: 12. Saturday forenoon, in our prayer and conference, we had a heavenly sitting together in Christ Jesus. We felt truly that we were enjoying a refreshing from the Lord.

Saturday, P. M., preaching by C. H. Williams; evening, by C. F Sweet; Lord's day, in the morning, J. W. Taylor, in the P. M., J. Wendel, in the evening, the writer. All felt it was good to be there. Although there was quite a full attendance, the meeting was not so large but what there was time for all the pilgrims who came up to this feast to speak of God's dealings with them.

The Brn. and Srs. of Honeoye have our thanks for the kind and christian greeting we received from them, and for the comforts bestowed on us. We all felt that during the meeting we had a foretaste of the great feast which we hope soon to enjoy, and parted with the dear ones, with the hope of living preserved blameless unto the coming of our blessed Lord. W. J. HOBBS.

For the World's Crisis.

THE NEW YEAR.

This day a terrible storm of wind and snow is raging, and to many of the suffering poor, the words "Happy New Year" will seem like bitter mockery. Yet there is a source of happiness available to all, both high and low, both rich and poor. Praise the Lord for that blessed WAY, the way opened for poor ruined sinners like us, by the "PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish, and without spot."

The enjoyment of a good hope in Christ, makes this a happy new year to me, and there is nothing else that can make any one of Adam's race truly happy. Have you this good hope? If not, come now, without delay, "seek, and ye shall find, knock, and it shall be opened unto you." E. H. CHAMBERLAIN.

Webster, Mass. Jan. 1st 1869.

BRO. E. BELLOWS, Foster, R. I., writes:—"The Lord has been working mightily here. Since the first of Nov. more than sixty have sought salvation, twenty-eight of which have been baptized. The work is still going on. Last Sunday (Dec. 27th), within three hours we had one sermon, sixty-five testimonies, and two were baptized."

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 29th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$637.33
John Smith	.88
A Friend (Natic)	5.00
Lover of Truth (Tariffville)	4.00
J. Myers	1.00
R. G. Kimball	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., *who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$1751.22
L. T. Cunningham (pledge paid)	50.00
Wm. F. Collier " "	10.00
Eld. Wm. Ingmire " "	10.00
Moses Smith, Holden, Mass. (pledge paid)	5.00
Geo. S. Brewster (on pledge)	10.00
Wm. J. Mann " "	2.00
Annie Raymond (Norway Mission)	2.00
S. L. Reed " "	.50
J. B. Waite " "	.50
Carrie C. Waite " "	.50
Hyman J. Reed " "	.50

In last week's acknowledgment, Warren Ide should have read *Willard Ide*.

EUROPEAN MISSION.

Previous acknowledgments	$131.30
P. W. Higgins	5.00
A Friend (Natic)	5.00

HELP FOR OUR MISSIONS.

To the faithful friends of Jesus everywhere: Brethren and sisters, we need help at this time to hold up and carry forward our missions. And unless we get help soon, some of our missionaries will have to be recalled. We cannot think of this, when they are doing so noble a work. *Help*, EVERY ONE. Send in to GEO. T. ADAMS, Treasurer, 167 Hanover St., Boston, Mass. JOSHUA V. HIMES.

For the World's Crisis.

ST. LOUIS MISSION.

BRO. GRANT:—The Lord is still with us; and by his grace we are enabled to preach the truth, as new fields open unto us. I have just been with Bro. Decatur over to East St. Louis this evening to visit the people there.

The colored people own a chapel which they built themselves some two or three years ago. Their preacher died several months ago, leaving them without any one to take any special interest in their welfare. Efforts have been made by Bro. Decatur and myself for a long time to get access to the people, and we have succeeded at last in reaching them.

He met with them last Sabbath, and made arrangements for a meeting this evening, to consider the matter of their coming in with us. The house was filled with freedmen anxious for preaching and a school. I gave them a synopsis of our faith and views, after which the meeting was organized by the choice of Bro. Augustine Gordon of Concord, N. H., as chairman, and a Secretary, when the meeting was opened for business. After a friendly talk, concerning the condition of things connected with their church, society, and the chapel, also the object of our meeting, it was voted that Bro. Decatur should take the pastoral charge for the present, and that Bro. Macon should superintend the Sunday School. Thus the way has been opened for us to present to them the gospel truths of Christ's coming and kingdom. We shall hold meetings there every Lord's day, and some of the evenings during the week.

It was voted to have a day school, which will commence as soon as I can find a teacher in this city to take the school. I hope to be able to get some aid from the Government. All our aid from private sources has ceased since the campmeeting. It is now over three months since I arrived in St. Louis from the East, and I have received but ten dollars during that time, five of which I have received, since my last letter to the "Crisis," from Sr. Ruth Williams of No. Canton, Ct.

I know I have tried to be faithful in the discharge of my duties here, and I have worked making seats and desks, besides a great deal of other work for the schools and churches, in order to save money. I have also made and repaired shoes for myself and family. I know that a great many of those who find fault with those interested in the welfare of the freedmen and laboring for their salvation would never be satisfied with such fare as our missionaries have to take up with. Some of us leave our companions and our old friends, to come into a land where we are despised, and known by the title generally of "*Nigger Preachers*," or *Nigger Teachers*"; yet there is a glorious compensation in the thought that it is for the sake of our most worthy and holy Redeemer, who suffered all things for us, and died that we might be redeemed through his blood, to appear with those named in Heb. 11th chapter, from the thirty-second to the fortieth verses inclusive.

Glory to God! For although we are so unworthy and unprofitable ourselves, yet through the mercy of God we can be saved through the merits of Christ our Redeemer.

Dear Bro., I do not speak of our trials and and lack of means to find fault with any. No, no; God forbid. I do it to prevent others finding fault with us, and finding an excuse to withhold their means from the Lord's poor, simply because they have been taught to believe that the poor missionaries are living on the means they have furnished heretofore for the spread of the gospel.

My health is such that I cannot travel and attend to the duties belonging to our acting as Supt. of the Mission here. I expect to leave about the 11th of January for the East. I must have rest, and, the Lord willing, I intend to remain at Savoy, Mass., until Spring. I am nearly worn out. I do feel that the Amer. Advent Mission ought to be sustained; and whether I am East or West, I intend to do all in my power for the spread of the gospel among the poor and destitute freedmen and others.

I know that many of our brethren believe that the best way to give the gospel to the freedmen, is for preachers to start out independent of any Mission Society, and depend upon aid as it shall be sent by their various friends; but they forget that a church among the freedmen can not and will not sustain itself like a church at the North. All may go well so long as they have a preacher or leader to watch over them; but if he dies, or is sick, or any other contingency arises where the counsel or action of other parties is indispensably necessary to look after their interests, they can not stand; and we see the necessity of a Mission Board, whose duty it is to look after those churches and provide for their wants. One may go and plant; it may be others to water; but God gives the increase.

Every thing is pleasant between myself and all connected with the mission here, so far as I know; and the mission was never in a more prosperous condition than now; and judging from appearances, our prospects for future good and usefulness were never so bright as at the present. We are having excellent meetings, and especially at our Pilgrim Church, cor. of 5th and Biddle streets. We are having conversions every week, of both white and colored. Bro. J. W. Elliott, from Elliota, Minn., and Bro. A. W. Gordon, from Concord, N. H., are laboring with us, who, together with our own preachers, make a good force.

In a word, we are improving slowly. That is, we are gaining in strength and numbers. The Lord is truly with us. The mission here should not be forgotten by our brethren. It is a new field, and new doors of usefulness are opening unto us; and with the prayers of our brethren and sisters, we need also some of the means God has put into their hands to be used for his glory, that we may be enabled to achieve a great victory in a desolate land. Pray for us. H. K. FLAGG.

St. Louis, Mo., Dec. 21st, 1868.

LETTER FROM SR. INGHAM.

BRO. GRANT:—I wish to acknowledge, through the "Crisis," letters received from S. F. H., East Amherst, Mass.; Mary, Exeter, N. H.; "A friend of the Lord," Newark, N. J.; Hope, Wakefield, N. H.; Worcester, Christmas present; G. S. S., Mansfield, Ms.; no signature, and the post mark obliterated; Wm. L. Himes, Buchanan; C. Greene, M. D., Phila.; F. Bates, Richmond, Me.; J. Hall, Keene, N. H.; Mary Gardner, Providence, R. I.; E. Davis, Lake Village, N. H.; C. Colegrove, Verkshire, N. Y.; W. & E. Ide, Rahway, N. J.; G. Child, North Hyde Park, Vt.; Newburyport (no name); from Brn. Randall, Pearson, Burnham, and Haskell, Haverhill, Ms.; M. Fisk, and M. Hammond, Natick; and E. Burt, New Britain, Ct.

May they be richly rewarded for their kind remembrance of me and mine, is my *earnest prayer*. I remember last spring, when in a dark and cloudy time, I put on my things and went down to the old *homestead* where I often resorted to unburden my heart and receive earthly sympathy and counsel; and the next morning my mother sent me these verses, accompanied with a note of cheer, and which if you choose to publish, might comfort other aching hearts.

NEVER MURMUR.

There may be clouds on the mountain,
And not a drop of rain;
They may hang o'er the valley,
Yet hang there in vain.
He who the clouds controlleth,
Still holdeth the rain.
With sunshine and shadow,
Thy life may be checked;
As the mountain and valley,
Too often are decked.
A Father's kind hand
Permitteth the shade;
The sunshine seems brighter
In comparison laid.
Christian, thy sky may be dark and low'ring,
And thy heart, too, full of pain;
Dark 'neath thy feet thy pathway,
And giants on the plain;
Still trust thee, hope thee ever,
Ne'er murmur, ne'er complain.
"Lo, I am with you alway,"
Was written ne'er in vain,
Those arms are still around thee,
Though thou art on the main.
On earth he prayed for thee—
He prayeth still the same.
Look not on the toils of the morrow,
For sufficient unto the day
Is the evil thereof, and the burdens,
Let them come to thee when they may.
"My grace is sufficient for thee"—
Rise, gather thee strength for thy way.

In the evening of that morning, your letter with the "Conference Donation" enclosed came to me, and the next day we received another present from Charlton, Mass.; so my burdens regarding temporal things were lightened, and in a way that I thought not of.

I have found in my short experience that God is always better to me than my fears; and I desire by his grace to learn contentment with my lot, regarding it as the appointment of my heavenly Father, submitting cheerfully, knowing that "he doeth all things well."

S. A. INGHAM.

P. S.—I would send the amount contained in each letter, but by the tenor of them should judge that they preferred their left hand not to know what their right hand doeth. S. A. I.

For the World's Crisis.

STAR OF HOPE MISSION.

RECEIPTS FROM NOV. 20TH TO DEC. 29TH. Geo. W. Smith, Waterbury, Ct., $2.50. Lois Van Weck, Jamestown, N. Y., $2.00. J. M. Welch, Worcester, Mass., $1.00. Adeline Hendrick, South Wilbraham, $1.00. Mrs. Chas. Kibbe, Somers, Conn., $1.00. Fidelia Clark, So. Dansville, $1.00. Dr. J[illegible]w, Nashua, N. H., $5.00. Mrs. D. D. C[illegible]affee, Wilbraham, $2.00. "A friend to the mission," $10.00. Bro. S. Harper, Cooperstown, N. Y., $5.00. James Alexander, Sandy Hill, N. Y., $2.00. From Scitico, by L. F. Moore, $3.00. Henry J. Hart, Southington, Ct., $5.00. A Sister, Bethany, Ct., 25 cents. Mrs. E. C. Thorn, Jersey City, $5.00. E. G. Kimball, Hopkinton, N. H., $1.00. A Friend, Rowe, Mass., $15.00. Mary Whitman, $2.00. Esta Young, Portland, Me., $1.00. Mary Webber, $1.00. John Rathgeber, Freemansburg, Pa., $2.00. A barrel potatoes, Clinton, Mass. A box clothing, So. Wilbraham. A barrel provisions, Concord, N. H. A box from C. H. Baker, Warren, Mass. A barrel potatoes, West Kingston, N. H. A barrel clothing, Worcester, Mass. A barrel apples, herbs, clothing, Brewsters, N. Y. A barrel clothing, Knightville, R. I. A box clothing, West Winsted, Ct.

May the blessing of the Lord rest upon the kind friends who have so generously contributed to the wants of the mission.

M. E. DOW, *Sec.*

In addition to the above, we most gratefully acknowledge the reception of medicines for our Dispensary (value $25), from the Worcester church, Mass. Also from the same church, about as many dollars worth of hymn books for the Mission—"Jubilee Harps." Thus we are kindly supplied with music while we are well, and medicine when we are sick; both of which make glad very many hearts, beside the donors. E. S. M., *Physician.*

— Charles Lamb says: "Of all sounds of all bells most solemn and touching is the peal which rings out the old year. I never hear it without a gathering up of my mind to a concentration of all the images that have been diffused over the past twelve-month; all I have done or suffered, performed or neglected, in that regretted time. I begin to know its worth, as when a person dies."

Correspondence.

From Bro. I. I. Leslie.

BRO. GRANT:—I wish to acknowledge the good hand of the Lord the past month. He has been true to his promises: "As thy days, so shall thy strength be"; "and, lo, I am with you alway, even unto the end." Some of the dear friends of this mission have sent us money and clothing for the sick and poor here. Some of this came after we had given away our last dime, and knew not where our next meal at the Mission House was coming from. This was the case about the 30th of Nov., when we received from a sister in Ind. $2.00, which the Lord impressed her to send. This helped us until the Lord sent more.

Our labors and trials the last six weeks have been great. We have also met with a great loss. In addition to constant toil, anxiety and persecutions, we have had to part with our dear Bro. B. K. Byam, whose health was such as to oblige him to return home. We parted with him most reluctantly, and many hearts were made sad by his leaving. As he is an excellent teacher and devoted missionary, it was hard to think that he could be spared from among the little band here. But he is gone, and the burden upon those left is increased.

In addition to all this, Bro. B. W. Wilkins returned here from La Grange, a week ago, almost in a dying condition, and now lies in the next room, near his end. His work is doubtless done. All is being done for him that can be; but all seems to be in vain. Probably in a few days we shall have to follow him to his lonely resting place until Jesus comes. We are laboring and praying that it may be otherwise if God can permit. A gloom and sadness is resting upon us here. Still our trust is in God; and whether we stand or fall, live or die, are praying, "Thy will be done."

We are straitened for means with which to meet all the expenses of our "Home" and the circumstances into which we are necessarily thrown. But we are willing to suffer, if it be God's will. If we can be permitted to lack and suffer, and none be condemned for it, or held responsible for our sufferings, our hearts can truly rejoice. We are determined that no worthy soul here shall suffer for food or clothing while we have them ourselves. As freely as we receive, so freely we give; but always with wisdom, and such as God giveth. We are teaching this people that there is a religion besides that of singing, praying and going to meetings; or even that of understanding and preaching the gospel. (See Matt. 25: 34–46). This is the only religion which Christ will recognize when he comes. God help us to have this, if every other kind in us is wanting.

God has sent us the following. May he bless those by whom these things were sent:

A barrel of clothing from friends in Abington, Ct., by Bro. L. Boutell. Another from Chelsea, Mass., packed also and sent by Bro. B., with $5.00 from Sr. E. A. Haskall, Harvard, Mass. $2.00 from Sr. L. Ransom, No. Carver, Mass., by Bro. W. E. Hathaway. $3.00 from Sr. Mary A. Tibbetts, Volga P. O., Ind. From the Advent church in Troy, N. Y., by Bro. Thomas W. Brooks, $21.00. $5.00 from Sr. Laura Gilman, Long Point, Ill., by Bro. Wm. L. Himes. A barrel of clothing from the friends of the mission in Clinton, Mass.. Isaac Barnes, $2.00; I. N. Barnes, $2.00; Henry Low, $1.00; all of Clinton, Mass. $1.00 from Bro. B. Dyson, Attica, Wis., by Bro. J. V. Himes. $5.00 from Sr. Emily L. Marsh, New Richmond, Pa. Mrs. Mary O. Wyne, Volga, Ind., $1. From the Advent church in Worcester, Mass., $3.00, and a barrel of bed-clothing. All but this last barrel of bed-clothing has been given and gone where we feel the Lord was pleased to have them bestowed. This barrel from Worcester is just received, and will be likewise disposed of. God bless those who have this kind of religion. I. I. LESLIE.

Memphis, Tenn., Dec. 18th, 1868.

From Sr. Douglas.

BRO. GRANT:—Your excellent family paper still makes us its welcome weekly visits. We feel thankful for such a medium to inform us of the progress of the blessed cause of God, at home and abroad. We feel thankful that there are faithful men and women, who feel it a privilege to go forth weeping, bearing precious seed, and believe that they shall doubtless return again rejoicing, bringing their sheaves with them. What a pleasure it must be for those self-denying souls to follow Him who went about doing good. Being deprived of the privilege of listening to the gospel as it is preached by the living minister, by a painful and lingering disease (rheumatism), which has deprived me of the privelege of walking, nearly nine long, weary years, I feel it a privilege, indeed, to read of what God is pleased to do through his faithful children. And as I write, I can think of others whose conditions are similar to my own, to whom the dear Crisis comes laden with blessings.

How much we feel the need of christian fellowship; how much we need your prayers and words of cheer, in these our sad and sorrowful afflictions, which we must endure as long as life. Will some of God's dear children remember us in their prayers?—we who are weighed down with afflictions and trials of this life, that we may be patient and not faint in our weary way.

MRS. FRANKLIN DOUGLAS.

New York, Dec. 24th, 1868.

From Bro. H. Woods.

BRO. GRANT:—I seat myself to write a few lines for the *Crisis*. I left home Nov. 27th, to spend the winter in Florida for my health. When we reached New York, we went to the Star of Hope Mission and spent a few hours, and found Sister Smith very much fatigued. She is wearing herself out in the service of the Lord. She showed us the Mission House and I must say I was surprised that she had not things more comfortable. Sister S. is doing a great work for the Lord, and she will reap her reward in the kingdom.

We shipped for Jacksonville on the steamer Alabama, and the first two days were pretty rough, and we were quite sea-sick, but the rest of the voyage we enjoyed very much. When we arrived here, we found. Bro Smith, and he gave us a hearty shake of the hand. We found Bro. Smith proclaiming the glad tidings, and had the pleasure of hearing him preach three times on the Sabbath; and we think his labors are blessed. He has been the means of establishing a church in this place that works for the Lord.

Bro. Smith held a series of meetings, seven-

teen miles from Lake City, last week, and we were with him and had a glorious time. The Spirit of the Lord was with us.

Bro. Smith baptized one, and before we came away there were more that were ready to follow the example. The Lord has raised up a church in that place that are looking for the coming of Christ. Bro. Smith has some to baptize in this place next Sabbath. Praise the Lord! the truth is spreading. I feel that Bro. S. is doing a great work in Florida. The climate here is warm and all that could be desired. The orange trees look beautifully, covered with large, nice fruit.

Respectfully Yours,
H. S. Woods.
Jacksonville, Florida, Dec. 24th 1898.

Bro. Moses Young, Lincolnville, Me., Dec. 9th, writes:—

"Under the labors of Bro. Simeon Hall, a revival commenced in this town the first of last May. Its influence has produced much good, and best of all, the revival interest still continues. I have often wished that all the dear brethren scattered abroad, could meet with us in our social meetings, and witness our joy. Since our tent-meeting at Blackington's Corner, in Rockland, about the 30th of Sept., Bro. Hall has spent a part of his time laboring in and near the city of Rockland. A blessed revival is the result. Scores have been converted, and the blessed interest is increasing every day. Prejudices are being removed from all but the priests."

Bro. Stephen Bush, Monmouth, Ill., Nov. 8th, 1868:—"I never saw a paper I loved so well as the Crisis. There is more real information in it, than all other denominational papers put together; that is, in regard to the Bible. Some here want to know where I get my Bible knowledge? I then show them the Crisis.

I heard brother Hough, in Iowa, give a course of lectures. He preached more Bible in one discourse than I have heard here in a year."

For the World's Crisis.

DR. WM. SMITH'S UNABRIDGED STANDARD DICTIONARY OF THE BIBLE.

The great Biblical work of the nineteenth century, revised and edited by Prof. H. B. Hackett, with the co-operation of Mr. Ezra Abbott, A. M., A. S. S., assistant Librarian of Harvard University.

This valuable work was first published in London, 1863, and its author, a man extensively known through his classical dictionaries and histories, has brought all his great experience and genius for organization to bear upon this vast compendium of Biblical knowledge. It is the condensation of thousands of volumes, and there is not a question concerning matter of fact in the Scriptures which does not here receive an answer.

It is a vast library in itself, embodying the results of the profoundest Biblical scholarship and research of both Europe and America. All other Bible dictionaries bear the same relation to this grand, perfected reprint, as do minor works of the English language with Webster's Royal Illustrated Quarto. The entire Faculties of our Colleges and Universities, as also Editors and Reviewers, unanimously commend it. The editor of this American edition, Prof. Hackett, was one of the contributors to the English edition, and enjoys a reputation for eminent scholarship and thorough Biblical knowledge, on both sides of the sea. Mr. E. Abbott, assistant editor, is also an accomplished scholar. An able corps of waiters assisted also in its compilation.

This reprint has received many valuable additions wherever it was important to add the results of more recent investigation; and new maps and illustrations have been added, making in all four thousand. Besides this, great attention has been paid to the wants of American students, by lists of books and writers upon the subject treated. The discoveries of the English Exploring Fund in Palestine, awakening so much interest at the present time, are all taken advantage of in this edition.

This work is published in two forms. It is issued in numbers by subscription, to be published monthly; each number containing 112 pages. The entire work will comprise about thirty numbers, price 75 cts. per number. The bound volumes, four in number, are $6.50 cloth; half morocco, $8.75.; calf, $9.00.

The publishers of this great work make the following proposition to ministers: Every clergyman obtaining three subscribers for the work, at the retail price ($6.50 per vol.), will receive a copy for themselves free of all cost. No doubt many will avail themselves of this privilege. Laymen, who desire to aid their pastor in securing a copy, can solicit subscribers, and thus make him a gift in part, or wholly. Those who desire the work, and feel unable to purchase, can take an agency, and by a little effort, not only earn the volumes, but also good wages beside. The general agent, H. V. Butler, recently obtained, in a very short time, subscriptions for *over one thousand volumes* in the city of Providence alone. The work is published by Hurd and Houghton, 459 Broome St., N. Y., to whom applications can be sent.
M. D. W.

Obituaries.

Libby. Died in Kezar Falls, Me., Oct. 24th, 1868, Bro. Tobias Libby, aged about fifty years.

Bro. Libby set out on the pilgrim journey to the heavenly Canaan in his youthful days; was baptized, and united with the Buckockites (a branch of the Freewill Baptist denomination), in which connection he ever after remained; although, several years prior to his death, he became a real and ardent lover of the precious truths of the Bible, so highly prized by Adventists. His sickness was somewhat protracted and painful, and he longed to pass away, having a good hope of life and immortality, "over there," in the paradise of God, feeling assured that the grave would be his resting-place only for a little season ere he with all the sleeping millions would hear the voice of the great Judge calling "come forth." He has left a beloved companion and two children, besides a large circle of kind friends to mourn, but not without the blessed promise to cheer them, that as Jesus died and rose again, even so them that sleep in Jesus will God bring with him when he comes. Bro. T. W. Piper preached a sermon of great power and beauty, and full of comfort and sympathy, from words found in Job 14: 14, on the funeral occasion.
Chas. H. Hurd.

Stone. Died in Boston, 11th ult., Bro. Allen Stone, aged sixty years and eleven months.

Bro. Stone was attacked with rheumatism over eleven years ago, since which time he has been confined to his home by the painful disease which he bore with christian resignation to the last. His faith held to the last that Christ would very soon return to earth, to banish all pain and sorrow. During his confinement he loved to converse on Bible truths, which were a comfort to him, and was grateful for the many calls of those of kindred faith. His Bible, in large print, furnished him some years since, gives evidence of much reading. The latter part of his days he had a strong desire that God would give him the use of limbs, which were all drawn up, but finally he was resigned to wait the trumpet sound of Almighty God, when all righteous lame men will leap as a hart, and the tongue of the dumb shall sing, the eyes of the blind shall see, tears shall be wiped off their eyes. May this be the happy lot of all who read this notice, to join in the glad acclaim to swell the song of redeeming love to the King who shall sit upon his throne.
W. C. Stone.

Brown. Fell asleep in Jesus, at his residence in North Lewisburg, Champaign Co., Ohio, Bro. Smith Brown, aged eighty years and six months.

Since 1843, Bro. Brown has been a firm, outspoken, unyielding supporter of the despised faith and his house (near Newton, Union Co., where he resided until about one year ago), has witnessed many pleasant scenes of christian communion among the brethren of like precious faith. His life was that of a humble, consistent, devoted believer; and his bereaved widow, who shared his faith and trials, together with his children and friends, has confidence that when the Life-Giver comes, and all the saints with him, he will be found among the white-robed throng.
M. L. Southwick.

Wilson. Died, very suddenly, in Cambria, Mich., Dec. 7th, 1868, Bro. James Wilson, father of Sr. Warren Smith, aged eighty-one years.

This aged pilgrim was dearly loved and highly respected by all. His daily walk and conversation were truly that of a christian. Since the death of his wife, he has made his home with Bro. and Sr. Smith, where he has been the constant recipient of that kind treatment due to so good a parent. But the enemy stole him away suddenly, without warning. He laid himself down upon the lounge, and his life departed like the going out of a candle. There was no struggle or groan. He leaves children and grand-children, and a large circle of friends to mourn, but not as those without hope, for they expect to meet him in the resurrection. The funeral services were attended by the writer, with comforting words from Job 14: 14.
A. E. Babcock.

Norton. Died in Porter, Me., Dec. 25th, 1868, Earnest, only child of Moses and Ruth Norton, aged three years and four months.

Little Earnnie has been a great sufferer during a considerable portion of his brief life, being subject to fits; but his sufferings are all over now. He sleeps in Jesus, blessed child! a jewel for the kingdom of heaven.
Chas. H. Hurd.

Summary of News.

FOREIGN.

Cable News.

Florence, Dec. 29. General Garibaldi has written a letter formally declining a commission in the Greek army, which had been tendered him by the Grecian government in view of the threatened war.

Paris, Jan. 1. The Emperor Napoleon at the usual New Year's reception of the Diplomatic Corps, in replying to the addresses of the representatives of foreign powers, said that he realized with much pleasure the conciliatory spirit animating the European Governments, which enables them to quiet animosities and smooth international difficulties as fast as they arise, thus insuring the continuance of peace. He confidently hoped that the year 1869 would prove as satisfactory as the year which had just closed, and that the course of events may dissipate unfavorable apprehensions, and consolidate the peace so necessary to the welfare and progress of civilized nations and the people.

Florence, Jan. 1. King Victor Emmanuel today, in his reply to the New Year's congratulations of the military staff, said that the present situation of Italian affairs was good, but that if the present amicable situation should become cloudy, and trouble should in the future appear to be imminent, he should confidently rely upon the loyalty and patriotism of the army to sustain him in maintaining peace and the national honor.

Corfu, Jan. 1. The Government of Greece is actively engaged in perfecting and completing the armament of the national troops.

London, Jan. 1. The *Times* to-day, in a leading editorial, denounces the projects of the Liberals for the abolition of primogeniture, etc., and says that England is essentially aristocratic and conservative.

Constantinople, Jan. 1. The Turkish Government received an invitation yesterday to be represented at the proposed conference of the great European Powers on the Eastern question. It is asserted that Fuad Pacha has been appointed to represent the Sultan. The date of the Conference has not yet been fixed.

Madrid, Jan. 1. Gen. Caballero de Rods, after having issued a proclamation to the insurgents at Malaga to throw down their arms, and they refusing to submit, the General declared the place in a state of siege. The town was then attacked by the government troops, and the insurgents were fought in the streets and defeated, when Gen. Caballero succeeded in restoring order.

Russia in the East.—The steady progress of Russia toward the British Indina Empire has been, for many years, a source of great uneasiness to English statesmen. Sir John Laurence, the present Governor-General of India, has however, never shared in this uneasiness; or, at all events, has never favored the adoption on the part of the government, of any policy of active opposition to Russian influence in the East. The fact that he has finally taken the alarm, and called the attention of the home government to the latest phase of Russian intrigue, is therefore entitled to more weight than would attach to a similar action by almost any other British statesman.

Sir John reports that the Himalayas, between Thibet and Afghanistan, are not impassable except through the Khiva Pass, as has been supposed, but that a Russian army coming from Eastern Turkestan, and passing through the Vale of Cashmere, would find no difficulty in transporting guns and baggage trains across the mountains into the British territory, through passes the existence of which has not hitherto been known. Within the last few months, the Russians have not only overrun a great part of Turkestan, but have obtained the right to place a garrison at Gumah, a point commanding the mountain passes. The English journals, alarmed at these reports, cry out that if Sir John Laurence is right in his facts, the time for vigorous action has come, and unless the Vale of Cashmere is promptly occupied by British troops. India, they assert, will lie at the mercy of the Czar, and the next advance of the Russians toward Constantinople will be accompanied by the invasion of India, provided England again interferes to preserve the integrity of European Turkey.

Chili.—An eruption of the volcano Llullalleco, situated on an elevated peak of the Andes, and distant about eighty leagues from Copiapo, has taken place, and still continues. Enormous pieces of rock have been thrown from its crater to a great distance. With the lava a hill of brownish color has been formed. At the foot of the peak on which the volcano is situated, large fissures, some of them forty yards wide, have been opened, and from them issues water containing abundance of salt and sulphur in solution. A few hundred yards from the fissures just mentioned, the structure of the ground has undergone a change, and small brooks have been formed in which fish, similar in appearance to mountain roach, are found.

DOMESTIC.

New York, Dec. 29. Late advices from foreign papers contain the following: The Austrian War Minister, Herr Von Kuhn, made a significant speech in the Committee of Delegations at Pesth the other day on the military budget. Speaking of fortifications which the Ministry purposes to erect in the vicinity of Cracow, he declared that no delay ought to be allowed in providing for the surety of Galicia and the whole of the eastern frontier, for we shall perhaps soon witness important events. I must take this opportunity, he added, of laying the greatest stress on the necessity of completing as speedily as possible the railroads which are to connect Hungary with Gallicia, and especially on the importance of the line of operations which connects Pesth and Kashau and Pisemyal. In Russia, attempts are also being made to bring the railways as close as possible to the frontier. It may be true that this is done for commercial purposes, but commercial roads are also military roads.

Statistics of Masonry.—It is estimated by those who have some knowledge of the subject, that at present there are, in round numbers, about 1,250,000 Free and Accepted Masons scattered upon the face of the globe. Of this number some 150,000 are in England, 100,000 in Scotland, and 50,000 in Ireland. There are about 600,000 on the continent of Europe, 300,000 in the United States, and 50,000 in other parts of the world. In England there are two or three thousand persons initiated every year, and the Masonic body is said to be everywhere increasing.

A Remarkable Tree.—In the birch-wood of Culloden, Scotland, there is a remarkable tree, well worthy of note. About thirty years ago a young giant of the forest was blown down, and fell across a deep gully or ravine, which it completely spanned, and at the top, branches took root on the other side. From the parent stem no less than fifteen trees have grown up perpendicularly, all in a row; and they still flourish in their splendor, while the parent stem evinces no token of decay. Several of the trees are not less than thirty feet high. The tree is a birch fir.

Passing Events.

☞ The series of meetings which commenced on the 17th inst. in the Advent Christian Chapel, closed last evening at the Good Templar's Hall. Mrs. A. E. Smith, Principal of the Star of Hope Mission, 14 Laurens street, New York, gave twelve most interesting practical discourses, and christians of all denominations that joined in those meetings were greatly blest, quickened and edified, and some careless sinners have been led to seek the Lord and to rejoice in the pardoning blood of his dear Son. Others are earnestly seeking the Lord, hoping to become christians. Miss Mellen, M. D., of the same mission, preached yesterday forenoon from Isaiah 58: 8,—"Then shall thy light break forth as the morning," and in the evening from the words, "Wilt thou be made whole." In the afternoon Mrs. Smith preached. Subject: "This same Jesus," Acts 1: 11. More solemn preaching is not often listened to than came from the lips and hearts of these female missionaries. All that heard them have been benefitted, and it is hoped they will visit our city again to labor for Christ and his cause among us. Collection taken during the meetings to aid in their noble mission work amounted to about $89. A number of our citizens have pledged to pay one dollar per month for the ensuing year to aid this mission, to be paid to B. W. Leonard, Collector, on or before the 25th of each month.—*Bridgeport Standard, Dec. 28th.*

☞ The cattle disease which recently made its appearance in Iowa has assumed a most virulent type, and is sweeping off stock by the thousands. Jasper county has been almost depopulated of cattle. The disease is caused by the animals eating the smutty or blasted ears of corn which they find when turned into the stalk field. It attacks the cattle very suddenly and kills them quickly.

☞ At Gloucester last week, some one said in the presence of a superannuated canine, "That dog ought to be killed, he is not good for anything!" The animal looked mournfully up into the speaker's face, then taking a wistful gaze around the store and at those present, deliberately walked out of the door, down to the harbor, where he plunged into the water and was drowned.

☞ A German linguist, professor Carl Neuman of Munich, it is stated, has discovered from the Chinese year-books that a company of Buddhist priests entered the continent of America via Alaska, a thousand years before Columbus, and explored thoroughly and intelligently the Pacific borders.

☞ Ground has been broken for the first railroad in Persia—from the capital, Teheran, six miles, to one of its fashionable suburbs.

☞ The latest accounts from Rajpootana and Central India state that the food prospects are becoming worse.

☞ Famine is again threatened in Central India, as the food crops are deficient and the prospects are worse than before.

☞ Shocks of earthquake are reported at Peshawor, Lahore and Sabalpoor.

☞ A few weeks ago the servant girls of New York gave $30,000 for the Pope's private pocket.

☞ Great Britain spends annually $300,000,000 on intoxicating drinks, and on literature only 25,000,000.

Notices.

Mass. A. C. Conference.

To the churches in Mass., looking for the consummation of "our hope," greeting: Whereas, the time for holding the next quarterly session of our State conference is at hand; and whereas, the Bethel church in Springfield have requested said session to be holden with them, commencing Wednesday, Jan. 13th, to continue over the following Lord's day; therefore, an invitation is hereby extended to all the Advent churches in the State to send delegates to said session of the conference; also to preachers in this and adjacent States to join with us in one more effort for God. And may God add his blessing.
Per order, E. Owen, Clerk.

New Hampshire State Conference.

The second quarterly session of the New Hampshire State Conference will be held at Melvin Village, N. H., commencing Wednesday, Jan. 27th, and hold over the following Sunday. Let this meeting be made a special subject of prayer that God's blessing may be on his people, and that good may be accomplished.
A. W. Sibley, Sec.

The third quarterly session of the State Conference will be held in Keene, N. H., commencing Feb. 25th, and hold over the following Sunday. Eld. J. Couch and others will be present to preach the word. In the meantime let prayer go up to God for Keene.
A. W. Sibley, Sec. of Conf.

Ministerial Conf. at Richmond, Me.

The sixth Ministerial Advent Conference will meet at Richmond, (Reed meeting-house), Tuesday, Jan. 12th, 1869, at half past six o'clock P. M. Preaching at a quarter past seven o'clock. Our preaching brethren are earnestly requested to report themselves, either in person, or by letter, and all preachers in the State, in fellowship with the conference, wishing to become members, are invited to signify their desire by writing to the Secretary before the meeting. Come with hearts filled with love, that we may advance the gospel of the kingdom, and work together for the salvation of the perishing.
N. G. Reed, President.
L. F. Cole, Secretary.

Notice.

The Conn. A. C. Conference, which was noticed in the Crisis to be held in New Haven, Wednesday, Jan. 6th, 1869, is postponed until Jan. 27th, 1869. The church in New Haven are building a chapel, and it will not be finished until the 27th, and ready for the reception of the conference, at which time their hearts will be open to receive us with cordial welcome. We have some very important business to attend to at this conference, and we hope that every church in the State will send one or more delegates, and all the ministering brethren will be present. Let all pray that God will crown our efforts with everlasting good.
B. Hitchcock, President.

Maine Central Quar. Conference.

The next session of this conference will be held in the Academy, in West Gardiner, commencing Thursday, Jan. 7th, 1869, at seven o'clock P. M., and continue over Sunday. Come, brethren and sisters, let us go up to this meeting prepared to work for the Lord. Ministering brethren are invited. Those coming from abroad will inquire for James Spears, who will direct to places of entertainment.
W. A. Knight, Secretary.

Notice.

The Lord willing, the adjourned meeting of believers in the speedy coming of the Lord, held at Bristol, Conn., on Nov. 5th, will meet in New Market Hall (junction of Broad and High streets), Providence, R. I., on Thursday, Jan. 7th, at seven o'clock P. M., and continue over the following Sunday. Brn. George W. Brown of Orrington, Me., William, N. Pile of Newark, N. J., and others, are expected to preach the word of life.
For the brethren, Caleb Thompson.

Notice.

There will be a protracted meeting held in Plymouth, Mass., at the new Chapel, commencing Thursday evening, Jan. 7th, and hold over two Sundays, if the Lord will. We expect several of the preaching brethren will be present to preach the word. For the church, Geo. A. Brown.

Notice.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garriques, 608 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

Notice.

There will be a protracted meeting and quarterly conference in West Gardiner, Me., on the evening of Jan. 7th, and continue over the Sabbath, and longer if thought best. Come, brethren and sisters in the Lord, to labor for the salvation of sinners. Call on James Spear. H. B. Sevey.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Nursmore, (Eagle Block) Rochester, N. Y.

R. I. and S. Ct.

This conference will hold its annual session at Bristol, R. I., commencing Wednesday, 2 o'clock P. M., Jan. 6th, 1869. I intend to be there *this* time. Come and see. H. F. Carpenter, Clerk.

Notice.

There will be a series of meetings held in the city of Pittsburgh, Pa., commencing Jan. 7th.
J. Wendell.

STAR OF HOPE MISSION,
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MEETINGS.
Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

The Maine Tract Fund.

Wm. H. Mitchell, R. B. York, S. K. Partridge, } *Society Officers.*

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,
J. A. Libby, West Poland, Maine.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

H. Pratt.........Sunday, Jan. 10th
J. Couch.........Sunday, Jan. 17th
M. Batchelor.........Sunday, Jan. 31st

Chelsea, Mass., (Library Hall.)

J. S. White.........Sunday, Jan. 10th
C. Goodrich.........Sunday, Jan. 17th
J. W. White.........Sunday, Jan. 24th
L. Boutell.........Sunday, Jan. 31st
T. M. Preble.........Sunday, Feb. 7th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

J. G. Hook.........Sunday, Jan. 10th
Baptism at noon.
S. S. Brewer.........Sabbaths, Feb. 14th, 21st, and 28th and longer if duty requires.

Springfield, Mass.........Sunday, Jan. 10th
I expect to tarry a short time in Springfield, and possibly I may visit a few other localities, if desired, before returning home. A. A. Phelps.

Hartford, Ct.........Sunday, Jan. 10th
Lowell, Mass.........Sunday, Jan. 24th
C. Goodrich.

Lynn, Mass.........Sunday, Jan. 10th
Joseph W. White.

Haverhill, Mass.........Sunday, Jan. 10th
Wm. C. Stewart.

Berkely, Mass.........Sunday, Jan. 10th
Mary E. Otis.

Keene, N. H.........Sundays, Jan. 24th and 31st
D. M. Leavitt.

South Framingham, Mass.........Sunday, Jan. 10th
L. Boutell.

Cold Spring, Mass.........Sunday, Jan. 10th
Wm. J. Ripley.

Goodspeed's Landing, evenings, Jan. 8th, 9th, and 10th
East Haddam (Parnassus).........Sunday, Jan. 10th
Tylerville, Ct.........evening, Jan. 11th
North Somers, Ct.........Sunday, Jan. 17th
Hartford.........Sunday, Jan. 31st
L. F. Moore.

Rochester, N. Y.........through the month of January
S. W. Thurber.

North Pownal, Vt.........Jan. 9th
North Bennington, Vt.........Sunday, Jan. 10th
West Hoosick, (Advent Chapel).........Jan. 11th and over the Sabbath. Wm. J. Blanchard.

Bridgeport, Ct.........Sunday, Jan. 10th
South Hadley Falls.........Monday evening, Jan. 11th
Warren, Mass.........Tuesday evening, Jan. 12th and over the following Sunday, Jan. 17th.
Worcester, Mass.........Monday evening, Jan. 18th
Concord, N. H., (Centre Street), Tuesday evening, Jan. 19th, every evening, and over the Sabbath, the 24th.
Anna E. Smith.

Square Pond, Ct.........Sunday, Jan. 10th
P. S. Butler.

Kennebunkport, Me.........Sunday, Jan. 10th
N. C. Twombly.

Pittsfield, N. H.........Sunday, Jan. 17th
T. T. Farrell.

West Randolph, Mass., (at the Hall), Saturday evening, Jan. 9th, and over Sunday, Jan. 10th.
Enoch Morrill.

Hartford, Conn.........evening, Jan. 21st
New Britain.........evening, Jan. 22d
Bristol.........Sunday, Jan. 24th
Southington.........evening, Jan. 27th
L. E. Saclpauch.

Barnstead, N. H., (Clark Town).........Sunday, Jan. 10th
Read school-house, evening, Jan. 12th.
White Oak's.........evening, Jan. 13th
Pittsfield.........evening, Jan. 14th
Pine Ground.........evening, Jan. 15th
Northwood Narrows.........Sunday, Jan. 17th
Melvin Village.........Sunday, Jan. 24th
T. W. Piper.

Bath, Me.........Sunday, Jan. 10th
I. C. Wellcome.

Bradford, (Bush meeting-house).........Sunday, Jan. 10th
S. Julia Buswell.

Cheshire Street, Conn.........Sunday, Jan. 10th
Square Pond.........Sunday, Jan. 17th
Wallingford Farms.........Sunday, Jan. 24th
Attend the conference at New Haven.
Wm. A. & M. L. Durand.

Guilford, Ct.........Sunday, Jan. 10th
Wm. A. Durand.

New Britain, Ct.........Sunday, Jan. 10th
Keene, N. H.........Sunday, Jan. 24th
Seitico, Ct.........Sunday, Jan. 31st
A. M. Higgins.

Brimfield, Mass.........evening, Jan. 8th and over the Sabbath. L. M. Stoddard.

Woodstock Valley, Ct.........Sunday, Jan. 10th
Abington.........Sunday, Jan. 17th
North Somers.........Sunday, Jan. 24th
A. Morse.

Bonny Eagle, Me.........Sunday, Jan. 10th
South Limington Seminary.........Sunday, Jan. 17th
Steep Falls.........Sunday, Jan. 24th
Kennebunkport Depot.........Sunday, Jan. 31st
T. P. Hampson.

Pittsburgh, (in company with Bro. J. Wendell), Sunday, Jan. 17th. E. Cotton.

Clinton, Mass.........Sabbath, Jan. 24th and evenings of the 25th and 26th.
Portsmouth, N. H.........Sabbaths, Jan. 31st and Feb. 7th
S. S. Brewer.

North Dana.........Friday, Jan. 8th and over the Sabbath.
Seitico, Ct.........Sunday, Jan. 17th
Will be at Longmeadow depot, Saturday, at the 2½ P. M. train, if fair, and if stormy, shall go to Thompsonville, and take the stage. Subject in the evening, Spiritualism one of our sins. Hiram Munger.

East Weare.........Saturday evening, Jan. 9th
South Weare, N. H., (Buxton's Hall), Sunday, Jan. 10th
Will Brn. living in adjoining towns come over and help, as this is a new field? Services at 11 A. M. and 1 P. M.
South Sutton, N. H.........Sunday, Jan. 31st
C. W. Sargent.

West Leeds, Me.........Sunday, Jan. 10th
North Turner Village.........Sunday, Jan. 17th
J. C. Wheeler.

West Rumney, N. H., (Plain's school-house), Friday evening, Jan. 8th, and over the following Sunday.
John H. Evans.

Abington, Ct.........Sabbath, Jan. 10th
Holden, Mass.........Sabbath, Jan. 17th
East Douglas, Mass.........Sabbath, Jan. 24th
C. H. Sweet.

Boscawen, N. H., (at the school-house on High Street), Sunday, Jan. 10th.
Warner Gore, N. H., (at Bro. Andrews'), Sunday, Jan. 17th.
Manchester, N. H.........Sunday, Jan. 24th
Simeon Rost.

Stark's, Me.........Sabbath, Jan. 10th
E. M. Haggett.

Barnstead, (White Oak Ground) Tuttle school-house, Sunday, Jan. 10th.
Cillyville, Andover, Tuesday evening, Jan. 12th, every evening through the week, and over Sunday, Jan. 17th.
North Sutton, (Bro. I. Andrew's house), evening, Jan. 19th.
Sutton Mills.........Wednesday evening, Jan. 20th
South Sutton.........Thursday evening, Jan. 21st
West Deerfield.........Saturday evening, Jan. 23d and over Sunday, the 24th.
[illegible] (as Bro. Randall may appoint), Monday evening, Jan. 25th.
[illegible]borough.........Saturday evening, Jan. 30th and Sunday, the 31st.
Tuftonborough Neck.........Tuesday evening, Feb. 2d every evening through the week, and Sunday, the 7th.
J. Pinkham.

Providence, R. I.........Sunday, Jan. 10th
Meriden, Conn.........Sunday, Jan. 17th
Wm. N. Pile.

Freedom, N. H., (New Chapel).........Sunday, Jan. 10th
[illegible] Village, N. H.........Sunday, Jan. 17th
D. F. Leavitt.

New Haven, Ct.........Sunday, Jan. 10th
B. Hitchcock.

Woodhull, N. Y.........A. M. Sunday, Jan. 27th
Harder school-house, evening. J. W. Taylor.

Bangor.........Jan. 10th
Machiasport (for four weeks).........Jan. 14th
Will Bro Tozier please meet me at Machiasport?
I. K. Lombard.

Brunswick, (Yellow school-house).........Sunday, Jan. 10th
Peter Libby.

Vernon, Vt.........Sunday, Jan. 10th
Will brethren at Northfield meet me at Vernon?
C. H. Fletcher.

Epsom, (Marden's Corner).........Sunday, Jan. 10th
Barnstead, (White Oak Ground).........Sunday, Jan. 17th
John Parsons.

Meredith Center, (at the hall near Bro. Dollof's), Sabbath, Jan. 10th. F. S. Ransom.

Danielsonville, Ct.........Sunday, Jan. 10th
H. F. Carpenter.

Stoneham, Mass.........Sunday, Jan. 10th
Kennebunkport, Me.........Sunday, Jan. 24th
A. F. Moore.

East Stoneham, Me.........Saturday evening, Jan. 9th and over the Sabbath. S. Tenney.

Unity, N. H., (at Bro. Joseph Kimball's), Sunday, Jan. 17th. Frank Nelson.

East Rochester, N. H.........Sunday, Jan. 10th
Manchester, N. H.........Sunday, Jan. 24th
J. G. Smith.

Stratham, N. H., (where Bro. Stephen Scammon may arrange), Tuesday evening, Jan. 12th, through the week, over the following Lord's day, and onward if the interest demands.
Will meet Bro. Scammon at New Market Junction, Tuesday, Jan. 12th, on the arrival of the A. M. train from Portland. L. C. & M. McKinstry.

Turner Village.........evening, Jan. 8th
Livermore Falls, evening, Jan. 9th, and over Lord's day
Jay, Bridge.........evening, Jan. 12th
Jay, Intervale.........evening, Jan. 13th
North Jay.........evening, Jan. 14th
Wilton Village.........Jan. 15th, 16th, and over Lord's day
Z. B. Chase.

Manchester, N. H.........Sundays, Jan. 31st and Feb. 7th
W. W. Sutherland.

Pleasant Valley.........Sunday, Jan. 17th
H. H. Dickinson.

Westfield.........Sunday, Jan. 10th
E. Owen.

Farmington Village.........Sunday, Jan. 10th
S. S. Mooney.

Rogersville, N. Y.........Sunday, Jan. 10th and week day evenings, if desired, in those places.
Warren J. Hobbs.

North Dana, (Union Church).........Sunday, Jan. 10th
Conference at Springfield, Jan. 13th.
Warehouse Point, Ct.........Jan. 16th and 17th
Will some one meet me at the depot on the arrival of the P. M. train from Springfield, the 16th?
Geo. A. Streeter.

Manchester, N. H.........Sunday, Jan. 10th
A. Simpson.

Wilbraham, Mass.

J. Carpenter.........Sunday, Jan. 10th
P. S. Butler.........Sundays, Jan. 17th, 24th, and 31st

Lawrence, Mass.

G. W. Burnham.........Sunday, Jan. 10th
A. Ross.........Sundays, Jan. 17th and 24th

Hyde Park.

T. M. Preble.........Sundays, Jan. 10th and 17th

Portsmouth, N. H.

T. W. Piper.........Sunday, Jan. 10th
J. G. Smith.........Sunday, Jan. 17th
D. F. Leavitt.........Sunday, Jan. 24th

Concord, N. H., (at the Bethel.)

J. T. Jordan.........Sabbaths, Jan. 24th and 31st

Concord, N. H., (Centre Street.)

D. Churchill.........Sunday, Jan. 10th
Anna E. Smith.........Sundays, Jan. 24th and 31st
J. A. Libby.........Sundays, Feb. 7th and 14th

Biddeford, Me.

B. S. Emery.........Sunday, Jan. 10th
J. T. Jordan.........evenings, Jan. 21st and 22d
J. A. Libby.........Sundays, Jan. 17th and 24th

Square Pond, Ct.

M. L. Durand.........Sunday, Jan. 17th
L. F. Moore.........Sunday, Jan. 24th
P. S. Butler.........Sunday, Feb. 7th
W. J. Ripley.........Sunday, Feb. 14th
through the week, and over Sunday, Feb. 21st.

Springfield, Mass.

A. A. Phelps.........Jan. 10th, 17th, 24th, and 31st

Guilford, Ct.

B. Hitchcock.........Sunday, Jan. 24th
I. B. Potter.........Sunday, Jan. 31st

Wolcottville Circuit.

Preaching every Lord's day evening at Wolcottville.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. Stetson, Pastor.

Wyoming, R. I.........the first Sabbath in each month
Westerly, R. I.........the second Sabbath in each month
Riverpoint, R. I.........the third Sabbath in each month
Bristol, R. I.........the fourth Sabbath in each month
A. Durfee.

Charlestown, R. I.

Preaching Wednesday evenings. Prayer meeting Saturday evenings, at Bro. Thos. Rogers' house. Sundays at the meeting-house.

Rochester, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. Eld. Geo. Champlin.

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☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

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☞ D. C. ANDRUSS—We are out of the Question Books.

☞ C. PIKE—Received.

☞ Will AMY STEDMAN please send Sr. L. B. Weaver her P. O. address?

LETTERS RECEIVED.

G A Streeter, H R Knight, J Pinkham, P S W Deyo, W Munro, R S Johnson, S G Bradbury, A S Kelley, N B McMurphy, A J Tuttle, D N Smith, A Bliss, M Jennings, A N Seymour, L S Ludington, I I Leslie, W B Harwood, D Cambell, W H Spencer, S L Reed, W F Church, M L Searle, A E Bennett, H Brown, S J Roney, M D Wellcome, C H Price, W J Hobbs, A Andrews, N H Reed, J S Wardsworth, S P Clark, T Preble, P W Alling, C H Hurd, G U Lewis, A W Sibley, F A Baker, J Wendell.

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Peace and quiet it doth leave.

Praise ascending, music blending,
Love and joy our circle spread;
Harmony of seraphs lending
Heaven's own sweetness on our head.

Youthful voices home rejoices
With their lays of melody;
Imitating angels' voices,
As it sounds afar to thee.

Hearts are lighter, smiles are brighter,
When love crowns our humble cot;
Heaven's best blessings far the richer,
Sent to bless our wandering lot.

O what pleasure, without measure,
Shall the blest in glory share;
Earth's best jewels, love's best treasure,
Naught is wanting, all are there.

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For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER TWENTY-FOUR.

DEAR BRO. GRANT:—The moment that our Savior has allowed me to send you my faithful report of our European mission, is very solemn. Many things have passed before our eyes without consideration, like an unseen comet. Nevertheless, they go by. It is positively told to us that the "*ten horns shall hate the whore.*"—Rev. 17: 16. The last horns, the *Heruli* in Italy, the Lombardo-Venetians and Austria representing the Huns, have also left the "beast," and are decided to resist. One horn, which seemed to be faithful, remained, which has been thought would never leave the Pope. We speak of Spain, that land in which the blood of so many martyrs has been shed; and who would have said last year that she also, and the last of all, would hate *the whore, and make her desolate and naked?* Nevertheless, the facts are before us. The revolution in Spain has shaken off the basis of the Jesuits. Their properties are confiscated, their monasteries closed; the liberty of conscience is proclaimed, and the Evangelical churches are opened. Garibaldi gave the following counsel to the Spaniards: "Give liberty to all excepting to the priests."

Here are the facts which speak of the prophetic accomplishment and the second coming of our dear Savior Jesus Christ. That is why we cannot sleep in the Lord's vineyard. And for that reason, we have doubled our steps in traveling over (nearly always to foot) the path of our holy mission, from Bale, to Strasbourg, Colmar, Mulhouse, Besancon, Dole, Salins, and Pontarlier. In all these towns our work has been blessed, but particularly in the last station. But the enemy has opposed itself with strength by means of the Synod, which has bidden to shut the chapel to our predications, and our work has been interrupted. But Spain opens her doors, and we hope to be able, with the Providence of God, to announce the everlasting gospel in this country also.

To give you an exact idea of my painful labors during two months past in France, I shall tell you that I have never suffered so much in the vineyard of the Lord. After a general conference at the end of the month of October with our dear brothers in Tramelan, I continued my labors in Alsace. In spite of the thick snow which covered the Jura, I crossed the mountains on foot; and from Colmar, where every body refused to receive me for the night, I was obliged to go further, in spite of the obscurity of the night and the wind accompanied by hard rain. In going out of this town (Colmar), I found two large roads before me; but having no one of whom I could ask to show me the way, I took the road lying on my right hand, and amidst the obscurity of the night and a fearful storm I pursued my way, till I saw it was impossible to continue, and I was obliged to turn back, finding myself in an uninhabitable desert, full of water and mud. The rain continued, therefore it was not possible to pass the night there, and, as I have said, I turned back. In crossing the fields, and after a long and very tiresome travel, I found at last the other road, and nearly at midnight arrived in a village where I saw some lights still burning. Its name is St. Croix.

Dripping with water and mud, I knocked at the first door, but no one answered; at last some one came to tell me I could not be received. At the second door, the same refusal. The third door, which was that of an inn, again the same answer. Neither the prayer in the name of the precious blood of our Savior, neither all other supplications, touched the heart of the inn-keeper, who answered me from his window. At last God in his kindness touched the heart of a policeman, who opened me the door of the guard, and, though being excessively dirty, I found nevertheless a hot stove, and I was a little relieved in drying my clothes covered with rain and mud. I remained there all the rest of the night, lying on a board near the fire.

I made in that memorable evening twenty-four American miles without supper. The next morning I continued my way, and after having made nine miles, arrived at an inn where I could take a good cup of milk with the last fifty centimes that I possessed. I made still sixteen miles more, where a brother lent me twenty francs. In that way, I took the cars for Besancon, where I have worked three days with a little success.

This town,—I can well say it without exaggeration,—is like a lone desert, full of all kind of vices and flaws. In leaving this town, I went through several villages of the old Bourgogne, where God won some honest catholic souls to his holy gospel. Glory be to him! They have never seen the Bible, and having none to give to them, I was obliged to cross the mountains to Geneva, where I bought one, to be able to give it to them, which was received with great joy.

I have had the pleasure of finding my dear son Ludemir in the town of Yverdon, who came to meet me. He comforted me in giving me very good news, which a very dear friend sends us from America, through whose hands Bro. Adams sends us $73.50.

We are but five at the present time who are engaged in the work of the Lord. Bro. Guymet is gone to Italy; Bro. James Erzenberger works among the German people. My son Ludemir, Sr. Schirmer and myself work among the French.

The great disaster caused in America by the earthquakes must also be a lesson for us. They speak of the accomplishment of prophecy (Jer. 25: 26). Yes; "The king of Sheshack [Babylon] shall drink after them." The U. S., which have glorified themselves in their richness and delicacies, will not escape. Their turn is come; and they shall drink of it, and to the bottom of the cup. California has been reserved by the Lord to support the glorious mission in these last days. What has she done till now? The "Crisis" of San Francisco is lamenting her sins. She called all the hearts who called themselves christians to help her in this great enterprise. The "Crisis" has sacrificed very much for God's work, till she has become quite exhausted. That is why God has taken away his talents. That is why her inhabitants have perished, and they shall perish still more. Misfortune to the sinners who do not obey the gospel of Christ in these last days, but who give much for Satan and his famous spiritisms. O that the Almighty God would give her to see clearly her future destiny! May they sell their worldly pride, and buy themselves the humility of Bethlehem's stable. May they remember that what now makes their disaster shall soon be the prey of wild beasts. Jer. 25: 32, 33. Let us bless God, we, to whom he has given the privilege of being still among the living, and free from the great misfortunes with which he has stricken the unbelieving; but especially let us bless him for having been able to understand his purpose concerning the everlasting kingdom, so dear to our hearts. Let us pursue our great work with songs of triumph, and forget the world, and his great business, who has no other god but gold; and when this beloved divinity shall fail, he will have no hope, neither in this world or in the other.

Dear Brn., pray for your dear little children in Europe. We are but one body, of one church of Christ. And may God hear those which we address to him every day in your favor; for you who are at the other side of the ocean; that he may spread abundantly his blessings over you all, and us here, in this new coming year of the Lord, 1869. Amen and amen. Your brother in the blessed hope,

M. B. CZECHOWSKI.

Dole, France, Dec. 14th, 1868.

For the World's Crisis.

DRESS.

(*Concluded.*)

Fourthly: gay and costly apparel directly tends to create and inflame lust. I was in doubt whether to name this brutal appetite, or, in order to spare delicate ears, to express it by some gentle circumlocution. Like the dean, who some years ago, told his audience at Whitehall, "If you do not repent you will go to a place which I have too much manners to name before this good company." But I think it best to speak out; since the more the word shocks your ears, the more it may arm your heart. The fact is plain and undeniable: it has this effect, both on the wearer and the beholder. To the former, our elegant poet, Cowley, addresses those fine lines:—

"The adorning thee with so much art
Is but a barbarous skill;
Tis like the poisoning of a dart,
Too apt before to kill."

That is, (to express the matter in plain terms, without any coloring,) "you poison the beholder with far more of this base appetite than he otherwise would feel." Did you not *know* this would be the natural consequence of your elegant adornment? To push the question home, did you not *desire*, did you not *design* it should? And yet all the time, how did you

"Set to public view,
A specious face of innocence and virtue?"

Meanwhile, you do not yourself escape the snare which you spread for others. The dart recoils, and you are infected with the same poison with which you infect them. You kindle a flame, which at the same time, consumes both yourself and your admirers. And it is well, if it does not plunge both you and them into the flames of hell.

Fifthly, the wearing of costly array is directly opposite to the being adorned with good works. Nothing can be more evident than this; for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the strangers, to relieve those who are sick and in prison, and to lessen the numberless afflictions to which we are exposed in this vale of tears. And here is no room for the evasion used before, "I may be as *humble* in cloth of gold as in sackloth." If you could be as humble when you choose costly, as when you choose plain apparel (which I flatly deny,) yet you could not be as beneficent, as plenteous in good works. Every shilling which you save from your own apparel, you may expend in clothing the naked, and relieving the various necessities of the poor whom ye "have always with you." Therefore, every shilling which you needlessly spend on your apparel, is, in effect, stolen from God and the poor. And of how many precious opportunities of doing good have you defrauded yourself! How often have you disabled your selffrom doing good by purchasing what you did not want? For what end did you buy these ornaments? To please God? No; but to please your own fancy, or to gain the admiration and applause of those that were no wiser than yourself. How much good might you have done with that money? And what an irreparable loss have you sustained by not doing it, if it be true that the day is at hand, when every man shall receive his own reward according to his own labor.

I pray you consider this well. Perhaps you have not seen it in this light before. When you are laying out that money in costly apparel, which otherwise you could have spared for the poor, you thereby deprive them of what God, the proprietor of all, had lodged in your hands for their use. If so, what you put upon yourself, you are, in effect, tearing from the back of the naked; and the costly and delicate food which you eat, you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of his gospel stay your hand. Do not throw this money away. Do not lay out on nothing, yea, worse than nothing, what may clothe your poor, naked, shivering fellow-creature.

Many years ago, when I was at Oxford, in a cold winter's day a young maid (one of those we kept at school) called upon me. I said, "You seem half starved. Have you nothing to cover you but that thin linen gown?" Said she, "Sir, this is all I have." I put my hand in my pocket, but found I had scarce any money left, having just paid away what I had. It immediately struck me, will thy Master say, "Well done, good and faithful servant"? Thou hast adorned thy walls with the money which might have screened this poor creature from the cold. Oh justice! Oh mercy! Are not these pictures the blood of this poor maid? See thy expensive apparel in the same light; thy gown, hat, head-dress; every thing about thee which cost more than christian duty required thee to lay out, is the blood of the poor. Oh be wise for the time to come. Be more merciful. More merciful to God and man. More abundantly *adorned* (like men and women professing godliness) with good works.

It is true, great allowance is to be made for those who have never been warned of these things, and, perhaps, do not know that there is a word in the Bible which forbids costly apparel. But what is *that to you?* You have been warned over and over; yea, in the plainest manner possible. And what have you profited thereby? Do not you still dress like other people of the same fortune? Is not your dress as gay, as expensive as theirs, who never had any such warning? As expensive as it would have been if you had never heard a word about it? Oh, how will you answer this when you and I stand together at the judgment seat of Christ? Nay, have not many of you grown finer as fast as you grew richer? As you increased in the substance, have you not increased in dress? Witness the profusion of ribbons, gauze or linen about your heads. What have you profited by bearing the reproach of Christ, by being called a Methodist? Are you not as fashionably dressed as others of your rank that are not Methodists? Do you ask, "But may we not as well buy fashionable as unfashionable things?" I answer, not if they give you a bold, immodest look, as those huge hats, bonnets and head-dresses do; and not if they cost more. "But I can *afford* it." Oh lay aside forever that idle, nonsensical word! No christian can *afford* to waste any part of the substance with which God has intrusted him. How long do you stay here? may not you tomorrow, perhaps to-night, be summoned to arise and go hence, in order to give an account of this and all your talents to the Judge of quick and dead? How then can it be, that after so many warnings you persist in the same folly?

There are still among you, some that neither profit themselves by all they hear, nor are willing that others should; and these, if any of you are almost persuaded to dress as christians, reason, and rally, and laugh you out of it. O, ye petty triflers, I entreat you not to do the devil's work any longer; whatever you do yourselves, do not harden the hearts of others. And you who are of a better mind, avoid these tempters with all possible care; and if you come where any of them are, either beg them to be silent, or leave the room.

Sixthly, the putting on of costly apparel, is directly opposite to what the apostle terms, "the hidden man of the heart;" that is, to the whole "image of God," wherein we were created, and which is stamped anew upon the heart of every christian believer;—opposite to the mind which was in Christ Jesus, and the whole nature of inward holiness. All the time you are studying this outward adorning, the whole inward work of the Spirit stands still, or, rather, goes back; though by very gentle, and almost imperceptible degrees. Instead of growing more heavenly minded, you are more and more earthly minded. If you once had fellowship with the Father and the Son, it now gradually declines; and you insensibly sink deeper and deeper into the spirit of the world—into foolish and hurtful desires, and groveling appetites. All these evils, and a thousand more, spring from that one root, indulging in costly apparel.

Why, then, does not every one that either loves or fears God, flee from it, as from the face of a serpent? Why are *you* still so conformable to the irrational, sinful customs of a frantic world? Why do you still despise the express commandment of God, uttered in the plainest terms? You see the light; why do you not follow the light of your own mind? Your conscience tells you the truth; why do you not obey the dictates of your own conscience? You answer, "Universal custom is against me; and I know not how to stem the mighty torrent." Not only the profane, but the religious world, run violently the other way. Look into, I do not say the theaters, but the churches, and the meetings of every denomination (except a few old fashioned Quakers, or the people called Moravians); look into the congregations in London, or elsewhere of those that are styled gospel ministers; look into Northampton chapel; yea, into the Tabernacle, or the chapel in Tottenham Court Row; nay, look into the chapel in West street, or that in the City Road; look at the very people that sit under the pulpit, or by the side of it, and are not *those that can afford it*, (I can hardly refrain from doing them the honor of naming their names,) as fashionably adorned as those of the same rank in other places?

This is a melancholy truth. I am ashamed of it; but I know not how to help it. I call heaven and earth to witness this day, that it is not my fault. The trumpet has not given an uncertain sound for nearly fifty years past. O God, thou knowest I have borne a clear and a faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am, therefore, clear of the blood of those that will not hear. It lies upon their own head.

I warn you once more in the name and in the presence of God, that the number of those that rebel against God is no excuse for your rebellion. He hath expressly told us, "thou shalt not follow a multitude to do evil." It was said of a great, good man, he

"Feared not, had Heaven decreed it, to have stood
Adverse against the world, and singly good."

Who of you desire to share in that glorious character? to stand adverse against a world? If millions condemn you it will be enough that you are acquitted by God and your own conscience.

"Nay, I think," say some, "I could bear the contempt or reproach of all the world beside. I regard only my own relatives; those especially that are of my own household. My father, my mother, my brothers and sisters (and perhaps one that is nearer than all,) are teazing me continually." This is a trial indeed; such as very few can judge of, but those that bear it. "I have not strength to bear it." No, not of your own, certainly you have not. But there is strength laid up for you on "One that is mighty!" His grace is sufficient for you, and he now sees your care, and is just ready to give it you. Meantime, regard his awful declaration, touching them that regard man more than God: He that loveth father or mother, brother or sister, husband or wife, "more than me, is not worthy of me."

But are there not some among you that did once renounce this conformity to the world, and dress in every point neat and plain, suitable for your profession? Why then did you not persevere therein? why did you turn back from the good way? Did you contract an acquaintance, perhaps a friendship with some that were still fond of dress? It is no wonder then that you were sooner or later, moved to measure back your steps to earth again. No less was it to be expected, than that one sin would lead you to another. It was one sin to contract a friendship with any that knew not God; for "know ye not that the friendship of the world is enmity with God?" And this led you back into another, unto that conformity to the world, from which you had escaped. But what are you to do now? Why, if you are wise, escape for your life—no delay—look not behind you. Without loss of time, renounce the cause and the effect together. Now, to-day, before the heart be hardened by the deceitfulness of sin, cut off, at one stroke, that sinful friendship with the ungodly, and that sinful conformity to the world. Determine this day! Do not delay till tomorrow, lest you delay forever! For God's sake, for your own sake, make that resolution now!

I conjure you all who have any regard for me, show me before I go hence, that I have not labored, even in this respect, in vain for nearly half a century. Let me see before I die, a Methodist congregation, full as plainly dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be cheap as well as plain; otherwise, you do but trifle with God and me, and your own souls. I pray let there be no more costly silks among you, how grave soever they may be; let there be no Quaker-linen, proverbially so-called for their exquisite fineness; no Brussels lace, no elephantine hats or bonnets, those scandals of female modesty. Be all of a piece. Dress from head to foot as persons *professing godliness*, professing to do every thing, small and great, with the single view of pleasing God.

Let not any of you who are rich in this world, endeavor to excuse yourselves from this by talking nonsense. It is stark, staring nonsense to say, "O I can *afford* this or that." If you have regard to common sense, never let that silly word come out of your mouths. No man living can *afford* to waste any part of what God has committed to his trust. None can *afford* to throw any part of that food and raiment into the sea, which was lodged with him, on purpose to feed the hungry, and clothe the naked; and it is far worse than simple waste, to spend any part of it in gay or costly apparel; for this is no less than to turn wholesome food into deadly poison. It is giving so much money to poison both yourself and others as far as your example spreads, with pride, vanity, anger, lust, love of the world, and thourand foolish and hurtful desires, which tend to pierce them through with many sorrows. And is there no harm in all this? Oh God, arise and maintain thne own cause. Let no men or devils any longer put out our eyes and lead us blindfold into the pit of destruction.

I beseech you, every man that is here present before God, every woman, young and old, married and single, yea, every child that knows good from evil, take this to yourself. Each of you, for one, take the apostle's advice; at least hinder not others from taking it. I beseech you, O ye parents, do not hinder your children from following their own convictions, even though you might think they would *look prettier* if they were adorned with such gew-gaws as other children wear. I beseech you, O ye husbands, do not hinder your wives; you, ye wives, do not hinder your husbands, either by word or deed, from acting just as they are persuaded in their own minds. Above all, I conjure you, ye half Methodists; you that trim between us and the world; you that frequently, perhaps constantly, hear our preaching, but are in no further connection with us; whatever ye do yourselves, do not say one word to hinder others from practising the advice which has been now given. Yet a little while and we shall not need these poor coverings, for this corruptible body shall put on incorruption; yet a few days hence, and this mortal body shall put on immortality. In the meantime, let this be our only care, to put off "the old man"—our old nature, "which is corrupt," which is altogether evil—and to "put on the new man, which after God is created in righteousness and true holiness." In particular, put on "as the elect of God, holy and beloved, bowels of mercies, kindness, gentleness, long suffering." Yea, to sum up all in one word, "put on Christ," that when he shall appear, ye may appear with him in glory."—*Wesley's Sermons, vol. ii., pp.* 258–265.

Dear reader, having thus presented to you Wesley's sermon on pride, allow me to present to you "Primitive Piety," by Gibbon. Speaking of the christian, he says: "Shut his ears against the profane harmony of sounds, and to view with indifference the most finished production of human art. Gay apparel, magnificent houses, and elegant furniture, were supposed to unite the double guilt of pride and sensuality; a simple and mortified appearance was more suitable to the christian who was certain of his sins, and doubtful of his salvation. In their censures of luxury, the fathers are extremely minute and circumstantial; and among the various articles which excite their pious indignation, we may enumerate false hair, garments of any color except white, instruments of music, vases of gold or silver."—*Milman's Gibbon's History of Rome*, Vol. 1, pp. 458 and 459.

Dear reader, if the primitive christians considered ornamenting themselves and their houses a sin, and abstained from such, which Gibbon says they did; you must admit that there has come a great change in the church. The outward appearance of the professors of our day shows no difference from that of the world. May the Lord help you, dear reader, if you are thus proud, to "stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Jeremiah 6: 16.

T. J. WHITECAR.

HOW WE ARE CALLED.

What is the meaning of the words, "Ye are called."

You do not call people who are near you, or coming your way. If I saw you coming my way, I should not call you; I should wait till you came: but if I saw you going the wrong way, and getting farther and farther off from where you ought to be, then I should call you. "God is faithful, by whom ye were called."

He finds us afar off; Alas! afar off from his life, his happiness, his image, his peace, wandering from his home, alienated from the Son of his love. He called us; he called us unto the fellowship of his Son.

Again, you call a man when he is in danger and unconscious of it. Now, an unconverted sinner is like a man asleep with the flames around him. He is dreaming of paradise, it may be, and yet the flame of hell is around his very couch. So God sees poor souls and calls them, (a loud call it needs!) He calls them to the fellowship of his Son. The sinner's want of title makes a call necessary.

If some of you met a beggar in the streets, clothed in rags, and *called* him to your well-furnished house, and to your well supplied board, it is a matter for your consideration and not his that you have been pleased to give the invitation. But having been called, has he not a *right* to come, and may he not come? Is not his call his title, no matter who he is?

Observe, everything he calls us to he emphasizes as *his*. He hath called us to *his* kingdom and *his* glory; unto the fellowship of *his* Son; he has called us to partake of *his* life, of *his* salvation. He has a right to call whom he pleases to his house, for the banquet is all his own. The oxen and the fatlings are his. It is the King who makes a marriage for his Son, and he has a *right* to send into the highways and hedges, to call in the halt, the lame, and the blind, that his house may be full. And "God is faithful, by whom ye were called unto the fellowship of *his* Son, Jesus Christ our Lord." It is in the knowledge of these truths, and such as these, that the Lord sends home conviction and establishment to the hearts of his people. These words are God's words, and by them he calls us. Has God called *you* unto "the fellowship of his Son? There is not a soul that would be presumptuous in taking God at his word, in obeying the call, and saying, "Here am I, for thou didst call me."—*Rev. M. Rainsfrod.*

THE BASHIKOUAY ANT.

The following interesting extracts relative to that fearful scourge, the "Bashikouay Ant," peculiar to tropical Africa, we take from Harper's Magazine for January, the facts of which are gathered from Paul Du Chaillu's *Wild Life under the Equator*.—ED.

"But more potent than snakes, lions, leopards, or gorillas, is a species of ant called the *Bashikouay*. It is the dread not of man alone, but of every living thing, from the elephant and leopard down to the smallest insect. A half inch is about the average length of one of these ants, though some are found of twice that length. Individually they are bold; the bull-dog has not more pluck and tenacity of grip. But their great power lies in the immense armies into which they organize themselves, and the military order which they preserve. When on the march they go in a column two inches broad, but often miles in length.

"Du Chaillu once saw a column formed in close order, which occupied twelve hours, from sunrise to sunset, in passing the spot from which he watched them; and as they march by night as well as by day, he did not know how long the column had been passing before he saw it. All along the line were larger ants, clearly officers, standing outside the column until their squads had passed, when they moved on and joined them. How many millions upon millions there were in this army, it would be idle to attempt to estimate.

"When on the march the column comes to a small stream, they fling across it a living bridge. Selecting a spot where the branch of a tree reaches nearly over to one on the other bank, only lower down, the second of the pontoniers,* as we may fairly call them, with his fore-claws grasps the hind-claws of the one in front, and lowers him over; a third does the same by the second; and so on until this living chain is long enough to reach the desired point. Line after line is thus stretched until a bridge is formed wide enough for the whole army to pass over. Imagine the strength of muscle which these creatures must possess to enable them to maintain their grasp for hours.

"The marching column throws itself into line of battle with wonderful precision. When it sweeps over the country, nothing living can stay its progress. Du Chaillu was once plodding through the forests in search of game. All at once he was startled by a strange sound. It was caused by a rush of wild beasts. He thought he caught a glimpse of a gorilla; he was sure he heard the footsteps of an elephant; and soon after a mighty crash, as though a herd of elephants were rushing through the forest. Soon the air grew thick with insects. While wondering what this might mean, he felt the torments of innumerable bites, and in an instant he found himself almost covered by ants. He had been fallen upon by the skirmishers of an army of Bashikouay.

"He set off at his sharpest run in the direction which the other fugitives had taken. Fortunately his speed was greater than that of the ants; and as soon as he thought himself safe he stripped off his clothing. It fairly swarmed with ants, who had literally buried themselves in the garments, striking their pincers clear through into the flesh beneath. They never let go their grip until they have taken out the flesh. Pull at one till his body is separated from the head, and the jaws, if we may so call them, keep their hold. He had just resumed his garments, when the Bashikouay came upon him, and he again took to flight, never stopping until he had crossed a stream and taken refuge in a swamp beyond.

"These Bashikouay cannot bear the heat of the sun; and hence they are only found in regions covered by forests. If on a march they come to an open place, they dig a tunnel four or five feet under ground, through which they pass to the jungles on the opposite side. When they enter a village, the inhabitants run for their lives. In an incredible short space every hut is cleared of vermin, and the only trace left of them is the bones of rats and mice, and the horny wing-cases of insects. Nothing that breathes comes amiss to them. An antelope which had been shot by Du Chaillu was picked to the bones in a few hours. The carcass of an elephant would be cleared away quite as quickly as by a kraal† of natives. They sometimes come upon a huge snake lying torpid, perhaps, after the manner of his species, gorged with food. In that case it is all over with his serpentine majesty. 'I was always rejoiced,' says Du Chaillu, who does not like snakes, 'when they got hold of a serpent; though these are pretty shy, and manage generally to get out of the way, except when they are in a state of torpor.' Bats, rats, mice, roaches, centipedes, scorpions, spiders, and such small pests, are doomed. A swarm of ants will kill a rat in a minute or two, and devour him in almost as short a space.

"Upon the whole they are a blessing to the human race in Africa, by keeping down the vermin, which would otherwise render the country uninhabitable. They will not touch vegetable matter. One might almost imagine that the author of the Book of Revelation had in his mind the Bashikouay when he speaks of the swarms of 'locusts' which at the sound of the fifth trumpet arose from the smoke of the bottomless pit, to whom 'it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree'; but whose 'torment was as the torment of a scorpion when he striketh a man.' Certain it is that the description fits the Bashikouay, while it is altogether inapplicable to the creature which we call 'locust,' whose only food is green things, and who have no tormenting bite."

* Soldiers having the charge of constructing bridges.—ED.

† A village.

Hygiene.

"This is for your health."—PAUL.

For the Hygiene Column.

PHYSIOLOGICAL LETTERS.—No. 12.

When the demands of nature for sleep are satisfied; when the constructive operations are completed, the individual awakes, consciousness returns, and the senses resume their offices. There are certain phenomena connected with awakening which have not been very satisfactorily explained. Thus, there are many people that have the power of waking at any hour they please, whether greatly fatigued or not. In the case of the individual that goes to bed at ten, and wills to wake at four, it would appear that this very determination makes a powerful impression on the brain, which it retains, and that volition sleeps very lightly in the interval. When four o'clock comes around, it sounds the alarm. There are other persons that have not the power of awakening when they please. The desire to awaken at a particular hour only induces a state of restlessness throughout the night, destroying the soundness of their sleep; the individual awakes many times with the belief that the hour is past, and very possibly oversleeps it after all. (a.)

Another curious phenomenon is the effect of habit in causing the individual to awaken each morning at a definite time. An acquaintance of mine tells me that he is in the habit of waking precisely at a quarter to seven, and this even when he goes to bed several hours later than usual. There is something very interesting in regard to the influence which previous mental states have in determining the time of waking. I suppose that at that particular hour—a quarter to seven—the brain of the individual mentioned had got into the habit of responding to certain sensations and sounds as being the call to wake up. Thus, first of all, the gradual ushering in of daylight, the cackling of fowls in the yard, the rumbling of carts in the street, the sound of servants below preparing the breakfast, and perhaps the system's demand for exercise or nourishment, all may have conspired to awaken him at that hour. The advocates of an ever conscious and active mind refer all such phenomena to immediate intrinsic physical action. The physiologist refers them to the alternation of cerebral states, believing that the senses primarily weaken the mind, not the mind the senses. Impressions affecting the polarity of certain nerves, readily induce those changes in the cerebral circulation which constitute the transition from the sleeping to the waking state.

Another curious phenomenon referred by physiologists to the influence of previous mental states, is the circumstance that in very mady persons the cessation of an accustomed sound awakens from sleep; the continuance of the sound has ceased to make any impression on the sensorium; its suspension instantly removes what the mind had become accustomed to regard as one of the conditions of its repose. The mill sawyer, who is obliged to keep his saw running at night, often takes advantage of this; how quickly he awakes when he ceases to hear the familiar sound of the saw cleaving the log. The discontinuance of that sound has produced an impression on the sensorium, and this impression is instantly communicated to all parts of the brain through that intimate exquisite nervous connection that exists, and the sleeper is aroused.

Again, habit has so ordered it that sounds which, when new, are sure to awaken the slumberer, will, when become familiar, have no such effect. Witness the fact that the midnight signal gun very soon ceases to have the power to awaken the sleeping soldier, even though the musket be discharged within a few feet of him. Again, why does the telegraph operator wake up as soon as he hears the familiar click, click of his office call? Because he has habituated himself to attend to that sound, and his perception of it is increased in acuteness. On the same principle you awaken at the sound of the alarm bell, however soundly you may be sleeping.

It has been said that sleep is a regenerative process. This being the case, it would seem to be in accordance with physiology that those who sleep much would be in the best condition physically. This is true, provided the sleep be not in such excess as to produce a congested state of the brain, or interfere with that exercise in the open air which is necessary to the proper oxygenation of the blood and integrity of the muscles. Fat men are, as a rule, great sleepers. They have none of that restlessness and irritability of brain and nerve which distinguish lean, nervous people. Hence did Mark Anthony well say, in Julius Cæsar—

"I love fat men,
Sleek-headed pates, and *such as sleep o'nights*;
But Cassius has a lean and hungry look,
He thinks too much; such men are dangerous."

One more paper will finish the series. H.

(a) Carpenter.

EFFECT OF TOBACCO ON THE SYSTEM.

Dr. Coles enumerates the following evils: "Weakness, pain, and sinking at the stomach; dimness of sight; dizziness and pain in the head; paleness and sallowness of countenance; feebleness of the voluntary muscles; tremulousness of the hands; weakness and hoarseness of the voice: disturbed sleep by startings and a sense of suffocation; nightmare; epileptic fits; confusion of mind; feverish and irritable temper; instability of purpose; depression of spirits; melancholy and despondency; partial and sometimes permanent insanity."

Yet tobacco has a wonderful charm. It fascinates and pervades the senses, and ultimately sways the moral and intellectual powers, holding them in a servitude which, in most cases, grows more and more servile to the end of life. General vital exhaustion, or nervous debility and premature death, are the certain and inevitable consequences of its ordinary use. Dyspepsia is one of the dread fruits of its use as a luxury. Dr. Joel Shew enumerates eighty-seven diseases caused by tobacco; and of these, many are of the most dangerous character.

The strong, rank, fetid, narcotic breath of an habitual tobacco-user is enough to almost strangle and quite sicken the new born infant that sleeps in the same bed. And many a tobacco-user's wife has suffered ill health as a consequence of sleeping with him. He pollutes the very atmosphere with the poisonous effluvia, which constantly emanates from his body. "The disastrous influence of tobacco (says an eminent writer) upon the mind is no less fearful than upon the body. No tongue or pen can describe the intellectual ruin occasioned by it."

EXCUSES FOR USING TOBACCO.

Persons have used it for asthma, headaches, weak eyes, purifying the breath (!), cold, watery stomach, to prevent obesity, to preserve the teeth, ect. But in the opinion of the most experienced medical men, tobacco aggravates, immediately or ultimately, all these difficulties. Like opium, it may give temporary relief; but the results of its continual use are in most cases disastrous. It is only a delusion to think it will *cure* disease. And were it not for the love of the nervous excitement it produces, and the hankering of a perverted appetite, but few would think of using it, or of offering an excuse for the vile habit.

REASONS WHY CHRISTIANS SHOULD CEASE TO USE IT.

1. Its expense. If tobacco was useful in any sense, or if it were necessary to existence, we might not consider the expense; but if it is injurious to the health of both body and mind, a christian *has no right to use it!* The rule for a christian is, "Whether ye eat or drink, or whatever ye do, do all to the glory of God." And certainly no christian can either drink strong drink, or eat, snuff, or smoke a poisonous narcotic to the glory of God; much less waste God's money for the purchase of the poison! For these reasons a christian should "not spend his money for that which is not bread."

Six cents a day is a small sum to indulge a smoker in his habit; and yet this amounts to $21.90 in a year. Add the expense of chewing, and you have at least $40 a year for tobacco, which is worse than a waste of the Lord's money! We know of many who are often in need of the good things of this life whose tobacco bill is large; but like the drunkard who will have his whisky, they *will have their tobacco*, even when other things, needful for life and health, must be given up to procure it.

2. It should be abandoned because of the filthy nature of the habit. It is disgustingly offensive in good society. A christian should be possessed of cleanly habits, and set a good example in society. Chewing, smoking, and snuffing are violations of all rules of cleanliness. Not long ago we were informed that a professed minister of the gospel, while enjoying the hospitality of one of our christian families, made their parlor so disgustingly offensive that they were obliged after his departure to thoroughly cleanse the room before they could occupy it. Would Christ have done that? Should his disciples, or his ministers, be guilty of such things?—*Voice of the West.*

TESTIMONY IN FAVOR OF TEMPERANCE.

A late number of the *Turf, Field, and Farm* contains a letter from Edward P. Weston, the famous pedestrian, to Rev. T. L. Cuyler, of Brooklyn, from which we extract the following wholesome lesson:

"You ask for my 'experience as to the effect of alcoholic stimulants on those who aim at athletic achievements.' In reply, I am constrained to say that, so far as my judgment and experience are concerned, the use of intoxicating liquors on the occasion of the permance of any task requiring strength and nerve, is not only unnecessary, but wholly injurious. The moment a man partakes of such stimulants at such a time, he ceases to work upon his own strength of manhood, and is simply using a false power built upon a medicine (for liquor is good for nothing else.') It may help him for the moment, but the effect is of short duration, and then he is worse than before. It not only weakens his body, but his nerve, and takes away his will; and that is not all—it will take away his appetite for food. I know it is a custom prevalent among those who go into a regular course of instruction, or training (as it is called,) for a feat of pedestrianism, to give them crackers soaked in wine at stated intervals. To my mind, this is not only folly and a loss of time, but morally wrong. The man should *always be in training* (all that is necessary,) have his habits regular, and have a care of that which he eats and when he eats it. If he cannot walk fifty miles a day without taking wine, he certainly will not walk long if he makes that his practice.

"Diet is an important consideration in a walk that places a stronger tax than usual upon the physical system. And if a man desires to excel in feats requiring endurance and strength, he must pay strict attention to a diet based upon the primitive laws of health. What I recommend has been proved valuable by personal experience."

TOO MUCH BREAD.—Many dietetic reformers make a serious mistake when they leave off the use of meat. They think that "bread is the staff of life," and that they can not well eat too much of it. They should remember that "Man should not live by bread alone," and practice accordingly. I have known many a person to leave off eating meat and live almost exclusively on bread. The consequence was—their diet being too concentrated—that they took far too much nutriment into their stomachs, their systems became obstructed, and their health impaired thereby. A certain quantity of bread is good, but to live upon it exclusively is ruinous to the health. Less bread, and more fruit and vegetables, should by the rule for the above class of persons.—*Hall's Journal of Health.*

TO CURE SORE THROAT.—Take the whites of two eggs, and beat them with two spoonfuls of white sugar; grate in a little nutmeg, and add a pint of lukewarm water. Stir well and drink often. Repeat the prescription if necessary, and it will cure the most obstinate case of hoarseness in a short time.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

HYMN.

"Abba, Father!"

My Father, on life's troubled tide,
Where storms arise on every side,
When darkly looms the threat'ning cloud,
And o'er my pathway throws its shroud;
I'll firmly breast the raging storm,
For thou my hiding place wilt form,
My Rock and Strength.

My Father, on life's dangerous way,
When clouds my sun at clear noon-day;
When thicken round earth's grief and care,
And joy and hope sink in despair;
I'll cling to thee, my trust and stay,
And seek thy sheltering arm alway,
My Sun and Shield.

My Father, when within my soul
Life's bitter waters darkly roll;
When sorrow's storms sweep o'er life's sea,
And angry waves drive on its lee;
I'll seize the helm of faith and prayer,
Where seas are calm and skies are fair,
Thou'lt lead my way.

My Father, when this cold, cold world
Its flag of hate shall have unfurled,
When friends shall coldly turn away,
And foes shall seek my soul to slay;
I'll fly to thee, though sad and lone,
And thou shalt call me all thine own,
My God, my all.

My Father, when, beyond life's tide,
Forever safe at thy dear side;
When I shall reach that happy place,
And there behold thee face to face;
I'll prove through all eternity
My heart's unceasing love for thee,
Oh, God of love!

Boston. S. M. Haynes.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

DAVID ON THE SOUL OF MAN.

The notion of natural immortality in man could never, we think, with any rectitude of of reasoning, or by any sensible and consistent inference, be drawn from any passage in all the one hundred and fifty Psalms. We can at least approximate to a determination of this question by a careful examination. Suppose we try. Let us search honestly, patiently, and with a spirit of conscientious and scrupulous concern for truth, truth in its purity and beauty, for truth is both pure and beautiful. Let us not care for anything sacred in the antiquity of error, for error is not really sanctified by antiquity. No, never! Let us not care for the preciousness of old opinions, nothing for the currency or idolatry of tenets, contravened by the word of God. Truth is at stake, a glorious prize, truth older than error, and therefore more estimable in the precedence of an earlier origin and a greater age, truth, a mirror or a vocalization of God's thoughts, truth so incomparably purer than the most artful and plausible error, as to make the interspace an infinity between them, and the contrast as broad as the light and the night. The soul is the totality of man.

What is the soul? Comprehensively, *himself*. We have this definition substantiated perfectly, in the very first mention of a human soul in the sacred book of praise. Leaving out the italics, which are not in the Hebrew text, we have this, to wit: "Many say of my soul, No help for him in God." The identity of the *soul* and the *man* is clear and complete. Call this a soliloquy, a recitation, or a prayer, the fact is not affected; David and his soul are a unit, without division. And the good man in his grief exults, in an exclamation of faith,—he makes rejoinder to the wicked sarcasm, or the heartless contempt, in a testimony of confidence, "But thou, O Lord, art a shield for *me*." So plain is the perfect community of the terms *soul* and *self*. Thus we see David begins by giving not a solitary square inch of foundation for a notion of entity in man, capable of existence, as a disembodied consciousness. How much less as a disembodied immortality!

In the case next succeeding, in which we give simply the essential and sententious Scriptures, avoiding, for brevity's sake, the quotation of entire passages, we have a series of rehearsals in prayer to God, thus—"Have mercy on me,—heal me, for my bones are vexed; my soul is also sore vexed, deliver my soul and save me." This is superscribed, "David's complaint in his sickness." Accordingly he implores recovering mercy. He specifies one feature of physical suffering, that is, a vexatious and deep-seated pain, whether rheumatic, or febrile, or the simple ache incident to confinement to his bed. In in the three particularized items of myself, my soul, my bones, we have simply the representation of a suffering man, suffering in sickness, and liable to dissolution. The invalid supplicates a restoration. Does the supplicant plead for God's salvation to his soul, as something surviving death, an internal individuality alive after the body was dead, a consciousness acute and imperishable after the heart had closed its valves, and slacked its toil, and hushed its wonderful human harmonies stroked in death? Surely not, *surely* not, for he expressly protests in this appeal to God, that "in death there is no remembrance of thee, and in the grave who shall give thee thanks"?

This settles the question of any imagination of a vitality surviving the death of the body. The Psalmist held not the modern idea of a post-mortem intellection. Davidic, and all other Bible theology, knows nothing of an "intermediate state" of the dead, a consciousness intervening between death and the resurrection, or continuing intensified and exalted after death. The true "intermediate state" is a state of total *un*-intelligence, a void, a vacuum, a condition of suspended life. The innumerable millions in this mighty *hades* await the fiat of the "Resurrection and the Life," who because he died and rose from the dead, will, therefore, raise all the dead. The righteous only, through faith in the Son-ship and resurrection of Jesus, will live eternally.

Of the phrase "in death," surely no one would suppose the true intention to be in life and a good while before death, unless by the far-fetched suggestion of drunkenness, inebriation by opium, idiocy, or some similar absurdity. Or, if you please, is it just before death, nay, even in the article and act of dying? Clearly not, as to any uniformity of fact by daily observation; for we see frequently manifest the most vivid and vigorous memory of God in the hour of death. In tubercular phthisis, or consumption, there is generally a retention of perception and memory to the last. A man dying unready and unreconciled to God, has often revived to his recollection forgotten sins, and thoughts of God, a Creator and Judge, are active and dominating. Witness the death bed of Randolph or Altamont. The saint's remembrance of God at the approach of death, is often most animated and blessed. And here we understand the sentiment precisely according to the passage, that the utterly impossible "remembrance of God" is not in dying, but "in death." A dead man can remember nothing. The function of memory is impossible with the delicate cerebrum dissolving to dust. What can that man think, whose brow is foul with the mould with which the foe has sullied the mirror of the mind? And in the grave there is no thanksgiving. The dead man cannot sing or pray. And the whole of the man is infallibly there, for interrogatively so the Scriptures alleges.

THE SOUL IS DIVISIBLE AND DISRUPTIBLE.

This is the manifest doctrine of David in Psalm seven. Read his intercession with the Almighty for rescue from a persecutor, "Crush the Benjamite." The dreaded peril was pleaded in prayer; "Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver." His divisibility by violence is adverse to the notion of immateriality, which is supposed to defy philosophical dissection, to defy comminution or trituration, and to evade every material agent or injury. Surely here is an entity composite not uncompounded, in short, an obvious materiality susceptible of reduction to something like elementary combinations. Had the Psalmist cherished such a faith as dominates in our day, surely he would not have been agitated by such avowed apprehensions of calamity to his *soul;* for disembodied, independent, immortal, it could easily elude an adversary so infatuated as to meditate the absurd purpose of invoking material force. The fact is, simply, that the allusion is to a threatened danger to his life, an onslaught on himself, the literal, visible, palpable David.

The soul is an individuality, and its existence dependent on the function of vital organs. The heart, the lungs, the brain, all the internal viscera, with the sanguineous and nervous systems, these constitute vitally the man. The soul may be either the man so composed, an organic and a functional being, or it may be the assemblage of organs on whose harmonious working, the being of the man depends, or it may be the life manifested in the wonderful mechanism and motion of that intricate machinery enclosed with walls, and protected by integuments.

It is the easiest thing in the world to understand the Scripture quoted, when we contemplate the structure of this organic man. Do we seek to conceive a figurative intangiblity subject to the rending rage of the lion? The king of beasts would grope, methinks, with an aspect baffled and perplexed, in the bootless labor to seize a prey so perfectly and perpetually figurative. What a look of mystified and wondering ill-nature you should behold in his dilated eyes, darting forth flashes of fury! O, if he could only find something to tear, what havoc he would make among the fibers and tissues of the victim!

But there he stands, nonplussed and foiled amid the mysteries of immortality he can neither master nor mangle. Affecting spectacle of purpose defeated, endeavor abortive, and mighty power unavailing, for want of an object on which to concentrate the tremendous energies of an attack! But when we consider the delicate structure of those organs wherein the life and being and manhood of man inheres; when we regard the pulsations, the contractions, the tremulous vibrations, which guaranty and constitute life; oh, then we are impressed with the value of God's providential goodness and care in averting the enemy's arm, or shielding the precious fabric and preserving the costly vital organism from violence.

But suppose a soul, as something disembodied or immortal, were actually rent in pieces. Conceive the deed of cruelty achieved, if possible. Marshal the imagination to compass the conclusion, and what then? As all the case of certain zoophytes to whom the dissecting knife is applied, does each particular fragment and atom become a new individual? And if so, in which one of them all is the original found? This would not be a calamity without wonderful compensations, if, by the lion's aid, the sufferer were invested with a quantity of sudden and singular multiplications, so that a great multitude of new beings should start into life, while the parent life was preserved, practically unharmed. Immortalities begotten of violence! Malice and wrath overruled to produce immeasurable good from a momentary evil! Masterly benefaction—but I forbear.

Or again, is each fragment still intelligent, and is the individuality, that was so roughly and dreadfully handled, continuing in every part? Does the soul become legion, and the individual himself become a thousand selves repeated? And are these souls harmonious though disjoined? Is there no frightful chasm and immortal agony in the disjunction? Can the parts be reunited, or would they wish to be reunited, or may they coalesce spontaneously? Alas! alas! the mind labors and revolts from the dismal contemplation. One shudders and shrinks from such a philosophic and speculative chaos. It is horrible meandering amid desolations. And one is glad and thankful to come back to God, and the Bible, and common sense. The Lord please to forgive me for saying anything to suggest sadness in this momentary experiment of supposition. Wandering away from the word of God, we find chasms, crags, lava fields, sandbanks, and caverns of blackness.

When a human soul is rent in pieces, there is not a spark, nor a speck, nor a breath of life in it. It is dead. If it is immaterial, it cannot be rent; if it is immortal, it cannot die. But souls die that sin, for death is the penalty of sin. God exclaims to the sinner, "Consider, lest I tear you in pieces." The sinner and his soul being an essential unit, never will live an instant after the judicial lightning has torn him. Life lost will be a sad and awful fate; but as the beholder stretches his gaze over the mighty field of death, from his very heart he will utter the interrogation, "After all, what else could have been done?" C. Colegrove.

For the World's Crisis.

SON OF GOD vs. DEVIL.
OR,
The Final Destiny of the Wicked.

NUMBER ONE.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3: 8.

What important words. How full of meaning. In these words a volume of truth is contained as regards the final destiny of the wicked. Many reasons will be given by which we know that the wicked dead will live again, and then be destroyed, "soul and body in hell," or in *gehenna* fire. But

1. A Bible rule of nine words is here given, by which we are to harmonize the entire Scriptures.

For what purpose was the Son of God manifested? Answer,—"That he might destroy the works of the devil." These nine words constitute the rule by which the whole Bible is to be harmonized. Therefore, we are only to study the Scriptures with a view to make the proper distinction between what are ascribed to God as his works, and those ascribed to the Devil as his works; with the understanding that the Lord's works are to be preserved, or restored, and the Devil's works destroyed, and we have the rule which will easily harmonize the entire Bible. Let us remember that the Devil did not make the earth, but through his means a "curse" was brought upon it (Gen. 3: 17, 18), neither did he make the other things which the Lord pronounced "very good." But he was the author of the "curse" that was brought upon them. Therefore, we are to look for the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 21. This "restitution" will be brought about also by the "Son of God," who will finally "destroy the works of the Devil."

2. Two families: the children of God, and the children of the Devil.

The Scriptures clearly point out two classes of men—the children of God and the children of the Devil. In 1 John 3: 8, 10, this fact is thus plainly stated:—"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. . . . In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Again in Matt. 13: 38, 39:—"But the tares are the *children of the wicked one;* the enemy that sowed them *is the devil.*" Also in John 8: 44, 45, the devil's children are most graphically described by Christ in the following language:—"Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not."

Let us ever remember that "the Son of God was manifested, that he might destroy the works of the devil"; and this surely will embrace all of his "children." But if the wicked dead—the devil's children—are already destroyed in *hades*, how can the Son of God ever destroy them? At Christ's first advent into this world, he "abolished death" for himself, and prepared the way by which others might gain victory over death. And after he comes the "second time," he will destroy all the works of Satan. Why are the family of Satan to be destroyed? Because "the wages of sin is *death;* but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. Death, then, is the wages, or recompense, of the "children" of the "wicked one." And if so, then they must die *for* their sins, for their own sins. In this world the wicked do not die for their sins, as the death they now die is no more a penalty for their own sins, than it is a penalty for the sins of the righteous, or for infants, who have never sinned, because they all die alike. If, therefore, we follow the rule above stated, "that the Son of God was manifested, that he might destroy the works of the devil"; then the death which the sinner dies here, in common with the saints, cannot be that death which awaits him as the wages for his own sins; because the Son of God is not the author of the death which is common to our race here; but Satan is the one who has brought sin into the world, and "death by sin." Thanks be to God, that "in due time Christ died for the ungodly." O the wonderful love and mercy of God. For he "commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Now, if we become "justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5: 6–10.

Lynn, Mass. T. M. Preble.

For the World's Crisis.

SHORT SERMON.

"The last enemy that shall be destroyed is death."—1 Cor. 15: 26.

The destruction of death is here anticipated. It is that death which is an *enemy*. All must meet it, whether saint or sinner, whether child or adult. "In Adam all die." "It is appointed unto man once to die." "Death passed upon all men." To Adam the Lord said, "Dust thou art, and unto dust shalt thou return." That event comes upon us, not for our actual sins, but it may properly be said to be an enemy. Christ has conquered that foe; and he must give up *all* his captives. Jesus has purchased the whole race from the Adamic death, hence all are under law to him; and he is the Judge of all men. Christ "shall judge the quick and dead at his appearing." "Before him shall be gathered all nations." God "commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."

If we are not redeemed from the penalty of the Adamic law, which was *death*, we can not be probationers for endless life. That *all* men are now in a state of probation I trust none will deny. That man should be a candidate for immortality, and yet be held by the broken law, or the penalty of its transgression, seems to be inconsistent.

Paul said that Christ "hath *abolished death*," and we read in Heb. 2: 14 that he took flesh and blood, that "through death he might destroy him that had the power of death, that is, the devil"; and in 1 John 3: 8, "the Son of God was manifested that he might destroy the works of the Devil." Death came by sin, sin came by Satan. Death and the grave shall deliver up the dead which are in them. "For the hour is coming, in the which all that are in the graves [not a moral grave, but a *literal grave*] shall hear his voice, and shall come forth." "By the offence of one, judgment came upon *all men* to condemnation; even so by the righteousness of one the free gift came upon *all men* to justification of life."

The "second death" is not to be "swallowed up in victory," nor "abolished" and "destroyed." Satan never had the power of it. It is the retribution of divine justice upon those whose names shall not be found in the "Lamb's book of life." It shall hold them in eternal captivity. But those who shall have the second death for their part, must be given up by the first death, which they have died for sins not their own.

Dear Savior, grant that we may have our names in the "book of life," that when that death, which came by sin which Adam committed, shall be swallowed up in victory gained by thy most precious death, we may with *all* who have died in the innocence of childhood, and all who shall be cleansed from sin by the precious blood of Christ, receive immortality, the fruit of which shall be eternal life.

Fred. A. Baker.

For the World's Crisis.

"TO STAND UP."

THE MEANING OF THE EXPRESSION, ETC.

This phrase is somewhat peculiar, and must be a very obscure one to a person who is not conversant with its use as found in the prophetic scriptures. It is peculiar, since it nowhere occurs in the sacred writings except in the book of Daniel; and also since its relations to its agents are of that nature that it produces joy and heavenly emotion in the minds of all who are anticipating future beatitude and glory beyond this scene of human conflict and death; especially when they contemplate the august scenes of Dan. 12: 1, where the phrase is found.

The prophetic definition and application of this phrase are easily understood when we examine the prophecy where it occurs. This phrase is first found in Dan. 11: 2. "There shall stand up yet three kings in Persia; and the fourth shall be far richer than they all." These kings brought to view, which were to stand up in Persia, are the following:—(1), Cambyses; (2), Smerdis; (3), Darius; (4), Xerxes the Great.

It must be obvious to all that the phrase, "stand up," in the passage above, must mean to reign on the throne of Persia; for these four Persian kings did reign in succession, and they must be the ones here delineated in this prophecy.

In verse 3d of this eleventh chapter we read: "A mighty king shall stand up that shall rule with great dominion." This mighty king undoubtedly was, Alexander the Great. Here the expression, to "stand up," is used concerning this mighty king in a very clear and unmistakable manner, setting forth the fact that it is to rule with kingly authority. In the above text it is not only affirmed that a king shall "stand up," but that he shall "rule with great dominion."

Again, this same phrase occurs in the 20th verse of this chapter, and reference is had by the prophet to Cæsar Augustus, who made a decree that all the world should be taxed. It is generally conceded that Cæsar Augustus is the one of whom the prophet speaks; and if so, to "stand up" must be the same here as in the preceding cases.

Again, in the 21st verse, the same expression is found, and is used in reference to a "vile person"—Augustus Cæsar's successor—Tiberius.

If, in all these instances, "stand up" means to sway the sceptre and reign as king, it must be very obvious that the same idea is taught in Dan. 12: 1, where it is affirmed that Michael shall stand up. It would be very unreasonable indeed to suppose that a different idea than to reign is taught in Dan. 12: 1, in the words, to "stand up," when in every instance in the eleventh chapter that is the meaning.

But an inquiry here comes up, Who is Michael that is to reign, the consequences of whose standing up will be a time of trouble, "such as never was since there was a nation," and the deliverance of Daniel's people, "every one that shall be found written in the book"? He cannot be an angel, since in the Scriptures there cannot be found a declaration that angels will ever reign as kings. Angels have their appointed sphere of service; but, exalted and perfect as their service is, the honor of being kings and reigning on thrones is not delegated to them, whatever their rank may be. Observe, that this text does not assert that an angel of God, or Christ's angel, shall reign, or stand up; but Michael—one like God.

Angels might comfort the weeping woman at the empty sepulchre, by the announcement that the Lord was risen; and so might an angel tell Cornelius to send to Joppa for one who would tell him words whereby he and all his house should be saved; but angels never have reigned as kings, neither will they ever; for that is not in the economy and purpose of God. A. H. Sibley.

"IT IS WELL."

Beloved, it is well:
God's ways are always right;
And love is o'er them all,
Though far above our sight.

Beloved, it is well:
Though deep and sore the smart;
He wounds, who knows and cares
To heal the broken heart.

Beloved, it is well:
Though grief benights our way,
'T will make the joy more dear
That comes with dawning day.

Beloved, it is well:
The path that Jesus trod,
Though rough and dark it be,
Leads home to heav'n and God.

For the World's Crisis.

THE FIGURATIVE USE OF THE WORD BAPTIZE.

"I indeed have baptized you with water; but he shall baptize you with the Holy Ghost."—Mark 1: 8.

The word baptize is here used both literally and figuratively. The figure used is that of the metaphor, which the grammar thus defines: "A metaphor is a figure which expresses the resemblance between two objects by applying either the name, or some attribute, adjunct, or action, of the one directly to the other." Baptize is a Greek word Anglicised by changing the final letter *o* for *e*. It is thus defined in Donnegan's Greek and English Lexicon:—"*Baptizo*, to immerse, submerge, saturate; *hence* to drench with wine; *met.*, to confound totally; to dip in a vessel and draw"; from "*Bapto*, to dip; to plunge into water; wash; dye; . . . draw out water; temper metals by immersion; . . . *neut.* to dip one's self."

Baptize, therefore, literally signifies to plunge into water, with the accessory idea of washing by the natural cleansing effect of water. This, as a religious ceremony, prefigures another washing, speaking figuratively, even "the washing of regeneration," which no one will pretend is to be taken literally. The operation of the Spirit of God on the spiritual nature of man, cleanses from the defilement of sin, and so is compared to the washing by water. This is what is otherwise called—"baptized with the Holy Spirit."

But let no one unwisely infer from this that the baptism of the Spirit is a trivial affair. It is a blessed and holy reality, figuratively expressed by the word baptize, and differing from this just as much as water differs from the spirit. The complete drench of water baptism prefigures the necessity of a complete drench of the Spirit, to wash away the defilement of sin.

Literally speaking, then, there is no such thing as spirit baptism; when, figuratively speaking, there is. If this were not so, then Paul could not have said there is "one baptism"; for that and water baptism would make two instead of "one baptism." This may be called a nice distinction, but truth requires the distinction to be made for obvious reasons, lest any infer that the baptism of the Spirit is the only baptism required.

All well-informed persons know that baptism signifies to plunge into water, unless taken metaphorically. But a certain Congregationalist minister, "with all his piety and erudition, practised sprinkling for baptism, and did not believe that baptism necessarily and always means to plunge, to dip," etc. Well, there are a great many such now, who believe that a dead man is more alive when dead, than he was before he died. Such are mis-informed, instead of being well informed in regard to the nature of death. Their honesty we will not question, but we cannot regard them as well informed on these points; because their sectarian education leads them to discard correct information for that which is not good.

To be well informed in regard to the meaning of certain words, does not imply that such are learned, or that persons are dishonest who are learned and adopt a meaning for the word baptism which is contrary to its natural signification. The well-known meaning of a word is one thing, and the adoption of some of its metaphorical senses, in any given case, is quite another. Honest men may be deceived in regard to its meaning, although they may have great learning; especially where they have sectarian axes to grind. But unlearned persons, reading the account of the baptism of the eunuch by Philip, would never once suspect that any other than immersion is there taught. "They went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." Acts 8: 38, 39.

It takes a man well versed in sectarian lore to make baptism, in the above quotation, to mean anything else but a complete immersion. If sprinkling is meant, what necessity was there for their both going down into the water, both Philip and the eunuch?

But, says the man of erudition, "*Eis* means unto, as well as into; they went down unto the water."

But where was the necessity for both going down unto the water? Could not Philip have gone down to the water, and taken up a handful, and sprinkled him, if sprinkling alone was meant? And how would both come up out of the water, if they did not both go down into it?

"O, the Greek word *ex* sometimes means from, as well as out of; they came up from the water."

Ah, indeed! But why is the account so careful as to state these unimportant particulars, which would be so if sprinkling alone was meant? Besides, the primary signification of *ex* is out of, out from; and there is another Greek word which more literally signifies from; i. e., *apo;* and why was not this employed instead, if it meant from? If the eunuch was literally baptized, it would be necessary for both to go down into the water, and come up out of the water, but not necessary on the other supposition. And a person who can argue in favor of sprinkling, against the apparent meaning of this, must be honest not to be ashamed to be found thus begging the question. For to assume that baptize means something totally different from its natural signification, in this case, and then that all the other circumstances, which go to prove the baptism to have been what it naturally means, might mean something else, is begging the question, because it is reasoning from an assumed premise which has no proof in its support.

Does baptism get us into Christ? An emphatic *no* is not a sufficient answer to any question; for it savors too much of egotism, as though one's own *ipse dixit* was sufficient to settle the question. If by baptism one is led to put on Christ, baptism in this case gets him into Christ; that is, it assists such in putting on Christ. But if one is in Christ before baptism, it does not get him into him; for the reason that he was in him before that. But as many as have put on Christ by being baptized into him, who can say that such have not thereby put on Christ?

In the apostolic days, baptism was the initiation ceremony of getting persons into Christ; for it was the baptism of repentance for the remission of sins, and so began at the very foundation of christianity; which is repentance towards God, and faith in our Lord Jesus Christ. Persons thus baptized into Christ are said to have put on Christ.

Wm. Hobbs.

Herald of Life, please copy.

For the World's Crisis.

BIBLE TESTIMONIES OF THE SAINTS' INHERITANCE.

Did the Savior commission his disciples, after his resurrection, to preach? "And he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."—Mark 16: 15, 16. What does the Savior say in Matt. 8: 11? "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven"; coming from the various parts of the earth, as the result of the preaching of the gospel in all the world. What will be the saints' new song in the judgment day? "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and has made us unto our God kings and priests."—Rev. 5: 9–10.

Where shall they reign? "And we shall reign on the earth."—v. 10. When will they reign on the earth? Let David answer: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."—Ps. 37: 34.

What does Solomon say? "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Prov. 2: 21–22. Is the following poetry, endorsed by so many persons, in harmony with the Bible:—

"Together let us sweetly live,
Together let us die;
And we a starry crown receive,
And reign above the sky."

Let Daniel answer: "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." For how long? "Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 27.

Are good people to go where the poet says,

"Beyond the bounds of time and space,"

to receive their reward? Let Solomon answer: "Behold, the righteous shall be recompensed in the earth."—Prov. 11: 31. Where does David say good people are going to live? "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Ps. 37: 3. "For evil doers shall be cut off; but those that wait upon the Lord, shall inherit the earth. . . . But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Ps. 37: 9, 11. "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. . . . The righteous shall inherit the land, and dwell therein forever."—Ps. 37: 22, 29.

Where does Jesus say the inheritance of the saints shall be? "Blessed are the meek, for they shall inherit the earth."—Matt. 5: 5. This accords with the language of David, where he says, "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Do the meek at present delight themselves in the abundance of peace? Let Paul answer: "If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. 15: 19.

What did the Savior command his disciples to pray? "Thy kingdom come; thy will be done on earth as it is in heaven."—Matt. 6: 10. Is the will of the Lord done at present in the earth, or will it be prior to the judgment? Let Paul answer: "But evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3: 13.

When Jesus comes, will he find the world in a state of universal tranquility? "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged; and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great, and shouldest destroy them which destroy the earth."—Rev. 11: 18. "Sanctify them through thy truth; thy word is truth." John 17: 17. T. J. Whitecar.

DR. HOLLAND ON SPURGEON.

Timothy Titcomb (Dr. J. G. Holland) is traveling in Europe, and writing of what he sees and hears to the Springfield *Republican*, on the editorial staff of which he has so long labored. One of his letters, a few weeks ago, contained his impressions of three of the shining lights of dissent—Spurgeon, Hall, and Cummings. We have space for but a portion:

"The rush to Mr. Spurgeon's church is so great, that I took an early start, on a bright Sunday morning, in order to be served among the first strangers, if possible. On alighting at the door of the church, instead of being obliged to wait, I was met by some officer of the place and day, who inquired whether I would like to go directly into the church and wait my chance there. Responding in the affirmative to his polite proposition, he led the way, at the same time putting into my hand a slip of paper which he begged me to read. It was a request for a contribution to Mr. Spurgeon's institution for the education of clergymen. It was a very neat business transaction, one for which the practical and business-like Mr. Spurgeon is justly celebrated. It was as much as to say: 'I have taken you out of the sun and given you a good chance for a good seat; now, if this amounts to anything to you, state the sum in silver or gold in the contribution-box.' I stated it, and took a seat in a sort of elevated waiting-stand near the entrance. The officer told a gentleman that some 'American friends' would like seats; and we—myself and party—were soon invited forward, and seated in some of the best pews in the house.

Mr. Spurgeon's church is a very large and well-contrived house, capable of holding a larger congregation, I judge, than that of Mr. Beecher, in Brooklyn. Indeed, it is claimed that it affords comfortable sittings to five thousand persons. There were not more than five hundred people in the church when I entered, but they came pouring in from that time forward, until every part of the building was crowded. The interior is oval, the platform pulpit standing out from one extremity, and permitting the seats to sweep entirely around, an arrangement which gives a pretty good sized audience only the chance of seeing the back side of the preacher's head. The personal appearances of the great preacher has become so familiar to Americans, through engravings and the descriptions of letter-writers, that I need not say more than that he impressed me, as he stepped quietly upon the stand, as a hearty, healthy, and powerful man. After giving out a hymn, and begging the congregation not to sing it too slowly, he joined with them in the music. Then he read a telegram he had just received from some distant part of the kingdom, from a man who was dying, and who found himself, in the dark hour, unsustained by the christian's hope. His prayer for this stranger was one of the most touching things I ever heard. Indeed, the whole prayer, of which this formed an episode, was marked with great fervor, thorough spirituality, and a flow and command of language which much surpassed my expectations.

When he finished his preaching, I was not left at a loss to understand the secret of his power. He is a good man, a strong man, thoroughly in earnest. There were passages in his sermon, not a few, which reminded me of Beecher. The same directness, the same bursts of grand and sweeping power, the same felicities of diction which distinguish the performances of the American preacher, were scattered through the sermon. Mr. Spurgeon's vocabulary is not so large as that of Mr. Beecher. He is not so completely *en rapport* with the world of nature, and his fancy and imagination are not so active; but he is dramatic, understands human nature, believes in Christianity (a good thing in a preacher), knows exactly what he wants to do, and drives straight forward to the end he seeks. I do not know that Mr. Spurgeon is Mr. Beecher's superior in anything, except it may be as a business man. His faculty of organization, of so setting other people at work as to multiply his own personal power a thousand-fold, must distinguish him, in the results of his life, from Mr. Beecher. Mr. Spurgeon is doing by organization and institution, what Mr. Beecher does by personal magnetism. Mr. Beecher inspires other clergymen; Mr. Spurgeon educates them, and so builds and shapes the policy of institutions, that he will be producing preachers after his own kind, long after he has passed away. The spirit of the man is kindly. His manner toward his people is familiar and fatherly. Like the Brooklyn preacher, too, he is not without his dash of humor. In short, I left his presence, at last, with a good taste in my mouth, and the firmest wish in my heart, that the Lord would send into the world and set to work ten thousand just such sensational fanatics as Mr. Spurgeon."

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 13, 1869.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

NEW SUBSCRIBERS.

We are happy to say that we have entered on our subscription list within the past two weeks ONE HUNDRED AND SEVEN NEW NAMES. Many thanks to the friends that have sent them in. Who will make a *special effort* to get new subscribers, so that we may double that number in two weeks to come? If our brethren and sisters would lend a helping hand to this work as they might, our list would soon reach *ten thousand* names. Shall we have them?

SHORT OF PAPERS.—Last week, from some unknown cause, we were *short* of papers, so that we could not send Jan. 6th to any *new* subscribers. We are sorry to disappoint any, but will try to avoid a repetition of the same.

WESTERN VISIT.

Thursday morning, Dec. 31st, we left Boston for Chicago, *via* Castleton, Vt. At the latter place, we had a very pleasant visit with Bro. and Sister Mathewson, whom we found rejoicing in the Lord, in the midst of a living church. The meetings in C. are excellent, and new ones are seeking the Lord. Bro. M. has much to encourage his heart, when he looks at the fruits of his labors. We had a good meeting in the evening to close up the year 1868. We enjoyed our visit there very much. We always find it a resting-place at Bro. M.'s. We also had a sweet visit at Bro. C. S. Sherman's, where we spent the last night of the year. We found him and his dear companion pressing for the christian's prize in the coming kingdom.

We arose at an early hour, and made new consecration to the Lord, asking him to use us for his glory, just as seemeth good in his sight. With cheerful heart and a bright hope, we took our departure for Chicago, where we arrived Sabbath morning, being delayed some seven hours in consequence of a severe snow-storm. The Lord gave us sweet peace while on our journey.

We spent a few hours in Rochester, waiting for the cars, and took occasion to call on some of the dear saints. We heard cheering news about their meetings. They are increasingly interesting. Bro. S. W. Thurber is to be with them for a few weeks, while Bro. Pratt is at his home in Springfield. At 9.40 A. M., Jan. 2nd, we departed in good cheer.

While crossing the Suspension Bridge, we passed in view of the great Niagara, with its perpetually roaring torrent, plunging, heaving, dashing, like the tempest-tossed ocean upon the rocky beach, and then in angry foam hurrying away to rest in the bosom of the distant lake. When viewing the mighty cataract, it makes the boasted strength of man look very insignificant. How much he needs the protecting arm of Him who made the earth and sea, sun, moon, and stars. When the Lord is our shield, we have nothing to fear.

After spending the most of two days and nights on the cars, we arrived in the great city of the West without feeling weary or tired; but felt the need of sleep. We went directly to the Christian Chapel, and found our faithful Bro. Ramsey at his post, just ready to commence his sermon. We had a hearty and joyful greeting. How pleasant it is to be loved by those who love Jesus. There is no natural love for relatives that is so strong and pure as that we feel for the saints of the Most High.

After the sermon, we listened to many hearty and stirring testimonies from the friends of Jesus. It was a heavenly place. There was the best of evidence that the church was in a prosperous condition. At the close of the meeting we had a joyful greeting with the dear children of the Lord, which paid us well for our long ride. We thought if our fellowship on earth was so sweet, it must be paradise indeed when we get into the kingdom, where there will be none but the lovers of Jesus.

The prospect here is good. Two rose for prayers in the evening. We hope to see many more start in the service of the blessed Master. We purpose to remain here some three weeks.

We have arranged to have a discussion with Mr. J. S. Sweeney, a noted Campbellite preacher, and a distinguished debater. He is the one with whom we expected to have had a discussion in Dubuque, Iowa, last June. He is now preaching in Chicago. We are to discuss the following propositions:

1. "There is in man a conscious entity, sometimes called a spirit, that remains conscious after his death."

2. "The punishment of the wicked will consist in the eternal extinction of their conscious being."

We have not yet completed all the arrangements for the debate. It is proposed to publish a verbatim report of the discussion. We expect a season of much interest.

We also purpose to commence a discussion in Dansville, N. Y., Jan. 26th, to continue five evenings. Our opponent will be Mr. E. V. Wilson, a noted Spiritualist. Pray for us, that we may be successful in the defense of the word of truth as revealed in the Holy Scriptures, and thus glorify our coming King.

SPIRITUALISM IN CHICAGO.

Spiritualism has a strong hold of the people in Chicago, and is becoming very defiant. On our arrival there, Jan. 3d, we found the following in the Evening *Journal* of Dec. 30th.

"REV. MR. SWEENEY AND THE SPIRITUALISTS.—*To the Editor of the Chicago Evening Journal*:—Permit me to inform your readers that Prof. Toohey, one of our most profound thinkers, will review the Rev. J. S. Sweeney's sermon on Spiritualism, in Crosby's Music Hall, on Saturday evening. The professor invites the reverend gentleman to be present, that he may have the right of explanation at the close of the lecture, if he deems it necessary. I am also authorized to say that Professor Toohey will debate the subject of Spiritualism with the reverend gentleman, or any other respectable and responsible member of the church, Catholic or Protestant. Miss De Evere will not speak on Friday, as announced, but will hold a public seance on Sunday morning, and lecture in the evening on 'the true law of marriage.' She will also be controlled by one of Rev. J. S. Sweeney's 'Demons,' and give a poem on 'Demonology.'

Rejoicing in the prospect of this great problem of the ages being at last solved, and that Chicago is likely to make itself immortal by settling this excited controversy, I remain yours for the truth, J. SPETTIGUE, Pres."

In the *Journal* of Jan. 4th, 1869, appeared the following:—

"DISCUSSION OF SPIRITUALISM.—*To the Editor of the Chicago Evening Journal*:—Last evening I was shown a note in Thursday's *Journal*, in which it is stated that Professor Toohey 'will debate the subject of Spiritualism with any respectable and responsible member of the church, Catholic or Protestant.' Thinking that I might be included in the number specified, I accept the invitation, and would propose for discussion the following: '*Resolved*, That the phenomena of Spiritualism proceed from demons, and not from departed human spirits.' MILES GRANT.

P. S.—I will be ready to begin the discussion as soon as the necessary preliminaries can be arranged."

After the following appeared in the *Journal*, we had an interview with Professor Toohey, at the office of the "Religio-Philosophical Journal," for the purpose of making the necessary arrangements; when we found him quite unwilling to discuss with the writer; saying he did not know that he was in the city, and that he did not think of him in the challenge. We replied, that we claimed a place among the Protestants, and hoped he would consent to abide by the plain language of the challenge. As he saw no honorable way of escape, he finally consented to discuss the proposed resolution, provided a suitable place could be secured; remarking that he must leave that part to the decision of Mr. Spettigue. We arranged to meet Mr. S. the next day at Dr. Greer's rooms. They had a previous meeting the night before; and when we met at the Dr.'s, we found Mr. S. unwilling to make any arrangements for us to meet Prof. T., because we were not considered *orthodox*. He wished to have the Prof. discuss with some orthodox minister. After much urging he finally consented to give us a chance, provided he could not find an orthodox man to do it. Thus the matter now stands. We think it quite doubtful whether we shall have the privilege of debating with the Professor. He is a man of fine ability, and well known as a prominent speaker at the conventions of Spiritualists.

WAKING UP.

Many are waking up to the sad state of things in the popular churches of the day. It is a fact, not to be denied, that such churches have nearly lost their influence over the common people, excepting to confirm them in their sins. There is so much extravagance, worldly-mindedness, covetousness, and fashion, that careful observers are satisfied that all the real christianity there is about it, is merely the *profession*. The result is, infidels are multiplying all around us to an alarming extent. It is a serious question, What shall be done to stay the awful tide? Unless there is a reform soon, it would seem like a hopeless case. Let those who see the sad state of things speak out boldly, but at the same time with kindness. Satan would be glad to have the children of the Lord speak harshly and with bitterness, so as to drive away those whom we would reform and bring back to Christ. He would prefer that we should keep still, and say nothing about these things till it is too late; but if we will not do that, then he will do his best to get us to speak in such an unkind manner as to prejudice the people against us, and thus destroy our influence. Let us be wise, and keep out of the traps of the Deceiver.

THE EASTERN QUESTION.

A new interest is being awakened in the Eastern question, that promises to produce important results. The interests of France, England, Russia, Turkey and Greece are deeply involved in this matter. One is jealous of the other, and they must soon come to some issue of great importance in the political affairs of Europe and Asia. We shall wait with much interest for further developments. The following from the New York *Times*, Dec. 31st, sets forth the present aspect of things relative to the Eastern question:—

"The news from the east of Europe is still far from reassuring. We fail to discover in the numerous and conflicting reports that reach us any intimation that a pacific settlement is at hand. It is true that the present crisis has been so suddenly brought about by the precipitate action of Turkey, and the unexpected firmness of the Hellenic government, that there has scarcely yet been time for the influence of the great powers on behalf of peace to have been fully brought to bear on the two governments whose hostile attitudes may at any moment result in a European crisis. European diplomacy works slowly, the English foreign office still ignores the telegraph, and while a Queen's messenger is journeying leisurely from London to Constantinople, or Athens, or while communications by mail are being exchanged between London and Paris, a few random shots on the Turko-Greek frontier may at once place matters beyond its reach.

It is evident that, notwithstanding the gloomy forebodings of Lord Stanley with regard to the eastern question six weeks ago, the Turkish *ultimatum* fell like a thunderbolt in Europe. Nobody anticipated any such step. It was thought that the great eastern question, so to speak, was comfortably asleep, and that whatever might happen in the west, nothing in the east was likely to shake seriously the settlement made by the Paris Treaty of 1856. But whether there have been underhand diplomatic forces at work, instigating either of the principals in the quarrel, or whether the governments at Constantinople and Athens are alone responsible for recent events, there is no doubt but that the whole question has been forced upon the consideration of Europe in a form which must command instant attention from every Power, however remotely interested.

The conference may be held, but as long as either Turkey or Greece refuses to submit to its arbitraments, little good can be anticipated from it, while even if both of those powers were to pledge themselves to absolute compliance with its decrees, there is almost as much to be dreaded from its assembling as there is to be hoped for. There are no two powers in Europe whose interests in the East can be said to be identical except France and England, and there are signs already that the solidarity of opinion and interest which united the two in the Crimean war has ceased to exist. England would probably fight, in the last resort, if the existence of Turkey as a nation were seriously menaced. It is very doubtful if she would willingly risk the chance of war, even with France as an ally, on behalf of such comparatively minor questions as the independence of Crete, and yet no one can tell how far Russia is prepared to push her designs of aggression at the present moment, while France has probably even more to fear from Russian aggrandizement than England.

France is prepared to go to war at any moment, and nothing but immediate danger to her control of the Egyptian route to the east would induce England to enter into the arena. It is the interest, at present, of all the great Powers to preserve peace, and yet it is impossible to feel any confidence as to the result. All that can be hoped is, that the actual outbreak of hostilities may be averted, and that before the danger of such an event occurs, a better understanding may prevail among the powers which are interested, or which conceive themselves to be interested, in this long-standing quarrel between the christian and the Turk in Eastern Europe.

HOW TO BE HAPPY.

A large proportion of mankind are seeking after happiness, and but very few are successful, for the reason that they take the wrong road to find it. Whoever pursues happiness will always find it a little beyond his reach. Many think wealth will secure it; others seek it in literary attainments; some in one way, some in another; but the only certain way is to stop seeking after it, throw aside selfishness, go to work in the vineyard of the Lord, for the good of *others*, and happiness is a sure result. It comes as a *consequence* of doing our duty. The Lord blesses all such, and none can be truly happy without the gift of the Holy Spirit; and none can have that abiding in them, who will not consent to obey the Lord.

☞ SR. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

CHLOE LANKTON'S SELECTIONS.

Many of our readers are interested in the welfare of Chloe Lankton of New Hartford, Ct., who has lain on a bed of suffering some forty years, but no murmur escapes her lips. The following are some selections sent for our paper:—

JOYFUL CERTAINTY.—"Give us always such a certainty of eternal life, that we may be always joyful."

So prayed a friend at morning blessing, and the words have been like manna to me all day. A certainty of eternal life—what is it? A certainty that I have a home in heaven, that I have there a Father, a Father's house, a Father's love. Sure that Jesus is my elder brother, and that saints and angels are my kinsmen. Sure that my name is written in the Lamb's book of life, that Jesus' precious blood has blotted out my sins, so that they will be remembered no more. Sure that I shall one day dwell in that home where is no sin, no sorrow, no death. Sure that I shall reign with Christ through endless ages.

Oh, it should make me joyful at all times to have a certainty of all this. How can the little daily cares vex one on his homeward journey, who is *sure* he is almost there? Sure that all things are working for his good, and making him more fitted to dwell there?

But may we have this *certainty?* Paul had it; he said, "I *know* in whom I have believed." Job *knew* that after death he should see God. David was *sure* that the Lord was his Shepherd, and would be with him in the dark valley and shadow of death. Saints and martyrs of all ages have had this certainty of eternal life—joyfully looking forward to a better country—even a heavenly. And why not? Are we not sure that Christ died for us? That he loves us? And can we not also be sure that we love and trust him? He asked Peter, "Lovest thou me?" And surely he was pleased wtih Peter's earnest answer, "Thou *knowest* that I love thee." Why, then, do we not all seek for that *certainty* of eternal life which shall make us ever joyful?

THE LAW AND THE GOSPEL.—In the husbandry of the farm, the *drill* and not the *plough* gives the crop. If the land were left as the *plough* leaves it, there would be no crop but of thistles and weeds. The *plough* destroys every living thing, tearing up all, root and branch, and bringing all under ground; while the drill plants the seed, and, under the blessing of God, ensures a golden harvest and a full garner. The farmer might plough his ground ten times over, and yet never have a harvest, if that were all he should do. Nevertheless there is no antagonism between the plough and the drill. It takes both to make the land yield to the diligent hand its reward. In the husbandry of the kingdom, the law is the plough, and the gospel is the drill; and the deeper the plough is put in the better the crop, provided always that the drill follows in due time, casting in seed in abundance.

The Countess of Huntington was once speaking to a workman who was repairing a garden-wall, and pressing upon his care the welfare of his soul. Some time after she spoke to another workman:—

"Thomas, I fear you never pray, nor look to Christ for salvation."

"Your ladyship is mistaken," said the man; and on asking him what first led him to turn to Christ, he said, "I heard what passed between you and James, at such a time, and the word you designed for him took hold of me."

"How did you hear it?"

"I heard it on the other side of the garden, through a hole in the wall, and I never shall forget the impression I received."

Thus does the Spirit illustrate his own word. (Eccl. 11: 1–6.)

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as Agents in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$648.78
Mary J. Clark	1.25
F. S. Davis	4.00
J. M. M. Gernard	.10
James Tame	5.75
"Friends"	1.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$21.50
R. W. Waters	1.00
James Tame	5.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$1842.32
Church at Rochester, N. Y.	10.00
Green K. Armstrong (N. M.)	.55
Mary E. Reed	.50
Estelle and Lydia Wait	.10
Mary Gove	2.00

EUROPEAN MISSION.

Previous acknowledgments	$141.20
James Hemenway	10.00

For the World's Crisis.

DANGEROUS WORK.

There are many positions of labor, and many posts of duty, which are apparently dangerous to the good name and healthful influence of the faithful, energetic servants of the Lord. Envy and jealousy will make an attack sooner or later on the side which is supposed by satanic and human weakness to be unfortified, where malice will do its worst. Perhaps no position of duty is as dangerous to fill as the offices of treasurer and disburser of the free-will offerings of the people in the various departments of the cause of Christ. The one who has the heart to yearn over the lost sinner, and act for the spread of the gospel by preaching, by tracts, by missions; or over the poverty, ignorance and degradation of a class of society, and acts to give what they have, and to beg of others, to benefit and raise them up to a better state of humanity, and to the blessings of christianity, often finds himself or herself occupying such a position without seeking or even thinking of it. Such become the mediums of the gifts or charities of the friends of the same cause, by common consent; and with a liberal heart and willing hands become the *burden bearers* of a great number of lesser charities to the ignorant, the defiled, the degenerate, and the poverty-stricken ones; until all their time is occupied, their strength over-taxed, mind over-worked, without the least item of earthly compensation, unless "persecution" may be properly called the *earthly part* of the legacy the Lord promised those who leave all for his sake and the gospel.

Such a position has been occupied to a greater or less extent by many of us in the cause of our soon coming Lord, voluntarily, and not by constraint or filthy lucre, but of a ready mind. In such cases we have seen and felt the need of work, of money, publications, food and clothing, and have begged of those who felt it less, and urged our suit for those who did not know their own destitution, or could not speak to those to whom we could, to beg. An interest has been awakened, material aid has come. It of course came to us in all forms, by friends, by personal gifts, by mail, by freight, by express. But who shall take charge of all these items, record them, acknowledge them, thank the donors in behalf of the needy; be the judge where, to whom, and in what proportions to apply each and all that comes?

There is work, care, anxiety, weariness, and perplexity, and above all, *responsibility* for somebody. The work must be done, and they who have the heart must do it. But the DANGER of doing it. Ah! Who of you, my brethren, would enlist to occupy such a post of duty? "What is the great danger? we do not see it. There is work and care it is true." Danger! Why the Devil is not dead, and he is always troubled to see Christ's followers WORKING OUT Christianity. He follows the trail of those who do it; runs up stream to the reservoir to destroy it. How will he do it? Do it, Why report the agent or treasurer to some vacilating, heady, envious, jealous, disaffected christians, who have felt neglected, and underrated; make them think there is dishonesty, selfishness, bad management, etc., etc., etc. The news runs all over the country by steam and ligthning. What is the object? To stop the work of Christ; and, if this cannot be done, to damage it. In doing this, the agents must suffer the loss or damage of reputation and influence. But there is a living God, and he never sleeps. Be not disheartened; "Ye are of more value than many sparrows." Brethren, be not deceived by the Devil. Give your sympathies to every faithful, self-denying, untiring agent of Christ, and help on the good work of missions by your prayers and your means. Be sure not to carry the Devil's mail bag.

I. C. WELLCOME.

For the World's Crisis.

PORTENTS OF 1869.

The *Pall Mall Gazette* says:—"That infallible foreteller of the times to come, the famous Zadkiel, has looked into next year, and gives us a depressing account of our prospects. Saturn is very hard on Spain and Hungary through nearly all the year. In May 'Mars is still in Leo, afflicting Rome, and in some degree France also, while Saturn, retrograde in Sagittarius, afflicts Spain with many troubles.' Royalty is impartially singled out for misfortune all over Europe. In February Abdul-Aziz 'has a bad transit;' and the Emperor of Austria 'suffers from violence.' In May the King of Hanover has 'the moon, joined with Saturn, at his birthday;' a very bad sign. Two months later the King of Prussia is to 'meet trouble by the death of a female,' the King of Italy being at the same time threatened with Saturn, and doubts being expressed whether the Pope will live till the end of the year. Even our own royal family does not escape. Zadkiel observes that 'the Prince' (apparently the Prince of Wales) 'has M. C. square Saturn zod. con. 27 degrees 50, and Sun square Mars zod. con. 27 degrees 54. These are very serious, and I judge very serious consequences, which I do not feel at liberty to explain more fully. If astrology were believed in, as I believe in it, these consequences might be avoided, so that perhaps much depends on the circulation of the almanac this year. Again, on the 9th of November 'the opposition of Jupiter to the sun, at the birthday of a well-beloved prince, will affect the state of his blood, which becomes inflamed and too abundant.'

Almost the only gleam of good fortune allowed is that of 'Jupiter, in trine to the place of her moon at birth, will confer strength and health on the Princess of Wales about the 21st of March.' A conjunction of the planets in June insures trouble in London and elsewhere, and may produce shocks of earthquake.' Moreover, it seems to denote a 'fall from power of the Ministry in this country.' In November, besides misfortunes to royal princes, the 'roughs' of London 'will give trouble, and very numerous and serious fires will fall hard upon the insurance offices.' On the 11th of March the moon seems 'rather afflicted,' and this points to 'many troubles and mighty changes among the Ministry, which will go nigh to be cast out of power, chiefly through the intrigues of female foes.' All this is enough to make nervous people quake in their shoes. Let us hope that the voices of the stars have for once deceived their prophet."

However ridiculous or presumptuous may seem this almanac maker's attempt at prophecy, it is worth observing that according to a correspondent of the New York *Times*, last year he foretold the great earthquake in Peru, and the impeachment of President Johnson. His almanacs are in great demand in England. Of course, without information from any *such* source, we know the future is big with great events. C. C.

For the World's Crisis.

THE LATE CONFERENCE AT BUCHANAN.

This convention of Advent Christians assembled at the Advent Chapel in Buchanan, according to appointment, as published in the *Crisis* and *Voice*, Tuesday forenoon, Nov. 24th, and organized by the choice of Elder Joshua V. Himes as Chairman, Elder John Couch as Assistant Chairman, and Elders Frank Burr and Wm. L. Himes as Secretaries.

The session was opened by appropriate devotional exercises, after which it was

Voted, To appoint a committee of five brethren to prepare and introduce resolutions for discussion. Also a committee on business and finances; and a committee to prepare an address to the brethren at large and the public. These committees were as follows:—

Committee on Resolutions—Wm. Sheldon, John Couch, Frank Burr, L. C. Collins, and J. V. Himes. *Business and Finances*—O. S. Knapp, A. Richards, D. R. Mansfield, L. H. Davis, and Jonas Olson. *On Address*—Wm. Sheldon, Frank Burr, John Couch, Moses Chandler, and J. V. Himes.

During the sessions of the conference, the committee presented the following resolutions, which, after most interesting discussions, were unanimously adopted. The discussions in full, as published in the *Voice*, would doubtless interest the readers of the *Crisis*; but are by far too lengthy for publication, as they would nearly fill two pages of the paper. The first resolution submitted was as follows; with others in order as here given:—

OUR PAST MISTAKES.

Whereas, we, as a people, have looked for the return of Christ from heaven at too early a point of time,

Resolved, That no premature expectation, based upon a misapplication of prophetic measurements, can invalidate the grand fact, based upon the fulfillment of numerous prophecies, unmistakably indicating our nearness to the close of earth's history of sin, mortality, and death; and although some among us have been dogmatical and censorious in proclaiming their premature time computations,

Resolved, That while we repudiate this feature, which has been a detriment to the cause we love, we cannot repudiate those sacred numbers, even though we should make them only tributary to the great chain of events which mark our chronological nearness to our Savior's coming.

OUR PRESENT FAITH.

Resolved, That the second advent of Jesus is now "nigh, even at the door;" and this is signified by the prophetic periods, the fulfillment of prophecy, and signs of the times: and this truth should be preached to saints and sinners, that the first may rejoice that their redemption is nigh, and the last be warned to flee from the wrath to come, before the Master shall rise up and shut to the door.

ORGANIZATION.

Whereas, Any cause, whether good or bad, can be better advanced by united efforts, and

Whereas, United efforts can be made more effective by organization,

Resolved, That it is not only the right and privilege, but even the *duty* of the Advent-Christian people to maintain their church and conference organizations; not that we claim there is no genuine christianity outside of our organization, but as a distinct people we have a great dispensational truth committed to our trust, viz: the immediate, personal advent of Christ, and its kindred doctrines.

CONSOLIDATION.

Whereas, We can better advance the cause of truth by consolidating our entire strength and influence,

Resolved, That all Adventists truly owe to themselves and to their brethren the work of identifying themselves with us in an organized capacity—thus merging their moral, social, and financial influence and aid in the cause we love, and thus augmenting churches and conferences in strength and influence, and increasing their power to do good to perishing men.

DISTRACTION.

Whereas, In some instances confusion and distraction has been produced in our midst by ministers who claim the right to make some side issue the all-absorbing theme, pressing it to the great annoyance of the churches, with a view to divide them, and claiming, when remonstrated with, that they have a right to preach what they believe, and insist that they are at liberty to preach what they please;

Resolved, That although we would not restrict our brethren in the right to think and believe for themselves, we do deeply deplore and heartily repudiate that species of liberty which assumes the right to distract the whole body for the mere gratification of personal liberty to promulgate some side issue to the great annoyance of the body at large; in other words, we do not deem it advisable to so distort the principle of liberty as to make it sanction suicide, by plunging the dagger of cruel discord to our very heart, with our eyes wide open to the past workings of this ruinous principle.

PRACTICAL AND EXPERIMENTAL RELIGION.

Whereas, Correct theology is insufficient to save men, while the truth is held in unrighteousness; and

Whereas, Truth and righteousness should ever go hand in hand,

Resolved, That while we would not make the distinguishing and characteristic features of our faith of less importance than they are entitled to, nor throw them into obscurity in the least degree, we do most heartily recommend that our preachers make *practical themes* more conspicuous in their preaching; that they make more special and earnest efforts to lead perishing men to the fold of Christ by urging them to repent of sin; that they earnestly labor, as the ministers of Christ, both in private and in public, by protracted meetings and otherwise, for this specific purpose; and, furthermore, that we recommend to all our people that they make practical christianity more prominent, not only by faithfully keeping up the family altar and the prayer meeting, and private devotions, but in their daily deportment among the children of men, as the light of the world: for this is not only a Bible position, but one that harmonizes with our professed faith concerning our nearness to the day of God; and any other position falsely represents our precious faith and hope, and destroys its influence upon the minds of men around us.

A PROPOSITION TO THE ADVENT-CHRISTIANS OF NORTH AMERICA.

Whereas, The Advent-Christian body of this continent, which has been called out of the world and the various sects, should be one in faith, hope, and work; and

Whereas, Unity of action is essential to the proper accomplishment of their great work for the present generation; therefore,

Resolved, That a General Conference of Advent Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this conference shall consist of delegates from the several Advent-Christian Conferences of the United States and Canada, each conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces where there are no conferences, and isolated Advent-Christian churches exist, such churches may unite and send one delegate.

Resolved, That a committee of seven be appointed; three from the East, three from the West, and one from the dominion of Canada, who shall make arrangements for the time and place of meeting of said General Conference; *Provided*, that the place of meeting be as central as possible. We suggest Rochester, N. Y., or Buchanan, Mich.

The above action in reference to this proposed General Conference is subject to the approval of the several Advent-Christian Conferences.

On motion, it was unanimously

Voted, That the following committee of seven ministering brethren act as a committee to carry out the objects of the resolution: Eld. John Couch, Eld. S. G. Mathewson, and Eld. Miles Grant, of the East; Eld. Joshua V. Himes, Eld. O. R. Fassett, and Eld. William Sheldon of the West; and Eld. John Porter of Canada.

It is desired that the various conferences will take prompt action on the above resolutions, and report such action through the *Crisis* and *Voice*.

TENT MEETINGS.

Whereas, The tent-meeting enterprise in our midst, from a small beginning has assumed enlarged dimensions, and

Whereas, We are convicted that it might be rendered still more effective by an improvement in their management in some instances,

Resolved, That we recommend that, where it is possible, these meetings be continued till conviction matures, and men be led to a *decision*, and a church of believers be organized as the result of the meeting, if possible; for it is evidently a *partial* waste of time and talent to labor in a place only long enough to awaken partial conviction in numerous minds, when a little more effort, at the same time, would fully ripen those partial convictions into full *decision*; thus leading many to commit themselves before their convictions, not fully matured, subside, and terminate in positive unbelief for want of timely help to mature conviction.

PROTRACTED MEETINGS.

Whereas, Men are reached through two important channels—through the channel of human reason, and human sympathy; and while men may be more securely reached through the sympathetic channel preparatory to satisfying the judgment or reason; and

Whereas, We should reach men through every possible channel; and especially through the most effectual channel; and

Whereas, Protracted meetings of a devotional character are important facilities in the accomplishment of this great work,

Resolved, That we heartily recommend to our ministers the importance of protracted meetings for the special purpose of leading men to seek the Lord while he may be found; thus making ourselves eminently a more practical, devotional, and working people, and not exclusively a theological people—a people who not only seek to enlighten the intellect, but who also make earnest efforts to reach the heart, and lead men from sin to holiness.

ON GIVING.

Resolved, That the time has come for the disciples of Jesus, who are prospered in this world's goods, to devote a large portion of their income to promote the cause of Christ. It is too late for Adventists to increase their wealth, or lay up larger treasures on earth, just as the Master is about to come and call us to an account.

MISSIONARY EFFORT.

WHEREAS, In pursuance with the command of our Savior to "go . . into all the world, and preach the gospel to every creature," the Advent body have organized a Missionary Society, in order to effectually co-operate in this the work of the christian church; therefore

Resolved, That the American Advent Mission Society has our warmest sympathies in its divine work of spreading the gospel of the kingdom for the enlightenment of our own and foreign lands; and we commend it not alone to the sympathies of our brethren at large, but also to their generous material aid; an aid which shall enable the Society to carry on the noble missionary work already so worthily begun.

* * * * * * *

We have enjoyed many excellent meetings during the history of our cause, but none better than this, so far as union of feeling and purpose are concerned. As to the action of the conference, we are confident that it has never been exceeded in importance by the action of any Advent body. We commend to our brethren at large a careful consideration of the resolutions adopted.

There were twenty-seven ministers present, and some eighty other brethren and sisters from abroad. Four were baptized during the week, one of them a grandson of Father Miller, from Pontiac, Mich. Seven were added to the church in Buchanan. Over two hundred sat down to the table for Communion on Sunday evening. We might speak of many items of interest, had we the space; but must forbear.

FRANK BURR,
WM. L. HIMES, } *Secretaries.*

PULPIT STYLE.

I have often been pained (as a hearer) by the use of low and vulgar forms of expression, or what are termed "slang phrases," in the pulpit. Now there are several distinct reasons why the gospel should be preached with a certain gravity and purity of style; such as these:

First. The glorious truths of the gospel are eminently worthy a becoming and respectful form of expression. The language of Christ and the apostles is marked by purity, perspicuity, and consequent strength.

Second. Low and vulgar forms of expression in the pulpit often debase the imagination of the hearer, by the law of association, whereby degrading and vicious ideas are called up, resulting in the effect of linking thoughts and reminiscences, vile and unworthy it may be, to things sacred and holy. It would certainly be a great misfortune, if the language of the preacher should be such as tends to lower the morals of the hearer. But it would seem very desirable that there should be a certain nobleness and propriety of style maintained in the composition and delivery of a gospel sermon, for the sake of the elevating effect which such a style exerts, indirectly it may be, on the people.

Now although refinement and the cultivation of a pure taste and good manners do not supply the lack of religion, boorishness and vulgarity are utter incongruities when brought in contact with religion. Hence anecdotes merely ludicrous, or such figures of speech, however apt, as suggest improper ideas, should be avoided. "Be courteous." Heavenly wisdom is first pure, then peaceable, *gentle*, easy to be entreated. When a preacher utters divine truth in the language of "Billingsgate," it is as if he were to array an angel guest in the mottled frippery of a "king's fool" or circus clown.—*Northern Independent.*

For the World's Crisis.

SOUTH FRAMINGHAM, MASS.

This is a new place for the peculiar features of our faith. In connection with Bro. Leavitt, we commenced meetings there Tuesday, Dec. 29th, and continued every evening and over Sunday (except the eve of the great snow). Had a good hearing, and seemingly much interest. I was also there yesterday. The interest continues, and more meetings are wanted; so we concluded to appoint more for the future, hoping much good will be the result.

I would say to our Brn. in Natick, Ashland, and vicinity, that we want their influence and help to sustain these meetings. Bro. Otis Chickering is solicitous that the meetings should continue, and the people be converted, and will do all he is able to sustain them. Now, Brn., lend a helping hand, by making the effort to meet with us when we have a meeting. L. BOUTELL.

Chelsea, Jan. 11th.

SHORT SERMONS.

My friends, I have forty reasons against long sermons; but for the sake of brevity I shall omit all but two.

1. Long sermons seldom effect the object of preaching—the design of the preacher is to convince, instruct, and persuade.

Now, to convince, it is not necessary to dig a channel to the understanding as long as the Erie canal—and, generally, two good reasons clearly presented, and powerfully urged, will produce more conviction than twenty. To instruct, neither a whole system of theology, nor a world of illustration, nor a vocabulary of words, are necessary. Such surfeiting the mind rejects. To impress, it is not necessary to thunder long and loud—the oak is riven by a single stroke of lightning—and to persuade, the man that cannot be moved in half an hour, will not be teased into submission in an hour and a half. So all beyond that is lost, and worse than lost; the lover of truth leaves the house of God with a weary body, a jaded mind, and a heavy heart, not because the preaching was not evangelical, or was inappropriate, but because of its unreasonable length.

2. Long sermons drive not a few from the house of God. How often is the excuse made—"I would attend church, but—but—who can endure an endless sermon?"

Such an apology may indeed arise from an aversion of the heart to hear the truth, but let the cause be removed, and this excuse, at least, will die.

TWO REMARKS; 1. We see one reason why some ministers are so unsuccessful in their preaching. Were they to condense their thoughts, and urge them home briefly, vividly and fervently, with the blessing of God, glorious results would follow.

2. Let not ministers complain that hearers sleep, nor of inattention, when they take the very way to produce it.—*Lutheran Observer.*

Correspondence.

From Bro. N. McCulloch.

BRO GRANT:—Having had a desire for some time, to write a few words of encouragement to the scattered flock, I would say that the good Lord is still blessing us in Rochester, under the faithful labors of our beloved Bro. Pratt. We esteem him very highly for his work's sake, and for his watch-care over us. Truly he is a workman that needeth not to be ashamed, rightly dividing the word of truth, giving to each a portion in due season. The Lord is giving him and us fresh courage, in seeing that his labors have not been in vain, in the Lord. Backsliders are being reclaimed, sinners are inquiring what they must do to be saved, and all seem impressed with the necessity of living wholly and entirely consecrated to God. This is as it should be. Lord help us all to sink out of self, and be given up to thee, for time and for eternity.

I have caught a glimpse, by the eye of faith, of a resting place for the weary saint of God, in that beautiful world to come, where the cold blast of winter shall never be felt, and where there will be none to suffer for the want of the comforts of life. In view of the nearness of the personal coming of Christ, and the literal resurrection of the dead, it sends a thrill of joy through my whole being, and I cry out with deep emotion of heart, Come, Lord Jesus, and come quickly. The Lord will have a peculiar people, zealous of good works, doing his will, waiting for his Son from heaven, denying themselves of all ungodliness, looking for and hastening unto the coming of the Life-giver in all his glory, and the glory of his Father. May we all be prepared to meet him in peace, is my prayer.

Rochester, N. Y. N. MCCULLOCK.

From Sr. L. B. Weaver.

DEAR ONES IN JESUS:—My heart is rejoicing in God, and I feel that my feet are on the sure foundation. I am the Lord's, and he is mine. My soul is filled with praises to God, as I lie in my little room, in my bed, while my body is filled with the most excruciating pains. I have been passing through the fiery furnace, and have not got quite through yet. The fire seems to grow hotter every hour, but Jesus comforts me daily. God is my strength and my portion forever; praise his name. If I did not believe he would come very soon, I fear my patience would not last. Dear ones, do pray for me fervently. Do not cease to pray for me daily; and do not give up writing those heart-cheering letters to me. I have had but few letters; and I hear by a dear sister in Jesus, that many have been written which have not reached me. I feel

very sad about it. And now, dear ones, will you all be so kind as to write me again, if you have not had any answer to your letters. Remember and write me immediately, and tell me if any of you, dear readers of the blessed paper, the "Crisis," have written to me, and had no answer from me yet. Free my aching heart, for I cannot give up these good letters. They are all the world to me, as it were, in my deep affliction. Keep on writing, and cheer the heart of your Sr. Thera.

Will dear Sr. Amy A. Stedman please give me her post-office address, and I will gladly answer her cheering letter. God bless you, my dear sister, eternally for your consolation to poor me. L. B. WEAVER.

No. Dana, Mass.

From Sr. E. B. Place.

BRO. GRANT:—We have no Advent preaching here, and the *Crisis* seems doubly dear to us. I enjoy reading the letters from the dear brothers and sisters scattered abroad; and I cannot tell you how it cheers my heart to think we shall soon meet face to face those whom we now know only by the dear words of comfort they have written.

This last year has been a sad one to me. I have been called to lay my two little ones away to rest, until Jesus comes and brings them from the land of the enemy. I thought we should have to give up the *Crisis* this year; but I stopped drinking tea and coffee last year, and my husband has concluded to stop using that filthy weed, tobacco, and I think that will more than cover the expense of the *Crisis*. And instead of feeding our bodies on poison, we shall be receiving words of light and encouragement to help us on through the trials and conflicts of this bitter life.

Your Sister, looking and longing for that blessed appearing of our Lord and Savior Jesus Christ, E. B. PLACE.

Dement, Ill.

From Bro. J. Wendell.

BRO. GRANT:—I have just returned home, after an absence of about four weeks, during which time I tried to preach the word faithfully in Woodhull, Jasper, Dansville, Rogersville, and at the conference at Honeoye. While at Dansville, I received a telegram informing me that my horse (which cost me over one hundred dollars) was accidentally killed. It is a serious loss to me, as the horse is not paid for. If any of God's children will help me bear this burden by their contributions, it will be most thankfully received.

I have received from Bro. D. Cogswell, Dansville, $5.00; from Bro. Wm. Whitman, $5.00; from Bro. B. C. Simonds, $5.00; from Bro. Ira Allen, $5.00. J. WENDELL.

Edenboro, Pa., Dec. 29th, 1868.

BRO. L. B. WYNNE, Washington, D. C. Nov. 20th, writes:—"I am stronger in the belief of the advent and personal reign of Jesus, than when I talked with you two years ago. Things look plainer than at that time. Many strong men here begin to see 'signs.' A lawyer, seventy-two years of age, told me, that although he had not read the Bible as much as some men, yet things around us at this time have a startling significance. And so of many.

I am solicitous for the immediate future of our country, and of the world. Never did grand and terrific events succeed each other in such rapid succession; and never were they so little heeded. God help our blindness and give us strength and faith to pray."

BRO. CHAS. LOWE, Rochester, N. Y., writes: "My intentions are still to go south. The Lord is blessing me with more light on the Bible. Brethren and sisters, let us watch and pray, for the coming of Jesus is near at hand. May we all be found clothed in the robe of Jesus' righteousness, and washed in his most precious blood, and sanctified by his Holy Spirit, and be ready to go with him in to the marriage supper of the Lamb."

BRO. S. TENNEY writes:—"The interest among Father's children at North Norway is good. Many are resolved to gird on the armor anew, and live more devoted. The social meetings are good, and well attended. Brethren, pray for us. To God be all the glory."

Obituaries.

RAYMOND. Fell asleep in Jesus, in Floyd, Floyd Co., Iowa, Jan. 1st, 1869, Sister Emma M. Raymond, wife of Bro. Alonzo Raymond, and daughter of C. C. and S. S. Burroughs, of Rockford, Ill., aged twenty years, three months, and twenty-two days.

Sister Emma embraced christianity last spring, and received baptism at my hands. Her life was characterized by christian meekness, and she lived to be loved by all who knew her. She left a good evidence of her hope in Christ and the resurrection. The funeral was attended in the M. E. church by a large concourse of people. Words of comfort by the writer, from John 11: 25, 26. We laid her in her resting place, her infant by her side, to wait till Jesus comes to raise the dead and give eternal life to all who believe in him.

PETER S. W. DEYO.

GOODBREAD. Jacob Goodbread, of Suwanee Shoals, Columbia Co., Fla., died Nov. 13th, 1868, aged fifty-eight years.

He was one of the first fruits of our labors in that neighborhood. He was baptized, and went cheerfully forward in all of his duties, and was one of the most active ones in starting a new church. Before he died, he said "the sting of death had no pain to him." He was a *christian* indeed, and died in strong expectation of soon being awakened by the voice of Jesus, and made like him. One is laid away to sleep in Florida, as the fruits of the flying message of the gospel of the kingdom. One daughter and son have been baptized also. May they not mourn as others who have no hope. I hope all the rest of the family may so live as to meet him in the kingdom.

P. A. SMITH.

PERSONS. Died of apoplexy, in Canadice, N. Y., Nov. 30th, 1868, Sr. Emma Jane, wife of Bro. Levi Persons, aged thirty-two years, six months, and six days.

A husband in deep affliction, with two little ones at his side, mourn the loss of a devoted and affectionate wife and mother. One year ago, while engaged in a series of meetings in Honeoye, Bro. and Sr. P. confessed the Savior and professed faith in his saving grace.

Services were had in the Presbyterian meeting-house in Honeoye, it being my lot, assisted by Bro. I. Allen, to speak words of comfort and warning to a large circle of relatives and friends, who bore from their midst to her silent resting place one beloved in life and lamented in death.

E. S. JENNINGS.

LUCAS. Died, of pulmonary consumption, in Thomaston, Conn., Dec. 25th, 1868, Bro. Henry C. Lucas, aged fifty-two years.

For the comfort of his friends, we are happy to say that he was a patient sufferer, and called his sufferings light compared with what Christ suffered for him. Bro. L. early embraced the "Advent" faith, and was a firm believer to the end. Words of instruction, and comfort were spoken on the funeral occasion, from the words of Christ,—"Our friend Lazarus sleepeth." L. S. LUDINGTON.

MILLAR. Died in Blackstone, Mass., Dec. 12th, 1868, Mary H. H. Millar, of membranous croup, aged four years, nine months, and five days.

M. R. PHETTEPLACE.

ROBERTS. Died in Alton, N. H., Dec. 28th, 1868, Mrs. Lovey Roberts, aged sixty-six years.

She experienced religion in her youth among the Freewill Baptists, and by the faithfulness of her brother, Benjamin Baker, in 1843 embraced the doctrine of Jesus' soon coming, which she loved till her death. May her two remaining daughters still strive, and meet her when clothed in immortality. Sermon by the writer, from John 14: 1-4

J. PINKHAM.

CLARK. Died in Great Falls, N. H., Nov. 14th, Eunice Thurlow, daughter of William and Sarah J. Clark, aged three years and seven months.

She will rest till Jesus comes.

JOHN PARSONS.

Married.

In Tuftonboro, N. H., Dec. 24th, by Eld J. Spinney, ALLEN VARNEY, of Alton, and Miss ESTHER A. CHASE, of Tuftonborough.

Also, by the same, in Wakefield, Dec. 26th, Mr. ISAAC HOWARD, of Wakefield, and Miss ISABEL REMICK, of Milton, N. H.

In Rochester, N. Y., Jan. 5th, 1869, by Elder Wm. A. Fenn, Mr. WILLIAM GRAY, of Kendall, N. Y., and Miss ABBA WALKER, of Rochester, N. Y.

At Savoy, Jan. 5th, by Elder E. McCollock, Mr. ALDEN COLVER and HATTIE M. BRIDGES, both of Savoy.

At Northwood Narrows, N. H., Dec. 27th, by Elder John Parsons, Mr. JOSEPH HILL, of Northwood, and Mrs. MAHALA ELKINS, of Pittsfield.

In Bristol, Me., Jan. 3d, by Elder M. B. Patterson, Mr. WILLIAM SPENCELEY, of Boston, Mass., and Miss ADRA F. GAUL, of Bristol.

Summary of News.

FOREIGN.

Cable News.

LONDON, Jan. 4. A writer in the *Times* discusses the present situation of France. He says the year ends with the most precarious peace the world ever saw; pronounces M. Rouher a mere *maire du palais*; notices the growth of domestic sentiment in France, and declares that the Emperor must either check the press or abandon personal government.

Telegraphic reports have been received from Alexandria of an earthquake at or in the neighborhood of Tabreez, a Persian city of about 60,000 people, on Sunday last.

Jan. 5. It is said that Greece will introduce the claims of the Cretans in the Conference about to meet in Paris, and will demand that they be allowed to declare who shall be their rulers by plebiscitum.

FLORENCE, Jan. 5. The country is now perfectly tranquil. The recent disturbances caused by the collection of odious taxes were fomented by the reactionists.

LONDON, Jan. 6. The feeling amongst the tenantry in some parts of Ireland is very bitter against land holders, and many cases of agrarian violence are reported.

A dispatch from Athens reports that all the Cretan volunteers have left Candia and returned to Syra.

PARIS, Jan. 5. A Carlist conspiracy has been discovered in Barcelona with ramifications in Saragossa and other places. Many persons have been arrested, implicated in the conspiracy, among them Costello, a noted Carlist. The Peasants in Andalusia, pressed by poverty, have organized into plundering parties and are pillaging the rich land owners.

MADRID, Jan. 5. Four insurgents at Malaga fired into a party of refugees while under the protection of the American flag. The General in command at Malaga had the offenders arrested and punished, and has since communicated with the Commander of the American squadron in the Spanish Government in the case.

VIENNA, Jan. 8. The *Presse* of this city, asserts that the representatives of the Greek Government at the Paris Conference will not be permitted to offer any proposition, but will attend only for the purpose of giving information in regard to the subjects under discussion. The Conference will frame a project of settlement which it will be the duty of Greece to adopt after its acceptance by the Sublime Porte, and withdrawal of the Turkish ultimatum.

PARIS, Jan. 5. The *Patrie* says that the sympathy in France with the objects of the Chinese Embassy is so great that Mr. Burlingame is as sure of success here as in England.

The *La Turguie* (newspaper) asserts that Russia urges a meeting of the Conference now that Crete is quiet, with the view to prevent the expulsion of the Greeks from the Ottoman territory. It intimates that the representative of the Porte will leave the Conference if this point is introduced for discussion, and warns Russia of the danger of another Crimean war.

Jan. 6. Mr. McMahon, the American Minister to Paraguay, had had an interview with President Lopez, and the result was understood to be eminently satisfactory, full atonement for the recent outrages to the American flag having been guarantied.

MADRID, Jan. 6. There have been quite formidable Republican demonstrations at Seville and Jerez de la Frontera.

At the latter city the insurgents made a futile attempt to obtain arms and ammunitions from the arsenal. General Caballero de Rodes immediately sent a strong force of soldiers to hold the town and remove the arms to Cadiz for safety.

A proclamation has been issued raising the state of siege in Madrid.

Gen. Prim, in an official circular, declares that the Provisional Government does not intend to disarm the volunteers.

LONDON, Jan. 9. Advices from Candia by mail fully confirm the previous reports of the submission of the Cretans to Turkish authority.

PARIS, Jan. 10. The Conference for the settlement of the dispute between Greece and Turkey met in this city yesterday. Their first session was a long one, commencing at four o'clock in the afternoon and terminating at eleven o'clock at night. The Greek and Turkish representatives manifested a very conciliatory disposition, and a peaceful result to the deliberations of the Conference is looked forward to with confidence. The next session will take place on Tuesday, Jan. 12.

DOMESTIC.

Buffalo, Jan. 3. The suspension bridge at Niagara Falls was thrown open to the public yesterday noon. A four-horse carriage, containing Hollis White, Vice President of the Bridge Company, Samuel Keefe, Engineer, B. W. Smith, Superintendent, and Wm. Pool, editor of the Niagara Falls Gazette, passed over, followed by crowds of pedestrians. The bridge is the longest span on the continent.

Rochester, N. Y., Jan. 6. A shocking accident occurred in this city this evening, by which eight persons were killed and thirty seriously injured. The floor in the school house of St. Peter's and St. Paul's Roman Catholic Church gave way while it was crowded with people attending a holiday festival, and three hundred or more persons went down, and several were instantly killed. The wildest excitement ensued, and it was some time before the wounded could be taken from the debris.

FOND DU LAC, WIS., January 5th. One of the most daring robberies ever recorded was committed here about two o'clock yesterday afternoon, at the depot of the Chicago and Northwestern Railroad. A very worthy young man by the name of Chapman was passing near the passenger depot, when directly opposite the gate leading into the yard, was accosted by a stranger and asked if he would "go in and give him a lift." He at once acceded to the request, and was no sooner inside the gate than he was struck upon the head with a slung-shot, and in an instant, more a dirk was thrust into his throat, with the evident intention of severing the jugular vein. This being done, the fiends made a slash at the pocket of his pants (which contained about a hundred dollars, which they secured), cutting him badly about the groin. All this must have been accomplished in less than half a minute, as persons were passing and repassing continually. It is supposed that they jumped on board the train about starting north, which was standing upon the track within a hundred feet of the bloody scene.

When such desperate recklessness as this is exhibited at mid-day, in such public places, it is difficult to determine when we are safe.

A GIGANTIC PROJECT.—Mr. L. Brady, late Engineer in the U. S. Navy, has matured a plan for doing away with the East river at New York. He thinks that the ruin of the harbor, if the East river remains open, is imminent and inevitable. To save the harbor he has projected a dike from the South ferry across the shallows to Brooklyn. This dike he would have several hundred feet wide, with ample dock room, and space for streets and warehouses. The docks on the upper side would accommodate the Sound steamers and Eastern commerce. Those on the lower side, the various lines of ocean steamers. From these docks and warehouses, Mr. Brady calculates an income which in a few years would pay the cost of the whole work, which he estimates at $16,000,000. He anticipates some opposition to the project from the Eastern States, but thinks the advantages to New York and the West are more than sufficient to compensate for any damages which might be done to the trade and commerce of New England.—*Journal.*

FEMALE EDUCATION IN IOWA.—The Constitution of Iowa requires that in the State University women shall be admitted to all the classes and in all the departments on the same terms as the men. The institution is not fully organized. In the academical department women form thirty-two per cent. of the freshman class, seventeen per cent. of the sophomore class, and seven per cent of the junior class. There are no females in the senior class nor in the law department, which was organized last September. The medical department will not go into operation until September, 1869.

ECLIPSES IN 1869. There will be four eclipses this year, two of the sun and two of the moon. Two of them will be visible on the continent. The first will occur on the 27th inst. At Boston the moon will enter Penumbra at 6. 34 P. M., and leave at 11. 14 P. M. The middle of the eclipse will be at 8. 54 P. M.

A total eclipse of the sun will occur on the 7th of August and will be visible to North America and Eastern Asia. It will begin at Boston at 5. 24 P. M., and end at sunset.

Passing Events.

☞ A gentleman from Sumner, Me., who has kept an account of the amount of snow that has fallen this winter, states that the total of his measurements is fifty-seven inches, or only three inches less than five feet. He has kept such an account for fourteen years; but has never noted so great an amount up to this time in any passing year.

☞ The foundations of Peru are still unsettled. At Arica earthquakes are constantly felt, accompanied by the earthquake waves. On the 9th of December the motion was almost as severe as on the disastrous 13th of September, and the sea rose and fell in rapid succession, about two feet during the night.

☞ A correspondent of the New York Times at Bayonia, Cuba, says the revolutionary chiefs have concluded to issue a proclamation making all slaves free, and fixing a day after which they shall receive pay for their labor, and they propose to carry this resolution into immediate effect.

☞ When the Pacific Railroad is completed, a tour round the world, all the way by rail and steamer, 32,000 miles, will take eighty days and $1,500.

☞ Chicago built $20,000,000 worth of new buildings last year, laid thirty miles of water pipes, twenty-one miles of Nicholson pavement, thirty miles of sidewalk and seven miles of sewers.

☞ London is growing so rapidly that its population will soon be 4,000,000. The metropolitan police, of 7,800 members, have to control and patrol a district of thirty miles in diameter.

☞ England has rejected the Armstrong gun after expending upon it millions of pounds, and knighting the inventor. The breech-loading guns are also to be replaced by muzzle loaders.

☞ The commercial war between England and Russia in Central Asia has terminated in the defeat of the latter. Russian goods are threatened with total expulsion from the market.

☞ An American traveler, who is now in Europe, writes home that of all the cities in the world Paris is the most beautiful, London the dingiest, and New York the dirtiest and worst smelling.

☞ Sundry flocks of wild geese have been seen during the past ten days flying northward. This has generally been considered a sign of the breaking up of winter; and, so far as we are informed, this early migration is very unusual.

☞ The Siamese Twins have reached Liverpool. After a tour through Great Britain, giving exhibitions to repair their broken fortunes, they will proceed to Paris to have the ligament that binds them together severed.

☞ Latest news received in London from Africa confirms the recent report relative to the safety of the great American traveler, Dr. Livingstone. It is said he is somewhere in the vicinity of Lake Nyassa, near the confines of Zanzibar.

☞ Four thousand miles of railway have been completed in Hindostan, and one thousand more are projected or commenced. The discovery of gold in Ceylon has created a demand for a line to the metalliferous district.

☞ John Allen, of Water street revival notoriety, has closed his dance-house, and become morose, surly, dogged and sullen. He is disappointed with the turn affairs have taken. His old business is gone.

☞ A recent great battle in India confirmed the power of Shere Ali, which is said to be favorable to the interests of England.

☞ Brazil has dispatched agents to England to recruit soldiers for her army on the Parana. Two hundred and fifty men arrived in a recent vessel.

☞ The cultivation of olive trees is becoming extensive in California.

☞ There are said to be but three healthy kings and queens in Europe.

☞ A Scotch savant has discovered that a pound of raw sugar contains a hundred thousand little sugar insects.

☞ Lord Napier has sent Gen. Grant one of King Theodore's Arabic Bibles for devotional use.

☞ Queen Victoria has fifteen grand-children.

Notices.

Mass. A. C. Conference.

To the churches in Mass., looking for the consummation of "our hope," greeting: Whereas, the time for holding the next quarterly session of our State conference is at hand; and whereas, the Bethel church in Springfield have requested said session to be holden with them, commencing Wednesday, Jan. 13th, to continue over the following Lord's day; therefore, an invitation is hereby extended to all the Advent churches in the State to send delegates to said session of the conference; also to preachers in this and adjacent States to join with us in one more effort for God. And may God add his blessing.

Per order, E. OWEN, Clerk.

New Hampshire State Conference.

The second quarterly session of the New Hampshire State Conference will be held at Melvin Village, N. H., commencing Wednesday, Jan. 27th, and hold over the following Sunday. Let this meeting be made a special subject of prayer that God's blessing may be on his people, and that good may be accomplished. A. W. SIBLEY, Sec.

The third quarterly session of the State Conference will be held in Keene, N. H., commencing Feb. 25th, and hold over the following Sunday. Eld. J. Couch and others will be present to preach the word. In the meantime let prayer go up to God for Keene. A. W. SIBLEY, Sec. of Conf.

Ministerial Conf. at Richmond, Me.

The sixth Ministerial Advent Conference will meet at Richmond, (Reed meeting-house), Tuesday, Jan. 12th, 1869, at half past six o'clock P. M. Preaching at a quarter past seven o'clock. Our preaching brethren are earnestly requested to report themselves, either in person, or by letter, and all preachers in the State, in fellowship with the conference, wishing to become members, are invited to signify their desire by writing to the Secretary before the meeting. Come with hearts filled with love, that we may advance the gospel of the kingdom, and work together for the salvation of the perishing.

N. G. REED, President.
L. F. COLE, Secretary.

Maine East. Quar. Conference.

The next session of this conference will be held in Cushing, at the lower house, commencing Thursday evening, Jan. 28th, and continue over Sunday. Come, brethren and sisters, let us go to this meeting prepared to work for the salvation of the perishing. Ministering brethren are invited. Those coming from abroad will call on Brn. N. Hathorn, Wm. Stone, Wm. Morton, and Simon Davis.

For the brethren, JER. CARR.

Going South.

The Lord willing, I purpose to start for the South about the 20th of this month, to labor as the way may open before me. For this reason all my appointments after this date are withdrawn. Brethren, pray for us. J. A. LIBBY.

Notice.

The Conn. A. C. Conference, which was noticed in the Crisis to be held in New Haven, Wednesday, Jan. 6th, 1869, is postponed until Jan. 27th, 1869. The church in New Haven are building a chapel, and it will not be finished until the 27th, and ready for the reception of the conference, at which time their hearts will be open to receive us with cordial welcome. We have some very important business to attend to at this conference, and we hope that every church in the State will send one or more delegates, and all the ministering brethren will be present. Let all pray that God will crown our efforts with everlasting good.

B. HITCHCOCK, President.

Notice.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garrigues, 608 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. COUCH.................Sunday, Jan. 17th
M. BATCHELOR.............Sunday, Jan. 31st

Chelsea, Mass., (Library Hall.)
C. GOODRICH..............Sunday, Jan. 17th
J. W. WHITE..............Sunday, Jan. 24th
L. BOUTELL...............Sunday, Jan. 31st
T. M. PREBLE.............Sunday, Feb. 7th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
S. S. BREWER..........Sabbaths, Feb. 14th and 21st
JOHN G. HOOK.............Sunday, Jan. 17th

Chicago, Ill..........Sundays, Jan. 17th and 24th
MILES GRANT.

Plymouth, Mass...........Sunday, Jan. 31st
C. GOODRICH.

There will be a meeting in South Framingham, Mass., Waverly Hall, (preaching three times), Sunday, Jan. 24th. L. BOUTELL.

South Reading, Wakefield, Mass...Thursday evening, Jan. 21st. JOHN G. HOOK.

Bridgewater, Vt.....................Jan. 12th to 19th
Preaching each evening, and Sabbath, Jan. 17th.
Plymouth, Five Corners, Vt.........evening, Jan. 20th and on as best.
Low Hampton.....................Sabbath, Jan. 31st
Poultney..............................Feb. 1st
J. B. COOK.

New Britain, Conn...........Sunday, Jan. 17th
J. T. DIXON.

South Hope, Me., (as Bro. Walker may appoint), Sunday, Jan. 17th. A. H. WALKER.

Rochester, N. H...............Sunday, Jan. 17th
L. A. LANG.

Windsorville, Conn., (as Bro. St. Clair may arrange), Thursday evening, Jan. 14th, and over the following Sunday. S. C. HANCOCK.

Warner Gore, N. H., (at Bro. Andrews'), Sunday, Jan. 17th.
At Bro. Henry Johnson's............evening, Jan. 23d
Bradford, N. H., (Bush meeting-house), Sunday, Jan. 24th.
Lake Village, N. H., (North Church), Sunday, Jan. 31st
If this conflicts, write me at Warner, N. H.
SIMEON ROBY.

Westfield, Mass.........Sundays, Jan. 17th and 24th
I. B. POTTER.

Woodstock Valley, Ct.............Sunday, Jan. 24th
Will Bro. Henry Sherman meet me at Southbridge Saturday evening, on arrival of stage from Palmer?
North Somers...................Sunday, Jan. 31st
Westfield...............Sundays, Feb. 7th and 14th
E. OWEN.

Hampton, N. H., (Town Hall).......Sunday, Jan. 17th
N. C. TWOMBLY.

Bristol, Conn., (Fireman's Hall).....Sunday, Jan. 17th
Waterbury.......................Sunday, Jan. 24th
New Haven, (Tyler's Hall)..........Sunday, Jan. 31st
West Meriden.....................Sunday, Feb. 7th
Hartford..........................Sunday Feb 14th
GEO. W. BROWN.

South Troy, Vt., (where Bro. C. V. Coburn may appoint), Sunday, Jan. 31st. J. A. CLEAVELAND.

Charlton, Mass..............Friday evening, Jan. 15th and over the following Sunday. M. E. OTIS.

Wyoming, R. I...................Sunday, Jan. 17th
Hartford, Ct.....................Sunday, Jan. 24th
GEO. A. COLE.

Darien, N. Y...........................Jan. 15th
E. S. JENNINGS.

West Randolph, Mass......Saturday evening, Jan. 16th and over Sunday. ENOCH MORRILL.

Farmington Village, N. H..........Sunday, Jan. 17th
East Rochester....................Sunday, Jan. 24th
Dover.............................Sunday, Jan. 31st
Strafford, (Roberts' school-house)....Sunday, Feb. 7th
Wakefield, (Spinney meeting-house) Sunday, Feb. 14th
WM. BODGE.

Lewiston, Me.....................Sunday, Jan. 17th
E. M. HAGGETT.

North Scituate, R. I..............Sabbath, Jan. 24th
Pascoag...........................Sabbath, Jan. 31st
East Gloucester...................Sabbath, Feb. 7th
B. ROBERTS.

Windsor, Ct., in 8th Dist. school-house, (Poquonock), Jan. 13th. At Union Hall, Jan. 15th. In 6th District school-house, Sunday, Jan. 17th.
D. J. ELLSWORTH.

Barnstead, N. H., (Clark meeting-house), Sunday, Jan. 17th.
Marden's Corner...................Sunday, Jan. 31st
Farmington Village................Sunday, Feb. 7th
S. S. MOONEY.

Granby, (Salmon Brook), Ct........Sunday, Jan. 17th
J. L. WOOD.

Bristol, Me., (New Harbor)........Sunday, Jan. 17th
Round Pond, Me....................Sunday, Jan. 24th
M. B. PATTERSON.

Wrightville, Ct...................Sunday, Jan. 17th
S. M. TATRO.

Piermont, (where Bro. A. H. Clark may arrange), evenings, Jan. 28th, 29th, 30th, and over Sunday.
C. W. NELSON.

Warehouse Point, Ct...............Jan. 16th and 17th
Will some one meet me at the depot on the arrival of the P. M. train from Springfield, the 16th?
North Adams, Mass.........Sundays, Jan. 24th and 31st
North Pownal, Vt.......evenings, Jan. 25th, 26th, 27th, 28th, and 29th.
North Dana, Mass.........Sundays, Feb. 7th and 14th
GEO. A. STREETER.

Holden, (in the Cluley neighborhood), Jan. 23d, at 2 P. M., and over Lord's day.
Corinna, (meeting-house)..........Sunday, Jan. 31st
I. DAMMAN.

Manchester........................Sunday, Jan. 17th
Keene, N. H..............Sundays, Jan. 24th and 31st
D. M. LEAVITT.

North Somers, Ct..................Sunday, Jan. 17th
Hartford..........................Sunday, Jan. 31st
L. F. MOORE.

Rochester, N. Y.............through the month of January
S. W. THURBER.

Warren, Mass...............Tuesday evening, Jan. 12th and Sunday, Jan. 17th.
Worcester, Mass............Monday evening, Jan. 18th
Concord, N. H., (Centre Street), Tuesday evening, Jan. 19th, every evening, and over the Sabbath, the 24th.
ANNA E. SMITH.

Pittsfield, N. H..................Sunday, Jan. 17th
T. T. FARRELL.

Hartford, Conn....................evening, Jan. 21st
New Britain.......................evening, Jan. 22d
Bristol...........................Sunday, Jan. 24th
Southington.......................evening, Jan. 27th
L. B. SAULPAUGH.

Pittsfield........................evening, Jan. 14th
Pine Ground.......................evening, Jan. 15th
Northwood Narrows.................Sunday, Jan. 17th
Lake Village......................Sunday, Jan. 24th
T. W. PIPER.

Square Pond.......................Sunday, Jan. 17th
Wallingford Farms.................Sunday, Jan. 24th
Attend the conference at New Haven.
WM. A. & M. L. DURAND.

Vernon, Vt........................Sunday, Jan. 17th
Keene, N. H.......................Sunday, Jan. 24th
Scitico, Ct.......................Sunday, Jan. 31st
A. M. HIGGINS.

Abington..........................Sunday, Jan. 17th
North Somers......................Sunday, Jan. 24th
A. MORSE.

South Limington Seminary..........Sunday, Jan. 17th
Steep Falls.......................Sunday, Jan. 24th
Kennebunkport Depot...............Sunday, Jan. 31st
T. P. HAMPSON.

Pittsburgh, (in company with Bro. J. Wendell), Sunday, Jan. 17th. E. COTTON.

Clinton, Mass.....................Sabbath, Jan. 24th and evenings of the 25th and 26th.
Portsmouth, N. H.........Sabbaths, Jan. 31st and Feb. 7th
S. S. BREWER.

Scitico, Ct.......................Sunday, Jan. 17th
Will be at Longmeadow depot, Saturday, at the 2½ P. M. train, if fair, and if stormy, shall go to Thompsonville, and take the stage. Subject in the evening, Spiritualism one of our sins. HIRAM MUNGER.

South Sutton, N. H................Sunday, Jan. 31st
C. W. SARGENT.

North Turner Village..............Sunday, Jan. 17th
J. C. WHEELER.

Holden, Mass......................Sabbath, Jan. 17th
My appointment for East Douglas is withdrawn.
C. H. SWEET.

Cillyville, Andover, Tuesday evening, Jan. 12th, every evening through the week, and over Sunday, Jan. 17th.
North Sutton, (Bro. I. Andrew's house), evening, Jan. 19th.
Sutton Mills...............Wednesday evening, Jan. 20th
South Sutton...............Thursday evening, Jan. 21st
West Deerfield.............Saturday evening, Jan. 23d
and over Sunday, the 24th.
Nottingham, (as Bro. Randall may appoint) Monday evening, Jan. 25th.
[illegible]...................Saturday evening, Jan. 30th and over Sunday, the 31st.
[illegible], N. H..........Tuesday evening, Feb. 2d every evening through the week, and Sunday, the 7th.
[illegible]
Meriden, Conn.....................Sunday, Jan. 17th
W. N. PILE.

Manchester, N. H.........Sundays, Jan. 31st and Feb. 7th
W. W. SUTHERLAND.

Melvin Village, N. H..............Sunday, Jan. 17th
Exeter, N. H......................Sunday, Jan. 31st
D. F. LEAVITT.

Woodhull, N. Y.............A. M., Sunday, Jan. 27th
Harder school-house, evening. J. W. TAYLOR.

Machiasport (for four weeks)...........Jan. 14th
Will Bro Tozier please meet me at Machiasport?
I. K. LOMBARD.

Barnstead, (White Oak Ground).....Sunday, Jan. 17th
JOHN PARSONS.

Kennebunkport, Me.................Sunday, Jan. 24th
A. P. MOORE.

Unity, N. H., (at Bro. Joseph Kimball's), Sunday, Jan. 17th. FRANK NELSON.

Manchester, N. H..................Sunday, Jan. 24th
J. G. SMITH.

LOWELL, MASS.
JOSEPH W. WHITE...................Sunday, Jan. 17th
C. GOODRICH.......................Sunday, Jan. 24th

WILBRAHAM, MASS.
P. S. Butler.......Sundays, Jan. 17th, 24th, and 31st

LAWRENCE, MASS.
A. Ross..............Sundays, Jan. 17th and 24th

HYDE PARK.
T. M. Preble......................Sunday, Jan. 17th

PORTSMOUTH, N. H.
J. G. Smith.......................Sunday, Jan. 17th
D. F. Leavitt.....................Sunday, Jan. 24th

CONCORD, N. H., (AT THE BETHEL.)
J. T. Jordan.............Sabbaths, Jan. 24th and 31st

CONCORD, N. H., (CENTRE STREET.)
Anna E. Smith............Sundays, Jan. 24th and 31st
J. A. Libby..............Sundays, Feb. 7th and 14th

BIDDEFORD, ME.
J. T. Jordan.............evenings, Jan. 21st and 22d
J. A. Libby..............Sundays, Jan. 17th and 24th

SQUARE POND, CT.
M. L. Durand......................Sunday, Jan. 17th
L. F. Moore.......................Sunday, Jan. 24th
P. S. Butler......................Sunday, Feb. 7th
W. J. Ripley......................Sunday, Feb. 14th
through the week, and over Sunday, Feb. 21st.

SPRINGFIELD, MASS.
A. A. Phelps..............Jan. 17th, 24th, and 31st

GUILFORD, CT.
B. Hitchcock......................Sunday, Jan. 24th
I. B. Potter......................Sunday, Jan. 31st

WOLCOTTVILLE CIRCUIT.
B. Hitchcock............Wolcottville, Sunday, Jan. 17th
G. L. White................Newfield, Sunday, Jan. 24th
Preaching every Lord's day evening at Wolcottville.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Wyoming, R. I........the first Sabbath in each month
Westerly, R. I.......the second Sabbath in each month
Riverpoint, R. I.....the third Sabbath in each month
Bristol, R. I........the fourth Sabbath in each month
A. DURFEE.

CHARLESTOWN, R. I.
Preaching Wednesday evenings. Prayer meeting Saturday evenings, at Bro. Thos. Rogers' house. Sundays at the meeting-house.

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. ELD. GEO. CHAMPLIN.

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THE CAPTIVITIES OF ISRAEL AND JUDAH.—No. 1.

HISTORICAL.

There have been five captivities of Israel and Judah since they sojourned in and came out of Egypt under Moses, and prior to their last and final dispersion by Titus, the Roman General, under Vespasian. Of these captivities two were of Israel and three of Judah. The first one, of Israel, by Tiglathpileser, king of Assyria, is recorded in 2 Kings 15: 29. The second one, of Israel, was by Shalmaneser, also king of Assyria, son of and successor to Tiglathpileser, and happened in the fourth year of king Hezekiah or the seventh of Hoshea,—taking Samaria in the sixth year of Hezekiah and ninth of Hoshea, the war lasting three years, the record of which may be found in the following Scriptures: 2 Kings 17: 5, 6; 18: 9, 10; 11: 12; 17: 22, 23.

From this Israel has never returned, as stated in the last verse quoted. 2 Kings 17: 23. Here one of the two houses of Israel (i. e. of the two dynasties, or lines of reigning kings, the ten tribes) were lost "unto this day." These ten tribes separated from the house of David, under the reign of Rehoboam, son of and successor to Solomon, revolting from him, and choosing Jeroboam, son of Nebat, for their king. 1 Kings 12: 1–20.

From the time in which the Hebrews came out of Egypt, they had no king over them for four hundred and fifty years, but were governed or ruled by "Judges," of whom, Othniel, Caleb's youngest brother, was the first; up to which period the governing power had been lodged in the hands of ruling "elders" (see Judges 2: 7); or "counsellors" (Isa. 1: 26); and then followed the judges (Jud. 2: 16; 3: 9; 10: 11.) Of these, Samuel and his sons were the last; and afterward they desired a king, and God gave unto them Saul, the son of Cis, of the tribe of Benjamin; then David, and then Solomon.

Now Jesse, the father of David, was a Bethlehemite, or, in other words, of the tribe of Judah; hence the phrase—"Bethlehem of Judah," (Jud. 17: 7, Micah 5: 2); and up to as well as all through Solomon's reign, down to Rehoboam and Jeroboam, the entire twelve tribes had been called "all Israel," also "the house of Israel"; but the choice of David from the tribe of Judah and God's covenant with him to perpetuate his rule, kingdom and dynasty, gave rise to the phrase—"House of Judah," which is a synonym with "house of David." Up to David's time, "house of Judah" was only used in its tribal sense; but now, as designating the line of royal descent, in or from Judah, by David's legal heirs or successors. See 1 Sam'l. 24: 20; 2 Sam'l. 7: 15, 16; 1 Chron. 17: 13, 14; 2 Kings 8: 19; 2 Chron. 21: 7.

But few men will turn to passages referred to, and as the terms "two houses"... and "both houses of Israel," in their origin and signification, are important considerations, we will here produce some of the most direct Scripture to prove that these terms arose out of the defection of Israel, under Jeroboam, and their revolt from Rehoboam, or Judah. As Jeroboam went out of Jerusalem one day, the prophet Ahijah met him, having on a new cloak (1 Kings 11: 29), which he rent in twelve pieces, saying to Jeroboam, "Take ten to thyself; for the Lord will rend the kingdom of Solomon, and *give ten tribes to thee!*" (Jeroboam was an Ephrathite, or an Ephraimite of Zereda, a city of Manasseh; and this is why "Ephraim" is so often put for the ten tribes, or Israel: as, "Ephraim is joined to his idols,"... alluding to the idolatry of the ten tribes. 1 Kings 11: 26.) "I will surely rend the kingdom from thee, and give it to thy servant." Not in your (Solomon's) days, for David thy father's sake, but I will rend it out of the hand of thy son (Rehoboam.) But I will not rend away all the kingdom: but will give one tribe to thy Son." 1 Kings 11: 11–13. "The Lord would not destroy Judah [the one tribe] for David's sake." 2 Kings 8: 19. "The Lord would not destroy the house of David, because of the covenant that he had made with David." 2 Chron. 21: 7. "And Solomon slept with his fathers, ... and Rehoboam, his son, reigned in his stead." 2 Chron. 9: 31.

Then came the request for a reformation in the affairs of the administration of the government; the rejection of the old men's counsel, after three days deliberation, and the adoption of the young men's advice, as recorded in 1 Kings 12: 1–16; and then came the cry of revolt,—"What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents ... and ... rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again [i. e. from Egypt, ch. 11: 26–40, and 12: 2], they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David [i. e. Rehoboam], but the tribe of Judah only" (v. 20); but as for the children of Israel, which dwelt in the cities of Judah, Rehoboam reigned over them." v. 17. "And when Rehoboam was come to Jerusalem, he assembled all the house of Judah with the tribe of Benjamin, ... to fight against the house of Israel, to bring the kingdom again to Rehoboam, the son of Solomon." 1 Kings 12: 21. The same thing is recapitulated in 2 Chron. 10 and 11. "And there were wars between Rehoboam and Jeroboam continually." 2 Chron. 12: 15.

During this defection between Judah and Israel, and under the reign of Omri, the city of Samaria was built, and became the capital of the kingdom of Israel (i. e., of the ten tribes), until taken by Shalmaneser, king of Assyria, as already stated. When Esarhaddon sent the Cuthites to inhabit this region, they did not think worth while to repair Samaria, but dwelt in Sechem, making it their capital. Herod the Great, however, restored it to its ancient splendor, and gave to it the Greek name Sebaste, by which it is never spoken of in the New Testament.

In these captivities of Israel and Judah, we have not (nor did we intend to) embraced the subjoined seven servitudes of the Hebrews, the first of which was under Rishathaim, king of Mesopotamia, eight years from which they were delivered by Othniel. Jud. 3: 1–9; 10: 11. The second, under Eglon, king of Moab, about twenty years, and rescued by Ehud. Jud. 3: 12–14, and 15–30. The third under the Philistines, and delivered by Shamgar; time indefinite. Jud. 3: 31. The fourth under Jabin, king of Hazor, twenty years; delivered by Deborah and Barak. Jud. 4: 5. The fifth, under the Midianites, seven years, Jud. 6: 1–6; from which they were delivered by Gideon. 6: 7–40, and 7. The sixth under the Philistines and the Ammonites, eighteen years, 10: 6–9, when they were delivered by Jephthah. 10: 10; 12: 6. The seventh was of forty years' duration, under the Philistines. Jud. 13: 1.

In those days there was no king in Israel, but every man did that which was right in his own eyes (Jud. 1: 25) unto the days of Samuel, who judged Israel forty years, and of him they asked a king. 1 Sam'l. 8: 5–22.

Olena, O. G. W. Stetson.

For the World's Crisis.

PIC-NIC RELIGION.

BY D. F. NEWTON.

"Sitting down to eat and drink, and rising up to play."

"While men slept, the enemy came and sowed tares among the wheat, and went his way."—Matt. 13: 25.

(Continued.)

President C. G. Finney, the revivalist, alluding to these revival-killers and soul-destroyers, remarks thus:

"Often when it comes the time of year to work, when the evenings are long, and business is light, and the very time to make an extra effort—at this moment somebody in the church will give a religious party. And then some other family must do the same, to return the compliment. Then another and another, till it grows into an organized system of parties, that consume the whole winter.

"This is the grand design of the devil, because it appears so innocent and so proper to promote good feeling, and increase the acquaintance of christians with each other. And so, instead of prayer-meetings, they will have these parties. The evils of these parties are very great. They are often got up at great expense; and the most abominable gluttony is practiced at them.

"But it is said they are christian parties, and that they are all, or nearly all, professors of religion who attend them. And furthermore, they are often concluded with prayer. Now I regard this as one of the worst features about them; that after the waste of time and money, the excess in eating and drinking, the vain conversation and nameless fooleries with which such a season is filled up, an attempt is made to sanctify it and to palm it off upon God, by concluding it with prayer! Say what you will, it would not be more absurd, or incongruous, or impious to close a ball or a theatre with prayer.

"But I shall advise any congregation who are calculating to have a circle of parties, in the mean time to dismiss their minister, and let him go and preach where the people would be ready to receive the word and profit by it, and not have him stay and be distressed, and grieved, and killed by attempting to promote religion among them, while they are engaged, heart and hand, in the service of the devil! Professors should never get up anything that may divert public attention from religion. In relation to giving parties, say what you please about their being an innocent recreation, I appeal to any of you, who have ever attended them, to say whether they fit you for prayer, or increase your spirituality, whether sinners are ever converted in them, or christians made to agonize in prayer for souls."

Testimonial No. 3. The *New York Recorder* speaks thus: "Passing by the envies and evil-speakings, the unkind recollections, the erroneous ideas of benevolence engendered, they place the church of Christ in a false position before the world. No pecuniary profit can compensate for the injury done by this false position."

Testimonial No. 4. From the *Earnest Christian*:

"Pleasure rules the hour. It is fearful to witness the inroads which worldly pleasure is making upon christianity. With the avowed design of keeping the young people under the influence of the church, the weekly sociable is instituted, and fun and frolic prevail. To pay the preacher, a donation-party is held, and old and young, professor and worldlings, devote the evening to feasting and merriment. Festivals, pic-nics and excursions, oyster suppers and lotteries, are resorted to, for the purpose of replenishing the funds, or reviving the flagging interest—not religious—in the prosperity of the church. We object to one and all of these various expedients to promote the cause of Christ.

"1. They are directly contrary to all the examples given us by Christ and the apostles.

"2. They practically educate the people in impiety. Pure religion requires not merely right actions but right feelings. It would seem as if Satan has so contrived it, that the church is systematically trained to perform her most pious acts from selfish motives. The punctuality of the children in the Sabbath-schools is rewarded by a pic-nic or festival. The lessons are learned, not that the scholars may be made wise unto salvation, but that they may win a prize, and receive public commendation. Church pride, family pride, and personal vanity are strongly appealed to, to swell the contributions for the missionary cause. Revivals are sometimes sought to be promoted, that the pecuniary burdens of those who sustain the church may be lessened.

"3. They seek to unite Christ and Belial. They would join together, in loving harmony, what God has forever put asunder. They obliterate the distinction between the church and the world. Their avowed object is to bring worldlings under the influence of christianity. To accomplish this end, christians spread a banquet, which the veriest libertine can enjoy, and sit down with him, with apparent gratification, to the sumptuous repast. To attempt to lead men, in this way, to 'deny themselves, and take up their cross and follow Christ,' is as wise as would be the effort to reform a drunkard by giving him wine. Boys are not trained to habits of sobriety by feeding them sugar, saturated with brandy. The appetite thus created or revived, will soon demand stimulants of a stronger character. As long as theatrical performances are countenanced in the Sabbath-school, professing christians will quite likely attend the full-grown theatre. If Christ has no concord with Belial, why then this persistent effort to keep up an unhallowed alliance between the children of God and the sons of Belial?

"4. They grieve the Spirit of God. Where that dwells, there is solemnity. Many a conviction has been dissipated by the levity prevailing at the social gatherings of the church. Many a hopeful convert has taken the first step toward backsliding in the donation which followed the revival in which he was converted. You cannot have the Spirit of God and feast and frolic with the world.

"5. They practically deny Christ. Has he not said to his true disciples, "Lo, I am with you always, even unto the end of the world"? If Christ is with his church, will he not, if his followers are faithful, so assist them that they will not need to go to the world for help? Christ's church is dear to him. He bought it with his own blood. He cares for all its interests, and it grieves him that the church should throw off all dependence upon him, and 'go down to Egypt for help.' She is his bride; and what would a bridegroom think of his betrothed, if she should, when his aid was freely proffered, go to his enemies for assistance? Look at the spiritual death that prevails, and see how large a share the practices complained of have had in producing it. See how many ministers—once mighty men of God—have been shorn of their locks, and have lost their power in the lap of this modern Delilah, and are now sightless giants, toiling upon the tread-mill of lifeless ceremonies! See how wide is the departure from apostolic usage; how the young and old are educated to be lovers of pleasure more than lovers of God; how Christ is dishonored and denied, and the Holy Spirit grieved!

"Never countenance them with your presence. Let not love for your pastor, nor desire for pleasing your brethren, nor dread of singularity induce you to assist in attempting to force Christ into an alliance with the world, which he utterly abhors.

"'We are living, we are dwelling
In a grand and awful time;
In an age, on ages telling,
To be living is sublime!'"

Conforming to the World.—Testimonial No. 5.—From Rev. B. T. Roberts.

"That the church is rapidly conforming to the spirit and pleasures of the world none can deny. The most alarming features lead the way, and the people blindly follow. The New York papers contain an account of a 'Tin wedding.' Tuesday evening being the tenth wedding-day* of the Rev. —— of —— church, he gathered his friends together, to the number of over eight hundred, in the spacious lecture-room of his new church. Rev. and Mrs. ... began to enjoy the sport. On some unusual or valuable article in the *tin* line being given, the reverend gentleman would feel impelled to make a speech. His remarks would call out replies, which were listened to with great good-humor by all present, who enjoyed the keen sallies of lay or clerical wit. The evening passed away merrily.' May we not say devilishly? 'We know that God's Spirit writes on truly awakened hearts' the necessity of avoiding evil of every kind.

What would John Knox or Jonathan Edwards have thought of a scene like this in the house of God? The *Chicago Tribune* gives a full report of a 'Banquet to Bishop ——, at the Sherman House, Chicago, Ill., attended by upwards of one hundred of the ministers, laymen, and other prominent members of the —— church of this city.' The evening was filled out with toasts and responses.

In respect to this affair, a beloved minister, in the traveling connection, writes us, 'My soul sickens within me at the sight and the terrible consequences that must follow from such examples.

'Would not John Wesley have denounced, far more strongly than we are capable of doing, the conduct of a Bishop and popular minister in consenting to a banquet being given to honor him in a genteel rum-selling, gambling hotel, where hundreds of young men are ruined, and that too in the neighborhood of his own house?'" †

* Touching the disgraceful scenes of this "tin wedding" in Brooklyn, N. Y., the half has not been told. Those familiar with the facts in the case, assure us that the whole proceedings were ridiculous in the extreme, shockingly disgusting, enough to cause angels to weep, and Satan to blush! How is the gold become dim! how is the most fine gold changed! ... The precious sons of Zion, comparable to fine gold, how are they esteemed? as earthen pitchers.

† Think of it, reader, grave bishops, elders, teachers of the meek and lowly Jesus, assembling at a gambling, rum-selling hotel, feast to repletion, drink toasts, crack jokes, make funny speeches, have a jolly time! Could any thing please Satan better?

A MIRACLE DEFINED.

The following definition of a miracle by a Scotchman is very well put, and the illustration is also an apt one, which may relieve some minds perplexed by the cant phrases of skeptics:

"Well, you may say what you please," said Smith; "I for my part cannot believe that God would first impose laws on nature, and then go to violate his own laws. What would be the use of making them if they are to be readily set aside?"

"I dinna ken, sir," said uncle, very reverently, "what God may do, or what he winna do; but I don't regard a miracle to be a violation o' the laws o' nature. There's nae violation o' the laws o' nature, or rather the laws o' God, that I ken o', save the wicked actions o' wicked men."

"And what then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, "to be merely such an interference wi' the established course o' things as infallibly shows us the presence and the action o' a supernatural power.—What o'clock is it wi' you, sir, if you please?"

"It is half past twelve, exactly, Greenwich time," replied Smith.

"Well, sir," said uncle, pulling a huge old time-piece from his pocket, "it is one o'clock wi' me; I generally keep my watch a little forrit. (A little forward.) But I may hae a special reason the noo for setting my watch by the railway, and so, see ye, I'm turnin' the hanns o't around. Noo wad ye say that I had violated the laws o' a watch? True, I hae done what watchdom wi' a' its laws could nae hae dune for itsel', but I hae done violence to nane o' its laws. My action is only the interference o' a superior intelligence for a suitable end, but I hae suspended nae law, violated nae law. Weel, then, instead o' the watch, say the universe, instead o' moving the hands, say God acting o' himsel', and we hae a' that I contend for in a miracle—that is, the unquestionable presence of an Almighty hand working the divine will. And if he sees fit to work miracles, what can hinder him? He has dune it aftener than once or twice already; and wha daur say that he'll not do't again?

For the World's Crisis.

THOUGHTS.*

Early one morn in winter,
On the holy Sabbath day,
A little group of christians
To the seashore sought their way,
To consecrate themselves to God
By a baptismal vow;
The love of Jesus in the heart
Was mirrored on the brow.

The raging storm the night before
Had gently passed away;
Propitious for these christian friends
Was that holy Sabbath day.
The heavens smiled above them,
As the sun in splendor rose;
Sweet emblem of the Savior's love
That in the christian glows.

God sealed their vows in heaven,
And lovingly looked down;
While Jesus whispered tenderly—
The cross before the crown.
A crown awaits each faithful heart,
Each self-denying soul,
That carries cheerfully the cross,
Quite to the heavenly goal.

Lucy B. Clough.

* Suggested by a baptism in South Boston, Jan. 5th, 1868.

Gems.

— Truth has never need of error, and shades add nothing to light.

— Many have suffered by talking, but few by silence.

— The heart must leap kindly back to kindness.

— Most misfortunes may be turned into blessings by waiting the tide of affairs.

— Only trust thyself and another shalt not betray thee.

— A faithful friend is one who will give me one loaf when he has but two.

— We do not want precepts so much as patterns.

— Better than he who wipes away a tear, is he who prevents it from starting.

— Sorrow is the furnace that melts selfish hearts together in love.

— A sharp tongue is the only edged tool that grows keener with constant use.

— Strive to make every body happy, and you will make at least one so, yourself.

— The snake's poison is in his teeth; the slanderer's in his tongue.

— All human virtues increase and strengthen by the practice and experience of them.

— To do good to our enemies, may be said to resemble the incense whose aroma perfumes the fire by which it is consumed.

— The worthiest people are the most assailed by slander; as that is the best fruit the birds have been picking at.

— A word of kindness is seldom spoken in vain, while witty sayings are as easily lost as pearls slipping from a broken string.

— Disappointments feed and nourish us in the desert places of life, as did the ravens the prophet in the wilderness.

— See that each hour's feelings, thoughts and actions are pure and true, then will your life be such.

— Four things come not back: the broken word, the sped arrow, the past life, and the neglected opportunity.

— A man that has the love of God in his heart, is like the sun that shines and warms, though it does not speak.

— If you have been tempted to evil, fly from it; it is not falling into the water, but lying in it, that drowns.

— Sin is bad in the eye, worse in the tongue, worse still in the heart, but worst of all in the life.

— No company at all is preferable to bad; we are more apt to catch the vices of others than their virtues.

— The good man's life, like the mountain top, looks beautiful because it is near to heaven.

— Advice, like the snow, the softer it falls the longer it dwells upon and the deeper it sinks into the mind.

— Some minds are like sieves; they retain all that is worthless, while that which is good passes through them.

— Harsh words are like hailstones in summer, which, if melted, would fertilise the tender plants they batter down.

— A man is not like steeped tea leaves; but the more strength and virtue you draw out of him, the more is left within him.

— You may gather a rich harvest of knowledge by reading, but thought is the winnowing machine.

— He who is master of the fittest moment to crush his enemy, and magnanimously neglects it, is born to be a conqueror.

— Heaven sends us ten thousand truths; but because our doors and windows are shut to them, they sit and sing awhile upon the roof and then fly away.

— Charity is never lost; it may be of no service to those it is bestowed on; yet it ever does a work of beauty and grace upon the heart of the giver.

— The violet grows low and covers itself with its own leaves, and yet of all flowers yields the most delicious and fragrant smell. Such is humility.

— If you want to annoy and puzzle and baffle a man full of tricks and duplicity, you have only to practice a straight forward and simple integrity.

— He is below himself who is not above an injury. Plato said that when an injurious speech was offered to him, he placed himself so high that it could not reach him.

—Life is a book of which we can have but one edition. Let each day's action, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world read.

— It is said of God's people that they are like stars, that shine brightest in the dark; like gold, that is purer for the furnace; like incense, that is more fragrant from burning; like the camomile, that grows faster for being trampled on.

TAKE FREELY.

A ship was sailing in the southern waters of the Atlantic, when they saw another vessel making signals of distress. They bore down towards the distressed ship and hailed them. "What is the matter?"

"We are dying for water," was the response.

"Dip it up then!" was answered. "You are in the mouth of the Amazon River!"

There those sailors were thirsting and suffering, and fearing, and longing for water, and supposing there was nothing but the ocean's brine around them, when in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "Dip it up!"

Jesus Christ says, "If any man thirst let him come unto *me* and *drink*." "And the Spirit and the Bride say, Come, and whosoever will let him come, and *take of the water of life freely*." Thirsting soul, the flood is all around you; "Dip it up!" and drink and thirst no more.—*Earnest Christian.*

For the World's Crisis

DEATH OF ELD. B. W. WILKINS.

Another servant of Christ has fallen here by the hand of death. Bro. B. W. Wilkins died at our Mission House in this city, Monday morning, Dec. 21st, 1868. He came here from La Grange on Friday, the 11th inst., weak and exhausted, and with the impress of death upon his countenance. It was plain to be seen that his work was nearly done. But hoping that his life might be prolonged, and unwilling to assume all the responsibility in his case, I called in one of the most experienced and skillful physicians in the city. All was done for him that could be, but he continued to fail and sink, and at the end of ten days after his arrival here he fell asleep.

His disease was indigestion, an entire loss of the powers of the stomach. Nothing which was taken remained upon the stomach; consequently he died mainly from want of nutrition, growing weaker and weaker until death took place.

During his sickness here he said but little. Much of the time his weakness was so great that it was with difficulty he expressed his wants, and often had to do this by motions of the hand. He desired to live, but had no terrors in view of death. He wanted to do more for Christ among his people here. The work in which he was engaged engrossed all his mind. He prayed to be raised up that he might finish the work begun at La Grange, where he was laboring with so much success. He was anxious to know what his fate was to be. The day after he arrived he said to me:

"I have prayed the Lord to show me what he is going to do with me, but I have got no answer; all is dark. I wish I did know."

The same day he received a letter from his wife, which he wished me to read to him and answer. I did so, and he seemed satisfied and at rest. After this he made no allusion to his family or home until the day before he died. Sunday morning, just twenty-four hours before his death, as I was sitting alone by his bedside, he reached out his hand, and on my taking it in mine, he said with distinctness:

"Farewell! I am dying. Tell my wife that I die in peace. I am a great way off."

Here his strength and voice failed, and he said no more. During the day (Sunday) I asked him if he wished to send any word to his daughter. He made no reply, but there seemed to be a struggle of thought and an effort to speak. From this time he sank rapidly, and no means we could use could rally him. He died the next morning about five o'clock. Throughout the night he suffered considerably, but died without a struggle, breathing his last so gently that we could hardly tell when he ceased to live.

We procured a good black-walnut coffin, neatly trimmed, in which we laid him, and placed it in the chapel, where friends came at all hours of the day and night to look upon and take farewell of one they so dearly loved. As is the custom here, the night was spent in singing and praying by some twenty or more, who came to watch around the corpse. All through the long hours of darkness could be heard the voice of prayer and song in our chapel.

The funeral took place on Tuesday at twelve o'clock from the chapel. It was a solemn hour. The writer read portions of Scripture and spoke upon the character of the deceased, and his work among the Freedmen. Prayer was offered by the minister of the middle Baptist church, who kindly came to visit Bro. W. in his sickness, and also to attend his funeral.

We buried Bro. W. in the same Cemetery with Sr. Northrup—Elmwood, in a pleasant spot, near the foot of a large tree. A headboard is set up, with his name upon it, so that his resting-place can be found by his friends if they should ever seek it. Reading of the Scriptures and prayer was offered at the grave. We also sung Bro. W.'s favorite hymn and his own tune—

"We are almost down to the shore."

We saw him covered up, and the board placed at the head; and then turned our weary eyes and feet away, bidding farewell to another servant of God and fellow laborer. May the morning soon come when these shadows and gloom shall flee away, and these two faithful ones be called up to behold a bright, eternal day.

God bless the dear family of our brother. May friends help and comfort them in their need and sorrow. I. I. Leslie.

Memphis, Dec. 25th, 1868.

For the World's Crisis.

THOUGHTS UPON THE NEW YEAR.

The world has its boundaries, its highways and landmarks. So time has its epochs and way-marks; and its great pendulum has just measured off another cycle of the world's existence. Its clock has just struck 1869. What record has it made for us?

There is a machine attached to the engine upon many of the steamboats, which indicates the number of the revolutions of the wheels; but this machine does not tell more accurately the movements of the engine, than the recording angel has written down every act of our lives. And how would it bear review? Are there not many things, if we had the power, we would erase? some blank page we would like to fill up? But the day-book and ledger are filled and closed, to be opened at the great reckoning day.

But what are our resolutions for the coming year? What minister of the gospel will preach as he has never preached before? What philanthropist will double his zeal and energy for the cause of suffering humanity? What Sabbath School teacher will be more faithful to his class? What young man will abandon his habits of intemperance and pursue the road to ruin no longer?

These are questions which naturally occur at the commencement of a new year. How shall we meet them? What are our resolutions and aspirations for the coming year? "Upward and onward" should be our motto.

Taking leave of the past year is like parting with an old familiar friend, never to meet again. All its pleasures and hallowed associations are gone forever; but we are introduced to another, untried; and it depends upon our walk and conversation whether we make this friend our agreeable companion. Let our words and actions be such that it will have no cause to write bitter things against us. D. N. Smith.

—The true christian ought to be the bravest of men, for a good conscience and a consciousness of divine protection takes away all thought of fear. He ought to be brave in battling against all forms of evil in the world, brave in contending for the right even when he stands alone.

THE EVER FLOWING FOUNTAIN.

The most remarkable fountains in the world are those which the Emperor of France has in the garden of his palace, at Versailles, near Paris. These fountains are very large, and when in full play throw several hundred jets or streams of water at once. It cost several millions of dollars to make these fountains, and every time they play, which, however, is only on particular occasions, they cost ten thousand francs, or two thousand dollars.

There is a costlier fountain. It is filled with blood. It was opened for sin and for uncleanness. It was opened at a greater expense than all the fountains of earth combined. From the wounded side of Jesus, the Son of God, it began to flow, and has continued to flow for more than eighteen hundred years, and will never cease to flow until the last sinner is saved.

This fountain is not opened only on particular occasions, nor at certain seasons. It is always accessible. It has never ceased to flow for a single moment. It is always full. The stream which flows from it is always the same. What it did for the apostles it will do for you.

It flows for all. Dr. Kane found it all unfrozen amidst the icebergs of the Frigid Sea. Dr. Livingstone found it all undried and flowing freely through the burning plains of Africa.

Come to the fountain. Come with all your sins. Come with all your uncleanness. Come with all your wounds. It will wash you, quench your thirst, heal your wounded spirit, refresh and strengthen you. Come with the simple, only plea that it was opened for you. Come and wash in its purple flood, and be made every whit whole.

It is freely opened. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price." Come!—*S. S. Times.*

Killing Ticks on Sheep.—All concur that dipping the lambs into a decoction of tobacco, strong enough to kill ticks, is the most effectual mode of removing these parasites from the flock. The time of our correspondents' dipping them, varies from two or three days, to two weeks after shearing the dams. We prefer the latter time, so that all the ticks on the ewes shall have had time to get (as they will) on the lambs.

To keep Meat fresh.—Simply immerse it in buttermilk. This will keep it for several days, when the milk should be changed, and fresh milk substituted. In this way, beef, veal, &c., can be kept for several weeks, and it will be as sweet and fresh at the end of that time as when first put in.

Moths.—A small piece of paper or linen, moistened with spirits of turpentine, and put into a bureau or wardrobe for a single day, two or three times a year, is a good protection against moths.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"TRY! TRY!"

"Ho! Stop the train! Ho! Ho! shouted Sam Fuller and his little sister, as she held up her arms and he flourishing his cap, to attract the attention of the engineer. But why did they wish to stop the train? Did they want to travel by it? I will tell you as well as I can remember the story:

Samuel's parents lived in a cottage some little distance from a small town, and not far from a wood, where blackberries grew in great abundance in the autumn. One fine morning he asked his mother to permit him and Jennie to take the basket and go and gather blackberries. She gave her consent, but particularly cautioned them as they would have to cross the railway to get to the wood, to look up and down the line and see that no train was coming. This they promised to do, and went on their way singing as they went. When they came to the railway they looked first up, then down the line as they had promised.

"What's that?" said Samuel, "I do think its something across the rails; let's run and see." They ran a few yards, and then they saw that an old tree had fallen on the rails, blocking up the way. "Oh dear," said he, "what shall we do? The train will soon be here, and the people, perhaps, will all be killed."

"Let us run and tell them to stop," said Jenny.

"But they won't stop for us," said her brother; "they'll think we are making fun of them, and they wont see the tree until they have turned the corner of the wood."

"Let us try! oh, do let us try," said the little girl; and they did try. They ran up the line as far as they could to meet the train, shouting and holding up their arms. The driver of the train was looking ahead, and seeing the earnest and excited actions of the little ones—for the noise made by the engine prevented his hearing their shouts—he thought there must be something wrong, and shutting off the steam, brought the train to a stand-still just in time to prevent a serious accident.

Several of the passengers got out of the cars to assist in removing the tree, and before they proceeded on their journey, all were loud in their thanks to Samuel and his sister for the very great service they had rendered them. One old gentleman said, "How lucky that little boy saw the fallen tree and saved us from injury!"

"Nay," replied a widow, who heard the remark, "don't say it was 'lucky,' sir, but say"—and she fondly pressed to her bosom her two fatherless children, who were travelers with her,—"how good it was of our Father in heaven to send the dear children this way, and put into their hearts to try, to save us from accident." And the widow was right.

It seemed a very hopeless thing, didn't it, to attempt to stop the train? but none of us know what we can do until we "try."

OBEY YOUR PARENTS.

My dear children, some months ago I read an account of a poor man who was shut up in prison, and I wish to tell you something about him. When he was a little boy, he yielded to temptation, and did a great many wrong things, and kept on doing wrong things until he became a man; and at last he did something so very wicked that he was put into jail; and when he had been tried, the Judge said that he must be sent to the state's prison for life. Was not this very sad? Poor man! he could no longer hear the pleasant voices of his friends; he could not see the blue sky or the pretty flowers, neither could he walk abroad in the lovely green fields, to listen to the sweet notes of the little birds—but all day long he was confined in the dark gloomy prison, lonely, sad, and sick.

One day a kind christian gentleman went to see this poor man, to tell him about the tender, loving Savior, and to beg him to come to this dear Savior, and pray to him to help him repent of his sins, that he might become the child of God, and be happy. After the gentleman had talked awhile about Jesus, he spoke to the poor man about his mother; and at the very mention of her name, he burst into tears, saying, "Oh, my dear, dear mother! She used to teach me to read the Bible and to pray. My parents were christians!"

"Then," said the gentleman, "if your parents feared God, and taught you to pray, why is it that you are thus shut up in this gloomy prison?"

"Oh!" said the poor man, "I can answer you in one short sentence, "I did not obey my parents."

Now, my dear children, remember this, "Obey your parents in the Lord, for this is right."—Eph. 6: 1.—*Herald of Peace.*

SOWING LITTLE SEEDS.

Little Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about?" said she; "Why does the boy throw seeds in the water?"

"O, I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of the water-lilies."

"But how small the seeds look!" said Bessie. "I seems strange that such large plants should grow from such little things."

"You are just sowing such tiny seeds every day, Bessie, and they will come up large, strong plants after a while," said her father.

"O no, father; I have not planted any seeds for a long while."

"I have seen my daughter sow a number of seeds to-day."

Bessie looked puzzled, and her father smiled and said, "Yes, I have watched you planting flowers, and seeds and weeds to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean. When you laid aside that interesting book, and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing the seeds of mercy. These are all beautiful flowers, Bessie. But I hope my little girl has been planting the great tree of 'love to God,' and that she will tend to watch it until its branches reach the skies and meet before the throne."

WATCHING ONE'S SELF.

"When I was a boy," said an old man, "we had a schoolmaster who had odd ways of catching idle boys. One day he called to us. "Boys, I must have closer attention to your books. The first one of you that sees another boy idle, I want you to inform me, and I will attend to the case."

"Ah!" I thought to myself, "there is Joe Simmonds, that I don't like. I'll watch him; and, if I see him look off his book, I'll tell." It was not long before I saw Joe look off his book; and immediately I informed the master.

"Indeed!" said he. "How did you know he was idle?"

"I saw him," said I.

"You did! And were your eyes on your book when you saw him?"

I was caught; and I never watched for idle boys again.

If we are sufficiently watchful over our own conduct, we shall have but little time to find fault with the conduct of others.

READ AN HOUR A DAY.

There was a lad who, at fourteen, was apprenticed to a soap-boiler. One of his resolutions was to read an hour a day, or at least at that rate, and he timed himself by an old silver watch left him by his uncle. He stayed seven years with his master, and when he was twenty-one he knew as much as the young squire did. Now let us see how much time he had to read in seven years, at the rate of one hour each day. It would be 2,555 hours, which, at the rate of eight reading hours per day, would be equal to 310 days; equal to forty-five weeks; equal to eleven months—nearly a year's reading.

HOW NATURAL.

A little boy was once in a complaining mood. His dinner did not suit him, so his father made that right; then his cup did not suit him, so one was brought that did; then his chair was not right, and father took him in his lap, saying: "Are you all right now?" He looked around the room, and seeing the cat crossing the floor with tail erect, he said, in a vexed voice, "There! the old cat's tail sticks up!" and burst out crying. The old cat's tail was, in his case, the straw that broke the camel's back, but many of the complaints of older persons are just about as reasonable.

Advice to Youth.—Live as long as you may, the first twenty years form the greater part of your life. They appear so when they are passing, they appear to have been so when we look back to them; and they take up more room in our memory than all the years that succeed them. If this be so, how important that they should be passed in planting good principles, cultivating good tastes, and strengthening good habits; fleeing from all those pleasures which lay up bitterness and sorrow for all time to come. Take good care of the first twenty years of your life, and you may hope that the last twenty years will take good care of you.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"THE FORMER THINGS ARE PASSED AWAY."

There's a land of rest for the weary,
A home where all are glad,
Where the heart that is lone and dreary,
Will never more be sad;

Where no ties will ever be riven,
No farewells spoken there;
No sad, suffering one at even
Will sigh for morning there.

No longing there for the voices
Whose tones are heard no more,
For the dear familiar faces
That come not to our door.

No graves in that land of glory,
No death-bed scenes are there;
No march to the cemetery
To bury the young and fair.

No orphans weeping and friendless,
No widowed hearts are there;
No wanderer lone and homeless,
No want or woe or care.

Oh, it will be a world of splendor,
Where skies are ever bright,
Where no storm-clouds e'er will gather,
To dim the pure sunlight.

We may speak of freedom from sadness,
From sorrow and from sin,
But to tell of the joy and gladness
Would take an angel's pen.

All this, poor helpless mortal,
Thy Savior hath bought for thee,
He hath passed through death's dark portal
To set the prisoner free.

M. S. Horne.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

DEGREES OF PUNISHMENT.

A very common and ready objection to the equity and righteousness of death, as the Bible penalty of sin, is the seeming equality of the punishment. It is said there is no gradation in the penalty as there is in the offence; that men very unequally wicked, are treated exactly alike in the retribution, and that there is a principle of in-equitableness in such a system of administration, which must be incompatible with the justice of God. Well, let us give this objection a little looking at, and see if it is valid.

The wicked are all to be destroyed indeed, and the destruction is everlasting. So far, they all fare alike in being all eternally dead. And yet, if we consider a little, we shall see how the punishment of death, with its attending circumstances, may vary very greatly in gravity to the condemned. First, and yet perhaps, not most valuable as a true solution of the fancied difficulty, is the fact that the physical agony of the lost may differ both in intensity and duration. Nothing would be more feasible, certainly, as an incident of the perdition prior to its accomplishment. We make no allegations. A wise man would beware of venturing assertions where the Bible is reticent. When addressed with the inqniry, how much longer or more sorely is an outrageous sinner to suffer than one of less heinous and culpable character, of course we reply, we neither know, nor know how to know, for God has not told us. (We except from the account the judgment of the devil in revelation.)

We are perfectly certain that great variations in the intensity of suffering are possible. A resurrection body far more acutely sensitive in one case than another, is a possible realization to the culprit called to judgment. Still all questions of differing and excessive susceptibilities to pain, are things of conjecture only, and not of knowledge. So much for the incident of physical pain, with the memorized item that not physical pain, but death is the revealed penalty of sin. With the in-evitable end of life, sin and pain must also come to an end.

Second. But how then is the objection answered yet? Let us look further. With death ensues the loss of inconceivably glorious, and once perfectly possible and oft proffered opulence, honor, and fruition of immortal joys. And these were the inalienable attachments of perfect and immortal life. O, unspeakable and immeasurable loss! Tell me, if you can, the consternation and agony of that man who sees all this interminable extent and swelling aggregate of blessed wonders, lost by the most wretched infatuation and reckless neglect. Is death no penalty of adequate severity, when it compels this loss, and when the summits of glory but glitter a moment, to the view of him who failed of all by his own fault, and who takes in one terrible glance, the measure of the forfeited estate? Is it needful for eternal duration to drink into its abyss his interminable knowledge, when a few moments of such horrified consciousness, are filled with a panorama of infinite treasure sacrificed to folly?

Along with the uniform and sweeping penalty of death there are a thousand gradations of loss. The man of intellect and wealth has sinned transcendently in robbing his God of the service he owed. Had he been wise and true to his privilege and responsibility, he had gained glorious trophies for Jesus. He had failed, and so he falls of the highest dignities of heaven, it may be. The judgment will unfold the dreadful folly of great powers debased, perverted, and wasted. If he who was so endowed was a more guilty fool than his less favored neighbor, so also he will become by far the more signal loser.

Third. Some men's shame and mortification will be greater on other grounds. Take the perfect worldling, who lives only to aggrandize himself. With a scent as keen as the vulture's, he has flapped the air with the pinions of his ambition after gain. He is rooted in the earth. His home, his love, his hope, his labor and laying up are all here. He feeds and fattens on the aliment which serves his sordid appetites. Is he not a greater sinner than a poor man who loves the world less intensely, and seeks its baubles less keenly? He lives as if he were to live forever, and that right where death is a perpetual monitor, and in spite of the protestations of religion against so great impiety. Is the transgressor rooted here? He shall be rooted out. Judged and rejected by how much he has been the greater sinner, will hebe more sorely mortified and disappointed.

In a word, every higher vault of ambition will have a greater fall. Every intenser love of vanity will have a sorer mortification. Every stouter struggle and intenser rivalry of pride will meet a more deadly and dreadful rebuff. Every more violent passion, or longing avarice will be more fatally crucified with the day that brings in that great fiery flood, in which all the unhallowed lusts and loves, joys and hopes of men shall be drowned.

Fourth. Incidental to the dreadful doom of everlasting death, is the awful ordeal of the judgment. Here are arraigned the countless multitudes overhung with the frowning menace of a broken law. Here stand the characters stained with every shade and grade of crime, sinners of every record and enormity of guilt, without any excuse or shelter, penetrated with the light which reaches to the most hidden thought, and searches up the most recondite or shrinking imagination and act of the past. Conceive who can, the strictness, the severity, the terrible thoroughness of this inquisition. Thronged with the crushing recollections of innumerable misdeeds, the wretched myriads, in speechless confusion, or with unavailing appeals to the virtue of outwardly good acts, await their fate. Their dreadful memories are as various as the thousand differences of known wickedness among men. All are alike condemned, but not all with terror equally intensified. There are degrees of guilt, and these are exactly represented by those memories revived, for which no law of justification by faith can now furnish solace, or bring a sweet and everlasting solution in peace.

It is needless to continue. The contrasts or gradations are obvious. One thing is certain: there will not be wanting in the least any or every varying severity of punishment, which a Judge both wise and just may decree, or the occasion itself comprehend. But of all this we know nothing in detail by revelation. Jesus will judge the wicked by his own word, and by the law, whose fixed and imperative penalty is death.

But some are not satisfied with this. They demand through the inculcations of their theological doctrine, the penalty of suffering forever. They know not what they say or do. They plead the tremendous exactions of eternal justice, forgetting the positive penalty justice has explicitly set beforehand, and also the very simple truth, so simple a child can understand, that your proud son of outcast Adam is not immortal in the smallest drop of blood, fibre of muscle, atom of cerebrum, molecule of bone, vapor of breath, or in anything whatever under heaven that constitutes or inheres in man, or any part of him. O, what a simple solution of terrible mysteries is this single, simple truth. Would to God that men would receive it. But they are snared with the fiction of the fiend, and know it not. Blessed be God, we can see and feel and believe that there is nothing wanting to meet and testify the majesty of the law, in the premonished reality of death as the penalty of sin, a penalty as immutable as heaven, and as inevitable as fate. God Jehovah is Master of the situation. The Lord Jesus Christ will come in glory and sit upon his own throne.

That death is an adequate penalty, will be one day realized. Do those who deny it receive in their minds the full magnitude of it? Is there nothing superficial in their survey? Have they thought earnestly, patiently, profoundly on such a matter, or with only a hasty, sidelong glance? The eye blurred with looking at the sun, sees all things thereafter for the time darkly, or with films and discolorations. It may not be the best possible illustration, but may serve as a hint to show how gazing into the flames of an eternal hell of torment may disable the eye from measuring the darkness and silence of that everlasting night which shall succeed the perdition, or burning of the wicked. Death is dreadful enough. Let us not multiply or parade circumstances purely fictitious, in the view of a burning that never can end, because the life enclosed in it can not expire; because the intelligence can not be extinct, nor the creature destroyed. A fire burning for ever, because it can not accomplish the work of fire, burning on in an everlasting failure, unless the specific end be torture! Is this the will of God? Is it a Divine fiat, or a Bible fact?

Let the thoughtless sinner pause and think. Let him dread the certain and merited end of sin, which shall be the end of life, and all that is good or glad or hoped for in life. Let him pause on the brink of the gulf. Let him hesitate before he step off the verge. Let him draw back from the mighty, dread abyss. Let him turn to God and live.

Dec. 1st, 1868. C. Colegrove.

—The effect of sin in the soul is like the hammering of steel; every blow renders it harder and more elastic.

ADVENTISM—"IS IT FROM HEAVEN OR OF MEN?"

The chief priests and elders came to Jesus as he was teaching and said, "By what authority doest thou these things? and who gave thee this authority?" Instead of a direct reply, the Lord asked them in regard to the baptism of John: "Whence was it? from heaven or of men?" If the priests failed to answer this question, they could not have their question answered. And they reasoned with themselves, saying, "If we shall say From heaven, he will say unto us, Why did ye not then believe him? But if we shall say, Of men, we fear the people: for all hold John as a prophet." So they replied, "We cannot tell."

There is a great weekly paper published in America, which claims to be one of the oldest and the very greatest religious weeklies in the world. From an intimate acquaintance of many years with this *New York Observer*, I think I can give a fair and unprejudiced view of at least one of its departments. The *Observer* professes to be free from all sectarianism, and gives a weekly report from nearly all denominations. Glancing at this department you will see Presbyterian. Episcopal, Congregational, Methodist, Baptist, German Reformed, Lutheran, Roman Catholic, Mormon, Unitarian, Universalist, and various other sects mentioned, but Adventism, *never!*

I have noticed this studied silence for years, and have sometimes given a passing thought as to why it is that *all* other sects good or bad (in the opinion of the *Observer*) are mentioned, while Adventists are never alluded to, at least under the head of this department. It cannot be on account of the smallness of their numbers, for some of the sects to which they often allude are less numerous than Adventists. It cannot be on account of the errors of doctrine, for some of those reported are regarded as utterly unchristian or antichristian by the editors of the *Observer*. It cannot be because there are no periodicals at hand, from which to derive a report of the progress of the cause. The number of such periodicals, and the extent of their aggregate circulation, would surprise some of those who think there are but *few* interested in this subject. Then why is it that Adventism is never mentioned? Is there a Gamaliel in the councils of the *Observer*, who says, "Refrain from these men, and let them alone, ... lest haply ye be found even to fight against God"? This cannot be the reason of this silence; for a report of progress drawn from the organs of the denomination would not necessarily either approve or disapprove of our views.

I will not here venture to guess at the true reason, but would ask the *Observer* itself to give a fair, candid and correct answer from its own stand-point.

But the question which is most pertinent and of greatest moment is this: "Is this doctrine from heaven or of men?" The doctrine of the second coming of Christ is evidently a Bible doctrine. Let any honest Bible student contrast the Scriptural evidence of this doctrine, and weigh that evidence in the balance with that of the immortality of the soul, and the endless torments of the lost, and then decide which has the best right to the title of Bible doctrine. Also weigh the evidence of the conscious state of the dead, with the Bible evidence against that view, and decide impartially whether Adventists have not a sure foundation, even the Eternal Rock, upon which they can rest their faith. Adventism, in short, is the Bible itself—nothing more, nothing less. We pledge ourselves as Adventists to receive the *whole* Bible, to believe it, obey it, and eventually to stand or fall with it. Fairly disprove from the Bible, correctly interpreted, either of our doctrines, and we hold ourselves ready to renounce that doctrine.

"Bring forth your strong reasons," and show us if you can the better way. It may be easy to pick up here and there a palpable error held by one or more individuals among us—for we admit there is a great diversity of opinion on minor points; but the sum and substance of Adventism is the Bible truth in its primitive purity. Heresies among Adventists no more disprove this than did heresies in apostolic times disprove the truth of the Gospel.

In conclusion, we affirm that no man can be an Adventist, strictly and correctly speaking, unless he is in the truest and highest sense a Christian. It is possible for a man to "believe and tremble" as the demons do. But to look for the speedy personal coming of Christ, and *long for it* with love unfeigned, at once proves a man to be both an Adventist and a Christian. We conclude by repeating the question at the head of this article: "Adventism—*Is it from heaven or of men?*"

F. H. C. *in Voice.*

For the World's Crisis.

CHRISTIAN STABILITY.

"Watch ye, stand fast in the faith; quit you like men; be strong."—1 Cor. 16: 13.

We live in a time when firmness and decision of Christian character is very much needed by those who are called into the army of the true and living God; when every soldier of the cross needs on the whole gospel armor, and to stand firmly and boldly at his post of duty.

When a ruler sends out an army to meet a foe, he expects his men to be firm and true, ever at their post; ever ready to obey the commands of their superiors; ever watching for the approach of the enemy; ever ready to repel him in every instance.

So with the soldiers of Jesus; we should ever be on the watch for the approach of the enemies of his cause and of our souls.

We are living in a time when wickedness abounds; when the enemies of the cross are bold, even defiant, attacking the cause of truth on every side. It needs continual watching to keep the enemy out of our own hearts. He is ever on the alert, ever seeking how he may gain access to our hearts, and so set us in array against the cause of our Lord. Let our faith be strong and unwavering in the Lord and his truth. Let us quit ourselves like men in this great and glorious cause. Let us be valiant for Jesus, fighting the good fight of faith, keeping on the whole armor, armed with the weapons Jesus gives us. Let us be strong in the Lord, ever trusting in him and his word. Jesus is our great Captain. He will lead us on to victory, and we shall overcome all our enemies, and gain the glorious inheritance in a little while.

But to do this we must be bold and firm, decided in our course of action; standing firmly at our post, facing the foe, attacking his strong holds. The battle will soon be won, the enemy routed, the victory won. Then let us not faint or fall out by the way, but keep in the ranks, marching steadily on till we reach the promised land.

We are hastening on to that day of days, when wickedness will be done away; when those that do wickedly will be destroyed from the face of the earth, together with Satan, the instigator and father of it. Now he is employing every agency in his power to drive the men of God from their post; but soon he will be powerless and all his agencies at an end; the true and faithful soldiers of the cross will receive their final reward, and reign with their noble Captain and Redeemer for ever. Soon the warfare will end. Then on, with courage, a few days more. Stand up boldly for Jesus and his cause, till he comes to judge the world, destroy his enemies, and take his ransomed ones home.

N. B. McMurphy.

Hooksett, N. H.

For the World's Crisis.

SON OF GOD *vs.* DEVIL.

OR,

The Final Destiny of the Wicked.

NUMBER TWO.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3: 8.

3. *The devil the author of death.*

It is a fact too clearly stated in the Scriptures for any one to deny, that the devil is the author of death. The apostle says: "By one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5: 12. Now, as the devil is the author of sin, and sin is the cause of death, we find that it was by means of the devil that death was introduced into this world. But in Heb. 2: 14, we read that Christ will "destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." As, therefore, the devil is the author of the Adamic death, all who die in this world in consequence of sin entering it, must be made *alive* by or through Christ, as stated in 1 Cor. 15: 22,—"For as in [by or through] Adam all die, even so in [by or through] Christ shall all be made alive." It does not say that all shall have "life"; but all will be "made alive." "Life" is a noun; "made alive" is a verb. And this verb made alive is from the Greek *yoopoieo*, and is the same word that is rendered "is quickened" in the thirty-sixth verse. This same word is also rendered "quickeneth" in John 5: 21; and in 1 Tim. 6: 13, "quickeneth all things," etc.

Now as Christ is not the author of death, but the "author of life" (Acts 3: 15), he will destroy the death of which the devil is now the author; and also the devil himself, as the apostle says, "He also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2: 14.) Here, again, our rule of nine words exactly applies.

4. *Christ the Savior of all men.*

In proof of this, that all men will be saved from the Adamic death, we give the following from 1 Tim. 4: 10:—"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe." Again in Heb. 5: 8, 9,—"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." So we see that Christ is the "Savior of all men [from the Adamic death], especially of those that believe." All will be saved from the first death; but to those who "believe," and serve the Lord fully, to such he will impart an especial salvation; which will not only be a salvation from the Adamic death, but it will be an "eternal salvation unto all them that obey him."

Thus we learn how Christ is the Savior of all men from the death which the devil introduced into this world; and hence, how he will be the destruction of "the works of the devil" in this particular also. This proves that the wicked dead, who die in consequence of Adam's transgression, must live (the verb) again from that death, in consequence or by means of Christ. But they must die again for their own sins; because they can never be in any other way rewarded for their own sins, as the "wages of sin is death." But they must, according to Peter's testimony, "utterly perish in their own corruption."

Here, then, is more proof that the wicked dead must have a resurrection—must live again from the first death—and then be destroyed "soul and body" in the *gehenna* fire; and so "the rule of nine words" appears here also.

5. *The wicked dead not punished in hades.*

Although the wicked are now in *hades*, they will not always remain there; for the Lord will "destroy both soul and body in *gehenna* fire." Matt. 10: 28. Now, as *gehenna* fire, for the wicked, does not as yet exist, the wicked must be raised from *hades*, or they can never be destroyed soul and body in *gehenna* fire. This view is in harmony with Job 21: 30, which declares that the wicked "shall be brought forth to the day of wrath"; that is, they will be brought forth from *hades*, and destroyed in *gehenna*.

This passage in Job does not say—"the day of wrath came to them and brought destruction," as a late writer on this point has asserted; but it says that "they shall be brought forth to the day of wrath." This is the same as taught in Rev. 20: 13, 14:—"Death and *hades* delivered up the dead," and "they were cast into the lake of fire." This does not say, as the same late writer above alluded to asserts—"that the wicked are *left* in death and sink to *gehenna!*" To deliver up from hades, is quite different from sinking down through the bottom of *hades* "to *gehenna*"! We must believe Job, who says, "They shall be brought forth to the day of wrath." This is in perfect harmony with the language of Christ in John 5: 28, 29:—"All that are in the graves shall hear his voice, and shall come forth; . . . they that have done evil, unto the resurrection of damnation."

Lynn, Mass. T. M. Preble.

BAPTISM.

The following is a part of a sermon reported in the Chicago *Tribune*, Oct. 19th, 1868. It was delivered in the Christian Church, Sabbath evening, Oct. 18th, by Elder J. S. Sweeney. It is worthy of a careful reading.—Ed.

What is baptism? That is, what is the thing done when a person is baptized? I shall endeavor to do little more than to state as fairly and distinctly as I may be able, the question, the positions of parties to it, and what is claimed and what conceded by those parties.

The word baptize is not strictly an English word, but a Greek word, merely Anglicised and transferred, rather than translated into the English version of the Bible. What then, is the meaning of this word translated into English? In other words, has the Greek word baptize a competent representative among the words of the English language? I believe it has, and that immerse is that representative. To the question, What is baptism? I answer, simply immersion. Herein I agree with all Baptists. We constitute one party to the question. Our position, whether correct or not, has certainly the merit of being simply unequivocal. It can be understood by any one. Baptism is simply immersion—no more, no less. On the other hand, Pedobaptists, so called, give no definite answer to this question. They never define the word baptize, but claim that baptism is something, just what I have never been able to learn from them, and that immersion, pouring aud sprinkling are all equally valid modes of administering this same thing. I mean only to say this is true of Pedobaptists in this country, and at the present day. And, holding and practicing as they do, how can they afford to define the word baptize? Suppose they were to say it means immerse, what Scripture authority would then remain for pouring and sprinkling as they do? And, were they to say it means pour, then, what authority would they have for immersing and sprinkling? And again, were they to define it sprinkle, then they would be left without any sufficient authority for immersing and pouring. The fact is, if they define this word at all, they must give it a definition broad enough to cover their whole practice; and, should they define it to mean immerse, pour and sprinkle—and nothing short of this will cover their whole practice—then they would have to immerse, pour and sprinkle one before they could claim to have him fully baptized. Or, should they define it to mean immerse, or pour, or sprinkle, then they would not only involve themselves in a most palpable absurdity, but would fall under the necessity of informing us when it has one and when another of these opposite meanings. Thus we see why it is that they never define this word. What they are pleased to style "liberal practice" will admit of no sharp definitions. But this I deem a sufficient and a fair statement of the positions of the parties to the question under discussion.

Next, I will notice what is claimed and what conceded by the parties in the controversy. Immersionists claim that in classic Greek literature the word baptize is invariably used so as to involve the idea of immerse—that in every instance of its occurrence in Greek literature it must, if translated at all, be translated into immerse or some of its English equivalents, in order to make sense of the passage in which it stands. A small volume, entitled "Baptizien; its meaning and use," published by the American Bible Union, contains, it is claimed by the learned author (Dr. Conant) all the instances of the occurrence of this word in classic Greek—by an examination of which the English scholar even may satisfy himself that it has this uniform meaning. And pedobaptist scholars very generally concede that the word does usually have this sense in classic Greek. They claim, however, it is just to say, that it sometimes means dye, wash, stain, etc. But, so far as known to me, no scholar has ever translated it either pour or sprinkle. Justice requires, also, the further statement, that Pedobaptists very generally claim that in the New Testament this word is used in a peculiar, and therefore not in its classic sense. This I deem a fair statement of what is claimed and what conceded as to the use of the word baptize.

All the Greek lexicons of any note define this word to mean immerse, or what is equivalent to it, and very generally give this as its primary meaning, not one of them, so far as I know, defining it to mean pour or sprinkle. They do, however, I cheerfully admit, give also, wash, dye, stain, and so forth, as meanings of the word, but they very generally give these as secondary meanings, and I think very properly. Some of them are so careful as to say it has these meanings only by consequence. We will notice an example or two. Bailey says: "Baptism, in strictness of speech, is that kind of washing which consists in dipping, and when applied to the christian institution, so called, it was used by the primitive christians in no other sense than that of dipping." Dr. Scott's edition of 1772. Alstedius says: "Baptism, to baptize, signifies only to immerse, not to wash, except by consequence." These lexicographers, too, were Pedobaptists and of course inclined to favor their own practice as far as their honor and reputation as scholars would permit them to; yet when they gave wash as a meaning of baptize, they were careful to say it has such a meaning only by consequence. How the word has these consequential meanings it is easy to see. Baptize means wash just in the same sense that the English word immerse does. Anything immersed may be washed, dyed or stained, as a consequece of the immersion; whether washed, dyed or stained depending upon the character of the element in which the immersion is performed. By metonymy the consequence of an action may be put for the action itself. In this way we frequently put wash, dye, stain, and so forth, for the English word dip. When a dyer dips an article into the dye we say he dyes it, when, in strictness of speech, he only dips it, and, as a consequence, the article is dyed. And when the washer dips an article into the water we say he washes it, when in fact he only dips it, and the consequence is that the article is washed. But who would, therefore, conclude that dye or wash is the real meaning of the English word dip? Certainly, not even a small schoolboy. It would be a wonderful word to mean really and primarily to wash, and also precisely the opposite, to dye! These opposite ideas can only be attached to the word by metonymy.

The question then arises, Are we to take the word baptize, in the New Testament, in this secondary, consequential sense? or shall we take it in its primary, usual, and most known signification? The Bible, we know, gives no special rules for the interpretation of its words. When the Savior commanded that men should be baptized, he gave no intimation that he used this word in any other than its usual significance. If he had used this word, or any other words, in a peculiar sense, without giving any clue to the fact, his language would have been a deception, instead of a revelation of duty. I conclude, therefore, that we must accept and interpret this word, when used in the New Testament, by the ordinary rules of interpretation. And I refer to a rule given by Sir William Blackstone, in his well-known commentaries: "Words of a law are generally to be understood in their usual and most known signification, not so much regarding the propriety of grammar as their general and popular use." This rule of interpretation carries common sense upon its very surface. It affirms just what is sensible and true. It is a rule by which both translators and interpreters must be governed, the only exception being in cases where the circumstances of its use demand for a word a secondary meaning, to preserve the sense and congruity of the passage in which it occurs.

As, therefore, the word baptize stands in the New Testament without any express qualification, we must accept it in its current, usual, and most known signification at the time it was used—which confessedly was immerse—unless the sense or congruity of Scripture language will suffer by a literal translation of it. In the record of John's administration of this rite we will notice a few passages: "And there went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan." "Jesus came from Nazareth of Galilee and was baptized by John in Jordan." "And Jesus, when he was baptized, went up straightway out of the water." And again: "And John was baptizing in Enon, near to Salim, because there was much water there." To read were immersed of him in the river, makes good sense. Between this rendering of the word and the fact that the baptizing was done in the river, there is no incongruity; while to substitute either pour or sprinkle for baptize will destroy the sense and congruity of the language. Poured in the river of him!—that is, the people were "poured in the river" of John—would be rather an awkward, not to say absurd reading. And to say Jesus was immersed in Jordan of John, conveys sense, and between such reading and the fact that Jesus "when he was baptized went up straightway out of the water," there is no such palpable incongruity as is created by the substitution of either pour or sprinkle.

Why was John baptizing in Enon near to Salim? "Because there was much water there," the Scripture says. For immersing, much water is a necessity, while for pouring or sprinkling a very little will suffice. Observe, it is not said John was preaching there because there was much water there, but he was baptizing there on that account. In other words, the fact that there was much water there is given as a reason why John was *baptizing* in Enon near Salim.

In the book of Acts of Apostles we have a very remarkably circumstantial case recorded. "And as they [Philip and the eunuch] went on their way they came unto a certain water, and the eunuch said, See, here is water; what doth hinder me to be baptized? . . . And they both went down into the water, both Philip and the eunuch, and he baptized him; and when they had come up out of the water," etc. Here we learn that in order to baptism both the administrator and the candidate went down into the water, and that when the baptising was performed, they came up out of the water. Do these circumstances of the Scripture use of baptism demand for it a secondary rather than its primary meaning?

The allusions to baptism in Paul's epistles are such as clearly imply immersion. "Therefore, we are buried with him by baptism."—Rom. 6: 4. "Buried with him in baptism, wherein also ye are risen with him."—Col. 2: 12. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10: 22. I say these allusions clearly imply immersion. Will pouring or sprinkling answer the demands of these passages? Certainly not. Then, we find that the use of the word in the New Testament—the circumstances of the performance of the rite, the references to it in the Epistles, and the explanation of its significance, require its primary sense, and will not admit of a secondary one. And this primary sense is confessedly immerse.

Down to the middle of the last century it was very generally admitted by Pedobaptists themselves that baptize means immerse; that our Lord instituted immersion; that the apostles practiced it exclusively; that the church knew nothing else for baptism till the middle of the third century.

For the World's Crisis.

THE CAPTIVITIES OF ISRAEL AND JUDAH.—No. 2.

HISTORICAL.

Having given in article No. 1 the outline history, in brief, of the rise and development of "the two houses of Israel" (i. e., "Judah and Israel," or, "David and Ephraim"), and the captivities of Israel, we now proceed to give the different captivities of Judah, or the "house of David," from which our Lord, Jesus of Nazareth, descended according to the flesh.

The first of Judah's three captivities was but partial, and happened during the reign of Ahaz, son of Jotham, and twelfth king of Judah. Imitating the kings of Israel and Samaria in sacrificing to idols, and consecrating to them one of his sons, making him pass through the fire in honor to Moloch, he soon began to experience the results of such disorderly work in his kingdom; for God's threatened judgments against any departure from his prescribed rule of service were literally fulfilled, in sending against Ahaz the combined forces of Rezin, king of Syria, and Pekah, king of Israel, who defeated his forces in a pitched battle, and then laid siege to Jerusalem. 2 Chron. 28: 5; 2 Kings 16: 1-5; Isa. 7: 1.

Being unable to reduce and gain possession of it, they raised the siege, divided their forces, and, invading and plundering the low country, they carried everything before them, taking prisoners everywhere, after which Rezin and his army retired to Damascus, carrying all their spoil with them. But Pekah, king of Israel, having killed in one battle 120,000 of Ahaz's army, then proceeded to capture prisoners, and taking 200,000 persons, of all ages and both sexes, he started with them—captives, to Samaria. But the prophet Oded, accompanied by the most influential citizens of the city, went to meet the captors, and by their remonstrances finally prevailed on them to liberate their prisoners and restore the spoil, sending the infirm and sick back to Jericho in carriages, the remainder going on foot. 2 Chron. 28, 2 Kings 16, Isa. 7.

One thing worthy of note here transpired during these disturbances. When Isaiah was sent to Ahaz (7: 3-16), and told him that Rezin and Pekah should eventually be defeated, and that within sixty-five years Ephraim (i. e., the ten tribes) should be broken and "be not a people"; and if Ahaz would not believe it, neither should it be established; he then told Ahaz to ask for any sign in heaven or in earth; but declining this, lest he should seem to tempt God, the prophet proceeded to give a sign from the Lord. A sign for what? Answer. To prove that Judah or the house of David should be *established*; and he gave (to Judah) the sign of a virgin bringing forth a son (verses 14, 15), and in confirmation of this to Ahaz, Isaiah told him that before his own son ("this child," instead of "the child," i. e., Shear-jashub) should know to refuse the evil and choose the good, *the land abhorred by Ahaz should lose both her kings*, which was the case, as shown in 2 Kings 15: 30, and 16: 9, where the death of Pekah, king of Israel, by the hand of Hoshea son of Elah, and the death of Rezin, king of Syria, by Tiglath-pileser, is recorded.

Much confusion is produced in many minds by confounding Syria and Assyria together. There was Syria of Damascus, of Zobah, or Corle or hollow Syria, of Maacah, of Rho, or Rhecab, of Tob, or Ish-tob or the land of Tob, or of the Tubieni of the Maccabees, and Syria of Emath or Hamath, comprehending the country lying between the Euphrates on the east, the Mediterranean west, Cilicia north, and Phenicia, Judea, and the Arabian desert south. Then there was Syria of the two rivers, which is the same as Mesopotamia of Syria, situated between the Tigris and Euphrates, called also Padan-aram, the plains of Aram; or Sedearam, and the fields of Aram. This Mesopotamia of Syria was after the time of the Judges seized by the Assyrians, whose country lies between Media, Mesopotamia, Armenia and Babylon. On our modern atlases it is now laid down and known as Kurdistan,—lying east of the Euphrates; consequently when Esdras (13: 35-50) speaks of the "ten tribes" leaving Assyria and crossing the Euphrates, they could not have gone north-east, as some suppose, since they were already north-east of that river, and in order to cross it they must have gone south-west or west.

The prophet Isaiah in that seventh chapter begins a prophetic discourse concerning Jesus of Nazareth, which continues unbroken to the thirteenth chapter, embracing both advents, and the future of Israel, Judah and Gentile; a more comprehensive historic discourse (written beforehand) than which it is difficult to find in the entire Bible. Study it.

Olena, O. G. W. Stetson.

—To allow yourself deliberately to sit down satisfied with any present attainment in religion, and to look upon a more extended or improved state of it as what you do not desire, nay, as what you secretly resolve you will not pursue, is one of the most fatal signs we can imagine, that you are an entire stranger to the first principles of it.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Jan. 20, 1869.

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DISCUSSIONS.

We are to have a discussion in Dubuque Iowa, commencing Jan. 19th, to continue till Friday evening, Jan. 22nd. Our opponent is Mr. J. S. Sweeney, pastor of the Disciples' church, in Chicago. He has the reputation of being an able debater of theological questions. We expect a very interesting occasion. The discussion will probably be in the Julien Theatre.

The following are the propositions for discussion:—1. "There is in man a conscious entity, sometimes called a spirit, that remains conscious after death."

2. "The punishment of the wicked will consist in the eternal extinction of their conscious being."

January 26th we are to commence another discussion in Dansville, N. Y., with Mr. E. V. Wilson, a noted Spiritualist lecturer. He is considered by his friends in the west as second to none in the defense of Spiritualism. The discussion is to continue four or five evenings.

CHICAGO.

We have good news to give from Chicago. The Lord is reviving his work in power. We were never in better revival meetings than those we are now enjoying in this city. Some twenty-five have already found peace, and many more are under conviction for sin. We never saw brighter converts than these. They have gone to work earnestly in the vineyard of the Lord, and their labors are followed by blessed results. The interest is increasing rapidly. We have had our house crowded to its utmost capacity, and then some went away for want of room. Lawyers, doctors, ministers, and heavy business men, are becoming interested in the meetings. It reminds us of scenes we enjoyed twenty-five years ago. All who come to the meetings, who have had any experience in christianity, confess that the Spirit of the Lord is with us. This is specially manifest from the great liberty felt by the children of the Lord in prayer, exhortation and song. Young converts, only two days old, engage in public prayer for sinners, having made more progress since they started than some have made for years. Many lukewarm professors attend from the various churches, and every evening some of them cut loose from their ice-bound shores, and launch out into the work of the Lord, being stimulated by the Spirit of the Lord, and the noble example of the young converts. Some, who have been professors of religion for years, now think they were never converted before. Others say these are the best meetings they ever enjoyed. The Lord is doing wonders in our midst. Seven or eight have been converted in one boarding-house. They have prayer-meetings every night after they get home, and do not get to bed till twelve o'clock. They are earnestly at work to save others.

One young man, who has become a bright and happy convert, said he had been a gambler, and at the same time a leader of a choir in one of the city churches. He has been to ask forgiveness since his conversion. Children eight years of age, gray-headed sires, young men and women, active business men, are uniting together to seek for eternal life. The sight is most heart-cheering. One Methodist minister takes an active part in the meetings, and enjoys them much. He thinks they are like those of the early Methodists, when they enjoyed the life and power of religion. Others express themselves in the same way, but say they never saw the like before in Chicago. We have great reason to praise the Lord for what he is doing. Last evening, Jan. 12th, fourteen came forward for prayers.

Bro. Ramsey is with us to render valuable aid in the good work. The effect of the meetings is being felt in a wide circle. Pray for us.

CHICAGO CHRISTIAN CONVENTION.

The various churches of Chicago are now (Jan. 18th) holding a meeting in the Second Presbyterian Church, corner of Washington street and Wabash Avenue, for the purpose of devising means "to secure a general awakening of religious interest among the churches." The covention is similar in character to the National Christian Convention held in New York, last November.

The following are the topics discussed:—

1. "How may the poor be most effectually reached by the churches?"
2. "How to make the week day meetings of the churches more effectual for spiritual purposes."
3. "How can the christian activities of the entire membership of the churches be best developed?"
4. "How can the personal and social study of God's word be made more general?"
5. "How can the influence of christian homes be increased?"
6. "By what means can we reach those who do not come to our churches?"
7. "What shall we do to close the saloons on the Sabbath?"
8. "What can be done to carry the gospel to every family in the city?"
9. "Woman's work in the church."
10. "What stands in the way of a general revival of religion in Chicago?"

Some very good and practical remarks were made by various speakers of the different denominations; especially by Bro. D. L. Moody, who is justly noted for his earnest efforts to lead people to Christ. His untiring efforts are accomplishing great good. Though a lay member, but few preachers are doing as much to awaken an interest in the christian religion. It is very evident that the few live members of the churches feel conscious that something must be done soon, or Satan well secure the controlling power. They feel that these are "perilous times." Thank the Lord that some are waking up to the dangers of the hour.

THE ADVANCE is an ably conducted weekly paper, published by "The Advance Company," 25 Lombard Block, Chicago. We do not know its superior among the popular weeklies. It has a high-toned religious standard, that is rarely found at the present day. Price $2.50 a year.

☞ We acknowledge the receipt of "Vick's Illustrated Catalogue and Floral Guide," for 1869, Rochester, N. Y. From previous acquaintance, we can speak of its practical usefulness for those who have gardens, either of flowers or vegetables.

HOW REACH THE POOR?

The time has come when the popular churches have nearly lost their influence over the poor. This fact is being observed by many good men and women in the various denominations; and there is an earnest inquiry being made, What can be done to reach the common people with the gospel of the kingdom? The following from the Chicago Daily *Times*, of Jan. 11th, is full of common-sense remarks:—

"This question of how the churches may reach the poor is, in its very statement, confession that the poor are not reached; but, while this unpleasant fact is admitted, there is much to praise in the determination which the question expresses, to endeavor to confer the benefit of the gospel upon those condemned to poverty. The best possible compensation for an evil, or a blunder, is a confession that it is such, and in an honest effort to remedy it.

We are of the opinion that one substantial reason why the poor are so far removed from gospel influences is, that it is so very expensive. It is the same reason, in fact, as that which prevents their keeping carriages or occupying three-story marble-fronts on the 'avenue.' Now, if some sharp business men were to come together and discuss how the poor could be best supplied with woolen blankets, it would take them only three minutes to decide that the proper way would be to either give them the blankets, or to so reduce the price as to leave them within the means of the objects of their discussion. The gospel, or preaching, or religious privileges, should be treated exactly as if they were so many woolen blankets, or pounds of tea or sugar.

To extend the church to the poor, the church must be reduced in price until it shall come within the limited means of the poorer classes. The question, then, is simply how to cheapen the church so that it can be afforded by the poor. This, we believe, is a question whose satisfactory answer is one of tremendous difficulty. The church now is one of the highest priced articles in the market. It is growing dearer year by year, so that the gap between the value of the church and the purchasing power of the poor is hourly growing wider and wider. This value of the church—we speak now more particularly of the Protestant church—is thus great for the following, among many other reasons:

The number of churches, whereby a heavy expense is entailed upon small denominational bodies.

The high prices required for a sitting in any church.

The number of the eleemosynary and missionary contributions levied upon the people.

The expensive style of dressing indulged in by those who can afford to go to church.

Now, it is not a sufficient remedy to say that the poor man or woman need not contribute to any of these expenses; that he or she may dress plainly, and have a free seat. Poor people have more or less pride; and they shrink from sharing benefits to which they can contribute nothing, and in which they occupy the precise position of a mendicant in a county poor-house. They are, moreover, mortified by the contrast between the expensive habiliments of their richer neighbors and their own clothing. Nor will their pride permit them to attend churches which may be provided expressly for their benefit. To attend such a church is to confess their poverty, than which, in these days, a man would prefer almost to confess himself a thief. The poor man will remain away from such a church, preferring that his absence may be ascribed to irreligion, or anything, in fact, save poverty.

Having stated some of the difficulties attending this matter of getting the church to the poor, we will conclude by offering to Bro. Hatfield's consideration the following remedies:

Abolish the rental of pews, and make the pews free to all.

Require all attendants at church to dress in a plain, cheap uniform, in which the wife of the millionaire shall not be known from the seamstress with six children.

Build fewer churches, and increase their capacity.

Or, in case none of these are practicable, or any other similar one, then, let the poor slide."

COMMUNICATION FROM MOTHER EVE.

The following communication is taken from the September number of the "News from the Spirit World." It speaks for itself. It is headed "Communication from Mother Eve," and reads as follows:—

Dear readers of the News:—I am happy to announce that the *old man* in your Father Adam is sufficiently quelled for me *to begin to be permitted* to speak. Adam has always had things his own way; his notion has always prevailed ever since that memorable morning that Satan called at our garden, in Eden. I warned your father in a dream about this person sometime before, yet, when he saw him coming, he forgot it all and said, 'Eve, only look, see what a glorious visitor is coming! Run and prepare dinner for us of savory things, to please our tastes; I will entertain the guest.' Oh, how I wanted to stay and hear what Satan had to say! but loving your father, and being hospitable, I turned away the dinner to prepare. While being thus engaged, your father, having no check upon him by my presence, *plotted my ruin*. It has ever been the same—Adam and all our sons have turned me and my daughters out of the *council* rooms. I never controlled a medium before. As I get strength to come back to earth (I came very near saying Paradise,) I will tell you all about how it was with your father and I. We get along better than we used to. I shall never forget the morning when he led me down the rocks out of Paradise. I will come again soon, and will try to control this medium. Adam says he will try and control too. He is very penitent now. I pity him, and shall make it as easy as possible for him to render justice to me through this paper. It has been so long since I spoke that I do not know whether I ought to say adieu or amen."

For the World's Crisis.

THE FIRST CAMPMEETING.

BRO. GRANT:—A correspondent of the *Worcester Gazette* gives the following account of the origin and institution of campmeetings. Thinking it would be interesting to many readers of the Crisis, I forward it to you for publication. C. H. S.

"In the early summer of 1799, two well-known clergymen—one a Methodist and the other a Presbyterian, while making a journey from Tennessee to Ohio, had occasion to halt for a few days at a small Kentucky settlement on the Red river. When the Sabbath came there was only one place of worship, which was a s small Presbyterian church, and there the two brothers went to attend divine worship. It being a sacramental service, the congregation was unusually large.

"The services were conducted by Rev. Messrs. McGreedy, Rankins, and Hoye. At the close of the eucharist feast, the M'Gee brothers were invited to preach to the people. They did so, and it is recorded of them that their 'sermons had a marvelous effect.' Men and women wept and called aloud for divine mercy, while others sprang to their feet praising God, and shouting aloud hallelujahs. An excitement so unusual surprised and displeased the Presbyterian ministers, and when the M'Gees had concluded, they endeavored to calm the feelings of the congregation and bring the services summarily to a close.

"Failing in this, they left the house greatly incensed at the disorderly proceedings, as they termed them. A few of the people followed the enraged ministers, but a large majority remained, and the services were continued under the direction of the Methodist clergymen. In the meanwhile those who had departed spread the news of the extraordinary movement throughout the surrounding country, and the result was that in the afternoon hundreds of new faces appeared upon the scene, and soon the church became full to overflowing, while many were obliged to remain without. Fresh arrivals were constantly taking place, and the eager outside multitude becoming greatly excited, demanded the privilege of hearing 'the wonderful preacher' whose new born fame had attracted them to the spot.

"In this emergency it was asked, 'What shall be done?' and after considerable discussion it was resolved to remove to a neighboring forest, where the entire multitude could be accommodated. The removal was speedily made, and a speaker's stand extemporized, and though the meeting was protracted till after sundown, the excitement remained unabated. On the following day the people returned to the grounds, bringing with them tents and provisions for a lengthy encampment, and there they remained for several days. All, or nearly all, of the Protestant denominations were represented by ministry and laity, and all labored together for one object, forgetting, for the time being, sectarian differences and prejudices.

"The marvelous success of this encampment meeting was heralded all over the land, and similar 'grove meetings' were established in the various States, under the auspices principally of the Presbyterian, Baptist and Methodist churches. For several years thereafter campmeetings were continued by these denominations, but eventually they were abandoned by the Presbyterians and Baptists, and since then have been conducted solely by the Methodists, and with most wonderful success."

For the World's Crisis.

THE GERMAN CAUSE.

BRO. GRANT:—I have been for a long time of the opinion that it is nearly always the poor and honest-hearted who will embrace the truth when fairly presented to them; and they will rather sacrifice friends (though with sad hearts), money, their own reputation, or anything their hearts may delight in, than to let go the truth after they once get a real good taste of it. This I find not only among the many American brethren with whom I have become acquainted during these last ten or twelve years, but I find it also among my German brethren. The following two letters, which came from a great distance, will confirm this fact:—

"MILLERSBURG, Dec. 25th, 1868.

Dear Bro. Reimer:—You will excuse me that I take the liberty, though a stranger, to address a few lines to you. My name is Aug. Riechel, and I live near Millersburg, Minn. Every Sunday I preach the gospel to a small Baptist congregation. This little church owes her existence to me, an unworthy instrument in the hand of God. I have been for these last eighteen years a member of the Baptist denomination, and was converted while yet in Germany.

But now to the point. This last summer there appeared in the '*Sendbote*' (a German Baptist paper in Cincinnati) an article from Bro. Snyders in Chicago, and after this another article, in which he was charged with heresy. In answer to the last you wrote a tract, which, with four other German tracts, was sent to me through the post-office here, though I no not know up to this moment who sent them, or from whence they came. The titles of the four tracts were: 'The second coming of Christ,' 'The hope of the dead in Christ,' 'The future doom of the wicked,' and 'What is man?' I saw in this the finger of God, and thought like Paul, i. e., to prove all things and hold fast to that which is good. So I read these five tracts carefully and with great attention, not once, but twice, and am not yet quite done with them.

But how surprised was I to find that not only my own denomination, but many others, though they all have the Bible in hand, are in such gross darkness. Now I praise God, that he has so wonderfully delivered me from such errors and led me to see the truth. I feel much happier now, and cannot any longer preach eternal torment in hell, and also believe in the sleep of the dead until their resurrection. I hope to convince others of my Baptist brethren of these glorious truths.

In your last tract, you say that next you intend to write a tract on 'The Rich Man and Lazarus,' etc. Now I would heartily request you to send me such an one as soon as you can, not for me only, but especially for others, and I will gladly and joyfully send you the money for them. Your unworthy Bro.,

AUG. RIECHEL."

"*Dear Bro. Reimer*:—Your dear letter, as also the 'Crisis' and tracts, came to hand Dec. 9th, and I was happy to find that you still remember me. I have also remembered you in christian love. But I feel ashamed, that I sacrifice so little for the truth's sake. It is true, I preach the word of God, but how much more might I do for the glory of God. Though I have a large family, and my income is very small, so that it would hurt me to bring some sacrifice, yet I believe it is the will of God that we should bring sacrifices to his glory, though it may hurt us. A sacrifice to the honor and glory of God is not brought from superfluity, but will always hurt us more or less, for without this it is no sacrifice; and true love sacrifices all that one has, yes, even himself.

* * * * * *

I will soon send you something to help you to get out the new tract on 'The Rich Man and Lazarus,' etc. I long for it, and so do some sisters here. Your labors to spread the truth among the Germans are already crowned with visible success.

This day, after preaching, I visited a sister, to whom a few days ago I had given some of your German tracts you sent me. Until now, I have avoided to distribute these tracts in my immediate neighborhood, and only confined myself to speak on one point after another in my preaching, in order to prepare my hearers for these glorious truths gradually, or by degrees. This sister now told me, that since she heard me preach in this way, all the orthodox sermons had no more food for her; all seemed to her nothing but heathen formality; and oh! with what interest does she read these new tracts. And besides her, another dear brother, John Ritter, has through my instrumentality also received the truth; he came to see me yesterday, and stated with a joyful heart what the Lord had done unto him. It is a year ago since I got the 'Voice of the West' for him, and now he has not only renewed the subscription for that paper, but also ordered the Crisis, and a number of Advent books.

The truth is spreading here; but I am hated by the Methodists, who condemn the truth. Some one even called out to me in the street, whether I had become a "Second Adventist.' 'Yes,' said I, 'but such we all should be.' I fear there will soon be a split in my church.

Sr. McLean, who until this day has paid me alone, and given me a house to live in, came to me and inquired whether it was true that I believed the judgment to be at hand? I answered yes, and gave her the reason of my hope which is in me. Of course she was not pleased. But come what may, once it must break; I cannot do otherwise. I must obey God rather than man. May God help me. The grace of God be with us until the return of Jesus. Amen.

Thy humble fellow pilgrim to Zion,

Frantenac, Minn. STEPHEN ROESE."

For the World's Crisis.

FIERY TRIALS.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

Fellow pilgrim to the bar of God, struggling against the varied forms of sin and wrong, listen to the tender address of the Beloved, who admonishes us not to think strange even of our fiery trials; as if to say, Do you not know the heat of the furnace must be applied to separate the dross from the gold? Have you forgotten we are in the enemy's domain, and his most fiery darts are aimed at those having least sympathy with him and his works? Do you forget he walks "about as a roaring lion, seeking whom he may devour"? Ah! well he knows his time has limits.

My brother, have you thought it strange so many circumstances must combine against you? Have you wondered amid losses and crosses that the sympathy of friends should be withdrawn? Has it been a mystery past solving that your own familiar friends, whom your burdened spirit has often borne to the throne of grace, should turn your sacrifice to reproach? Think it not strange. The Son of God, after becoming a man of sorrow and acquainted with grief, came to his own, whose ransom his blood was to pay; yet they received him not. Though the birds of the air had their nests, the beasts of the forest their place of retreat, yet the cold, damp earth pillowed the sacred head of our Savior. Even when his mission was about closing, to our astonishment we see his hitherto faithful followers forsake him and flee. We hear the agonizing prayer wrung from the depths of his rent heart—"My God, my God, why hast thou forsaken me?"

Holy Father! breathe upon thy finite, frail children, the spirit of self-denial, of living only to thy glory and the benefit of those for whom Jesus died. If it be for thy glory and our purity of character, welcome the seven-fold heat of the furnace, only be thou, God, our support. Yea, let the enemy make us still more conspicuous marks, only do thou enable us to wrap the shield of faith more closely about us, lest his fiery darts pierce our vitals.

My beloved sister, pressed with care, burdened with duties Divine Providence has seen fit to impose upon you, have you in the hour of temptation felt that the providences of God were unequal? Have you amid poverty, sickness, confinement, and toil, thought your cup too bitter to drink? O! let not the bitterness of your portion in this life, or its crushing weight of responsibility, rob you of the "eternal weight of glory" promised the faithful. Listen to holy Inspiration: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Cast your burden on the Lord, for he careth for you."

Frail humanity may criticise too closely; it may impugn motive; it may not discover the bleeding heart it triumphs over. Let it pass. Watch closely thy spirit. Breathe only the prayer—"Father, forgive them; they know not what they do." That holy God before whose scrutinizing eye all flesh must appear, has numbered the hairs of your head. No secret sigh heaves your bosom, no silent grief weighs your spirit, unobserved by Him who pities as a father his child all that fear him.

His kingdom is to be inhabited only by a tried and purified people. O to exist where no treachery is allowed to enter; where in every face you look you meet the unmistakable expression of love and friendship; every hand you grasp you feel the return of that love the Divine nature imparts. O, land of rest! welcome, thrice welcome! The aching, crushed hearts of thy inhabitants sigh and cry for the abominations committed by the dwellers of that land, which shall be possessed ere long by those made holy through the blood of the Lamb. O earth! we cannot rest our hearts on thy sickening, fading, untrue joys. A glimpse of the enduring joys, the fadeless crowns, the pure friendship, the holy associations of the redeemed earth, has broken the charms that might bind us to this groaning earth.

That reader and writer may so yield themselves servants to the Most High, and so trust his grace, as to meet his approval when the judgment sits and the books are opened, is the earnest prayer of J. R. BEST.

Pittsburg, Pa.

BRO. AND SR. E. BEALEY write:—"Bro. Calkins is with us occasionally. He is now laboring at Auburn, twenty-five miles from here, with good success. Sr. Prescot, and some from this place, are also there. Nineteen were baptized yesterday, as the result of their labors. It is a new field. Many more are becoming interested. He will continue his labors through this week, and perhaps longer. May the Lord direct. Yours in the blessed hope of soon seeing Jesus, and having a home with all the redeemed in the new earth."

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$660.86
Mrs. A. Ordway	.25
Mrs. H. R. Morse	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1856.47
J. B. Morgan (balance of pledge)	15.00
Mary K. Wadwell (St. Louis)	2.00
" " (Memphis)	1.00
A. H. Brown (on pledge)	10.00
Rovert Allen	10.00
Benj. Finney (pledge paid)	5.00
"A Pilgrim," (by C. C. Goodrich)	15.00
A. P. Hyde (Norway Mission)	1.00

For the World's Crisis.

THE MEMPHIS MISSION.

Another year is closing here as well as everywhere else. It is a reflective hour; but here there is little time for reflection. But I am looking backward to-day and over the year that is nearly passed. What has been done here? I am asking. Has all been accomplished that could have been? Have I been faithful to these poor ones as well as to God? Who will be lost by my neglect and unfaithfulness? Who will rise up in judgment and condemn me for aught I have done or left undone here?

Have I neglected, slighted or despised any of these poor ones, who bear the image of God? Have I turned any away that I could feed, clothe, or shelter? Have I been always kind, patient and forbearing toward them in their ignorance and shortcomings? Have I neglected to visit the sick and poor, and administer relief and comfort to them? Have I wept with those that have wept, as well as rejoiced with those that have rejoiced?

Have I been like God, making no distinction among men, but looking upon all as he looks upon them? Have I felt towards all as he feels, showing no respect of persons? Have I preached the gospel faithfully to these poor ones, feeling that their salvation is as essential as my own? Have I denied myself of all that God required? Have I made a full sacrifice of all I possess to Christ and his cause?

Perhaps no year since this mission was established has been so fruitful of good results as the one just closing. Yet we have been afflicted. Two who came here and entered upon the work, and labored most faithfully, have fallen in the midst of their usefulness. They were taken away from our side at a time when to human view their work was but begun, and much remaining for them to accomplish. We can not see why this was permitted; but He who controls all things knows why this was done. We have felt sad and disheartened, but never fully discouraged.

In the midst of sore afflictions we have been comforted by the outpouring of the Spirit of God upon this poor people, and the conversion of some of them to Christ. The work has been gradual in all its forms, but more thorough than ever before. Those who have come to a knowledge of the truth here the past year are firmer and more reliable than were our first converts to the faith which we hold. At the same time the whole church has become settled and grounded in the truth, and has ceased to waver in regard to the doctrines we preach and believe. It has also grown in grace, there being a great improvement in the lives of its members. Habits of intemperance are being abandoned; the family circle is becoming more united, and there is less jarring among the people.

While Satan is doing all he can to hinder the work, God is helping in every way, and the light and truth are spreading around. The prayers of dear friends far away are heard, and their gifts are coming to us, enabling us to carry forward the work of saving these poor despised children of God.

The following have been received for the poor since I last made acknowledgement:—Two barrels of clothing from Poultney, Vt. Also $10.00, with which to pay the freight. These barrels with the money were sent us mainly through the efforts and contributions of Bro. J. B. Cook and Sr. Cook his wife; their daughter Susan helping with other sisters and friends in the church there. The barrels contained ninety-three articles, nearly new, and consisted mostly of bed-clothing and garments for women and children. Sr. Cook made many of these articles with her own hands, and superintended all. Sr. Hammond, $3.00, Lucy Ransom $2.00, Sr. Shaw $1.00, all of Carver, Mass. (Sent by Bro. W. E. Hathaway.) Sr. A. P. Cunningham, of Newton Upper Falls, Mass., $5.00, $1.25 of it being contributed by the children of our dear Bro. and Sr. Cunningham; viz., Mary 25c., Annie 25c., Maria 50c., Alice 10c., Lizzie 5c., Martie 5c., Mellie, 5c. J. L. Hastings, Boston, Mass., $2.00. A friend, Janesville, Wis., $1,00.

May He who remembers all, reward these self-denying and generous hearts.

I. I. LESLIE.

For the World's Crisis.

A FREEDMAN'S APPEAL.

The following letter was sent to Dr. Leslie, who sent the same to me, with the request that I would give it to the friends of the freedmen, with a favorable notice. The author of this letter, Bro. Leroy Jackson, is a gifted and pious man, and a real, whole-hearted Adventist. But being raised on a Mississippi plantation, without education, except what he has picked up since the war, he sorely feels the need of help in this direction. His letter was written by another, but the words were dictated by him. It speaks for itself. Read it:—

"DR. I. I. LESLIE:—*Dear Bro.*:—Your favor of recent date was duly received. Our church at Osceola is still growing in the Advent faith, and I think there is a good field for labor there. I have been into Tenn., opposite Osceola, and preached to the people there, and they were much pleased. The people at Osceola wish me to open a school, if I can get three months schooling at Memphis, and I have no doubt there could be great good done, if we could open a school.

"The third Sunday in this month I baptized eleven, seven miles below Randolph, and the people there believe strongly in the Advent faith, and seem to be glad to receive the light of Christ's soon coming. I meet the people there next Sunday, to try to organize the church, and would be glad if you could be present. They expect to build a church at Morgan's Point between this and Christmas, but I cannot state at what precise time it will be completed. I have a call for the second Sunday in next month, from my colored and white brethren, to preach at Antioch concerning the coming of the Lord. I now see that I could do a great deal of good among my people if I had an education, and am anxious to go to Memphis for at least three months. The people at Osceola have agreed to take a collection to help support my family while I am away. If you think proper, I would be very much obliged to you, if you would present my case to the Board, and do what you can to assist me. Yours respectfully,

LEROY JACKSON.

Morgan's Point, Ark., Nov. 25th."

If the friends of education will consider this case, and send Geo. T. Adams what help they feel interested to give, it will be gratefully received, and faithfully applied. If he could receive twenty-five dollars a month for a time, he would be able to get through. It may be that some one of the Lord's stewards may feel that this call is to them to do this work; if so, they can signify it to me, when I will put them in communication with Bro. Jackson. What a noble act this would be, to polish this now illiterate one, and make him mighty to help his poor people.

The Board now have all they can do to sustain their missionaries in the field, and do not feel justified in making an appropriation for this object. But the friends of the freedmen are respectfully appealed to for this object. JOSHUA V. HIMES.

For the World's Crisis.

WATCHING.

"Take ye heed, watch and pray, for ye know not when the time is."—MARK 13: 33.

Our divine Lord gave this warning when about to leave this world. He knew all things; he foresaw the coldness, indifference and errors that would exist in the last times. He foresaw the state of the world and the church as we see it at this day, when his long delay has made it seem to the minds of many that he never will return, and scoffers are waxing bold, and the church careless and cold. They have forgotten this passage of Scripture, "Take ye heed;" "Behold I come a thief; blessed is he that watcheth."

Every word in the text is emphatic and of solemn importance. "Take heed"—mind, observe, give attention—"to yourselves"; remember it is a personal matter, and every one should now look well to himself, "lest," for fear that, at any time, as you know not the exact time, "your hearts be overcharged with surfeiting and drunkenness and cares of this life."

However important these cares may be, we are to beware lest we are overloaded by them, and so that day come upon us unawares,—unexpectedly, or without due preparation to meet it. "For as a snare [or net] shall it come on all them that dwell on the face of the earth." It will come in an hour when even the saints think not; but it will find them (unlike the world) ready and watching.

Hypocrites will stand a poor chance in the great day of God. They may deceive men here, but they cannot deceive God. A mere profession will amount to nothing. The world is full of hypocrites, deceivers, and infidels.

We are now living in the time of a series of convulsions that will not terminate before the great and glorious advent of our long absent Lord. All the signs spoken of by our Redeemer have been and are being fulfilled. The budding fig-tree shows that summer is nigh at hand. Hence christian men are inexcusable if they remain in ignorance of a matter of such startling interest and importance. Everything speaks in thunder tones—"The kingdom of God is nigh at hand." "Take ye heed, watch and pray, . . lest coming suddenly he find you sleeping."

Watch for Christ's return as you would watch for the return of a long-absent friend, only with a thousand times stronger desire. O reader! are you ready? are you watching for the morning, the resurrection morning? For then we shall be made like him, if faithful, and we shall see him as he is.

J. E. CLARK.

For the World's Crisis.

MISSOURI C. C. CONFERENCE.

The first annual session was held in the city of St. Louis, at Compton Hill, A. C. Church, on the 2nd and 3d instants. The meeting being in order opened, proceeded to business. Elder H. K. Flagg offered some pertinent suggestions relating to the present and prospective interests of our mission work, which were fully endorsed and highly approved by the entire meeting. There were six churches represented, and but for the bad condition of the roads in the country, there would probably have been one or two more. Under the circumstances there was a fair attendance, and a good interest manifested. We feel that the result of our year of associated labors has been and is highly gratifying, and also that the future promises still greater usefulness.

Bro. Flagg took occasion to speak of our work here from its commencement to the present, of his severe labors and trials in connection therewith for nearly three years, also concerning his poor health, by reason of ailments to which he has been for many years subject; in view of which he felt that he should be relieved from the active and laborious duties that devolve upon him as Superintendent of the mission. Hence it was his purpose to tender his resignation, to take effect as soon as the Board of the A. A. Society should send some person to take his place.

In view of this contemplated course on the part of Bro. Flagg, the following preamble and resolution was presented and unanimously adopted:—

Whereas, we learn that our worthy brother and Elder, H. K. Flagg, contemplates resigning his position as superintendent of our mission, and also as chairman of our conference board, with a view to leaving in a short time for the east, in view of which it is hereby

Resolved, that this conference tender Bro. Flagg (and our friends of the west and east) assurance of our high appreciation of him as a brother and Elder, whose earnest and faithful labors in behalf of the cause of Bible truth and righteousness among us, have won for him a high seat in our affections. Hence we bid him God speed wherever he may go, hoping and trusting that in the providence of God he may be permitted to return and labor among us in some other capacity, and possibly in a somewhat different direction, yet promising on his part increasing usefulness in the cause of his and our Lord and Master.

After the election of officers and the transaction of other business of local interest, the conference adjourned, till again in order called.

H. BEADLE, Secretary.

For the World's Crisis.

BIOGRAPHICAL.

MRS. ELIZABETH GILMAN, the subject of this brief sketch, was born Oct. 4th, 1794, in Fairfax, Vt. She was not blest with early religious training at home, as neither of her parents were at that time pious. She, however, grew up to womanhood in the midst of religious society, and was early brought to see and feel her need of an interest in Christ. She made a public profession of her faith by joining the Congregationalist church in that vicinity and observing its ordinances. While she remained in her native country, she continued a consistent member of that church. In Feb., 1821, she was united in marriage to William Gilman, of Melbourne, C. E., to which place she immediately came to reside. At this time the country was new, and the religious privileges were not what they now are; but Mr. Gilman being a pious man, they went together to the different places of meeting for the public worship of God, attending to the ordinances whenever an opportunity presented itself of doing so.

Mrs. Gilman was the mother of six children, three sons and three daughters. For her family she toiled early and late, with a self-sacrificing spirit that only a devoted mother and a dutiful wife can feel. No matter how arduous the task to be performed for the good of her family, she did it with a cheerful willingness, that made one feel how good she was. She had a heart to feel for others' woes, and it overflowed with benevolence. None who solicited alms went empty from her door. Being naturally timid and retiring, she seldom went abroad, except to meet her own family, or to assist her neighbors in time of need.

In the fall of 1842, when the subject of Christ's second coming to earth was agitated, and said to be near even at the door, she with her family embraced that faith, and although she lived twenty-six years after that, and did not see her Savior come in the clouds of heaven, her faith in God was unwavering to the end; and when she was called to lay down and die, she believed her sleep in Christ would be short. It was her delight to entertain the faithful ministers of Christ, and ever since 1842 her house has been a welcome home for the servants of the Lord, as many can testify.

In the spring of 1865, for the first time she was called to part with one of her children, her youngest son, Charles, thirty-one years of age, was suddenly called away from his little family. This was a heavy blow in her old age, but by the grace of God, she bore it with meekness and submission, believing that all things would work together for good to those who love God. As old age crept on, her bodily infirmities increased. For nearly fifty years she was a daily sufferer from spinal complaint, and it had its attendant evils. About three months before her death, a disordered state of the liver manifested itself in the form of jaundice. Various remedies were resorted to, but they proved of no avail. She gradually wasted away, and although she walked about in their midst, and in form retained her seat at the family board, her friends believed her to be near her end.

Monday morning she walked down stairs from her accustomed sleeping-room, and laid down to rise no more. Wednesday morning at five o'clock she was suddenly attacked with a violent pain about the region of the liver and from that time her bodily suffering was intense; previous to this, she had suffered very little severe pain. At one time she remarked, "It is a trying time, but it won't last long." Not a murmur escaped her lips; and as we stood beside her dying bed and beheld her agony, we were witnesses of that meekness and submission that had characterized her former life, and which the grace of God alone can impart. She spoke of her blessed hope, and I praised God aloud. Her mind was calm, and her perceptive faculties clear. She exhorted some members of the family who were not pious to seek the Lord at once and lead a new life.

Her work on earth was now done, and she took her last farewell of those around her bed. Last of all her little grandson, Freddie, weeping as if his heart would break, said, "Good bye, grandma"; not receiving an answer, he repeated in a louder tone, "Good-bye, grandma"; and though her vision was lost in death, she responded, "Good-bye." She immediately turned over and straightened herself in bed, as if conscious that her last moments had come; a few minutes more, and on the closing day of the year 1868, twenty minutes past seven in the morning, her spirit took its flight to God who gave it, and her time-tossed bark was safely moored in the haven of eternal rest. I felt as I stood gazing on the scene, "Let me die the death of the righteous, and let my last end be like his."

Her two sons and two grandsons were chosen to bear her to the grave. A funeral discourse was delivered by Eld. John Porter, of Danville, P. Q., from Col. 3: 3-4; after which the interment was made in the homestead garden. "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." E. G. LAWRENCE.

Jan. 11th, 1869.

For the World's Crisis.

NAMELESS LETTERS.

BRO. GRANT:—I would praise the Lord with all my heart forevermore for all his kindness and mercy to me and mine. I thank him and praise his great name for blessings, both temporal and spiritual. I wish to acknowledge the receipt of the following letters, the writers of which choose to withhold their names:

"A sister in Reading," $1. "Hope," Wakefield, $2. "A friend," Concord, N. H., $2. "A sister in Worcester," by Miles Grant, $2. W. S. C., Brookfield, N. H., $2. "Vershire," Vt., $1. S. C., Alleghany City, Pa., $2. Groton Junction, $1. "A friend," Rochester, N. H., $5. Southbridge, $1. "Lizzie," Nashua, N. H., $1. "Right Hand," $3. A sister in Portsmouth, 50 cts. "Well Wisher," Castleton, Vt., $5. "A mother and daughter," $4. Sister H. B. P., $1. Sardinia, N. Y., 50 cts. Alton, N. H., $1. Yarmouth, Me., $1. East New Rutland, Vt., 50 cts. Canaan, Me., 50 cts. Simpson's Corner, 50 cts. I earnestly pray that the Lord may bless and reward all who have thus ministered unto us; may he bless them according to the greatness of his power and the riches of his grace. Amen. Continue to pray for your Bro., F. H. CHAMBERLAIN.

Webster, Mass.

P. S. I have written to all who have given their address, and as most of them seem to prefer not to have their names published in this connection, I suppose a private acknowledgement is all that is desired. F. H. C.

For the World's Crisis.

CHURCH ORDER.

The article by Elder A. Ross, on "Church Order," published in a recent number of the *Crisis*, has my hearty endorsement. I wish every Adventist in the land would read and consider it seriously in the light of God's holy word.

To many of our brethren the idea of church organization and "order" has been a great bug-bear, but it seems to me that a little exercise of the common sense which God has given us would forever dispel from our minds such a notion. Some have thought it a great sin to have their names enrolled in a church book; but they remind me of those who "strain at a gnat and swallow a camel." Paul says, "Let all things be done decently and in order;" (1 Cor. 14: 40); but they spurn the idea of order and system in the management of Christ's church. And while some may think it necessary to have officers appointed to attend to certain things, they prefer to call them a committee (a worldly name) rather than to adopt the Bible name of deacons or elders. And yet they claim to be the church of Christ. I have often wondered why they did not change the name of church to that of some worldly institution. Why not? There is just as much consistency in substituting the name of some worldly society for Christ's church as there is in substituting the name of committee for that of deacons or elders.

Much more might be written on this subject, but "a word to the wise is sufficient."

Rahway, N. J, A. H. Brown.

☞ The article in last paper—"Stand Up," should have been credited to *A. W. Sibley*, instead of "A. H. Sibley."

Correspondence.

From Sr. E. L. Kimball.

Bro. Grant:—As several have desired to hear from me since the Springfield camp-meeting, I will write a few lines to tell what Jesus did for me. When I went to camp-meeting I was very ill, having a cancer in my stomach, as the physicians had told me. No one but the Lord knows what suffering I had endured, and I had wished many times to be laid away in the grave, if it could be the Lord's will. My physician told me I could live but a short time, as the cancer had eaten so badly that I had raised pieces of flesh with much bloody matter, and the stinging and gnawing seemed at times almost insufferable.

I asked the Lord to give me strength to go to camp-meeting, and he granted my request. I went at the commencement, but on Thursday grew sicker, and on Friday morning thought to leave the ground, but could not get packed up. I continued to grow worse. All day and evening the blood gushed from my stomach, and I lay unconscious outside the tent. But a kind brother saw me and took me into the tent, and kind physicians were called, but could do nothing, and I felt I was dying.

I asked for Brn. Grant, Hastings, and Hook, and they prayed, anointing me with oil in the name of the Lord. A gentle wave of peace and joy passed over me, and I was made free from pain, and slept well all night.

How I praise the Lord for what he has done for me. Not a particle of stinging, or pain, or raising blood since that time. Glory be to God! I cannot say I am entirely healed, for I am very weak, and cannot endure much; but I can attend meetings and work with my needle some. I praise God for his loving kindness, and can say from my heart,

"If ever I loved thee, my Jesus, 'tis now."

I expect to see Jesus soon, and how glad I shall be. I want a home in the new earth. I hope these few lines will encourage the sick and fainting to go to the great Physician, who can raise the sick and heal all diseases. Cast yourselves on him in faith, for I have found it good to trust the Lord.

Your sister, waiting for redemption,

E. L. Kimball.

Wilbraham, Jan. 8th, 1869.

Bro. J. L. Wood writes:—"We are having a blessed time here in Collinsville. Some sinners have come to the Lord, and the wandering are returning. We have organized a church, with some fifteen or twenty members, with Deacon, Secretary, and Treasurer. Meetings go well."

Obituaries.

Sweet. Fell asleep in Jesus, Aug. 11th, 1868, Bro. John Thomas Sweet, of Providence, R. I.

Bro. Sweet's death was caused by the fall of a large stick of timber, which he was assisting to hoist with a derrick at the city coal yard. It struck him upon the head, making a large gash, also upon the neck, severing the spinal cord, and causing paralysis of the whole body below the wound, and remained in this suffering condition two weeks, conscious to the last, when he fell asleep without a struggle.

His greatest desire was that he might live to see Jesus come, and always realized that death is an enemy, and that without the coming of Jesus to raise his dead, it would be an eternal sleep. He leaves a wife and daughter to mourn his loss.

J. S. Gorton.

Shove. Died in New Preston, Conn., Dec. 28th, 1868, Sr. Julia, wife of Bro. George Shove, aged thirty-seven years.

In this affliction we are bereft of a dear sister, who, though she had lived among us but a short time, had endeared herself to us all by her straightforward, consistent life, and by steadily bearing her part with us in our little prayer circles. She died suddenly, having just returned from hearing Bro. Dickenson preach at Newfield, by whom she felt much refreshed in her mind. In about two hours from the time she arrived home, and in fifteen minutes after she was taken, she lay a lifeless corpse. Though we feel that all is well with her, yet we deeply mourn her loss, and feel great sympathy with her afflicted husband. But "over there is no more dying," and our weary hearts sigh out, How long, O Lord, how long, ere these parting scenes will be over, and we rest,

"Where death and the tomb shall divide us no more?"

Mary A. Baldwin.

Harris. Died in North Adams, Jan. 2d, 1869, Sr. Lydia C., wife of Bro. Anderson Harris, and daughter of R. Z. and Sarah Wade, aged thirty-seven years and twenty-seven days.

She leaves a companion and seven children, with a large circle of friends, to mourn her loss. Sr. H. with her husband embraced the Advent faith in 1854. She sleeps in Jesus. Words of comfort were spoken by Eld. E. W. Tefft.

Warren Tefft.

Richardson. Died at West Stafford, Dec. 13th, 1868, Mr. Marvin Richardson, aged sixty-two years.

He left a wife, whose hope is in Jesus and his soon coming, to mourn his loss. Sermon by the writer, from Joshua 23: 14. I. B. Potter.

Messer. Died in Goshen, N. H., July 15th, 1868, very suddenly, Mr. Alpheus Messer, aged sixty-seven years.

In this dispensation of God's providence my once happy home has again been made lonely by the loss of a truly kind and affectionate companion, and three children of a kind and indulgent father. Mr. Messer experienced religion in the morning of life, and united with the Freewill Baptist Church at South Newbury, N. H., of which he remained a worthy and acceptable member until about 1842, when he embraced the doctrine of the soon coming of Christ, in which he remained a firm believer until his death. His life was that of a humble, devoted christian. His Bible, and his "Crisis," which had been his weekly visitor for many years, were his chief reading. His funeral sermon was preached by Eld. C. Simonds, of the Christian denomination, from Rev. 14: 13.

L. A. Messer.

Fairman. Died in West Stafford, Dec. 10th, 1868, of thoracic abscess, Sr. Eleanor Fairman, aged thirty-eight years.

Our sister was converted five years ago last fall to the blessed hope of the gospel of Christ, and was baptized the spring following. Death has suddenly cut her down; we lament her loss, but we mourn not as those who have no hope. We trust she sleeps in Jesus, and will be raised to immortal life when he comes. The services were conducted by the writer, from Amos 4: 12.

I. B. Potter.

Married.

In Fisherville, Jan. 10th, by Rev. N. P. Philbrick, John D. C. Wheeler, of Concord, and Miss Almira Abbott, of Fisherville.

Summary of News.

FOREIGN.

Cable News.

Madrid, Jan. 12. Four thousand soldiers have volunteered their services to the government to assist in suppressing the insurrection in Cuba.

London, Jan. 13. The reports of the capture by the Turkish forces of the members of the Cretan insurrectionary government are confirmed. Four of the Cretan officials were killed and the rest were taken prisoners. Books and documents of the government fell into the hands of the Turks.

Special dispatches received in this city to-day from Madrid state that one of the late Emperor Maximilian's Mexican generals is secretly engaged in that city making arrangements with a number of Spanish scientific and military officers with the view of placing Count Girgenti, brother of the ex-King of Naples, on the throne of Mexico. Two hundred officers of high rank are wanted to carry the movement into execution. Their pay will be secured them from the time they enter upon their duties. Several of the European governments assist secretly this enterprise. Gen. Prim grants a number of officers of divisions joining unlimited leave of absence for the purpose of taking part in the expedition. The Emperor Napoleon, it is said, secretly favors the project.

Jan. 15. All the great powers except Russia have united in a demand upon Greece that for the preservation of peace, she withdraw her formal objections to the Conference, as at present the constituted powers have reason to hope that Russia will also concur in this demand.

Dispatches from India confirm previous reports of a complete victory obtained by Sheere Ali, Khan, of Cabool, over his rebellious nephew, Abdoel Phamor, at Guznee.

Paris, Jan. 13. The exclusion of the Grecian Ambassador threatens to break up the Conference. It is not considered probable that the Greek Government will acquiesce, and its reply to the demand of its representative for instructions is not likely to prove favorable, in which case the Conference, in all probability, will adjourn indefinitely.

In the meantime the Plenipotentiaries have applied to their respective governments for further instructions. It is understood that Russia condemns the attitude which Greece has assumed toward the Conference.

The public newspaper reports that the Conference on the Eastern difficulty held a harmonious session and adopted unanimously a conciliatory resolution. M. Rangabee was not in attendance. His continued absence is regarded as a refusal by Greece to recognize the Conference.

Paris, Jan. 17. The Conference on the Eastern question is on the point of closing its sessions. It recommends Greece to accept as much of the Turkish ultimatum as relates to Cretan affairs, and to refer the case of the officers at Syra to the decision of the courts, and promises that Turkey will withdraw the last point of her ultimatum touching international law. The Conference maintains the policy of strict non intervention.

The latest advices from Athens show that preparations for war are actively going on in all parts of Greece. The banks of Athens having loaned the Government twenty millions for war purposes.

London, Jan. 17. Dispatches from the East report that a difficulty has arisen between Turkey and Persia. Disturbances have broken out upon the eastern frontier of Asiatic Turkey, between the Persians and Turks, which have led to the withdrawal of the Ambassador of the Porte from Teheran. Since these occurrences, Persia has been massing troops on her northwestern frontier.

Hurricane and Loss of Life in England.—The latest files of English papers have full accounts of the disastrous gales which swept over Great Britain on the 28th ultimo. One description says:

"In London the wind blew with the strength of a hurricane. At noon, chimney pots in all directions flew off houses, signboards were blown down, and damage was done in various ways to house property. At about half-past three the force of the wind was so great that the position of persons walking in the streets was rendered very dangerous from the tiles, boards, zinc, chimneys, etc., falling around them. It is estimated that at least about one hundred persons were injured in the streets, and some of the cases were of such a serious nature that death will probably result. In all parts of the metropolis the damage done was great, every thoroughfare bearing full evidence of the fearful force of the wind. In the suburbs, where the wind had greater play, out-houses, conservatories, and other buildings, which could hardly be expected to resist the force of such a wind, were destroyed or greatly damaged, and in one case of this kind, at Stockwell, a servant was killed by the falling materials.

At Sheffield the gale was attended by considerable destruction of property and some loss of life. Two employed in executing repairs at Messrs. Cammell's works, at Grimesthorpe, were killed by the fall of the wrought iron roof of a large shed. Their bodies were horribly mutilated. At New Grimesthorpe there was a most singular accident. Early in the morning two bed-rooms in the house of Mr. Brown, a builder, which were built over an archway, fell into the yard below with a fearful crash. There were seven children and young persons sleeping in the rooms, and although they sustained some bruises, not one of them was hurt at all seriously. The bedsteads were smashed to pieces.

A shocking calamity occurred at Rochdale. The wind blew in fearful gusts in the streets. In a new street off Spotland road a row of houses had just been completed, and two of them were so constructed as to answer the purposes of a Sunday school. On Sunday the place was opened for the first time in the afternoon. There were present about four hundred persons. The service began at half-past two, and shortly after one of the windows was blown out by a gust of wind. Little notice was taken of it, and the services proceeded until five minutes to four, when another violent blast heaved up the roof, the gable end fell in, and the two side walls fell inward, after which the roof crashed in upon the whole. A distressing scene of confusion and horror ensued. Some hundreds of the unfortunate persons managed to creep out from under the debris, but a large number were buried beneath, and their cries for help were piteous to hear. Those that had escaped and the neighbors heroically pulled away the fallen timber and bricks, and gradually released the unfortunate persons. So far as could be ascertained at the time, no person was killed, but scores were seriously injured."

Rio Janeiro, Dec. 24, via Lisbon, Jan. 15. At last accounts from the seat of war, the allies held Villetta and Angostura. Many cannon, and large stores of ammunition and provisions fell into their hands. The losses of the Paraguayans in killed and wounded in the recent battles were very heavy. A report from Paraguayan sources claims that the allied forces lost six thousand men, killed and wounded, in the battle which took place on the 5th of December. Gen. Argolla was mortally wounded in this fight.

Gen. MacMahon, the American Minister, was in the Paraguayan camp. Good understanding exists between President Lopez and the American Minister.

☞ Earthquakes continue in Chili. Severe shocks have been felt at Coquimbo and other places along the coast.

DOMESTIC.

Havana, Jan. 15. The original copy of the emancipation proclamation issued by the revolutionary Gen. Cespedes, has been received here. It does not, as had been reported previously, abolish slavery at once, but counsels owners to give their slaves their freedom, and leave the ultimate decision to the people, who at their pleasure, may decide upon immediate emancipation, coupled with indemnification of those owners who are favorable to the revolutionary cause, and yet unwilling to part with their property. The General's principal object in issuing the proclamation appears to be the utilization of the blacks as a military necessity.

San Francisco, Jan. 11. Advices from Mexico state that terrible land slides had occurred in different parts of the country, involving considerable loss of life. Creeks have appeared where previously nothing but a barren desert had existed. The commotions were attended with continuous rumblings of the earth.

A number of citizens of Gaudolagaid had been condemned and shot for political offences. The affair created ill feeling against the government, and the country seemed ripe for another revolution.

Jan. 12. Advices from Yokohama to Dec. 15th confirm the report of the surrender of Prince Aidsen, and the civil war in Japan is considered at an end. The capitulation was concluded Nov. 6th, on the birthday of the Mikado. Yeddo has become the permanent residence of the Mikado. The Tycoon has retired to his private possession, with all of his people who wished to follow him. Those who were willing to take employment under the new government were retained. The removal of the people of the Tycoon from Yeddo was commenced on Dec. 15. Some 13,000 were to be sent to the Tycoon's new province of Sheraidiza.

John Allen Again.—John Allen has closed his house, as a dancing house, and has become very dogged, sullen, and silent. He is disappointed at the turn affairs have taken, and is angry with himself and all his neighbors. His old business has been entirely ruined, partly by exposure and partly by his attempts to play off the missionary by his pretended conversion. Between these two stools John Allen's dance house has come to the ground. He is said, however, to have saved a great deal of money out of his infamous business, quite enough to keep him comfortably for the remainder of his days. He is a tall, powerfully-built man, about 35 years of age, but with a hang-dog, brutal cast of countenance. He was unable to ask us into his house as his wife was drunk, and when in that condition she is always very quarrelsome. Every one in the street abuses John Allen, and expresses a pious wish that he may go to the devil as soon as possible, or any where else, so long as he takes himself off; so said Mr. Tommy Hadden. They seem to think that as long "The Wickedest Man in New York" remains among them, so long will the agitation against their infamous mode of earning a living continue; but that if John Allen could be got out of the way, the outcry against them would soon cease. Allen, without intending to do so, has certainly done more to injure these "Sailors' Retreats" than all the missionaries put together. He has, fortunately for the poor sailors, opened their eyes to the frauds practiced upon them, taught them to be more careful of their own interests, and made them more shy than formerly of going to these places. His neighbors feel this, and bless him accordingly.

Spread of Mormonism.—The *Desert News* for the week has a column of missionary intelligence, from which we learn that during the latter half of 1868, three thousand four hundred and thirty-five were baptized into the church in England; that great success had attended the Swiss mission; that the prospects abroad never were so bright as now.

It may be set down that the natural increase in the Territory, with emigration, will add about twelve thousand to the Mormon population during the present year—or one thousand a month. Brigham with good reason may boast that Mormonism, instead of dying out, has never increased so fast as at the present time.—*Journal, 16th.*

Passing Events.

☞ The 100th anniversary of the introduction of vaccination in Russia by the Empress Catherine II. is to be celebrated at St. Petersburg. A prize of 3000 roubles (£400) is offered by the Government on this occasion for the best history of vaccination. The competition is open to all Europe.

☞ Prince Amedio, who has been mentioned in the cable dispatches as a possible candidate for the Spanish throne, is a second son of King Victor Emanuel of Italy.

☞ During the past ten days failures to the extent of about ten million dollars have occurred in New York city among the dry goods trade. Other houses are reported in an unsafe condition, and aditional suspensions are predicted.

☞ Professor Syme of Edinburgh has advised the Siamese Twins not to be cut apart. They will take the opinion of a Paris professor on the subject.

Notices.

New Hampshire State Conference.

The second quarterly session of the New Hampshire State Conference will be held at Melvin Village, N.H., commencing Wednesday, Jan. 27th, and hold over the following Sunday. Let this meeting be made a special subject of prayer that God's blessing may be on his people, and that good may be accomplished. A. W. Sibley, Sec.

The third quarterly session of the State Conference will be held in Keene, N. H., commencing Feb. 25th, and hold over the following Sunday. Eld. J. Couch and others will be present to preach the word. In the meantime let prayer go up to God for Keene. A. W. Sibley, Sec. of Conf.

Conference at Dover, Me.

There will be a conference held in Dover, Me., at Brans' Mills, commencing Thursday evening, Feb. 25th, at 7 o'clock, and continue over Lord's day. In behalf of the Eastern Maine Conference the brethren here are anxious for a general attendance of the preaching brethren. It is a new place for such a meeting. Call on Brn. Bray and Royal. Arrangements will be made to care for visitors. It is desired that brethren living in adjacent towns and neighborhoods should attend, and lend all that aid the gospel requires as far as possible. Bro. Robert Hall, from N. B., is expected to be in attendance with us. Come, dear brethren, and labor for the salvation of men, and God shall have the glory.

In behalf of the church,
Israel Damman.

Conference.

The Lord willing, there will be a conference at the Advent Hall, Meredith, N. H., commencing Thursday evening, Feb. 4th, and continue over the following Sabbath. Brn. Daniel Churchill, John Parsons, and others, are expected to be present to preach the word. Brethren and sisters are invited to come and work for the Lord.

In behalf of the brethren, L. D. Dolloff.

Maine East. Quar. Conference.

The next session of this conference will be held in Cushing, at the lower house, commencing Thursday evening, Jan. 28th, and continue over Sunday. Come, brethren and sisters, let us go to this meeting prepared to work for the salvation of the perishing. Ministering brethren are invited. Those coming from abroad will call on Brn. N. Hathorn, Wm. Stone, Wm. Morton, and Simon Davis.

For the brethren, Jer. Carr.

Notice.

The Conn. A. C. Conference, which was noticed in the Crisis to be held in New Haven, Wednesday, Jan. 6th, 1869, is postponed until Jan. 27th, 1869. The church in New Haven are building a chapel, and it will not be finished until the 27th, and ready for the reception of the conference, at which time their hearts will be open to receive us with cordial welcome. We have some very important business to attend to at this conference, and we hope that every church in the State will send one or more delegates, and all the ministering brethren will be present. Let all pray that God will crown our efforts with everlasting good.

B. Hitchcock, President.

Protracted Meeting.

A protracted meeting will commence at Sawyer's Mills, in Starks, Me., Thursday evening, Feb. 4th, and continue over the following Sabbath. Come, brethren and sisters, to labor for the salvation of the perishing.

I. C. Wellcome.
E. M. Haggett.

Notice.

All persons wishing to write to the Advent people at Hampton (preachers and all), will please write to Horace Brown, or John N. Marston, Hampton, N. H.

Notice.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garrigues, 608 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

L. Boutell..........Sunday, Jan. 24th
M. Batchelor..........Sunday, Jan. 31st

Chelsea, Mass., (Library Hall.)

J. W. White..........Sunday, Jan. 24th
L. Boutell..........Sunday, Jan. 31st
T. M. Preble..........Sunday, Feb. 7th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

John G. Hook..........Sunday, Jan. 24th

Chicago, Ill..........Sunday, Jan. 24th
Dansville, N. Y..........Sunday, Jan. 31st
Miles Grant.

Plymouth, Mass..........Sunday, Jan. 31st
C. Goodrich.

There will be a meeting in South Framingham, Mass., Waverly Hall, (preaching three times), Sunday, Jan. 24th. J. S. White.

South Reading, Wakefield, Mass...Thursday evening, Jan. 21st. John G. Hook.

Keene, N. H..........Sunday, Feb. 7th
Worcester, Mass..........Sundays, Feb. 14th and 21st
Boston, (Lowell Street Chapel)...Sundays, March 14th and 21st. A. A. Phelps.

North Woodstock, N. H..........Sunday, Jan. 24th
Melvin Village, N. H., (quarterly conference), Sunday, Jan. 31st.
Woodstock..........Sunday, Feb. 7th
A. W. Sibley.

New Bedford..........Sundays, Jan. 24th and 31st
Barnstead, N. H., (Clark meeting-house), Thursday evening, Feb. 11th, and over Sunday, the 14th.
J. Couch.

Plymouth, Five Corners, Vt..........evening, Jan. 20th and on as best.
Low Hampton..........Sabbath, Jan. 31st
Poultney..........Feb. 1st
J. B. Cook.

Square Pond, Ct..........Sunday, Jan. 31st
Hiram Munger.

Brewsters, N. Y., (as Bro. Bailey may arrange), Sunday, Jan. 24th.
Goshen, Mass., (as Bro. J. Bush may arrange), evenings, Feb. 2d and 3d.
Plainfield, (as Bro. Healy may arrange), Feb. 4th and 6th.
Savoy, Mass., (as Eld. McCullock may arrange), Sunday, Feb. 7th.
North Adams, Mass..........Sunday, Feb. 14th
Hoosac, N. Y..........Sundays, Feb. 21st and 28th
If these conflict, write me at once to Goshen, Mass., care of Joseph Bush. J. K. Bellows.

Richmond, R. I., (Clark's Hall), Sunday, Jan. 31st, at 11 o'clock A. M., and evening. Will review the position taken by Dr. Morran in the late discussion at that place. A. Durfee.

New Haven, (Tyler's Hall)..........Sunday, Jan. 24th
Bristol..........evenings, Jan. 25th, 26th, and 27th.
Waterbury..........evenings, Jan. 28th and 29th
W. N. Pile.

Manchester, N. H.....Sundays, Jan. 31st and Feb. 7th
C. H. Fletcher.

Hartford, Ct..........Sunday, Jan. 24th
Baltic, Ct.....Jan. 27th, and continue over Sunday
Braggville, Mass., (as Bro. Therman may arrange), Feb. 1st, and continue longer if desired.
Plymouth, Mass..........Sunday, Feb. 7th
Geo. A. Cole.

Great Falls, N. H..........Sunday, Jan. 31st
Dover, N. H..........Sunday, Feb. 7th
Strafford, N. H., (Robert's school-house), Sunday, Feb. 14th.
East Rochester, N. H..........Sunday, Feb. 21st
Barnstead, N. H., (White Oak Ground), Sunday, Feb. 28th. A. Simpson.

West Plymouth, (Brick school-house, near Bro. Nelson's), Sunday, Jan. 24th.
Lake Village, (North Church)..........Sunday, Jan. 31st
Warren Summit..........evenings, Feb. 5th and 6th
Haverhill, (Ladd Street Hall)..........Sunday, Feb. 7th
Piermont Village, (Town Hall)..........Sunday, Feb. 14th
T. E. Lang, Jr.

Barnstead, (Tuttle school-house)..........Sunday, Jan. 24th
Lake Village, N. H..........evening, Jan. 25th
Holderness, (Brick school-house)..........evening, Jan. 26th
Warren, N. H., (where Bro. Little may appoint), evening, Jan. 27th.
Haverhill, N. H., (where Bro. Abbott may appoint), evening, Jan. 28th.
West Groton, Vt., (Ricker school-house), evening, Jan. 29th, and over Sunday, the 31st.
Warren, Vt..........evening, Feb. 3d and onward as seems duty. C. H. Willey.
J. H. F. Varney.
Bro. J. Libbey will be with us at Barnstead.

Rochester, N. H., (Town Hall)..........Sunday, Jan. 24th
Lee, N. H..........Sunday, Jan. 31st
C. S. Emerson.

West Randolph, Mass., (Tower Hill Hall), Thursday evening, Jan. 28th. Also Saturday evening, Feb. 6th, and over Sunday, Feb. 7th. Enoch Morrill.

Abington, Ct..........Sundays, Jan. 24th and 31st
Mary E. Otis.

Brimfield, Mass.....Sabbaths, Jan. 24th and Feb. 7th
Rufus Baker.

Augusta, Me..........Sunday, Jan. 24th
South Livermore, Me..........Sunday, Jan. 31st
J. C. Wheeler.

Bristol, Me., (Erskine school-house).....eve., Jan. 27th
Friendship, Me., (Long Island)..........evening, Jan. 28th
Remainder of the week at the Cushing Conference.
H. S. Mitchell.

Dover, N. H..........Sunday, Jan. 24th
If this conflicts, write me at Exeter, N. H.
Wm. C. Stewart.

Kennebunkport, Me...Sundays, Jan. 31st and Feb. 7th
N. C. Twombly.

At Bro. Henry Johnson's..........evening, Jan. 23d
Bradford, N. H., (Bush meeting-house), Sunday, Jan. 24th.
Lake Village, N. H., (North Church), Sunday, Jan. 31st
If this conflicts, write me at Warner, N. H.
Simeon Roby.

Westfield, Mass..........Sunday, Jan. 24th
I. B. Potter.

Pleasant Valley, Ct..........Sunday, Jan. 24th
North Somers..........Sunday, Jan. 31st
Westfield..........Sundays, Feb. 7th and 14th
E. Owen.

Waterbury..........Sunday, Jan. 24th
New Haven, (Tyler's Hall)..........Sunday, Jan. 31st
West Meriden..........Sunday, Feb. 7th
Hartford..........Sunday, Feb. 14th
Geo. W. Brown.

South Troy, Vt., (where Bro. C. V. Coburn may appoint), Sunday, Jan. 31st. J. A. Cleaveland.

East Rochester..........Sunday, Jan. 24th
Dover..........Sunday, Jan. 31st
Strafford, (Roberts' school-house)..........Sunday, Feb. 7th
Wakefield, (Spinney meeting-house) Sunday, Feb. 14th
Wm. Bodge.

North Scituate, R. I..........Sabbath, Jan. 24th
Pascoag..........Sabbath, Jan. 31st
East Gloucester..........Sabbath, Feb. 7th
B. Roberts.

Marden's Corner..........Sunday, Jan. 31st
Farmington Village..........Sunday, Feb. 7th
S. S. Mooney.

Round Pond, Me..........Sunday, Jan. 24th
M. B. Patterson.

Piermont, (where Bro. A. H. Clark may arrange), evenings, Jan. 28th, 29th, 30th, and over Sunday.
C. W. Nelson.

North Adams, Mass..........Sundays, Jan. 24th and 31st
North Pownal, Vt.....evenings, Jan. 25th, 26th, 27th, 28th, and 29th.
North Dana, Mass..........Sundays, Feb. 7th and 14th
Geo. A. Streeter.

Holden, (in the Cluley neighborhood), Jan. 23d, at 2 P. M., and over Lord's day.
Corinna, (meeting-house)..........Sunday, Jan. 31st
I. Damman.

Keene, N. H..........Sundays, Jan. 24th and 31st
D. M. Leavitt.

Hartford..........Sunday, Jan. 31st
L. F. Moore.

Rochester, N. Y..........through the month of January
S. W. Thurber.

Bristol..........Sunday, Jan. 24th
Southington..........evening, Jan. 27th
L. E. Saulpaugh.

Lake Village..........Sunday, Jan. 24th
T. W. Piper.

Wallingford Farms..........Sunday, Jan. 24th
Attend the conference at New Haven.
Wm. A. & M. L. Durand.

Keene, N. H..........Sunday, Jan. 24th
Scitico, Ct..........Sunday, Jan. 31st
A. M. Higgins.

North Somers..........Sunday, Jan. 24th
A. Morse.

Steep Falls..........Sunday, Jan. 24th
Kennebunkport Depot..........Sunday, Jan. 31st
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S. S. Brewer.

Exeter, N. H..........Sunday, Jan. 31st
D. F. Leavitt.

Woodhull, N. Y..........A. M., Sunday, Jan. 27th
Harder school-house, evening. J. W. Taylor.

Kennebunkport, Me..........Sunday, Jan. 24th
A. P. Moore.

South Sutton..........Thursday evening, Jan. 21st
West Deerfield..........Saturday evening, Jan. 23d and over Sunday, the 24th.
Nottingham, (as Bro. Randall may appoint), Monday evening, Jan. 25th.
[illegible]borough..........Saturday evening, Jan. 30th and Sunday, the 31st.
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For the World's Crisis.

THE PILGRIM'S PRAYER.

O Jesus, merciful and kind,
Give me a meek and lowly mind;
Help me each day thy will to know,
And follow thee while here below.

May I my cross with patience bear,
Till I the crown of life shall wear;
Till thou shalt end these sad complaints,
And give me rest with all the saints.

Often the way looks dark and drear;
Dear Savior, be thou ever near,
To guide me safely o'er life's way,
And bring me home to endless day.

Surely the race is almost run,
My trials now are nearly done;
Soon I shall leave this world of strife,
And reign with thee through endless life.

O yes, I'll reign forevermore
On that eternal, heavenly shore;
With all thy saints I'll live and sing
Loud praise to thee, my Savior King.

Lord, then I shall more fully see
The blessing of the cross to me,
The wonders of that mighty hand,
That led me to the promised land.

Concord, N. H. M. V. SALTMARSH.

For the World's Crisis.

PIC-NIC RELIGION.

BY D. F. NEWTON.

"Sitting down to eat and drink, and rising up to play."

"While men slept, the enemy came and sowed tares among the wheat, and went his way."—MATT. 13: 25.

(*Concluded.*)

OBJECTIONS ANSWERED. I. "Are we to renounce all mirth, be dull and melancholy?" Answer.—Seriousness and solid happiness are inseparable. "I said in my heart, go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold this also is vanity. I said of laughter it is mad, and of mirth what doeth it?" Eccl. 2: 1, 2. "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness." Prov. 14: 13.

2. Is there not time for all things?" Answer.—There is no time for sin and folly.

OBJECTION 3d. Young people love sport, worldly excitement, fun and frolic, and these they will have more or less; why not then seek something to gratify this natural propensity less objectionable than the theatre, the ball-room or opera-house; choose the least of two evils? Answer.—That is, "do evil that good may come," meet the tempter half way. Commit a little sin, to prevent a greater. Serve Satan a little to keep our children from serving him a great deal! What doctrine is this? Whence is it? "If the Lord be God, follow him; but if Baal, then follow him." 1 Kings, 18: 21. "Wo to them that call evil good and good evil."

But why is it, friends, that your sons and daughters are thus given to these unholy propensities, lovers of pleasure more than lovers of God? slaves to lust, passion, and appetite? Is not the secret of this downward course to ruin owing to parental neglect? The sin of omission in not obeying God in training them "in the way they should go," in the fear and and wisdom of God? Children rightly disciplined from early infancy, on Bible principles, will have no relish whatever for these carnal festivities, unholy excitements, fun and frolic, but will turn from them with perfect hatred and disgust.

"The love of God flows just as much
As that of ebbing self subsides."

OBJECTION 4th.—Says one, "We will have a decent or respectable festival, tea, or strawberry party, to raise funds to meet our necessities in the church and Sabbath-school. It shall be opened and closed with religious exercises, reading the Scriptures and prayer. Everything objectionable shall be excluded, foolish talking and jesting, the post-office, grab-boxes, ring-cakes, lotteries, gambling, nightly revellings, intemperance of every kind."

Answer.—"Can the Ethiopian change his skin or the leopard his spots?" "Can a man take fire in his bosom and his clothes not be burned?" Why not talk of a decent or respectable theatre as a "fancy fair?" The thing is wrong in itself. No good cause can ultimately prosper or succeed that is not founded on christian principle, the authority of the Most High. "Wo to them that go down to Egypt for help." The *Religious Herald* says:

"The fact that 'fairs' make the procurement of means to pay for a house of worship or to purchase a Sunday-school library, simply a matter of buying and selling, resolves itself into a weighty objection to their propriety. They are departures from the New Testament method of meeting the pecuniary necessities of the church, and so far forth must operate against the spirit of self-denial, liberality, and faith which that method calls into action.

"2. Whatever is done by a church, or by a portion of the members for it, should be so done as neither to sacrifice nor to obscure that which distinguishes the church from the world. How totally fairs, festivals, or tea-parties fail to meet this requirement, we need not tarry to depict. They are scenes of mirthfulness and levity, in which men can trace nothing that distinguishes the church from the world."

Besides, the precedent of making God's house a house of merchandise, is a dangerous one. When we see the whole world on fire with sin and Satan, shall we add fuel to the flame by our example? "Behold how great a matter a little fire kindleth."

"The course of evil
Begins so slowly, and from such light source,
An infant's hand might stop the breach with clay;
But let the stream get deeper, and philosophy,
Aye, and religion too, shall strive in vain
To turn the headlong current!"

"Abstain from all appearance of evil."

ANNUAL FAIRS, AGRICULTURAL.—Are these promotive of temperance and virtue? Are they not frequently if not always gotten up by speculators, selfish, money-loving men? A beloved minister of the gospel in Madison county, New York, informs us that these fairs are exceedingly corrupting and demoralizing. And, strange to say, not a few professing christians lend their hands in sustaining this iniquity in high places—intemperance, licentiousness, Sabbath desecration, and gambling in various forms. Hear this beloved minister in his own words:

"DEAR BROTHER N.—There is a very great and popular evil in our midst, which you and other good men, it seems, have failed hitherto to expose. I allude to annual fairs in nearly every county town. They are the curse of the land! Their demoralizing influences are shocking, God-defying! The people are gulled; many of them swallow a sugar-coated pill of Satan, greedily and in some cases innocently. Above all, I regret to inform you that church-members unite in sustaining these fairs, gotten up chiefly by rum-sellers and gamblers to line their own pockets. I care not how pure the motive in the outset with which these annual gatherings may have been introduced, they are now mainly in the hands of ungodly men. Drinking to drunkenness, gambling, horse-racing, circus ridings, puppet-showings, lewdness, and profanity, are the order of the day—go hand in hand. I beseech you, in the name of God, raise your voice like a thunder-clap against this increasing abomination.

WHAT ARE WE COMING TO?—The amount of peculation, embezzlement, and fraud committed in our cities, much of which is kept from the public eye, is perfectly enormous. High living, fast teams on Central Park, flashy jewelry, novels and romances, costly wardrobes, the opera and restaurants use up our young men, and in the morning of their life they become bankrupt in character and purse, and their sun goes down while it is yet day.

Says the *Earnest Christian*:

"The emissaries of Satan are doing all they possibly can, by means of the thousand tongued printing-press, to scatter the seeds of moral desolation and death everywhere throughout the length and breadth of the land. They appear in the form of novels, licentious tales, obscene books, pamphlets, and papers; also in periodicals professedly devoted to the promulgation of Bible truth, but which are thoroughly impregnated with deadly theological errors—errors that will insure the damnation of all those who embrace them. This pernicious literature is thrust upon the people—in all possible ways, and in all possible places. And the very worst feature in this case is, that many prominent ministers and members of Protestant denominations, as well as Catholics, are actually engaged in the spread of the soul-damning publications. Henry Ward Beecher, one of the most popular preachers, writes a novel, and for a large sum of money allows it to be published in a paper devoted to the pampering of the corrupted tastes of lost sinners; and then with his clerical robes still wrapped around him, allows it to be dramatized and acted in the principal theatres of the country, thus lending his great influence to aid on the work of soul-destruction, while he still claims to be a minister of the Lord Jesus Chaist! And then, to clap the climax of this absurdity and wickedness, the book is advertised for pay, and offered as a premium for subscribers, by some of the principal religious papers of the country?* Various other novels, vicious in their nature and tendency, are unblushingly advertised in these same religious papers, (?) as if there was no sin in such advertisements.

SERVING TWO MASTERS; LIKE PRIEST, LIKE PEOPLE.—"During the past summer we have seen ministers in high standing play hours at croquet, and at evening, before the people, lead the social prayer-meeting. We have seen three doctors of divinity, and one promising candidate for that honor, playing nine-pins at the same alley. We have seen leading ministers of different denominations, in a large parlor, lead the assembly in 'amusement' at charades, conundrums, and other like sports, and with no misgivings preach and administer communion a Sabbath after. We are growing in the wisdom that attains flowers without thorns—and without fruit. We are adopting a cross disarmed of its nails and wreathed with roses, a flowery bed of ease, whereon to be carried to the skies. In absence of the music of heaven, we are lulled and charmed by the music of the opera. The sword of the Spirit, 'sharp and piercing to the dividing asunder of joints and marrow,' is muffled with flowers of poppy, a wand of sensuous soothing and spiritual numbness."

NEW YEAR'S VISITATIONS.—The custom of visiting from house to house on the first day of the new year, partaking to surfeiting rich and costly dainties, whence is it? Whence these unwholesome viands spread out temptingly to the lust of the eye, to the gratification of the carnal appetite, from above or from beneath? Aside from the enormous expenditure on these pernicious condiments, worse than lost, look at the frequent accompaniments, the intoxicating bowl, the sparkling death and distilled damnation! How many young men see (when too late) this stratagem of Satan! How many date their downward course to ruin from these New Year's visitations—become dissipated sots, and go down prematurely to a drunkard's grave!

"Who sows to winds, the whirlwind reaps,
And life's great end confounds!
Then be, ye stewards, wise to escape
The wrath that knows no bounds."

This mischievous custom of eating and drinking to excess, this criminal waste of God's bounty, is not confined to the world, but to very many professing godliness. "Wo to him that giveth his neighbor drink." Who suffers like woman from intemperance? Who drinks to the dregs the cup of bitterness like the drunkard's wife but the delicately reared daughter of her who controlled the fashions, and would have wine at her parties? Their is not a lady who sets before young men the intoxicating cup, concerning whom we may not say, "Father, forgive her, she knows not what she docs." When the destinies of men are unfolded, in the final day, how many of the lost will reflect with anguish on female influence!

"O shun the bowl—as thou wouldst leave
The poisoned spot where reptiles tread,
Lest widows' hearts for thee should grieve,
For thee untimely tears be shed."

IN CONCLUSION.—We are commanded not to love the world. "Be not conformed to this world, but be ye transformed."

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Ye are the salt of the earth," "A city set on a hill."

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." "Lively stones; a spiritual house to offer up spiritual sacrifices acceptable to God." "Be ye holy, for I am holy."

* This same clerical gentleman advocates publicly billiard-tables, the work of Satan, for the amusement of the rising age!

PRACTICE YOUR PRINCIPLES.

We cannot often see how principles can be carried out, till we begin to carry them out. Some principles seem altogether impracticable, untill we approach them in the way of practice. When we practice one principle, we see how a second can be practiced, and when we practice a second and third, we are then prepared to practice a fourth and fifth. No man can see his way through the work of reformation when he first begins it, nor even when he has got some way on with it. Many principles and doctrines seem extravagant to a reformer when he begins his career, which prove to be true and necessary when he has gone on some way. We sometimes think that principles are impracticable, because they cannot be practiced without upsetting some other principle. But perhaps that other principle or doctrine is a bad one, and needs to be upset. Our plan should be to adopt whatever principle or doctrine commends itself to our judgment as true and divine, and to resolve to reduce such to practice, whatever the consequences may be. The practice of the truth will never destroy anything but error and evil.

Have courage, friends, have faith in truth. Be not frightened at the idea of old things passing away; the practice of the truth will make all things new. You will do nothing as you ought, unless you learn to place confidence in truth, and to risk something for its sake.—*Selcted.*

For the World's Crisis.

OUR SAVIOR'S CARE.

Trusting in my loving Jesus,
Gently folded in his arms,
He who loves and careth for us,
Safely guards from all that harms.

Wildly now the night is lowering,
But the closer will we cling,
Looking for that happy morning,
Which shall peace and comfort bring.

If we leave this loving shelter,
Seeking better paths to find,
Yielding to the cruel tempter,
He will lead us far behind.

But when weary of our wandering,
Faint and foot-sore all the day,
Jesus calls—we hear him saying,
Come to this the only way.

Gladly then for shelter fly we
Once more to his loving arms;
May we never, never leave thee,
Resting near thee safe from harm.

Lowell, Mass. R. B. BAILEY.

THE WORD OF GOD ON DRESS.

The Bible is the word of God. No further revelation is necessary. What we have needs no additional miracle to determine its authority. But, receiving, as many professedly do, the truth that *all* that is necessary to the present and eternal well-being of the soul has been clearly defined by the great Lawgiver, what infidelity does their practice, as christians, oppose to their theory! I refer to the increasing extravagance in dress among professed christians.

I ask those who really desire to advance the cause of Christ, to pause and consider what the word of God enjoins. I am not a stickler for a certain shade in color,—for an invariable form of garment, nor yet for any rules which prohibit the exercise of taste in variety, neatness, and convenience. All these may be consulted without violating health, happiness, or God's word. I love propriety and delicacy in shades, proportion and good taste in form; nor do I think religion lessens a correct taste, but rather gives the last touch of refinement. Yet while God has so indulgently given every innocent pleasure, who is content with what he has allowed? How few have taken the Bible as their guide, are willing to acknowledge its requisitions upon the outer as well as the inner man! While open transgressors of the holy law, it may be they had very clear views of what constituted the christian, in every outward expression of the soul. They could detect every discrepancy between the life and creed of a worldly-minded professor. Why, in taking upon them the sacred profession, have they contrived to lower the standard?—to persuade themselves that the very things they condemned in others, have all at once become non-essential to a christian character? Has grace blighted their moral vision? Can they assume, as their sister did, that God commanded only what we find in the decalogue?

I fear that here we are guilty; here is our infidelity. Do we believe that "*all* Scripture is given by inspiration"? Tell a sister that God's word condemns the "putting on of gold and costly apparel." She replies, "I know there is such a passage, but it is not in the words of Christ"; or, "Yes, but that is not a command; I would lay them aside if I felt it *a duty*."

There are ministers who stoutly affirm that these passages in Timothy and Peter, relative to apparel, were never intended for our benefit, and others who declare they do not know what gold was made for if not to wear. And infinite wisdom merely outlined the essential paragraphs of divine truth with unimportant matters, never designed for our observance. Then let common sense and religion call for revision and emendation, till we know what God means, and what he does not.

Are not such interpretations proof of a heartless religion? What wonder that infidels see more consistency in a "natural religion," where every passion has full sway in heart and life. The gospel seems to commend itself to us as truth, because it seeks the destruction of both root and branch of sin. Shall we ward off its arrows because they speed toward our idols—our small ones—even one?

The apostles Paul and Peter expressly forbid four things which are every day becoming more common among professing christians; viz., gold, pearls, costly array, and curled hair. Weighty arguments against these sins have been drawn from squandered time and money, that God gave us for nobler uses. . . . I know that these splendid christians think (if they say what they think) that they bestow less thought upon their persons than she who is so careful as to what impression she leaves on the sinner's mind. Yet, with all this affected indifference, never have I found one who would fain justify herself, make a sacrifice of her ornaments, without a struggle that told where the heart was.

You, my sister, who indulge this love of show, if you have ever had courage to apply the rigor of self-examination to your heart, can not be honest and not know that your aim is not to conform yourself to the Bible, but to adapt the Bible to the carnal bias of your own heart. I know it by experience, and so will you when you understand your motives. Pause and consider the consequences of your infidelity. They are not measured by material things. These trifles involve principles that will seal your doom; and God only knows how many of your fellow mortals. You can not detach one act from the motive that prompts it. A fearful retribution awaits that soul, who, to pamper any appetite, dares to trifle with divine truth. These things I have felt, not because thus educated, but because I asked and permitted the Holy Spirit to show me the depths of my heart. Who shall commence the reform that will pour wealth into the coffers of the Lord, and remove from the church one of the most glaring inconsistencies? that will cut off what is at once a carnal pleasure, and the avenue of sin from the world to the soul? "How long, O Lord?"—*Selected.*

— The most knowing are the most desirous of knowledge; the most virtuous are the most desirous of improvement in virtue. On the contrary, the ignorant imagine themselves wise enough; the vicious are, in their own opinion, good enough.

For the World's Crisis.

GOING TO BE A SOLDIER.

"Mother, I'm going to be a soldier."

"A soldier, John, pray, don't think of such a thing. I should be so unhappy."

"Can't help it, mother; my resolution is taken. I'm sorry I did not think of it before; but 'better late than never.' Yes, I'll be a soldier, endure the hardships of one, fight to the death for my King. Difficulties will not deter me; danger will not fright me. Though the campaign be a rough one, the battles many, the enemy fierce and formidable, I will not shrink from duty; my mind's made up. I'm determined to be a soldier."

"You'll break your mother's heart, John, if you do so. My son a soldier?"

"Yes, *a soldier of the Cross*, mother."

"God bless you, my son. You have taken a load from my heart. Yes, be a soldier of the cross, John. Enlist under the banner of Jesus, the Christ, the Anointed of God, the King of Israel. Ah! 'tis a glorious warfare, and you are sure of victory; there is no fear of defeat. But you will have subtle enemies to contend with; therefore be watchful; never sleep on your post, though your entrenchments be strong; your Captain may come and find you sleeping. Be vigilant. Challenge all strange ideas which may try to find their way into the camp of your mind. Beware that they come not from the enemy disguised in the uniform of friendly counsel. Heed not the arrows of ridicule, the bolts of envy, or the darts of scorn. Though the batteries of persecution open their fire upon you, be not dismayed. 'Put on the whole armor of God.' Stand firm, 'having your loins girt about with truth, and having on the breastplate of righteousness, and having your feet shod with the preparation of the gospel of peace.' Taking also 'the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God.'

"Thus armed, fear no foe. Battle valiantly, struggle nobly, and victory is yours. Then when your warfare is over, when your campaign is ended, your reward will be—not a medal, an epaulet, or a sash, but eternal life, a crown of glory, and an inheritance in the everlasting kingdom of our Lord and Savior Jesus Christ, who is the Captain of our salvation." BORDERER.

For the World's Crisis.

LINES.*

Your little one is sleeping,
In quiet, dreamless rest;
While you are sadly weeping,
She slumbers with the blest.

A bud of fairest promise,
Blighted ere it could bloom;
How lovely will the flower be
In that bright world to come.

No sickness e'er can reach her,
Nor pain, nor any woe;
Sorrow such as you now feel,
Your darling never'll know.

I know how much you'll miss her,
A shadow's on your home,
And oft you'll sigh for that dear voice,
Now silent in the tomb.

And yet you will not sorrow
As those whose hopes are vain;
The promise still is sure,
Your child shall live again.

God bless you, brother, sister,
And heal each wounded heart;
Go, cast your burden on him,
He'll strength and grace impart.

With gentle meek submission,
Waiting till Jesus comes,
When you will clasp your darling,
Forever safe at home.

New Durham, N. H. M. S. N.

* On the death of Edna May, daughter of L. A. and H. F. Johnson.

For the World's Crisis.

DRAW NIGH TO GOD.

It is the constant and earnest desire of every christian that he may realize the nearness of his heavenly Father. In affliction, he cries out with Job, "O that I knew where I might find him! that I might come even to his seat." What pious soul fails to respond to the prayer expressed in these lines—

"Nearer, my God, to thee, nearer to thee,
E'en though it be a cross that raiseth me."

In the "song of songs, which is Solomon's," we read, "I sought him whom my soul loveth; I sought him, but I found him not." Still seeking him with longing heart, soon we hear the joyful sound, "I found him whom my soul loveth; I held him, and would not let him go."

If there is one to whom this message comes who is seeking the Lord sorrowing, or who has sought him and found him not, I have a "thus saith the Lord" for you,—a most precious promise, a plain promise, that can not be misunderstood. It is recorded in James 4: 8:—"Draw nigh to God, and he will draw nigh to you." As in the parable of the prodigal son, the father saw him returning and ran to meet him; so the Lord hastens to meet those who seek him.

As the prophet Azariah said to king Asa, so may we say to every one who is seeking the source of life and salvation: "If ye seek him, he will be found of you." And we exhort all to "seek the Lord while he may be found; call ye upon him while he is near."—Isa. 55: 6. F. H. CHAMBERLAIN.

Webster, Mass.

GOOD RESOLUTIONS.

The following resolutions were drawn up by a New England pastor of large experience and marked success, and the distribution of them among his people has proved highly beneficial:—

1. I propose to be at meeting regularly and punctually. "Not forsaking the assembling of ourselves together."

2. I will endeavor to draw others to the meeting. "Come thou with us, and we will do thee good."

3. Before entering the chapel I will ask the Savior's presence. "We would see Jesus."

4. I will not, unless it is necessary, occupy a back seat. "How pleasant it is for brethren to dwell together in unity."

5. I will not seat myself so as to hinder others from occupying the same settee with me. "Be courteous."

6. I will refrain from fault-finding, and will not indulge in a criticizing spirit. "Be kindly affectionate one to another."

7. I will endeavor to cultivate brotherly love and concord. "That ye be perfectly joined together in one mind."

8. So far as is consistent, I will assist actively in the exercises, by testifying to the love of Christ, by exhortation, by a passage of Scripture, a hymn, a stanza, or otherwise. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs."

9. I will not decline to lead in prayer. "Ye also helping together by prayer for us."

10. My prayers and remarks shall not be long. "For God is in heaven, and thou upon the earth; therefore let thy words be few."

11. If I offer the first prayer, it shall be chiefly an invocation asking the Savior's especial presence and aid. "For without me ye can do nothing."

12. I will cultivate enlargement of faith and desires. "Let us, therefore, come boldly to the throne of grace."

13. On leaving the place I will endeavor to maintain a devout frame of mind. "Continue in prayer."

14. I will also endeavor to use all means suited to secure the blessing for which I have prayed. "Faith, without works is dead also."

My dear friend, are the foregoing resolutions uncalled for, or unreasonable? Would not the adoption of them prove a blessing to yourself and to the church?

Will not failure herein be a detriment to yourself and others, and be displeasing to the Master?

THE LIFE OF THE HAPPY MAN.

THE HAPPY MAN was born in the city of Regeneration, in the parish of Repentance-unto-Life. He was educated at the school of Obedience, and now lives in the plain of Perseverance; he works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment, and many times does jobs of Self-Denial. He wears the plain garment of Humility, and has a better suit to put on when he goes to court, called the robe of Christ's Righteousness. He often walks in the valley of Self-Abasement, and sometimes climbs the mountain of Spiritual-Mindedness. He breakfasts every morning upon Spiritual Prayer, and sups every evening on the same. He has meat to eat which the world knows not of, and his drink is the sincere Milk of the Word. Thus happy he lives, and happy he dies.

Happy is he who has gospel submission in his will; due order in his affections; sound peace in his conscience; sanctifying grace in his soul; real divinity in his breast; true humility in his heart; the Redeemer's yoke on his neck; a vain world under his feet, and a crown of glory over his head. Happy is the life of such a one. In order to attain which, pray fervently; believe firmly; wait patiently; work abundantly; live holy; die daily; watch your heart; guide your senses; redeem your time; love Christ, and long for GLORY.—*Miss Tabitha Robbins, in 1796.*

"WHAT JESUS DID FOR ME."—We may learn a profitable lesson from the poor Indian in his wilderness home, who, when asked what the Lord had done for him, gathered some dry leaves into a circle, and, placing a worm in the centre, set them on fire. As the flames drew nearer on every side, and were about to consume the worm, he lifted it out, and placing it safely on a rock, looked up and said, "*This is what Jesus did for me.*" O for like simplicity and faith, so we may feel that, if saved, it must be by no works of our own, but by the Omnipotent hand, which alone can rescue us from the everlasting flames, and place us safely on the rock—Christ Jesus.

Gems.

— A small bug can make a great hum.

— We must tell some men a great deal to teach them a little.

— A man's trials cannot be insufferable if he lives to talk about them.

— Speak well of your friend; of your enemy say nothing.

— Small faults indulged are little thieves that let in greater.

— Discretion in speech is greater and better than eloquence.

— Zeal without knowledge is fire without light.

— A man may have much of the world, and not be much of a man.

— The imaginary troubles are to us like the dissolving views of a chimera; sometimes magnified a hundred fold.

— To live nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

— Real christians are the resemblances of Christ; and if we love the original, we must also love the copy.

— Bury your troubles, but do not linger around the graveyard conjuring up their ghosts to haunt you.

— Modest people are not the soonest frightened. "I wonder what they will think of *me*," is not the inquiry of humility but of vanity.

— He that openly tells his friends all that he thinks of them, must expect that they will tell his enemies much that they do *not* think of him.

— If you have performed an act of great and disinterested virtue, conceal it; if you publish it, you will neither be believed *here*, nor rewarded *hereafter*.

— Redemption is the most glorious theme of the loftiest intellects in the universe; of the mental powers of the sons of light themselves.

— Some persons are above our anger, others below it. To contend with our superiors is indiscretion, and with our inferiors is indignity.

— As the ancients held those places sacred that were blasted by lightning, we ought to pay a tender regard to those visited with affliction.

— The services of earthly temples are intended to prepare for the employment of heaven, and to conduct their worshipers to its happiness.

— Suppose that you had a title to demand some proof of God's love, what more could you demand than that which he has already given?

— There is no honor like a relation to Christ; no riches like the grace of Christ; no learning like the knowledge of Christ; and no person's learning like the servants of Christ.

— The warp of God's providences for doing good, are stretched all along our pathway, and if we fill it up with good works, it will constitute a garment which will shield us in the coming storm.

— A sincere man is not gilded but gold; not a splendid and burnished plating outside, to cover up baser metal within, but all the way through to the heart what he outwardly appears to be.

— A white garment appears worse with slight soiling than do colored garments when much soiled; so a little fault in a good man attracts more attention than great offenses in bad men.

— Our character as sinners leads into the sweetest intimacies of the Lord of life and glory. As creatures, we know the strength of his hand, his wisdom and goodness; but as sinners, we know all the love of his heart and all the treasures of his grace and glory.

— Murmur at nothing; if our ills are reparable, it is ungrateful; if remediless, it is vain. A christian builds his fortitude on a better foundation than stoicism; he is pleased with everything that happens, because he knows it could not happen unless it had first pleased God, and that which pleases him must be the best. He is assured that no new thing can befall him, and that he is in the hands of a father who will prove him with no affliction that resignation cannot conquer, or that death cannot cure.

BREAD PUDDING.—Take light white bread and cut in thin slices. Put into a pudding-shape a layer of any kind of preserve, then a little slice of bread, and repeat until the mold is almost full. Pour over all a pint of warm milk, in which four well-beaten eggs have been mixed; cover the mold with a piece of linen, place in a saucepan with a little boiling water, let it boil twenty minutes, and serve with pudding-sauce.

Hygiene.

"This is for your health."—PAUL.

For the Hygiene Column.

PHYSIOLOGICAL LETTERS.—No. 13.

THE AMOUNT OF SLEEP NECESSARY.

Some people sleep little, others sleep much. Frederick the Great and John Hunter are said to have required only five hours sleep out of the twenty-four. Napoleon Bonaparte used to sleep only four hours a day. Pitt could enjoy tolerable health for months on three. On the contrary, some men have been prodigious sleepers. Claude Piron could snooze from midnight to mid-day. Martel could lie for ten hours in the most profound mental inertia, and all Jove's thunder's failed to rouse him till his sleep was made out. Quin, the celebrated actor, often slept twenty-four consecutive hours.

It would seem that much depends upon habit as to the amount of sleep required, the man limiting himself to four hours sleep daily, being able to sleep so soundly during that time, as to compensate for the brief duration of the repose. Such persons would dream little.

It has been remarked that the briefest sleepers are men of the greatest mental activity. The best scholars, thinkers, and literary men do not spend more than one-third or one-fourth of the diurnal cycle in sleep (*a.*) It may be laid down as a general rule that from six to eight hours sleep out of the twenty-four is absolutely necessary to keep the system of an adult in a state of health.

A word about sleeping rooms. If eight hours out of the twenty-four are employed in sleep, it will be perceived that we habitually spend one-third of our time in our bed-rooms. Hence we see the importance of having those rooms, where we are obliged to spend so large a portion of time, spacious and well-ventilated. How many persons sleep in little narrow, contracted dormitories where not a breath of air finds entrance, except as it forces its way through little chinks in the windows, or crevices about the doors. Bed-rooms should be large and airy, and better too cold than too warm. How refreshed you awaken, even from a short sleep in a cold room; how dull and languid you feel if that room has been too hot.

Why is ventilation so necessary? Remember that the brain must have plenty of pure blood. It is a fact that this organ, though only one-fortieth the weight of the entire body, receives one-fifth of all the blood in circulation. Hence we see the dependence of mind on blood, and this blood must be plentifully charged with oxygen, the great vivifying, thought-producing agent. Bear in mind, without oxygen the brain cannot work, nor can its waste be repaired, for its nutritive elements are derived from the purest of arterial blood. You cannot have pure blood without plenty of pure air. If you breathe habitually, one-third of your time, an atmosphere over-heated, impregnated with the noxious volatile emanations of the body, charged with carbonic acid, you cannot have sound and vigorous brains: you can neither enjoy nor put forth strong intellectual efforts.

There are other circumstances to be taken into account in considering the question of the amount of sleep. As sleep is a constructive process, it would seem that the amount of sleep taken should be proportionate to the mental and physical exercise of the waking hours. Hence the principle of "making up" for lost sleep is a correct one. Dr. Reid, the metaphysician, would go without sleep for several successive nights, and complain of but little discomfort; but he was in the habit of devoting a long period to sleep after this protracted vigilance was over. Schwan, the artist, who was accustomed to sleep six hours a-day, could pass, without suffering inconvenience, forty-eight hours without sleep, provided that he could get eight hours sleep on the following day.

The amount of sleep required by individuals is influenced a good deal by temperament and habits of diet. Thus, persons of a lymphatic temperament are the greatest of sleepers, on account of the dulness of their senses and perceptions. It is very hard to awaken such persons, and keep them awake. Their brains are about as inert as dead matter; there is just enough vitality in the system to keep its elements from putrefaction. Persons of a nervous or sanguine temperament sleep much less, though their sleep is more sound and refreshing.

Again: persons who habitually eat more food than they require, want more sleep than those who are abstemious in their diet, for the reason that the nervous and circulating energies must be largely occupied in carrying on digestion. The demand for sleep is felt, simply because the brain cannot receive a sufficient supply of blood for the active exercise of all its functions, without robbing the stomach; therefore it prefers, so to speak, to remain for a time torpid, than that flatulence colic, palpitations and other symptoms of indigestion should ensue. Hence we see the necessity of moderation in diet, if we would enjoy the fullest mental and physical vigor.

A hint to the dyspeptic.—A brief season of mental tranquility, if not of sleep, may be profitably enjoyed after each meal.

"The sleep of the laboring man is sweet though he eat little or much." Occupation has much to do with the amount of time devoted to sleep. The husbandman not unfrequently sleeps longer than the student or professional man. The waking state of such persons is a very active one; the wear and tear of the muscular system is immense, and long seasons of rest are needed during which the physical and vital energies shall be largely occupied with the work of muscular reparation. Blood goes from the brain to the muscles, and hence the inertion of sleep ensues. This explanation, however, only partially accounts for the prolonged sleep of such persons. The brain work of even the most humble day-laborer is by no means inconsiderable; the sensory, perceptive and voluntary faculties are kept constantly employed during their daily occupations. They often toil for hours in obedience to a painful exercise of the will, amid an almost overpowering sense of muscular weariness.

Now it is a physiological fact that a purely voluntary act fatigues the brain more than an involuntary or automatic one. Hence the protracted sleep of the day-laborer must be due in a considerable degree to the state of the nervous system; while at the same time the great muscular fatigue, which is the predominant sensation, and the increased circulation in the muscles for the purpose of repair, must furnish just that very condition of the cerebral blood-vessels which has been alluded to as the proximate cause of sleep. Whether the brain actually feels the necessity of sleep or not, if that condition on which sleep depends be supplied, the cerebral functions will become suspended.

A most powerful remedy is here indicated for that morbid vigilance which often drives the sufferer to the verge of despair, if not into insanity. Take an hour or two of hard muscular exercise before going to bed.

THE INFLUENCE OF AGE IN REGULATING THE AMOUNT OF SLEEP TO BE TAKEN.

Extremes of life are noted for somnolent habits. The new-born infant sleeps the greater part of the time, and children require much more sleep than adults, because infancy and childhood is essentially a period of nutrition and growth of construction and development; a period, not so much of repairing as of making brain.

In extreme old age, we see also disposition manifested to pass very much of the diurnal cycle in sleep. Old age is the time of waste and decay; this very fact would necessitate taking much sleep. Moreover, the nutritive and nervous functions all languish and the senses and perceptions become less and less acute, till at length long periodical seasons of unrefreshing sleep are followed by a sleep that knows no waking till the archangel's trump shall sound which shall call forth the dead from their graves.

"We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep." H.

(*a*) Carpenter.

THE PENALTY OF TOO MUCH BRAIN WORK.

Dr. Parker, of New York, delivered a lecture in that city, in which he showed the evils proceeding from the transgression of the limits of their physical powers by literary men, etc. He said: "No man can do head work faithfully for more than four or five or six hours. If that time is exceeded, all the phosphorous is carried off, and the man becomes irritable, broken down, and has softening of the brain. I have seen this overwork in lawyers, doctors, clergymen and merchants, who have worked the brain for ten hours. They have dropped under the burden. You cannot violate the law of God with impunity. Sir Walter Scott did a large amount of brain work in his day, but he did not overwork himself. In his latter days, however, he became pecuniarily embarrassed, and resorted to his literary pursuits to save himself; but he worked too hard and completely broke himself down. One of the best scholars I ever knew broke himself down in his younger days, but he lived on to seventy, though he could only work some four hours a day. After these hours he engaged in vigorous exercises to keep him out of the house as much as possible, and he continued one of the best professors in the country."

HOW TO TREAT FROZEN PARTS.—Put the frozen part into water in which there is a considerable portion of ice in small pieces. The ice will keep the temperature of the water down to the requisite degree of coldness, but there will be no danger of the freezing going on while the water remains uncongealed. A thermometer is very convenient to test the temperature of the water. If one becomes frozen at a distance from a house, it would be advisable to plunge the hand as deep as possible into a drift of snow, and take some of that to apply to the afflicted parts, as it will be at a temperature much above that on the surface. Nothing is better settled than that the frozen portion should not be rubbed, as the flesh would become very sore in consequence. The flesh near to that which is frozen may be rubbed, however, to good advantage, as that will hasten the circulation of the blood.

TO PURIFY A ROOM.—Set a pitcher of water in a room, and in a few hours it will have absorbed all the respired gases in the room, the air of which will become purer, but the water utterly filthy. The colder the water is, the greater the capacity to contain these gases. At ordinary temperature a pail of water will absorb a pint of carbonic acid gas and several pints of ammonia. The capacity is nearly doubled by reducing the water to the temperature of ice. Hence, water kept in a room a while is always unfit for use. For the same reason the water from a pump should always be pumped out in the morning before any of it is used. Impure water is more injurious than impure air.

COAL GAS.—A physician attributes much of the sickness in winter to the bad effects of coal gas. He says in nine out of ten houses that he enters, he notices coal gas in the air they breathe. Many times he finds the damper in the stove pipe closed to save coal, and the result is a room full of gas, not noticed by the inmates perhaps, but by those who come in from the fresh air. He condemns dampers of every kind in pipes where coal is used. He says shut your stove tight, and cover your fire with ashes, if it burns too fast, but don't have a damper in the stove pipe.

TO CURE A CANCER.—An old nurse says that a poultice of cream and sulphur will wonderfully alleviate, if not absolutely cure a cancer. The poultice must be thick, and the patient should drink cooling beverages, and be kept quiet.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE FIRST RESURRECTION.

Blest and holy, happy they
  Who on this morn shall rise,
Prepared to mount and meet their Lord
  Descending from the skies.

O'er them no second death hath power,
  No more of care or pain;
Eternal life is their reward,
  With Christ their Lord to reign.

The mighty sea gives up its dead,
  The souls that slept therein,
O'er whom grim death so long hath reigned,
  The cause of man's first sin.

On earth the graves are opened wide,
  Their tenants upward soar;
The curse on them no more remains,
  They rise to sin no more.

Yea, all who fell asleep in Christ
  Now leave their kindred earth,
Born again with Spirit life,
  The glorious second birth.

The just who live are also changed,
  (They were not born to die);
With joyful hearts they meet their Lord
  Descending from on high,

And to the New Jerusalem,
  Where joy and peace doth reign,
They go to dwell with Christ their King,
  For ever to remain.

Now comes to pass what prophets spake,
  What rapt Isaiah sang,
And angels sung at Bethlehem,
  Till heaven's high arches rang:

"All glory be to God on high,"
  The song bursts forth again,
And o'er the earth, from sea to sea,
  Peace and good will to men.

BORDERER.

For the World's Crisis.

THE RICH MAN AND THE BEGGAR.

LUKE 16: 19–31.

It is impossible by giving this parable a literal interpretation to harmonize it with any known theory; every attempt involves insurmountable difficulties. Our orthodox friends use it to prove that man has a soul or spirit which is either happy or miserable after death; these terms, however, do not occur at all in the parable, but are supplied to support the theory, and are used interchangably contrary to scriptural authority.

A careful reading will show that the identity of both the rich man and beggar are preserved throughout, and that it is fulfilled before the resurrection of the dead.

To be liberal, we will allow our friends the synonymous use of soul and spirit, accept their definition of the same, and test their theory by this parable. Says one of their writers: The Spirit has neither form, weight, nor color, and cannot be seen, felt, nor measured. An immaterial foundation surely. Now imagine two such spirits looking at each other, both invisible, and separated by a great distance, yet one discovers the other possessed of fingers, while he solicits a drop of water to cool his tongue. Our friends have exhibited here a power of speech and vision, giving unmistakable evidence of materiality, and surpassing even their most sanguine expectations. The spirits decidedly protest against the foundation of this theory, and upon their testimony we leave our friends to adjust the material already discovered to their immaterial theory.

It is further assumed that Abraham mentioned in the parable is in heaven. God told him (Gen. 15: 15), "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."—Josh. 24: 2. We learn his fathers were idolaters, and (Eph. 5: 5) that no idolater can inherit the kingdom of God.

From this testimony we learn that Abraham went to his fathers at death. If he went to heaven, then we have his *idolatrous fathers* in heaven. Our friends may be loth to accept this conclusion, but it is inevitable. If asked how he went to them, we read (Eccl. 3: 20), "All go to one place, all are of the dust, and all turn to dust again." (Job. 14: 12), "Man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep." Thus did Abraham go to his fathers.

The doctrine of the unconscious state of the dead can only obviate the difficulty in the case. His salvation is secured by the resurrection from the dead; his identity thus preserved complete into the kingdom of God, being gloriously changed from mortality to immortality. Luke 13: 28; 1 Cor. 15: 51–55. Hoping it may be for the glory of God, we will present what light we have upon this subject, trusting it will fare no worse than the view just considered.

Four principal characters are brought to view: rich man, beggar, Abraham, and dogs. The first, representing the "Levitical priesthood," embodied in the chief priests and Pharisees; the second, Jesus Christ; the third, God his Father; the fourth, Gentiles. Thus the beggar (Christ) is the speaker, and the rich man (chief priests and Pharisees) the hearers of this parable. These being the most prominent characters, the evident design of the parable is to show the superiority of the priesthood of Christ about to be inaugurated over the Levitical, the miserable end of the one, and the exaltation of the other. By keeping the characters distinct in the mind, a better understanding may be had.

1st. The rich man is clothed in purple and fine linen, and fares sumptuously every day. The clothing is accurately described (Ex. 39: 1–3, 8, 27–29); the fare (Lev. 2: 1–3, 10); its daily use (Num. 28: 2–3); and applied to the Levitical priesthood—"the rich man."

A certain beggar is laid at his gate full of sores, Christ came to his own, but they received him not. John 1: 11. The chief priests and Pharisees, representatives of the rich man, were the guilty party. Christ's condition when he came to them, as compared with the beggar, is thus described. Says the prophet (Isa. 53: 2–3), "He hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men." 2 Cor. 8–9,—"He was rich, yet for our sakes he became poor." Matt. 8: 20,—"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

His impoverished condition, lack of form, comeliness, and beauty, constitute the sores, the real cause of his rejection. He desired to be fed with the crumbs which fell from the rich man's table. "Moses and the prophets" were the table which the chief priests and Pharisees fed from, and when Christ came fulfilling the jots and tittles of their writings, they refused him even these crumbs, thus giving the lie to their false-hearted profession of being Moses' disciples, children of Abraham, and believers in the prophets.

The dogs came and licked his sores. Luke 7: 37–38. A Gentile woman, pitying his forsaken condition, came and washed his feet with her tears, wiped them with the hairs of her head, and anointed them with ointment. Matt. 15: 22–27. Another came desiring mercy at his hand. He said, "I am not sent but to the lost sheep of the house of Israel. It is not meet to take the children's bread and cast it to dogs. She saith, Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table."

Thus did the dogs (Gentiles) by faith discover beneath the impoverished condition of the beggar (Christ) the true character of him whose wants they administered to, and whom they worshipped.

The beggar died, and was carried by angels to Abraham's bosom. The rich man (Levitical priesthood) having proved a failure (Heb. 7: 11–12), another priest must arise, and when the beggar (Christ) died, was resurrected, and escorted by angels to the right hand of the throne of the Majesty in the heavens, we have such an "high priest." Heb. 8: 1; 4: 14. His life was made up of suffering, but now he is at the right hand of his Father (Abraham's bosom) and glorified. Of the beggar it is said, In his lifetime he received evil things; but now he is comforted.

The rich man died and was buried. The priesthood of Christ being now inaugurated, the "Levitical priesthood" becomes extinct—dies. It may be asked, How could the rich man converse while dead? The "Levitical priesthood," though dead, has in the chief priests and Pharisees living representatives, who still cling to its lifeless skeleton of forms and ceremonies. By them it, being dead, yet speaketh.

When too late, they discover their fatal mistake, having rejected Christ, called down his blood upon themselves and children, they are represented as calling to God to send Christ back to alleviate their sufferings. Christ had previously told them (John 7: 32–33, and 13: 33), that he was going to him that sent him, and whither he went they could not come. He had made one sacrifice for sins, consequently he could not return to them in the character of the beggar for that purpose. Here is the impassable gulf.

Christ will come once again to be glorified in his saints, and to take vengeance on his enemies. He asked the chief priests and Pharisees (Matt. 21: 40–45), when he did so come, what he should do unto them? they reply, He will miserably destroy those wicked men; they also perceived that he spake his parables of them (45th verse); and thus they render the verdict against themselves.

Being thus buried in their ecclesiastical grave, their house left desolate, the curse of heaven resting upon them, nothing remaining but the lifeless skeleton of the Levitical priesthood, the "rich man," through them, receives his torments. He makes one more request in behalf of his five brethren, which evidently refers to their descendants. As in Matt. 25: 1, ten virgins represent the church; so here we have a definite number for an indefinite. The reply is, "If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead."

We learn from this parable the terrible consequences attending unbelief, rendered doubly severe by reason of willing ignorance cherished to gratify their proud hearts at the expense of their future life; for said Jesus to them, "Ye will not come unto me that ye might have life." John 5: 40.

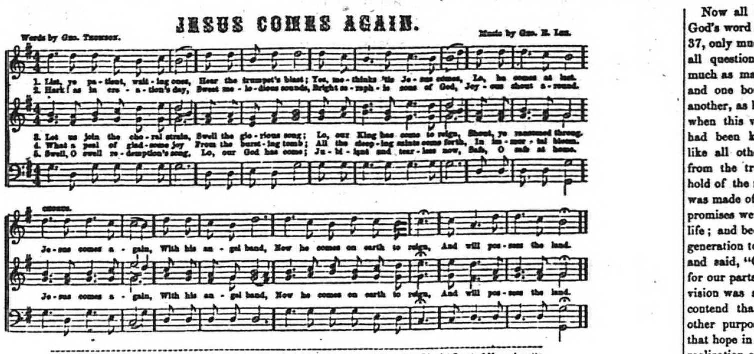
Let us take heed lest we fall through the same example of unbelief. These thoughts are penned after seeking wisdom from above, and if they will add to our knowledge of "things hard to be understood," let us give to God all the glory.—Amen.

Southington, Ct. O. D. WOODRUFF.

THE BIBLE.—There is no book like the Bible for excellent learning, wisdom and use. It is impossible that we can study it too much, or esteem it too much. Use the word of God—it will convert the sinner. Use the word of God—it will build up the believer. Believe in the word of God—it will feed you, and make your soul grow strong. Use the word of God—it will make you quick to discern between good and evil. If you cannot find time to read a chapter, read a verse; a single text well followed up and put in practice every day, would make no bad figure at the year's end. My Bible has been meat, drink, and company to me.—*Dr. Robinson.*

JESUS COMES AGAIN.

Words by Geo. Thomson. Music by Geo. E. Lee.



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For the World's Crisis.

THE SIGN OF THE SON OF MAN.

What is it? This question has been often asked, and answered in many different ways; but I believe it is just as easily understood as as the other signs in the same connection. Jesus tells us after a certain tribulation the sun should be darkened, the moon also; has it been done? It has, and but few can be found who have ever examined the subject that will deny it, and that it was fulfilled literally, visibly. Now that being the case, is it a fair way to treat the subject to say the last sign given to the church is so much different from the others? I think not.

What is a sign for? is it not a signal given for information? Did not Jesus give the sign of the sun and stars as a matter of information to show the church that his coming was near? He certainly did. Just so with the next sign to appear, viz., the sign of the Son of man; it will be visible, and not only to the church, but to the tribes of the earth also.

Jesus says, "And then shall appear the sign of the Son of man in heaven, *and then shall all the tribes of the earth mourn.*" We find here that when the sign of the Son of man is seen, it is in heaven, and that the tribes of the earth mourn. Has there ever been a sign of this kind that has caused the tribes of the earth to mourn? I think not; in fact we know that the nations have been growing more and more proud and haughty. But here is a sign to appear that will cause the tribes, or nations, or people that compose these tribes, or nations, to mourn. Why mourn if they do not know of what the sign is a signal? We conclude that the sign and his coming are closely connected, from the fact that the sign causes mourning. Then what is it?

Jesus says he is coming in the glory of his Father, and in the glory of the angels, as well as his own glory.—Luke. 9: 26. Then let us see what this glory is. In Ex. 24: 17, we find that it was like devouring fire. Ezek. 43: 2. "The earth shined with his glory." Psa. 97: 3. "A fire goeth before him, and burneth his enemies." Many other passages might be brought; in fact, nowhere in the Bible is it mentioned as being anything else but light, or something that produces light. We find also that the glory of the Son and angels is the same as the Father's.—Acts. 22: 6, 8, 11; Rev. 18; 1. So we find that the glory with which Jesus is coming, will be light, brightness, or devouring fire.

It appears to me that this light, or brightness like devouring fire, and represented in some places as going before him, will constitute the sign of the Son of man and just precede the appearance of the Lord himself, causing the tribes of earth to wail because of him (Rev. 1: 7); then the ungodly will mourn because they know that it is too late for them, that the day of repentance is past, and they are lost, lost forever. Not so with the saints of God; they are rejoicing, saying, "Lo, this is our God; we have waited for him, and he will save us."

Jesus having now left the mediatorial throne, all hope for those that are not ready is gone; for there is no mediator now, and, of course, probation has ended; for man cannot be saved without a mediator between God and man. The spirit of God now in the world, restraining it, will be withdrawn and given to the saints of God. Here is the grace promised to be brought at the revelation of Jesus Christ. 1 Pet. 1: 13.

There are but few people that profess to believe the Bible who deny that the Lord is coming in glory, coming in the air; but many think he comes at death. If that is so, then his coming in glory will be his third coming, instead of his second; viz., first as a babe, second, at death, third, in glory; for certainly there cannot be much glory in his coming at death.

Another class think he comes and brings in a part of the human race, viz, the Jews; and when he comes for this purpose, he comes quietly, and unseen by the great mass.

If this be so, then when he comes and all the holy angels with him, and with the glory of the Father, Son and angels, and all the tribes of the earth mourn because of him, and the saints are caught up to meet him in the air, this must also be his second coming.

I find but two comings; the first is in the past, the second just ahead. There will be no mistaking the sign of his coming; all will understand it. So if they say, "Behold he is in the desert, go not forth; behold he is in the secret chamber, believe it not;" or in any other private way. And why? "For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be."

May the Lord help those of us who are looking for these things, that we may not be led away from the plain word of God, which says he will come "in the clouds of heaven with power and great glory," and that his sign will just precede his coming and be visible to all, so much so that the ungodly will mourn because of it. The Lord help us to keep ourselves unspotted from the world, and to rise above all hindering causes, so when the sign of the Son of man shall appear, we shall rejoice to know that our redemption is at hand. Very soon we shall see the sign of the dear Son of God, and then if ready, what a day of joy.

"O hail! happy day."

Then care, pain, sorrow, sickness, trial and death, and all that weigh us down here, forever, farewell. Then forever with the Lord. O, blessed thought! Oh God! help us all to be ready. Even so, come, Lord Jesus. Amen. H. J. BALDWIN.

For the World's Crisis.

SON OF GOD *vs.* DEVIL.

OR,

The Final Destiny of the Wicked.

NUMBER THREE.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 JOHN 3: 8.

6. *The wicked not raised from the dead as the righteous are.*

The difference between the resurrection of the righteous and that of the wicked is this: the righteous are not only made alive by the "voice" of the Son of God, but they have the "spirit" of the Lord put into them (Ezek. 37: 14); and thus become immortal, or incorruptible. Rom. 8: 11. But the wicked are simply made alive by the "voice" of Christ, the same as the ruler's daughter of Capernaum, the widow's son of Nain, and Lazarus of Bethany, were made alive.

But it is a clear case that these persons must have died again, or Christ could not have been the "first that should rise from the dead" (Acts 26: 23); that is, he was the first to rise from the dead, never to die again. Hence the wicked, not being made alive by the Spirit of God, they are merely "brought forth" in a corruptible state, just as they died. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. That is, as each class die, in consequence or through Adam, even so shall each class be made alive in consequence of, or through Christ. The righteous live here in the spirit, or rather, the spirit of God is in them when in this life (Rom. 8: 11); and this same spirit will raise them up immortal.

But as the wicked live here without the spirit of God being in them; so, also, will they be raised without it; and, therefore, they must be raised mortal, just as they were when they died. Consequently, they must die again by being destroyed, "both soul and body in gehenna fire." With this agrees the language of Christ, where he says: "They which shall be accounted worthy to obtain that world, and the resurrection *from* the dead, (from the wicked dead, they not being raised at this time), they, the "worthy" ones, will live eternally, "neither can they die any more." Clearly implying that they which are not accounted worthy to obtain "that world," etc., can and will die again. Luke 20: 35, 36.

7. *The wicked dead must live again.*

That the wicked dead are to have a resurrection, is evident from many considerations. (1.) A portion of them must surely live again from the dead, or they can never "see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." Luke 13: 28. When and where are these holy men to be seen who are now *dead?* Answer. *When* they shall be "in the kingdom of God." And when the wicked will thus see Abraham and others in the kingdom of God, it will be after the "Master of the house is risen up, and hath shut to the door." And those who "see" these holy men in the kingdom of God, are the very ones who will say: "*We* have eaten and drunk in thy presence, and thou hast taught in our streets." And at that time, and in that place, "there shall be weeping and gnashing of teeth, when" they "shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God," and they themselves "thrust out."

Proof more positive could not be given to show that the wicked dead must live again. For they are said to have eyes to "see," eyes to "weep," and teeth to "gnash." Dead ones have no eyes to see or weep, or teeth to gnash! This cannot be figurative language; if so, then is Abraham, Isaac, and Jacob in the kingdom of God, figurative also!

8. *The wicked must die twice.*

In Ezek. 18: 26, we read: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die." This is clearly stated. (1.) If a man dies the first, or Adamic death, IN his sins; then (2), FOR his iniquity shall he die. Also in Rom. 8: 13, we read: "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." Here, again, are two deaths plainly brought to view. It says, "If ye live after the flesh, ye shall die." But what death is here spoken of? It surely cannot be the *first* death; for (1), they would die this death if they did not live after the flesh.

But again, "If ye through the spirit do mortify the deeds of the body, ye shall live." Now it is plain (2), that if they do through the spirit mortify the deeds of the body, they must die the first, or the Adamic death. This is in perfect harmony with Ezek. 18: 26, just quoted above. If men die in their sins, then for their sins shall they die. "There is a sin unto death" (1 John 5: 16); and we need not pray to be delivered from it. This cannot be the first death here spoken of. For praying or no praying, a holy or an unholy life, does not prevent men from dying the first death.

And so the apostle adds: "And there is a sin not unto death. If men repent and turn to God with all the heart, and serve him fully, then their sins will be forgiven; and their past sins, thus forgiven, will not be unto death—the second death." Again in James 5: 20, we read: "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death." This cannot be the first death here spoken of; for converting men from the error of their ways will not prevent them from dying the first death, but it will save them from the second. Here, again, the same truth is taught that, if men die in their sins, then for their sins shall they die. And let us remember that it is the "Son of God" who is to "destroy the works of the devil." T. M. PREBLE.

Lynn, Mass.

For the World's Crisis.

ISRAEL.

"Son of man, these bones are the whole house of Israel."

That the hope of man is built upon the promise of God no christian will deny. And that the fulfillment of that promise is dependant on the resurrection of the whole frame structure, bones, sinews, flesh and skin, is susceptible of proof from Scripture, to my mind is plain. And because it has come to be doubted by some, I thought proper to give my reasons.

And first, the promise of life was plainly indicated in the denouncement against the serpent. Gen. 3: 15. Although he had got the power of death by lying, in due time one mightier than he would come, and destroy him, with all his works and followers. Heb. 2: 14, 15, and Matt. 25: 45.

Second. The promises never were given to any man with a full understanding of them until Abraham was called to offer up his son Isaac. In Heb. 11: 17–19, it is written, "By faith Abraham offered up Isaac, his only begotten son, . . . accounting that God was able to raise him up even from the dead; from whence he received him in a figure." Here death, and resurrection from that death, stands at the very head of the promise upon which hangs the hope of the whole fold of God. That it was so understood by Abraham, is clearly seen by the expression—"accounting that God was able to raise him up even from the dead; from whence he received him in a figure."

Had Abraham believed as some believe now, he would have said the same things as said by such now, viz., Accounting that God would take the immortal soul of his dear son Isaac and make him an angel in Paradise, and through some angelic lineage in due time fulfill the promise. But nothing of the kind. As he really intended to take the life of his son, but was hindered by the Lord, so he received him as one risen from the dead.

Now I submit if this is not fair, and is it not proof, as it stands at the head of all the promises, and represents the Father of our Lord and Savior, who in due time offered up his own dear Son, whom he raised up from the dead, to confirm or fulfill this same promise to us. This is so understood by the apostles, as it is seen in Acts 13: 31, 32. "We declare unto you glad tidings, how that the promise which was made unto the fathers, [the same] hath he fulfilled unto us their children [how, I ask], in that he hath raised Jesus again from the dead," no more to return to corruption.

Now, was he set forth as a forerunner and as a first fruits from the dead? And did he possess flesh and bones after his resurrection? Ans. 1 Cor. 15: 23. "Christ the first fruits." Heb. 6: 20. "Whither the forerunner hath for us entered." Luke 24: 39. "For a spirit hath not flesh and bones, as ye see me have."

Now all this is sustained and specified, God's word saying the same to Israel in Ezk. 37, only much more explicit, so as to cover all questions which might be raised, inasmuch as man is liable to be broken to pieces, and one bone lie in one place and others in another, as had already been in Israel's case, when this vision was shown; many of them had been killed, and died in various ways, like all other men. And they had departed from the true faith of Abraham, which took hold of the resurrection of the real man that was made of the dust, and supposed that the promises were all to be fulfilled in the present life; and because they were disappointed from generation to generation they were in despair, and said, "Our hope is lost. We are cut off for our parts." Then it was that this great vision was shown to their prophet. And I contend that this vision was given for no other purpose than to teach and comfort all that hope in the promises of God, to place the realization of that hope at the resurrection of the whole man, as specified in the vision; and that every thing specified in this representation was fulfilled in the Savior's exhibit, Except his bones did not dry, neither did his flesh see corruption, because the Scriptures cannot be broken.

Job stood in the same faith when he longed to be hid in the grave, for he knew that He who made him would have a desire to the work of his hands. Job 14: 13–15. That he means his material being. See 10: 8. "Thy hands have made me and fashioned me together round about." Again in chap. 19th. "In my flesh shall I see God." David certainly expresses the same thing where he says of himself in Ps. 49: 15, "But God will redeem my soul from the power of the grave; for he shall receive me." And this he based on Christ, of whom he in Spirit spake in the 16th Psalm, saying that his flesh should "rest in hope." This is confirmed by Peter, as seen in the 2d of Acts, as meaning our Lord who, as a forerunner, had shown the path of life to all those who believe in God by him; as he said to Thomas, when Thomas said, "We know not whither thou goest, and how can we know the way?" "I am the way."—John 14: 5, 6.

Israel had become completely discouraged. The Lord saw how they felt. He showed them that he would open their graves, and bring their scattered limbs to their fellow limbs, and bring them up, or cause them to come out of their graves. Said he, "I will put my spirit in you, and ye shall live." Here it seems that the spirit of life from God takes the place of the blood, which is the life of the flesh in the present state.

This agrees exactly with the event accompanying the resurrection of Jesus. Matt. 27: 52, 53. Here the graves were opened, and many bodies of the saints which slept arose and came out of their graves. Jesus said, "The hour is coming [not now is] when all that are in the graves shall hear his voice," etc. In perfect agreement with Job, who said, "Thou shalt call, and I will answer thee"; "thou wilt have a desire to the work of thy hands."

If it be asked did Jesus or any of the apostles refer to this vision, I answer, I know of no certain proof; yet I think there is strong presumptive proof in Luke 21: 27. "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." What was the absorbing subject at this time? Most certainly the mystery of his resurrection, which was so, only because of their unbelief in a personal, literal raising up again of the whole frame. If he expounded in all the Scriptures, of course Ezekiel is included; and it appears almost proof positive, when you read Luke 24: 39, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have."

Who can say that this does not mean the whole frame, the same embodied as expressed in the vision? And David said in Ps 103: 14, "He knoweth our frame; he remembereth that we are dust." And as a further proof that this points to the fulfillment of the promise, the chapter closes with the declaration that the tabernacle of God should be with them; very similar to Rev. 21: 3.

Pittsburgh, Pa. D. B. ROGERS.

For the World's Crisis.

"COMFORT YE MY PEOPLE."

DEAR BROS. AND SRS.:—For some days the subject of writing a letter for the Crisis has rested upon my heart. At first I thought I would write comfort for the little ones; I would give of such as I had to help feed the dear little lambs; but while I was thinking of them, there came pressing upon my heart images of those who, though not babes in years, yet whom wave upon wave have surged around and encompassed, until, like a helpless babe, they reach forth their hands and cry, "*Save, or I perish!*" How shall one choose words? How shall one walk upon the waters? How many are at this very moment in peril, and beginning to sink?

It is true that no power is able to save but Him who controls the winds, and they obey him; but did Jesus bid us fold our hands in peace when the hungry cried for bread, or the thirsty for a cup of cold water? Did he give us no commands to follow when his work in the flesh was accomplished? Oh, no! but he says, "The works that I do shall ye do also." "Comfort the mourners." "Love one another." "Support the weak." "Strengthen the feeble-hearted." O, blessed mission! Blessed Savior, thou wert love, and his mantle, dear brother, dear sister, has fallen on thousands this day alive, and upon thousands who once lived, and loved, and labored, but now are fallen asleep.

The thoughts that more than others rest upon my mind are for "those who mourn," and while the pens of strong men and women shall fill the columns of the "Crisis" with doctrine, and knowledge, and abundant food, yet possibly even *my* heart, filled with anguish oftentimes for sorrows I cannot heal, may dictate to my pen some word, a single word, that may twine itself around and soothe some weary one, that is calling—"Give me water to drink." Yes, there is a fountain filled. Perhaps, dear one, you are sick; perhaps you cannot walk abroad on this beautiful flower-decked earth to drink in the great mercies and blessings designed to heal disease. Perhaps you eagerly cast your eye over the "Crisis" to find something to comfort you, to find just a few words of sympathy to meet a heart there that has suffered too, and be your companion in tribulation.

O yes, we all are looking to Jesus, the Captain who was made perfect through suffering; and must Jesus bear this cross alone? No, we too are looking to one another, and gladly we accept his command so full of love—"Bear ye one another's burdens, and so fulfill the law of Christ."

How good it is to receive a "tear of sympathy." We all have seen the time that proved to us the worth of even one little word, and are we not every one of us treasuring in our hearts some such precious remembrance, more priceless than gold or pearls?

Short letters are often best received, and should this poor message find or be worthy of the favor of meeting the eyes of even one whose heart is weeping and seeking comfort, then may my Father in heaven give me a spirit still to seek to do his will according as his providence leads. Your Sister,

Warner, N. H. ELLEN EVERETT.

Gems.

— There are two modes of establishing our reputation; to be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it will invariably be accompanied by the latter. His calumniation is not only the greatest benefit a rogue can confer upon us, but it is also the only service he will perform for nothing.

— Be strong in the Lord and in the power of Christ, and nothing shall be too hard for you to overcome. Mountains shall be made plains, and valleys filled up. All things shall be possible to him that believes, and relies upon that power to which nothing is impossible. With God all things are possible.

— Innate politeness and nobility of character show themselves in every gesture, in every accent of the voice and glance of the eye; humble dress and occupation cannot conceal them. Vulgarity cannot put on those high qualities, though it be clad in purple and gold, and housed in a palace.

— If those who sneer at practical religion would only seek it for themselves and make a fair trial of it, their lips would be sealed to scoffers and only opened in grateful praise. I never heard of a sincere christian who pronounced Christianity an imposture or a failure. Have you?

— Two things, well considered, would prevent many quarrels; first, to have it well ascertained whether we are not disputing about terms rather than things; and secondly, to examine whether that on which we differ is worth contending about.

— All delays, half-hearted resolutions, and half-way reforms, are so many triumphs to our enemies; for while they encourage us to hope for victory, they only deceive us, and make us think we are doing something when we are doing nothing.

— If you have any principle, any faith, any enthusiasm, any fire in your soul, keep the tongue-valve close, and let the spiritual forces move your hands to noble deeds, and make your feet run on errands of mercy.

— We should never go in the way of temptation for the purpose of trying the strength of our virtues. If Achan handles the golden wedge, his next work will be to steal it.

— Enemies are as necessary to the proper development of the full-grown man as friends. When lived that man who amounted to any thing but could count his enemies by the scores?

— We are never less at ease with ourselves than when we are exclusively self-seekers. It is placing ourselves in the service of a master the most severe, and the most difficult to satisfy.

— It would be uncharitable and severe to condemn for faults, without taking some little thought of the sterling goodness which mingles in and lessens them.

— An humble man is like a good tree; the more full of fruit the branches are, the lower they bend themselves. "Through much tribulation ye must enter into the kingdom of God."

— God will accept your first attempts to serve him, not as a perfect work, but as a beginning. The first little blades of wheat are as pleasant to the farmer's eyes as the whole field of waving grain.

— Those children who are found moving in the orbits of obedience, shall enjoy the clearest sunshine of their Father's countenance.

— No man ever trusted in God but he found him faithful, nor in his own heart but he found it false.

— An able man shows his spirit by gentle words and resolute actions; he is neither hot nor humid.

— The moment we learn that we are sinners, we may look in the face of the Son of God, and claim him as our own.

— To be subject to God is truer happiness than to command the whole world.

— God gives every bird its food, but does not throw it into its nest.

— In infancy levity is a beauty, in manhood a fault, in age a vice.

— Our hopes are bubbles, born with a breath and broken with a sigh.

— As liberality makes friends of enemies, so pride makes enemies of friends.

— It is more wise to prevent a quarrel before hand than to revenge it afterwards.

— When we think of good, the angels are silent: when we do it, they rejoice.

— Modesty in woman is like colour in her cheek—decidedly becoming, if not put on.

— Every one should make the case of the injured his own.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 27, 1869.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

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All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

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Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

CHICAGO.

The meetings in Chicago at this date (Jan. 18th) continue with increasing interest. The Lord is truly doing a great work here. Members of the different churches attend first out of curiosity, expecting to see and hear some very improper things; having been warned by their minister to keep away; but when they come and see what the Lord is doing, and begin to feel the spirit of the meetings, they go away to report that they never before enjoyed so good a meeting. Next evening they come again, bringing some of their friends with them; and thus the work keeps spreading. In due time they carry the revival spirit into their own meetings. The result is, that already revivals have begun in several churches in the city. Others are so charmed with our meetings, and the truths presented, that they do like Matthew in the days when Jesus was on earth—leave all to go with us.

Several, who have been members of other churches for years, have experienced such a great change in their feelings since they came to our meetings, that they think they were never converted before. It is a feast to hear their hearty testimonies. They act, feel and speak like young converts. It is very evident they had been strangers to the pure peace and joy that christians feel.

We are more and more convinced that the majority of church members are without a bright evidence of their acceptance with Jesus. It would not be proper to say that they *enjoy* religion. Their religious service is not performed as a *delight*, but rather as *drudgery*. They take more pleasure in reading the daily papers than the Bible; and are more in fairs and festivals than the house of prayer. We find the people outside of the churches are fast losing their confidence in nominal christianity as a system. They see so much of the spirit of the world manifested, pride, fun and frolic; so little brotherly love, and so much backbiting and evil speaking, that they turn away in sad disgust. They wish it were otherwise, but are compelled to the conclusion that if they would find the old-fashioned christian religion, they must seek elsewhere than in the modern fashionable churches.

When they witness the simplicity, brotherly love, earnest prayers, exhortations and songs, manifested in our meetings, they cry out at once, We have found out at last what we have been so long seeking. Others would go with us, if it were not for the fact that we are unpopular in consequence of the opposition of the clergy. Many think more of their good name among the enemies of the cross, than they do of the word of the Lord. They dare not be odd for Jesus' sake. They inquire as they did at the first advent, Have the Rabbis believed? It is a sad sight to see people thus kept from the truth; but it is a common thing. We are often reminded of the text—"How can ye believe when ye receive honor one of another?" A christian, when filled with the Spirit of Christ, has no desire for such things.

Our meetings yesterday (Jan. 17th), were blessed seasons. The love-feast at half-past nine A. M., will ever be remembered with pleasure by those who enjoyed it. In some fifty minutes we had about sixty testimonies; and they were worth hearing; many of them had just found Jesus precious. They felt as though they had got into a new world. They were greatly astonished at the joy and peace they found in the service of the Savior. They could truly say the half had not been told. The young converts have came out real bright, and have given up their ale, beer, tobacco, and coffee. They are truly new creatures in Christ Jesus. They are earnestly at work for others, trying to persuade them to become christians.

The church is in a very healthy condition. We do not know of another that is enjoying more of the life and power of godliness. The reason for this is, the members are at work for the Lord. They go out with tracts and good words to invite in those who are in the road to destruction. This earnest effort serves to convince the people that there is a reality in the christian religion; while the careless indifference of the mass of professors only serves to prove the opposite. Last Sabbath (Jan. 17th), a large number covenanted together to commence a systematic course of visiting. Each one agreed to visit those in his immediate neighborhood, calling on every family, for the purpose of talking on the subject of religion. Those who have already begun this *personal* work have been greatly blest with peace and joy. This has encouraged others to engage in the same work. They are not only blest themselves, but they see very rich fruits from their labors. By this means several have been led to seek the Lord; and we expect to see many more come to Jesus as the result of these continued efforts.

The Chicago prospect is glorious. We hope that what we have seen is but the beginning of what we shall yet see. At our last meeting, our house was crowded to its utmost capacity.

TURNED BACK TO HELL.

In Ps. 9: 17, we find the following passage:—"The wicked shall be turned into hell, and all the nations that forget God." This passage is often quoted by orthodoxy to prove eternal torment; whereas, that doctrine does not find the least shade of support from this text. The word *hell* is from the Hebrew word *sheol*, of which the Bible says it is a place where "there is no work, nor device, nor knowledge, nor wisdom." See Eccl. 9: 10, where the word is properly rendered *grave*. At death the righteous and wicked go into *sheol*, or the grave, to remain till the resurrection; then after the judgment, the wicked are *returned* to *sheol*, to come out no more for ever. Critics tell us that the Hebrew word *shoov*, rendered *turned*, in Ps. 9: 17, should always be rendered *return*.

Mr. Wise, a Jewish Rabbi, says Ps. 9: 17 should read: "The wicked shall *return* to hell with all the nations that forget God." He illustrates the meaning of *shoov* as follows:—Suppose a man should come out of the door of a house, walk around, *go back* and shut the door, the proper word to express the *return* is the word *shoov*, that occurs in Ps. 9: 17.

When the wicked *return* to *sheol*, or the grave, it can be said they have died "the second death," which is "the wages of sin."

NOVEL-READING.

If novel-readers knew the effects of their reading such trash, we think many who are now cultivating a taste for such things, would stop at once. But as in beer, whiskey, cider, and brandy drinking, and smoking and chewing tobacco, the enemy keeps the evil effects out of sight, till he has so corrupted the taste and so weakened the moral power of his victim, that he thinks he cannot reform without a greater injury than he would experience if he continued his bad habit. Sin is blinding in its influence. All bad habits are harder to change than good ones; i. e., people generally cling to their bad habits with more tenacity than to their good ones. For this reason we find but few people who are free from all bad habits. Among bad habits, we must reckon that of novel-reading.

We are pleased with the remark made by Mr. Sumner Ellis, in a sermon addressed to the young, in which he says, when speaking of novels:—"I believe they make a strong mind weak."

AMERICAN VICES.

The American people have some peculiar vices; or vices which are especially prominent among them. There are no other people who are in such a hurry to get riches and honors, and who resort to so many means to obtain their end. They are as restless as the troubled sea. They wish to do business by steam and telegraph operations. They cannot afford to stop to eat or sleep till their object is accomplished; and by that time they have ruined their constitutions.

"A recent medical writer states that the vices of the American character may be briefly summed up as follows: 1st. An inordinate passion for riches. 2d. Overwork of mind and body in the pursuit of business. 3d. Undue hurry and excitement in all the affairs of life. 4th. Intemperance in eating, drinking and smoking. 5th. A general disregard of the true laws of life and health."

A VALUABLE BOOK.

Some time since we called attention to a valuable work, published by Dr. E. P. Miller, 15 Laight St., New York, entitled "Sexual Abuses," or the "Cause of Exhausted Vitality." This work should be in *every family; especially where there are young people. Every young man in the country should have a copy.* Parents, do not fail to provide this work for your children. The work contains information of *vital importance* to the youth. Aside from the Bible, there is no book we would sooner put into the hands of the young than this work of Dr. Miller's. It is a book for the times. Many could better afford to give a thousand dollars for the work, as a present to their children, than to leave them without the information it contains.

For sale at the Crisis office. Price, cloth 87 cts; paper 60 cts. Postage included.

☞ SR. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

RULES TO PROMOTE HARMONY AMONG CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities of one kind or another.
2. To bear with and not magnify each other's infirmities. Gal. 4: 12.
3. To pray for one another in our social meetings, and particularly in private. James 5: 14.
4. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person till well founded.
5. If a member be in fault, to tell him of it in private before it is mentioned to others.
6. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.
7. To observe the just rule of Solomon, that is, to leave off contention before it is meddled with. Prov. 17: 14.
8. If a member has offended, to consider how glorious it is to forgive, and how unlike a christian it is to revenge. Eph. 6: 2.
9. Remember that it is always a grand artifice of the devil to promote distance and animosity among members of churches, and we should therefore watch against everything that furthers this end.
10. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone and indulging a contrary spirit.
11. To consider the express injunction of Scripture and the beautiful example of Christ as to these important things.
12. Above all, remember to love the Lord thy God with all thine heart, and thy neighbor as thyself.—*Christian Observer.*

For the World's Crisis.

JUST ONE WORD.

To all who read the Crisis:—Your humble servant begs, with special emphasis, to recommend to all the brethren and sisters who read the *Crisis, to do one good thing.* Now please remember this little bit of counsel. By the Lord's help, *try, every one, to get at least one new subscriber* to the *Crisis*. It seems to me one of the most feasible things in the world, thereby to just *double the circulation* of the paper. How much time will it take to do it? How much sacrifice will it cost? How much trouble will it be? Just look at the enormous circulation of secular papers, the *Tribune*, the *Ledger*, the *Rural New Yorker*, and so forth.

Can we not do something noble for Christ and the truth, by just setting about this thing heartily? How much more precious is *the truth of God* than all the politics, and philosophy, and romance under heaven! I really feel in earnest on this subject, and I really want to take every good adventist by the hand and say, "Come, let us make one united effort! Let us glorify God and do good. Let us every one try with a will and get one or two or more subscribers." Some really warm-hearted and persevering brethren and sisters will find five, or six, or eight, or ten new readers and subscribers; aye, I believe *they will do it* when they read this little reminder.

Do, brethren, put your hand to this thing. Don't forget it! Don't neglect it! Don't postpone it! Resolve now in the name of the Lord that you will devote a time to this work. Do you want a reward of approving conscience? Labor then in this simple, direct way for the spread of the truth. Let this be the signal through the ranks of readers for the month to come—"The subscription to the *Crisis* shall be immediately doubled." Why, *it might be trebled*. Dont doubt it. I protest that *it can be done, and done easily.*

Just recollect that every new subscriber secures a probable average of four or five readers. and just consider what a momentous period we live in! Just consider the works and ways of God in nature and among the nations! With what a majestic march God is moving on his mighty train of wonders. Whose heart does not thrill as he reads and meditates the march of grand events? It is the very time to help spread abroad the knowledge of God and his works, and the swiftly and speedily coming kingdom. Pardon a little extra energy in exhortation. I feel my heart beat more strongly as I write. Strike for the Lord Jesus! Put hands heartily to the work! Up, O Israel! Let us see what can be done *immediately in this one enterprise.*

Think now earnestly among all your friends, and ask yourself this one question,—"Who will be likely to give me a hearing, if I ask them to subscribe?" And if you don't think of any in one minute, think another minute, and keep thinking all day, if need be, and then don't think *too long before trying.* Make it a subject of prayer. Ask God to help and bless the effort. And in just as many cases as reasonably possible, send the money in advance for one year, or for six months, or for three months.

It sometimes happens that in the Providence of God the minds of persons are just ready for the truth. They read, they ponder, and they *believe*. How much good may be done in this way, perhaps we cannot or do not justly conceive. Depend upon it, this very thing *is one of the most potent instrumentalities we can use* for the diffusion and progress of the truth. I regard the *Crisis* as sound in the faith, and for Bro. Grant I feel and cherish with you a high regard and great esteem.

Do, brethren, try; do, sisters, try. Don't forget! Don't procrastinate! Pardon me for making this "just one word" so long and earnest a word. But I am in earnest, and I write from the heart.

Sincerely yours in the faith,
C. COLEGROVE.

UNIMPROVED OPPORTUNITIES.

Not long since, while attending an association of ministers in one of our thriving manufacturing villages, having need of the services of a barber, we made inquiry as to where one might be found. Just then a sad, thoughtful looking man of middle age came up the street, to whom we were introduced. We walked together up to his shop, making occasional observations upon various topics, when the writer inquired whether he had been long in the place. "I have always lived here," said he, "and it used to be home to me; but I have recently buried my wife, and I feel like one beginning anew in the world, and I would as soon be anywhere else as here." We pitied him; but with a single expression of sorrow over his misfortune, the opportunity of pointing him to the Lamb of God as the never-failing source of comfort to the bereaved, and whose blood could wash out every stain of sin, was permitted to pass unimproved.

On reflection we could see what a favored time was then and there presented to inquire of one whose domestic relations on earth were broken up, and whose home was forever desolated by death, what provisions he was making for a happy and eternal home in heaven. We thought, perhaps, that an opportunity for saving a soul from death was lost forever; and a heart just fitted by a severe stroke of affliction to receive kind solicitations to yield to Christ, was waiting to hear them for the last time.

Not long ago a lady visited a clergyman who had formerly been her minister. She had for many months been deeply convicted of sin and her need of salvation, and had made the visit in part for the purpose of religious conversation with him. A week passed away, and he never alluded to the subject during the time. On the morning of her departure they happened to be alone in the parlor, when she said to him, "I have been here a week, and you have not said a word to me on the subject of religion." What a rebuke was this! and how many are these lost opportunities! Ministers and laymen are too general in their efforts to save souls. There is too little personal effort. We plead "verily guilty" in this matter. But why this inefficiency? Why are the many favorable opportunities passed unimproved? Simply for the want of that "perfect love which casteth out all fear." That holy boldness which made the apostles flame with its refulgent panoply. It is high time that the whole church should receive the baptism of the Holy Ghost. Therefore let its united prayers go up, as they did from that large upper room at Jerusalem, that a pentecostal shower may fall . . . , that shall introduce an era of holier and more efficient living for Christ and heaven, and the souls of perishing sinners.—*Rev. A. F. Bussell.*

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$861.61
J. F. Horton	1.50
J. F. B., Phila	20.00
M. W. Pierce	.50
Willard R. Chandler ("This mite from a child")	.25

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$27.55
J. F. B., Phila	10.00
Mrs. C. D. Simmons	2.50
Mrs. T. Brown	2.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$1914.47
J. F. B., Phila	50.00
Lyman B. Potter (on pledge)	12.50
J. A. Bell	10.00
G. P. Pearson	5.00
W. H. Mead	1.50
J. Fairbanks	2.00
W. Chamberlain	3.50
W. J. Mann (on pledge)	2.00

EUROPEAN MISSION.

Previous acknowledgments	$151.20
J. F. B., Phila	20.00
* * Pembroke, N. H.	2.00
"Pilgrim"	2.00

S. N. A. CAMPMEETING FUND.

Acknowledgments published Dec. 2d, 1868, $187.00

E. G. Kingsbury (pledge paid)	50.00
Charles S. Hall " "	20.00
Willard R. Hamblin " "	5.00
L. C. Chase " "	5.00
D. V. Corey " "	5.00

There are several pledges on the subscription of 1867 and 1868 remaining unpaid, which, if our friends will forward *at once*, we shall be able in a few days to make our report of the expense of fitting up the new camp-ground; also the expense of our campmeeting at Springfield, and *state* that the *bills* are all paid, for there is enough *pledged*, with what we have just received from the Rail Road Companies, to pay up all bills. Come, brethren, do the best you can, so that we may report the bills paid without the Committee being in arrears. Please forward to

GEO. T. ADAMS, TREASURER,
P. O. Drawer 202, Boston, Mass.

For the World's Crisis.

ADVENTISM.

BRO. GRANT:—This is a time of peculiar trial to the believers in the Lord's coming. They have had strong faith in definite time for their Lord's advent; but those most reliable points have passed without realizing their hope, and some still think there will yet be time in the future; while others think there will be no reliable point to call attention to. Some conclude we have been wrong in our year-day theory, and that it has even now proved a failure. But now is the time to still seek to the Lord and his word for wisdom.

The Bible will prove itself true, and we are emphatically in the watching time, because not knowing when the Master will come. And we should now combine all our influence and means to disseminate and get before the people the peculiar doctrine of our faith, kindly yet firmly and constantly contending for the faith and the literal fulfillment of the word of God.

To do this we must keep our *identity*, by not shunning to declare the counsel of God as presented in his word. We are called Advent believers, and why? Simply because we are looking for the second advent of our Lord Jesus Christ; the same one that the Galileans gazed upon as he went up, and the cloud received him out of their sight. Now shall we give up looking? No, never! Then the name is appropriate.

Again, we believe in the resurrection of all the dead, yea, of two classes—the righteous and the wicked; the just and the unjust; and that they will receive their reward in connection with the Lord's coming. Also the restitution of the earth, when it will be the new earth, wherein the righteous will find their promised reward, or heaven.

These are the grand fundamental principles of the gospel, with their relative truths, which are legitimate to the fulfillment of this divine plan, so harmonious and God-like, and so plainly taught in the Bible. The question is, Can we yield these points of difference and say but little about them in our public labors, so that our former opponents may fraternize with us? or shall we *stand up for Jesus*, and be still more zealous for his word? The latter is demanded of us, I think. In these times of peril our tendency is downward, towards apostasy; and we must bestir ourselves, or we shall go down with the current.

There is an increasing desire to hear our doctrine, and when the people come to an Advent meeting they expect to hear at least some of our distinctive doctrines, and they ought to hear them faithfully yet kindly advocated. Not as one said not long since, "I have been to your meeting, and I did not hear anything different from what I hear at other of our meetings." If this is so, we might as well give up our meetings, and work with those who reject our hope.

But I still am convinced our duty is to make prominent these *blessed truths*, and I shall do my best to get others to receive and believe them, hoping my brethren will do the same kindly but faithfully, for Christ's sake.

L. BOUTELL.

For the World's Crisis.

A CORRECTION.—Please allow me to correct a wrong impression conveyed unintentionally by Bro. Leslie's late letter. The work done here for the Mission was first suggested by the sisters who returned from the campmeeting. Those who could not attend our weekly sewing-circles gave assistance no less valuable by donations of clothing or money, and by soliciting contributions from their neighbors. The freight was paid mostly by a few leading members. The one barrel we at first intended to send grew insensibly into two, showing how easily help is given where every one is willing "to lay by him in store, upon the first day of the week, as God hath prospered him." Your sister in Christ,

Poultney, Vt. S. L. COOK.

☞ A great revival is in progress in Madison University, Wisconsin. Four-fifths of the students, it is said, have been converted.

For the World's Crisis.

REPORT

Of R. I. and E. Ct. Conference, Bristol, R. I., Jan. 6th, 1869.

Wednesday, two P. M. The usual opening social meeting was enjoyed. Thursday, 9.45 A. M. From Treasurer's report, $2.70 remained in treasury.

Report of churches: Foster, R. I., by Bro. Searles. A great revival had been enjoyed under the labors of Bro. E. Bellows and others. Whole community awakened. Sixty persons have made some move to be saved; thirty-five baptized; thirteen joined the church at the Tabernacle. A new church will probably be organized at Hopkins' Mills. Danielsonville and Abington, Ct., by Clerk. Without change. Bristol, R. I., twelve members bound to sustain the work. North Scituate, R. I., prospect encouraging. East Gloucester, by letter. Striving together for the faith of the gospel. Westerly. One recently confessed Christ. River Point. Few left, because of removals, but these few are "lights." Wyoming. Some serving God.

Preachers' report: Brn. E. Bellows, Jonathan Eldridge, J. C. Collins, R. R. Wood, J. W. Thomas, A. Damon, N. A. Angell, and the Clerk, reported. All had found reason to praise God for his faithfulness, care and blessing, in labor and in sickness. Bro. Thomas had been severely sick. Bro. Bellows gave an interesting account of God's work in Foster, R. I. Bro. E. Burnham, by invitation, spoke a few words, much to our joy. He felt like going into the work in earnest.

Friday, 9.30 A. M. An effort was made to take the resolution in reference to a ministerial conference from the table, but it failed. A resolution touching the non-revival of the wicked dead being offered, it was *Voted*, That the old resolution touching this question, passed by this conference years ago, be re-read and re-printed, as the mind still held by this conference. The old resolution reads:—

Resolved, That without wishing to be dogmatical, we as a conference express our convictions that a doctrine known as the "Non-resurrection of the wicked to life," is unbiblical and untrue; and as such does not receive our approbation or support; but on the contrary does receive our disapprobation heartily expressed herein. Let us love those who do believe so, who give us good reason to believe they are christians by a well ordered life and a godly conversation."

The interests and prospects of the Advent National Campmeeting came up, and after some remarks, a committee was chosen to draft a resolution, or resolutions, embodying the suggestions which had been made, to be submitted to the conference for their acceptance and adoption. The committee reported the following resolution, viz.,

Whereas, the large tent whose banner was "No life out of Christ," did devote its time, energy and talents almost wholly during our National Campmeeting at Springfield last August, to controvert the Scriptural hope of a "resurrection," "both of the just and unjust," and to argue and discuss their no-life notions contrary to the principles of campmeeting management embodied in the Preamble and Circular letter adopted by the A. C. Association, Aug. 26th, 1864, and

Whereas, silence is inexcusable on the part of true believers when, under such circumstances, the gospel hope is publicly, openly, and constantly assailed, to the detriment of babes in Christ, brought on to the campground to be nourished in the things of God, and

Whereas, a peaceful, harmonious, and profitable meeting is impossible in view of such strife and controversy, Therefore,

Resolved, That this conference do petition the campmeeting committee to remove such source of strife by requiring the "Life and Union" tent, so-called, to drop the advocacy and discussion of its favorite theme at our National Campmeeting, and uniting upon the great theme of the "*Kingdom at hand*," work for the good of all; and,

Resolved, That, if this reasonable and christian request be refused, said tent be requested to separate from us,—as Lot from Abraham,—all claims to campmeeting property being amicably and justly settled. And further,

Resolved, That this conference do and does protest against the ice-cream, beer drinking, and other saloon-like operations carried on at our National Campmeetings for pecuniary purposes, especially on Sundays, which have been and will be, if allowed, a disgrace to those proclaiming the judgment at hand.

These resolutions were unanimously adopted.

The sick and needy condition of Bro. Stewart Himes was brought before us. Some touching references to his past life of unbounded christian hospitality were made, whereupon it was *Voted*, That we recommend Bro. S. Himes, of Kingston, R. I., to the sympathies and benevolence of the churches in R. I. and E. Ct.*

Preaching during conference by A. Damon. Text, Mark 13: 34. E. Burnham, Heb. 6: 19; Heb. 11: 1. The clerk, 2 Cor. 5: 10; 1 Cor. 14: 1.

The old officers of the conference being re-elected, adjourned to meet at Danielsonville, Ct., April 7th, at two P. M.

H. F. CARPENTER, *Clerk.*

* Any who may wish to assist Bro. Stewart Himes, can send their gifts to Bro. Wm. Tisdell, Exeter, R. I., who will see that they are applied for his benefit.

For the World's Crisis.

APPROACHING FIRES OF THE LAST DAY.

Scripture, philosophy and facts unitedly assert and boldly declare that we are fast approaching with increased rapidity to the time when the atmospheric as well as earth's pent-up fires, no longer restrained, shall burst forth in one awful, universal conflagration; to the time "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3: 10); to the time when "our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him."—Psalm 50: 3.

To the time when "the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again."—Isa. 24: 19-20. To the time when "the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."—Isa. 66: 15. To the time "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."—Isa. 4: 3.

To the time when "the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters poured down a steep place."—Micah 1: 3-4. To the time when "neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land."—Zeph. 1: 18. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

To the time when "the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 3: 2; 4: 1. To the time when "every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—1 Cor. 3: 13-16. To the time when "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Pet. 3: 7.

To the time of harvest—the end of the world, when "the tares are gathered and burned in the fire"; when "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire."—Matt. 13: 39-42. To the time when "your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.'—James 5: 3.

Thomas Dick, the Christian philosopher, says, "One essential part of the atmosphere contains the principle of flame, and were it let loose to exert its energies without control, instantly one immense flame would envelop the terraqueous globe, which would set on fire the foundations of the mountains, wrap the ocean in a blaze, and dissolve not only coals, wood, and other combustibles, but the hardest substances in nature."

The *Scientific American* says, "It is also well known that there is a constant emission of hydrogen from vegetation, and from the decomposition of various substances; and that this gas, being extremely light and buoyant, has a tendency to rise to the surface of the atmosphere. There is no reason to doubt that immense quantities of this inflammable compound abound in the upper regions of the air, and that nothing more than a spark of electric fire would be required to envelope the world in flames. There are no defined laws or theory to show any security against the occurrence of an aerial conflagration at any moment."

Now are not these also most striking facts, that there have been more earthquakes for the last few years than for centuries before; and especially more earthquakes for the last few months even than for the few years previous; even a continuation of them day after day almost without cessation in some parts of the globe. Also hurricanes and terrible storms on the land and on the sea, with terrible volcanic eruptions and tidal waves so rife of late, also the wonderful increase of earth's internal fires, a heat of the earth fast approaching to the surface; and yet, notwithstanding all this, how many have been or are now saying, "All things continue as they were from the beginning of the creation." "Nevertheless (brethren) we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Now brother, sister, if a sleeping world or slumbering church will not awake, let us now, if ever, take heed to God's word, and these providential warnings on every hand, and obtain a heavenly policy, which is the only security that will insure us against the fires of the last day. Christ says, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." "Sell that ye have, and give alms." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Why? Because when I was hungry, or thirsty, or naked, or needy, ye did minister unto me. When, or in what way, Lord? "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25: 31-46.

Brethren, the consuming fires of the last day are swiftly approaching. Get rid speedily of your "hay, wood and stubble"; invest everything in the Lord's treasury; get rid of every unnecessary superfluity; retain only what you have need of, remembering that the gold and the silver is the Lord's, and if you are "doers of the word," then, instead of your suffering loss and barely being saved so as by fire, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." "For the time is at hand." "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." S. L. MANLEY.

Rochester, N. Y.

Correspondence.

From Bro. T. E. Wood.

BRO. GRANT:—I thought to write a few lines for the Crisis about this part of the country, for the benefit of our many friends and brethren and sisters scattered abroad, many of whom may be anxious to know of our prosperity, also about the climate, chances for business, etc. We have been here but a few days; have found a few names of those believing in the second advent of the Savior soon, who meet together here, Bro. Smith preaching to them a part of the time the straight and pointed truths and doctrines of the Bible; the remaining portion of the time he goes forth into the interior to preach the gospel likewise, where there seems to be a call for the doctrines which we believe.

The church here is quite small at present, judging from the numbers who attend public meetings; and the large portion of adults who attend are persons from the North, who come here to tarry for a season. Last Sunday an appointment was given out for friends to meet together to-day for organizing a Sunday School, as Bro. Smith was to be absent in the country; and about the time of assembling for this object at the usual place of meetings on Sundays, behold! the door was closed in our faces by some one who was probably instructed so to do. The place for holding meetings is owned by the Odd Fellows, a large portion of whom are members of the church of Rome.

The climate here is very fine for the month of January, warm and pleasant enough at mid-day for open doors and windows; but the nights are very cool, so that an overcoat and fires are indeed a luxury. Unusually severe frosts have occurred this season, damaging the oranges considerably, causing quite a loss to many. Although the climate is so fine and pleasant, and almost entirely free from fogs, yet many persons suffer with chills and fevers, which, perhaps might be avoided, by a more temperate mode of living by some; I mean abstaining from the use of whiskey, tobacco, and snuff, which are so common at the South.

The chances for business here may be considered quite favorable from one stand-point. If a person has plenty of money that he is willing to put out freely for the sake of getting to a climate to improve his health, and get clear of the severely cold winters of the North, then the opening here is very good, to purchase lands and improve them, either in the country, or just out of the city; but the chances for a mechanic of any kind, or a farmer of small means, to come here to make money immediately, are very small indeed, I think. Good mechanics get no better pay, if as good, as at the North, while the price of board of the most common kind is from $8.00 per week upwards. Tenements of four or five rooms rent from $25.00 to $50.00 per month.

This is in fact quite a watering place, with fashionable visitors, and high prices during the season. With these thoughts I will close, hoping all may be benefited, and saved in the coming kingdom. Yours, T. E. WOOD.

Jacksonville, Fla., Jan., 1869.

From Bro. H. Tucker.

BRO. GRANT:—In obeying the plain teaching of the words, search the Scriptures, we are often puzzled when we compare the word of God with what we have been taught, even by those who profess to believe the despised doctrines (so called) of the Adventists. I have never been more so than when I have read in Luke 21: 35, these words:—"For as a snare shall it come on all them that dwell on the face of the whole earth."

Are the children of God now and have they ever been dwellers on earth, or not? I think by examining Gen. 13: 12, 18; 23: 2, 26: 6, and 47: 4, 6, we shall find that Abraham, Isaac, Jacob, and Lot, four of the best men that we have any account of, were dwellers on the earth. We find also at the day of Pentecost that there were Jews dwelling at Jerusalem, devout men, out of every nation under heaven. Acts 2: 5. Now if God's people are dwellers, then we shall do well to take heed to the commands of Christ, which we find recorded in Matt. 24: 42-44, and Mark 13: 35-37.

But, says some, brother, we read in 1 Thess. 5: 4, "But ye, brethren, are not in darkness that that day should overtake you as a thief." Certainly, but is there not a marked difference between a thief and a snare? The thief comes unexpectedly; therefore we have not thought of watching, for we have had no signs given us of his approach, and he will be most likely to come when our light has been extinguished, and our senses are locked in sleep. But how is it with a snare? Most of us are familiar with the construction of a snare. There are signs of its locality, even at some distance from its fixed place. As we travel along the path, if we will but watch and pray as Christ has commanded us, we shall see what is before us, and be prepared for that great event. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Dudley, Jan. 1869. HENRY TUCKER.

From Bro. F. M. Williams.

BRO. GRANT:—I have just returned from an interesting meeting held in the new meeting-house near Bro. Simonds, Darien. The house was well filled, especially in the evening. Sr. Jennings was there by invitation, and fearlessly in the forenoon presented that bold and exceedingly precious declaration of the apostle Paul (Rom. 1: 16), "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation"; delineating the fortitude and sufferings of the apostle while proclaiming the delightful message of salvation to a lost race; at the same time opening up to the audience the fulness of the sacred truth, and faithfully and importunately making a personal application.

After this service we had a good conference, with prayer and praise, very edifying exercises at the close of the ministration of the word. In the evening she presented the christian hope in its purifying character, as presented by the beloved disciple John, in his first epistle, 3: 3. The various hopes by which mankind were influenced to action were presented, but all incompetent to satisfy.

Next was presented the hope of being made like Him at his appearing, together with its purifying effects. It was a precious season. I think the prospect of a revival of the work of God in that locality is good. This sister is to remain some time. May the great Head of the church pour out his Spirit abundantly, and send prosperity in the ministration of his own word. Bro. Newell, the pastor of the church, has an intense interest for its prosperity. I hope the spirit of prayer to that effect will be abundantly shed on them. If so, they will have a glorious time. Amen. Your Bro. in christian hope,

F. M. WILLIAMS.

Batavia, N. Y., Jan. 18*th*. 1869.

From Bro. H. H. Brown.

To the scattered pilgrims in western New York:—"Grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you."

I have of late been so entangled with the cares of this life that I could not work in the Lord's vineyard. Still Jesus has often called and said, "Go, work in my vineyard"; and I dare not longer be heedless of his voice. Therefore I have given up *all*. I have torn myself, by divine assistance, from earthly pursuits, and to-day stand a free man in Christ Jesus, ready to do his will from the heart. Now, whoever shall send a Macedonian cry for help, the Lord willing, I will come over and help them. I intend henceforth to spend and be spent in the service of my Master.

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

H. H. BROWN.

Honeoye, Ontario Co., N. Y.

From Bro. A. D. Flagg.

BRO. GRANT:—We are having some very good meetings at the old Methodist church in this village. Have had quite an interest manifested among those that love Jesus, and two have made up their minds to start for the kingdom, who never knew our Lord. When we see the interest begin to increase, it gives

me fresh courage, and I try to love Him more and serve him better myself. But ah! how much preaching, how much praying, how much real earnestness it requires on the part of Father's children in these days, to convince people of their sins and the near approach of our dear Redeemer. Pray for us, "all ye saints," and ye that fear his name. Only a little while, and we shall all be safe at home with Him whom we love and serve here. Glory to God! A. D. FLAGG.

From Bro. C. H. Baker.

BRO. GRANT:—The Lord is at work in Warren. Commencing with a prayer-meeting of three, the Lord heard us, and added to our number. We asked the Lord to lead us, and send some one to help us. He sent Sr. Anna E. Smith, of N. Y., and Srs. Holden and Stoddard, of Worcester, and they have labored with all their might, mind and strength; the Lord helping them. Our meetings commenced Jan. 12th, and continued every evening through the week and over the Sabbath, increasing in numbers and interest, until Sabbath eve. The large hall was filled completely full to hear Sr. Smith, of N. Y. The result is, seven have determined to give their hearts to the Lord. Much prejudice has been removed from the minds of the people, and they want the Sisters to come again. Thank the Lord. Pray for us.

Your Bro. in Christ,
Warren, Mass. CHAS. H. BAKER.

For the World's Crisis.

A MISTAKE.

As accuracy is desirable in all our citations, I wish to correct what seems to be a stereotyped mistake in the Advent body. It is touching the authorship of a terrible paragraph on the eternal presence of God among the damned in hell. A prominent minister in a recent sermon, and an article lately published in the "Crisis," both attribute said description to "Richard Benson." Let me say there is no such man in Methodist literature. *Richard Watson* was the able author of the "Institutes," and *Joseph Benson* was the commentator who uttered the strong language alluded to. Truth is better than error.

Springfield, Mass. A. A. PHELPS.

For the World's Crisis.

ACKNOWLEDGMENT.—Received from friends in Montreal, $2.60 (60 cts. premium on Canada currency). Bond's Village, $1.00. Two letters from a "far distant Brother," $2.00. No. Manchester, Conn., $1.00. "Martha," Northwood Narrows, N. H., $1.00. Portsmouth, N. H., $1.00. May the Lord bless these kind friends, one and all, and reward them many fold. F. H. CHAMBERLAIN.

Webster, Mass.

Obituaries.

BUZZELL. Died at Lake Village, N. H., Jan. 12th, 1869, after a long and painful sickness, Sister Abigail Buzzell, wife of Bro. John Buzzell, aged fifty-eight years.

Sister B. espoused the cause of Christ many years ago, and with christian fidelity and faithfulness maintained her profession unto the end. She has long been waiting and anxiously looking for her Lover and Friend to return from heaven and disrobe the earth of its dark and heavily folded mantle of the curse, and throw around it the beautiful vestments of eternal verdure and heavenly radiance. She died in sweet hope that her death-sleep would be short, and her waking triumphantly glorious.

The work of death is cruel, but his reign of terror is measured, and the last victims of his venomous sting are being crowded through the dark portals of his silent charnel-house. O, dark and cheerless night of human woes and bitter partings! haste thy tardy exit from the realm of Immanuel's purchase, and hush in perpetual silence the howlings of thy wasting tempests. O come, come, thou bright One of ancient story, cut short thy tarrying in a far country; rend the blue curtain of these heavens, and come down to the rescue of thy weeping bride. Her enemies mock at every expression of her love to thee, and wait impatiently to hear her last reproof for their sins and wickedness.

Death is hastening to fasten his heavy chains upon every limb and member of thy fair one's body, to drag her down to the dust, and so rid the world of her holy influence. Then come, blessed Jesus, COME QUICKLY! answer the earnest prayer of thy waiting spouse, end this dark night of sadness and the bitter weeping of thy covenant friends. Let thy people hear again, blessed Savior, the music of thy heavenly voice, not in minor strains of dying anguish, as on Calvary; but in thundering tones of kingly authority, commanding that death be immediately destroyed, and him that had the power of it, and the release of all thy saints from its captivity. Thou knowest that they died breathing in pure love a welcome to thee to return to thy kingdom and become their eternal King. J. COUCH.

HUTCHINGS. Died in Concord, N. H., January 14th, of scarlet fever, Hattie Medora, youngest child of Eben and C. C. Hutchings, aged five years, ten months, and seventeen days.

The Lord give the mourning family grace to bear this sad stroke. In a little while you will see Dora again, all lovely and fair. At the funeral words of consolation were spoken by Brn. A. Simpson and J. G. Hook. J. T. KIMBALL.

Summary of News.

FOREIGN.

Cable News.

LONDON, Jan. 18. The *Times* to-day analyzes the treaty between England and the United States settling Alabama claims, and gives the following outlines of its provisions: The commission is to consist of four members, two to be appointed by England, and two by the United States. The commission will hold its sessions in Washington. Its first business will be to select an umpire. Failing in a choice, each side will appoint an umpire, and when the Commissioners are equally divided, they shall select by lot one of the two umpires to render a final decision. One of the Sovereigns of Europe is to be selected by the commission to arbitrate on points of international law, including the question of the recognition of the Southern States as belligerents by Great Britain. Each government is to formulate and advocate the claims of its citizens. No individual claimant will be heard before the commission, and all claims must be presented within six months from the first day of the meeting of the commission, and all indemnities are to be paid within eighteen months from the same day. One year is allowed for the ratification of the treaty.

Jan. 19. The journals of this morning concur in praising the speech of Napoleon at the opening of the French Chambers as a frank and transparent expression of his policy, and as the words of a true Frenchman addressed to Frenchmen.

The *Times* is sorry that a fabric of the State which he has raised is based on a personal government, and cannot survive its maker.

The *Independence Belge* says the protocol adopted by the Conference at Paris begins with a preamble stating that the Representatives of the powers who signed the treaty in Paris have met to define certain points of international law more precisely. The document then proceeds to declare that to encourage insurrections within, or privateering and military expeditions against the territories of friendly States, is a violation of the international law. When the protocol has been signed by all the powers participating in the Conference, it will be offered to Greece for her signature. If Greece signs the Sublime Porte will withdraw its ultimatum. If she refuses, the Great Powers will remain neutral, and permit events to take their course.

Jan. 20. The particulars of the earthquake which recently occurred around the shores of the Bay of Bengal have been received by telegraph. The loss of life was very great.

PARIS, Jan. 20. The *Liberale* asserts that the President of the Cretan Provisional Government has escaped from Candia and will go to the United States, where he will endeavor to raise a loan and purchase iron clads with the object of making one more effort to free Candia from the dominion of the Turks.

The French Blue Book for the year 1868 has made its appearance. The correspondence with the Government at Washington shows that cordial relations continue to be maintained between France and the United States.

In reference to the recent events in the Spanish Peninsular, the Blue Book says France is faithful to the principles of her policy and to her friendship for Spain, and preserves strict neutrality, and sincerely wishes her well through the crisis. Statistics are given to show the strength of the French army, which is officially reported to number at the present time 494,000 men, of whom 115,000 are on furlough.

The Blue Book also contains dispatches and communications which were exchanged between the French and Italian Governments in regard to the evacuation of Rome by French troops. All attempts to make an arrangement to that end proved fruitless.

MADRID, Jan. 20. The Provisional Government has issued a decree authorizing the Island of Cuba to send eighteen delegates and the Island of Porto Rico eleven delegates to the Cortes.

Active preparations are being made for the embarkation of additional forces for Cuba. Four Generals are to go out in command of the troops.

CONSTANTINOPLE, Jan. 20. The truth of the report that Mr. Morris, the American Minister to the Sublime Porte, had been recalled by his Government is positively denied.

BRUSSELS, Jan. 22. Leopold Ferdinand, Prince Royal of Belgium, died last evening. He was ten years old.

PARIS, 22. The Conference have selected M. Walewski to convey the protocol to Athens. He has been instructed to wait five days for the answer of the Grecian Government.

PARIS, Jan. 25. It is rumored that the cities of Seville and Cadiz have proclaimed in favor of the Duke of Montpensier for the King of Spain.

HAVANA, Jan. 25. Advices from St. Thomas to the 18th inst. have been received. News had reached there from St. Domingo stating that President Baez had sold Alta Vela to a French company ignoring the previous sale of the island.

The American Consul at St. Domingo had protested against the transaction and sent for a United States man-of-war.

THE CATHOLIC CHURCH AND RELIGIOUS FREEDOM IN SPAIN.—According to the Madrid correspondent of the London *Times*, the proclamation of religious freedom in Spain by the Provisional Government has thus far resulted in little tangible gain to the friends of unrestricted rights of worship. He says:

"The so-called Cadiz Programme proclaims freedom of creed and worship, equality for all religious denominations, divorce between Church and State, Spain a Godless community, the United States the model on which this Iberian Peninsula, the 'land of the Virgin Mary,' is to be reconstituted. It is needless for me to observe how deplorably short of that all-subversive scheme the Spanish Revoltuion has hitherto stopped. The Papal Nuncio is still here, putting a good countenance upon what has hitherto been by no means a losing game. The nuns find stout champions both in and out of the Provisional Government. The Minister of Grace and Justice declares ecclesiastical courts to be 'Divine Institutions.' The Jewish and Protestant congregations, whose synagogues and 'temples' flourish unmolested under the shadow of St. Peter's cupola at Rome, have as yet not even laid the foundations of similar edifices in Madrid, and an outcry has gone forth from millions of matrons and maidens, and even female infants, througouht Spain, bidding the men in power to 'take from them the very air they breathe, but for God's sake, not the inestimable blessing of unity and purity of faith.'"

The mass of the people were never more thoroughly Catholic than now, and Catholicism in Spain is the 'dominant church' with a vengeance. It is omnipresent, all pervading, and is felt in all departments of life. But, although for all moral or social purposes any hope of religious reform may have to be abandoned, the pecuniary necessities of the country will compel a spoliation of the Romish Church and a reduction of the amount of money annually bestowed upon it. The yearly payments to the Catholic bishops and clergy reach the large sum of £343,160, or about $1,715,800. Besides, their churches glitter with gold and gems, and these are likely to be confiscated for the replenishment of the national treasury.—*Journal.*

EDUCATIONAL ADVANCES IN NORWAY AND SWEDEN.—An interesting movement is now taking place in Sweden, Norway and Finland, with the object of establishing in those countries schools for adults on a similar system to that adopted in Denmark. These schools were first founded in 1840 by M. Grundtvig, a Danish clergyman, well known in his own country as a distinguished poet, historian and archæologist, and also as the leader of the Lutheran party, now so influential among the Danes. The instruction given is entirely free from government control, the whole of the expense being defrayed partly from patriotic offerings made by wealthy citizens, partly from voluntary subscriptions among the pupils. The chief object of the schools being to prepare the numerous small proprietors who abound in the Scandinavian countries for political life, neither religion nor abstract science is taught in them. The principal subjects are history, Scandinavian literature and mythology, geography, gymnastics, singing and military exercises. There are now fifty of these schools in Denmark, most of which are well attended. Their patrons and supporters belong chiefly to the Scandinavian countries under a single government, and has many advocates in Sweden, Denmark and even Finland.

DOMESTIC.

GEN. GRANT ON THE RIGHTS OF FREEDMEN.—*Washington, Jan. 19.* The Committee of the Colored National Convention waited on Gen. Grant this morning. Their Chairman, Mr. Langston, made a speech to Gen. Grant, to which the latter replied: "I thank the Convention of which you are the representatives, for the confidence expressed, and I hope sincerely that the colored people of the nation may receive every protection which the laws give to them. They shall have my efforts to secure such protection. They should prove by their acts—their advancement, prosperity and obedience to the laws—that they are worthy of all the privileges the government has bestowed upon them, and by their future conduct prove themselves deserving of all they now claim."

San Francisco, 22d. Further intelligence from Japan, by the steamship Japan, states that the Mikado has issued a proclamation announcing that peace reigns throughout the land.

CUBA. It is reported that Minister Hale has written to President Johnson that overtures have been made to him by the Spanish Government for the sale of Cuba to the United States for about twenty-five million dollars in gold.

Washington, 22d. The American branch of the Universal Peace Union is holding its session in this city. The following resolution was passed:

Resolved, That all idea of punishment, both in human and divine government, should be done away with as at war with the law of love. The present system of discipline in the family, the school and the prison, founded on this idea, is unworthy of civilization, to say nothing of Christianity.

Havana, Jan. 19. A meeting of leading liberal Cubans was held yesterday. It was resolved unanimously that the Cubans should insist on the autonomy of the island, and that this independence granted by Spain, with all the guaranties necessary to insure its permanency, would solve all the difficulties and evils which afflict the country. This resolution is regarded as a declaration of the political faith of the liberal party.

The *Prensa*, reviewing an article on the subject in the *Verdad*, a Liberal paper, says: "If the Cuban party insist on continuing the fight against Spain, it must be with the object of throwing the island into the arms of the United States, or forming a Republic separate from Spain. This renders it necessary for the Spaniards to reduce them to loyalty by force of arms; and should the Spaniards be attacked by superior force to leave the island, they should leave it in ruins and ashes."

GEN. GARIBALDI.—The foreign correspondent of the *Debats* says that although Garibaldi has consented to become a member of the Italian Parliament again, he will keep away from the sittings exactly as before. "He thoroughly understands," adds the writer, "that the Chamber is not his place. Moreover, his health is really very bad, and would condemn him to repose even if present circumstances did not compel it." The Florence correspondent of the *Independance Belge* seems to consider Garibaldi's return to Parliament as an event of some importance, and hints that it will be so regarded in political circles. The General's letter had not then been published.

Passing Events.

☞ About two-thirds of the whole number of deaths in the city of New York take place in tenement houses, and are largely attributed to bad air and the absence of the necessary conditions for health. Suits are in progress against several thousands of landlords for neglecting to provide the essentials of comfort and health in their tenement houses.

☞ A correspondent of the New York *Times* describes the Mikado of Japan as a youth of 16, with a sensual and vacant countenance, a hard head and false eyebrows painted half way up the forehead. Ten years ago he was considered a god, and his existence doubted by skeptical Japanese; now he appears in public and is to be the real ruler of his people.

☞ General Grant is 47, and Mr. Colfax 46; Andrew Johnson is 61; Mr. Seward, 68; General Schofield but 38; Mr Welles, 67; Mr. McCulloch, 58; Mr. Randall and Mr. Browning, 59; Mr. Wade, the President of the Senate, is 69; Senator Sumner is 58, and Senator Trumbull, 56. The members of the House of Representatives are nearly all young men. James Brooks and E. B. Washburn are among the oldest, and are respectively 59 and 53 years of age.

☞ In Paris, toads are sold at the rate of two francs fifty centimes per dozen. The dealers keep them in large tubs. Toads are also kept in vineyards, where they devour during the night millons of insects that escape the pursuit of nocturnal birds.

☞ A recent English writer says that the distinctive difference between an English and purely Irish face is, that the former looks as if the hand of nature had been passed over it downwards while coming into the world, while the Irish face looks as if, on that occasion, the hand had been gently passed over the face in a contrary or upward direction.

☞ A new subterranean railroad is to be built in London. It is stipulated by the company that no pavement shall be disturbed, even at the points where it is absolutely necessary to remove it, until ten o'clock at night, and that it shall be replaced in good condition by six o'clock the following morning.

☞ Max Muller, the great philologist, says of the Turkish tongue, that it is "a language of such transparent construction that we can study its inner workings as we can watch the progress of cells in a bee-hive."

☞ The Viceroy of Egypt has sent one of his sons to Paris to "complete his education," and another to England for the same purpose. It seems that the practice of economy does not enter into the Egyptian sovereign's notions of instruction.

☞ Kitty Hood, a colored woman, one hundred and four years old, and probably the last revolutionary pensioner in the State of Indiana, died in Jennings county recently. Her pension was drawn by virtue of a wound received by her husband at the battle of Guilford Court House in 1780.

☞ The first natural death of a white person among the Yosemite Valley settlers occured last month, that of a little girl named Agnes Leibig.

☞ Mazzini is now able to go out, but is still very feeble. He has strongly urged the Spanish revolutionists to establish a republic.

☞ A black walnut tree was cut in Putnam county, O., the other day, which turned out $1000 worth of lumber.

☞ The telegraph is a failure in Mexico. The people steal the wires as fast as they are put up.

☞ Swearing on the Bible was first introduced into judicial proceedings by the Saxons about A. D. 600.

☞ Ten thousand acres of timber are annually required to supply the British railways with sleepers.

☞ The French envoy at Berlin has a million francs a year to spend in secret service.

☞ New York requires 25,000,000 gallons of water per day.

Married.

In Vienna, Me., Jan. 12th, 1869, by Eld. E. M. Haggett, S. WESLEY CARR and Mrs. SARAH M. CARR, both of Vienna.

Notices.

New Hampshire State Conference.

The second quarterly session of the New Hampshire State Conference will be held at Melvin Village, N. H., commencing Wednesday, Jan. 27th, and hold over the following Sunday. Let this meeting be made a special subject of prayer that God's blessing may be on his people, and that good may be accomplished. A. W. SIBLEY, Sec.

The third quarterly session of the State Conference will be held in Keene, N. H., commencing Feb. 25th, and hold over the following Sunday. Eld. J. Couch and others will be present to preach the word. In the meantime let prayer go up to God for Keene. A. W. SIBLEY, Sec. of Conf.

Conference at Dover, Me.

There will be a conference held in Dover, Me., at Brans' Mills, commencing Thursday evening, Feb. 25th, at 7 o'clock, and continue over Lord's day. In behalf of the Eastern Maine Conference the brethren here are anxious for a general attendance of the preaching brethren. It is a new place for such a meeting. Call on Brn. Bray and Royal. Arrangements will be made to care for visitors. It is desired that brethren living in adjacent towns and neighborhoods should attend, and lend all that aid the gospel requires as far as possible. Bro. Robert Hall, from N. B., is expected to be in attendance with us. Come, dear brethren, and labor for the salvation of men, and God shall have the glory. In behalf of the church,

ISRAEL DAMMAN.

Conference.

The Lord willing, there will be a conference at the Advent Hall, Meredith, N. H., commencing Thursday evening, Feb. 4th, and continue over the following Sabbath. Brn. Daniel Churchill, John Parsons, and others, are expected to be present to preach the word. Brethren and sisters are invited to come and work for the Lord.

In behalf of the brethren, L. D. DOLLOFF.

Maine East. Quar. Conference.

The next session of this conference will be held in Cushing, at the lower house, commencing Thursday evening, Jan. 28th, and continue over Sunday. Come, brethren and sisters, let us go to this meeting prepared to work for the salvation of the perishing. Ministering brethren are invited. Those coming from abroad will call on Brn. N. Hathorn, Wm. Stone, Wm. Morton, and Simon Davis.

For the brethren, JER. CARR.

Protracted Meeting.

A protracted meeting will commence at Sawyer's Mills, in Starks, Me., Thursday evening, Feb. 4th, and continue over the following Sabbath. Come, brethren and sisters, to labor for the salvation of the perishing.

I. C. WELLCOME.
E. M. HAGGETT.

Special Notice.

As considerable money sent to the post office in Buffalo has lately been missed, and I have lost in one case for certainty, and have good reason to believe that more has failed to reach me, I wish brethren who may have sent me any since Oct. 15th, 1868, and not received a reply, would write me at once, so that means may be taken to detect the thief. I always answer letters sent me with money in them. State the date when sent, as near as possible. J. BLAIN.

Notice.

The Lord willing, there will be a protracted meeting or conference at West Deerfield, N. H., commencing Tuesday evening, Feb. 16th, at 7 o'clock, and continue through the week, and over Sunday. Brethren and sisters in that vicinity and adjoining towns are requested to come and labor for the salvation of the perishing. Faithful and able servants of God are expected to be present to preach the word. For the brethren,

ENOCH MORRILL.

Washington, Ct.

A series of meetings will commence at Washington, Ct., Wednesday evening, Feb. 10th, and continue over the Sabbath. As this is a new field, we hope the brethren and sisters from the surrounding country will come in and lend us a helping hand.

ALEX. ELLIOT.
S. H. GLOVER.
C. H. SWEET.

Notice.

A protracted meeting is to commence at the Roberts' school-house, in Strafford, N. H., Thursday evening, Feb. 4th, and continue through the week and over Sunday. J. G. SMITH.
JOHN PARSONS.

Notice.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garrigues, 608 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

M. BATCHELOR........Sunday, Jan. 31st

Chelsea, Mass., (Library Hall.)

L. BOUTELL........Sunday, Jan. 31st
T. M. PREBLE........Sunday, Feb. 7th
A. ROSS........Sunday, Feb. 14th

Preaching at Charlstown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

John G. Hook........Sunday, Jan. 31st
Baptism at the usual place (Mystic river), at 1 o'clock.
S. S. BREWER........Sabbaths, Feb. 14th and 21st

Dansville, N. Y........Sunday, Jan. 31st
MILES GRANT.

Plymouth, Mass........Sunday, Jan. 31st
Lawrence, Mass........evening, Feb. 12th
Haverhill, Mass........Sunday, Feb. 14th
C. GOODRICH.

Worcester........Feb. 5th
Hartford, Ct........Sunday, Feb. 7th
New Britain, Ct........Feb. 10th
Southington, Ct........Feb. 11th
New Haven, Ct........Feb. 14th
Springfield........Sunday, Feb. 28th
J. S. WHITE.

West Deerfield, N. H., (at the conference), evenings, Feb. 17th, 18th, and 19th.
Lynn, Mass........Sunday, Feb. 28th
L. BOUTELL.

Salem, Mass........Sunday, Jan. 31st
JOSEPH W. WHITE.

New Britain, Ct........Sunday, Jan. 31st
J. T. DIXON.

Seitico, Ct........Sunday, Feb. 7th
Will be at Longmeadow Depot as usual.
At liberty the last three Sabbaths in Feb. Sickness of my wife's mother prevents me from going far, or being gone over two days at a time.
HIRAM MUNGER.

Webster, Mass........evening, Feb. 2d
Danielsonville, Ct........evening, Feb. 3d
Wallingford, (at Bro. Dudley's)........Feb. 4th and 5th
Cheshire Street........Sabbath, Feb. 7th
Washington, Ct........Sabbath, Feb. 14th
C. H. SWEET.

Warner, N. H., (Simeon Roby's)........evening, Feb. 6th
Warner, N. H., (Schoodac school-house), Sunday, Feb. 7th. FRANK NELSON.

Meredith, (conference)........Feb. 4th
Freedom, (new meeting-house)........Sunday, Feb. 14th
T. W. PIPER.

Wrightville........Sunday, Jan. 31st
Cold Spring, Mass........Sunday, Feb 7th
WM. J. RIPLEY.

Seabrook, N. H........Sabbath, Jan. 31st
A. P. MOORE.

Abington, Ct........Sunday, Jan. 31st
E. BURNHAM.

Rockland, R. I........Sunday, Jan. 31st
H. F. CARPENTER.

Topsham, Me........Sunday, Jan. 31st
I. C. WELLCOME.

Plainfield Pond........Sunday, Jan. 31st
North Pownal, Vt........Feb. 4th
and over the following Sabbath.
Griswoldville, Mass........Feb. 10th
and over the following Sabbath.
WM. J. BLANCHARD.

Austinville, Pa........Sunday, Jan. 31st
and through the week following.
Windsor, N. Y........Sunday, Feb. 7th
and on as the Lord directs. J. W. TAYLOR.

Keene, N. H........Sunday, Feb. 7th
Worcester, Mass........Sundays, Feb. 14th and 21st
Boston, (Lowell Street Chapel)...Sundays, March 14th and 21st. A. A. PHELPS.

Melvin Village, N. H., (quarterly conference), Sunday, Jan. 31st.
Woodstock........Sunday, Feb. 7th
A. W. SIBLEY.

New Bedford........Sunday, Jan. 31st
Barnstead, N. H., (Clark meeting-house), Thursday evening, Feb. 11th, and over Sunday, the 14th.
J. COUCH.

Low Hampton........Sabbath, Jan. 31st
Poultney........Feb. 1st
J. B. COOK.

Square Pond, Ct........Sunday, Jan. 31st
HIRAM MUNGER.

Goshen, Mass., (as Bro. J. Bush may arrange), evenings, Feb. 2d and 3d.
Plainfield, (as Bro. Healy may arrange), Feb. 4th and 5th.
Savoy, Mass., (as Eld. McCullock may arrange), Sunday, Feb. 7th.
North Adams, Mass........Sunday, Feb. 14th
Hoosac, N. Y........Sundays, Feb. 21st and 28th
If these conflict, write me at once to Goshen, Mass., care of Joseph Bush. J. K. BELLOWS.

Richmond, R. I., (Clark's Hall), Sunday, Jan. 31st, at 11 o'clock A. M., and evening. Will review the position taken by Dr. Morran in the late discussion at that place. A. DURFEE.

Waterbury........evenings, Jan. 28th and 29th
W. N. PILE.

Manchester, N. H........Sundays, Jan. 31st and Feb. 7th
C. H. FLETCHER.

Baltic, Ct........Jan. 27th, and continue over Sunday
Braggville, Mass., (as Bro. Therman may arrange), Feb. 1st, and continue longer if desired.
Plymouth, Mass........Sunday, Feb. 7th
GEO. A. COLE.

Great Falls, N. H........Sunday, Jan. 31st
Dover, N. H........Sunday, Feb. 7th
Strafford, N. H., (Robert's school-house), Sunday, Feb. 14th.
East Rochester, N. H........Sunday, Feb. 21st
Barnstead, N. H., (White Oak Ground), Sunday, Feb. 28th. A. SIMPSON.

Lake Village, (North Church)........Sunday, Jan. 31st
Warren Summit........evenings, Feb. 5th and 6th
Haverhill, (Ladd Street Hall)........Sunday, Feb. 7th
Piermont Village, (Town Hall)........Sunday, Feb. 14th
T. E. LANG, JR.

Warren, N. H., (where Bro. Little may appoint), evening, Jan. 27th.
Haverhill, N. H., (where Bro. Abbott may appoint), evening, Jan. 28th.
West Groton, Vt., (Ricker school-house), evening, Jan. 29th, and over Sunday, the 31st.
Warren, Vt........evening, Feb. 3d
and onward as seems duty. C. H. WILLEY.
J. H. F. VARNEY.
Bro. J. Libbey will be with us at Barnstead.

Lee, N. H........Sunday, Jan. 31st
C. S. EMERSON.

West Randolph, Mass., (Tower Hill Hall), Thursday evening, Jan. 28th. Also Saturday evening, Feb. 6th, and over Sunday, Feb. 7th.
Candia Village, N. H........evening, Feb. 15th
West Deerfield........evening, Feb. 16th
and through the week. ENOCH MORRILL.

Abington, Ct........Sunday, Jan. 31st
MARY E. OTIS.

Brimfield, Mass........Sabbath, Feb. 7th
RUFUS BAKER.

South Livermore, Me........Sunday, Jan. 31st
J. C. WHEELER.

Bristol, Me., (Erskine school-house)........eve., Jan. 27th
Friendship, Me., (Long Island)........evening, Jan. 28th
Remainder of the week at the Cushing Conference.
H. S. MITCHELL.

Kennebunkport, Me...Sundays, Jan. 31st and Feb. 7th
Hampton, (Town Hall)........Sunday, Feb. 14th
N. C. TWOMBLY.

Lake Village, N. H., (North Church), Sunday, Jan. 31st
If this conflicts, write me at Warner, N. H.
SIMEON ROBY.

North Somers........Sunday, Jan. 31st
Westfield........Sundays, Feb. 7th and 14th
E. OWEN.

New Haven, (Tyler's Hall)........Sunday, Jan. 31st
West Meriden........Sunday, Feb. 7th
Hartford........Sunday Feb. 14th
GEO. W. BROWN.

South Troy, Vt., (where Bro. C. V. Coburn may appoint), Sunday, Jan. 31st. J. A. CLEAVELAND.

Dover........Sunday, Jan. 31st
Strafford, (Roberts' school-house)........Sunday, Feb. 7th
Wakefield, (Spinney meeting-house) Sunday, Feb. 14th
WM. BODGE.

Pascoag........Sabbath, Jan. 31st
East Gloucester........Sabbath, Feb. 7th
B. ROBERTS.

Marden's Corner........Sunday, Jan. 31st
Farmington Village........Sunday, Feb. 7th
S. S. MOONEY.

Piermont, (where Bro. A. H. Clark may arrange), evenings, Jan. 28th, 29th, 30th, and over Sunday.
C. W. NELSON.

North Adams, Mass........Sunday, Jan. 31st
North Dana, Mass........Sundays, Feb. 7th and 14th
GEO. A. STREETER.

Corinna, (meeting-house)........Sunday, Jan. 31st
I. DAMMAN.

Keene, N. H........Sunday, Jan. 31st
D. M. LEAVITT.

Hartford........Sunday, Jan. 31st
Goodspeed's Landing, Sunday, Feb. 7th, A. M., P. M., and evening. Subject in the afternoon, Spiritualism.
Tylerville........Monday evening, Feb. 8th
L. F. MOORE.

Nashua, N. H........Sunday, Feb. 7th
Manchester, N. H........Sunday, Feb. 14th
E. FORD.

Rochester, N. Y........through the month of January
S. W. THURBER.

Southington........evening, Jan. 27th
L. E. SAULPAUGH.

Seitico, Ct........Sunday, Jan. 31st
A. M. HIGGINS.

Kennebunkport Depot........Sunday, Jan. 31st
T. P. HAMPSON.

Portsmouth, N. H....Sabbaths, Jan. 31st and Feb. 7th
S. S. BREWER.

Exeter, N. H........Sunday, Jan. 31st
Chichester, (Pine Ground), N. H....Sunday, Feb. 7th
Manchester, N. H........Sunday, Feb. 21st
D. F. LEAVITT.

Raccoonborough........Saturday evening, Jan. 30th
and Sunday, the 31st.
Tuftonborough Neck........Tuesday evening, Feb. 2d
every evening through the week, and Sunday, the 7th.
J. PINKHAM.

South Sutton, N. H........Sunday, Jan. 31st
C. W. SARGENT.

Whitakerville, Vt........evening, Feb. 6th
and over Sunday. B. F. STREETER.
G. P. STEBBINS.

New York, (Cooper Institute)........Sunday, Feb. 14th
Twenty-fourth Street in the evening, if desired.
Meriden, Conn........Sunday, Feb. 21st
West Haven, Conn........Sunday, Feb. 28th
WM. STUART.

LAWRENCE, MASS.

D. Churchill........Sunday, Jan. 31st
A. W. Sibley........Sunday, Feb. 14th
J. Couch........Sunday, Feb. 21st

WILBRAHAM, MASS.

P. S. Butler........Sunday, Jan. 31st

HYDE PARK, MASS.

T. M. Preble........Sabbath, Jan. 31st

PORTSMOUTH, N. H.

A. A. Phelps........Sundays, Feb. 28th and March 7th

CONCORD, N. H., (AT THE BETHEL.)

J. T. Jordan........Sabbath, Jan. 31st
J. G. Smith........Sunday, Feb. 21st

CONCORD, N. H., (CENTRE STREET.)

Anna E. Smith........Sunday, Jan. 31st
J. Couch........Sunday, Feb. 7th
L. Boutell........Sundays, Feb. 14th and 21st
A. W. Sibley........Sunday, Feb. 28th

SQUARE POND, CT.

P. S. Butler........Sunday, Feb. 7th
W. J. Ripley........Sunday, Feb. 14th
through the week, and over Sunday, Feb. 21st.

SPRINGFIELD, MASS.

A. A. Phelps........Sunday, Jan. 31st

GUILFORD, CT.

I. B. Potter........Sunday, Jan. 31st

WOLCOTTVILLE CIRCUIT.

Preaching at Wolcottville........Sunday, Jan. 31st
Baptism at Newfield........Sunday, Feb. 7th
B. Hitchcock........Wolcottville, Sunday, Feb. 14th
C. H. Sweet........Newfield, Sunday, Feb. 21st
Preaching every Lord's day evening at Wolcottville.

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Norwalk, Ohio, every second and fourth Sunday, at the same hour.
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Westerly, R. I........the second Sabbath in each month
Riverpoint, R. I........the third Sabbath in each month
Bristol, R. I........the fourth Sabbath in each month
A. DURFEE.

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☞ Will the widow who sent Bro. Bray her last mite, send us her P. O. address?

☞ D. G. M.—We sent one Dec. 31st, and one Jan. 1st. Have not yet received any. Another was sent Jan. 19th.

☞ I. C. WELLCOME—Notice too late for this week.

☞ J. C. NEWHOUSE—*Hall's Journal of Health* is published in New York, 42 Irving Place.

☞ CALEB RICHARDSON—Your paper goes to Reading, Mass.

☞ M. A. WENTWORTH—Have given you credit. My address is still *Hampton, N. H.*
RUFUS S. JOHNSON.

LETTERS RECEIVED.

N B McMurphy, F H Chamberlain, D W Spear, A S Burnham, S L Cook, H H Shippen, J T Kimball, M R Miles, I C Wellcome, C Colegrove, Z Whitney, M A Tiffany, C Tuller, H Munger, A E McEllister, L Boutell, L Andrews, M S Horne, T E Wood, R L Crowell, E Owen, C Goud, L F Cole, C H Baker, R M Hurlbut, H F Carpenter, J S Richards, J T Kimball, M H Grover, J Hudson, F M Williams, L B Weaver.

RECEIPTS FOR BOOKS AND TRACTS.

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For the World's Crisis.

SABBATH WORSHIP.

All hail! thou day of sacred rest,
Thy holy hours how sweet;
Of all the days thou art the best
To worship at His feet.

O help us, Lord, to worship thee
While in thy courts we stay;
Our sins and faults now let us see,
Lest we from thee should stray.

All worldly cares remove, our Lord,
From every waiting soul;
O help to understand thy word,
And all our thoughts control.

Thy Spirit, Lord, now let us feel—
Thy glory let us see;
Thyself, in love, O now reveal—
From sin now set us free.

O let the power of thy rich grace
Be seen in all our ways;
Thy likeness show in every face
With heavenly beaming rays.

We then will praise our Lord and King
In rapturous strains of love;
The sweetest song we then will sing,
Akin to that above.

We love the day of sacred rest,
Its holy hours so sweet;
Of all the days it is the best
To worship at His feet.

Peru, Ind. H. H. Hall.

For the World's Crisis.

ADV. CHRIS. STATE CONFERENCE OF NEW HAMPSHIRE.

The fifteenth annual session of this conference was held at Lake Village, N. H., according to notice, Oct. 15th to 18th, 1868. A business session was called Thursday P. M., by Bro. T. W. Piper, Vice President, in the absence of Bro. J. Couch, President. Meeting opened with prayer by Bro, D. M. Leavitt. The Secretary, Bro. A. W. Sibley, being absent on account of sickness, Bro. A. Ross was chosen Sec. *pro tem.* The Secretary's report of the last annual session was called for, read, and approved.

Voted, That a committee of three be appointed by the Chair to prepare business to be brought before the conference. The Chair appointed as that committee Brn. J. W. White, D. M. Leavitt, and D. F. Leavitt.

Voted, That the minutes of the third quarterly conference be read. The Secretary then read the report according to vote. *Voted*, To adjourn till after the P. M. service to-morrow, Oct. 16th.

Met according to adjournment at 8½ o'clock A. M. Bro. John Couch in the chair. Prayer by Bro. J. G. Smith. Minutes of the last session being called for were read. The committee on business reported the following items to be acted upon:

1. The election of officers for the ensuing year. 2. The election of the ministerial committee. 3. The election of the quarterly conference committee. 4. The election of tract committee. 5. The election of protracted meeting committee. 6. Report of committee on unfinished business. 7. Report of the ministerial committee. 8. Report of protracted meeting committee. 9. Report of tract committee. 10. Report of ministers and delegates of churches.

By vote, the report of the business committee was accepted. *Voted*, That all the preaching brethren be invited to take part in our deliberations. *Voted*, That the Chair appoint a committee to nominate officers for the ensuing year. The Chair appointed for said committee Brn. J. G. Smith, J. W. White, and J. Parsons.

The committee on nominations reported the following for officers and committees the ensuing year, which were elected: President, Eld. John Couch; Vice President, T. W. Piper; Secretary, A. W. Sibley; Treasurer, J. G. Smith. Ministerial committee: J. Couch, N. Wheeler, T. W. Piper, A. Ross. Quarterly Conference committee: T. W. Piper, A. W. Sibley, D. N. Chadsey, C. H. Fletcher, and J. W. White. Protracted Meeting committee: J. Couch, J. G. Smith, J. A. Cleaveland, J. W. White, and W. W. Sutherland. Tract Committee: J. W. White, D. M. Leavitt, and E. G. Chadsey.

Voted, after some discussion, That the Manchester difficulty be indefinitely postponed. *Voted*, To adjourn till after the P. M. service.

Met according to adjournment. Bro. Couch in the chair. Meeting opened with prayer by Bro. Parsons.

Report of the ministerial committee being called for, Bro. Couch, as chairman of this committee, reported the fall of one of our ministers, Eld. H. M. Bryant. *Voted*, That Eld. Bryant be visited by a committee, to restore him if possible. *Voted*, That Brn. W. W. Sutherland and J. G. Smith be said committee. Bro. Couch, as chairman of protracted meeting committee, reported some progress. Bro. J. W. White, chairman of tract committee, reports progress, and urges more energetic labor in that direction.

The following amount has been received during the past year for the free distribution of tracts: Cash and tracts, $195.09. Value of tracts on hand, $15.00. Cash in the treasury, $2.09. *Voted*, To adjourn till to-morrow morning at 8 o'clock A. M.

Saturday morning, 8 o'clock A. M., met as adjourned. Bro. Couch in the chair. Prayer by Bro. Moulton. On motion of Bro. Mooney, it was *Voted*, That a Council of three be appointed by the Chair to investigate certain difficulties in the church at Alton Corner.

Voted, That Bro. Simeon Roby be admitted a member of this conference. *Voted*, That now we hear the report of the committee on church government. Bro. Couch presented said report, which by vote was accepted.

The question involved was discussed by Brn. Brown, Couch, Mooney, J. G. Smith, D. Churchill, N. Wheeler, and C. H. Fletcher. *Voted*, That the report be acted upon separately by one article at a time. All the articles embraced in said report were adopted by a full vote. After the approval and adoption of the report on church government, the following resolutions were presented and passed:

1st. *Resolved*, That we the members of this conference, as servants of the Most High, while laboring among God's people, will make an earnest effort to set the churches in order, according to the gospel of Christ.

2nd. *Resolved*, That we disapprove of our preaching brethren administering the ordinances of the church until recognized and set apart in gospel form.

The following preachers reported their labors during the past year: J. Couch, T. W. Piper, A. Ross, J. G. Smith, N. Wheeler, C. H. Fletcher, S. S. Mooney, D. Churchill, D. M. Leavitt, D. F. Leavitt, J. H. Evans, G. W. Brown, W. W. Sutherland, L. Allen, J. Parsons, E. Moulton, A. H. Clark, J. W. White, and S. Roby.

God has wonderfully blessed the efforts of his servants the past year. We would be glad to present a *verbatim* report of each preacher; but suffice it to say, the promise, "Lo, I am with you," has been verified to all who have confided in Christ; and many, we trust, have experienced his saving grace as the result of their weak endeavors.

The following delegates were present and reported: H. Saltmarsh, I. M. Aldrich, Ira Colby, J. Buzzell, T. Veasey. The churches which were reported are the following: Centre St. and Bethel churches at Concord; churches at Lake Village, Whitefield, Portsmouth, Manchester, Pittsfield, New Durham, Alton, Bradford, Elliot, Me., Sugar Hill, Sutton, Woodstock, East Landaff, Canaan, Danbury, London Ridge, Melvin Village, Freedom, Albany, Madison, East Rochester, Farmington Dock, Northwood Narrows, and South Barnstead.

In Memoriam.

Whereas our beloved brethren, J. Knowles, L. C. Glazier and H. Tewkesbury have fallen asleep in Christ within the past year, which deprives us of their wise counsels and christian influence in our ministerial and fraternal associations, and the church of Christ of their faithful and efficient labors as the servants of Christ and messengers of the gospel of the kingdom, and their families of much beloved and respected husbands and fathers; Therefore,

Resolved, That we, as ministers of Jesus Christ, and representatives of christian churches in the State of New Hampshire, deeply deplore the irreparable loss we sustain in their decease, and would with christian submission bow to the infinitely wise and inscrutable counsel of Him who has released them from trial and toil, and called us to sadness and mourning.

Resolved, That we will unitedly and devoutly pray that consoling and sustaining grace may be given to the weeping widows and fatherless children of our deceased brethren; and that they shall receive our christian sympathies, with our kind and faithful assistance in every season of trial and want which they may be called to experience.

Resolved, That as death has captured and made prisoners of some of our fellow laborers in the vineyard of Christ, and thus our ranks are thinned and our efforts weakened for the salvation of the lost and perishing; we will labor more earnestly and unitedly, that the appointed work may be accomplished in due time; when death shall be destroyed and his captives released, and the toiling, wearied pilgrim brought safely to his long-prayed-for and eternal rest.

Voted, To adjourn till the afternoon service from the stand. This conference thus far has been characterized by perfect harmony and love. Thank God. A. Ross, Sec. *pro tem.*

Met according to adjournment. Bro. Couch in the chair. Prayer was offered by Bro. Couch. Bro. Ross being absent, C. H. Fletcher was chosen Sec. *pro tem.* The following resolution was passed: *Resolved*, That this conference make an earnest effort to raise five hundred dollars as a Tract Fund.

Voted, That a committee of two be appointed to investigate and settle the difficulties in the church at Manchester. J. G. Smith and T. W. Piper were appointed said committee.

Voted, To receive Bro. D. Churchill as a member of this conference. *Voted*, That Bro. T. W. Piper pay in certain funds that are in his hands towards the N. H. Tent. *Voted*, To extend a vote of thanks to the church and friends of Lake Village for inviting the conference with them, and for their christian kindness and hospitality during its session.

Voted, That we extend our thanks to J. R. Kendrick, Supt. Concord R. R., and J. A. Dodge, Supt. B. C. and M. R. R., for their kindness in making a reduction of fares to those attending this conference. *Voted*, To adjourn without date.

C. H. Fletcher, Sec. *pro tem.*

P. S.—The Secretary did not receive these minutes until very recently, which will account for their not appearing in the paper at an earlier date. A. W. Sibley, *Sec.*

For the World's Crisis.

THE CAPTIVITIES OF ISRAEL AND JUDAH.—No. 3.

HISTORICAL.

The second captivity of Judah was that which is commonly called "The first Babylonish captivity." This happened under Jehoiakim, or Eliakim, brother of and successor to Jehoahaz or Shallum, who had been deposed, bound in chains, and sent into Egypt by Necho king of Egypt, where he died. Jer. 22: 11–12. Then Necho made Jehoiakim king, and set a ransom of a hundred talents of silver and ten of gold on him, to raise which resort was had to heavy taxation, when at the end of four years, under Necho, he passed under the dominion of Nebuchadnezzar, who not only recovered what Necho had taken on the Euphrates, but came also into Phenicia and Judea, subdued Jerusalem, and made it subject to the same burdens from which it had previously suffered by the king of Egypt. 2 Kings 24: 1.

Jehoiakim was captured, and bound with fetters, to be carried prisoner to Babylon, but regained his liberty by becoming largely tributary to Nebuchadnezzar. It was at this time that Daniel and his companions, with a large share of the temple vessels of service, and some captives, were carried to Babylon.

Three years afterwards Jehoiakim rebelled against Nebuchadnezzar, who in revenge ravaged the country by the hand of the Chaldeans, Syrians, Moabites, and Ammonites, carrying away captive three thousand three hundred and twenty Jews to Babylon; and four years later Jehoiakim himself was taken, killed, and thrown into the common sewerage of Jerusalem, outside the gates, as Jeremiah had foretold. 22: 18–19.

Jehoiachin, Jeconiah, or Coniah, succeeded him, and reigned only three months and ten days, alone, over Judah, having been associated with his father in his reign conjointly ten years. He with ten thousand eight hundred and thirty-two others, Mordecai among them, were carried captive to Babylon, having been besieged in Jerusalem and captured by Nebuchadnezzar's forces.

He was succeeded by Zedekiah, who reigned eleven years, and then revolted, the king of Egypt becoming his ally; but Nebuchadnezzar defeated them both, captured Jerusalem, burned the temple, put out Zedekiah's eyes, and carried him with all the Jews of Jerusalem and Judah, excepting the poorer classes only, captives to Babylon beyond the Euphrates. This was the third captivity of Judah, called "the seventy years' captivity," and the end of Judah's line of reigning kings.

Thus terminated "both houses of Israel" in captivity; Israel by Shalmaneser, king of Syria, after it had subsisted two hundred and fifty-four years; and Judah by Nebuchadnezzar, king of Babylon, after it had subsisted four hundred and sixty-eight years from the commencement of David's reign, and three hundred and eighty-eight years from the separation of Judah and the ten tribes.

After the seventy years of Judah's captivity expired, and subsequent to their restoration to Jerusalem and their own land, for a period of about three hundred years, they enjoyed with little interruption peace and quiet; subject to Persia first, second to Syria, but governed by their high priests. But the oppressions of Antiochus Epiphanes waked once more the slumbering valor of this ancient people, and after a war of twenty-six years under the Maccabees, descendants of Asmoneus, their sovereignty, and the independence of Judea, was established for a period of one hundred and twenty-six years; at the end of which disputes and dissensions between Hyrcanus and Aristobulus afforded a pretext for Roman interference under Pompey, and once more this beautiful land of mountains, hills, plains and valleys, with its wondrous people, was reduced to vassalage, and became a province of the Roman empire.

With various fortunes and rulers, principally the Herods, it thus continued until about A. D. 44, when it sunk to the position of a minor province, subject to procurators sent from Rome, until the destruction of Jerusalem by Titus under Vespasian, subsequent to which time it was comprehended under the presidents of Syria, and the Jews subject to the Romans until the time of the emperor Adrian, when they once more rebelled, and were then completely overthrown, routed and dispersed, led away captive among all nations, and Jerusalem to be trodden down of the Gentiles until the times of the Gentiles shall have been ended; while still that plaintive, wailing cry is heard,—"How long, O Lord, how long?"

But Judah's hearths are desolate, and so is David's throne; and ever so it must remain until He whose right it is shall come, and God will give it him; when he shall claim his own. G. W. Stetson.

Olena, O.

For the World's Crisis.

NEW YEAR'S AT STAR OF HOPE MISSION.

New Year's day at "Star of Hope Mission" has but to be enjoyed to be appreciated. Willing hearts and ready hands, black though they be, were at the Mission at an early hour, to assist in getting ready for the Sabbath School gathering. At half-past two P. M., the entertainment commenced with singing and prayer; the latter being the key-note to all the varied enterprises of the mission, for we realize fully from whence cometh all our help.

Exercises were conducted under the supervision of E. S. Mellen, M. D., the able superintendent of the Sabbath School. Although a woman of ability and talent, she can adapt herself so perfectly to the demands of the little ones, and the *great* little ones (for they are all like so many children), as to inspire with a consciousness of the fact that she is just the person for the place. [This is being written in the corner of the house-top, or my truant pen would hardly dare to presume thus upon her modest feelings.]

But let us come down from the house-top to the mission-room, where we were so highly entertained by the children. Their scriptural and poetic recitations were interspersed with frequent singing, which for melody and sweetness, after having been so thoroughly disciplined and instructed in that branch by their superintendent, is unequalled by fairer-haired and whiter-faced children; and such memory as is boxed up in those little curly heads, you would wonder to see.

One little girl, some six or seven years old, recited thirty verses of Luke 2, beside some little poems, one of which was entitled, "My Mother's Dead"; and the fact of her being an orphan child gave it a sweet pathos which touched every heart.

Then, as if by intrigue, while a little quartette band were singing a temperance ode, some loud raps were heard at the door; all voices were hushed; and, not relishing the disturbance much, every eye was turned in that direction. Just then the door opened, and a philanthropic individual walked in with a large basket upon his arm. Imagine the mingled wonder and joy which illuminated those sable faces, when they each became the recipient of a little package from the basket; which, by the way, was dispensed with as much partiality as Dame Nature shows in dispensing her gifts. But none of the jealousy felt by the wise old Dame's recipients was experienced by any present, for the gifts were purchased with the children's penny contributions since the last anniversary, which amounted to about $2.50, just enough for a little present for each of the children, which was enjoyed greatly by the older ones, knowing that not a dollar could be spared from the mission funds for New Year's gifts.

After their jubilee had subsided a bit, a few small tokens of appreciation and affection were bestowed upon our much loved Principal—Sister Smith, by some friends, among whom was her devoted daughter, and to whom she replied in so touching a manner, as to draw tears from many eyes. It would do you good to see for a few hours the absence of that care-worn expression which, through "journeyings oft" and "labors more abundant" and "perils among false brethren," also the weight of missionary responsibilities, had settled upon her features.

Evening found the mission-room filled with sable worshipers, for an experience meeting. Many testified that this was the happiest New Year of their lives. Some said it was the only happy New Year they ever saw; for their lives till within the last year had been spent in debauchery and crime. One woman, who was among the lowest and wickedest of New York, had washed in the great Bethesda, and was cleansed from all the filth incident to a life of sin and crime. She had been one of the greatest fighters in that city, and a frequent inmate of the Tombs. Now she stands a monument of God's saving grace. She is so perfectly sanctified to God, and so fully charged with the electricity of God's power, that it tells upon others as soon as she comes into their presence, even if she does not speak. And such a heavenly glow as irradiates those dark features, would be seen and felt by every one present. And she, with the many others saved, attributes all under God to the "Star of Hope" missionaries.

Many more there are it would be gratifying to tell you about, but time and space forbid. Suffice it to say, this mission is performing an inconceivable amount of work in this great and wicked city,—work which can only be told in the day of God. Untold numbers of sick are visited; much distress relieved; the spiritual, physical, and mental wants of many hundreds attended to; and a Sabbath School, with an average attendance of forty scholars, you must know would make large demands upon the health, strength, and religion of four or five laborers. I have always thought this machine turned off a good deal of work, but found when I came here "the half had never been told me."

It is a mission house in its fullest sense, and implies more than is realized by friends outside. Long has darkness hidden its prospects, but after a long term of struggling, praying, and agonizing before the Lord, there seems to be a rift in the cloud, from which beams "The Star of Hope" in bright effulgence upon its heaven-sent mission: and "Lo, I am with you alway, even unto the end of the world," is sweetly whispered by the great Originator, the Lord of heaven, whose blessing we earnestly crave upon our labor of love.

Yours in hope, A. E. Bennett.

New York.

For the World's Crisis.

THE DIVINE FAITHFULNESS.

Is it not well to sometimes take a retrospect of the past dealings of Providence, thus heeding the divine injunction to "remember all the way the Lord thy God hath led thee." Does it not inspire hope and trust for the future, and cause our heart to swell with grateful emotions to Him who hath said, "As thy day is so shall thy strength be"? Do not pioneers in any moral reform need more signal manifestations of God's power when nearly all professed Christendom are against them, than after such a reform is established? If so, God's word for it, strength will be given accordingly.

Some twenty-five years since, in the northwestern part of Ct., a manufacturer of middle age was converted to God. It was a conversion that caused earnest inquiries, especially to know "what is truth?" And when different sects said this and another that is truth, this inquirer was all in earnest to know what does God's Bible teach? and thus he would pray and promise, "Lord, if thou wilt show me what is truth, I will follow it, if it costs me my life."

Thus he prayerfully read the Scriptures day and night, until he was convinced of the near personal coming of Jesus Christ, to raise the dead, and recompense all according to their deeds. Being thus convinced, his heart yearned for the salvation of his fellow-men; he went into various towns and districts, praying and exhorting the people to make their peace with God. Some received the warning and were made wise unto salvation, while others hardened themselves as in the apostle's time, and if they did not say "Away with this fellow," their acts abundantly proved this to be their desire.

About this time, Bro. ———, from Yale College, who had become deeply interested in the near coming of Christ, was spending a little time in this vicinity, and soon the arrangement was made for this manufacturer to accompany him to the high hills of G., (the highest point of land in the State), to hold meetings in a school-house, that they might if possible induce some to seek Christ.

There was one family of like precious faith, and some half dozen individuals, who were friendly to the meeting.

After they had held a few hopeful meetings, it appears that rigid sectarians stirred up certain lewd fellows of the baser sort to assault the meetings with true mobocratic spirit, though all unknown to the few friends of the cause. These faithful laborers in their Master's vineyard had felt undecided as to the time of remaining in the place, and consequently only gave out the appointment from eve to eve.

On the third or fourth evening just at meeting time, there came up a thunder shower so terrific and continuous as to forbid any one from going out. Of course there was no appointment for the next night, but as there was a school the appointment could be easily given out for the next evening.

Soon after family prayers the following morning, the manufacturer walking out by himself, felt prompted to kneel and pray relative to the meeting the coming evening, and he felt strongly impressed not to hold any more meetings; but as the few friends desired and expected more, and there appeared no good reason why they should not hold one that eve, he prayed earnestly for a sign, one that could *not* be mistaken if it was not duty to hold a meeting that evening.

The sign was not given, and, therefore, he let it pass as a mere impression without mentioning it, and in the afternoon walked up with Bro. G. to the school-house to give out the appointment. When they had arrived within a few rods of the place, he suddenly halted and remarked to Bro. G., "It is not duty to hold a meeting here to-night." Like a flash the sign had been given him; just what he had asked for in the morning. It seemed miraculous quite, and he then apprized Bro. G. of his exercises of mind relative to the meeting, whereupon they both immediately turned and walked back to the house of the dear family whose hospitalities they shared; and in the evening the few friends gathered there to enjoy one of the sweetest religious visits this side of the New Jerusalem.

It did seem as if the angels of God were present to administer the joys of heaven to that company, who have since been scattered far and wide. But probably some of them will read this reminiscence of that blessed interview; if so, can they forbear giving thanks at the remembrance of the holy joy experienced on that memorable evening?

It was quite apparent that our heavenly Father was pleased with the course his children pursued in being thus associated instead of holding a public meeting at the school-house. But why he should have thus directed, no one of the number could determine.

The next morning these faithful servants of the Lord took leave of the dear friends in G., returning to their homes with the happy satisfaction of having done their Master's will, determined ever to "trust where they could not trace him."

A short time subsequent, the thing was fully developed, proving God's special care over those who trust him, which is in substance the following:

The day after the thunder shower, when the Bro. was so exercised, and finally had the required sign given him not to hold a meeting, there was a building raised in the place where many of the baser sort were gathered, a large company of whom bound themselves together, with the constables of the town at their head, arming themselves with large quantities of eggs, various kinds of fire-works and missiles, with which to attack and break up the meeting. Load after load followed each other in high glee, but to their great discomfiture, on arriving at the place, the house was not lighted or even opened. They became jealous of each other, declaring some of the company had betrayed them in informing the friends of the meeting, and so they turned their venom upon each other, not realizing there is One who informs those who trust him of all that it is needful for them to know.

Beulah Mathewson.

Castleton, Vt., Jan.

For the World's Crisis.

HUNGER AND THIRST.

O, let me climb the verdant height
Of pure religion's mount;
As snow there wash my soul as white,
In free salvation's fount.

There floats anon the zephyr sweet,
And wraps around its brow
The fragrance of a world complete;
Its power I feel e'en now.

O, let me to the summit rise,
My soul in transport ride,
To view beneath the generous skies
My home beyond the tide.

'Tis here, this side the guardian cloud,
The gospel light doth shine;
While nether darkness all enshrouds
Where souls to sin incline.

O, Jesus, everlasting friend,
I would come near to thee;
O, let me see that peaceful end,
The King in beauty see.

Concord, N. H. A. J. Cole.

Striving for a Contented Mind.—What a beautiful example for all of us is the resolution of the old lady, who, from a crabbed and anxious body, became quite the opposite. When asked what had induced the change, she replied: "To tell you the truth, I have been all my life striving for a contented mind, and have finally concluded to sit down contented without it."

The Children's Corner.

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IS THERE ANY GOD?

HAFED'S DREAM.

At the foot of one of those gigantic mountains in Asia, which lift up their gigantic heads so far above the clouds that the eye of man never saw their summits, stood a beautiful cottage, facing the east. The mountain stream leaped and murmured on the north; the verdant plain, where the bright-eyed gazelle sported, lay spread out in front; the garden and the olive-yard, filled with every flower and every fruit which an oriental sun could pencil and ripen, lay on the south; while back, on the west, arose the everlasting mountain. Here were walks and shades and fruits, such as were found nowhere else. The sun shone upon no spot more luxuriant; the moon-beams struggled to enter no place more delightful; and the soft wings of the breezes of evening fanned no such abode in all the east. The howl of the wolf was never heard here; the sly fox never came here to destroy; and here the serpent's hiss was never heard.

This cottage was the home of Hafed, the aged and the prosperous. He reared this cottage; he adorned this spot; and here, for more than four-score years, he had lived and studied. During all this time, the sun had never forgotten to visit him daily; the harvest had never failed, the pestilence had never destroyed, and the mountain-stream had never dried up. The wife of his youth still lived to cheer and bless him; and his son and daughter were such as were not to be found in all that province. No youth could rein the horse, hurl the javelin, chase the lion, or delight the social circle, like this son. No daughter of kings could be found so beautiful and perfect, as was this daughter, with an eye so bright and joyous, and a form so symmetrical, as hers.

But who can ensure earthly happiness? In one short week Hafed was stripped of all his joys.

His wife went to see a new white peacock, which it was said a neighbor, who lived a mile off in the ravine, had just brought home. She took cold, and a quick fever followed; and on her return, Hafed saw that she must die. Before two days were gone the old man was standing at her open grave. He gazed long, and said impatiently,—"Cover her, cover the only woman that I ever loved!"

The son and the daughter both returned from the burial of their mother fatigued and sick. The nurse gave them, as she thought, a simple medicine. In a few hours it was found to be poison. Hafed saw that they must die, for the laws of nature are fixed, and poison kills. He buried them in one wide, deep grave, and it seemed as if in that grave he buried his reason and his religion. He tore his gray hair, he cursed the light of day, and wished the moon turned to blood; and above all, he blasphemed his God, declaring that the laws which he had established were all wrong, useless, and worse than none. He wished the world were governed by chance; but as this was a hopeless wish, he wished that at his death he might go to a world where there was no God to fix unalterable laws. He arraigned the wisdom of God in his government over this world, declaring that his plans were weak, and worse than none, and that it would be far better to have no God in the universe!

In the centre of Hafed's garden stood a large, beautiful palm-tree. Under it was Hafed sitting, the second evening after closing the grave over his children. The seat on which he sat had been reared by his son. On the leaf of the tree which lay before him were some exquisite verses written by the pencil of his daughter. Before him lay the beautiful country covered with green, sprinkled here and there, as far as the eye could see, with the habitations of men, and upon this great landscape the shadows of the mighty mountains were now setting. In the east the moon was just pushing up her modest face, and the gold of day was softening into the silver of night. While Hafed looked on all this, grief began to swell his throat; his heart was full of hard thoughts of God, which nearly amounted to blasphemy.

As the night deepened, Hafed, as he then thought, fell asleep with a heavy heart. When he supposed he awoke, it was in a new spot. The mountain, the landscape, the home, were all gone. All was new.

As he stood wondering where he was, he saw a creature approaching him, which, at first, he mistook for a baboon; but on its coming near, he discovered that it was a creature somewhat resembling a man, but every way mal-formed, ill-shaped, and monstrous.

He came up and walked around Hafed as he would a superior being, exclaiming, "Beautiful, beautiful creature!"

"Shame, shame on thee!" said Hafed; "dost thou treat a stranger thus with insults? Leave off thy jests, and tell me where I am, and how I came here!"

"I do not know how you came here, but here you are in our world, which we call *chance world*, because everything happens here by chance."

"Ah! is it so? This must be delightful! This is just the world for me. Oh! that I always lived here, my beautiful children would not have died under a foolish and inexorable law! Come, show me this world, for I long to see it. But have ye really no God, nor any one to make laws and govern you just as he sees fit?"

"I don't know what you mean by God; we have nothing of that kind here,—nothing but chance; but go with me, and you will understand all about it."

As they proceeded, Hafed began to notice that everything looked queer and odd. Some of the grass was green, some red, some white, some new, and some dying; some grew with the top downward; all kinds were mingled together; and, on the whole, the sight was very painful. He stopped to examine an orchard; here chance had been at work. On a fine-looking apple-tree, he saw no fruit but large, coarse cucumbers. A small peach-tree was breaking down under its load of gourds. Some of the trees were growing with their tops downwards, and the roots branching out into the air. Here and there were great holes dug, by which somebody had tried to get down twenty or thirty feet in order to get the fruit. The guide told Hafed that there was no certainty about these trees; and you could never tell what fruit a tree would happen to bear. The tree which this year bears cucumbers, may bear potatoes next year, and perhaps you would have to dig twenty feet for every potato you obtained.

They soon met another of the "chance-men." His legs were unequal in length, one had no knee, and the other no ankle. His ears were set upon his shoulders, and around his head was a thick black bandage. He came groping his way, and Hafed at once asked him how long since he had lost his sight?

"I have not lost it," said he; "but when I was born, my eye-balls happened to be turned in instead of out, and the back parts being outward, are very painful in the light, and so I put on a covering."

"Well, but canst thou see anything? Methinks thou mayest see strange things within."

"True, but the difficulty is to get any light in there. I have contrived various ways to do so,—have had it poured into my ears and nose; but all will not do. Yet I am as well off as others. My brother has one good eye on the top of his head: but he only looks directly up with it to the clouds; and the sun almost puts it out. He shuts it most of the time during the day; but it happens to be one of those eyes that will not stay shut, and so when he sleeps the flies trouble him badly. I have a sister who has nineteen eyes in her head; but they are a vexation. She sees eighteen things too many. Even now she can't realize that she has not nineteen fathers, and as many mothers. She goes to bed, and falls on the floor nineteen times at least before she gets in. She goes to drink, and sees nineteen cups, and knows not which is the real cup. But so it happened, and she is as well off as most in this "chance-world." But, after all, it's a glorious world, I do assure you."

"Wonderful," said Hafed.

As they proceeded a little further, they met a young lady.

"That young lady," said the guide, "is the greatest beauty in all these parts. All our young men are bewitched by her; and there have been no less than twenty duels on her account already. You will be amazed at seeing a being so perfect."

As they met Hafed stared more fully than is usually considered polite among the orientals. The beauty had a face not altogether unlike a human face, excepting that the mouth was under the chin, the eyes looked separate ways, and the color of the hair was a mixture of red, light-blue, white and yellow. One foot had the heel forward, and one arm was altogether wanting.

"Wonderful, wonderful, truly," cried Hafed. "Twenty duels! But I hope they were not all killed, were they?"

Here the beauty began to ogle and mince in her steps most enchantingly.

"Killed!" said the guide; "you seem to know nothing about us. They all met and fought together; but as every thing goes here by chance, it is not often that we can get our powder to burn. In this case only one got his gun off at all, and that did not happen to go off till night, when he was going to bed, when it wounded his hand, which had been bleeding ever since."

"Ever since! How long ago was this? She did not look as if it could have been today."

"Oh! it was two years ago."

"Two years ago! and why don't ye seek the leech, and have the poor boy saved from bleeding to death—even though he was a fool—for more reasons than one?"

"Ah! you don't understand it. Everything goes by chance here; and there is only a chance that a man who is wounded will ever be healed. This is one of those cases, in which he will never be healed."

"I don't understand it truly," said Hafed.

They stopped to look at some "chance-cattle" in a yard. Some had but three legs; some had the head on in the wrong part of the body; some were covered with wool, under which they were sweltering in a climate always tropical. Some were half horse and half ox. One cow had a young dwarf of a camel following her, and claiming her as his mother. Young elephants were there with the flocks of sheep; horses with claws like a lion, and geese clamping round the yard with hoofs like horses. It was all the work of chance.

"This," said the guide, "is a choice collection of cattle. You never saw the like before."

"That is true,—truth itself," cried Hafed.

"Ah! but the owner had been at almost infinite pains and expense to collect them. I can't believe there is another such collection anywhere in all this 'chance-world.'"

"I hope not," said Hafed.

Just as they were leaving the premises, the owner came out to admire, and show, and talk over his treasures. He wanted to gaze at Hafed; but his head happened to be near the ground between his feet, so that he had to mount up on a wall, before he could get a fair view of the stranger.

"Don't think I am a happy man," said he to Hafed, "in having so many and such perfect animals. Alas, even in this happy and perfect world, there are always draw-backs. That fine-looking cow yonder happens to give nothing but warm water for milk; and her calf, poor thing, died the first week. Some of them have good-looking eyes, but from some defect, are stone-blind. Some cannot live in the light, and few of them can hear. No two eat the same food, and it is great labor to take care of them. I sometimes feel as if I had almost as lief be a poor man."

"I think I should rather," said Hafed.

While they were talking, in an instant they were in midnight darkness. The sun was gone, and Hafed could not for some time see his guide.

"What has happened?" said he.

"Oh! nothing uncommon," said the guide. "The sun happened to go down now. There is no regular time for him to shine; but he goes and comes just as it happens, and leaves as suddenly as you see."

"As I don't see," said Hafed; "but I hope he will come back at an appointed time, at any rate."

"That, sir, will be just as it happens. Sometimes he is gone for months, and sometimes for weeks, and sometimes only for a few minutes. Just as it happens. We may not see him again for months, but perhaps he will come soon."

"But how do you talk about months and days, when you have no such things?"

"I will soon tell you about that. We measure time here by the yard."

"By the yard?"

"Yes; we call that time which the most perfect men among us take in walking a yard, to be the sixtieth part of an hour. These hours we reckon into days, and these days into years. To be sure, we are not very exact, because some men walk so much faster than others; but this is just as their legs happen to be, long or short."

As the guide was proceeding, to the inexpressible joy of all, the sun at once broke out. The light was so sudden, that Hafed at first thought he must be struck with lightning, and actually put his hands up to his eyes to see if they were safe. He then clapped his hands over his eyes, till he could gradually bear the light. There was a splendor about the sun which he had never before seen; and it was intolerably hot. The air seemed like a furnace.

"Ah!" said the owner of the cattle, "we must now scorch for it. My poor wool ox must die at once! Bad luck, bad luck to us! The sun has come back much nearer than he was before. But we hope he will happen to go away again soon, and then happen to come back further off the next time."

The sun was now pouring down his heat so intensely that they were glad to go into the house for shelter—a miserable looking place indeed. Hafed could not but compare it with his own beautiful cottage. Some timbers were rotten; for the tree was not, as it happened, the same thing in all its parts. Some of the boards happened to be like paper, and the nails tore out, and these were loose and coming off. They had to do their cooking out under the burning sun; for when the smoke once got into the house, there was no getting it out, unless it happened to go, which was not very often.

They invited Hafed to eat. On sitting down at table, he noticed that each one had a different kind of food, and that no two could eat out of the same dish. He was told that it so happened, that the food which one could eat, was poison to another, and what was agreeable to one, was nauseating to another. Selecting the food which looked most inviting, Hafed attempted to eat. What was his surprise when he found that his hands did not happen to be under the control of his will, and, instead of carrying the food to his mouth, these active servants put it into his right ear! On examining, he found it was so with all the rest, and by imitating the company, and twisting his head round over his right shoulder, and placing his mouth where the ear was, he managed to eat. In amazement he asked how this happened.

"Ah!" said they, laughing at his ignorance of the world, "we have no fixed laws here. All is chance. Sometimes we have one or more limbs for a long time which are not under the control of our will. It is just as it happens. So when we drink we find it always true, that

'Some shed it on their shoulder,
Some shed it on their thigh;
And he that doth not hit his mouth,
Is sure to hit his eye.'"

"I suppose that to be coffee," said Hafed, "and will thank you for a cup."

"It was handed him. He had been troubled with a tooth-ache for some hours, and how did he quail, when on filling his mouth he found it was ice, in little pieces about as large as pigeon-shot!

"Do you call ice-water coffee here?" said Hafed, pressing his hand upon the cheek where the tooth was now dancing with pain.

"That is just as it happens. We put water over the fire, and sometimes it heats it, and sometimes it freezes it. How can it be otherwise, when we have here no fixed laws of any kind? It is all chance-work."

Hafed rose from the table in anguish of spirit. He remembered the world where he had lived, and all that was past. He had desired to live in a world where there was no God, where all was governed by chance, so far as there was anything that looked like government. Here he was, and here he must live. He threw himself on a bed, and recalled the past,—the beautiful world in which he had once lived, his ingratitude, his murmurings, and his blasphemy against the wisdom and the goodness of God. He wept like infancy. He would have prayed, and even began a prayer; but then he recollected that there was no God here, nothing to direct events, nothing but chance. He shed many and bitter tears of repentance. At last he wept himself asleep.

When Hafed again awoke, he was sitting under his palm tree in his own beautiful garden. It was morning. At the appointed moment, the glorious sun rose up in the east, the fields were all green and fresh; the trees were all right end upwards, and covered with blossoms; the beautiful deer were bounding in their gladness over the lawn, and the songsters in the trees, which, in plumage and sweetness, might have vied with those that sang in Eden, were uttering their morning song.

Hafed arose, recalled that ugly dream, and then wept for joy. Was he again in a world where chance does not reign? He looked up, and then turned to the God of heaven and earth, the God of laws and of order. He gave glory to him, and confessed that his ways, to us unsearchable, are full of wisdom. He was a new man. Tears indeed fell at the graves of his family; but he now lived to do good to men, and to make others happy. He called a young and worthy couple, distant relatives, to fill his house. His home again smiled, and peace and contentment came back and were his abiding guests.

Hafed would never venture to affirm whether this was a dream or reality. On the whole, he was inclined to think it real, and that there is somewhere a "chance-world;" but he always shook his head, and declared that, so far from wishing to live there, nothing gave him greater cause of gratitude as he daily knelt in prayer, than the fact, that he lived in a world where God ruled, and ruled by laws, fixed, wise, and merciful.

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AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MAN WAS NOT MADE TO MOURN.

God formed Adam from the dust,
A being pure and fair,
By disobedience he fell,
Thus made to death an heir.
Stern justice might have left him there
All woeful and forlorn,
But love and mercy plead his cause,
He was not made to mourn.

For by the fall the promise came,
That holy, heavenly ray,
Which filled his heart with hope and joy,
And cheered him on his way.
Thus man was not left destitute,
Though of his glory shorn;
God's gracious promise told him plain,
Man was not made to mourn.

The promise seen to faith's strong eye
In time became a star,
Which guided sages from the east,
E'en wise men from afar:
It guided them to Bethlehem
On that auspicious morn,
When angels the glad tidings brought,
Man was not made to mourn.

And on that morn when Jesus rose
Triumphant from the tomb,
The promise was fulfilled, and death
Had lost for man its gloom.
Through Adam's disobedience
We heirs to death are born,
Through Christ we gain eternal life—
Man was not made to mourn.

And they who love the laws of God,
Who walk with fear therein,
Believe God's promise, live by faith,
And shun the paths of sin;
Who help the suffering and distressed,
The cheerless and forlorn,
To them the promise comes direct—
Man was not made to mourn.

Go, mark the Christian on his way,
Beneath his feet joy springs;
Thro' trial, suffering, care and pain,
Exultingly he sings:
"Jesus is mine, and I am his,
He all my sins hath borne;
Deep in my soul I feel the truth—
Man was not made to mourn."

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For the World's Crisis.

TRUTH vs. POPULAR THEOLOGY.

In these last days, when popular theology is so successful in blinding the eyes of the people by misconstruing the plainest teachings of the Scripture, it is no wonder that the Bible has become a dry book to most professed christians, and has well nigh lost its significance. In such times as these, it is refreshing for the candid seeker after truth to forget for a time the various conflicting statements proceeding from a thousand pulpits, and with unprejudiced mind spread out God's chart before him. For him who is willing to be guided by this chart, there is an inexhaustable amount of pleasure. One after another as the great truths become apparent to the mind, the book assumes a new character; a clearer light illuminates its pages: and to him who thus throws off his prejudices and puts on candor, the result is always the same; he is surprised at the harmony of the Bible, and astonished at his former blindness.

Time was when the gospel was preached as it came,—pure and unadulterated. The Apostles and Apostolic Fathers had no ambition to frame and add new doctrines, or to subtract from and substitute the philosophy of men; they were not afraid of preaching the whole gospel. That was the purest age of the church. But an evil day came.

For a hundred years after the death of Christ the gospel was preached without serious misconstruction; but a little later Justin Martyr, probably for the purpose of alluring others into Christianity from the higher ranks of society, began to mix the Scriptures with human philosophy: such as the natural immortality of the soul; eternal conscious punishment of the wicked, etc. This, of course, led to further adulteration and misconstruction, until gradually the pride and superstition of men transformed the gospel of Jesus Christ into a horrid mass of Papal corruption.

The dark side of the picture we all know; how for hundreds of years the world was enveloped in the spiritual darkness of midnight gloom, and how the blood of martyrs to the cause of truth was spilled by order of Papal authority. Surely the "Abomination that maketh desolate" was then set up, and for a long time the great Apostasy flourished.

It has been a wonder with many how its theology could be cherished by the masses with such credulity; but we need not wonder when we consider that human nature was then as we find it now. Opinions, habits, and theology are inherited. They come to the people through the minds of past generations. Those who think for themselves are the exception, not the rule.

Thankful should we be that there are exceptions, for Martin Luther was one of them; and but for such minds as his the world now might be as it was in his day,—swayed by Popes and Prelates. Luther chose to take the Bible as it read, and soon began to see the necessity of a reformation. He commenced his work, and as a matter of course met with persecution, as every reformer must. He was adapted to his work, and did it well, without flinching. He rightly said of himself that he was "altogether warlike; born to fight innumerable devils and monsters; to remove stumps and stones; to cut down thistles and thorns, and to clear the wild woods."

It is interesting to observe how naturally the candid Bible student falls back upon the primitive views of the church. We recognize advancement in arts and sciences; they are the developments of man, who is made capable of progression. But God is always the same. He has given us the gospel *as it should be;* and whenever man undertakes to alter or amend it, it inevitably leads to confusion, and sometimes moral corruption. Hence Luther first seeks for the old landmarks, and then commences to clear away the old "papal rubbish which had so long obstructed the paths made by Christ and the Apostles. He says: "I permit the Pope to make articles of faith for himself and his faithful, such as,—the soul is the substantial form of the human body,—*the soul is immortal;*—with all those monstrous opinions to be found in the Roman dunghill of decretals."

William Tyndal about that time writes: "In putting departed souls in heaven, hell, and purgatory, you destroy the argument wherewith Christ and Paul prove the resurrection."

So we see that these doctrines, with others which had wrought such mischief, were utterly condemned by those who recognized the Bible as the only guide. We might quote the writings of the christian Fathers of the church still farther back, but enough for the present.

Let us turn a leaf, and look at the theology of our generation, and see where we are drifting to. The work of the Reformers cleared the gospel of a large portion of the rubbish heaped upon it by the Papal superstition. Protestantism was the result. But, alas! instead of "bewaring of the leaven," it was allowed to work, as in the days of old. The doctrines incorporated into Romanism (then repudiated by the Reformers) are now once more gaining ground. It is hard for men to forget the heathen doctrine, that man can be dead and alive at the same time. The Devil takes advantage, projects a great enterprise, and invites all believers in the "immortality of the soul" to take stock in Spiritualism. Many comply, and the work is progressing finely. With Satan at its head, Spiritualism has succeeded in bringing the Bible into disrepute; is fast making converts, and reaping a rich harvest in the nominal churches.

Among those who still cling to the primitive Bible doctrines, Spiritualism finds but little encouragement. Demons cannot successfully represent themselves as the departed friends of those who learn from the Bible and believe that their friends are really dead, and that nothing but a resurrection will make them alive or conscious.

Popular theology of to-day tells us that when a sinner dies he goes immediately to hell, where he suffers conscious torment through all eternity. It is not particular to state which hell, whether *hades* or *sheol; tartarus* or *gehenna.* But never mind, it is a place of "suffering." If we ask what kind of suffering? we receive different answers. Some will tell us it is literal fire that keeps burning, but *never consumes* its victim. Others who can conceive this inconsistent with the character of a merciful God, say it is the eternal gnawing of conscience.

It is strange indeed that a person surrounded by devils and evil spirits for hundreds of years, with no good influence about him, should be so tormented with *conscience.* The theology of to-day is rather a hard master. It gets men into rather narrow straits. We have noticed that the wickedest men on earth are those *least troubled with conscience.*

It is a relief to fall back upon Bible grounds after being led away by the vain philosophy of men. We there find a natural and easy solution to this question—What becomes of the wicked? We there learn that the dead "sleep" till the resurrection; that all shall stand before the judgment seat of Christ; that some shall be consigned to the "second death."

We learn from another portion of the divine Word that sin when it is "finished bringeth forth death"; but theology keeps the sinner alive, and consequently as long as he lives he must sin. Truly this is a progressive age. But let the thoughtful beware.

Another doctrine which we find existing to a large extent in the nominal churches, is that which claims that the world is to be converted before the coming of Christ to judgment. How the idea could at first have received any credence is not easily explained; but it is easy to conceive of the masses believing it, because it was handed down to them from their fathers. In this generation, as in the days of Luther, ignorance of the Bible keeps the people blind; but when we open that book we read that the wheat and the tares shall grow together "until the harvest"; and Christ says that the "harvest is the end of the world."

Any one can see clearly, if he will, that this simple fact of itself completely demolishes this unfounded doctrine; but if its supporters refuse to believe the Bible, we should suppose that other facts would open their eyes. It is estimated that the unevangelical heathen number hundreds of millions more at the present time than they did fifty years ago. If they continue to increase in spite of missionary enterprise, we should think that this pet theory would begin to lose its supporters.

Thus we see that as great absurdities exist in the church to-day as did before the Reformation, and we attribute it all to the grossest ignorance of the Bible. This inexcusable lack of knowledge leads to one of the most flagrant sins of omission which can be charged upon the churches of this generation.

Evidence strong and conclusive is heaped up, proving that we are now living in the last days of this dispensation; that Christ is soon to come to set up his kingdom on earth; the "perilous times" are at hand that precede that event. Prophecy is every day changed into history, and the daily papers unconsciously point to its fulfillment; but the eyes of the popular church goers are sealed. The same state of things exists that caused Christ to weep over Jerusalem. *They knew not the time* of their visitation, which they ought to have known by the prophecies. The same kind of knowledge is enjoined upon this generation, but the people refuse to heed it. While a few faithful "watchmen" are proclaiming the "signs of the times," the masses take part with the "scoffers" who say, "Where is the promise of his coming?" and are too sluggish and indifferent to search the Scriptures of divine truth; "for of this they are willingly ignorant."

A few more thoughts and we are done. Luther removed stumps and thistles of papal superstition, and we commend him for it. Those who are endeavoring to crowd out modern superstition, by crowding in Bible doctrine, are stamped "fanatics," and their teachings are stigmatized as novelties.

If the graduates from theological seminaries and their followers who prefer to consult the opinions of men as a means of obtaining knowledge, would peruse the writings of the early Christians, they might receive some ideas that might change their views respecting the "novelty" of these things. In the second century they would find Hermas writes thus: "Thou seest therefore that in the repentance of sinners there is life; but that for those who repent not death is prepared." Irenæus, who writes about the same time, says, "For life is not of ourselves, *nor of our own nature,* but a gift of God." Arnobius, in the third century, writes: "Wherefore we should not be deceived or deluded with vain hopes, by that which a new class of men, elated with an extravagant opinion of themselves, tell us—that *souls are immortal.*"

The articles of faith subscribed to by the Baptists in the sixteenth century agree exactly with the views we hold relative to the inheritance of the righteous. They made *this earth* their future abode, after it had been purified by fire. Nothing is said about that imaginary place

"Beyond the bounds of time and space."

Calvin says: "There is no reason why any one should expect the conversion of the world, for at length when it shall be too late, and shall yield them no advantage, they shall look on Him whom they have pierced." We might quote from numerous writers of the present day from different denominations bearing on the same points; but enough has been said to rid these doctrines of the charge against them, that of their being *newly made.*

How happens it that such a change has been wrought in so short a time? The Bible was the same then as it is now. Thinking men were as able to pass correct judgment then as they are now concerning it. And if for a hundred years after Christ the Church flourished without these inventions of men, may it not again flourish if again repudiated?

Freetown, Mass. C. S. BOURNE.

For the World's Crisis.

THE SAMARITANS:

WHO AND WHAT WERE THEY?

NUMBER FOUR.

This question is so frequently asked, we are induced to submit the subjoined account of them, as compiled from various reliable sources:

The Samaritans were descended from the remnant of the Israelites (the ten tribes) not carried away into captivity, and afterwards intermixed with Gentiles from the neighboring parts of Assyria, especially the *Cuthi,* who had come to occupy the vacant situations of the former inhabitants. In this new colony idolatry was introduced and permitted from the very beginning; yet so as to worship Jehovah in conjunction with the false gods. 2 Kings 17: 29.

When afterwards Cyrus permitted the Jews to return from captivity and rebuild their temple, the Samaritans, who wished to form a union in religious matters with the Jews, requested that the Temple might be rebuilt by and erected at the common labor and expense of both nations. But Zerubbabel and the other Jewish rulers rejected their request, urging that Cyrus had committed the work to them only, and had charged the governors of Samaria to keep away from the place, and only assist the Jews out of the public revenues of the province.

The Samaritans, however, said they were at liberty to worship there, since the Temple had been erected for the worship of the Supreme Being by all the human race. But the Jews repelled and rejected them, and when the Samaritans received this repulse, they felt much mortified, and laid wait for revenge. They endeavored to obstruct the restoration of the Temple, and the increase and prosperity of the Jewish state, by various methods.

Hence originated a mutual hatred between the nations, which was afterwards kept up and increased by the revolt of Manasseh,* and the erection of another temple on Mount Gerizim. For Manasseh, a brother of Taddus the high priest, had, contrary to the laws and customs of the nation, taken in marriage the daughter of Sanballat, the ruler of Samaria (Neh. 13: 23–28); and when the Jews, indignant at this, had ordered that he should divorce her as an alien, or no longer approach to the altar and the sacred institutions, he fled to his father-in-law, a high priest, who alienated many from the religious worship of the Jews, and by gifts and promises drew over great numbers, and even some of the priests, to the Samaritan party. But when the temple on Mount Gerizim was erected, still greater contentions arose between the Jews and Samaritans concerning the place of divine worship; the Samaritans denying that the sacred rites at Jerusalem were pure and of divine ordination; but of the temple on Mount Gerizim they affirmed that it was holy, legitimate, and sanctioned by the presence of the Deity. They received the books of Moses only, because the rest of the sacred books sanctioned and vindicated the divine worship at Jerusalem, and were therefore rejected, as also the whole body of Jewish traditions, keeping exclusively to *the letter.*

From these and kindred causes, the Jews were inflamed to the most rancorous hatred towards this rival nation, insomuch that to many of them the Samaritans were objects of greater detestation than even the Gentiles. See Luke 10: 33. It is no wonder, then, that there should have been such a constant reciprocation of injuries and calumnies as had served to keep up a perpetual exasperation between the two nations.

The Samaritans, however, did not entertain so much hatred towards the Jews, as the latter towards the former; nor did they deny towards them the offices of humanity. See Luke 9: 53, and 10: 32. Jesus not only disregarded but discountenanced this hatred, and as he did not hesitate to eat with taxgatherers, or "collectors of revenue," so neither did he avoid intercourse with Samaritans. See John 4: 5–42.

Olena, O. G. W. STETSON.

* Manasseh, above referred to, was not the tribe descended from Joseph's eldest son (Gen. 48), but a high-priest of the Jews, son of John and brother of Taddus, and succeeded Eleazer, his great uncle, and was succeeded by Onias 2d, his nephew. According to Josephus 11: 7, 8, he married Nicaso, daughter of Sanballat, governor of Samaria, and by his aid built on Mount Gerizim, in which he became the first high-priest about B. C. 260.

For the World's Crisis.

GETHSEMANE.—Matt. 26: 40.

Why sleep ye so easy within this loved bower?
What! can ye not watch with your Lord but one hour?
My soul is exceeding sorrowful now,
'Neath this load that I bear; and how sleepest thou?

O, watch ye and pray, lest your feet catch in snares,
The spirit is willing, sleep checketh your prayers;
Arise! thou dull sleeper, shake off this dull care,
For now is the hour ye must watch unto prayer.

O, earnestly watch ye, and dare not to sleep,
While temptations are thickening your vigils must keep,
And watch with your Savior while He, like a flood,
Shed tears in his agony, and great drops of blood.

O, remember my sufferings in Gethsemane,
What I bore in my passion, and all was for thee;
Then bear thee most manfully, and trust in my power
To keep thee from fainting while watching this hour.

Portland, Me. WILLIAM C. CLARK.

THE WATCHING CHURCH.

The present is the world's night, the hour of darkness and of gloom. "They that sleep, sleep in the night, and they that be drunken. are drunken in the night;" and the world sleeps, and the world is drunken now. Never since creation were men more stupid, besotted, hardened in sin, unconscious of danger, and defiant towards God.

Earth's retrospect is dark and terrible, its aspect is gloomy and perplexing, but its greatest woes are yet to come. And the thoughts of its portentous future press heavily upon my soul. A fearful vision lies before me;—a world slumbering on perdition's fiery brink: a church ensnared in sinfulness, lust, and pride; stupid watchmen drowsily proclaiming, "My Lord delayeth his coming," and mistaking the flush of twilight for the glow of dawn: clouds, darker than have mantled the sky since the first beaming of Bethlehem's star, thickening along the horizon; pent up surges of dessolation, fire, and blood, pressing against their yielding barriers; volcanic murmurs and upheavals presaging approaching outbursts of war, and strife, and carnage, and desolatoin; and beyond all these the battle of Armageddon, the day of God, the solemn judgment, the awful destruction that awaits the ungodly, and the triumphant deliverance of the ransomed of the Lord.

These are the scenes that rise before my gaze,—the visions that crowd my path in the busy whirl of human activity, and that press upon me in the place of privacy and prayer. These are the coming events which forecast their shades along my way, and spoil for me the pomp, the wealth, and pleasures of this world. These are the prospects that wake my soul to vigilance, and nerve my hands to toil: these are the considerations that inspire with zeal the watching church of the living God.

The sword cometh; how can I hold my peace? The Judge standeth at the door; how can I be silent or indifferent? The book of prophecy and the book of providence give warning of these coming woes, and the tokens of impending doom are as visible in the works of man, as they are in the word of God. All is secure, and all is unmeaning to the maudlin gaze of a besotted world, but all around is full of mighty import to the anointed eyes of a watching church. For "Ye, brethren, are not in darkness that THAT DAY should overtake you as a thief."—1 Thess. 5: 4–6. The day here mentioned is more definitely named in the preceding verses. The Thessolonian Christians, sharing the bereavements of mortality, sorrowed lest their loved ones should miss the glory of the coming kingdom for which they had watched and waited. To them the speculations of a vain philosophy were too vague and baseless for their credence, and the heathenish dreams of a fancied immortality had no foundation on which they could repose. The world had no hope in death, no comfort in the hour of dissolution. On the borders of the sepulchre arose the wailings of despair. "I think," said the younger Pliny, "of what a friend, what a person I am bereaved! You will say that he had completed his sixty-seventh year, which age is sufficiently long for the most robust. I know it. That he has escaped from continual ill health. I know it. That he has departed while his friends were living; and while the republic was flourishing, which was dearer to him than all of them. I know all this also. Nevertheless I grieve, as if for the death of one young and vigorous; but I grieve, though you may think me weak, for my own sake! For I have lost, I have lost the witness, the guide, and the instructor of my life! In short, I will say, what I said to my friend Calvisius in the freshness of my grief, 'I fear I shall be too careless of my life' *wherefore give me some consolation: not such as these,* 'He was old,—he was sickly,' *for I know all this;* but *something* NEW, *something* GREAT, *of which I have never heard or read.* For what I have heard, what I have read, occurs of its own accord; but it is *overwhelmed with such great grief.*" *

To comfort the watching church of God surrounded by such an ocean of dark and dismal doubt, to bring them "something *new,* something *great,*" of which the heathen world and persecuting magistrates like Pliny, had "never heard or read," was the purpose of the apostle Paul. "I would not have you to be ignorant, brethren," said he, "concerning them which are asleep, that ye sorrow not, even as *others* who have *no hope.*" But where was hope to be found? Glancing over the wide chaos of doubt and darkness which fills this earthly charnel-house, he sees bursting from the rock-hewn tomb of Joseph of Arimathæa one brilliant ray of light and hope. Here was the guiding beacon for a benighted world. Jesus had died, Jesus had risen. This was the fundamental fact; and upon *facts,* rather than philosophy, he sought to found their faith. Christ had abolished death, and brought life and immortality to light, through the gospel. "If we believe," what hundreds of living witnesses were then ready to testify, "that Jesus died and *rose again,* even so them also that sleep in Jesus shall God bring with him." God "brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep," and even so will he bring all his people from their graves. The flock follows the Shepherd. The body lives with the head. Christ spoiled the enemy, and makes us victorious through his wondrous love and conquering power.

This was the sum of the apostle's argument. Those, therefore, who live until the appearing of Christ, shall have no advantage over those who are asleep, or who in former ages have lived and died in Christ. "For the Lord himself shall descend from heaven with a shout;" the "voice of the archangel" shall declare his coming, and the swelling echoes of the "trump of God" shall herald in the perdition of the sinner, the salvation of the saint, and the coming glory of the watching church.

What scenes shall follow!—forth from unnumbered graves, and caves, and dungeons, burst the immortal saints of God; earth heaves with the agonies of travail, and brings forth a nation in a day: up through the level waves of ocean, emerge the saints who have slumbered amid the coral groves and hidden chambers of the mighty deep, and all the holy join the rising throng, for "the dead in Christ shall rise first." And then, in a moment, in the twinkling of an eye, each living, waiting, saint feels that mysterious thrill, "the power of an endles life," which changes him from mortality to immortality, and fits him for the companionship of his Savior and his God.

And now they rise,—rise as did Elijah when "the chariots of Israel and the horsemen thereof" bore him upward to the skies; rise as did Jesus from the brow of Olivet when the cloud received him out of sight; rise upborne by angel hands, and drawn by the attracting power of Christ their Head and Lord. Earth sinks and recedes from their gaze; new scenes of glory flash upon their view; the deep, despairing wail of a ruined world sounds fainter and fainter in the distance,—while around them, and above them, burst the harmonies of cherubim and seraphim, the blissful chords that tell the happiness of heaven. Still they ascend:—the radiant cloud of light and glory unfolds a gorgeous portal, and unnumbered angels escort them in and give them welcome there.

Behold they come, a countless throng,
From every age, and clime, and tongue;
From every race, and every land,
They come before their Lord to stand.

Mortals have never beheld an assembly like that. They fly as clouds, they gather like doves to their windows, they hasten to the presence-chamber of their King. They greet each other with unspeakable delight. The long severed sons and daughters of the Lord exult in the gladness of their blest reunion. They shout for joy as the last weary one comes home. The anthem of triumph goes up, the Savior's smile is seen; the Savior's greeting heard; the pierced hand wipes the last tear away; the dead and living meet in joy once more; prophets and apostles gather in sweet companionship; martyrs behold their martyred King; sinners saved gaze upon their Savior, and so they are forever "with the Lord."

This is the primitive consolation. Calmly and kindly does the apostle place this glowing page before the weeping eyes of the afflicted church, bidding them "Comfort one another with these words." Blessed comfort! Blessed words! They have been the oil of joy to mourning hearts for eighteen hundred years; and still they "hush the low complaining sigh, and dry the flowing tear;" still they gild the place of weeping with the radiant hues of joy; still they plant about the borders of the tomb the flowers of never-fading hope; still they strengthen those who watch beside the dying; still they comfort those who weep above the dead. Never shall the christian's eyes cease to behold this vision, never shall his hope cease to embrace this promise, never shall his heart cease to thrill with this prospect until the rending heavens disclose the majestic form of the descending King, the quaking earth yields up its captives at his call, and the gathered host of God from every age and clime, unite to sing the song of Moses and the Lamb,

"Far from a world of grief and sin,
With God eternally shut in."

—*The Christian.*

* Pliny's Epistles, Book I. Epistle 12.

For the World's Crisis.

SON OF GOD vs. DEVIL.

OR,

The Final Destiny of the Wicked.

NUMBER FOUR.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 JOHN 3: 8.

9. *The wicked will die the second death by fire.*

The instrumentality to be brought upon the wicked, for their final destruction, is always spoken of in the Scriptures as being by "fire." They are also compared to consumable matter; such as—"the fat of lambs," "chaff," etc. The following witnesses cannot be impeached; therefore we must take their testimony in regard to the manner in which the wicked will meet with their final reward.

1. David:—"Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." "Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them." "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." "Let the sinners be consumed out of the earth, and let the wicked be no more." "Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again."—Ps. 11: 6; 21: 9; 37: 20; 104: 35; 140: 10.

2. Zechariah:—"Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."—Zech. 14: 12.

3. John the Baptist:—"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. 3: 12.

4. Son of God:—"The tares are gathered and burned in the fire." "Depart from me, ye cursed, into everlasting fire." "Go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." "To be cast into hell, into the fire that never shall be quenched."—Matt. 13: 40; 25: 41; Mark 9: 43–48.

5. Paul:—"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1: 7–9.

6. Peter:—"And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly."—2 Pet. 2: 6.

7. Jude:—"Even as Sodom and Gomorrah, and the cities about them, . . . are set forth for an example, suffering the vengeance of eternal fire."—Jude 7th.

8. John:—"And fire came down from God, out of heaven, and devoured them." "And whosoever was not found written in the book of life, was cast into the lake of life." "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake, which burneth with fire and brimstone; which is the second death."—Rev. 20: 9, 15; 21: 8.

"This "fire," of which these eight witnesses testify, cannot be a "symbolic" fire; if so, then was the fire which turned the "cities of Sodom and Gomorrah into ashes," symbolic also. Now it is plain that if the wicked are to be destroyed "both soul and body" by fire, then it proves that they must have a resurrection from the dead, or they cannot be destroyed by "fire"; as the most of them have died the first death, by floods of water, by wars, by plagues, by famines, and a thousand other ways; hence, can never be destroyed by fire, unless they first have a resurrection from the dead. The wicked shall "consume away"—"into smoke"—"as the fat of lambs." Ps. 37: 20.

10. *The wicked cannot receive their reward until after they are judged by the Son of God.*

Men in this mortal life die the first death by the direct judgment of the Father, as the following texts will show:—

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt. . . . I will execute judgment: I am the Lord."—Gen. 3: 19; Ex. 12: 12; Ps. 9: 16.

The Son of God will not judge men until he comes the "second time." He came not the first time "to judge the world, but to save the world." John 12: 47. The passage where it is said—"Now is the judgment of this world" (John 12: 31), cannot mean that Christ's judgment of this world was then, for such an idea would flatly contradict what we have just quoted from the forty-seventh verse. The plain meaning of the text is this: Christ himself was then judged by this world, and by their judgment respecting him he was then "cast out." It is the official work of the Father above to judge men to the first death, the Lord Jesus having nothing to do with such a judgment. The Father first judges men; he rewards them afterwards with the first death. So with the Son of God. He will first judge the wicked to the second death, and then their reward will also follow their judgment; in the same order as the Father's—(1) to judge; (2) to reward. As the ungodly, through unbelief and sin, forfeit the second life, which is offered to them through the Son of God; he alone will judge them (by the appointment of the Father) to the second death, as the following texts will show:—

"For the Father judgeth no man; but hath committed all judgment unto the Son." "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." John 5: 22; Acts 10: 42; 17: 31; Rom. 2: 12, 16; Jude 14, 15.

The Father's judgment to the first death is not eternal in its results; but the judgment of the Son to the second death is "eternal" in its duration: as there will be no recovery from the second death as there will be from the first. Hence, the apostle speaks of the "resurrection of the dead, and of eternal judgment." Heb. 6: 2.

By the texts above quoted, we find that the Son of God is to "convince all that are ungodly" "of all their ungodly deeds"; and that the Father has "given him authority to execute judgment also, because he is the Son of man." How, then, can the Son of God convince and execute judgment upon Cain, upon the antediluvians, upon the Sodomites, etc., etc., if they are never raised again from the dead? This will be impossible. It must, therefore, be a fearful position indeed for any one to deny the resurrection of the wicked dead! For in so doing they virtually revoke the decision of the Father, who has appointed his Son to judge, convince, and to execute judgment upon all the wicked; what the Son can never do, if the wicked remain eternally *dead in hades.*

Christ's day of judgment is yet "to come" (Acts 24: 25); and it will be a day of "indignation and wrath," as we read in Rom. 1: 18; 2: 8, 9;—"For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness." "Therefore unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentiles."

In view of such a day of judgment, Felix of old was made to "tremble." Had Paul preached to him that he was to die, and without a resurrection to remain eternally dead in *hades,* and never have judgment executed upon him in the future, we hardly think he would have trembled as he did.

Lynn, Mass. T. M. PREBLE.

For the World's Crisis.

THE POWER OF THE HOLY SPIRIT.

Picture to yourself a manufacturing establishment of vast extent, filled with the most perfect machinery ever seen, every thing in the most complete order, with a full complement of operatives all ready and waiting for the arrival of the moment at which their labors are to begin.

There is only one thing lacking now; that is, the *power* to move all this vast array of machinery. Without the power, all the operatives, all the polished, gleaming, bristling spindles, all the belts, and shafts and gearing, are useless; even the ponderous wheel itself is useless. But at the precise time appointed, the power is applied, the great wheel revolves, and soon all the machinery throughout the vast establishment is doing its appropriate work. Now apply this figure to the church. No matter how complete it may be in outward form, without the power of the Holy Spirit, it is but a vain show. Eloquent pastors, beautiful edifices, intelligent audiences, every possible convenience and facility are all in vain without this divine power.

Do any inquire why it is that so many of the churches of our land make no apparent progress, so many that do not even hold their own? They lack just this one thing needful,—the presence and power of the Holy Spirit. With this power, one could chase a thousand, and two put ten thousand to flight. Destitute of this, churches as well as individuals are but dead branches.

It seems almost superfluous to tell how this power is to be obtained. Do you desire it? "Ask, and receive." O, can it be that any who know anything of the way, the truth and the life by experience, can it be that any who read this, have no *desire* for the presence of that blessed Comforter, who is even now ready to convince "of sin, of righteousness, and of judgment"?

The power that created all things, that sustains and upholds all things "by the word of his power", is ready and waiting to work wonders as great and as glorious as that which astonished the assembled multitudes on the day of Pentecost.

Do not talk of the *latent* power of the church. Say nothing about what might be done if every man put all his wealth and all his talents and influence into the hands of the church. Let the Holy Spirit fill the hearts of the people as it did in the days following that time when they were "all with one accord in one place," and there would be no *latent* power; it would all be called into action, and sinners would cry out on every hand, "What shall we do to be saved?" Pray, brethren, pray for the presence and power of the Holy Spirit.

Webster, Mass. F. H. CHAMBERLAIN.

A RULE FOR TALKERS.—No one who wishes that conversation should be pleasant to his neighbors as well as himself, should speak more than two or three sentences at once. However much he may have to say, it will be all the more agreeably said for giving others the opportunity of assenting, illustrating, qualifying, or even contradicting. The ball needs to be returned by the opposite player to make a lively game.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 3, 1869.

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DUBUQUE DISCUSSION.

Our discussion at Dubuque, Iowa, with Bro. J. S. Sweeney, has been one of special interest to the people in the city. It was held in the meeting-house of the Campbellites. Eld. Sweeney is one of their most able preachers, and has had much experience in debating. He is considered the most able debater in that denomination. He is pastor of a church in Chicago. He is a man of fine talents, and a good speaker. He opened the debate by taking the affirmative of the following proposition:—"There is in man a conscious entity, sometimes called a spirit, that remains conscious after his death." No effort was spared to sustain his points; but unfortunately for him, the Bible was all against his position. We think he did as well as any one could for the popular side. We had very crowded houses and intelligent audiences. The discussion was a pleasant one; and we think all enjoyed it. Bro. Sweeney presented the usual Scriptures which are thought to prove that man has a conscious, immortal entity, distinct from the body, which is supposed to go to its reward, or punishment, before the judgment; but the Scripture introduced to prove it, when carefully examined, was found to be on the other side; proving that "the breath of life" is the only spirit that leaves man at death.

It seems strange to us that any one who carefully reads the Bible, should come to the conclusion that a *part* of man remains alive, when the man is dead and buried, waiting for the resurrection before he can live again. Such a view is contrary to reason, common sense, philosophy, facts, and Bible. The time has come when those who hold the doctrine that man is naturally immortal are in great danger of getting swamped in Spiritualism.

We have rarely seen a more intelligent and select audience than the one in attendance at the discussion. Great interest was manifested to hear. The house would be full a half an hour before the time for the discussion to begin. We found at the close of the discussion that we had gained much sympathy, even from those who belonged to the same church with Bro. Sweeney. We learned that one of the prominent men of the city, who was not a professor of religion, sat up till near midnight to search the Scriptures to see if what he had heard in the debate was true. The people were very anxious to hear more. The last evening a motion was made to have the discussion repeated at some future time, because many could not get seats in the house, to which we cheerfully consented; but our opponent did not express any willingness to comply with the request, and the pastor of the church remarked before the audience that they did not wish to have any further discussion of the subject.

Our friends were delighted with the results of the discussion. The Lord gave special help, and the truth was welcomed by many honest souls, who are anxious to hear more. We left an open door in Dubuque. We were very glad that we had the discussion, and shall expect to hear good tidings in consequence of the effort. We trust the time will come before twelve months pass, when a special effort may be made for a revival of pure and undefiled religion in Dubuque.

CHICAGO.

The interest in the meetings at Chicago continues unabated. They are precious seasons. We returned there from Dubuque, Saturday, Jan. 23d, and found that the faithful labors of Bro. Ramsey had been blest, and new ones had given their hearts to the Lord, and were happy in his love. Several more started Saturday and Sabbath. Our love-feast Sabbath morning, Jan. 24th, was a most heavenly season. Bro. Ramsey baptized thirteen at noon, and there are others who are expected to soon follow their example. It was a joyful time at the baptism, and an affecting scene. One intelligent father, who has been converted during the meetings, and baptized, led forward his son for baptism, with eyes full of tears, and said, "A few months since I was spending my time in beer saloons, swearing and drinking, leading my noble boy to ruin; but now we are a happy family in the Lord, with family prayer, traveling to the promised land, rejoicing on the road."

There is great interest to hear, and our last meeting was crowded with attentive listeners. The prospect is very bright for Chicago. Many come from the different churches, and the common remark from them is about as follows: We came here prejudiced, and out of curiosity; but we must confess that we never attended such good meetings before. We feel at *home* here. We are delighted with the spirit of the meetings. Our hearts and hands are with you; and we bid you God-speed.

Sabbath, Jan. 24th, we had the pleasure of the society of Bro. Wm. Himes, Bro. Bywater and Mitson, who rendered good assistance in the meetings. In the evening, Bro. Potter was ordained to the work of the ministry. He is a true man, and we expect to hear of good fruits from his labors.

Monday morning, Jan. 25th, at 8 o'clock, we left for Dansville, N. Y., where we are now writing at Bro. Cogswell's. We had some very pleasant conversation on the cars, relative to the great truths in the Bible.

Last evening, Jan. 26th, we commenced our discussion here with Mr. E. V. Wilson, a noted Spiritualist. The Lord gave special help, and his children are rejoicing over the result. Mr. Wilson is a champion among the Spiritualists—a Goliath; but the smooth stones of truth are too much for error to encounter. When error and truth meet in combat, truth always has the advantage. Mr. Wilson took the ground that all men have a part of God in them, which is represented by "the breath of life; and that, consequently, they are immortal. We showed that all animals had the same "breath of life," and therefore they must all be immortal. And further, if his claim is true, that the "breath of life" is a *part of God*, the real man, then he is the one who commits all the deeds done in the world. This God becomes a thief, a drunkard, a liar, a libertine and murderer. Such is the God of the Spiritualists—only a MAN. Is this "ancient Christianity revived?"

"CALLED CHRISTIANS."

It will be remembered that when Jesus prayed for his disciples, he said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they *all may be one;* as thou, Father, art in me, and I in thee, that they also may be one in us; that they may be one, even as we are one; . . . that the world may know that thou hast sent me." It will be seen from the prayer of Jesus that he is anxious to have his children *all "one,"* that the world may know that the Father sent him. On this account, it is Satan's policy to cause all the divisions he can, so as to destroy the confidence of the world in Jesus and his religion. Then it follows that whatever tends to produce divisions among the children of the Lord, is not in harmony with the prayer of our Savior.

It is a sad fact that the professed church is now divided into hundreds of sectarian parties. We think no one, who looks at the matter from a christian stand-point, can fail to see that it is high time to make a real union movement, for the purpose of bringing all the children of the Lord into *one church*—the church of Christ—which shall be composed of all the christians in the world. The church in each town, village, and city, would be composed of all the *christians* in those places. It is very evident that all do not belong to the church of Christ, who are called Baptists, Methodists, Congregationalists, Adventists, Episcopalians, etc.; but in all these denominations there are more or less of the true members of the church of Christ.

If we have a union of all the *christians* in any place, what shall we call that church? Supposing all the christians in the various denominations in any locality should come together, and unite as a church, by what *name* would the church be called? and what name should be given to each individual member? Suppose the Methodists should move that it be called the Methodist church, and each member be a Methodist; would either of the other denominations be ready to second the motion? or suppose the Adventists should move that it be called the Advent church, and each member an Adventist; would the christians in the other denominations second such a motion? We think not; and the same would be true of motions made in favor of any other of the sectarian names. Then what shall be done in such a case? We think if some one should move that it be called the *church of Christ*, and every member of the church a *christian*, that all would be ready to second the motion, unless some real sectarian should be present, who was afraid of losing his *identity* in the party to which he belonged.

Let us now look into the Scriptures, and see what we can find relative to the proper name for the followers of Christ. In Acts 2: 26, we read "The disciples *were called* christians first in Antioch." The words, "*were called*," are translated from the Greek word *kreematisai*, from *kreematizo*, which is defined as follows:—"to impart a divine warning or admonition, giving instructions or directions under the guidance of inspiration; and *passive*, to receive a divine admonition, be warned of God, be divinely instructed." *Intransitive*, to be called, named, be known by a particular appellation, i. e., imposed one one from his business or office (Acts 11: 26), whence, *kreematismos*, a response from God, a divine answer, communication, or oracle. Rom. 11: 4.—*Greenfield*.

We will now cite all the examples where the original word occurs, and mark their renderings in *italics*:—

"And being *warned of God* in a dream that they should not return to Herod, they departed into their own country another way."—Matt. 2: 12. "And it *was revealed* unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ."—Lk. 2: 26. "So then if, while her husband liveth, she be married to another man, she *shall be called* an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."—Rom. 7: 3. "By faith Noah, *being warned of God* of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."—Heb. 11: 7. "But what saith the *answer of God* unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."—Rom. 11: 4. "But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being *warned of God* in a dream, he turned aside into the parts of Galilee."—Matt. 2: 22. "And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, *was warned from God* by a holy angel to send for thee into his house, and to hear words of thee."—Acts 10: 22. "Who serve unto the example and shadow of heavenly things, as Moses *was admonished of God* when he was about to make the tabernacle; for, see, saith he, that thou make all things according to the pattern showed to thee in the mount."—Heb. 8: 5. "See that ye refuse not him that speaketh: for if they escaped not who refused him *that spake* on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."—Heb. 12: 25.

It will be seen that all the examples show that the word rendered "*were called*," in Acts 11: 26, indicates a "*divine answer*," or "communication," i. e., in Acts 11: 26, it signifies that they were *divinely called* CHRISTIANS. Is there any better name for the followers of Christ? Let us come back to primitive christianity in *character*, *doctrine*, and *name*.

THE EASTERN QUESTION.

The conference recently held at Paris, relative to the "Eastern Question," has been an event of much interest in the political world. Napoleon has had it under his thumb; and, no doubt, will be the chief gainer. Apparently but little has been accomplished; but they have set a ball rolling, which may not stop till serious results are accomplished. The "Eastern Question" is increasing in magnitude, and is intimately connected with the closing scenes of the present dispensation. All the great nations of Europe are more or less involved in its arrangement. It has become a burdensome stone. There is reason to believe that it will increase in magnitude till Jesus comes to set up his kingdom. The last features of prophetic history are now fulfilling. We cannot be far from the end. We may soon expect further tokens indicating the approach of the King of kings. Bright omens are coming, and we shall be very much disappointed if we do not see some of them before next January comes. Let all proclaim, The Lord is at hand. Let us all be *ready* to hail his glorious coming with joy. The pure in heart will be glad to see him, after his long absence. We can well sing,

"O hail, happy day!"

☞ Correspondents who send us articles for publication, will please bear in mind that it is necessary they should write out their *full names*.

☞ We particularly request correspondents to *condense* "obituary notices." Please remember that generally they have but a local interest.

☞ DR. C. H. JOHNSON wishes to say to the brethren and sisters whom he has been doctering, that on the night of Jan. 6th, he was thrown from a sleigh and badly hurt, so that he has not been able to attend to his patients since. Is slowly recovering, and by the blessing of God he hopes soon to be able to attend to them.

☞ SR. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

A VALUABLE BOOK.

Some time since we called attention to a valuable work, published by Dr. E. P. Miller, 15 Laight St., New York, entitled "Sexual Abuses," or the "Cause of Exhausted Vitality." This work should be in *every family; especially where there are young people. Every young man in the country should have a copy.* Parents, do not fail to provide this work for your children. The work contains information of *vital importance* to the youth. Aside from the Bible, there is no book we would sooner put into the hands of the young than this work of Dr. Miller's. It is a book for the times. Many could better afford to give a thousand dollars for the work, as a present to their children, than to leave them without the information it contains.

For sale at the Crisis office. Price, cloth 87 cts; paper 60 cts. Postage included.

For the World's Crisis.

A REQUEST.

BRO. GRANT:—We, the undersigned committee of the camp-ground of the Iowa Christian Conference, would respectfully invite you to revisit our annual conference and campmeeting, to be held next June, 1869, at New Hartford, Butler Co., Iowa. The following are a few reasons why many wish you to visit them again: (1) Many of the brethren were disappointed in not seeing and hearing you last summer, in consequence of appointments which called you away so early in the meeting. (2) Those who heard you, wish to hear you again. (3) The community at large very much desire you to come. (4) We believe that it will be for the general good of the conference. Please correspond with the campmeeting committee, New Hartford, Iowa, or through *Crisis* and *Voice*.

Silas B. Ensign, Wm. H. Peck, Eber Dunham, Wm. S. Peck, H. D. Peckham, Martin Cartner, J. J. Towsley, *Committee*.

For the World's Crisis.

THE ADVENT CORNER.

"This is the Advent corner," said Bro. T., of Ypsilanti, as he introduced me to a table in one corner of his room, where I found Advent papers, books, tracts, and pamphlets of various kinds, to which all who came inside his door were made welcome. I thought how much good such a table might do in the house store, office, and work-shop of many Adventists; provided it was continually spread with the truth, and all who should come in should be invited to sit down and eat.

A word to the wise is sufficient. There are plenty of tracts etc., and any one who can get three pieces of board and a few nails, can have a table. E. T. HIMES.

BRO. J. WENDELL writes from Pa.:—"Our meetings are progressing gloriously here in Pittsburgh. We have a large hall, and the congregation is on the increase. Last evening (Jan. 24th) they could not all get seats. Our meetings are advertised in the daily papers. Saturday a Mr. Vandermark gave notice in the *Daily Dispatch* that he would preach on the immortality of the soul on Sunday. I sent him an invitation to discuss the question with me. No answer yet. Pray for us."

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$683.86
S. Scammon	2 50
Mrs. J. E. Young	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2000.97
P. W. Higgins	5.00
Z. A. Waterhouse	1 00
" " (for Leroy Jackson)	1.00
James Danforth " " "	2.50
J. Douglass	1.00

For the World's Crisis.

REPORT OF THE MASS. A. C. CONFERENCE.

Springfield, Jan. 14. Met for business agreeably to call. President in the chair. Eld. C. Goodrich offered prayer. Brn. H. Munger and J. M. Currier were chosen a committee on membership. Brn. J. S. White, G. A. Streeter, and R. E. Ladd were elected a committee to arrange business and preaching during our session. The clerk read the minutes of previous meeting. The following members were reported: Brn. Boutell, J. S. White, A. M. Higgins, P. S. Butler, H. Pratt,, I. B. Potter, H. Munger, R. E. Ladd, E. McCulloch, G. A. Streeter, C. Goodrich, E. Owen. Delgates: Springfield, J. K. Winter, J. M. Currier, J. C. Hancock. North Adams, E. B anchard. Brimfield, Porter Smith. Westfield, E. Phelps, Jr., O. R. Reed. Boston, G. T. Adams. Chicopee Falls, Levi Allen. Brn. A. A. Phelps and Z. Ford were invited to a seat, and share in our deliberations. *Voted*, there be business meetings at 9 A. M., preaching at quarter past two, and half-past seven P. M. Business meetings open for the admission of members and delegates, and for reports from the same; also for any questions or business which may properly come before the meeting.

Bro. Streeter reported need of help in Goshen. Good accomplished in Hoosic, N. Y., also in North Dana. Bro. E. Blanchard spoke for North Adams. Much distraction from course pursued by Elder Ira Wyman; half their numbers fallen off; had a Sunday school in good condition; appealed to the conference for help. E. Phelps. Jr., reported Westfield church. Never stood in so good a place as now. Church numbered twenty-six members, organized on the Bible plan. Persons were seeking the Lord; some had found him recently. . . . J. K. Winter stated meetings were well attended in Springfield. No contentions or strife. Recently established a meeting at the South end of city; good had resulted. J. C. Hancock stated the Sunday school numbered one hundred and twenty-five; felt encouraged from recent efforts in "the regions beyond." Bro. Porter Smith reported interest rising in Brimfield. Much good resulted from Sr. Stoddard's labors among them.

Bro. C. Goodrich been much in Me., seen some turn at reproofs of God; devoted a portion of his time to labor among the really poor; felt the need of correct theory and right practice. Bro. J. S. White felt sensitive respecting the division and distraction among us. Was not conservative, did not feel like compromising God's truth; needed much wisdom in presenting it.—Adjourned.

Friday morning, nine A. M. Met as adjourned. Prayer by Eld. McCulloch. Bro. P. S. Butler had been mainly in Wilbraham, where a new church had been erected since September last, and a good state of things existed. Bro. E. McCulloch had been severely sick of fever. God raised him up; been mainly in Savoy church—a unit. At Plainfield Pond the pastor (Eld. R. Starks), had been much grieved from the course pursued by one who published and filled appointments conflicting with others, and unsolicited by the church; hoped the conference would recommend the Editorial Committee to withhold such persons' appointments from publication. C. Goodrich had known the man for fifteen years; his case was investigated by Elds. Pratt and Hemenway some years since, but their decision has been unheeded by him, and division resulted from his labors everywhere; his case demanded some notice from this body; to the effect his appointments be suspended publication. Remarks were made by G. A. Streeter and others, and the following Resolution passed:

In consequence of the course pursued by Eld. Wm. Blanchard, we ask the Editor of the World's Crisis to refrain from publishing his appointments in that paper. Also the following: Whereas, Those have come among us as preachers without producing any recommendations as to character and moral standing from persons where they are well known, and have developed a course of action injurious to their profession and disgraceful to the church; and, whereas, some have come among us who have been preachers in another denomination, or who have been associated with another branch of the Advent body, and could not, or did not, bring with them any recommendations as worthy members of their former connection, therefore we recommend to the Advent churches that they receive such preachers and such only as come to them recommended by the church or community where they are well known as men of principle and moral honesty.

The Ministerial Committee were called upon to report, but were not ready. Bro. H. Pratt reported a continual revival in Rochester; the labor was on the church; letters and tracts sent from thence to the old country had been known to produce cheering results; the prospect was exceedingly encouraging. Bro. Munger said the cause was going well in new places; in old ones, was too much and too long preaching. Bro. G. T. Adams. No special revival interest at Lowell street, Boston.

Sr. A. E. Smith reported a constant revival interest at the Mission in New York. Sunday school increasing; outside the Lord had given her souls for her hire; had been blessed financially; always abounded spiritually when lacking temporally. Adjourned.

Four P. M. Met in extra session as adjourned. Elder E. McCulloch reported for the Ministerial Committee on the case of Eld. I. Wyman. Several persons made remarks. Brn. White and Higgins were chosen a committee to present resolutions touching his case. Adjourned.

Saturday morning, nine A. M. Met as adjourned. Prayer by P. S. Butler. The following was unanimously passed: Resolved, this conference heartily approve the recommendation of the conference recently held in Buchanan, Mich., in choosing a committee to call a general conference of Advent christians in the States, Territories, and Provinces of the country to meet in convention at some place to be decided upon. Resolved, we recommend it be held in Rochester, N. Y.

The committee chosen for the purpose, reported the following, which was adopted: Whereas, evidence having been presented before this conference satisfactorily sustaining certain charges preferred against Elder Ira Wyman, involving his christian and moral character, we do, therefore, withdraw from him the hand of fellowship as a christian minister. We also request the editors of the *World's Crisis* and *Voice of the West* to publish the same in their respective papers.

Bro. R. E. Ladd presented the following, which was adopted: Whereas, a resolution was adopted at the Chelsea conference touching the non-reliving of the wicked, isolating that from all other doctrines; and whereas the preaching of any doctrines to the distraction and division of the church of God is contrary to the spirit of the gospel and injurious to the cause of Christ, therefore,

Resolved, that we as a conference disapprove of such preaching, and recommend to our preaching brethren that while each is at liberty to exercise his right of private judgment on all Bible subjects, and to maintain his independence on all questions wherein there is difference of opinion, yet always to follow "those things which make for peace, and things whereby one may edify another."

The usual vote of thanks was tendered the church, and the local papers, and the usual instructions given the clerk respecting copies for publication of these minutes both in the *World's Crisis* and *Voice of the West*. Adjourned to the call of the Clerk.

E. OWEN, *Clerk*.

For the World's Crisis.

REPORT
Of the Sixth Maine Ministerial Conf.

According to appointment, the Sixth Maine Second Advent Ministerial Conference met at Richmond (Reed meeting-house), Tuesday eve., Jan. 12th, 1869. Preaching by Bro. Sevey, at quarter past seven P. M. Wednesday morning, nine o'clock. The President not being present, the meeting was called to order by the V. P., and the following choice of officers was made: C. Goud, President; R. R. York, Vice President and Treasurer; L. F. Cole, Clerk. Executive Committee: I. C. Wellcome, R. R. York, H. B. Sevey. Prayer was offered. The Constitution was called for and read. Bro. S. F. Morse was accepted as a member of the conference. Brn. Wellcome, York and Carr, appointed a committee on business, reported to spend the forenoon in examining some Bible question. Bro. York introduced the question of church order, which was examined.

Some discussion was introduced by Bro. A. H. Walker, who was opposed to church organization, when the Clerk read the adopted report of the committee, chosen to investigate the matter of church order as taught in the New Testament, at the First Ministerial Conference; which committee consisted of Brn. I. Damman, R. R. York, and J. R. Hall. The report is as follows:—

"A *church* is a company of believers in Christ, united in the order of the gospel. The *order of the gospel* we understand to be as follows:—The *officers* of the church are Bishops or Elders, and Deacons. *Bishops* or *Elders* are those called of God to preach the gospel, set apart by the laying on of hands, and are to feed the flock of God, and take the general oversight thereof. The qualifications necessary for such are described in 1 Tim. 3: 1-7, Tit. 1: 5-9, and other passages. *Deacons* are those in the church who are set apart by the laying on of hands, for the work of attending to the temporal interests of the church. Compare Acts 6: 1-6, Phil. 1: 1, and 1 Tim. 3: 8, 10, 12. *Church discipline* should be attended to according to the rule laid down by the Savior in Matt. 18: 15-17, and Luke 17: 3, 4; also by the apostle in 1 Cor. 5: 2, and 2 Thess. 3: 6; with other scriptures."

Adjourned till afternoon. P. M. Opened by prayer as usual. The order of business was taken up, and the reports of the preaching brethren present were listened to. Bro. J. R. Hall from the Provinces reported good success in his field of labor in connection with Brn. Tozier and Corliss. One church organized through their instrumentality at Milltown of some sixty members. Bro. H. S. Mitchell reported two churches organized. Bro. H. D. Reed one church do. Bro. Peter Libby reported the church at Bonny Eagle. Bro. S. K. Partridge reported a church organized at Weeks' Mills, China, by Bro. A. Damn. The other brethren brought good and encouraging reports of last year's labors, showing that the cause is in a healthy and growing condition.

Next in order was the report of the Tract Agent, and he not being present, the following was submitted and accepted:

TRACT REPORT.

Deficit in 1867, $20.27. Paid for tracts in 1868, $30.02. Tracts scattered by I. C. Wellcome, $21.45. Tracts bought by J. A. Libby, $3.20. Total, $74.94. Tracts received from I. C. Wellcome, $10.00; from S. Hall, $10.00. Cash from Eld. T. Smith, $1.00. Collected by J. A. Libby, $22.95. Total, $43.95. Balanced by cash received from Mission Fund, $30.99. In behalf of the committee. Adjourned.

Thursday, nine A. M., opened by singing and prayer. Bro. M. B. Patterson received as a member of the conference. The question of uniting the Maine State Conference with the Ministerial Conference was taken up, and the proposition made by the State Conference at its last session to the Ministerial Conference was accepted after considerable discussion. The Report of the Maine Mission Tent was next submitted, and finally accepted.

MAINE MISSION TENT REPORT.

Paid deficit for 1867, $119.51. Expense incurred while under the charge of J. A. Libby, $30.69. D. W. Griffin's wages, $102.66. Expense under the charge of I. C. Wellcome, $36.20. D. W. Griffin's wages, $65.43. Paid ministering brethren for labor, $123.25. Chairman's expenses, stationery, etc., $1.97. Total, $479.71. Received on deficit for 1867, $41.00. Pledges unpaid, $78.00. Bro. J. A. Libby collected, $91.61. Bro. I. C. Wellcome collected, $170.31. Received by Treasurer, $4.00. Received of Mission Fund, $38.61. Received of the mob at Mt. Vernon, who attempted to destroy the tent, $100.00. Total, $523.53. Balance in the treasury, $43.82.

Voted, That a tent committee of seven be appointed. The following were appointed:—I. C. Wellcome, F. A. Baker, S. K. Partridge, E. M. Haggett, Moses Young, W. H. Mitchell, H. D. Reed. *Voted*, That Bro. R. R. York be Tract Agent, to receive subscriptions and disburse tracts, according to his judgment. *Voted*, That we make an effort to raise $500 or more the coming year for mission purposes in Maine. The following disbursing committee were appointed: Brn. I. C. Wellcome, S. K. Partridge, H. D. Reed. The disbursing committee for 1868 appropriated the mission funds, as appears in the reports, to meet the deficit of tract and tent expenditures.

Voted, That the Chairman appoint a committee on Ordination. S. K. Partridge, I. C. Wellcome and E. M. Haggett were appointed. *Voted*, That the Chairman and Clerk appoint the place for the next meeting. *Voted*, That our Constitution be so amended as to incorporate under Art. 6 so much of the Constitution of the Conference merged into this as embraces the provisions of a delegation from the churches and societies, viz:—"also of delegates duly chosen, from all churches and societies within the State, which are in harmony with this Conference, and wish a voice in its action, viz., one delegate for each church or society, and one additional for every ten members." Evening meeting. Preaching by Bro. J. R. Hall, which was followed by the ordination of Bro. L. F. Cole. Prayer by Bro. J. R. Hall. Charge by Bro. Wellcome. Right hand of fellowship by Bro. H. D. Reed.

Friday, nine A. M. Opened by prayer. Bro. W. H. Mitchell reported by letter. Eld. J. C. Wheeler having embraced the theory that the wicked dead will not be raised, in reply to the corresponding committee, requested his name dropped from the Conference records, which request was complied with.

Several brethren raised a discussion of church order, advocating that the churches were in a better condition without organization; they deplored the results of organizing. Bro. I. Damman was much tried by the practice of some in writing covenants and in giving members the right hand of fellowship. He was grieved to hear frequent reports that brethren had organized churches. This discussion consumed much time which would otherwise have been occupied in a Bible class.

Also some of the brethren were opposed to the action of the conference in receiving the one hundred dollars of the mob, and advocated that the committee should not have accepted the money which the mob wished to pay, but have left them to meet the consequences of the law, from whoever might enforce it. The conference argued that it was in their judgment an act of mercy in settling with them, and receiving a guarantee for future good behavior as security for the public safety, thus satisfying them, and removing the probability of others enforcing the law, with its heavy penalties. But these brethren felt that they were not in harmony with the views of the conference on this subject, and being opposed to church organization, wished to withdraw their connection with the conference. It was accordingly voted that, at their request, the names of Brn. H. B. Sevey, I. Damman, A. H. Walker, and J. R. Hall, be dropped from the records.

Resolved, That while time has continued beyond what many of us expected, yet we, as a conference, are earnestly looking for and expecting in full confidence the immediate return of our glorious Redeemer, and mean by God's grace to be found working and waiting until Jesus comes to gather all his people.

Voted, To instruct the tent committee to inquire as to the expediency of procuring a second tent, and to act on the same as may seem duty. *Voted*, That the report of this conference be sent to the "Crisis" and "Voice of the West" for publication.

Ordained preachers present:—S. K. Partridge, I. Damman, H. B. Sevey, H. D. Reed, C. Goud, R. R. York, I. C. Wellcome, H. S. Mitchell, A. H. Walker, E. M. Haggett, J. R. Hall, J. Carr, T. Rines, M. B. Patterson, L. F. Cole, Peter Libby. Unordained: S. F. Morse.

C. GOUD, *President*.
L. F. COLE, *Sec'y*.

Yarmouth, Me., Jan. 22nd, 1869.

For the World's Crisis.

STAR OF HOPE MISSION.

BRO. GRANT:—We have a number of inquirers, who wish to know why we do not write more for the *Crisis?*—they seem to see so little concerning us. I thought it was quite the reverse; and feared the Editor of the *Crisis* would think we demanded a large share of space and service. But if he is willing to indulge them, it shall be our greatest pleasure to publish our whereabouts very often, and tell something of the good work done by this Mission.

One little item that we would like to publish, is to say to some of our correspondents that the physician at the "Star of Hope" is *not* a gentleman, as some who have written us certainly suppose. For instance, a letter recently sent to our superintendent reads thus: "We are glad that a kind-hearted gentleman has been sent you, to take charge of the medical department," etc.

Well, it so happens that Sr. Smith has all her offices filled by her own sex; and this is one peculiarity of our Mission. We are all opposed to what is usually termed "Woman's Rights." We have no desire to go to the polls; do not think we would have much time to vote; but we all heartily believe that woman *is called to mission work;* and to this end she must preach; practice medicine; put up with all kinds of insult and inconvenience; plane her own boards; pull her own boxes and barrels through the house; in fact, have a perfect right to do all this, and much more, for the sake of being competent missionaries.

We find, too, a right to climb up broken stairways, and down into dark, dirty basements, or cellars, where sometimes the case would entirely forbid the entrance of a gentleman. We truly realize that we live in the days that Joel wrote of, when the Spirit should be poured out on our sex; and we have a chance at this Mission to find out that it fits them for any and every thing.

The multitudes that need our attention are still as great as ever, and their wants are legion. They continually apply at the dispensary with all sorts of complaints, many of which are entirely cured by the present of a coat or dress, and more frequently by filling a basket with potatoes or bread.

We find it very nice business to act as physician to this people, and feel that we all need to be wise as serpents and harmless as doves. We feel to stand between these people and the donors to the mission, and must act faithfully as their stewards; therefore we seldom give more than a present panacea, till the person is visited and matters investigated.

In the meanwhile there are the real sick, and we are better prepared to meet their wants now, owing to a most blessed visit from Sister Holden. We had seen barrels and boxes from the Worcester church, and had remarked that they must be a most noble, generous people, whom we would like to see. We were shortly gratified in this desire, at least we felt partly so, as we saw one of the number (Sr. Holden, who perhaps is a type of the rest), come all the way to the mission, bearing us some most precious burthens. She came with purse and scrip; a box of medicines costing some twenty-five dollars (partly her own contribution, part from the church). But knowing we were not all sick, she had a huge basket well filled with wholesome provisions, cooked by her own hands. Among this assortment I must not forget one of the largest turkeys we ever saw. Just think how we missionaries looked, as we sat, day after day, eating our Christmas dinners; and beside eating it ourselves, we had the pleasure of carrying a dinner to two of our sick ones; one in an old-fashioned garret, where the rafters touched the floor on which we stood; a place where a fowl does not often find its way, and just such as very few think is in this great city.

I guess this good sister studies God's word, and I think she has found that place in Matt. which tells of those that fed the hungry, clothed the naked, visited the sick, etc.; and she acted as though she desired the Master to direct his conversation to her, when he shall shortly come and say, "Come, ye blessed of my Father." May the Lord bless her, and all who do likewise. May his Holy Spirit continually comfort and direct them as a church, and keep them in peace till he comes.

We thought Sr. H. meant to tarry awhile with us. She went heartily to work for the Lord, and the people in the various abodes of misery she visited; in all our meetings; in our family; at our altar of prayer; everywhere, all the time; and just as we were well accustomed to seeing her in the family, lo! she was gone again. I know something more of the good work this church has done for us, but I leave that now, and tell you more anon.

Sister Smith is away again; yet we are doing all we can at home, and the Master is with us, and wonderfully blesses all our efforts. We find no better meetings anywhere than at the "Star of Hope."

Our Sabbath School is not so large as some others; but for sweet music and good attention it certainly cannot be surpassed. About half of the scholars are adults, and some of them old pilgrims, wearing glasses. You who love the Sabbath School, do not forget that these need clothing; and if they cannot keep up a tolerably good appearace, they will not venture out in Sunday society. And while we teach them, we want to warm and make them comfortable. If any of the benevolent feel like helping in this direction, I wish they might enclose a mite of the Lord's money, and in the note specify that it is "to buy coal." We burn half a ton per week, and want to give some away. E. S. MELLEN.

New York, Dec. 24th.

For the World's Crisis.

ACKNOWLEDGMENTS.

BRO. GRANT:—The following are the receipts from the 1st to the 25th of Jan., among which are many prayers, good wishes, and "God bless yous," which cannot be computed; yet they figure largely in our memory, to cheer us amid the toils, hardships and privations known only to missionary laborers. Just here we would say to the friends of the mission, who send us money for the rent, if they could send it before the 25th of the month, it would oblige us.

Among temporal receipts, we gladly acknowledge ourselves recipients of many rich spiritual blessings. The hundred fold, sixty-fold, and thirty-fold are already ours. Thanks to our heavenly Father. We are about to lay a new siege upon the ranks of the enemy, by an extra effort. There is much to be done. Souls are at the altar at nearly every meeting. And men and women must be saved, if it takes us from our beds later at night. And even now we seldom lay ourselves down till eleven and twelve o'clock at night.

Daily we not only ask the Father to take care of "our mission," and its laborers, but also crave heaven's choicest blessings upon its contributors and supporters.

A friend of the Mission, Holden, Mass., $1.00; O. Nash, Bridgeport, Ct., $1.00; a friend, Woodhull, $2.00; E. T. Fellows, Northfield, Minn., $10.00; E. J., Winsted, Ct., 1.00; B. L. Basset, Bridgeport, Ct., $1.00; also a barrel of provision and clothing, same place; Bro. G., four barrels; G. W. Smith, Waterbury, Ct., $1.00; Frances Huxford, W. Hartland, $1.00; Wesson Mosher, Gloversville, N. Y., $5.00; Lizzie Potter, Abington, Ct., $5.00; also a barrel of clothing from same place; Mrs. G. P. Persons, Hockanum, Ct., $2.00; Mary Whitney, Mass., $1.00; Mrs. Thos. Brown, Chicopee, Mass., post office order, $5.00; S. B. W. Mulligen, Colebrook, N. H., $5.00; John F. Rathgeber, Pa., $1.00; D. Newton, West Boylston, Mass., $2.00; Waterbury, Conn. (no name), $1.00; "from a friend," Natick, Mass. (by A. P. Moore), $5.00. Box of provisions from the friends in Clinton, Mass. One barrel each from Sr. Brooks, and Sr. Humphries, Portland, Me.; from friends in Abington, Conn.; from friends in Exeter, N. H.; from Portland (no name); and from Bro. Woodbury, Lewiston, Me.

A. E. BENNETT, Secretary, *pro tem.*

Star of Hope Mission, N. Y., Jan. 29th, '69.

For the World's Crisis.

ROCHESTER.

Dear Brethren and Sisters in Rochester, N. Y.:—My heart flows out in gratiude to God when I think what he has done and is still doing for you. For the last ten years I have felt much for the wounded and bleeding cause of my blessed Savior, in that city. For the last four years my earnest prayer to God has been, O Lord, have mercy on Rochester! The Lord in his own good time has moved away the dark cloud that has been hanging over that city. What a wound was made in the cause in days. The glory of the Lord that once stood over that city departed, but not without a grievous cause. But, praise God, his mercy endureth forever.

Now, my dear brethren, the Lord has been so kind to you in raising up such a goodly number to see the truth, and to profess it before the world, let me entreat you to watch the enemy. If you should forget for a moment where your strength lieth, and should begin to trust in numbers, how very soon the glory of the Lord would depart from you. Let every member resolve for himself or herself, as for me I will stand in the front ranks, trusting in God for help, and the

mighty work of the Lord will go onward. What a position you occupy. God's truth, the standard that has been covered up so long by the traditions of men, has now been raised up, and you stand there in the sight of God and angels. All heaven is interested in the matter. I trust you all feel like grasping the standard a little firmer, like advancing a little nearer the enemy, following the great Captain in every command. The enemy outside has almost lost his power. Now, dear brethren, the only way to keep him from getting inside your lines is, for every one to pray to God to help. Charity suffereth long and is kind; beareth all things; endureth all things; thinketh no evil.

O Lord! baptize us all anew with that love which cometh down from above, so that we may all love one another, that the world may know thou hast sent Jesus into the world to save sinners. "Let brotherly love continue." D. COGSWELL.

Dansville, N. Y.

☞ Sr. A. E. Smith wishes to say it will be impossible for her to fill all appointments requested of her, but will do the best she can.

Correspondence.

From Sr. R. L. Crowell.

Brethren and Sisters:—I cannot express to you how much my heart is cheered and made glad by reading your warm, loving letters in our beloved *Crisis*; and although a stranger to most of you, I feel that I am not a stranger to that love and blessed hope of which you write. I also feel acquainted with your griefs and manifold trials, which you must endure while still sojourning on this wicked, sin-cursed earth; and I hope and pray that when our blessed King shall come, we all shall be so well acquainted with him we shall hear him say, "Come, ye blessed."

How many trials our faith has had since some of us, twenty-four or more years ago believed our Lord would speedily return and take his wating Bride home! It seems to me truly wonderful—the way the Lord has led us on, step by step, from one period of time to another just in the future, loving and longing for his appearing. Else how many of us had fainted by the way. Is not the trial of our faith more precious than the gold that perisheth? May the Lord help us to endure to the end, is the prayer of your sister, R. L. CROWELL.

Clear Lake, Iowa, Jan. 18th.

From Bro. R. Miles.

BRO. GRANT:—I have been traveling in Missouri. I found some scattered pilgrims, one at Cameron, Bro. Moses Chandler's son. He has preached some, but moved to Missouri two years ago. He says he must go to preaching again. He went and got the Disciple house. The minister gave way for me to preach on his appointment. After I got through, he arose and told the audience they had heard the truth; invited me home with him and made me welcome. Tuesday night I preached again, and he witnessed to the truth.

There is a good field here in Missouri for preaching the gospel of the kingdom. If any of the preaching brethren should go that way on the Hannibal and St. Joseph R. R., call at Cameron, on Elder ———,* or on Dr. Chandler. At St. Joseph, call on A. Miles. There is not half the prejudice against us as a people west there is east. May the Lord bless his truth everywhere, and raise up disciples to Christ. R. MILES.

Cameron, Mo., Jan. 23d.

* Could not read the name.—ED.

From Bro. H. H. Shippee.

BRO. GRANT:—I wish through the *Crisis* to acknowledge my most heartfelt and sincere thanks to the brethren at River Point, and vicinity, for their pecuniary aid during the late sickness of myself and family. May the Lord bless you, dear brethren, and give you an abundant entrance into his kingdom, is the prayer of your afflicted brother, H. H. SHIPPEE.

Crompton Mills, Jan. 25th.

BRO. P. A. SMITH writes:—"I returned yesterday from holding a meeting at Oak Grove. Had a first rate time. Baptized four more, and still they '*come*.' The interest is spreading. Thank the Lord."

BRO. M. R. PHETTEPLACE writes from Waterford, Mass.:—"The Lord has revived his work here. Fourteen have arisen for prayers, and we have twelve working converts. The work is still onward. Pray for us."

Obituaries.

COLE. Fell asleep in Jesus, Jan. 17th, at Lake Village, N. H., Elder Timothy Cole, aged sixty-two years and four months.

The latter part of his life, he was at intermediate periods a great sufferer, his diseases being of a complicated and painful nature, terminating in softening of the brain.

By invitation of his eldest daughter, Mrs. S. Sanborn, he went from his home in Haverhill, Mass., to the above place Dec. 1st. On being seated, after they had helped him into the house, he exclaimed, "I have come up here to die with you, and I want you to bury me by the side of my dear mother."

His companion of forty long years was constantly by his side, but affection and tender sympathy could not stay the insatiable power of death.

On Wednesday, Jan. 20th, at two o'clock, he was borne to the Free Baptist meeting-house, where a large congregation had assembled. Several ministers were present and assisted in the services. Remarks were made by the writer from 1 Thess. 4: 18.

Few ministers have been the honored instrument in the hands of God of the conversion of more souls than the subject of this brief notice. Timothy Cole was the first fruit of a reformation in Gardiner, Me. He leaves a wife, two daughters, one son, two brothers and three sisters to mourn his loss. Timothy sleeps now beside his "dear mother." Sweet be their rest until they awake in the image of Him who is the resurrection and the life. S. S. BREWER.

Herald of Gospel Liberty, Morning Star, and Voice of the West, please copy.

SAMPSON. Died in North Hatley, P. Q., Jan. 1st, 1869, Sister Betsey P. Sampson, of lingering consumption, aged thirty-five years.

Sr. Sampson experienced religion some fifteen years ago under the labors of Elder Thurber, and since has shown to the world that she has been with Jesus and learned of him. We truly feel her loss, for none knew her but to love her. But our loss is her gain, for she fell asleep in Jesus, and with a bright hope that when our Master comes to wake the sleeping dead, and to change the righteous living, she should come forth blooming with life and immortality to die no more forever, and believing that she had only a short time to rest; that soon Jesus was coming to reward his faithful children. She leaves two brothers, and one sister, and a large circle of friends to mourn her loss. By the request of the deceased a discourse was delivered by the writer from Ps. 17: 15. JOHN CHAPMAN.

SMITH. Died at Portsmouth, N. H., Jan. 21st, Bro. Charles H. Smith, son of Bro. Eben H. Smith, aged nineteen years and ten months.

Bro. Charles was converted and baptized and united with the church at Portsmouth some two years since, and though deprived of the privilege of meeting with the people of God a great portion of the time, he has lived a christian. He met death with calmness and christian resignation. He sleeps in Jesus, and awaits the coming of the Life-giver to raise him to a glorious immortality.

By request of the deceased, the funeral sermon was preached by the writer, from Job. 14: 14. JOSEPH W. WHITE.

TWOMBLY. Died, Jan. 8th, at the residence of Bro. J. M. Burnham, in Farmington, N. H., Mrs. Polly Twombly, wife of John B. Twombly (late of Laconia, N. H.), aged seventy-two years.

Sister Burnham, only daughter of the deceased, feels a degree of comfort at having had the privilege of ministering to the wants of her aged mother during her illness, and the consolation of a good hope that she has fallen asleep in Jesus. Bro. S. S. Mooney spoke words of comfort to the friends on the occasion of the funeral, from Isa. 25: 7-9. GEO. W. BURNHAM.

HINKLEY. Died in West Sutton, Mass., Dec. 10th, 1868, Mrs. Nancy C. Hinkley, widow of the late Noah Hinkley, formerly of Portland, Me., aged seventy-seven years.

She was the last of the friends and relatives with whom I was associated in my youth. We have hope in her death, for her life was consistent with her profession. Her trials were peculiarly severe, but she bore them with patience and resignation. SUSAN S. CHAMBERLAIN.

CHAMBERLIN. Died in Bolton, P. Q., Dec. 12th, 1868, Deforest A. Chamberlin, son of Bro. Bethuel and Sr. Frances Chamberlin, aged fifteen years.

While performing the labors of the day in drawing copper, the copper caved in and instantly killed him. With him perished the hopes of fond parents. Deforest was beloved by all his companions, and he had proved himself an upright youth. A discourse was delivered by the writer from St. John 7: 6. JOHN CHAPMAN.

CARGILL. Died in Plainville, Mass., Jan. 12th, 1869, of hemorrhage of the lungs, Rev. G. B. Cargill, aged thirty-eight years and eleven and a half months.

He died as he lived, with the Christian armor on. While engaged in his business, he worked for the Savior whenever an opportunity presented itself. We miss him, oh how sadly! but he rests from his labors, and we look forward with hope to the resurrection morning. C. L. CARGILL.

FULLER. Died in Hebronville, Nov. 2d, 1868, after a painful illness, our mother in Israel, who rejoiced in the hope of eternal life, Mrs. Hannah Fuller, in the seventy-sixth year of her age.

"Blessed are the dead that die in the Lord, for they rest from their labors."

SPEAR. Died in Greenfield, of diphtheria, Jan. 20th, 1869, Cora E. Spear, daughter of Howard and Lucy Spear, and granddaughter of D. W. S. and E. M. Spear, aged four years, two months.

She sleeps, and waits the resurrection morn. D. W. SPEAR.

Summary of News.

FOREIGN.

Cable News.

CONSTANTINOPLE, Jan. 26. The Sublime Porte, in a circular, denies the reports that have been extensively circulated, to the effect that Turkey is heavily arming. The Sultan confidently expects peace as the result of the Paris conference.

MADRID, Jan. 26. Governor Burgos was assassinated yesterday, when about to take an inventory of the goods in the Cathedral in this city. The excitement is intense. The people generally sustain the Government. Many arrests have been made.

Jan. 27. The Government has laid a claim to all the libraries, archives and works of art possessed by the churches, as the property of the State. It was while carrying out the orders of the Government that Gen. Burgos was assassinated. The event causes intense exitement.

Violent demonstrations have been made in this city against the Papal Nuncio, and the Government has withdrawn its official recognition of his diplomatic character.

The Dean and Chapter of the Cathedral of Burgos have been arrested and imprisoned.

LONDON, Jan. 27. The Greek Government will probably give in its adhesion to the conclusions of the conference of Paris, but it is feared that its signature will be accompanied by reservations which can only tend to protract the difficulty with Turkey.

Official dispatches have been received by the War Office from New Zealand. They announce that a battle had taken place between the British troops and the Maori rebels at Poverty Bay, and that the latter were defeated with great loss in killed, wounded and prisoners. The victory had restored tranquility in that quarter.

PARIS, Jan. 27. Gen. Dix, the United States Minister, at a public banquet this evening, made a speech, in which he declared that the cause of the Greeks was identical with the cause of liberty throughout the world, and he assured the people of Greece that they had the sympathy of America.

DUBLIN, Jan. 7. A meeting of influential citizens was held here last night, at which resolutions were adopted urging the Government to pardon the Fenian convicts.

MADRID, Jan. 29. The Provisional Government yesterday issued an address to the nation tending to restore calmness to the public mind. They decline to take active steps against reaction, but declare they are closely watching it, and, if necessary, will combat it. All religious questions they leave to be finally disposed of by the Cortes, which is soon to assemble. The abolitionists have presented a petition to the government, asking them to issue a decree setting free all children born in slavery since September, 1868. The petition was referred to the Cortes. The Diplomatic Corps have addressed to the Government a protest against the treatment of the Papal Nuncio. It is said that all the members of the Cabinet are now in favor of Duke Montpensier for King of Spain. The city of Madrid is quiet, but volunteers are kept under arms.

Archbishop Burgos has been arrested, and is now in custody of the military.

A proclamation has been issued granting a general amnesty to the insurgents of Porto Rico.

LONDON, Jan. 29. United States Minister Tuckerman, in a speech delivered at a public dinner in Athens, yesterday, expressed the kindest feelings of the American nation for Greece, and pledged the cordial sympathy of his Government for the Greeks in their trouble with the Turks.

ATHENS, Jan. 29. It is reported that Bulgaris, the Prime Minister, has resigned. The action of the King of Greece upon the terms submitted by the recent Conference is considered as uncertain. Nothing definite as to his intentions relative to the matter is as yet known.

LONDON, Jan. 29. Details of news from Rio Janeiro show that the success of the allied powers in Paraguay has been most complete. All the Paraguayan forts are in their hands. They have captured the artillery and baggage of Lopez's army, and 2000 prisoners. The dictator Lopez was a fugitive in the forest, and was surrounded by the allied troops.

PARIS, Jan. 31. The Russian Government, through its Minister at Athens, urges Greece to accede to the propositions of the Conference at Paris.

It is rumored here to-day that the Greek Government has yielded and will sign the protocol.

DOMESTIC.

New York, Feb. 1. A letter from Porter C. Bliss, dated on board the flag ship Guerriere, off Montevideo, Dec. 18, says: "After three months of imprisonment in Paraguay, I have been rescued from the grasp of Lopez by the United States squadron under Admiral Davis, and along with my companion, Mr. Masterman, embarked on board the American gunboat Wasp on the 10th inst., and arrived here yesterday."

Mail advices from Hayti contain the following: A rumor to the effect that Salnave had made or was about to make a treaty with the United States, for the cession of the "Mole St. Nicholas," had been set afloat, and the revolutionary party was about to invoke the intervention of England and France against the proposed transfer.

HAVANA, Jan. 29, via Key West, Jan. 27. A reign of terror has commenced in this city, caused by the breaking out of open hostilities between the Cuban and Spanish factions, whose hatred for each other causes them to be dreaded. There is very little security outside the city walls. The Cubans from their house-tops fire upon volunteers and soldiers passing through the streets. The military enter houses, from which shots are fired, and massacre the inmates.

Jan. 26. The U. S. Consul here yesterday formally demanded of Gen. Dulce the body of Samuel Cohner, the American photographer, who was killed by some armed men belonging to the volunteer force. He also wished to be informed whether the Government was able to protect American citizens, and told the General that if he was not, the United States would be compelled to protect them.

Gen. Dulce answered politely, regretting the recent bloodshed and expressing a hope that no further trouble would occur. He also requested the Consul to send a list of the Americans to the government authorities. The body of Mr. Cohner was immediately delivered. The night passed quietly.

Jan. 27. The *Diario* report on the authority of official dispatches that Palma, Saremed, Cobre, and other towns, are full of fugitive insurgents and their families, and that 3000 of them have presented themselves to the authorities and received amnesty.

At Baracoa several chiefs gave themselves up and were pardoned. Other accounts from the interior received through Spanish channels represent that the insurgents are surrendering at many points to receive the benefits of Gen. Dulce's proclamation, but in the vicinity of Santiago the rebels are very active. They carry off the slaves and harass the troops. It is reported that they have destroyed by fire half a dozen large plantations near the town.

Passing Events.

The *Gospel Banner* publishes a letter from Rev. S. H. McCollester, who is traveling in the East, and has visited the remains of the Maine colony at Jaffa. About twenty-five now remain, and they appear to be doing well, though they have endured great hardships. Adams, their leader, has left the country, much to their joy.

☞ A celebrated cliff in Denmark, the "Queen's Seat," has just fallen bodily into the Baltic from a shock of earthquake. The rock, about four hundred feet high, was an object of great interest to tourists, from the magnificent view to be had from it.

☞ A learned Burman who attacked the corruptions of Buddhism, was lately crucified at Mandalas, the capital of Burmah, and some of his followers imprisoned.

☞ There is a great revival in progress in the Baptist church at Colchester, Conn. Meetings are held every night, and hundreds of persons are unable to find room in the church.

☞ Elder Henry Plummer, for more than forty years a preacher in the Christian denomination, dropped dead in the door-way of his residence at Haverhill, Wednesday morning.

☞ Lent begins this year on Ash Wednesday, Feb. 10th. Good Friday comes March 26th, and Easter Sunday, March 28th, which is somewhat earlier than usual.

☞ A new needle gun is reported in Prussia, and a cannon, which can fire two hundred shots per minute, in Russia.

Married.

Dec. 25th, at the residence of the bride's father, Bro. Jeremiah Chandler, ANDREW I. COLE, of East Concord, and SARAH H. CHANDLER, of Concord, N. H.

Notices.

Conference at Dover, Me.

There will be a conference held in Dover, Me., at Brans' Mills, commencing Thursday evening, Feb. 25th, at 7 o'clock, and continue over Lord's day. In behalf of the Eastern Maine Conference the brethren here are anxious for a general attendance of the preaching brethren. It is a new place for such a meeting. Call on Brn. Bray and Royal. Arrangements will be made to care for visitors. It is desired that brethren living in adjacent towns and neighborhoods should attend, and lend all that aid the gospel requires as far as possible. Bro. Robert Hall, from N. B., is expected to be in attendance with us. Come, dear brethren, and labor for the salvation of men, and God shall have the glory. In behalf of the church, ISRAEL DAMMAN.

That Second Mission Tent.

We are now free from debt as a conference, when the pledges for tents and missions are all collected. "The Maine Ministerial Conference," at its late session, voted that the tent committee consult with those interested, and then determine whether to provide a second tent for Maine for the coming season. $100 is pledged, $40 more in the treasury. The brethren East pledged for this object last year $158 at once. Will they do it now? Will all interested in tent missions, within the State, write to me at once, giving their minds for or against it? In behalf of the Committee, I. C. WELLCOME.

Notice.

A protracted meeting will be held in the new meeting-house, at Freedom, N. H., commencing Sunday, Jan. 31st, and onward day and evening, as may seem duty. Day meetings will commence for the present at 10½ o'clock; evening at 6½. Dear friends of Jesus, come and labor with us.

For the Brn., L. C. & M. MCKINSTRY.

N. B. Friends will address us at Porter, Me.

* This notice was mislaid last week.—ED.

Conference.

The Lord willing, there will be a conference at the Advent Hall, Meredith, N. H., commencing Thursday evening, Feb. 4th, and continue over the following Sabbath. Brn. Daniel Churchill, John Parsons, and others, are expected to be present to preach the word. Brethren and sisters are invited to come and work for the Lord.

In behalf of the brethren, L. D. DOLLOFF.

Protracted Meeting.

A protracted meeting will commence at Sawyer's Mills, in Starks, Me., Thursday evening, Feb. 4th, and continue over the following Sabbath. Come, brethren and sisters, to labor for the salvation of the perishing. I. C. WELLCOME. E. M. HAGGETT.

Special Notice.

As considerable money sent to the post office in Buffalo has lately been missed, and I have lost in one case for certainty, and have good reason to believe that more has failed to reach me, I wish brethren who may have sent me any since Oct. 15th, 1868, and not received a reply, would write me at once, so that means may be taken to detect the thief. I always answer letters sent me with money in them. State the date when sent, as near as possible. J. BLAIN.

Notice.

The Lord willing, there will be a protracted meeting or conference at West Deerfield, N. H., commencing Tuesday evening, Feb. 16th, at 7 o'clock, and continue through the week, and over Sunday. Brethren and sisters in that vicinity and adjoining towns are requested to come and labor for the salvation of the perishing. Faithful and able servants of God are expected to be present to preach the word. For the brethren, ENOCH MORRILL.

Washington, Ct.

A series of meetings will commence at Washington, Ct., Wednesday evening, Feb. 10th, and continue over the Sabbath. As this is a new field, we hope the brethren and sisters from the surrounding country will come in and lend us a helping hand. ALEX. ELLIOT. S. H. GLOVER. C. H. SWEET.

Pine Swamp, Ct.

A protracted meeting will commence (D. V.), at Pine Swamp, Ct., Tuesday evening, Feb. 23d, and continue over the Sabbath. God was with us in the meeting which we held there in December, and we believe he will be in this. Come and enjoy the season with us.

Notice.

A protracted meeting is to commence at the Roberts' school-house, in Strafford, N. H., Thursday evening, Feb. 4th, and continue through the week and over Sunday. J. G. SMITH. JOHN PARSONS.

Notice.

Any Adventists in St. Paul, Minn., or vicinity, will confer a favor on their brethren of like precious faith, by sending their address to EDWIN T. HIMES, Minneapolis, Minn.

Notice.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garriques, 808 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

☞ The church in Wrightville, Ct., take this method of returning their thanks to those brethren who so kindly presented them with a Bible for their Chapel, and also some half dozen hymn books.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
M. Batchelor ..... Sunday, Feb. 7th

Chelsea, Mass., (Library Hall.)
T. M. Preble ..... Sunday, Feb. 7th
A. Ross ..... Sunday, Feb. 14th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
John G. Hook ..... Sunday, Feb. 7th
Baptism at 9½ A. M.
S. S. Brewer ..... Sabbaths, Feb. 14th and 21st

Lawrence, Mass. ..... evening, Feb. 12th
Haverhill, Mass. ..... Sunday, Feb. 14th
Clinton, Mass. ..... evening, Feb. 18th
Keene, N. H. ..... Sunday, Feb. 21st
Plymouth, Mass. ..... Sunday, Feb. 28th
C. GOODRICH.

Worcester ..... Feb. 5th
Hartford, Ct. ..... Sunday, Feb. 7th
New Britain, Ct. ..... Feb. 10th
Southington, Ct. ..... Feb. 11th
New Haven, Ct. ..... Feb. 14th
Portland, Me. ..... Sundays, March 14th and 21st
J. S. WHITE.

West Deerfield, N. H., (at the conference), evenings, Feb. 17th, 18th, and 19th.
Lynn, Mass. ..... Sunday, Feb. 28th
L. BOUTELL.

Scitico, Ct. ..... Sunday, Feb. 7th
Will be at Longmeadow Depot as usual.
At liberty the last three Sabbaths in Feb. Sickness of my wife's mother prevents me from going far, or being gone over two days at a time.
HIRAM MUNGER.

Nashua, N. H. ..... Sunday, Feb. 7th
Manchester, N. H. ..... Sunday, Feb. 14th
Candia Village, N. H., (with Bro. Morrill), evening, Feb. 15th.
South Deerfield, (Birch school-house), Feb. 16th, at seven o'clock.
Z. FORD.

Stoneham, Mass. ..... Sunday, Feb. 7th
Salem, Mass. ..... Sundays, Feb. 14th and 28th
JOSEPH W. WHITE.

Vernon, Vt. ..... Sunday, Feb. 7th
H. PRATT.

Boscawen, N. H., (on High Street, at Bro. Wetherel's), Sunday, Feb. 21st.
SIMEON ROBY.

Wilbraham, Mass., (Communion) ..... Sunday, Feb. 7th
Vernon, Vt. ..... Sunday, Feb. 14th
A. M. HIGGINS.

Wallingford, (at Bro. Dudley's) ..... Feb. 4th and 5th
Cheshire Street ..... Sabbath, Feb. 7th
Campville, Ct. ..... evening, Feb. 9th
Washington, Ct. ..... Sabbath, Feb. 14th
Goshen, Ct., (school-house near Bro. Davis'), evening, Feb. 22d.
Pine Swamp, Ct. ..... Sabbath, Feb. 28th
C. H. SWEET.

Abington, Ct. ..... Sunday, Feb. 7th
E. BURNHAM.

Yalesville, Ct. ..... Sunday, Feb. 14th
The Lord's Supper to be administered. Come, brethren, from hill and mountain.
S. WOODRUFF.

Marshfield, Vt. ..... Sunday, Feb. 7th
Bethel, Vt. ..... evening, Feb. 13th
Camp Brook, (where Bro. G. W. Lewis may appoint), Sunday, Feb. 14th.
J. A. CLEAVELAND.

Freedom, N. H., (New Chapel) ..... Sabbath, Feb. 21st
Porter Village, Me. ..... Sabbath, Feb. 28th
Will also have two or three meetings at Porter evenings during the week preceding the Sabbath, if the brethren think best.
D. M. LEAVITT.

Freedom, N. H., (New Chapel), evenings, Feb. 5th and 6th, and Sunday, Feb. 7th.
Loudon Ridge, (where Bro. Leavitt may appoint), evening, Feb. 10th, evenings through the week, and over Sunday, the 14th.
Chichester, (Pine Ground), evening, Feb. 16th, and hold four evenings.
J. PINKHAM.

Madison, N. H., (where Bro. J. Perkins may arrange), evening, Feb. 13th.
Albany, N. H., (Bell school-house), Sunday, Feb. 14th and onward through the week.
L. C. & M. MCKINSTRY.

Cheshire Street, Ct. ..... Sunday, Feb. 7th
Hartford, Ct. ..... Sunday, Feb. 14th
North Somers, Ct. ..... Sunday, Feb. 21st
Wallingford, (North Farms) ..... Sunday, Feb. 28th
WM. A. & M. L. DURAND.

Lake Village, N. H., (North Church), Sunday, Feb. 14th.
JOHN H. EVANS.

Mechanic Falls, Me. ..... Feb. 2d and 3d
West Poland ..... Feb. 5th
Casco ..... Sunday, Feb. 7th
Portland ..... evening, Feb. 9th
Sacarappa ..... afternoon and evening, Feb. 10th
Biddeford ..... evening, Feb. 11th
Kennebunkport ..... evening, Feb. 12th
Exeter, N. H. ..... Feb. 13th and 14th
Dover ..... evening, Feb. 16th
Lee ..... evening, Feb. 17th
Wakefield, Me. ..... evening, Feb. 18th
Stoneham, Mass. ..... Feb. 19th
Lawrence ..... Sunday, Feb. 21st
Hopkinton, N. H. ..... Feb. 23d
Warner ..... Feb. 24th
Concord (Bethel) ..... Feb. 25th and 26th
Concord, (Eagle Hall) ..... Sunday, Feb. 28th
ANNA E. SMITH.

Clinton ..... evening, Feb. 9th
South Reading, or Stoneham (as may be thought best), evening, Feb. 11th.
Lynn ..... evening, Feb. 16th
Haverhill ..... evening, Feb. 17th
Exeter, N. H. ..... evening, Feb. 18th
Portsmouth ..... Sabbath, Feb. 21st
Dover ..... evening, Feb. 22d
Brookfield ..... evening, Feb. 23d
Raccoonborough ..... evening, Feb. 24th
Melvin Village ..... Sabbath, Feb. 28th
A. ROSS.

Holden, Me., (Cluly Chapel), Saturday, Feb. 6th, at two o'clock P. M., and over Sunday.
Bangor ..... Sunday, Feb. 14th
Dover ..... Feb. 25th, at half past six P. M.
ISRAEL DAMMAN.

Seabrook, N. H. ..... Sabbath, Feb. 7th
Hampton ..... Sabbath, Feb. 14th
A. P. MOORE.

Pleasant Valley, Ct. ..... Sunday, Feb. 7th
H. H. DICKINSON.

Granby ..... Sunday, Feb. 7th
J. L. WOOD.

Warner, N. H., (Simeon Roby's) ..... evening, Feb. 6th
Warner, N. H., (Schoodac school-house), Sunday, Feb. 7th.
FRANK NELSON.

Meredith, (conference) ..... Feb. 4th
Freedom, (new meeting-house) ..... Sunday, Feb. 14th
T. W. PIPER.

Cold Spring, Mass. ..... Sunday, Feb. 7th
WM. J. RIPLEY.

Griswoldville, Mass. ..... Feb. 10th and over the following Sabbath.
WM. J. BLANCHARD.

Windsor, N. Y. ..... Sunday, Feb. 7th and on as the Lord directs.
J. W. TAYLOR.

Keene, N. H. ..... Sunday, Feb. 7th
Worcester, Mass. ..... Sundays, Feb. 14th and 21st
Boston, (Lowell Street Chapel) ..... Sundays, March 14th and 21st.
A. A. PHELPS.

Woodstock ..... Sunday, Feb. 7th
A. W. SIBLEY.

Barnstead, N. H., (Clark meeting-house), Thursday evening, Feb. 11th, and over Sunday, the 14th.
J. COUCH.

Plainfield, (as Bro. Healy may arrange), Feb. 4th and 5th.
Savoy, Mass., (as Eld. McCulloch may arrange), Sunday, Feb. 7th.
North Adams, Mass. ..... Sunday, Feb. 14th
Hoosac, N. Y. ..... Sundays, Feb. 21st and 28th
If these conflict, write me at once to Goshen, Mass., care of Joseph Bush.
J. K. BELLOWS.

Manchester, N. H. ..... Sunday, Feb. 7th
C. H. FLETCHER.

Plymouth, Mass. ..... Sunday, Feb. 7th
GEO. A. COLE.

Dover, N. H. ..... Sunday, Feb. 7th
Strafford, N. H., (Robert's school-house), Sunday, Feb. 14th.
East Rochester, N. H. ..... Sunday, Feb. 21st
Barnstead, N. H., (White Oak Ground), Sunday, Feb. 28th.
A. SIMPSON.

Warren Summit ..... evenings, Feb. 5th and 6th
Haverhill, (Ladd Street Hall) ..... Sunday, Feb. 7th
Piermont Village, (Town Hall) ..... Sunday, Feb. 14th
T. E. LANG, JR.

West Randolph, Mass., (Tower Hill Hall), Saturday evening, Feb. 6th, and over Sunday, Feb. 7th.
Candia Village, N. H. ..... evening, Feb. 15th
West Deerfield ..... evening, Feb. 16th and through the week.
ENOCH MORRILL.

Brimfield, Mass. ..... Sabbath, Feb. 7th
RUFUS BAKER.

Portsmouth, N. H. ..... Sabbath, Feb. 7th
S. S. BREWER.

Chichester, (Pine Ground), N. H. ..... Sunday, Feb. 7th
Manchester, N. H. ..... Sunday, Feb. 21st
D. F. LEAVITT.

Whitakerville, Vt. ..... evening, Feb. 6th and over Sunday.
B. F. STREETER. G. P. STEBBINS.

New York, (Cooper Institute) ..... Sunday, Feb. 14th
Twenty-fourth Street in the evening, if desired.
Meriden, Conn. ..... Sunday, Feb. 21st
West Haven, Conn. ..... Sunday, Feb. 28th
W. STUART.

East Gloucester ..... Sabbath, Feb. 7th
B. ROBBINS.

Kennebunkport, Me. ..... Sunday, Feb. 7th
Hampton, (Town Hall) ..... Sunday, Feb. 14th
N. C. TWOMBLY.

Westfield ..... Sundays, Feb. 7th and 14th
R. OWEN.

West Meriden ..... Sunday, Feb. 7th
Hartford ..... Sunday, Feb. 14th
GEO. W. BROWN.

Strafford, (Roberts' school-house) ..... Sunday, Feb. 7th
Wakefield, (Spinney meeting-house) Sunday, Feb. 14th
WM. BODGE.

Farmington Village ..... Sunday, Feb. 7th
S. S. MOONEY.

North Dana, Mass. ..... Sundays, Feb. 7th and 14th
GEO. A. STREETER.

Goodspeed's Landing, Sunday, Feb. 7th, A. M., P. M., and evening. Subject in the afternoon, Spiritualism.
Tylerville ..... Monday evening, Feb. 8th
L. F. MOORE.

SPRINGFIELD, MASS.
F. H. Furbank ..... Sunday, Feb. 14th
Wm. N. Pile ..... Sunday, Feb. 21st
J. S. White ..... Sunday, Feb. 28th

BIDDEFORD, ME.
Wm. H. Mitchell ..... Sunday, Feb. 7th
B. S. Emery ..... Sunday, Feb. 14th
J. W. White ..... Sunday, Feb. 21st
Miles Grant (expected) ..... Sunday, Feb. 28th
W. H. Mitchell ..... Sunday, March 7th

HYDE PARK, MASS.
C. Goodrich ..... Sunday, Feb. 7th
T. M. Preble ..... Sabbath, Feb. 14th

BRISTOL, CT.
R. K. Stark ..... Sunday, Feb. 7th
G. L. Teeple ..... Sunday, Feb. 21st
H. H. Dickinson ..... Sunday, March 7th
I. B. Potter ..... Sunday, March 21st

WOLCOTTVILLE CIRCUIT.
A. D. Flagg, (baptism) Newfield ..... Sunday, Feb. 7th
B. Hitchcock ..... Wolcottville, Feb. 9th and over Sunday, Feb. 14th.
C. H. Sweet ..... Newfield, Sunday, Feb. 21st
G. L. Teeple ..... Wolcottville, Feb. 28th
Preaching at Newfield, March 7th.
Sister Durand ..... Wolcottville. March 14th
Preaching every Lord's day evening at Wolcottville.

LAWRENCE, MASS.
A. Ross ..... Sabbath, Feb. 7th
A. W. Sibley ..... Sunday, Feb. 14th
J. Couch ..... Sunday, Feb. 21st

PORTSMOUTH, N. H.
A. A. Phelps ..... Sundays, Feb. 28th and March 7th

CONCORD, N. H., (AT THE BETHEL.)
J. G. Smith ..... Sunday, Feb. 21st

CONCORD, N. H., (CENTRE STREET.)
J. Couch ..... Sunday, Feb. 7th
L. Boutell ..... Sundays, Feb. 14th and 21st
A. W. Sibley ..... Sunday, Feb. 28th

SQUARE POND, CT.
P. S. Butler ..... Sunday, Feb. 7th
W. J. Ripley ..... Sunday, Feb. 14th through the week, and over Sunday, Feb. 21st.

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Wyoming, R. I. ..... the first Sabbath in each month
Westerly, R. I. ..... the second Sabbath in each month
Riverpoint, R. I. ..... the third Sabbath in each month
Bristol, R. I. ..... the fourth Sabbath in each month
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☞ B MILLER—Sr Z Alexander owes $3.50.

☞ L MATHER—The money was duly credited, and date changed on your paper.

☞ N H NORTH—Received.

☞ J WENDELL—W H Thayer's Crisis and Young Pilgrim both go to Castile, N. Y.

☞ E COTTON—Money received and books sent.

☞ WHO sent us $2.50 from Hoosick Falls, N. Y., Jan. 22d, and forgot to sign his name?

☞ T M PREBLE—Yours for L. J. came too late for this issue.

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"Over There," and "Hallelujah."
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"Blessed Tidings."
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BIBLE vs. THEOLOGY.

There's not a word in all God's book,
Or all its parts which form the whole,
That can be found, if one should look,
Which speaks of an "immortal soul."
That such a word cannot be found,
Is stated with defiant air;
The reason's plain, and would you know?
The answer is: "It is not there"!
"All souls are mine," the Lord avers,
And this is his most stern reply
To proverbs which sometime were used,
"The soul that sinneth it shall die."
"Death does not mean," say Pope and Priest,
To cease to live; the soul can't die!"
And thus they rally round the flag
Of Satan who first coined that lie.
"What is the soul?" is oft-times asked
By those who would the truth embrace;
But Error rank, by agents bold,
Is oft dealt out to take Truth's place.
What saith the Scriptures? is the test;
And shall they be believed as true?
Unto this standard who appeals?
Yea, who is on the Lord's side? Who?
The Scriptures say that of the dust
God formed the man, not part, but whole;
Into him breathed the breath of life,
And "man became a living soul."
Thus "soul" and "self" do mean the same,
When rightly viewed; they mean the man;
This simple truth may there be learned
By all who will those pages scan.
"Souls live," "souls die," "souls eat," "souls drink,"
"Souls take their ease," "souls merry are."
Soul is a substance, soul has weight,
Soul's not a ghost, nor empty air.
But man, frail man, who like the grass
Soon falls and withers as the herb,
Thinks to improve God's work divine,
And make a being more superb.
This would-be architect declares
Such words, such thoughts, a wicked sin;
"This gross, this earthly's, but the shell,
The house, the real man's within."
These doctors grave, these tinkers wise
In their own eyes, and by their rule,
Say "flesh and blood and bone and brain
Are not the man, they're but the tool,
By use of which the man doth work."
Now if this be a fact, why then,
For lack of tools there must exist
Great multitudes of idle men.
And some there be it would appear,
Who idle might as well remain,
With all the tools which they possess;
For what's a man without a brain?
And then to prove themselves more wise
Than men by God inspired as true,
They say we must consult as aids
Both "history and science" too.
And now the conflict thickens fast;
God's "little flock," with hostile clan;
Truth against error is arrayed;
God's word against the word of man.
Who'll stand for truth? Who'll stand for right?
Who'll stand for God, though he stand alone?
Who'll bear the scoff? Who'll bear the frown?
Who'll bear reproach for a "seat on the throne"?
Then "gird up your loins" and in God's strength be strong,
Meekly tread the bright way; keep you spotless and pure;
Though the conflict be sharper it will not last long,
And with Christ for our Captain the vict'ry is sure.
Soon in glory he'll come for all who now confess
Before men his blest name, bringing crowns for reward;
Then all who to him have been loyal and true,
Will by him be confessed before angels and God.
Though they now sleep in death, and their dust scattered far
Over earth or in ocean, by wind or by tide,
At the sound of his voice they shall "hear and come forth,"
Reformed and revived, never more to divide.
Then in the bright "land beyond river" and storm,
His sweetest of names ever praise and adore;
The immortalized host re-united and saved,
Their triumph shall sing on the glorified shore.

Clark's Mills, R. I., Jan., 1869. S. P. CLARK.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

JOHN CARTER, THE ARTIST: WITH COMMENTS AND QUERIES.

The following extract is from a column of book notices in a recent number of the New York *Evening Post;*

"JOHN CARTER, THE ARTIST.—The life of John Carter is a most singular history of what the human mind can achieve under the most disastrous circumstances. The facts of his career are so well known that it is scarcely necessary to recall them. A young man, ignorant and dissipated, a daily laborer, is thrown from a tree which he has climbed to steal rooks—an adventure undertaken with a party of his companions. He receives internal injuries from his fall that result in the complete paralysis of his body, from the neck down, and in this condition lives fourteen years, developing, in the meanwhile, an astonishing talent as an artist, which he exercises without hands, without having any control over the muscles of his body, by drawing with his mouth. His pictures are masterpieces as works of art, without any reference to the manner in which they were executed; when this is considered they become truly marvelous. The best known among them is 'A Rat-Catcher and his Dogs,' for some time exhibited in this city, and universally praised.

The story of John Carter must arouse reflection even in the dullest mind; must thrill with emotion even the most frivolous heart. In the words of the author of his memoir: 'This case is one of those examples (especially valuable in such times as these) which go far to show that the soul is a spiritual unit, and not the mere concord of numerous animal faculties; for all the moral powers remained unimpaired—nay, were refined and exalted by the loss of everything short of life. Surely the fact that John Carter for fourteen years retained and even increased all his powers of mind and spirit, even when his body was well-nigh dead, may help to show how reasonable, as well as true, it is to believe that the life of the spirit of man depends not upon the life of the body.'"

The above is certainly a remarkable instance of cerebral soundness and effective mental vigor, conjoined with an afflictive and extensive physical disability. And the critic derives from the phenomenon, as if it were an undebatable and necessary deduction, the independence of intellect and consciousness of the machinery and functions of the body. Nay, he imputes to a dreadful loss of function, an exaltation and refinement of the mental and moral faculties. But let us see if this be true.

One thing is obvious at once, and that is, the *perfect integrity of the brain.* An injury to its substance is spoken of; it has not been disturbed by any accident or violence, producing lesion, concussion, compression, softening or paralysis. Not one of these five disturbing or disabling circumstances is hinted at. And yet it is known perfectly well that any one of them is exceedingly perilous to the mental functions, and that when existing up to a certain point or degree of seriousness, is incompatible with thought. How commonly is this overlooked! As if a man could think without a brain! Why, outside of the microscopic world (and even there the law may be universal), I am not aware that any kind of intelligence whatever is known to the naturalist apart from either some kind of cerebral development, or at least nervous expansion, in which there is an inherent sensibility.

If it is then a universal law in the animal kingdom, that when there is no pulp or network, more or less analogous to the nervous formation in man, there is no thought or even sensibility, why do we in our pride and conceit claim for ourselves a superiority or exception to a general law? Why do we forget the revelation of our Creator concerning our real nature? Why do we perpetually run in the rut of a popular opinion which has for its origin, proximately, Platonic philosophy or a pagan hypothesis, and, *originally* the dictum of the deceiver, that actually wrecked our life and welfare in the first Adam? Strange, this fatal and infatuated love of the error that ruined us, this caressing of the serpent that deceived us! Shall we behold without wonder a wounded man kissing the arrow that has pierced his heart, or praising the poison that has depraved his blood, when the mischief is without mitigation or question the work of an enemy?

Now John Carter's brain was untouched. It is worth the while to know and to note this fact. All intelligent reasoning creation knows the preciousness and value of the brain. Behold it compassed and protected all around with a powerful bony arch. It is in this wonderful, convoluted, vascular and palpitating mass, exceedingly delicate and highly organized, that the intellect resides, and we are safe in saying that, in the present constitution of man, without a brain there can be no intellect, not the slightest. And it is pure assumption to allege the possibility, even, of human consciousness, conception, or sensation, without a cerebral centre of some sort. A little common sense and a little Scripture are of far greater force and effect than mountain peaks of philosophy, conjecture, dogmatism, or tradition.

But as a consequence of the injury to Carter by his fall, the whole body below the neck is said to have been paralyzed. By this we are compelled to understand mainly, of course, the *voluntary system of nerves*, or the muscular tissues pervaded and actuated by them. We conclude that the functions of the muscles of the legs and feet, arms and hands, were totally destroyed. Possibly the action of other muscles was greatly impaired, such as the abdominal and pectoral, enclosing the abdomen and chest, with what are called, anatomically, *detrusors, sphincters*, etc. It is not said, but we may conclude it probable, that the *nerves of sensation* were also implicated in the injury. And suppose it were so. By a previous healthy function of both these nervous systems, especially the latter, considerable stores of knowledge were treasured in the mind. Whatever could be derived from the sensation of touch, and if we add another sense, of palpitation, was still possessed. The senses of smell, hearing, taste and sight, were still preserved unharmed. And last of all, the brain is as complete in its organic integrity and functional faculty as ever.

But let us look a little further. It is perfectly certain that the working of the internal viscera could not be very greatly interfered with without a speedily fatal result. Physical life would be clearly incompatible with any very great obstruction of their functions. There must be a gastric, an intestinal, a hepatic, and a renal function; in other words, the stomach, the intestines, the liver and kidneys, must perform in some measure their proper office, or life must terminate. And still more emphatically, the pulmonary and cardiac offices must be vigorous and free in a good degree. The oxygen of the air must enter the lungs in inspiration, and the foul carbonic acid be thrown off in expiration. And the great interior central engine, the heart, must day and night, without cessation, or anything more than a momentary intermission, toil, like the giant that it is, a faithful servant, to send the current of the blood through a thousand canals, perpetually refreshing and sustaining the frame with its powerful ministration.

Suppose the kidneys should suspend their function. The urea that should have been eliminated, accumulating in the blood, and circulating through the brain, induces stupor and insensibility, followed by death. Let the liver become completely paralyzed and inactive, and not only is digestion greatly impaired, but the bile remaining in the circulation is diffused everywhere, clogging and enfeebling the machinery of the whole organism. Destroy the function of the stomach, and inanition and death ensue. Paralyze the motion of the intestines, and the body succumbs under the incubus of the effete substances whose expulsion is absolutely essential to life.

It is not a question for debate whether these organs were wholly disabled or not. If they were, certainly Carter never would have painted a "masterpiece" with a brush in his mouth. There must have been considerable efficiency remaining in the action of the great internal viscera of the body; and particularly the functions of respiration and of the circulation must have been comparatively uninjured.

This paralytic's brain was therefore supplied with its first great *desideratum*, a regular and ample flow of blood. The internal carotid arteries carried their fervent floods of fluid life, pulsating through innumerable thread-like canals, into every part of the cerebral sphere. The brain thus constantly thrilled with the arterial impulses, and fed with the vital supplies that replenish and enrich its mysterious structure and animate its faculties, could think independently of the muscular paralysis below. Why? Because the supply that was simply indispensable to its activity, was constantly and sufficiently furnished. Suppose the blood supply had failed, or become deficient. Suppose the action of the heart had become too feeble to reach the organ of thought with its invigorating tide. It is not necessary to go further than to cite the phenomenon of syncope, or fainting, with its accompanying insensibility, to show the startling effect of a recoil of blood from the brain. A sudden shock, or a copious depletion that deprives the brain of its customary aliment, is marked by a sudden loss of power, manifested in prostration and unconsciousness.

And not only this, the blood supplied to Carter's brain must have been of comparatively pure quality also, otherwise, as every physiologist knows, the mind would have been clogged and encumbered in its operations. The glandular and absorbent functions could not therefore have been involved very greatly in the paralysis. And it is worthy of remark, yet further, that the kind of mental labor requisite for the achievement of these productions was not probably that arduous and exhaustive effort of intellect that is often evinced, in what are called the learned professions, or that is required in difficult mathematical calculations.

Why was Carter then so successful in his art? Was it because his faculties were *improved* by a paralytic state of the body? Or rather was it because his disabled situation rendering but this one occupation (for which he had a natural genius,) possible, to relieve the dreadful tedium of his helpless existence, encouraged and demanded *mental concentration?* This is undoubtedly the secret of his success. It is this single, simple, intense and tremendous *concentration* that wins success, and especially concentration coupled with unwearied patience, and a perseverance superior to every discouragement.

In the calm review of the subject, we are reminded of the infallible truth of the sacred Word, which declares that the *blood is the life of man.* The delicate and wonderful nervous system itself is secondary to the great interior, active and vitalizing current of the blood, and is dependent on the influence of its universal tide. It is here, *in the blood*, that the life of man begins, and by it is the mechanism of the body built up and perpetuated. It is this busy and perpetual stream of life that enters with its elaborate vital atoms the most secret recesses, and repairs the most delicate tissues of the body. Perpetually purified by contact with the atmosphere, and replenished with the elements of nutrition, it moves forever on in its interminable circuit, carrying its precious contributions with impartial generosity everywhere, a powerful restorer, and a priceless benefactor.

From an article entitled "The Tree of Life," in a well known periodical, we quote the following: "But of all that pertains to blood, the most wonderful, by far, is its very house and home, the heart. In all languages spoken on earth, and in the mind of all earth-born men, the heart is the very essence of life; it is man itself. 'The heart of Judah waxed gross,' and 'with the heart man believeth.' The Savior 'came to bind up the broken-hearted,' and of God himself it is said, 'It repented him, and it grieved him at his heart.' The second day has not passed in the 'innermost parts where the Lord fashioned us,' before the faint beat of the unseen heart begins its mysterious life."

And yet the heart itself is nourished by the very blood which it drives with perpetual strokes into all the organs and members of the frame. Out of the blood are gathered the materials which compose the brain. The bones are concreted from this same flowing, crimson minister of life. And it is this warmth-suffusing and waste-repairing blood that is the nutriment of our Adamic, mortal life. Nor from this case of John Carter do we deduce any such inference as the author of his Memoir has hinted, viz: that "the soul is a spiritual unit." On the other hand, we understand that man is a *material* unit, and that his soul is unquestionably the product of a complex and marvellous organism; that his faculties are due to "a concord of animal functions," and that the faculty of thought is inseparable from the agency of that delicate and superior instrument,—the brain. First, the vital air oxygenizes the blood, and then the blood animates and actuates the brain, with all the organs of the whole fabric; and, behold, you have the living, conscious, intelligent man.

It is unnecessary and inexpedient to apply to a scheme whose essential basis is found in the insulting misrepresentation of the Seducer, for an explication of the mystery of man's being. Man is indeed mysterious in his creation, as a product of the wisdom and power of God; but the mystery of an immortal soul is a lying and wicked mystery.

C. COLEGROVE.

THE WEIGHT OF A TEAR.

A pair of scales before him,
A rich man sat and weighed
A piece of gold—a widow's all—
And unto her he said:

"Your coin is not the proper weight,
So take it back again;
Or sell it me for half its worth—
It lacks a single grain."

With tearful eye the widow said:
"O, weigh it, sir, once more;
I pray you be not so exact,
Nor drive me from your door."

"Why see yourself, it's under weight,
Your tears are no avail."
The second time he tries it,
It just bears down the scale.

But little guessed that rich man,
Who held his gold so dear,
That the extra weight that bore it down
Had been the widow's tear.

ADVENT.

Again the church puts the trumpet to her lips and cries, "Behold the Bridegroom cometh!"

The world is growing old. There are signs in heaven and signs on earth, and the powers of both are shaken. The glory flashes up the eastern summits, and we listen for the trampling of the horses and the thunder of the chariots of heaven. The world groans and tosses in pain. It cries, as it has through all the long centuries of its darkness and sorrow, for the great day of God.

And the church of God is here to answer the cry, here to tell of the splendors of that day, here to prophecy of the new earth as well as the new heavens, here to justify the travail and the groaning of creation, here to declare that the Lord will not delay his coming, here to bid men prepare to meet them, and here herself to fit the earth for the coming of the Lord.

How goes the duty these days? Tell us, what of the night? Does the trumpet ring clear through the darkness? Are the watchmen manning all the towers? Are the beacon-fires ablaze along the walls of the city of our God? and is the host all ranked and ready, armed and unbroken beneath the standard of its service?

God help a sleeping church!—a church that even her trumpet blasts awake not! a church that sleeps at Advent as she sleeps at Easter, and at Trinity, and in the darkness of her Lents! She only mutters in her uneasy sleep. She turns and tosses, and composes herself again to deeper dreams. Shall the coming Christ find her so what time his chariot blazes down the heavens? The small quarrels, the miserable self-seeking, the petty ambitions, the poor rivalries, these absorb the energies of her children. God's host is demoralized before the enemy. There are confusions and mutiny in the ranks.

So the Advent finds us, and so many Advents past have found us, and the trump of the prophet, and the cry of the seer awake us not. Sleeping dioceses, sleeping parishes, sleeping watchmen, sleeping laymen—do we really pray, and mean it, that the Lord will come soon and claim his own?

Is any church awake and doing its duty that is not ready to see the Lord's sign in the heavens to-day, and sing triumphant *Te Deums* for the sight? Is any church alive that will not welcome to-night the Master's knock upon the door, and thank him that he has delayed no longer? The new day comes and ushers in the new time. Shall the past be mended in the future?

Let prayer besiege heaven this Advent for a broad awake church! Let the priest cry in his closet for himself and the flock entrusted to his care. Let the congregation cry exceedingly to God, before his altar, in his own house, day by day. Let each man who believes in and loves the Lord that died for him, cry mightily in secret, and in his family, and in the congregation, for a blessing long delayed. Let laymen wrestle for priest, and priest for layman. Let parish and mission station and diocese, let bishop and babe storm heaven with supplications that will not be denied, for this church, that she may at last awake, and work, and watch, and prepare the way of the Lord.

Prayer will burst in the gates of heaven, and prayer only. Talk will not, discussion will not, plans will not, no matter how wise. Conventions will not, nor convocations. How would it do to get the whole church to praying? not merely saying, or reading prayers but actually praying from the very centre of the soul, prayers that will not cease till God replies?

It is the one duty of this church of ours, this Advent, to lay herself at the feet of Christ and ask him to touch her and so awake her. Her place is in sack-cloth at the seat of mercy, with confession and with prayer. She is rich and full of goods. She has waxed wanton. She has pleased herself with riches. She has made even her worship minister to her self-indulgence. Ah! it were better for her that she were turned into the caves and huts again, than thus to bring her pride and luxury to the altar of the Lord! There are times when the work seems hard; but never hard because of enemies, never hard because of obstacles; only hard, and sometimes almost hopeless, because of the blindness and deadness and the sleep within.

It is a time for new resolutions, a time to look at a wasted past, and resolve to make the better future mend it, a time for all souls to shake themselves from sleep, for "careless daughters" to arouse. And the place to go, awake or only half awake, is to the feet of Christ, who shall give the light.

Would God this Advent might be the date of a new era of spiritual life and power, that the Lord would "revive his work" in our unworthy hands; that he would fill us with the might of his new creating Spirit, the Lord and the Life-giver, that so our Christmas bells may "ring in the Christ that is to be" with us in a deeper and a still more personal sense, than ever we knew before. For the flaming presence of the Spirit in power, let us pray with more determined supplication this Advent, that so we may be awake "like men that watch!"—*American Churchman.*

Gems.

— Fear not, trembling believer. The bark which bears thy spiritual destinies is in better hands than thine; a golden chain of covenant love links it to the throne. That chain can never snap asunder. He who holds it in his hand gives thee this as the pledge of thy safety: "Because I live, ye shall live also."

— No man does his best except when he is cheerful. A light heart makes nimble hands, and keeps the mind free and alert. No misfortune is so great as one that sours the temper. Until cheerfulness is lost, nothing is lost. Keep in good humor.

— The moment a man gives way to inordinate desires, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the poor and the humble possess their souls in the plenitude of peace.

— A broken and contrite heart unlocks our inward senses, and makes us see and hear and feel the things which could no more be seen, heard, or felt before, than a man in a deep sleep can hear see and feel the things that are said and done about him.

A saint is not free *from* sin; that is his burden; a saint is not free *to* sin; that is his blessing. Sin is in him; that is his lamentation; his heart is not in sin; that is his consolation.

— If the sun is down, look up at the stars, if the earth is dark, keep your eyes on heaven. With God's presence and God's promise, a man or child may be cheerful.

— Have you learned to know you are ignorant? This is God's way of making wise; he bids you ask wisdom, and promises to give.

— The highest flames are the most tremulous; and so the most holy and eminent christians are more full of reverence, and fear, and modesty, and humility.

— It is not until the flower has fallen off that the fruit begins to ripen. So, in life, it is when the romance has passed that the practical usefulness begins.

— To enrich the mind and purify the heart, to keep the tongue still and the arm active, to eat slowly and sleep quietly—this is true philosophy.

— We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.

— Envy, if surrounded on all sides by the brightness of another's prosperity, like the scorpion, confined within a circle of fire, will sting itself to death.

— When the million applaud you, seriously ask yourself what harm you have done; when they censure you, what good.

— He that can please nobody is not so much to be pitied, as he that nobody can please.

— Deliberate with caution, but act with decision; and yield with graciousness, or oppose with firmness.

— We should not be too niggardly in our praise, for men will do more to support a character, than to raise one.

— There are no two things so much talked of, and so seldom seen, as virtue and the funds.

— In *time* we transact business for eternity; whatever, therefore, we do now should be done well.

— God is the safety of his people, but we tempt Providence if we do not make use of the necessary means for our preservation.

— We often omit the good we might do, in consequence of thinking about that which it is out of our power to do.

— Christians, if you be poor in this world you should be rich in faith; and if you be rich in this world, be poor in spirit.

— The conscience has to do, not with fitness, or expediency, or advantage, but with right and wrong.

— Beauty is no longer amiable than while virtue adorns it, and virtue itself is true beauty.

— God hears the heart without words, but he never hears words without the heart.

— Where the hedge is the lowest, the devil leaps over.

— Flattery is a false coin which is current only through our vanity.

— It is wisdom to say but little respecting the injuries you have received.

— We promise according to our hopes, and perform according to our fears.

— We should view all men in the clear sunlight of charity.

— He who at all times can sacrifice pleasure to a duty approaches sublimity.

For the World's Crisis.

LETTER FROM SR. CAROLINE TULLER.

BRO. GRANT:—Will you permit me through the *Crisis* to communicate with dear brethren and sisters scattered here and there, who I believe would be glad to know of my welfare, and whom I would be glad to address personally. I never tire of reading the *Crisis*, and the sight even of names of friends with whom I have enjoyed sweet intercourse in years gone by, affords real pleasure. Such will rejoice to know that I am trying to improve my little remnant of mortal life in laboring among the Freed people of this city. Although I have found some things trying, yet I thank God from my heart that he has given me this privilege; and to-day more than ever before, I have been inspired with the hope that my unworthy efforts may receive the approbation of the Master.

I am connected with the Ely Normal School, and in my department have nearly forty scholars, form twelve to thirty years of age. As I look into their faces, and witness the expression of intense eagerness to grasp the knowledge of letters and words, I seem to feel a return of youthful vigor, thinking not of weariness, though my labor exceeds anything I ever attempted in the palmiest days of my youth.

I love to teach them to read, but the one great desire of my heart and constant effort is, to teach them the principles of the gospel of Christ. In their present state of mental cultivation, they comprehend but little; but by many the beautiful simplicity of the Gospel is appreciated.

Besides my day school, I have two classes in Sabbath School. To-day has been a precious Sabbath. My morning class consists of ten large boys, who can read well and are quite intelligent. My afternoon class are members of my school, and are but just learning to read. I select a portion of the gospel and read and explain it to them, and then ask questions, till the different points in the lesson are understood and fixed in their minds. Afterwards, I go to the Hospital and read to quite a number of old women who are there supported in their old age by government. To-day I selected from a bundle of tracts sent by Bro. H., the poem called "The Old, Old Story;" and if the author could have stood by, he would have thanked God for the inspiration that helped to pen so rich a gem for the lowly. They seemed spell-bound. They could take in every word, so beautifully simple! I have been much cheered in my visits to these old pilgrims. They have an intelligent appreciation of the gospel plan.

My heart is often made sad by the extreme suffering among the old and sick. They come to me often for help, which I cannot bestow. A small quantity of clothing has been sent here which was soon distributed. It is very trying to turn them away, so poorly clad that they suffer much. I can only point them to the better land, and the way that leads to it. Will you not pray for me, dear friends, that I may be a blessing to this people? I feel like working with my might. I was never more convinced than now of the correctness of our views respecting the condition of the world, and the approaching harvest.

Your Sister in love,
MRS. CAROLINE TULLER.
602 *West Chestnut St., Louisville, Ky.*

For the World's Crisis.

CAUSE FOR THANKFULNESS AND HAPPINESS.

Varied are our wants, and just as varied are the gifts that we receive from above; yes, in just the measure we need are these bounties bestowed, and every mind may realize this truth, that is, if it is capable and willing to perceive and acknowledge a great and good God above. Surely if we are willfully blind to all dealings of a higher Power and will not recognize the gifts as coming from him, but disdainfully consider them valueless in comparison to the peculiar blessings bestowed on our neighbor, allowing envy to take the place of gratitude, then necessarily there is only left for us bitterness of spirit and perpetual disquiet.

What restless beings we are, forever wishing for something we do not possess, and thus overlooking much that is for us to enjoy.

What have we to be thankful for? Suppose each one put the question to himself, and candidly think over the mercies of one day. Would it not shame us to such a degree that repining would forever cease?

We do not make half enough of life on account of our discontent; yes, 'tis truly so, and oh, how many of us in God's great day will be called to strict account for our lives of murmuring! People might enjoy thousands of things in this world that now they scarcely glance at, had they only been taught thus to do; hence, we come to a great and noticeable defect in education, and one that ought to have been remedied long ago; for in these last days it can scarcely be expected that men will stop and invent a new system which shall forever do away with the mighty errors of the past.

No, men move too fast, and you cannot get the multitude to see and appreciate what, if only carefully considered, would prove to be a guide-board pointing to ways of delight and pleasure such as they only dream of. Only the few stop and listen to your word of entreaty, and by so doing get the blessing and reap through life the fruits of wisdom.

Truly there are gross, palpable natures that are only pleased with things of substance, and can never appreciate the pure, the elevated and noble things of God; yet man was not made for a beast, and he alone is to blame for his remaining in such a condition. No, man was given a mind and intellect which, if rightly cultivated, should be to him an inexhaustible source of happiness.

And now we come again to the great mistake made in the world by those who act in the capacity of guides and instructors, who fail to show the people how rightly to cultivate the intellect and heart. They point to much that is useful and good in its place, but fail to make manifest the essential means for the cultivation of universal happiness. From infancy we might be taught how to make life delightful. I do not mean life in relation to a higher existence, but life here on this earth.

We are not placed here to drag out a tolerable existance and get through as soon as possible, nor merely to prepare for the future. God has given us this life to enjoy for a while at least. He has given us of his treasure-house things new and old, and is still showering them down on us, although the blind, grasping multitude fail to see or appreciate them. Man's use and function is to be the witness of the glory of God and to advance that glory by his implicit obedience, and resultant happiness. So whatever enables him to fulfill that function is truly useful to him.

What merely helps us to exist is comparatively of little consequence toward this object, although the world seem to think that their houses, lands, food and raiment are the things useful, and that sight, thought, admiration, ect., are profitless. Such, however, are barren rocks with no verdure or green thing to cheer or beautify their dreary souls. Only idlers and dreamers, as they call them, seem to search out and enjoy the beauties and glories of human existence. They, sickened by the sensuality and low-mindedness of their fellow beings, and believing that there are greater, purer joys even on earth, take time and probe this condemned life, till the exquisite essenc eof pure and really satisfying happiness flows out in a stream before them. They publish the glad news to the world around them, and try in vain that they too, may taste and enjoy the richness of the pure stream; but as the flying crowd hear their words they only cry, "Away with them, they are dreamers, and deceive us. Happy may they be in their illusions, and imaginations, and rovings after happiness, but we can't stop to play with earnest life. Business and pleasure occupy and engage us; money is the only thing needful, and its bright goal is what we seek."

So on they speed with hurrying footsteps to their low resting place, the grave; stopping not to drink of the little brooks, where the music of God's birds and the whispering leaves might many a time have cheered and comforted their weary, aching hearts. But too late; life has been to them but a name, and that now has gone. Poor deluded souls!

God does not design us to live such a barren, comfortless existence, but that we shall fill ourselves full of happiness all the days of our pilgrimage, and then we shall have greater capacities for the abundant fullness of God's gift in the future, i. e., eternal life. If men thought, loved and prayed more, they would be happier, that is the great secret of human happiness.

We might enlarge upon the theme by multiplying words to show in what ways we may cultivate happiness, but it would all be comprised in what those three words express—thought, love and prayer. M. A. T.

Hartford, Ct.

For the World's Crisis.

IN MEMORIAM.*

Mournfully, mournfully,
Came the sad sound,
Our dear sister sleepeth
In slumber profound;
Peacefully, quietly,
She sank to her rest;
The coffin enshrouds her,
The turf on her breast.

Her sufferings are ended,
Her sorrows all o'er;
Reposing in Jesus,
Where grief comes no more.
How blest are the dead who
Have died in the Lord;
They rest from their labors,
And wait their reward.

Peace, peace to the household
By sorrow opprest,
And sweet consolation
Fill every sad breast:
May this precious promise
Each mourning heart cheer,—
He'll banish all sorrow,
And wipe every tear.

Soon, soon they will meet her
Where evil comes not,
In that blissful union
All sorrows forgot;
Perchance ere the wild flowers
Above her shall wave,
Blooming, immortal,
She'll rise from the grave.

MARTHA S. HORNE.
New Durham Ridge, N. H.

*Sr. Sarah Johnson died in New Durham, N. H., Dec. 20th, 1868, aged twenty-six years, daughter of Mr. James Johnson. She was sick one year and eleven months.

Hygiene.

"This is for your health."—PAUL.

For the Hygiene Column.

TO THE AFFLICTED.

I have one of the great Prussian instruments for extracting the morbid secretions of the system, the cause of nearly all the pains and aches we are heir to.

"THE RESUSCITATOR (German, LEBENSWECKER) is in itself a representative of an entire apothecary; for it acts as a tapefactor, a reviver, an aperient, and a regulator of the circulation of the blood. Rheumatic pains, headaches, toothrches, cramps, asthma, quinsy, etc., etc., must yield to it forthwith. Diseases of the eye, ear, stiffness of the joints, tetters, jaundice, hemmorrhoids, green-sickness, gout of all forms, inflammation of the throat, syphillis, etc., are certainly and safely cured."

Every family ought to be made acquainted with these facts, and get a machine, as it costs so little, and no medicine to take. I can get the instrument and medical book of instructions for about $10.50, delivered to your order, cash in advance. I wish you all knew its value. You would not hesitate. If you write, send a stamp.

Chicopee Falls, Mass. HIRAM MUNGER.

CAUSES OF SUDDEN DEATH.

Dr. J. M. Howe, of New York, writes as follows on this subject:

Very few of the sudden deaths which are said to arise from the diseases of the heart do really arise from that cause. To ascertain the real origin of sudden death, the experiment has been tried in Europe, and reported to a scientific congress held at Strasburg. Sixty-six cases of sudden death were made the subject of a thorough *post mortem* examination. In these cases only two were found that had died of disease of the heart. Nine out of sixty died of apoplexy, while there were forty-six cases of congestion of the lungs—that is, the lungs were so full of blood they could not work, there not being room enough for a sufficient quantity of air to enter to support life.

The causes that produce congestion of the lungs are—cold feet, tight clothing, costive bowels, sitting still until chilled after being warmed with labor or rapid walk, going too suddenly from a close, heated room, into the cold air, especially after speaking, and sudden depressive news operating on the lungs and circulation of the blood. These causes of sudden deaths being known, an avoidance may serve to lengthen out valuable lives which would otherwise be lost under the verdict of heart complaint. That disease is supposed to be inevitable and incurable; hence men may not take the pains they would to avoid sudden death if they knew it lay in their power.

A judicious and persevering use of the inhalation of the common air through the inhaling-tube, would, we are persuaded, even in persons who have no tendency to consumption, in many cases prolong life full ten years. It would toughen the throat and lungs, and do away with all the liability to congestion and inflammation of these organs, to which so many are liable by reason of the lack of out-of-door, vigorous exercise, and of a sedentary life; and especially as persons advanced in age, it would tend greatly to keep up to its normal condition the circulation and arterialization of the blood and a healthy state of the digestive organs, and thus lessen the liability to sudden death.

NEURALGIC HEADACHES.

About ten years since I was laid up with an excruciating neuralgic headache, which seemed to encircle the ear of that side of the head alone affected. The idea that the headache had something to do with the ear as a centre occurred to me, although in the ear itself there was no pain. I had a little almond oil, and also spirits dropped into the ear, but without any good effect; when the thought suggested itself that perhaps a little of the anesthetic ether (not the nitric) might do good, by deadening the nervous pain. I had some drops of rectified sulphuric ether, therefore, put into the ear; and in the course of half an hour my headache was entirely gone.

I have since found, both from my own occasional experience, and that of others, that ether so applied, is in nearly all cases an effectual cure of these very painful headaches, face-aches, jaw-aches, and tooth-aches, which are commonly known as neuralgic and rheumatic.

If a very severe case, two or three days may elapse during which the pain may be apt to recur, especially from new and even slight exposure to draughts; but repeated applications, of half a dozen drops or less, of ether, at a time, seems certain to subdue the most violent attack, sometimes in a very few minutes. A drop or two of almond or olive oil, afterwards put into the ear, I have thought, tended to protect from a new attack. As the ether sometimes gives pain in the ear for a moment while being applied, a single drop should, first of all, be carefully put in, and then more, as the case will allow; but I have never suffered the least bad effect, either in my hearing or otherwise from the use of ether in this way, nor have I heard of any from others who have tried it at my recommendation.—*Ex.*

THE EFFECTS OF HIGHH-EELED BOOTS AND SHOES.

What stupid ninnies some persons will persist in making themselves by continuing to wear boots and shoes that give them pain every moment, and which hinder their easy and graceful movements. It is, indeed, true, as the *Scientific American* affirms, that this silly fashion must be creating a rich harvest for the corn doctors, and it is sure to result in a greater or less degree of personal deformity. Especially may the latter consequences be expected in the case of young children. When the heel is raised, as is the prevalent custom, the bones of the thigh, pelvis and leg, as well as the foot, are thrown into abnormal positions; and while the bones maintain their plasticity, the effect of such unnatural tension is sure to be perpetuated, in shape of crooked shins, bandy legs, elephantine toe-joints, and cramped, ungraceful gait. Let us hope that before the evils shall be greatly multiplied fickle fashion may remove the cause, and give us something more sensible and endurable than these toe-screws which are giving us the hobbling gait of Chinese women, and which possess neither beauty nor comfort. Let boots and shoes be made to fit the feet; and do not attempt to require the feet to adjust themselves to the unnatural form of many fashionable boots and shoes.—*Church Union.*

RATTLESNAKE BITE.

Ammonia, or hartshorn, is doubtless the best remedy known for the bite of the rattlesnake. Alcohol is good, but not to be relied upon for a cure in all cases. So with several kinds of vegetable remedies; they cure in some cases, but not in all. Next to ammonia, mud is probably the best. A son of Mr. J. D. Sharp, of Spring Valley, Minnesota, was bitten on the foot by a rattlesnake. Several remedies were applied, each said to be a certain cure; but they all failed. He grew spotted like a rattlesnake, they said, and became very sick, and likely to die. At length they put his foot into a pail of mud. He was relieved in fifteen minutes, and continued to improve until he was well. If one has such a bite to treat, and cannot get ammonia, let him give whisky, or some other stimulant, internally, and apply mud to the part bitten, changing it once in three hours during the day.—*New York Observer.*

FAILING EYES.

Persons suffering from dyspepsia, or any other malady, must take care of their eyes. Any disease impairs the strength, and the nervous system is depressed; and when laboring under this form of depression, the eye is particularly liable to become weak. The reason of this is, that "of the ten nerves which go off from the brain, six are distributed wholly, and the other four partially, to the eye." Through the great sympathetic nerve, the disturbed stomach, or liver, or intestines, communicates with telegraphic speed with the brain, and so with the eye.

The first advice to be given with reference to the comfortable use of the eyes, undoubtedly is—to keep intestines and liver and stomach in a healthy condition, or, in other words, do every thing to confirm the general health. If this be impaired, do not read, and especially do not write long, without giving the eyes rest.—*Health Reformer.*

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AND SECOND ADVENT MESSENGER.

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The World's Crisis

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

TO LABOR AND TO WAIT.

Watching, ever watching!
O, how long!
Will the rosy morning
Never bring its dawning,
And the birds' sweet song?

Hoping, ever hoping!
Though the heart
Weary oftimes groweth,
And God only knoweth
All its bitter smart.

Praying, ever praying
Let me be!
Savior, thou wilt hear me,
Succor, bless and cheer me,
Cheer me tenderly!

Working, ever working
I would be!
O, when I am weary,
And my work is dreary,
Father, strengthen me!

Dying, surely dying
I shall be!
When the foe prevaileth,
And my spirit falleth,
Come and set me free!

—*Selected by E. Grant.*

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

DAVID ON THE SOUL OF MAN.

How the soul is susceptible of capture.—Contrary to the received hypothesis, that no strategy, or persecution, or pursuit, can overtake and detain by force a righteous man's *soul*, the theology of David expresses its practicability. The native evasiveness of its subtle essence is popularly represented to be its security from apprehension, so that no depredator shall pirate it away into mortifying custody here. It is true that at the moment of death, in the case of some more flagrant offender than usual, there is sometimes supposed to be imminent over the expiring mortal the Satanic bandit and adversary, who immediately seizes the immortal exhalation, the soul, and transports it agonized and reluctant into his den of darkness, or excruciates it in intolerable flames, with a pitilessly lacerating trident compelling the victim into the heart of purgatory. But the soul of the upright is said to be superior to arrest, here, ever, and everywhere.

But how the truth is mixed and debased and mystified with errors and fancies of men. The soul of the sinner is certainly destined to be lost, if not rescued by grace through faith; but that soul our Bible teaches us to be the sinner's own self, or his life. For him to gain the world and lose his life, is unprofitable. The Psalmist in his prayer, confident in his rectitude, protests that if he has returned or rewarded evil to him that was at peace with him, "*let the enemy persecute my soul and take it.*" In other words he would say, "Let him catch and seize me, and vent his vindictiveness on me"; "yea, let him tread down my life upon the earth, and lay my honor in the dust."

The persecution and capture of a soul here is simply of a *living self*. The captivable soul is not an insubstantial mist, or immortal glimmer, but a material man, or the life of the man, a life exposed, dependent, organized, and mortal. To persecute and take this life, it would be necessary to strike at the patient and busy and wonderful work of the inner organism, the central engine, the heart; the pulsating hose, the arteries; the cellular bellows, the lungs; the sensitive threads, the nerves; or at some other one or more of the vital viscera, cerebral, hepatic, or what not. Surely God is great to make man of the dust. To spin the delicate fibres, to weave the wonderful tissues, to build the countless canals, to match the joints, to tie the ligaments, to harmonize all the varied structure into one mechanism, and so to constitute the erect, active, and intelligent man; this is a work worthy of God, for his own Son Jesus Christ, the second Adam, stands full in our view in the divine word a glorified, "perfect man."

Harmonious with the letter and spirit of the above scripture is the implication of the prayer, "Deliver my soul from the wicked, thy sword." That is, literal, material *me*; deliver *me*, and save me from reckless and treacherous foes; the violence of men grown callous and cruel with prosperity. Deliver me from men pampered and proud, in whom satiety and opulence have extinguished compassion, and whose haughty and hardened hearts are fortified with projects of honor and power perpetuated through their posterity. These proud and unholy men God knows how to use as an affliction to other sinners, as easily as a giant wields a sword; but good David begs a Father's care to screen and keep him from the thrust of the steel. That it is the man himself, as a man, and not an immaterial inwardness, we know from the context, and the language of other passages in the same prayer; thus: "Keep *me*"; "hide *me*"; "incline thine ear unto *me*"; "as for me, *I* will behold thy face in righteousness."

The fact is, in every sudden and critical danger, the sufferer and possible victim pleads or strives for his life, the preservation or rescue of his real present self, his organized and physical being. Such is the great thought of the "man overboard," as he feels under him the treacherous, dreadful embrace of the sea, and thinks, agonized, of the infinity under and around him, shrieking out a prayer that the yielding waves may not swallow him up, nor the measureless abyss become his grave. This is the instinct of nature, allowing for the fortitude of the few hearts that may brave death undaunted, or the courage and consolation inspired by a living, christian faith.

A rightly instructed prayer for the welfare of the soul, in the matter of a future life, is a prayer for the same self that dies, the same self that thinks, that detects peril and prizes life before death, and only can live again by divine power through a resurrection.

The simple and precise identity of *soul* with *self*, is further obvious from the home-thrust query, "How say ye to my soul, flee as a bird to your mountain?" Why, you audacious enemies of the hunted Bethlehemite, why are you so imperative? How come you to so scoffingly counsel flight to a man of faith? Why so ready, whether enemies or friends, to recommend a retreat to the familiar solitudes of some mountain den, or the shelter of some ragged rock? Better ponder David's argument of security, to wit: "In the Lord I put my trust." But still there is peril. Here are the wicked, with their withy bows and whittled javelins, ready to snap a death missile at the righteous. The bow-string is hard and strong. Yet the Lord's throne is in heaven. An eye of such inconceivable sharpness, and ever watchful observation, as lets no iniquity escape its notice, is bent on the menacing mischief.

The Lord purifies the righteous with trials for the moment; but over these wicked whom he watches a cloud is gathering—such a cloud of treasured and terrible things as he will bid ravel out and rain down its mysterious and fatal fierceness! "Snares, fire and brimstone, a horrible tempest," will be seen falling with confused but deadly precipitation, enclosing, overtaking and overwhelming the guilty. Does any body imagine that the advisers here inquired or suggested such a novel expedient as a temporary exit of a soul from its tenement? Did they propose the curious and extreme idea, that David might as well disembody himself, and retire to some fissure among the crags for safety? Or was the real purpose, the *animus* and aim of these bow-men, to drive David's soul out of his body by killing him, and then either by way of insult, or from a momentary pity, to point the road to yonder mountain-steep, where his harassed, woe-struck, shivering soul might snug itself away in some quiet nook, or compensate and solace itself on some height of sublimity? Would the good man's friends, as zealous as the three counsellors that stand around Job in his woe, paint to the vision a *post-mortem* future like this? Did David suppose there was any notion of the kind in any one's head? I think every body will say, No!

When one's theological system develops a situation so undesirable as a poise between the ridiculous and insane, the part of wisdom is obviously a retreat. Why not a rectification? Who does not see clearly that in this eleventh Psalm "my soul" means *me?* It is too plain for further comment. The soul is the *living, vital self*, organized, and constantly liable to death, by disease or violence.

But why did the pious and royal singer sometimes talk to his soul? Why did he ask questions and utter exclamations? why did he rehearse, and converse, and exhort, if it was not the case of a compound being, addressing the noble, the sentient, the intelligent, and immortal part of the duality? Thus: "O my soul, thou hast said unto the Lord," etc. The answer is interrogative and short. Why does a man talk to himself? Why in all literature, and in all history, and in every day life, do rational beings soliloquize? It is nothing wonderful. Every body occasionally talks to himself, I opine. A lady was remarking to me, not long ago, that it was a habit of a woman in her service to be often thus occupied for some minutes.

In the Bible we find soliloquy sometimes alternating with prayer, or merging into the most emphatic and devout discourse upon the goodness of God. Soliloquy is a phase of testimony, a form of declaration. Is the speaker therefore dual, in the sense of an internal self separable from a mechanism of matter, alive, intelligent and deathless after death? Is the self an immortality hedged up and housed in a frame of flesh? Is it a consciousness absolutely everlasting, that can subsist without viscera, that really cares not much for blood and brain, lungs and veins, heart and arteries? Nay, that counts all this most artful and amazing fabric but a prison, a pound, or a pack-load? How solemn and simple the truth that these walls and valves and threads, so beautifully devised, and so ingeniously inimitable, furnish the only possible condition of life and consciousness this side of the resurrection.

Let the spiritist remember that his soul is a life due absolutely to the most cunning harmony of mechanisms, the most adept mystery of material motions, planned and actuated by the Lord Almighty. My soul is myself, my living self, sentient and voluntary. I am alive because God has given me life. My life inheres in my breathing body, my beating heart, my bounding arteries. I think, I feel, I hope, I know, because of my organization. If a bullet crash through my brain, or perforate my heart, I die, my soul expires, my life is gone; but by the loud shout of the Son of God, I spring up again in the resurrection, and, if a true believer, I shall live eternally. How many millions of saints, when awaked on that lovely morning, will answer back the call of their Love with a shout that will make the welkin ring again. His snow-white, shining head, his eyes afire with love the most joyful, the most intense, and the most intelligent, his face immortal sunshine, his whole aspect gladness and majesty, his arm a reservoir of strength, his voice melody incomparable, his greeting all congratulation and unutterable kindness.

O! how precious and blessed will all this be to the dead raised incorruptible, and perfected at the coming of their Chief.—So we see what issues hang on the advent and kingship of Jesus. C. Colegrove.

For the World's Crisis.

THE RICH MAN AND LAZARUS.

Luke 16: 19-31.

BY J. MC'CAMMON.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the end of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they would repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

My mind has of late been called to the consideration of this subject, more particularly by friends with whom I have had some discussion on the same; friends too for whom I entertain the highest respect, both for their education and talents, but who have had their instruction in the same school and under the same teachers as many of the rest of us have done. It is not for us to treat their opinions with levity, but so far as it lies in our power to enlighten their minds with the truths of the gospel, so long hidden under the accumulated rubbish that heathen superstition and Catholic dogmas have thrown around them.

I am aware of the struggle that I myself went through, after more than half a century spent in learning the doctrines of the schools. I am not astonished at the smallness of the number that are willing to examine for themselves to see whether these things are so; but cling with a tenaciousness to their opinions as though life itself depended on the issue.

Of this number are those who continue to teach that in the scriptures above quoted the doctrine taught is that of a veritable rich man and a veritable Lazarus that lay at his gate; and that when Lazarus died he was borne by angels to the mansions of the blest, enjoying the society of all those that went before. But the rich man, whose death and burial were afterward, was hurled down to the regions of the damned, there to writhe in agonies, and to have none but devils and damned spirits for his companions forever. And those who have the presumption to dissent, must feel their anathemas without measure. Now if we are mistaken in our views, and these doctrines are still true, a key can be found, either in the narrative itself or in the original, that will unlock the mystery.

I will first call your attention to the Illustrated Dictionary of the Bible, edited by William Smith, classical examiner in the University of London; and as far as my knowledge extends is considered a standard work, both in England and America.

On the word translated hell in our version, he says, "This is the word generally and unfortunately used by our translators to render the Hebrew word *sheol*. It would perhaps have been better to retain the Hebrew word *sheol*, or else render it always by the grave, or the pit."

In another place he says, "Where hell is used as the antithesis of heaven, merely illustrates the Jewish notions of the locality of *sheol* in the bowels of the earth. The Hebrew ideas respecting *sheol* were of a vague description. Generally speaking, the Hebrews regarded the grave as the end of all sentient and intelligent existence. In the N. T., the word *hades* like *sheol* sometimes means merely the grave; or in general, the unseen world. It is in this sense that the creeds say our Lord went down into hell, meaning the state of the dead in general, without any restriction of happiness or misery."

If this is the way on which the foundation of the doctrine of eternal misery is laid down in our standard theological works, have our doctors of divinity anything stronger than a rope of sand upon which to hang their hopes? But not to be tedious, I desire to bring one more witness to the stand on this subject. John W. Nevin, author of "Biblical Antiquities," published by the Amer. Sunday School Union, in giving the opinion of the Jews on the Greek word *hades*, says, "It became common, especially in the language of poetry, to employ the imagery of a sepulchre, in representation of the *general* condition of the dead. A vast cavern was conceived, stretching abroad with immense extent, in the deepest parts of the earth. Continual gloom hung over all its scenery, and the most profound silence reigned on every side. No step of living man had ever descended to its unknown depths, nor had the eye of such ever discovered one of its secrets. It was all wrapt in awful mystery; it was the land of silence; it was the region and shadow of death. Round its sides the form of the departed men rested, every one in his separate place; and when its powerful gates unfolded, it was but to admit some new inhabitant to its dreary mansion, as he came from his state among the living on earth, to mingle with the countless multitudes below. This unseen, unknown condition of the dead, was called in the ancient language of the Jews *sheol*; and in the Greek language, which was used in writing the New Testament, *hades*. In the English Bible it is sometimes styled simply 'the grave'; at other times it is designated by the world, 'hell.' On Rev. 20: 13, he says death and hell, or *hades*, are represented as real persons; the last receives all its power directly through the triumphs of the former; and when the one is compelled to release its captives, the dominion of the other is also over. So it shall be in the end; the whole mysterious state of separation between the body and spirit shall come to an everlasting conclusion; death and hell shall be forever stripped of their ancient power,—swallowed up, as it were, in that infinitely more tremendous ruin that is to follow. That will be the second death."

Could we stop here, how beautiful, how learned, how truthful the description just quoted; how worthy the christian heart; but the learned doctor does not stop here, but continues, from the words "second death"—"The lake that burneth with fire and brimstone, where the ungodly shall be tormented day and night for ever and ever." Just as though the second death and the lake of fire and brimstone were synonymous. But where, oh, where among the Greek or Hebrew words can the learned doctor find such a meaning? Echo answers, Where? The whole thing is assumed without a show of proof, unless we find it in the narrative itself, to which we shall now turn our attention.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Let us pause here a moment and examine this part of the subject. What Lazarus was it that the angels (or messengers) bore away? was it the one that died, or were there two—one dead, and one still living, that the angels bore away? Here is a knotty question that I must leave for our learned Doctors to decide.

Again, is Abraham's bosom the bosom of our old father Abraham who died and was buried in the cave of Machpelah by his two sons Isaac and Ishmael? If so, will those who contend for this interpretation inform us when it was that Abraham had a resurrection? Or if there were two Abrahams, one sleeping in Machpelah's cave, the other holding one Lazarus in his bosom? If there are not two, then is our ancient father, his locks of a silver whiteness, sitting holding the beggar in his bosom, which he has been doing for the last eighteen hundred years.

Here is a gordian knot. Let the learned Doctors, who are so eager to pronounce their anathemas on the devoted heads of those that dare think for themselves, step forward and untie it. Until this is done, it is more than useless for me to contend with a phantom.

Failing to find a satisfactory explanation of the above scriptures, we turn our attention to a parabolic solution of the same. Though the word parable is not found in this connection, yet the learned agree in one thing, placing it among parables; they therefore call it a parable; and if a parable, then it relates to something tangible.

We would then say, we think that the rich man and his five brethren are fairly represented in the Jewish priesthood and the Jewish nation; and that we can find a strong similitude between Lazarus and the Gentile or heathen nations that surrounded them.

First, then, the rich man was an acknowledged son of Abraham. He is not accused of wickedness, but that he was rich and his clothing was of purple and fine linen, and he fared sumptuously every day. (Nevin in his "Biblical Antiquities" says "purple" was a very bright color; and kings and princes, when they appeared in state, were generally arrayed in it. This color was procured from the blood of a certain shell-fish, as it was found in a certain white vein near the animal's throat. By reason of its great scarcity it was considered more precious than gold.)

If we are right in our application of this parable, we have before us, in figurative representation, a nation favored above all the nations of the earth. To them were entrusted the oracles of God. To them were the holy prophets sent. Nor would we stop here. In their glorious Temple, and in the magnificence of their worship, there was no parallel. All the knowledge the Gentiles received was but the crumbs that fell from their table.

This is fully illustrated in the Scriptural account of the Syrophenician woman, when she came to the Savior to plead for her afflicted daughter. At first he treated her with seeming rudeness, and said, "Is it right to take the children's bread and cast it to dogs? .... Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." She was satisfied with Lazarus' portion, and she found it. Her daughter was healed.

(*To be concluded.*)

THE PALM-TREE CHRISTIAN.

"The righteous shall flourish like a palm-tree." One of the most prominent features of the palm-tree is *usefulness*. A certain traveler informs us that the natives of the palm-tree regions celebrate, either in prose or verse, the three hundred and sixty uses to which the trunk, the branches or long leafed stalks, the leaves, fibers, and fruit of the palm are skillfully applied. So likewise, christian reader, if you would be like the palm-tree in usefulness and growth you must consecrate wood, bark, fruit and leaves—*all*—to the service of your Master. If you are safe, planted on the Rock of Ages, have you been the means of helping some other perishing struggling one to the same place of safety? Have you stretched down the arm of prayer, liberality, advice and influence, to help up some other one on that same rock of safety? Of two christians, the one intensely endeavoring to save others, the other on his knees thanking God for his own escape—the former, in our opinion, is the sublimer sight, and comes nearer the fulfilling of God's will. The one is but the expression of gratitude; the other is the embodiment of gratitude itself in effort.

Take away some professing christians, and who would miss them, so far as their usefulness is concerned? Who has sat under their shade, and been refreshed? Who has partaken of their food and been strengthened? Who has been gladdened by their freshness and beauty? Who has been piloted by them to the well-springs of living water in the arid desert of life? Who has from sight of them and contact with them, thanked God and taken courage? Where is their fruit, their good fruit, in the sight of God or man? If at this hour God was to cut them down as cumberers of the ground, we fear that, as they would look back upon a wasted, barren life, and as eternity and the judgment would loom up before them, their bitter, unavailing cry would be, "Leaves—nothing but leaves!"

"And shall we meet the Master so,
Bearing our withered leaves?
The Savior looks for perfect fruit—
We stand before him humbled, mute,
Waiting the word he breathes—
'Nothing but leaves.'"

Let not this be the melancholy cry of your life. If a christian at all, be like the palm-tree, beautiful and useful upon earth; and then you shall wave it in triumph, as the emblem of victory in heaven.—*Independent.*

For the World's Crisis.

DOES MATT. 10: 28 TEACH THE IMMORTALITY OF THE SOUL?

One of the strongest passages from which the immortality of the soul is inferred, is Matt. 10: 28, where Christ said, "And fear not them which kill the body, but are not able to kill the soul." Here the inference is drawn thus: If men cannot kill the soul, then the soul must be immortal. This may be termed good logic. Now read the second clause: "But rather fear him which is able to destroy both soul and body in hell." Here I draw the inference thus: There is one that can not only kill but destroy both body and soul; therefore the soul cannot be immortal. This is fully as good logic as the above.

But "to the law and to the testimony." "The soul that sinneth it shall die"; and, "He that converteth .... shall save a soul from death."—Ezek. 18: 4; James 5: 20. Having then this plain declaration of the Bible, we must come to the conclusion that a soul which shall *die*, because of having sinned, and that can be saved from *death*, by being converted from the error of his way, can not surely be immortal.

Then, in a closer examination of the above passage, we find that the second part of it declares that a soul can be destroyed, which at once should set aside the immortality of the soul. It is the first clause that gives the trouble; because if we make that to teach the immortality of the soul, then the question, Who is able to destroy a soul? comes up. Here the objection is generally raised, Destruction does not mean death, so that a soul may be destroyed and yet live. Well, I suppose we all agree that destruction means destruction, at least; and yet the advocates of the immortal-soul doctrine contend that the soul is *indestructible*. To this they are driven by necessity. But we say, in conclusion, the soul which can be destroyed in hell (Gr. the Gehenna of fire) can not be indestructible.

Wellusburg, Pa. B. Knepper.

For the World's Crisis.

READING THE BIBLE—WHEN, WHERE, HOW OFTEN?

How often should we search the Scriptures? Daily? Yes, daily; we need daily food. How frequently do we require the food that nourishes our bodies, to sustain our physical system healthfully, vigorously! Do we not require spiritual food, the bread of heaven, as frequently as temporal food, to strengthen and invigorate our christian graces? Without constant, healthful nourishment for the body we perish—we die! So also in furthering our speed heavenward, in sustaining life eternal, we need constant aliment, angels' food, whereof if a man eat he shall never die. The children of Israel gathered manna daily. "Lord, evermore give us this bread." "Give us this day our daily bread," is recorded in the Lord's Prayer. The soul must be nourished with heavenly food daily, else spiritual starvation is certain. The noble Bereans seached the Scriptures daily. Search the Scriptures daily, in your closets, your secret retirements; drink into the spirit of inspiration on your bended knees, before God. No one neglecting his closet duties is prepared to stem the popular current, rise above the world, fight the good fight, triumph in God, overcome the world, the flesh, and the devil. In the closet, in humble, fervent supplication for angels' food, with the heavenly pages open before us, we renew our strength from day to day, make rapid strides heavenward. The word of God is a special aid in these retired, devotional communions. It opens the door of utterance, lets in the light of heaven—glory eternal! The most holy and useful in all ages have spent hours on hours alone with God, lifting up "holy hands without wrath or doubting." David meditated on God's word day and night (see Ps. 1), and thus he was like a "tree planted by the rivers of water, that bringeth forth his fruit in his season." Our closet duties prepare for family duties, social duties, public duties.

We should read the sacred oracles in our families daily—morning and evening, around the sacred altar. In gathering your household's friends, as you rise up, and as you lie down, *be sure* to open the volume of divine truth. Let God speak; hear what the Lord from heaven will say; his word is life—*life*, "quick and powerful"; it produces solemnity, holy and reverential fear; opens to the mind and heart new fields of thought; provides suitable, appropriate language, soul-cheering, divinely eloquent, for approaching acceptably the Most High. Again, read the word of life eternal in your social gatherings, in meetings for prayer and praise, in the great congregations, in all assemblings for God's service.

A prayer-meeting without a Bible is *not* a prayer-meeting as God would have it. Family prayer is *not* family prayer, as God would have it, without the Bible.... The Bible is the watchword, the motto, the text-book, the guide, the safeguard, the soul, the life, the power, the foundation for prayer, the prayer of faith. The Bible opens the way, prepares the way for acceptable, heartfelt devotion. The Bible enlightens, invigorates, stimulates, kindles the soul joyfully, brightens hope, confirms faith. Reading the Bible adds interest to your social gatherings, holy unction. It fills the mouth with arguments divine, supplies appropriate spiritual language for supplication. Let God speak, utter his voice in your families and prayer-meetings.

Friends, read the Bible; read it in your meetings for prayer and praise; read it in your families while gathered around the family altar. Read it attentively, reverentially and prayerfully, with self-examination. Read it, meditate upon it, digest it, bring it home to every heart. The influence of this sacred volume on the mind and heart of the hearers, is salutary on the hearts of your little ones; often quick and powerful; sharper than a two-edged sword, convicting and converting. "The law of the Lord is perfect, converting the soul." Take the Bible, beloved, be sure to take it—the book of books. Make the Scriptures your sun, your shield, a lamp to your feet, a light to your path. The Bible is the bright and morning star, and hope of glory.

The studying the Bible must be not only a daily business, but a business of life, business unceasing. Once reading of other books may suffice; not so with God's book; the longer we live, the more earnestly, perseveringly, and prayerfully should we examine its sacred pages, and treasure their contents in our hearts. The Bible must be our guide, our counsellor, our instructor, a lamp to our feet, and a light to our path as long as we live, the Alpha and Omega, the beginning and the ending, the first and the last. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me," saith the Lord Jesus.

Author of "Shining Light."

For the World's Crisis.

TRUTH AND ERROR.

Is it possible for any person, or any class of persons, to have the whole truth, pure, entirely free from error? I think it is clearly evident that the great mass of the human race, high and low, rich and poor, learned and unlearned, hold tenaciously to errors of greater or less magnitude. And there is one apparent reason why so many receive error for truth. They are satisfied to take it second-hand.

We may compare the Bible to the water, which furnishes the power which moves the machinery of the mill. What would you think of a man who should construct a mill, and when all things needful were completed, instead of letting on the water requisite to turn the wheel, he should tell you that the mists that rise below the falls were much better than the water of the river? He might call your attention to the surpassing beauty of the mist, the brilliant hues reflected, rainbow like, but he could never convince you that the power requisite for the specified purpose could be thus furnished. You would pronounce the man insane who should make such a statement and act upon such a belief.

But this is the way millions ask for the truth. Instead of going directly to the Bible, they study the opinions of fallible men, and these quite often misguide, even though found in books elegantly bound, and as beautiful to look upon as the gorgeous hues and gay colors reflected by the mist.

Let us go to the fountain head—the Bible and its Author. God will not mislead you, the Bible will not deceive you. The Holy Spirit will lead you into all truth. And ye shall know the truth, and by the truth be made free.

Webster, Mass. F. H. Chamberlain.

THE BELIEVER'S ROCK.

BY REV. THEO. L. CUYLER.

The Lord liveth; and blessed be my *Rock*! With the same feeling that the half-drowned mariner, after struggling from the billows, plants his feet upon a jutting rock, and then calls out to his shipwrecked comrades to come up where he is, and find solid safety—with that same feeling does the grateful believer exclaim, "Blessed be my *Rock!*" It is both a declaration and a doxology. He finds a permanent support beneath his feet, and this rock of his salvation is worthy of all praise. Therefore, let God be praised! He magnifies the Lord himself, and calls on others to do the same. Having found strength for his weakness, support for his hours of trial, joy in affliction, and grace all-sufficient, he longs that every troubled, tempted, disappointed heart should come up and rest on the same unchangeable rock.

Every other support for the soul out of Christ is a delusion. One man rears his expectation on wealth. This is his "rock," and upon it he will build solid happiness. He is going to be happy in making it, happy in holding it, and happy in the luxuries it will purchase. "Other men don't know how to keep money or to use it," he complacently says; "but I mean to enjoy *mine*." He calls it *mine*; but in an unlooked for moment the coveted riches "take wings," like a swallow, and fly away. Even while they remained, they gave him no solid satisfaction. They did not fill up the terrible gaps and emptiness of the soul. Gold could not buy off disease, or secure good sleep, or quiet his heartaches. Gold did not make the prospect of a dying pillow any the pleasanter.

"You must be a happy man," said a person to one of the millionaire Rothschilds. "*Me* happy!" replied the great banker, "when, just as I am going to dine, some one writes me a letter, 'If you don't send me £500 I will blow your brains out.' *Me* happy, when I have to sleep with pistols under my pillow!" Poor rich man! That was not a very solid satisfaction which he had put beneath his uneasy head. No man can say of wealth, Blessed be my rock! It is always with me; it satisfies every desire of my soul; it inspires a pure and holy joy: it will purchase for me a happy death-bed and a glorious immortality.

Nor dare any man say that of literary fame or political honor, or social rank or earthly eminence of any kind. Napoleon's boasted "rock" proved to be but a fog bank. What a contrast between the poor chafed and disappointed exile of St. Helena and the glorious old prisoner of Cæsar, who sang aloud in his cell, "I have fought a good fight! Henceforth there is laid up for me a crown of righteousness which the Lord will give me in that day!" Lord Byron, the petted idol of London drawing-rooms, never tasted an hour of such solid peace as the pious shepherd of Salisbury Plain did when he thanked God for his plain potatoes and salt. There is hardly a sadder verse in the whole English tongue than that which Byron addressed to his own weary, disappointed soul:

"Count o'er the joys thine hours have seen,
Count o'er thy days from anguish free;
And know, whatever thou hast been,
'T is something *better—not to be!*"

What an awful thought that a human soul, in the very height of its glory, should seek a refuge for its misery in annihilation! And the record of political preferments does not furnish any more encouragement for men to seek a rock of permanent satisfaction there. That successful statesman only spoke out a familiar truth when he replied to a friend who wished him a Happy New Year, "It had need to be a happier one than the last one has been; for I never saw one happy day in it."

Amid all such sorrowful confessions of the failure of rank, wealth, honors to satisfy the human soul, we hear from tens of thousands the grateful thanksgiving, "The Lord liveth, and bessed be my Rock!" In many a hut of poverty, where contented piety has eaten its barley-loaf, and given God thanks; from many a chamber of sickness, where Christ has cheered the long wakeful nights; over many a little coffin, in which a darling child was sleeping; even in the valley of the death-shadow, have these joyful words been uttered. For a believer's trust in this world is on a rock; and his hope for eternity is on the same enduring "Rock of Ages." There is only one solid resting-place for us in all the universe. Everything else is quicksand.

When any man takes God's word for his guide, embraces Christ as his Savior, rests on his atonement for pardon, leans on Jesus for support, and strives to live by Jesus as his model, then may he be said to be "founded on the rock." His support is immovable, and his "portion" is everlasting. If you ask such a man why he expects to be saved, his simple answer is, "Christ died for me, and his blood cleanseth from all sin." If you inquire of him whence he derives strength for the strain of daily life, its wrenching trials and temptations, and solace under daily disappointments, he can testify that down in the depths of his soul there is an underlying grace which Christ doth furnish. Christ underlies him as New Hampshire's granite does Mount Washington. If you take away the divine Jesus from this man, you take away his hope, his peace, his strength, his joy amid trial, his character, his all. You make him poor indeed. The Lord still liveth; but he is no longer that man's "rock."

Reader, I point you to this everlasting rock-bed of comfort and of strength. If you are yet without Christ, you are yet without hope. You have many an uneasy, anxious moment, that no one knows of but yourself. There are still more anxious moments coming soon. A dying bed will soon be spread for you. There is an hour coming when gold will be of no avail; and high station will not fright away the messenger of death. There is a storm coming that will wrench and try your moral foundations as the late earthquakes of Peru tried the foundations of cathedrals and of palaces. See to it that you are not grounded on a quicksand. Dig deep, and lay your foundation on Christ, the everlasting Rock! And then, as the Lord liveth, you are safe.

"Your soul, though all hell should endeavor to shake,
He'll never—no, never—no, never forsake."

—*Independent.*

SIN AND THE SAVIOR.

I feel, when I have sinned, an immediate reluctance to go to Christ. I am ashamed to go. I feel as if it would do no good to go—as if it were making Christ a minister of sin to go straight from the swine through to the best robe—and a thousand other excuses; but I am persuaded they are all lies direct from hell. John argues the opposite way. "If any man sin, we have an Advocate with the Father." Jer. 3: 1, and a thousand other Scriptures are against it.

I am sure there is neither peace nor safety from deeper sin but in going directly to the Lord Jesus Christ. This is God's way of peace and holiness. It is folly to the world and the beclouded heart, but it is the way. I must never think sin too small to need immediate application to the blood of Christ. If I put away a good conscience, concerning faith, I make shipwreck. I must never think my sins too great, too aggravated, too presumptuous—as when done on my knees, or in preaching, or by a dying bed, or during dangerous illness—to hinder me from fleeing to Christ. The weight of my sins should act like the weight of a clock—the heavier it is it makes it go the faster.—*M'Cheyne.*

☞ During Payson's last illness, a friend coming into his room, remarked familiarly, "Well, I am sorry to see you lying here on your back." "Do you not know what God puts us on our backs for?" said Dr. P., smiling. "No," was the answer. "In order that we may look upward."

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 10, 1869.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money. Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any person may* draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

DANSVILLE DISCUSSION.

Our discussion at Dansville, N. Y., evenings of Jan. 26th, 27th. 28th, 29th, has been a glorious success, and caused great rejoicing among the friends of Jesus. Mr. Wilson, our opponent, is a tall, large man, of great force of character; strong will; very positive, exercising unusual magnetic influence upon an audience. He is shrewd, has good common sense, and a faithful advocate of Spiritualism. He claimed that Jesus was a sinner, and that he was not the Son of God in any sense more than other men. He still further advocated that he was the natural son of Joseph, thus making him a mere bastard; and then to cap the climax professed to adhere to the Bible. It was painful to hear his blasphemous talk; but it served to open the eyes of the people to the hideous deformity of the doctrines taught by the spirits and their followers.

Previous to the discussion, Mr. Wilson had been lecturing in the place on the subject of Spiritualism, and had challenged every body to meet him; but none ventured. Many are being led astray by his eloquence, earnestness, boldness, and positiveness; but the Lord has turned against him the tide of public sentiment, and caused a happy change in many minds, which before were unsettled.

The battle was an earnest one, followed by results that produced much comfort in the hearts of the Redeemer's children. Their uniform testimony was, "We never loved the Bible so well before."

We had daily prayer-meetings, which were profitable and interesting. We continued them just one hour, and all enjoyed them much better than those which are conducted in a dronish manner for two hours. If all would learn to pray, speak and sing short, not occupying more than one half to three minutes, they would find their prayer-meetings doubly interesting. When all have taken a part, if there is time, speak again. Try to be more familiar, and throw off all dead formality. Brn. A. C. Newell, W. J. Hobbs, W. Marlatt, and J. Allen were with us. They all engaged in preaching the word, in company with Bro. D. Cogswell, of Dansville, at whose house we found a real pilgrim's home.

Mr. Wilson asserted that "all evil is undeveloped good." If this statement were true, then all good is developed evil. The spirits teach there is no such thing as sin, and no God but man; and that all the spirits of men in the supermundane sphere, including the men in the mundane world, go to make up the one God. He claimed that "the breath of life" in man is a part of God, immortal, and pure. We called his attention to the fact that "the breath of life" is in a man's nostrils; and asked him for proof that it is the intelligent part of man, or a God, as asserted by the spirits. Of course, the proof did not appear. We also reminded him that if the intelligent part of man is God, then his God must be a very strange one; for he gets drunk, lies, swears, steals, cheats, fights himself, is licentious, and commits all the crimes in the world. We got no response from him on this point. It seems strange that sensible men can be so deluded by Satan as to believe such monstrous absurdities; but it fulfills the Scripture which teaches us "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" and for this cause God shall send them "strong delusion, that they should believe a lie," "because they received not the love of the truth, that they might be saved." Spiritualism is the most dangerous and Satanic of all delusions of the day. It has nothing in harmony with Christianity. Whoever consults the "familiar spirits" does that which is "an *abomination* unto the Lord." Deut. 18: 10-12.

In one of our prayer-meetings at Dansville, a Spiritualist lady remarked at its close, that she also loved Jesus. We asked her if she meant by the word Jesus what we did? She said she did not. Her Jesus was only a "*principle*." The Spiritualists teach that when one adopts the principles taught by the spirits, that then Jesus comes to them, and that is his second coming; and that there is no other coming. Thus God is made "the breath of life," and Jesus but a "principle." Is not this denying Father and Son? Who is antichrist? "He is antichrist that denieth the Father and the Son." 1 John 2: 22.

Saturday evening, Jan. 30th, we took occasion to expose the purposes and plans of Spiritualism in its political aspect, which is an important feature of the system, beginning to be developed. The Spiritualists propose to have a "World's Convention" this year to devise plans for more extensive operations. Is it not time for christians to be awake, and be clothed with the whole armor of God? Truly these are "perilous times."

Sabbath day, Jan. 31st, we met at half-past nine A. M., for a love feast, and had a good one. The Spirit of the Lord was with us to cheer our hearts with the bright hope of eternal life at the coming of Jesus. We occupied Union Hall during the day and evening, and had large, intelligent, and attentive audiences. The discussion and subsequent meetings have caused very happy changes in the feelings of some who attended.

During our stay at Dansville, we had an interesting visit with Dr. J. C. Jackson, the Physician-in-chief of the noted Hygienic Institution in that place called "Our Home." The Dr. and his associates have had great success in curing the sick. He has now about one hundred and fifty patients; and we think it would be exceedingly difficult to find another such a cheerful company of sick people. The Dr. is a natural physician, and has done a great work in leading people to observe the laws of health.

We also had a very pleasant visit with Dr. F. W. Hurd, formerly an associate with Dr. Jackson. He loves the "blessed hope."

Our late visit to Dansville has been very pleasant. We always feel at home there among the dear friends. It is a fine section of country, very fertile—like a garden spot. We have seen no place where fruit trees grow more thriftily than in D. "Our Home" on the hill-side overlooks the village, affording a very pleasant prospect. The spot for the Cure is well chosen. We are acquainted with no place where we would rather send a sick person than to "Our Home." The situation, the air, the water, the mode of treatment, and the experience of Dr. Jackson, we think are unsurpassed by any other institution in the world. Many hundreds have received great benefit from that institution. We are fully satisfied that Dr. J. has adopted the best known method of treating disease.

Monday, Feb. 1st, we left Dansville for Rochester, N. Y., where we are now writing. We have just had an interview with the elders of the church, and learn that the Lord is still their special helper.

ROCHESTER.

From Dansville, we went to Rochester, N. Y., and had a meeting Monday evening, Feb. 1st. We had a very interesting season. The evening before, the hall where our meetings had been held settled several inches, causing considerable alarm. In consequence of this accident, the Mayor opened the City Hall for our use, where we had a large, attentive audience. We have rarely enjoyed a more interesting occasion. The people seemed very anxious to hear the truth, and had open hearts to receive it. The Lord has truly awakened a great interest in that city. It is easy talking to people who love the truth. There are some noble souls in the Rochester church, who glory in the cross of Christ. This is especially true of their elders. They are true to the cause of their blessed Master.

It was a great feast to our soul to have the privilege of seeing the dear saints in R. once more. The happy greetings at the close of the meeting will be remembered with much pleasure. We have the best of evidence that there is no love so strong and abiding as that in the bosoms of christians for each other. It is a great favor to have a warm spot in the affections of the faithful followers of the meek and lowly Jesus.

The church in R. has been highly favored in enjoying the fatherly watchcare and earnest labors of Bro. H. Pratt, one of the true christian watchmen, who is well posted in the wiles of Satan, and has had much experience in leading the timid soldier of the cross through the enemy's land in safety.

During the month of January, Bro. S. W. Thurber has been with the Rochester church, and his labors have been blest. He is to remain the first two weeks in February. Quite a number have started in the service of the Lord during the past month, and are rejoicing in hope of eternal life through Jesus our Lord, when he comes. Bro. Thurber was with us in good cheer. We also had the pleasure of seeing Bro. Wm. Ingmire, who is now preaching with good success at Brockport, N. Y. We found him rejoicing in the Lord, and waiting for his coming.

At 10.20 P. M., we left the city *en route* for Castleton, Vt., where we arrived the next day at 11.30, A. M., and was met at the depot by our dear Brn. S. G. Mathewson, and C. S. Sherman. We found the church in a very prosperous and healthy condition, as usual. Several have started in the service of the Lord within a few months. There was quite a panic in the place in consequence of the small pox, which had broken out in several families. We had a good meeting, bade them farewell, and took the cars again at about 9 P. M., and arrived in Montreal the next morning at half-past nine o'clock, in an earnest snow storm, which continued till it surpassed any thing of the kind experienced for years in Canada. About two feet of snow fell in addition to a good supply they had before. The wind sported with it, and piled it up in massive heaps. During the storm last evening (Feb. 3,) there was a dance in St. Patrick's Hall, and about 9 o'clock A. M., the roof fell in, in consequence of the great weight of snow upon it. This brought the dance to a sudden close, and injured some of the dancers. It was the largest hall in the city.

We had a profitable meeting in Good Templar's Hall, though the storm kept many away. The church in Montreal needs help. They have had to struggle against a very strong tide of opposition raised by the popular denominations, who seem determined to crush all that will not subscribe to their creeds, and help support their institutions. For several months the church has had but very little preaching, but have had good prayer and conference meetings. They love the way, the truth, and the life. Dear brethren, in your prayers remember the church in Montreal, that the Lord may help its members to stand firm in all their conflicts with the adversary.

GERMAN TRACTS.

We have received from Bro. L. Reimer, of Philadelphia, the following German tracts, viz:—

1. "The Hope of the Dead in Christ."
2. "The Future Doom of the Ungodly."
3. "What is Man?"
4. "Answer to the Charge of Heresy."
5. "Rich Man and Lazarus."

Price by mail: Single copy, 10 cents. Per dozen, 75 cents. Postage 4 cents. For sale at this office. AG'T.

PEACE.

The world moves. The efforts of men in these last days to outstrip each other, and to surpass every thing that ever has been, are without a parallel. Gigantic schemes are proposed, which might be thought to be only the utterance of the dreams of lunatics; but in a short time the world stands wondering at the sight of their accomplishment. No efforts are spared to gain worldly fame.

There is a new thing on foot now in Boston, which will be best understood by reading the following from the Boston *Post*:—

"LET US HAVE PEACE.

"Great National Peace Jubilee and Musical Festival, to be held in the city of Boston, on Tuesday, Wednesday, and Thursday, June 15th, 16th, and 17th, 1869, in honor of the restoration of peace and union throughout the land.

"This most important event in American history is to be celebrated by the greatest outpouring of national, sublime and patriotic music ever heard upon the American continent.

"The President of the United States, members of his cabinet, members of congress, heads of departments, and the governors of all the States to be invited.

"An immense coliseum, capable of accommodating fifty thousand persons, is to be erected especially for this occasion, and to be magnificently decorated, historically emblematic of state and national progress since the formation of the union.

"The festival to be inaugurated at noon on the first day by prayer and the delivery of addresses, welcoming the distinguished guests and visitors to Boston and Massachusetts; also a congratulatory national address on the restoration of peace and union throughout the land; to be followed by a grand national concert, the principal feature of which will be a great chorus of twenty thousand voices, selected from the schools of Boston and its vicinity, who will sing national airs and hymns of peace, accompanied by a grand orchestra of one thousand musicians, including all the leading bands and best performers in the United States, with the additional accompanying effects of artillery and infantry firing, chiming of bells, etc.

"The scale upon which it is proposed to carry out this festival, will represent in its magnitude and splendor the greatest cause for national rejoicing that the American people have ever been called upon to celebrate, the restoration of peace and union throughout the land. It will bring together in fraternal greeting the leading men of the nation and people from all parts of the land, and aside from its significance as the first grand national reunion since the close of the war, it will be the greatest feast of sublime and inspiring harmony that has ever been heard in any part of the world.

"Subscription—season ticket, admitting three (one gentleman and two ladies), to all concerts and other entertainments throughout the festival, $100. Fifteen hundred subscribers will secure the entire fulfillment of the undertaking."

The following will give some idea of the building for the Peace Jubilee:—

"The structure in which such an immense affair is to occur of course will have to be a gigantic one, and will exceed in size anything ever erected in this country. The location has not been decided upon, and will be subject to the decision of the city government. It will probably be upon the Common. The building will cover an area of ground five hundred feet long and three hundred feet wide, and will require over eight hundred thousand feet of lumber for its construction. The plan of the building has already been prepared by Mr. F. Allen, architect, at 61 State street, and is very finely executed, as its conception and detail are admirable. It is to be built in coliseum form, the seats sloping gradually from near the 'eaves' of the building to the floor of the parquet. The building will be thirty-five feet high at the eaves, and one hundred and ten feet high from the ground to the apex of the roof. The inclined plane, which extends entirely around the structure, will be constructed in gradually descending steps. On the sides the lowest step will be elevated ten feet above the floor of the parquet, resembling in that respect the first balcony of a theatre. Upon the ends, however, there is a continuance of the inclined plane to the floor of the parquet. The building will be entered from all points of the compass, and there are three entrances upon each side and end, making twelve in all. Two of the entrances upon each side will lead directly up a flight of steps to the upper row of seats, or rather to a promenade ten feet wide, which will extend entirely around the building, making a walk of one thousand eight hundred feet in length. From this there are to be broad aisles through which people can pass easily to and from their seats. It is well to mention in this connection that when it is said that the building will seat fifty thousand people it is meant there will be chairs provided for that number, which will be movable."

The foregoing makes us think of 1 Thess. 4: 16-18, and 5: 6, which reads as follows:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, PEACE AND SAFETY; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

A CORRECTION. Bro. J. C. Wheeler wishes to say that the statement in "Report of Me. Min. Conf.," that he withdrew from said conference because he believed in the non-reliving of the wicked, is incorrect.

☞ SR. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$683.86
S. Seammon	2.50
Mrs. J. E. Young	.50
J. Eshleman	1.35
L. M. Richardson	2.50
M. A. H.	.25

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2011.47
Geo. Tilley (to help educate L. R. Jackson)	15.00
Jer. S. Collins (pledge paid)	10.00
M. A. H. (Memphis)	1.00
A Friend of Missions	5.00
S. K. Baldwin	1.00
J. R. Brown	2.50

EUROPEAN MISSION.

Previous acknowledgments	$175.20
S. K. Baldwin	1.00
L. M. Richardson	2.50

For the World's Crisis.

AID FOR BRO. LEROY JACKSON.

BRO. GRANT:—I am authorized to say, in behalf of a responsible sister, that she will be one of twelve to raise $75 to send Bro. Leroy Jackson to the Memphis school for three months, agreeable to the suggestion which appeared in the Crisis of Jan. 20th. This sister proposes that if eleven others will give $6 each, she will give the other $9.

We hope an immediate and hearty response will be received to this worthy and important object. It appears that Bro. Jackson would be the means of doing much good among his colored brethren, and the freedmen, if he can only obtain a little more education. May God bless the efforts of the friends of the hitherto down-trodden, but now freed men, to educate and lead them to Christ.

T. M. PREBLE.

[Any disposed to act upon the above suggestion, can forward to the Treasurer of the A. A. Mission Society.—ED.

For the World's Crisis.

"TOO FAR IN CRIME."

"I am too far in crime to be reached by that." So said a middle-aged, rough-looking man, as I handed him a tract while distributing on one of the principal streets of this city.

"No, no," said I, "you're not too far in crime to be saved by Jesus."

He turned quickly, crossed the street, and I saw him no more. As I passed on, I breathed a silent prayer that God might convict him of sin by his Holy Spirit, show him the great sacrifice for the sins of a dying world, and lead him to put his trust in Him who "came not to call the righteous but *sinners* to repentance."

"Too far in crime!" These words are still ringing in my ears. And I shudder to think they express the fear of many who are crushed beneath their load of sin, and groaning in despair, feeling that they are without hope, without God in the world; that their iniquity is greater than may be forgiven.

Dear reader, are these your fears? Are you cast down beneath a load of guilt, and sin, and shame? Do you feel utterly helpless, hopeless, and lost? that *you* never can free yourself from the burden that rests with mountain weight upon your guilty soul? Do you wish the cloud which has darkened every step of your pathway to be removed forever? If so, I have glad tidings of great joy for thee. Thy debt is paid. Why should the ransomed mourn? "Behold the Lamb of God which taketh away the sin of the world." Look to Jesus, just as you are. Do not stop to better yourself in the least; you never can do it. Every instant of delay is drifting you further and further from Christ. Throw yourself at the feet of Jesus, with all your sins and fears and doubts. Believe that he lived and suffered and died for you; that "he was wounded for your transgressions, and bruised for your iniquities"; that "with his stripes you are healed"; and, "though your sins be as scarlet, they shall be as white as snow." Rest, rest, with all your sins, and trials, and sorrows, on the blessed Jesus, and resting you will find peace.

Careless reader, I have a word for you. Are you slighting the mercy of God in the plan of salvation through Jesus Christ, by quenching the Holy Spirit, and counting the "blood of the covenant . . . an unholy thing," and hearing with calm indifference the messages of God's grace dispensed on every hand? If you are, beware! "The day of the Lord is near; as thou hast done, it shall be done unto thee; thy reward shall return upon thy own head." Tremble, for thy delay may seal thy doom! O! flee to Christ as your only hope, your only refuge. He will save you. Trust in him. "Him that cometh unto me I will in no wise cast out." Now is the accepted time.

W. H. ROBINSON.

Boston.

For the World's Crisis.

A PREACHER WANTED.

BRO. GRANT:—We want a minister of the gospel, who is pure and holy, who does not conform to the maxims, customs and fashions of the day, such as festivals, oyster suppers, picnics, and all gatherings of mirth and pleasure; to be short, who is not unequally yoked together with unbelievers, and is a Holy Ghost preacher, to come here and hold a series of meetings, that the cause of Christ may be built up in this place.

There are two churches in town—Methodist and Christian; but it is difficult to tell a member from the world's people, they act so near alike; and I cannot see for my life as there is any visible change for the better. I am told that the fault is in me; that I am wrong, therefore every one else is wrong. That may be true, but I aim to obey Christ and his apostles, therefore I cannot unite with any but the church of Jesus Christ, that is built on a solid foundation, is not divided, and its members do not conform to this world. I believe that christians are a humble, loving people; hence I find no fault with any that bear good fruit.

Brother Grant, when I look over the list of appointments for preaching in the *Crisis*, and none for Ohio, it makes me feel sad. Now is there not a Lorenzo Dow in your denomination, who will leave home long enough to teach us what we must do to be saved, and warn the people of the shortness of time, and the necessity of being ready for the burning day? I entreat of some preacher to come to Sparta, Ohio, and give us a start. There are ten or twelve here who love the appearing of Christ, and believe we shall receive our reward at his appearing and kingdom. May the Lord help you to come.

JOHN MANVILL.

Sparta, Morrow Co., O., Jan. 26th.

For the World's Crisis.

ON REVIVALS.

Good men tell us they are skeptical about revivals where people are asked to rise for prayers and urged to the anxious seat. Men say they do not hold out. In the parable of the sower there were but few that had deep root.

A minister of great experience in revivals, says he never knew a dozen persons converted out of revivals.

We are not to decide how small a test God puts to the mind of the weak and trembling, how small a ray of light reaches the mind. The test to a strong and well enlightened mind will not do for all.

Those churches that doubt the expediency of extra means of grace fall into a formal state. It is good common sense to give the mind to the matter night after night, so that the mind may get fully interested. Therefore we would say to all, Hold extra meetings. the mothers get away in secret and cry to God, and weep over their children.

But some will say, The church is not in the right place. This is the way for them to get into a good state. If men and women will labor for others, all this darkness will be gone.

The great trouble in the Advent body is, too much doctrine, too much effort to give intellectual knowledge, without coming to the simplicity of the gospel.

ALBERT S. BURNHAM.

For the World's Crisis.

THE SAINT'S REFUGE.

"God is our refuge and strength; a very present help in trouble."—Psa. 46: 1.

How cheering is the promise of God to the wayfaring christian when tossed on the rough billows of life. How soothing to the child of God, when in trouble, to know that the Lord is near to sustain and comfort. How precious the friendship of Him who will not let a sparrow fall to the ground without his notice. "Come unto me, all ye that labor and are heavy laden," issues from his friendly lips.

There is no cross so heavy but he is ever ready to help; no trouble so great but he is ever ready to give strength to bear it; no affliction so heavy but he is ever present to soothe and comfort the wounded heart; no trial so dark but his presence can lighten and his word and promises strengthen to bear up under all; no danger so imminent but he is ready to shield on every hand; no temptation so strong but he opens a way of escape.

"I will trust in the Lord" says the Psalmist. Yes, it was safe to trust in him then; it is safe to trust in him now, dear brother or sister under trial or in affliction. It is good to flee to the Lord at all times.

God is our refuge from all the various evils and temptations, all the dangers and trials, which beset us on every hand in this world of sin and sorrow. Ye who are in trouble or trials of any kind, flee to the Rock of our salvation. Keep your trust firmly in him. He is a strong tower. He will ever shield us, and bring us safe to the promised land, where sickness, sorrow, sin and death will never be allowed to enter.

May reader and writer be among the number who shall live a life of faith and trust, and enter in through the gates into the city of our God.

N. B. McMURPHY.

Hooksett, N. H.

For the World's Crisis.

"IN THE REGIONS BEYOND."

2 COR. 10: 16.

Early in April last, Bro. Thomas Flint, on his way from Magalloway to Bridgton, made me a visit, and earnestly requested that I should send an appointment by him on his return; to which, after some hesitation, I consented. In about five weeks my companion and I went to Errol, N. H., where our first appointment was given, and found a very respectable gathering of young people at the school-house, near the bridge that here crosses the Androscoggin. We were much pleased with the good order and earnest attention that seemed to pervade the meeting; and, though there are but very few professors of religion here, and but little preaching, yet there is a manifest desire among the people to sustain meetings, and learn the way of life. Friend Davis, at whose house we were very pleasantly entertained, though not himself a professor, has for some three years past taken the supervision of the Sunday school, which is quite interesting.

It may be here said that this region, if not beyond, is so far aside from the beaten path of preachers, as to be seldom visited by them; yet there are many inducements for the faithful servant of God to bear the glad message of salvation before the people here. First, they have not been hardened by over preaching; secondly, they are desirous to maintain Sunday schools, and the principles of good society; thirdly, they appear not to have been perverted by sectarianism.

After our third meeting here on Sunday, we proceeded next morning for the first settlement on the Magalloway river, nine miles distant, where we were very agreeably cared for by Bro. F., in whose new hall we held a meeting in the evening. Here, too, is quite a field for gospel labor, from which doubtless a goodly harvest might be garnered for the Lord. Who will bear the bread and the water of life to the destitute and the famishing?

Stoneham, Me. W. A. MANNING.

For the World's Crisis.

The Young Pilgrim for February 6th.

Full of good and instructive reading for the young, some of which are the following:

"The Beautiful Land,"—verses of much sweetness and beauty. "I don't see the use of prayers,"—a good lesson to boys and girls who get tired of praying. "Working for Jesus," showing how our little christian readers may do good. What is it to be "a Gentleman"? "The secret of Success." "I never knew a Mother's care." "The Snow Man," with a cut. "A Snow Scene." "The Little Doctor." "What would you do?" "Praise." "The Young Pilgrim's Love-Feast." "Who are Drunkards?" "Be careful, young persons." "Gambling." Bible Questions, Enigmas, Puzzle, etc.

W. B. HERRON.

Correspondence.

From Bro. C. H. Williams.

BRO. GRANT:—Although some time has elapsed since I have written for the *Crisis*, I have not forgotten the many friends of like precious faith, who doubtless wish to hear of my success in the gospel. That the work is laborious, all who enter the field learn by experience; for none but earnest workers are successful in promulgating truth.

In pressing this battle I have encountered poverty, persecutions, and trials, too numerous to mention; often have I received forty stripes from the tongue lash, which cut to the very heart; yet by God's grace I have been enabled to count it all joy, and conclude that such is the preacher's salary now. But, thank God, we shall soon exchange the cross for the crown.

When first I felt the "wo," many were the suggestions of Satan. I thought of home, of friends, of honor, of my incompetency and ill health, and many other things; still the Lord said, Go preach "The kingdom of heaven is at hand." After examining the many promises to those thus called, I ventured to trust God. With some timidity and weakness I took hold of the gospel plough, and commenced operations. But, alas! the field was uneven; my plough came in contact with hearts of stone, roots of bitterness, and great logs of dead professors. Often have these obstacles caused the plough to shake me terribly. With sad heart and tried patience the thought of resting in the furrow till Jesus comes has entered my mind; but my team, ever true, has taught me a lesson in faithfulness, and not wishing to lose the kingdom by looking back, I am still ploughing.

But perhaps it would be just to speak of the sweet connected with the bitter; at least it is more gratifying to human nature. When man succeeds in an enterprise that he loves, it affords him great pleasure: this is true of the Christian minister; when souls are converted under his preaching, he is paid, in one sense of the word, for all his labor.

It has been my privilege, while laboring in northern New York, to see many souls hopefully converted to God, and to bury them with Christ in baptism. In some places our Covenant has been introduced and adopted. However, it has been my lot to labor in localities where the inhabitants are poor in this world's goods; and as the result, my pecuniary remuneration has been small; but we feel to thank God, and the friends who have contributed, for what we have received, and will wait till Jesus comes for our great reward.

Since engaging in this work I have labored under great embarrassment for the want of books. I need very much Webster's Unabridged Dictionary, a standard Bible Dictionary, a Cottage Cyclopedia, Canon of the Holy Scriptures by Prof. L. Gaussen, and Emphatic Diaglott, advertised in the *Crisis*. For the want of means I am unable to purchase the above-named works, and will probably have to get along without them, unless some of the brethren who have means to spare and are interested in the mission of northern N. Y. feel disposed to aid in this direction; however, we leave it all with God, and pray that his will may be done in all things.

I am determined to press forward in this work until I am crowned with immortality. May the time soon come when we shall enter into the full fruition of God's promises. Thy brother in Christ, C. H. WILLIAMS.

West Martinsburg, N. Y.

From Sr. H. D. Sinclair.

BRO. GRANT:—I am a pilgrim and stranger here on the earth, as are all the children of Abraham. I desire to be faithful to what is committed to my trust, though it be ever so small. I am poor in this world (yet rich in faith, I trust), having left all to follow Jesus in the way of holiness and truth. I sometimes see the Crisis, and observe that the sisters write. Now in my humble abode the angels seem to whisper sweet words to me, too sweet to die away and be forgotten; they may not be of any worth to any, but myself; but I send a few thoughts, and if you think them worthy, please use them.

Sweet Charity! Heaven's sweetest, purest gift. How we love thy soft melody. Without thee the tongues of men and angels are as sounding brass and tinkling cymbals. Thy sweet voice stills the angry tempest of the soul, and bids our fears be calm. We love and adore the Giver of such a gracious gift, condescending to dwell in houses of clay, made pure by the blood of Jesus.

Thy charms sparkle and dazzle as we gaze, admire, love, and adore. We listen to hear thee speak, for sweet and harmonious is the sound. As the melting tones strike our senses, they echo back to heaven and thrill its mighty hosts.

1 Cor. 12: 4. "Charity suffereth long and is kind." How long?

"Never cease—till youth's bright dreams are fled,
And earthly joys are mouldering with the dead;
And bitter wrongs have dashed the cup of bliss,
That virtue prizes more than worlds like this;
And sit and sing amid the ruins wild,
And bear an olive leaf to the afflicted child.

Child of heaven—too kind to do thee wrong,
And every needful gift to thee belong.
I envy not the rich, the proud, the gay,
And am not rash to praise my own pure way;
To modest mien I do myself incline,
Seek not my own, but other's good I mind;
Am not provoked when scorn is on me cast,
And think no evil, though the proud do boast:
Rejoice not when the wicked rule instead,
But in the truth, and are made free indeed.

I bear all things that mortals e'er befel,
Believe all things, the sacred page doth tell,
And hope all things, the promises make sure,
To gain eternal life all things endure.
I never fail, though prophecies decrease,
And tongues and knowledge, every thing, do cease.
But part is known, and prophesy the same,
But when perfection comes then all is plain.

I when a child so spake and understood,
And reasoned thus until a man matured,
Now through a glass have the dark riddles shone,
Then face to face shall know as I am known.
And now abide the threefold gift of heaven:
Faith, Hope and Charity, the last the sweetest given."

Brewer, Me. SARAH D. SINCLAIR.

From Sr. M. R. Brown.

BRO. GRANT:—I have been a *free* subscriber of the *World's Crisis* for the past two years; and since its columns have gladdened so many of my lone hours, and comforted me in my loneliness with the blessed hope of "resting by and by," I feel it my duty as well a pleasure to tender to you my hearty thanks, and may the "Father of mercy and God of all comfort" bless you for thus remembering one of "his little ones." Thy sister looking for redemption when Jesus comes,

MARY R. BROWN.

From Bro. W. A. Sheffield.

BRO. GRANT:—Bro. P. A. Smith commenced a series of meetings on the 18th ult., which continued three days, held in our new Advent building, ten miles north of Lake City, and in a locality known as Suwannee Shoals.

Our church was built thirty by thirty-five feet, and on the last day of the meeting was filled to overflowing; and there were not over a dozen persons present who did not believe the doctrine advocated by Bro. Smith, who is battling successfully in a new field, alone and oppressed by disease. He is rapidly overcoming the prejudices of the people, and all other obstacles. He is certainly a faithful steward. There was but one baptized at the meeting above alluded to, though much good was done in preparing the minds of others who admit the correctness of the doctrine, and will ultimately join. We number in this section of Florida over fifty Adventists, and Bro. Smith will, if the Lord permits, commence a series of meetings six miles north of the new church, on the 16th.

If Bro. Smith could remain with us and preach more constantly, much more good could be done; but living in Jacksonville, some sixty miles from Lake City by rail road, it is only occasionally that we can hear him preach. Bro. Smith brought up when he came last, a couple of northern brethren and their wives who expressed themselves well pleased with the country and people and a desire to come out again. We have prayer-meetings regularly, and a number of our new converts lead in these meetings.

We have also gotten up a Bible class under the direction of Bro. Smith, and have chosen one of our new members for a leader, which position he is to hold four meetings, and is then relieved by some other brother chosen for the purpose.

Our prayer-meeting services commence at half past ten o'clock A. M., and the Bible class at two o'clock P. M. We take our dinners with us to church and eat them between the services. The last class subject was the new birth—what is it, and when does it take place? Though there was a division of ideas, yet after the summing up by the leader it was unanimously decided to be the resurrection. The next subject will be the inheritance of the saints, its nature and location.

W. A. SHEFFIELD, Steward of the church.

Columbia Co., Fla. Jan. 1869.

From Bro. Wm. Johnston.

DEAR BRO. * * * I meet with much opposition on account of my adherence to these views, and often wish I could be where I might enjoy the society of brethren of like precious faith. For more than fifty years I have entertained them, and during all that time have been too fearful of hurting the feelings of my christian brethren by *openly* propagating them, until these few past years. Yet, in all my discourses and conversations, either in public or private, I never made use of such unscriptural expressions as "immortal soul," "deathless spirit," "the death that never dies," "eternal misery," "triune God," "holy trinity," etc., etc.

Thus I escaped censure until within these five last years, when it was thought best, by some of our ruling spirits (and there are some in every church), not to give me any appointments unless I could harmonize my views with those of the church. Still they renew my license year after year; and now I am determined to preach, and spread abroad the truth wherever I may have an opportunity, hoping that the good Master will forgive my past weakness, and enable me for the future to go forth without the camp; and if reproaches come, to bear them patiently for Him who has borne so much for me.

As it regards the Sabbath question, I verily believe that the seventh day of the week is "the Sabbath of the Lord thy God." On this account I am also much opposed. O! what imperfect creatures we are in this state of existence. But thanks be to God, if we continue faithful unto the grace given us till Jesus comes, then "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," we shall see eye to eye, and shout, "O death, where is thy sting?" and live with him forever. Yours in love.

WILLIAM JOHNSTON.

New Bloomfield, Pa., Jan. 27th.

From Sr. A. E. Smith.

DEAR BRN. AND SRS.:—Pray for the Star of Hope Mission. God is still pouring out his Spirit there. I have left good and faithful laborers there at work for God, feeding the hungry and clothing the naked, carrying medicine and nourishment to the sick, through the snow and rain and cold, with wet feet and skirts, all mud and filth, going up and down the cellars and garrets, themselves weak, faint and cold from empty stomachs and long walks. O, you who have all the comforts of life, remember these silent workers for God!

To-day I am writing these lines in a nice warm room at Sister D.'s, of Portland, very comfortable indeed; but I look out the window and see it is raining very hard. How quick my mind wanders to New York. My heart is with the laborers. I have been through those trials, and sorrows, and labors of love, and as I see them in my mind going up and down the streets, through this mud, carrying clothes to the Sunday school scholars, to have them ready for the morrow, I see them come in cold and hungry, and but little comfort there. No wonder they feel homesick. As my mind goes out to the Mission house, I cannot keep back my tears, and away down deep in my heart I say, God bless the missionaries. I would say to you, dear sisters, though hundreds of miles from you in body, I am with you in heart, and I know Jesus is with you. Lift up your heads. Your days of sorrow are almost over. In a little while we shall see the King in his beauty.

ANNA E. SMITH.

Jan. 30th.

Received of Mary Wardwell (by Geo. T. Adams), $1.00. From Bro. Chas. W. Dudley, Hudson, Mich., $10.00.

BRO. G. A. STREETER writes: "I have just returned home from North Adams and North Pownal, Vt. Have had good meetings. Much of the good Spirit was manifested. Praise God. My whole being is in the work. The judgment is coming, and I mean to do what I can to help sinners prepare for that solemn scene, and others to follow after those things that make for peace. How precious is the name of Jesus. I love it."

From Bro. J. Bray.

Bro. Grant:—I wish to acknowledge, on behalf of our church, the due receipt, since last acknowledgment, of $10 from Sargent A. Aldrich, Vineland, N. J., and $9.50, just received, from Boston.

Allow me also to express our most earnest thanks for these small sums towards building a house in this Sodom. Dear brethren and sisters, we thank you again and again. *Pray for us*, and aid us with your little contributions as the Lord shall prosper you. We are very desirous of building, but means will not yet allow us to do do. J. Bray, *Pastor*.

Washington, D. C., Feb. 4th.

Bro. S. Roese, Frontenac, Minn., writes:—"Bro. Grant:—Although not personally acquainted with you, yet do I know you by your works. It is about a year ago since I became acquainted with the Advent doctrine, and I wrote to you once about that time. I have since become established in this truth, and thank God for it. The pamphlet you sent me at that time did me much good, and also others."

For the World's Crisis.

MAINE EAST. QUAR. CONF.

This conference met at Cushing, Jan. 28th, according to appointment. Brn. W. H. Mitchell, J. R. Hall, S. K. Partridge, J. Carr, and G. Weeks, were present to preach the word. It was heart-cheering to see the Brn. come in filled with the Spirit of the Lord. We had a feast of fat things. Adjourned to meet at South Hope, March 4th.

J. T. Hemenway, *Sec.*

RELIGION OF THE HEART.

Empires, kingdoms, cities, have arisen and gone down. Time with his iron teeth has crushed hundreds of generations, but religion has survived the wreck of nations and republics. Its influence upon the heart and life is just what it was in the days of Abraham. Away with all proposed substitutes! We must have the religion of the heart, pure and undefiled, or no religion at all. The heart must be changed, the whole man made new, and filled with the love of God. This is the old kind of religion, and the best of all. We must have spiritual life, spiritual power—Holy Ghost religion.

Oh, this endless round of forms! without one spark of fire; without any signs of life—dead, heavy, spiritless. It won't do. The cause of God demands energy, life, spiritual life and power. These everlasting drones, what can they do in this great work? These kid-gloved and silver-slippered christians, what have they ever done for the salvation of souls? They come and go like shadows, and leave no trace behind them.

The world needs earnest men, men of God; men baptized with the Holy Ghost and fire; men that will lay off their coats and roll up their sleeves, and reach down into the mud and mire to rescue perishing souls. This is the old way, the way our fathers did, and the way christians will do now, if they are baptized with the Holy Ghost.

But there seems to be a settled determination to move along smoothly—to have everything exceedingly nice. The church-house, the minister and members must correspond. Everything must go according to order. Well, order is all right, provided it is God's order, and provided men and women are saved from sin by it. Whatever order will accomplish the greatest amount of good, is the best possible order. But is no use to hide from our minds the necessity of deep, heartfelt earnestness. The people must be moved, the heart be stirred to its very bottom. Men must be aroused from the deep sleep of sin. Time is short, and souls are too precious to go dreaming and mincing as many do.—*Ex.*

Obituaries.

Bond. Died at Cabot, Vt., Dec. 1st, 1868, Curtis Bond, aged fifty-eight years.

Bro. B. was one of the first who embraced the Advent faith in that vicinity, in which and for which faith he has lived and labored and sacrificed for more than twenty-five years.

About fourteen months previous to his death, he was thrown from a carriage and so injured about the spine as to cause the most excruciating pain until worn out, when he sank as the flickering candle in its socket. He had no hope in the grave. He believed that death was the penalty for sin, therefore he fought it bravely. A dear companion, upheld by an unseen hand, watched over him with tender care and enduring patience until the last; and she, with a daughter, the church and community, deeply mourn the loss of a just and good man.

By special request of the deceased, the religious services were conducted by the writer, assisted by Eld. I. H. Shipman and others. Text, 2 Tim. 4: 6-8. N. Wheeler.

Bryant. Died at Bryant's Pond, Me., Jan. 28th, Bro. Alexander Bryant, aged sixty-two years.

Bro. Bryant was for many years a lover of the Lord, and one of the first in Maine to embrace the doctrine of the Savior's speedy coming. Though suffering with disease for several years, he did not murmur, but was enabled by grace to rejoice in the hope that in a little while he should find rest in the better land. He rests in hope of the soon coming of the Lord, to give him immortality; leaving a lonely widow, several children, and a large circle of friends, to mourn his loss. May "great grace" be with them all. R. R. York.

Turner. Died in Etna, Jan. 21st, Joseph Freddie, only son of Charles H. and Sr. Mary Turner, aged four months.

May God console the afflicted family, and prepare them to meet the loved one in the coming morning. Words of comfort were spoken by Rev. J. Morrill, from Matt. 19: 14. S. F. E.

Bates. Died in Cambridgeport, Dec. 2nd, 1868, Bro. Edward Bates, aged seventy-six years.

Bro. Bates was a great sufferer, but bore his sufferings with christian fortitude. He died in the triumphs of faith, and the "blessed hope" of the resurrection was his comfort to the last. In behalf of his afflicted family, A. P. Moore.

Harris. Died in No. Adams, Mass., Jan. 24th, 1869, of inflammation of head and bowels, Geo. C., infant son of Bro. and Sr. A. & L. Harris.

May the blessing of God rest upon the mourning circle. The writer endeavored to speak words comfort. Geo. A. Streeter.

Madagascar.—It is estimated that there were one hundred and fifty thousand persons present at the coronation of the Queen of Madagascar, in September last. This Queen has renounced idolatry, and instead of an idol being placed at her side during the ceremony, there was a copy of the Bible, while on the four sides of the canopy over her throne there appeared in gilt letters, "Glory to God in the highest, and on earth peace, good-will toward men." In her coronation speech the Queen said, with reference to Christianity, "There is no compulsion, and there is no prevention, for God made you." This indicates that henceforth there is to be full religious liberty in Madagascar.

☞ The Israelites of New York are building a "Temple Emanuel," which will cost over $1,000,000, and be the finest Hebrew house of worship in the country.

Summary of News.

FOREIGN.

Cable News.

Madrid, Feb. 2. Monsignior Franche, Papal Nuncio, departed from Madrid last Sunday on his way to Rome, but explanations having been made, he had been induced to return, and was to-day received by the Governor of the city and conducted to his official residence.

The Cortes will probably make great reductions in the endowment of clergy and in expenditures for the army.

It is probable that Marshal Prim, Gen. Serrano and Senor Rivero, will constitute the proposed Directory. All those opposed to a Monarchy base their hopes on the permanence of the Directory when once established.

Reinforcements to the number of 5000 men sailed last week for Havana.

Five of the prisoners implicated in the assassination of Governor Burgos have confessed their guilt.

Feb. 4. Bands of Carlists have made their appearance in Catalonia. They come from the valley of Andona and seek to produce a rising against the Provisional Government. Troops have been sent out to disperse them. The press of this city, fearing civil war, urge the Government to take active measures, and the people to unite against the reactionary party.

Feb. 5. The Provisional Government will present to the Constitutional Cortes the draft of a Constitution embracing the clause prohibiting slavery in all the Spanish possessions. It will be left to the Cortes to decide as to the method of freeing the slaves.

The erection of a synagogue in this city has been licensed by the authorities.

Paris, Feb. 4. Advices from South America report that a Brazilian force has gone to Asuncion to establish a Provisional Government.

London, Feb. 3. A dispatch has just been received from Athens conveying the unexpected intelligence that the Greek Ministers have refused to agree to signing the protocol of the Paris Conference, and that they have tendered their resignations to the King.

Feb. 5. The Powers participating in the Paris Conference have granted a brief space of time for Greece to decide on their proposals.

Paris, Feb. 7. Queen Isabella has issued another manifesto, denouncing the revolution in Spain and asserting her right to the throne.

DOMESTIC.

New York, Feb. 3. About 9 o'clock this evening a heavy thunderstorm took place here, which lasted about a half an hour. The flashes of lightning were frequent and sharp, followed by heavy claps of thunder.

Havana, Feb. 5. Further advices from Mexico state that Quiroga and other Generals have pronounced in favor of Santa Anna and the movement is progressing.

Jose de Arnas, the Peace Commissioner to the insurgents, has returned unsuccessful. The insurgents demand that sufficient guarantees be given them that Gen. Dulce and the Spanish Government will comply with the promises made. Authentic information from Puerto Principe denies the statement that Gen. Augustina Arrango was assassinated by order of Quesada. In view of their return to arms and of the demands made by the insurgents, it is certain that the war will continue. The fate of the island can only be decided by arms, as the Government cannot grant the demands of the insurrectionists. The war in the Eastern Department continues. Santiago and the immediate surroundings were free of revolutionists.

Havana, Feb. 6. The following important news has been received from St. Domingo:

Salnave has attacked and destroyed the town of Forbeck. He also bombarded and destroyed Port Salat, and captured Aquin. The inhabitants of Aux Cayes and the other towns in that vicinity are panic stricken, and all who are emigrating to Jamaica.

Ballooning across the Atlantic.—Mons. A. Chevalier, the Swiss aeronaut, who proposes to make a balloon voyage across the Atlantic to Europe, arrived in this country a fortnight ago. He is quite young—only about thirty—but has had an enlarged experience as a balloonists during the past twelve years. He has spent a fortune on flying machines—his latest invention being a steam one, described as being "constructed after the model of the bird—long, wing-like sails project from either side of the ship, and a fan-like arrangement at the stern stands in the place of the tail of the bird, and serves its purpose in raising or depressing the machine in its course through the air." The worst feature of this machine was its persistent refusal to ascend. By the common mode of ballooning Chevalier has made hundreds of ascents in every country in Europe and in Australia. Once he sailed in his balloon from Paris beyond the boundaries of Russia. On another occasion he crossed the St. George's Channel from Dublin into England. In one of his trips he made the extraordinary flight of seven hundred miles in four hours. In another ascent, made just before coming to this country, he was driven forty-five miles in an hour.

His trans-Atlantic trip from New York he undertakes partly for the great effect it will have, if successful, on his business on the other side of the water, and not less to determine the existence of a continuous "belt" of westerly currents which the philosophers say must exist at the height of 8000 to 10,000 feet above the surface of the earth. M. Chevalier has brought with him, in complete readiness, the balloon in which he proposes to make his perilous journey. It is of a peculiar shape, and of these dimensions: ninety-five feet in height, one hundred and fifty feet in diameter; capacity for gas, one hundred and twenty-five thousand cubic feet. The car, being made of bamboo, and in the shape of a house, resembles a long bamboo hut, and will probably accommodate as many passengers as will desire to go upon the voyage. M. Chevalier is desirous of making the start at an early date as possible, and, at all events, before the return of warm weather. His reason for this is that the balloon would suffer a dangerous loss of gas by expansion in the heat of warm suns. Chevalier has shown scientific men that he is not a mere showman; has interested them in his undertaking, and will proceed to perfect the preparations for his interesting and unprecedented voyage under propitious circumstances.—*Journal.*

"The Coming Ship."—The "coming ship," as the intended rival of the Great Eastern is designated, has at present been exhibited in model only at San Francisco. It is to be of the same size as the Great Eastern, except that instead of twenty-eight feet it will draw only eighteen feet, and it will carry proportionally less tonnage. It is designed to carry four times as many passengers as any present style of ship, and to substitute for bunks regular beds; it will also give four times the space to a state room. The San Francisco Times says: "The present mode of bunking passengers is unworthy of the age. Sea sickness, if preventible by construction, should be rendered obsolete. This desideratum is attained in Thomas Silver's coming ship; it is secured by the proportions of the ship, and by their being thirty feet less of the hull out of water than in the Great Eastern; but the motion is rendered almost imperceptible by a new device. The state rooms, instead of being at the outside limits of the vessel, are amidships; that is, along the centre line of the ship, where the roll is scarcely perceptible. The saloon is to be five hundred feet long, and clear of obstructions. It is not for dining. Instead of a public table there are to be two competing restaurants at the extremities adjoining the saloons. The ship will sell passage only; the board being payable as meals are ordered. It is contemplated to carry second class passengers and third class in the same way. The present first class bunks will be for third class berths."

Condition of Arkansas.—It is officially stated that in Arkansas, during the three months preceding the calling out of the militia, there were received at the Governor's headquarters authentic accounts of over two hundred different murders perpetrated with impunity in that State, and very many of the most fiendish outrages; but during the forty days which have passed since martial law was declared, but one single murder and not a single outrage has been heard of in the State.

Passing Events.

☞ The recent mild weather brought out the Mayflower buds, a number of which were found in Plymouth cemetery a week ago last Sunday.

☞ A cold climate would seem to be conducive to a long life. The Russian journals state that, at Irkutsk, in Siberia, of the persons who died last year, not less than twelve were 100 years old and upwards; of that number six were over 110; two had reached their 126th year, and one died at the age of 131.

☞ Velocipedists have encroached so greatly upon the privileges of pedestrians in Lyons, France, that the Mayor has issued a proclamation compelling the former to attach lanterns to their machines at night, and to keep the middle of the street.

☞ The wages paid Louis Napoleon for his services as Emperor are $8,000,000 and he owes $16,000,000.

☞ The oldest minister in Vermont is Rev. Ammi Nichols, of Braintree. He is in the eighty-eighth year of his age, and the sixty-fourth of his ministry, having preached in Braintree fifty-eight years. Next to him comes Rev. Samuel Parmelee, D.D., of Westford, who is eighty-seven years old and is in the sixty-second year of his ministry. He has preached more than 10,000 sermons and attended about 100 funerals.

☞ The Empress Eugenie is said to have a very cordial hatred for Prince Napoleon. She looks upon him as her rival in the regency in case of the Emperor's death, and is said to have been in ill humor all the day she heard that the Prince, who has been very ill, was out of danger.

☞ The women of the Universalist denomination in Illinois are pledged to raise fifty thousand dollars with which to erect a collegiate building for the accommodation of women students at Galesburg, Illinois.

☞ Wisconsin has a population of nearly five hundred thousand, of whom three hundred thousand are Roman Catholics, and not over fifty thousand are connected with evangelical churches.

☞ An Austrian author asserts that Napoleon I. had twenty-one illegitimate children, of whom five are still alive. The Emperor Napoleon III. supported nearly half of them, while he refused to do anything for others.

☞ The *Montana Democrat* says that two-thirds of the winter season has elapsed there without affording anything like severe winter weather. They are enjoying weather which would do ample justice to the boasted beauty of fair Italy's clime. Days are magnificent, the nights gorgeous.

☞ Queen Victoria's eldest daughter, the Crown Princess of Prussia, is said to be strongly in favor of woman's rights, and entertains advanced views on all social, educational and theological subjects.

☞ The Great Powers have granted a delay of eight days for the Greek Government to make its final decision in regard to the proposals of the Paris Conference.

☞ Six hundred and seventy-three miles of the French Atlantic cable have been manufactured in England, and the whole will be done in season for the Great Eastern to commence the laying of it in August next.

☞ The *Presbyterian* knows a church where the choir is paid two thousand, and the contributions to domestic missions do not amount to one hundred.

☞ Bones of a twenty feet high antediluvian monster have been exhumed in Clayton county, Iowa.

☞ The majority of New York ladies have laid aside hoops.

☞ One of the jury which tried Aaron Burr for treason, is still living in Chillicothe, Ohio.

☞ Great excitement prevails in Athens.

Married.

In North Adams, Mass., Jan. 24th, 1869, by Elder George A. Streeter, Mr. George R. Wade and Miss Sarah O. Hill, both of North Adams.

Notices.

New Hampshire State Conference.

The third quarterly session of the State Conference will be held in Keene, N. H., commencing Feb. 26th, and hold over the following Sunday. Eld. J. Couch and others will be present to preach the word. In the meantime let prayer go up to God for Keene. A. W. Sibley, Sec. of Conf.

Notice.

The Advent Christian Quarterly Conference of New York State, will be held at Springwater Valley, Livingston Co., N. Y., commencing Thursday evening, March 4th, and hold over the following Sabbath. Brethren and sisters, come to this feast. Come praying earnestly that sinners may be converted to God, and that much good may be done. Probation is almost over. O Lord, help us all to feel how much is depending upon us as christians.

B. C. Simonds.
B. P. Stevens.
D. Cogswell.

Conference at Dover, Me.

There will be a conference held in Dover, Me., at Brans' Mills, commencing Thursday evening, Feb. 25th, at 7 o'clock, and continue over Lord's day. In behalf of the Eastern Maine Conference the brethren here are anxious for a general attendance of the preaching brethren. It is a new place for such a meeting. Call on Brn. Bray and Royal. Arrangements will be made to care for visitors. It is desired that brethren living in adjacent towns and neighborhoods should attend, and lend all that aid the gospel requires as far as possible. Bro. Robert Hall, from N. B., is expected to be in attendance with us. Come, dear brethren, and labor for the salvation of men, and God shall have the glory. In behalf of the church,

Israel Damman.

That Second Mission Tent.

We are now free from debt as a conference, when the pledges for tents and missions are all collected. "The Maine Ministerial Conference," at its late session, voted that the tent committee consult with those interested, and then determine whether to provide a second tent for Maine for the coming season. $100 is pledged, $40 more in the treasury. The brethren East pledged for this object last year $158 at once. Will they do it now? Will all interested in tent missions, within the State, write to me at once, giving their minds for or against it? In behalf of the Committee,

I. C. Wellcome.

Notice.

The Lord willing, there will be a protracted meeting or conference at West Deerfield, N. H., commencing Wednesday evening, Feb. 17th, at 7 o'clock, and continue through the week, and over Sunday. Brethren and sisters in that vicinity and adjoining towns are requested to come and labor for the salvation of the perishing. Faithful and able servants of God are expected to be present to preach the word. For the brethren,

Enoch Morrill.

Washington, Ct.

A series of meetings will commence at Washington, Ct., Wednesday evening, Feb. 10th, and continue over the Sabbath. As this is a new field, we hope the brethren and sisters from the surrounding country will come in and lend us a helping hand.

Alex. Elliot.
S. H. Glover.
C. H. Sweet.

Portland, Me.

Meetings are held in Advent Hall, Cushman's Block, 353½ Congress St., three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock. Preaching brethren from abroad, wishing to send appointments to Portland, will please correspond first with Eld. R. R. York, or with either of the following committee:

H. C. Freeman, James Berry, S. K. Dyer, } Church Committee.

Pine Swamp, Ct.

A protracted meeting will commence (D. V.), at Pine Swamp, Ct., Tuesday evening, Feb. 23d, and continue over the Sabbath. God was with us in the meeting which we held there in December, and we believe he will be in this. Come and enjoy the season with us.

Bro. Thomas H. Jones is desired to give information through the Crisis where he is laboring; where his post-office address is, or how he can be reached by letter. Many inquiring friends in Dover, N. H., and elsewhere are anxious to know.

Notice.

Brethren wishing to preach at Collinsville, will please first consult Seth Woodruff, Unionville, Conn.

Notice.

As I am at liberty after March 1st, churches desiring my labors can correspond with me at Sandy Hill, N. Y., for a few weeks. C. H. Leverton.

Notice.

Any Adventists in St. Paul, Minn., or vicinity, will confer a favor on their brethren of like precious faith, by sending their address to Edwin T. Himes, Minneapolis, Minn.

Notice.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garriques, 608 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

STAR OF HOPE MISSION,
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MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 7 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Appointments.

☞ We would say to our preaching Brethren, that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

J. G. Hook......Sundays, Feb. 14th and 21st
Baptism, Mystic River, Charlestown, at one o'clock.
S. S. Brewer......Sunday, Feb. 28th
J. Couch......Sunday, March 7th
A. A. Phelps......Sundays, March 14th and 21st

Chelsea, Mass., (Library Hall.)

A. Ross......Sabbath, Feb. 14th
M. Batchelor......Sunday, Feb. 21st
S. S. Brewer......Sabbaths, March 14th and 21st

Hyde Park, Mass.

T. M. Preble......Sabbath, Feb. 14th, 21st, and 28th
S. S. Brewer......Sabbath, March 7th
J. Couch......Sabbath, March 14th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

S. S. Brewer......Sabbaths, Feb. 14th and 21st

Meetings at East Boston, Sumner Hall, Elbow Street, off Meridian Street, every Lord's day, at 10½, 3, and 7½, evening.

Haverhill, Mass......Sunday, Feb. 14th
Clinton, Mass......evening, Feb. 18th
Plymouth, Mass......Sunday, Feb. 28th
C. Goodrich.

New Britain, Ct......Feb. 10th
Southington, Ct......Feb. 11th
New Haven, Ct......Feb. 14th
Portland, Me......Sundays, March 14th and 21st
J. S. White.

Portsmouth, N. H......Sunday, Feb. 14th
N. M. Davis.

Farmington Village......Sunday, Feb. 21st
S. S. Mooney.

West Abington, Mass......Sunday, Feb. 14th
New Haven, Ct......Sunday, Feb. 21st
W. S. Campbell.

Northwood Narrows, N. H......Sunday, Feb. 21st
East Holderness, N. H......Sunday, Feb. 28th
W. W. Sutherland.

Providence, R. I., (Church of Mt. Zion), Sabbath, Feb. 14th.
Pascoag, R. I......Sabbath, Feb. 21st
North Scituate, R. I......Sabbath, Feb. 28th
B. Roberts.

Brockport, N. Y......Sabbath, Feb. 14th and onward for two weeks. A. H. Brown.

Berkely, Mass......Sunday, Feb. 14th and onward as the Lord may direct. M. E. Otis.

Rochester, N. H......Sundays, Feb. 14th and 21st
New Durham Ridge......Sunday, Feb. 28th
C. S. Emerson.

Athol, Mass......Sunday, Feb. 14th
Sr. L. Stoddard.

Keene, N. H......Sunday, Feb. 14th
J. Hemenway.

Carthage, Me., (Newman school-house.)
E. Abbott......Sundays, Feb. 21st and March 21st
E. Hopkins......Sunday, March 7th

Monson, Mass., East Hill, (Grout school-house), Feb. 17th, and over Sunday. Geo. A. Streeter.

Great Falls, N. H......Sunday, Feb. 14th
Kennebunkport, Me......evenings, Feb. 15th and 16th
Yarmouth......evenings, Feb. 17th and 18th
Mechanic Falls......evenings, Feb. 19th and 20th and over the Sabbath, Feb. 21st.
Colebrook, N. H., (where Bro. J. Little may appoint), evening, Feb. 23d.
Canaan Hill, Vt......evenings, Feb. 25th and 26th
Canaan Corner......Sunday, Feb. 28th
Piper Hill, N. H......evening, Feb. 30th
If any of the above appointments conflict with others, write me at Exeter, N. H. Wm. C. Stewart.

Lake Village, N. H......Saturday evening, Feb. 20th and over Sunday, Feb. 21st. Levi Allen.

North Somers, Ct., (or supply)......Sunday, Feb. 14th
Woodstock Valley, Ct......Sunday, Feb. 28th
I. B. Potter.

River Point......Sunday, Feb. 14th
Allen B. Warner.

West Deerfield, N. H., (at the conference), evenings, Feb. 17th, 18th, and 19th.
Lynn, Mass......Sunday, Feb. 28th
L. Boutell.

Salem, Mass......Sundays, Feb. 14th and 28th
Joseph W. White.

Boscawen, N. H., (on High Street, at Bro. Wetherel's), Sunday, Feb. 21st. Simeon Roby.

Vernon, Vt......Sunday, Feb. 14th
A. M. Higgins.

Washington, Ct......Sabbath, Feb. 14th
Goshen, Ct., (school-house near Bro. Davis'), evening, Feb. 22d.
Pine Swamp, Ct......Sabbath, Feb. 28th
New York City, (as Bro. Cox may arrange), Sabbath, March 14th. C. H. Sweet.

Yalesville, Ct......Sunday, Feb. 14th
The Lord's Supper to be administered. Come, brethren, from hill and mountain. S. Woodruff.

Sacarappa......afternoon and evening, Feb. 10th
Biddeford......evening, Feb. 11th
Kennebunkport......evening, Feb. 12th
Exeter, N. H......Feb. 13th and 14th
Dover......evening, Feb. 16th
Lee......evening, Feb. 17th
Wakefield, Mass......evening, Feb. 18th
Stoneham, Mass......Feb. 19th
Hopkinton, N. H......Feb. 23d
Warner......Feb. 24th
Concord (Bethel)......Feb. 25th and 26th
Concord, (Eagle Hall)......Sunday, Feb. 28th
Anna E. Smith.

South Reading, or Stoneham (as may be thought best), evening, Feb. 11th.
Lynn......evening, Feb. 16th
Haverhill......evening, Feb. 17th
Exeter, N. H......evening, Feb. 18th
Portsmouth......Sabbath, Feb. 21st
Dover......evening, Feb. 22d
Brookfield......evening, Feb. 23d
Raccoonborough......evening, Feb. 24th
Melvin Village......Sabbath, Feb. 28th
A. Ross.

Bangor......Sunday, Feb. 14th
Dover......Feb. 25th, at half past six P. M.
Israel Damman.

Seabrook, N. H......Sabbath, Feb. 14th
A. P. Moore.

Bethel, Vt......evening, Feb. 13th
Camp Brook, (where Bro. G. W. Lewis may appoint), Sunday, Feb. 14th. J. A. Cleaveland.

East Rochester, N. H., evenings through this week, and over Sunday, the 14th.
Alton Corner, N. H......Monday evening, Feb. 15th
Freedom, N. H., (New Chapel)......Sabbath, Feb. 21st
Porter Village, Me......Sabbath, Feb. 28th
Will also have two or three meetings at Porter evenings during the week preceding the Sabbath, if the brethren think best. D. M. Leavitt.

Loudon Ridge, (where Bro. Leavitt may appoint), evening, Feb. 10th, evenings through the week, and over Sunday, the 14th.
Chichester, (Pine Ground), evening, Feb. 16th, and hold four evenings. J. Pinkham.

Madison, N. H., (where Bro. J. Perkins may arrange), evening, Feb. 13th.
Albany, N. H., (Bell school-house), Sunday, Feb. 14th and onward through the week.
L. C. & M. McKinstry.

Hartford, Ct......Sunday, Feb. 14th
North Somers, Ct......Sunday, Feb. 21st
Wallingford, (North Farms)......Sunday, Feb. 28th
Wm. A. & M. L. Durand.

Lake Village, N. H., (North Church), Sunday, Feb. 14th. John H. Evans.

Freedom, (new meeting-house)......Sunday, Feb. 14th
T. W. Piper.

Griswoldville, Mass......Feb. 10th and over the following Sabbath.
Wm. J. Blanchard.

Worcester, Mass......Sundays, Feb. 14th and 21st
Boston, (Lowell Street Chapel)...Sundays, March 14th and 21st. A. A. Phelps.

Barnstead, N. H., (Clark meeting-house), Thursday evening, Feb. 11th, and over Sunday, the 14th.
J. Couch.

North Adams, Mass......Sunday, Feb. 14th
Hoosac, N. Y......Sundays, Feb. 21st and 28th
If these conflict, write me at once to Goshen, Mass., care of Joseph Bush. J. K. Bellows.

Strafford, N. H., (Robert's school-house), Sunday, Feb. 14th.
East Rochester, N. H......Sunday, Feb. 21st
Barnstead, N. H., (White Oak Ground), Sunday, Feb. 28th. A. Simpson.

Piermont Village, (Town Hall)......Sunday, Feb. 14th
T. E. Lang, Jr.

New York, (Cooper Institute)......Sunday, Feb. 14th
Twenty-fourth Street in the evening, if desired.
Meriden, Conn......Sunday, Feb. 21st
West Haven, Conn......Sunday, Feb. 28th
Wm. Stuart.

South Candia, N. H., (with Bro. Morrill), evening, Feb. 15th.
South Deerfield......evening, Feb. 16th
West Deerfield, at conference......Feb. 17th
Z. Ford.

South Candia, (Whippoorwill meeting-house), evening, Feb. 13th, and over Sunday, Feb. 14th. Also Monday evening, Feb. 15th.
South Deerfield, (Birch school-house), eve., Feb. 16th
West Deerfield, at conference, Wednesday, Feb. 17th and through the week. Enoch Morrill.

Westfield......Sunday, Feb. 14th
Pleasant Valley, Ct......Sunday, Feb. 21st
H. Owen.

Hartford......Sunday, Feb. 14th
Geo. W. Brown.

Wakefield, (Spinney meeting-house) Sunday, Feb. 14th
Wm. Bodge.

North Dana, Mass......Sunday, Feb. 14th
Geo. A. Streeter.

Tylerville......Monday evening, Feb. 8th
Scitico, Ct......Sunday, Feb. 14th
L. F. Moore.

Danielsonville, Ct......Sunday, Feb. 14th
Wilsonville, Ct......Tuesday evening, Feb. 16th
S. Ashburnham, Mass., evenings, Feb. 17th and 18th
Fitz Williams, (as Bro. Davis may arrange), Friday, Feb. 19th.
Keene, N. H......Sunday, Feb. 21st
Dinsmore Hill......evenings, Feb. 23d and 24th
Bridgewater, Vt......Feb. 26th and over the Sabbath, Feb. 28th.
S. Vershire, Vt., (as Bro. Harding may arrange), March 2d, and on till March 8th.
Pomfret, Vt......March 9th and 10th
No. Springfield, Vt......March 11th and 12th
Keene, N. H......Sunday March 14th
Worchester......evening, March 16th
Danielsonville, Ct......Sundays, March 21st and 28th
H. F. Carpenter.

Union, Pa, Erie Co., (where Bro. Wm. Burdict may appoint), Sunday, Feb. 14th, to stop one week or more. E. Cotton.

Canaan, N. H., (where Bro. Hall may arrange), evening, Feb. 18th, and continue over Sunday, the 28th.
North Hermon, Me......Sunday, Feb. 28th
Expect to be in that vicinity two weeks, where the brethren may arrange.
West Leeds, Me......Sunday, March 14th
Suncook, N. H......Sunday, March 28th
J. C. Wheeler.

Belmont, Me., (Higgins' school-house), Sunday, Feb. 21st.
Lincolnville, Youngstown......Sunday, Feb. 28th
Jer. Carr.

Collinsville, Ct......Sunday, Feb. 21st
B. Hitchcock.

Alton Corner, N. H......Sunday, Feb. 14th
New Durham Ridge, N. H......Sunday, Feb. 21st
W. H. McDaniels.

Springfield, Mass.

F. H. Furbank......Sunday, Feb. 14th
Wm. N. Pile......Sunday, Feb. 21st
J. S. White......Sunday, Feb. 28th

Biddeford, Me.

B. S. Emery......Sunday, Feb. 14th
J. W. White......Sunday, Feb. 21st
Mills Grant (expected)......Sunday, Feb. 28th
W. H. Mitchell......Sunday, March 7th

Bristol, Ct.

G. L. Teeple......Sunday, Feb. 21st
H. H. Dickinson......Sunday, March 7th
I. B. Potter......Sunday, March 21st

Wolcottville Circuit.

B. Hitchcock......Wolcottville, Feb. 14th
C. H. Sweet......Newfield, Sunday, Feb. 21st
G. L. Teeple......Wolcottville, Feb. 28th
Preaching at Newfield, March 7th.
Sister Durand......Wolcottville. March 14th
Preaching every Lord's day evening at Wolcottville.

Manchester, N. H.

Z. Ford......Sunday, Feb. 14th
A. W. Sibley......Sunday, Feb. 21st
D. F. Leavitt......Sundays, Feb. 28th and March 7th
W. W. Sutherland......Sundays, March 14th and 21st
J. C. Wheeler......Sunday, April 4th

Pittsfield, N. H.

John Parsons......Sunday, Feb. 21st
J. G. Smith......Sunday, Feb. 28th
C. S. Emerson......Sunday, March 7th

Lawrence, Mass.

A. W. Sibley......Sunday, Feb. 14th
J. Couch......Sunday, Feb. 21st
A. Ross......Sunday, March 7th
J. S. White......Sunday, March 28th

Portsmouth, N. H.

A. A. Phelps......Sunday, March 7th

Concord, N. H., (Centre Street.)

L. Boutell......Sundays, Feb. 14th and 21st
A. W. Sibley......Sunday, Feb. 28th
C. Goodrich......Sundays, March 7th and 14th

Concord, N. H., (at the Bethel.)

W. W. Sutherland......Sunday, Feb. 14th

Square Pond, Ct.

W. J. Ripley......Sunday, Feb. 14th through the week, and over Sunday, Feb. 21st.

Hampton, N. H., (Town Hall.)

A. C. Twombly......Sunday, Feb. 14th
C. Goodrich......Sunday, Feb. 21st
A. P. Moore......Sunday, Feb. 28th

Lewiston, Me.

R. R. York......Sunday, Feb. 14th
E. M. Haggett......Sunday, Feb. 21st
J. Whitman......Sunday, Feb. 28th
Jesse Gay......Sunday, March 7th

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.

Norwalk, Ohio, every second and fourth Sunday, at the same hour.

Prayer and conference every Sunday and Thursday evenings. G. W. Stetson, Pastor.

Wyoming, R. I......the first Sabbath in each month
Westerly, R. I......the second Sabbath in each month
Riverpoint, R. I......the third Sabbath in each month
Bristol, R. I......the fourth Sabbath in each month
A. Durfee.

Charlestown, R. I.

Preaching Wednesday evenings. Prayer meeting Saturday evenings, at Bro. Thos. Rogers' house. Sundays at the meeting-house.

Rochester, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. Eld. Geo. Champlin.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—167 Hanover Street, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
D. Churchill—Lawrence, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo A. Brown—Plymouth, Mass.
E. Owen—Westfield, Mass, Lock Box 616.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
Wm. M. Ingham—Lawrence, Mass., Box 56.
Z. Ford—Box 292 Springfield, Mass.
E. M'Culloch—Savoy, Mass.
H. K. Flagg—Savoy, Mass.
I. C. Wellcome—Yarmouth, Me.
L. F. Cole—Yarmouth, Me.
Wm. H. Mitchell—Kennebunk, Me.
H. D. Reed—Richmond, Me.
N. G. Reed—Bath, Me.
S. K. Partridge—North Whitefield, Me.
H. B. Sevey—Mt. Vernon, Me.
M. W. Corliss—Milltown, Me.
J. A. Libby—West Poland, Me.
Jared Whitman—Mechanics Falls, Me.
Jesse Gay—Casco, Me.
Austin Taylor—Byron, Me.
Thomas Smith—Bangor, Me.
Thomas Rhynes—Augusta, Me.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Richmond, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
J. T. Jordan—West Poland, Me.
M. B. Patterson—Richmond, Me.
B. P. Manning—Manchester, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H
J. Couch—Concord, N. H.
D. M. Leavitt—Holderness, N. H.
A. W. Sibley—North Woodstock, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Simeon Roby—Warner, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—Loudon Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
A. Ross—Amherst, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
C. Richardson—Wilson's Crossing, N. H.
Levi Allen—Gilmanton Iron Works, N. H.
J. B. Cook—Poultney, Vt.
R. G. Chadsey—Richford, Vt.
G. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. M. Chadsey—Danaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
J. T. Dixon—Rocky Brook, R. I.
B. Roberts—Knightsville, R. I.
A. Durfee—Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

☞ Will the widow who sent Bro. Bray her last mite, send us her P. O. address?

☞ WHO sent us $1.25 from Somerset, mailed at Fall River?

☞ H. K. Flagg's P. O. address is Savoy, Mass.

RECEIPTS FOR BOOKS AND TRACTS.

G W Morrison $1.25, J R M. $1.75, D Taylor 50c, Mrs M. Coons $2.71, W H Wild 35c, L Paquin $2.75, A Marr $1.25, A Gulick 50c, P A Peabody 50c, A J Tuttle 40c, E C Richardson 50c, L F Field $2.26, A B Williams 35c, J F Wagoner $1.00, A Scripture 50c, F J Stanning 40c, N Raymond $2.30, A Brotherton $1.25, A J Merahon $5.25, C H Baker $1.50, R Brooks $1.00, E G Kimball $1.00, A Lewis 60c, T Harrison 50c, W Hall $1.05, G W Burnham 50c, N J Crandall $18.00, H Holden $7.70, J V Himes $4.51, R L Crowell $2.00, D Verstug $7.25, J Eshleman $4.15, W A Munroe $1.00, B N Orton 50c, T F Tukesbury 87c, G F Eaton $1.10, W Johnson $1.00, E Miller 50c, S Goodhue $1.00, D E Stearns $1.00, M Fiske $1.00, C E Barnes 50c, N J Streeter $1.00, P T Ligut 35c, — Knowlton 46c, J E Ackerman 60c, D. Cogswell $12.50, G. Dillabaugh $10.50.

LETTERS RECEIVED.

J Bray, R R York, J E Stevens, W H Robinson, G A Streeter, J White, T Wheeler, E T Parker, G W Stetson, G Wadsworth, F H Mitchell, N Wheeler, I Damman, B F Davis, L F Moore, C J Whitecar, J Ridley, A Lewis, B Knepper, W Johnston, T M Preble, G E Lee, D F Newton, S Kail, E Dole, M Eastman, A J Dow, S Jackman, S H Davis, J C Wheeler, J C Thomas, Mrs. H J Joham, H K Flagg.

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We have received and keep on hand the following English Reference Bibles:

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Nonpareil, 16 mo., marg. ref., plain, $2 50; postage 20 cts. Do. ref. between verses, $4.50; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit. $3.50; postage 20 cts. Do. plain, $1.75; postage 20 cts.

Any of the above will be sent by mail on receipt of the price.

EXPOSITORY WORKS ON PROPHECY.

BY S. S. BREWER.

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"MY CANDLE WILL SOON BE OUT."

The hour was late, and the night was dark,
The blast was severely keen,
While, wrapped in gloom, in a dismal room,
A woman at work was seen.
And as she plied her needle, she eyed
Her glimmer with anxious doubt;
And, faint and sick, said, "I must be quick,
My candle will soon be out."

O man of God! by the burial clod,
Which soon may be turned for thee;
By life's brief stay, by the judgment day,
By time, by eternity.
With every nerve thy Redeemer serve,
And spend not a day without
Striving to win precious souls from sin,
For thy candle will soon be out.

Thy Master's course, till he reached the cross,
Was one of incessant toil;
He bore thy woes, he subdued thy foes,
That thou mightest share the spoil.
To do God's will, his law to fulfill,
He constantly went about;
With every power he improved each hour,
As his candle would soon be out.

Be stirred, my soul, thou art near thy goal,
Time flies on the swiftest wing;
Work while 'tis day, and in every way
Thy powers into action bring.
Let my life be bright as a shining light,
My spirit like Christ's, devout;
My days are few, there is much to do,
My candle will soon be out.

O sinner! think of the feeble link
Which holds thee above the grave;
If that should snap—oh, woeful mishap—
No power thy soul could save.
Hell is the end to which sinners tend,
And short is the longest route;
Weigh well thy fate, ere it be too late,
The candle will soon be out.

Whate'er you be, you will shortly see
The Judge of the earth appear,
Now, now be wise, for the dread assize,
The day of the Lord, is near.
To fix your fate in a changeless state,
The Lord will descend with a shout;
O seek his face in this day of grace,
For your candle will soon be out.

—*Olive Leaves.*

For the World's Crisis.

SON OF GOD *vs.* DEVIL.

OR,

The Final Destiny of the Wicked.

NUMBER FIVE.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 JOHN 3: 8.

11. *When do the wicked receive their reward?*

The wicked will have their reward assigned to them at the same time the righteous will have their reward assigned to them. But the wicked will not have their reward executed or completed then. And so with the righteous. They are to be rewarded with "life"; or, in other words, they will have their reward assigned to them when Christ comes "the second time" to judge "the quick and the dead." This will be the time of their judicial judgment; but it will take eternity to bestow on them their full reward. So with the wicked; they will have their reward assigned to them at the judicial judgment, at the same time the righteous are rewarded by assignment, when the "Lord Jesus Christ" "shall judge the quick [living] and the dead at his appearing and his kingdom." 2 Tim. 4: 1. But the wicked will not receive their executive judgment until "death and hades" deliver up the dead which are in them; and then they will be "cast into the lake of fire." And in this lake of fire they will receive their full reward, which will be "the second death" (Rev. 21: 8; Ps. 11: 6); and this will be at the end of the "one thousand years" mentioned in Rev. 20. This view will not conflict with Matt. 13: 40–43; 16: 27; 25: 41–46; 2 Thess. 1: 7–10; 2 Pet. 3: 7; and such like passages.

The words "then" and "when" in these texts just referred to, do not signify that all the events brought to view will be fulfilled at once, any more than they do in the following texts:—"Then shall they deliver you up to be afflicted, and shall kill you," etc. Matt. 24: 9. This delivering up of the saints for persecution and death, was not confined to a few years, but continued through hundreds of years. "Then shall be great tribulation," etc. Matt. 24: 21. This "great tribulation" also was not confined to a few years, but continued through hundreds of years. "When ye shall hear of wars and commotions," etc. Luke 21: 9. This hearing of wars, etc., was not confined to a year, but covered a space of many years. "When he the Spirit of truth is come, he will guide you into all truth," etc. John 16: 13. Now this work of the Holy Spirit has not been confined to a few years, but has already continued more than eighteen hundred years. Thus we see that these "thens" and "whens" in their application cover a space of many hundreds of years.

So of the "whens" in 2 Thess. 1: 6–10. There are two whens spoken of in this text; and they refer to the time "when" Christ "shall be revealed from heaven" to give the saints "rest" from trouble; and to the time "when" Christ is "to be glorified in his saints"; and also to the time "when" the wicked "shall be punished with everlasting destruction from the presence of the Lord."

Now must all this be confined to the exact time "when" Christ is "revealed from heaven"? If so, then we may conclude that the "rest" for the saints and their glorification will all be fulfilled then. But we know that the "rest" for the saints and their glorification will be continued throughout eternity.

Hence, sometime during the period covered by this word "when," the wicked "shall be punished with everlasting destruction from the presence of the Lord." This word "glorified" signifies "honored, dignified, exalted to glory." And must this glory and dignity be confined to the exact time when Christ shall be "revealed from heaven"? Certainly not; for in Rev. 5: 13, it is said that this "honor and glory" will be given "unto the Lamb for ever and ever." And this "honor and glory" will continue after even the wicked have been destroyed, after the "everlasting" punishment has been inflicted; and every foe, sin, and the effects of sin, shall have all been removed from the earth. But Christ will still be "glorified in his saints" long after these things shall have passed away. Therefore, we see that this "when" does not have its complete fulfillment at the precise time "when" Christ shall be "revealed from heaven."

As Christ comes to remain, all that is done during his stay may justly be said to take place "when" he comes, or any time after he has come. Therefore, when the Son of God shall come as Judge of the world, "then" during his stay he will reward both the righteous and the wicked. But it will take eternity to give the saints their full reward; but the wicked are to receive their full reward "when," as it is written,—"Fire" will come "down from God out of heaven, and devour them."

If sinners would escape the "second death," they must now seek Christ as the only Life-giver. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

Lynn, Mass. T. M. PREBLE.

For the World's Crisis.

THE ROOT OF ALL EVIL.

BRO. GRANT:—The following is part of a letter of the New York correspondent of the *Republican Statesman*, printed here in Concord. It so perfectly illustrates the "woe" which Jesus said should rest upon rich men, that I send it to you for publication. The writer is a Wall St. man, having been for many years connected with the business for which that street is famous. It is, therefore, reliable. Yours truly, C. W. SARGENT.

"We have seen many cases in which money proved a terrible curse. For instance, old John Jacob Astor lived for years in a state of extreme distress. The care of his property and the fear of poverty wrought a frame of mind which seemed akin to madness. He would consult all his friends about investments; and if the investments chosen on such an occasion declined in value, his distress was extreme. His parsimony became excessive, and, between that and his fear of losing, all his life was a burden to himself and those about him. Another case was that of Mr. H——, who got rich keeping a retail store and by close economy made a fortune.

Trade in due time moved up town; and Mr. H. being now advanced in years, sold his stand for a large sum and moved with his family to a modern house. There the style of housekeeping was changed, and they lived at more expense. This gave the old man much annoyance and prayed upon him so that to escape his troubles he one day cut his throat. The founder of one of the greatest banking houses in Wall street, Mr. P——, having retired into opulent indolence, became so unhappy over his wealth that he committed suicide in a similar manner.

Another capitalist sold a piece of real estate, which was resold a short time after at the trifling advance of $500. He was so much annoyed by this that he lost health and appetite, and finally was found hanging in his own garret. A rich member of the bar shot himself, a few years ago, in the broad corridor of the second story of the City Hall. He was a bachelor, which might explain part of his misfortunes, but it was the devouring care of a large property which drove him to his fate. About the same time a leading and opulent leather dealer in the 'swamp' committed suicide. This was Mr. L—— & Co., a concern whose successors are still among the kings of the leather trade. Mr. L—— lived in grand style and owned a fine gallery of pictures; but, after all, the grandeur of his position was too great a load, and he sought relief in the most fearful of crimes. We give names in initial, and they will be recognized by many. All of these tragedies came under our cognizance, and we could increase the list were it necessary to do so.

Among other misfortunes which attend wealth, is insanity; and several of our most successful business men are now in various lunatic asylums. Mr. J——, a member of a great hardware house, died a few years ago in the 'Hartford Retreat.' Mr. H——, another leading merchant, was, when we last heard from him, in the Utica asylum. Mr. O——, a large dealer in provisions, and a man of wealth, being lately missed from home, was found at Binghamton in a state of lunacy.

Another very painful case is that of a Mr. A——, who, though under forty-five, has made $500,000; but this success has turned his head, and he is now among the incurables in the Bloomingdale asylum, while his fine estate is in the hands of trustees. Insanity is the great avenger of those laws of health which are broken by nearly all who seek wealth: and we do not wonder that the pastor of a Fifth avenue church was wont to include in his 'long prayer' a petition for all who were threatened with insanity.

Among other miseries of the rich in this city is the ruin of their boys. A physician who attended the last hours of Mr. C——, a millionaire, perceiving that the sick man's end was near, said 'You had better send for his children.' 'I can find Dick,' replied the coachman when ordered to this errand, 'I know where he is, it's at—porter-house;' and in the course of an hour the drunken wretch reeled in to see his dead father. The death of this Mr. C—— was caused by sudden excitement growing out of business. He had sold a house worth $100,000, which was an unusual event, and then he received news that a large piece of real estate was threatened with heavy depreciation. All this came in one day; and before another sunrise he was a corpse.

For the World's Crisis.

CONTENTMENT.

The poet says a thing of beauty is a joy forever; and the *beau monde* seem to have accepted that as orthodox. That beautiful belle has more beaux than any other young lady in the village. Is she positively happy? After attiring from the most beautiful wardrobe and ornamenting with the most costly jewelry, we look in the mirror and it seems to echo beauty, beauty. Are we truly happy? Some think that if they can have all they wish they are completely happy. Money will purchase every thing we wish, therefore it will make us happy. Wealth will gratify us with friends and influence; in short, it will make us completely happy. While we admire well developed and active bodies, we place far above in our estimate, genius and talent. And people call us intelligent; then we are comparatively, yes, supremely happy.

Thus men reason, some for beauty; some for wealth; some for genius. But if experience be a criterion, beauty, wealth and genius combined will not make contentment, and without contentment there is no lasting happiness.

"A contented mind is a continual feast." Contentment is the key to happiness, the satisfier of the soul. Contentment is defined by Webster as a resting or satisfaction of mind without disquiet. "Godliness with *contentment* is great gain." 1 Tim. 6: 6. Contentment without external honor is humility. Grew says, I would not be contented to remain in ignorance and vice. Do the best you can and be contented. I cannot conceive how a rational mind can be contented without the blessings of the christian religion; that alone can satisfy the longing of the soul, and make the happy possessor contented.

A clear conscience is a conscience at rest, satisfied. Religion will give happiness now and forever. He who has his life hid with Christ in God is safe,—contented. Beauty of soul may remain unchanged by time, but earthly beauty must yield her charms to the destroyer. Your wealth may give you a place here, but cannot in eternity. You may by nature possess talent and by study accomplishment, but if you have not a clear conscience before God and man contentment will be a stranger, and the blessings of eternity unknown.

The life of her who has contentment that comes from the christian religion will glide smoothly, beautifully and evenly along, gathering strength and happiness, towards the ocean of immortality. Clouds may rise in the mental horizon; the pall of death may call forth cries of bitterest anguish and deepest grief. Contentment, like the morning sunbeams, lights up the horizon and dries the tears of anguish and grief, leaving you in the noonday of happiness.

We admit the worth of beauty, wealth and talent, as aids to happiness, when religion controls, developes and strengthens them. There is no beauty to be compared to the beauty of holiness; it is the garb of the angels. There can be no wealth to be compared with a treasure in heaven. Heaven's banks never fail. There is no accomplishment so great as to be accomplished in doing good. In helping others you best help yourself. Beauty will call forth the praise of men, but virtue will secure the favor of God.

Wealth may give us honor and station here, but goodness will give us a place in heaven. Learning may write our names in bronze and marble with an iron pen, but religion will write them with the pen of atonement in the Lamb's book of life. Contentment is the poor man's wealth; the miser's most distant neighbor.

The contented home is a miniature of heaven, and its children are ministering angels. Satisfy the requirements of a conscience enlightened by grace; do duty, and when this mortal shall have put on immortality, then contentment will be consummated.

Somers, Ct. A. L. ADAMS.

For the World's Crisis.

REV. HENRY DANA WARD.

BRO. GRANT:—Last week I was urged to go and hear a man by the name of Ward,—an old man, who was from Philadelphia. The name sounded familiar to me, and as he had been preaching on the prophecies, and his subject that evening (and it was his last) was the new heavens and earth, of course I was drawn to hear him. I had not been there long (in the Freeman Place Chapel, under the auspices of the Old South Church), before I inquired the full name of the preacher, and to my surprise I learned it was Henry Dana Ward, an Episcopal minister from Philadelphia. It will be remembered by those living, that twenty-eight years ago last fall, at the first conference in Boston, this noble standard-bearer was present and delivered one of the excellent discourses on that occasion (which was put in print, and we have it now). I knew that if he had not changed (like others) his views, I should be extremely gratified to hear him; and as his subject is one of the glorious parts of the Bible theme, I at once resolved to put on paper with my pencil all the best parts I could of his discourse, which I took down into notes. For the benefit of your readers, I have written them out.

The services were opened by Dr. Blagden, senior pastor of the Old South Church in this city (Orthodox). He read the twenty-first chapter of Rev., then offered prayer. Mr. Ward then entered at once on his subject,—new heavens and new earth. He stated that indifference as to the belief of many, and of christians, as to their future abode, has caused the church to run into many views not found in the word of God,—the belief that at death they go to regions far away; the belief that the kingdom is within them; and the belief, like the heathen, in the immortality of the soul. The first verse of Genesis is earth, and the topic of the Scriptures to the end of Revelation is tied together in the promises always touching the earth; and the church could see the glorious things but for the fog of the world. Even the dreams of the Jews return to Palestine. Why, we read that when Sodom's captivity is restored, then Jerusalem will be restored. The prophecies relating to the restoration of Israel were from the Babylonian captivity. Men are wayward, taking great liberties to say many things,—"that the redeemed shall have facilities to fly through the regions of space, from one planet to another." Who put such things in their minds? Not the Scriptures. It is not right to slight anything the Father has revealed.

The Hebrew word *arris* is earth, land. And here he read a large number of texts proving that when they spoke of earth, land, world, they always refer to this globe—earth, and no where else, and mean what they say. I am bold to say the earth is what is promised to Abraham and his seed, regenerated man,—"All this land will I give to thee." The same promise extends to all God's dear people. But many sell their birthright for a mess of pottage.

The doctrine of the kingdom in the skies is of men, and not in the holy word. It is on the earth, and not in Jupiter, or any other imaginable place. However figurative it may be, it figures nothing on the sun or moon, or anywhere else. It is what is written, and who shall say it is not so? It is the plan that these things mentioned shall occur. Men believe what they see and reach after it. They do not believe what they do not see.

In the fifteenth of Corinthians we are not told a spirit is in the grave, to have a resurrection, but it is a body, to live again. There is an enmity in the mind to this earth, because of its sorrows, trials and death. It is not to be wondered at that there should be such dislike to return to it; but when we read such words of the prophet (Ezk. 36: 12), "Yea, I will cause," etc.

The Greek word *necros* is dead body, human body, and nothing else that Paul is speaking of. Dead spirits leaving the body in the ground? No, the Greek word means dead body. (Here he read the thirty-seventh of Ezk.)

We read the wages of sin is death. Now while the body lies in the grave it is receiving the wages. But the comforting hope of the church is, to be raised to life again, and their bodies to be made like unto Christ's glorious body. Now the people do not believe this; but they believe the spirit living and never dying. The doctrine of the resurrection will resume its place in the church. I speak boldly, with the Scriptures before me.

Paul in his fifteenth of Corinthians distinctly says of those who have "fallen asleep in Christ" "that they are perished." And so they have if only their spirits are to live and that without a resurrection. Who can show any better reasoning? If the bodies do not really come from the grave again, and only the spirits live, why, we and they are yet in sin, sins not forgiven after all; they are all perished who expected a resurrection of their bodies; for Paul is speaking in relation to the bodies of such as Abraham and others, who have fallen asleep. We must take the ground that there is a resurrection of the real body, or that we are indeed in our sins.

"And now, my brethren in the ministry, I take to myself this 'charge in the sight of God.' 1 Tim. 6: 13–16. Amen. When this whole earth shall be full of the glory of God, then even the sun and moon will remain as they are; the earth will revolve on its axis as now, but the glory will so eclipse the light of the sun, that there will be no need of it to lighten the earth; it will be so glorious. These things are promised in the blessed word of our Father. This is the comfort of the waiting church."

At the conclusion of his discourse, I approached him and said to him that twenty-eight years ago I heard him in this city on this glorious subject. He was glad to find one who recognized him, and of course a hearty shake of the hand was indicative of the feelings of his heart. He stated that he stood now where he did then. I was extremely sorry that we did not know of his being in the city till that evening, as we should have taken much pains to have heard all his discourses. W. C. STONE.

Boston, Jan. 25th.

For the World's Crisis.

GREETING.

Dear brothers and sisters, we've met here to-day
In the name of Christ Jesus our Lord;
Our Father bestow his rich blessing, I pray,
On all who would hear his pure word.
Our Father we thank from a full, grateful heart,
Who brings us to meet with his children to-day;
Like Mary we've chosen, dear friends, the good part,
That from us shall never be taken away.

'Tis blessed indeed with God's children to meet,
To hear them outpouring their glad souls in prayer;
To feel the dear presence of Jesus so sweet,—
'Tis a foretaste of glory, dear friends, to be here.
I've prayed for this meeting; God answereth prayer,
All glory and praise to his dear blessed name!
On Jesus I cast all my burden and care,
My soul he has warmed to a heavenly flame.

Grace, mercy and peace, from Christ Jesus our Lord,
Rest down on his dear waiting children to-day;
Our soul is made glad through his life-giving word,
All glory to Jesus! forever and aye.

ANNIE E. MCELLISTER.

Moorestown, Burlington Co., N. J.

For the World's Crisis.

CONN. STATE CONFERENCE.

This conference met at New Haven, according to notice, and found the church ready to welcome most cordially all who came. Thursday A. M. brought a good attendance of preachers and delegates, who at once proceeded to business, all of which was done "decently and in order." This meeting will be long remembered as one of great interest, and it will be safe and truthful to state that it was the best meeting the conference ever held. The chapel (twenty-eight feet by forty-seven feet) was filled. The preaching was excellent, and in the Spirit; and we are fully satisfied will eventually result in good.

About the transaction of business, especially the matter of ordination, the Conference were very careful, having learned by past experience that it is absolutely necessary in these "perilous times" to be "wise as serpents and harmless as doves"; and every step was taken with the greatest caution and under the direction of the Spirit, striving to please our Father in heaven.

The feeling of unity and love that existed truly remarkable, and it really reminded one of the New Jerusalem; indeed brotherly love was manifested by all present; and may God grant, for Jesus' sake, that this love may ever abide with us all.

Preachers present: Elds. B. Hitchcock, I. B. Potter, B. St. John, A. H. Steele, W. J. Ripley, H. Rockwell, S. W. Treat, S. C. Hancock, G. L. Teeple. Brn. H. H. Dickinson, R. K. Stark, H. H. Perkins, W. A. Durand, J. L. Wood, S. M. Tatro, Sr. M. L. Durand. Visitors: Elds. A. D. Flagg, J. K. Bellows. Delegates: B. Taylor, New Britain; S. M. Tatro, Collinsville; G. W. Denny, New Haven; D. Grant, Wrightville; H. H. Dickinson and R. K. Stark, Hartford; Brn. Butler and Baldwin, New Preston.

The report of both preachers and delegates shows a decided improvement in the condition of all the churches. There is a great interest in many of them. The truth is spreading rapidly, and some embrace it. The Conference adjourned to meet at Collinsville, by invitation of the church, Apr. 21st, 1869.

L. F. MOORE, *Sec'y.*

LENGTH OF PRAYERS.

The subject of the length of prayers is occupying the attention of some of our exchanges. A correspondent of the *Congregationalist and Recorder* approves of the opinion, that prayer in the pulpit should never occupy over eight or ten minutes, and says: "The Lord's prayer occupies about a minute. Our Savior's prayer for his disciples, in which he seems to pour out his whole heart of love in their behalf, is about four and a half minutes long: Daniel's remarkable prayer, chapter ninth, three minutes long; Ezra's, chapter ninth, two minutes; Nehemiah's, chapter ninth, five and a half minutes; Solomon's at the dedication of the temple, five minutes; David's greater prayer of confession, Psa. fifty-one, three minutes; the apostle's prayer, on the important occasion of filling the vacancy occasioned by the defection of Judas, is about twenty *seconds* long. I think that in none of the Psalms is the form of praying—direct addresses to God—kept up for a longer time than five or six minutes."

The writer also says that he has heard a prayer, dedicatory of a very small meeting-house, more than seven times as long as that of King Solomon at the dedication of the Temple of Jerusalem.—*Selected.*

TRUST YOUR SINS TO JESUS.

A missionary was once at the bedside of a sick christian. He said to her, "Are you at peace, my sister?" And she answered, "Oh, sir, I am so troubled I cannot sleep or rest. I have sinned so much that I feel afraid I shall never be saved." "Why," said the missionary, "what do you dwell on your sins for? I never think of mine." "Why, Mr. ——," she exclaimed in amazement, "what do you mean?" "I cast my sins on Jesus long ago," he replied; "they are too heavy a weight for me; I let him take care of them now. Cannot you do the same?"

How apt we are to forget that Jesus bore *our* sins in his own body on the tree, and we need have no more care for them. Is not the command, "Rejoice in the Lord always, and again I say *rejoice*," just as imperative as the command to repent? Is it showing true faith in our Savior if we ask him to blot out our sins, and then weep over them, as if they were not blotted out?

Dear trembling christian, Jesus' blood "cleanseth us from *all* sin"; believe it, and rejoice.—*Christian at Work.*

HONORING PARENTS.—A beautiful trait of character and a lovely custom of the Spanish peasantry appear in their love for parents. They yield to them obedience, respect, veneration and love, after they are aged, and the children are men and women grown. The married children delight to have their parents to direct and govern them as in childhood, and these children even quarrel among themselves to get and keep possession of their aged parents. This trait of character is said to mark a slow country, where the past, the ancient, is held in honor, while progress has no such reverence for old age. Would to God that we had a little more Spain in young America, if it is Spanish to honor one's father and mother.

Gems.

(SELECTED BY L. B. W.)

— Argue not with a man whom you know to be of an obstinate temper, for when he is once contradicted, his mind is barred up against all light and information. Arguments, though never so well grounded, do but provoke him and make him even afraid to be convinced of the truth.

— It was a good saying of Seneca, So live with men as if God saw you; so speak to God as if men heard you. Regulate your actions by this golden rule, then shall you acquit yourselves to God and man, and hereby comply with both, either out of fear or shame.

— It is good to know much and to live well; but if we cannot obtain both, it is better to desire piety than wisdom; for knowledge makes no man happy, nor doth blessedness consist in intellectuals. The only brave thing is a religious life.

— To endure present evils with patience, and wait for expected good with long suffering, is equally the part of the christian and the hero. Those evils would break a proud man's heart that would not break an humble christian's sleep.

— Jeer not others upon any occasion; if they be foolish, God has denied them understanding; if they be vicious, you ought to pity, not revile them; if deformed, God formed their bodies, and will you scorn his workmanship? Are you wiser than your Creator?

— If opinion has cried your name up, let modesty cry your heart down, lest you deceive it, or it deceive you. There is no less danger in a great name than in a bad one; and no less honor in deserving of praise than in the enduring of it.

— When I have an injury done me, I never set the beacon on fire, nor am I troubled. I consider who did it. If my kinsman, he did it ignorantly. If my friend, he did it against his will. If my enemy, it is no more than I expected.

— Pardon is a glorious kind of revenge. I think myself sufficiently revenged of my enemy if I pardon him. Cicero did more commend Cæsar for pardoning Metullus than for the great victory he obtained over his enemy.

— Let no condition surprise you, and then you cannot be afflicted in any. A noble spirit must not vary with his fortune. There is no condition so low but may have hope, none so high that is out of the reach of fears.

— Let all men avoid rash speaking. They that speak without care often remember their own words afterwards with sorrow. Those that expect peace and safety are to restrain their tongues with a bridle.

— It is much easier to think right without doing right than to do right without thinking right. Just thoughts may and often do fail of producing just deeds; but just deeds are sure to beget just thoughts.

— There is a time when thou mayest say nothing, and a time when thou mayest say something; but there will never be a time when thou shouldest say all things.

— Catch not too soon at an offence, nor give too easy way to anger; the one shows a weak judgment, the other a perverse nature.

— Have not to do with any man in his passion; for men are not like iron, to be wrought upon when they are hot.

— He that is naturally revengeful keeps his wounds open, which otherwise would close of themselves.

— An industrious and virtuous education of children is a better inheritance for them than a great estate.

—Adversity overcome is the highest glory, and willingly undergone the greatest virtue. Sufferings are but the trial of gallant spirits.

— He that forecasts what may happen will never be surprised. It is too late to begin to arm when the enemy is in our quarters.

— If you will have a constant, vigorous health, a perpetual spring of youth, use temperance.

— The temperate man's pleasures are durable because they are regular, and all his life is calm and serene, because it is innocent.

— If you are angry with him that reproves your sin, you secretly confess your anger to be unjust.

— The discretion of a man deferreth his anger, and it is his glory to pass by a transgression.

— He that lets the sun go down upon his wrath, and goes to bed angry, is like to have the devil for his bedfellow.

— I envy none that know more than myself, but pity them that know less.

— Wise sayings often fall on the ground, but a kind word is never thrown away.

— Pride can be as insolent in rags as in purple and fine linen.

— The heart is a book which we ought not to tear in our hurry to get at its contents.

— Applause is the spur of noble minds, the end and aim of weak ones.

— Our wealth is often a snare to ourselves, and always a temptation to others.

— No metaphysician ever felt the deficiency of language so much as the grateful.

SELF-GOVERNMENT.

A modern writer relates the following in regard to children:—"I know nothing more touching than the efforts of self-government of which little children are capable, when the best parts of their nature are growing vigorously under the light and warmth of parental love. How beautiful is the self-control of the little creature who stifles his sobs of pain because his mother's pitying eye is upon him in tender sorrow! or that of the babe who abstains from play and sits quietly on the floor, because somebody is ill. I have known a very young child slip over to the cold side of the bed on a winter's night, that a grown up sister might find a warm one. I have known a little girl submit spontaneously to hours of irksome restraint and disagreeable employment, merely because it was right. Such wills as these—so strong and yet humble, so patient and so dignified—were never impaired by fear, but flourished thus under the influence of love, with its sweet excitements and holy supports."

THINGS WORTH KNOWING.—I know that my Redeemer liveth. Job. 19: 25.

I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. 1: 12.

Ye know that he was manifested to take away our sins. 1 John 3: 5.

We know that all things work together for good to them that love God. Rom. 8: 28.

We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. 5: 1.

We know that when He shall appear, we shall be like him; for we shall see him as he is. 1 John 3: 2.

THE DIFFERENCE.—The young lady who rises early, rolls up her sleeves, and walks into the kitchen to get breakfast, or assist in doing so, and afterwards, with cheerfulness and sunny smiles, puts the house in order without the assistance of mother, is worth a thousand parlor beauties, who, from want of exercise, almost die of laziness. The former will make a good wife, and render home a paradise; the latter is a useless piece of furniture, and will, to the annoyance of the household, go whining to her grave.

THE MAXIMS OF THE TALMUD.

Between the wolf and the shepherd the lamb has come to grief.

One thing acquired with pain is better than a hundred with ease.

Let the grapes pray for the welfare of the branches: without branches there would be no grapes.

Silence is beautiful in a wise man; but how much more in a fool.

More than the calf wishes to drink, the cow wishes to give it suck.

If they tell you that your friend is dead, believe it; that he has come into a fortune, doubt it.

He who lends money to the poor is often better than he who gives them alms.

Here is a table, and meat, and knives; but we have no mouths to eat.

Be prudent and be silent.

The world is like the wheel of the well, with its two buckets; the full one is ever emptied, and the empty one ever filled.

A quarrel is like a squirt of water issuing from a cleft; wider and wider gets the cleft, more and more powerful the squirt.

Here is the sack, the corn and the money; now you go and measure.

He who has been legally deprived of his ill-gotten garment, should go his way rejoicing.

He who has learnt and does not teach, is like a myrtle in the desert.

There is threefold death in the slanderer's tongue; it kills him who slanders, him who is slandered, and him who received the slander.

Some people's judgment is that of a blind man at a window.

You cannot touch a fool; a dead man's body does not feel the knife.

For a man who has been ruined by woman there is no law and no judge.

Many an arrowsmith is shot by his own arrow.

Greater is he who causes good deeds than he who does them.

Great is peace; it is to the land what leaven is to the dough.

He who struts about the market in the philosopher's toga, will not come into the dwelling place of God.

Throw no stones into the well whence you have drank.

A small allowance at home is much better than a large one abroad.

FAMILY PRAYER.—Mr. Beecher says the best time for family prayer is immediately after breakfast and immediately after supper, for then the children will be most likely to be quiet, and to feel that they have something to be thankful for. No one will be hungry; no one will be sleepy; and if ever the whole attention will be given to devotion, it will be at those times.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

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For the "Children's Corner."

"A SPIRIT THAT WILL MIND ME."

"O Lord, take this wicked spirit out of me, and give me a spirit that will mind me."

Thus prayed a poor little colored boy; and we thought as we listened to that artless prayer, surely the Lord hath chosen the weak and foolish things of this world to confound the mighty; and we felt to praise and bless his holy name.

My dear children, let us ponder poor Bennie's prayer; and if you are tempted to do wrong at any time, ask God to give you the good Spirit that will help you keep the good resolutions you have made.

David was a good man, and he asked God to give him "a clean heart, and renew a right spirit within" him. ANNA E. MCELLISTER.

Moorestown, Burlington Co., N. J.

DON'T FORGET TO PRAY.

Though I'm but a little child,
Fond of pleasure and of play,
Sometimes very, very wild,
Yet I'll not forget to pray.

Every morning, when my eyes
Open on a new-born day,
I will cheerfully arise,
And will not forget to pray.

Every night, before my head
On my pillow soft I lay,
Kneeling by my little bed,
I will not forget to pray.

I am growing, as I know,
Older, bigger every day;
But, however old I grow,
I must not forget to pray.

God is very kind to me,
Cares for me by night and day;
So his little lamb I'll be,
And will not forget to pray.

—*Independent.*

A TRUE STORY.

"Once upon a time," as stories were generally begun in my childhood days, there lived two little sisters in the town of T——t. They loved each other dearly, as sisters and brothers should always do. As they were playing one evening on the pavement before their father's door, the little one, whom we will call "Brown-eyes," threw a pebble, which, unfortunately, hit the elder sister, whom we will call "Blue-eyes." Several gentlemen standing near, seeing the accident, expected to hear a loud scream and an angry voice saying, "You ugly thing; I'll just tell mother! You did it a-purpose—I know you did—you mean, ugly thing," and so on, as angry children will talk. But these gentlemen heard nothing of the kind.

For a moment little Blue-eyes stood, ready to cry—for to be hit by a pebble hurts. As I said, Blue-eyes stood for a moment looking at poor, dismayed Brown-eyes, then she ran to her, threw her arms round her, and said, "Don't cry, little sister; I *know* you didn't mean to hit *me*. Kiss me, dear," and the sisters kissed and embraced each other fondly. The gentlemen who saw the little ones told their father of it, adding, "We never saw any thing like it before." Alas! and is sisterly and brotherly love and forbearance so rare a thing that the loving sisters' conduct should call forth a remark like that? Dear children, *do* be kind and loving to all, but especially to your sisters and brothers, whom God has given to you to love. Try to be like Jesus, who not only loves those who love him, but he loves his *enemies*. He *died* that his enemies might *live*.

THE DYING SON.

"Gone to ruin!" said a father to me one day while speaking of his son, who I had informed him was just dying, and that through the influence of intoxicating drink. "Gone to ruin, and that with drink!"

"Come and see him," I said.

The father went, and as he looked upon his dying boy, he asked him how he had been brought to this. The son replied that it was his father who was the cause of his ruin.

"How could this be?" you ask.

I will tell you. The father had been accustomed to have liquor on the dinner-table, and when friends called upon him he would give them some, and take some of it himself. He had also thought that his little son might take a little without any harm.

His child had been in the habit of taking the little drops that were left in the bottom of the glasses—especially when a good deal of sugar had been put into it; and by and by, when he became a lad, he sought some of it himself, and, the desire continuing, he had at last sought after it when he cared for nothing else.

Dear children, are not some of you in danger? Are you tempted to taste the drink that proved so terribly fatal to him because you see your fathers or your brothers doing so? Are there little drops left in the bottoms of glasses, and plenty of sugar with them? and are you tempted to taste them? Then think of this young man, and what he said to his father, and be warned.

Resolve never to touch, taste, or handle the intoxicating cup!—*Youth's Temperance Banner.*

MARY'S PRAYER.

Little Mary's mother had occasion to correct her the other night. Mary was angry, and when she said her prayers, instead of asking God to bless papa and mamma, as she was wont to do, she said: "God bless papa, and don't bless mamma."

Her mother took no notice, and Mary jumped into bed without her good-night kiss. By-and-by she began to breathe hard, and at length she whispered: "Mamma, are you going to live a great while?"

"I don't know," was the answer.

"Do you think you shall?"

"I cannot tell."

"Do many mothers die and leave their children?"

"A great many."

"Mamma," said Mary, with a trembling voice, "I am going to say another prayer;" and clasping her little hands, she cried: "God bless papa, and the dearest, best mamma any little girl ever had in the world."

That's the way, children. If you knew your mothers were going to die very shortly, you could not be half kind enough to them. But do you know that, be they long or short-lived, there lies before you, written so plainly that he who runs may read, "Honor thy father and thy mother"?

Remember, that every wrong committed against loving parents will, when they shall have passed from earth, bite like a serpent and sting like an adder.—*Well-Spring.*

DOWN, TEMPER.

A boy I know owns a big dog named Hero. He is very fond of his dog, and romps a good deal. This makes the dog take liberties with him, such as putting his great paws upon his shoulders, pushing him down and rolling over him. Sometimes Hero wants to play when his young master wishes to study or work. Then the boy speaks in a tone of command, and says:

"Down, Hero, down, sir."

Poor Hero obeys, and slinks away with his drooping tail into the house. Now I know another who does not own a big dog like Hero, but he has a little, ugly, furious cur, which frowns and snarls, and bites, and its owner has no control over the cur at all. What do you think is the name of the cur?

Temper!

Now if this latter boy was wise, he would bring his cur under control. He would say "Down, Temper, down!" whenever it began to growl. He would bring it under discipline until it would obey him as Hero does the other boy. It is true, Temper has been master so long, it would cost some trouble at first to subdue it; but if the boy would pray hard, and then be resolute in saying, "Down," he would soon master it. God and a praying boy can conquer any temper that rages in a child's bosom.

"THE WORST OF IT."

"Do you want to buy any berries to-day?" said a poor little boy to me one afternoon.

I looked at the little fellow, and saw that he was poorly dressed. In his hand he held a large basket full of ripe raspberries.

I told him I should like some; and taking the basket from him, stepped into the house. He did not follow me.

"Why don't you come in and see if I measure your berries rightly?" said I, "How do you know but I may cheat you, and take more than I agreed for?"

The boy looked up at me and smiled. "I am not afraid," said he, "for you would get *the worst of it*, ma'am."

"Get the worst of it!" I said. "What do you mean?"

"Why, ma'am, I should only lose my berries, but you would be stealing. Don't you think that would be the worst for you?"

Let us think of this when we are tempted in any way to cheat another. How often do we hear persons pity any one who has had his property stolen from him. Yet, though a man lose all, and keeps honest, he is rich indeed compared with the man who had robbed him.—*Winning Words.*

A WORD FOR BOYS.

Truth is one of the rarest gems. Many a youth has been lost in society by allowing it to tarnish his character, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace or diminish its lustre.

Profanity is a mark of low breeding. Show us the man that commands much respect; an oath never trembles on his tongue. Read the catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception, you will find them to be profane. Think of this, and don't let a vile word disgrace you.

Honesty, frankness, generosity, virtue—blessed traits! Be those yours, my boys, and I shall fear not. You are watched by your elders. Men who are looking for clerks and apprentices have their eyes on you. If you are upright, steady and industrious, before long you will find good places, kind masters, and the prospects of a useful life before you.—*Peninsular Herald.*

The World's Crisis

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE SECOND COMING.

"Behold he cometh with clouds, and every eye shall see him."—Rev. 1: 7.

He will come, aye, he will come,
Though scoffers say he tarries long;
He has promised, we believe him,
He'll come with his angelic throng.

He will come, aye, surely come;
Yea, the hour is drawing nigh;
Earth doth quake in divers places,
Signs and wonders in the sky.

The caverns of the mighty deep
Are upward heaving, billows roar;
Old earth trembles, saints rejoicing,
Hail his coming to restore.

Israel, then the sleeping saints,
Shall leave the darkness of the tomb,
Awake with joy to life eternal,
No more darkness, death, or gloom.

He will come, aye, come with clouds,
Every eye shall see him then;
Every knee shall bow before him,
For he comes to earth to reign.

He will come, but not to save,
The wicked he shall then destroy;
The just shall live with him in glory,
Mourning shall be changed to joy.

He will come; be ready then,
Let your lamps be burning bright,
Waiting, watching, praying for him,
Ever ready day and night.

He will lift you far above
Rending rock and scorching flame,
Take you with him, clothed in glory,
To the New Jerusalem.

J. R. Jackson.

For the World's Crisis.

THE RICH MAN AND LAZARUS.

Luke 16: 19-31.

BY J. MC'CAMMON.

(Concluded.)

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the end of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they would repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

We will now proceed to make an application of what we have said to the case now before us. First, then, Lazarus died; but it is nowhere said he was buried. He died or departed from all his idol worship, for at the preaching of the apostles they eagerly embraced the hope of the gospel; and in the beautiful language of the parable, were carried by angels (messengers—Peter and Paul) to Abraham's bosom; "for if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise"; and a glorious inheritance in the New Jerusalem when Jesus comes to reign in his glorious kingdom. Second, the rich man died and was buried; how soon after, we think we will be able to show in the sequel. But before I proceed, permit me to make a quotation from the words of the Savior (Matt. 24: 15): "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains; let him that is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

In such a description, coming as it does from the blessed Jesus, let us pause a moment and think what will the reality be. I would here say that all those that believed on his name, whether Jew or Gentile, when they saw the Roman army surrounding the city, took warning; for Titus, for some purpose unknown to us, withdrew his army, some say three days; but I heard a learned divine—Elder Bastion—say it was but for three hours. Hence the haste, for the time was exceeding short; and as I have said, the Christians in and about Jerusalem fled, and not one was known to fall in that ever memorable siege.

But some one may ask, Where were these things written that those who read might understand? I will answer. Matthew wrote his gospel in the Hebrew language, eight years after the Crucifixion; so there were over twenty years for the knowledge to spread abroad. Now as the Jews, forgetting the sacredness of the law, did not hesitate to use that time (the feast of the passover) to have the Lord of glory slain; so neither did God keep back their enemies, when they came up to Jerusalem in the year A. D. 65 to celebrate the same. Josephus tells us that from a calculation made by the number of lambs that were slain, allowing thirteen to a lamb (the number of Christ and his apostles), not less than three millions of men, women and children, were crowded into that city at the time Titus surrounded it with his army.

Now it is said that if you can shut up snakes in a pen so they cannot get out, they will destroy one another; and history proves to us that this was true of the Jewish nation. For several factions, among themselves called zealots (I would call them robbers and murderers), took possession of the cloisters, or courts of the Temple; but being resisted by the people, they sent a secret message to the Idumeans, the descendants of Esau, who inhabited the country around the southern portion of the Dead Sea and Mount Seir. These people loved war, and came in great haste to assist in the defense of the city against the Romans. But coming in the night, and clothed in their armor, the high priest refused to open the gates unto them, by which they were greatly enraged, but received admittance by the aid of the seditious sawing off the bars of the gates.

Now commenced an indiscriminate slaughter of those in the city, and that for the purposes of robbery. On account of the great numbers shut up in Jerusalem, food soon disappeared, and ghastly famine soon followed; then it was that the innocent were murdered for the smallest morsel of food they were supposed to possess. But one incident will my limits permit me to give, and that in illustration of the words of the Savior—"Wo to them that are with child, and to them that give suck in those days."

A lady of noble birth, whose name was Mary, having come up to Jerusalem to worship, after all her food was gone, writhing under the awful effect of hunger, and maddened at the continuance of the famine till reason tottered on its throne, tore her infant from her bosom, and after she had slain it roasted and ate the one half of it, and kept the other half concealed. The seditious, attracted by the scent of food, went in and threatened to cut her throat if she did not produce it. She replied that she had saved a portion for them, and at the same time uncovered the remains of her son. At a sight so ghastly these men of blood stepped back; when she addressed them and said,

"This is my own son, and what I have done is my own doing. Come, eat of this food, for I have eaten of it myself. Do not pretend to be more delicate than a woman, or more compassionate than a mother; but if you pretend to be so scrupulous, and abominate this my sacrifice, leave the balance to me; as I have eaten the one half, I will eat the other also."

Horrified at such a sight, these men of blood left the house.

One more of the horrid cruelties through which this nation was made to pass, is related by Josephus in describing the treatment the prisoners received at the hand of the Romish soldiers. Now, says he, the number of the Jews that was taken each day by the Romans, was from five to six hundred. And owing to the hatred and contempt in which they were held, they were taken, and after tormenting them with all kinds of torture before they died, they then crucified them before the walls of the city. But yet was not their wrath appeased; for they nailed those they caught, one after one way, and another after another way, by the way of jest, till room was wanting to set the crosses, and crosses on which to place the victims.

How soon and yet how terrible was that denunciation they called down on their devoted heads, when they cried out, "Crucify him, crucify him"; "We have no king but Cæsar"; "His blood be upon us and on our children." Yet these were but the beginning of troubles. For Titus, having made a passage by removing some of the large stones of the tower of Antonia, gained an admittance by which the holy house itself was attacked; part of the cloisters, or courts, having already been burned by the seditious of their own nation; and though Cæsar used all the power of a Roman commander to save this house from destruction, yet all his efforts were fruitless.

A Roman soldier standing on the shoulders of two others threw a fiery brand into one of the golden windows of the Temple. Soon did the conflagration spread to every part of the holy house; when a scene of horror never before witnessed was brought to view. On this occasion one of their false prophets had announced to the people that if they should come to the Temple they should see the salvation that God was about to work in their deliverance; when about ten thousand, principally women and children, assembled in one of the cloisters of the Temple; or, as another writer has said, in the beautiful porch of the Temple called Solomon's Porch.

Had they only attended to the words of the Savior, when he said, "Many false prophets shall arise in my name, . . . but believe them not." But their eyes were darkened that they should not see, and their hearts were hardened that they should not obey, that sudden destruction might come upon them. And fearful and dreadful was the result; for as the flames of the devouring element were spreading in every direction, murder and plunder followed in the train. And of all those that sought a refuge in the holy house, not one was left to tell the sad story. Nor was there any commiseration of age or sex; nor any reverence paid to the wise or grave; but children and old men, priests and profane persons, were all slain in the same manner. And because the hill was high on which the holy house stood, and the works of the Temple were very great, one would have thought that the whole city was on fire.

Nor can the imagination of man paint any thing more terrible than the noise that arose; for amid the crackling elements of the flames, the shrieks and groans of the dying, came the victorious shouts of the Roman legions, and the sad clamor of the seditious as they were surrounded with fire and sword. Yet loud and still louder were the shrieks and moans of the famishing multitude as they beheld their holy house in flames; as still more terribly their united shrieks went up, the hills and the mountains around Jerusalem returned the sad echo. And yet was the misery itself more terrible than this disorder, for one would have thought that the very hill on which the Temple stood was red hot as full of fire, on every part of it. Yet was the blood in quantity larger than the fire, and those that were slain larger in numbers than those that slew them.

Meagre indeed are these extracts compared with the reality. Well did the Savior say, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." In reference to these times, I will quote a paragraph from the prophecies of Daniel, to show how literally they received their fulfillment. Dan. 9: 26-27:—"And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week [seven years] he shall cause the sacrifice and the oblation to cease." As I have said, how literally was this fulfilled. Says Josephus, On the seventeenth of the month Tamus (which Wm. Thurman says in his "Sealed Book of Daniel Opened" was Sunday, July 15th, A. D. 70, or just three and one half years from the commencement of the war or the middle of Daniel's week), a moan went up from the city; for the daily sacrifice was made to cease; for there was no priest to offer up an oblation to God. And I doubt whether they had a lamb for a sacrifice.

Now we will say, and that without fear of successful contradiction, that the rich man was dead; and not only dead, but buried. And should we proceed still further we would say that in hell (or *hades*) he was lifting up his eyes, being in torments. But, alas! there is no Lazarus to dip the end of his finger in water to cool his tongue. But some will say this is war, and you have failed to prove your position. Then one extract more, for my limits are already exhausted.

Of all those that perished in the siege, the number was one million, one hundred thousand, besides nine hundred and ninety-eight thousand sold into captivity, bond-men and bond-women, among all nations. Add these two together, and you have but a fraction less than two millions.

How now stands the case, my brother? But the end is not yet. For the last seventeen hundred years have they been scattered among all nations, yet finding no resting-place for the sole of their foot; a hissing and a by-word, persecuted from country to country, from city to city, slain by thousands and by hundreds of thousands.

Now I would say that the rich man was not only dead and buried, but his five brethren are sold into bondage. Neither is that impassable gulf yet removed; for that opprobrious epithet—he is a Jew, that has always kept the two nations apart, is not yet taken away.

How beautiful in this place is the word of the prophet Hosea, 3: 4,—"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim." If my limits would permit I might describe some of the sacerdotal dresses; but there is one less understood by some of my young friends, that I will notice, that is, the ephod.

Josephus, in describing this garment, says it was woven of several colors about the depth of a cubit, with gold intermixed, and embroidered. It was made in two parts, one of which hung down the back, the other over the breast, leaving a space open about a span each way, which was filled up by a piece four square, woven of the same materials as the ephod, and united to it with golden wings at the corners, and was called the breast-plate. The ephod was united on the shoulder with a golden button or clasp, in which was fastened a sardonyx stone, on which was engraved the names of six of the tribes of the children of Israel; the names of the six eldest on his right shoulder, as also the names of the twelve on the breast-plate; so that when the high priest appeared before the Lord in the holy place, he bore the names of the children of Israel before the Lord on his breast and on his shoulders.

Now can be seen how the Israelites lost their nationality, or, in the language of the parable of the rich man, were both dead and buried.

But there is still a bright side to this dark picture. For in the next verse of this same chapter of the prophet Hosea he says, "Afterwards shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days.

I need hardly say here that David their king refers to the Messiah. This is fully set forth in the announcement made by the angel Gabriel to Mary (Luke 1: 32), "And he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

How beautifully agree the words of the prophet Jeremiah with those of Hosea (Jer. 50: 4-5); "In those days, and in that time, saith the Lord, the children of Israel shall come, and the children of Judah together, going and weeping; they shall go, and seek the Lord their God. They shall ask their way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Now have we a faint glance of Christ's glorious kingdom to be set up in the latter day. And as Daniel has beautifully expressed it, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." "Then shall the law go forth out of Mount Zion, and the word of the Lord from Jerusalem."

That we may all meet on the banks of deliverance, and together walk the golden streets of the New Jerusalem, is my prayer, for Christ's sake.

Dayton, Ohio.

For the World's Crisis.

THE GOLDEN SHORE.

We are out on the deep,
And we dare not sleep,
For the night is drear and dark;
And the billows roar
As we near the shore,
And toss our feeble bark.
Chorus.—Then we'll watch and we'll pray
Till the dawn of the day;
Our voyage will then be o'er;
And we'll shout and sing
Praise to our King,
Upon the golden shore.

The Pilot's voice
Makes our hearts rejoice,
For he tells us land is near;
Though the "white-caps" foam,
We will soon be home,
With the friends we love so dear.

Now the willow waves
Over the pilgrims' graves,
But their sleep will soon be o'er;
And they'll rise and join
In songs divine,
Upon the golden shore.

Our trials here—
They seem severe,
But soon they'll all be o'er;
And we shall rest
With all the blest,
Upon the golden shore.

J. W. Taylor.

For the World's Crisis.

THE GATHERING OF THE NATIONS.—No. 1.

Nation.—A body of people inhabiting the same country or united under the same sovereign or government. *Nation*, as its etymology imports, originally denoted a family, or race of men descended from a common progenitor, like tribe.—*Webster.*

This agrees with the Bible. "By these were the isles [sea-coasts] of the Gentiles divided in their lands; every one after his tongue [speech or language] after their families in their nations."—Gen. 10: 5, 20, 31-32. "These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood."

The word nation is found in its singular and plural forms, connections, specifications and combinations, in three hundred and sixty-six passages of Scripture (perhaps more); and in every one of these, without exception, the word or its context refers to those who are alive upon the earth in a natural state; and not in a single instance, that I have yet been able to find or can call to memory, is it ever used for or applied to those who are dead in a literal sense, except as it refers to them as they had been, in some state, character, condition, or act, prior to their having died. Joshua 23: 3 affords an example: "And ye have seen all the Lord your God hath done unto all these nations"; while Deut. 31: 3 tells us what was (or to be) done by the Lord. "He will destroy these nations from before thee."

Tribes, peoples, kindreds, and tongues, are spoken of as having been or as about to be "cut off" from being a nation, as in Ps. 83: 4; Jer. 48: 2; Deut. 12: 29; 19: 1; Isa. 10: 7. Of being "plucked up," "pulled down," "destroyed," as in Jer. 18: 7; 12: 17; 46: 28; Zech. 12: 9. Of being "broken in pieces," as in Jer. 51: 20. Of being "turned into hell" (*sheol*—the grave or pit), as in Ps. 9: 17; and of being "consumed," as in Dan. 2: 44. But nowhere in the Bible can we read of the "the pale" or of "the sheeted nations of the dead"; for when dead, they have ceased from being, either as a nation or nations; and it was to this specific purpose that the enemies of God's ancient people proposed to "cut off" Israel, that they might not be a nation, and no more be remembered. Ps. 83: 4.

Since writing the foregoing, my attention has been called to the subjoined quotation from a work entitled "Christocracy," by Drs. Demarest and Gordon, which I had not perused previously, and am well pleased to find the position taken sustained by such learned authority. These authors say,

"The phrase 'the nations,' is never used to designate the departed; nor is it ever employed to describe men as raised from the grave; but it always denotes men on earth, or the living population of our world, under some form of government. Take the following texts as specimens of this truth: 'By these were the nations divided.'—Gen. 10: 32. 'Thou shalt be a father of many nations.'—Gen. 17: 4. 'He shall judge between the nations.'—Isa. 2: 4. 'They shall be wanderers among the nations.'—Hos. 9: 17. 'For all these things do the nations of the world seek after'—the nations belonging to our world. Luke 12: 30. 'Upon the earth' there shall be 'distress of nations with perplexity.'—Luke 21: 25. 'To him will I give authority over the nations.'—Rev. 2: 26. 'The leaves of the tree were for the healing of the nations.'—Rev. 22: 2."

Therefore when our Lord said (Matt. 23: 32) that "before him shall be gathered all nations," he was not speaking of "the dead," but of "the living;" for Paul to Timothy (2 Tim. 4: 1) says, "Christ Jesus will judge the living and the dead, and by his appearing and his kingdom."—*Revised N. T., also Diaglott Translation.* This is manifestly a correct translation, as will appear from connecting passages and correlative events. The idea contained in the apostle's declaration, fully written out in our language, to my apprehension would read thus: "He shall judge the living and the dead, and (he shall do this) by his appearing and (by) his kingdom."

The first connecting passage that we will notice is Gen. 49: 10;—"The sceptre shall not pass from Judah, nor a lawgiver from between his feet, until Shiloh come; and *unto him shall the gathering of the people be.*" The Septuagint reads—"He whose it is, he to whom it belongs," i. e., the sceptre; like the diadem or crown in Ezek. 21: 27.

Justin Martyr affirmed that *shellu* was rendered in their original and best version, as it now stands in the Alexandrian manuscript; viz., *"He for whom it* [the sceptre] *is reserved."* According to this reading, then, the sense is this: "The sceptre shall not depart from Judah, nor a governor from between his feet, until He shall have come whose right the sceptre is, *and until the nations shall obey him,*" i. e., have been governed by him. A prediction which Mede says our Savior himself applied and explained in those words—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. 24: 14.

The first correlative event to be noticed is that of swaying the sceptre. The sceptre had departed from Judah when He came eighteen hundred and more years ago; but he did not then either "gather the people unto himself" or "govern the nations;" for although he came unto his own, his own received him not, but to as many as did receive him, he gave power to become the sons of God; and then, on being rejected, he made himself a sin-offering, and "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."—Rom. 15: 8. And some thirty-five or forty years after, the city and sanctuary of that people to whom he came were cast down and destroyed, and themselves scattered, "carried away captive" among all nations, and the place of his throne remains "trodden down" unto this day. "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, *nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.* And this spake he not of himself; but being high priest that year, *he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.*" Jno. 11: 49-52.

Consequently "the gathering" and "the governing" (or reigning) by him to whom the scepter belongs both by law of descent, and also by that of primogeniture, must be still future, or the prophecy prove a failure.

But Paul also says, he must reign, i. e., rule as king, or "sway the scepter." But "all power was given unto him" when he was "raised from the dead." Matt. 28: 18. True, but Paul declares that "now, not yet, are all things put under him." Heb. 2: 8.

G. W. Stetson.

For the World's Crisis.

JESUS OUR FRIEND.

How manifold are the blessings which are bestowed upon us day by day, and yet how apt are we to overlook many of these in times of worldly prosperity, when everything seems to glide along smoothly, and the toils and cares of this life cause us to neglect giving the thanks and praise which are justly due to Him who is the author of all good and perfect gifts.

Truly Jesus is our most faithful friend, and although apparently we seem to be forgetful of his goodness when we are rejoicing in the bounties of his hand, and fail to acknowledge him as much as we ought, yet, nevertheless, when we are in trouble and affliction, we find him to be a friend that will never leave nor forsake us. And when, at times, all earthly friends seemingly have forsaken us, and we are left as it were alone in the world, how quickly do we fly to Jesus, our never failing refuge our kind and forgiving Savior.

Then do we find the true and solid comfort in the words of the poet:

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."

Then do we fully realize that it is a great privilege to carry everything to God in prayer, and the promise, "If ye shall ask anything in my name, I will do it" (John 14: 14), becomes many times more precious to us than ever before. Then do we long to see that friend, and then can we pray from a heart full of love, "Come, Lord Jesus, and come quickly." Then we have no desire to delay the coming of our Lord to this sin-cursed earth, to gather out his faithful ones, and give us that "rest" which he hath promised unto "all those that look for and love his appearing."

Then with renewed activity do we resolve again to do more for the good of others, and to endeavor to bring them into the fold of the Shepherd, that they too with us may enjoy the blessings of eternal life in his kingdom. Then do we resolve not to be idlers in our Master's vineyard, but are willing to devote our time and whatsoever talent God has given us, to his honor and glory.

Then do we in a moment, realize the shortness of time, and, after a backward glance over our past history, feeling the little good comparatively that we have done in all our life-time, we find that we have no time to spare in warning sinners of their danger, and in pointing them to the Lamb of God. Then we are not ashamed to confess Jesus before men, but gladly tell them of this everlasting Friend, the one altogether lovely, and one who has gone to prepare a place for us; and that soon he will come again and receive us unto himself.

And what solid comfort, what full enjoyment, what real consolation, do we derive from the words of our Savior, who has promised such a great reward if we are only faithful unto the end. For he hath said, "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also."—John. 14: 18, 19.

How truly comforting are these words, and what a blessing it is to know that however much we may be tried and tempted in this life, we have the promise that our everlasting Friend, who "was in all points tempted like as we are," will soon come again to give us eternal life, and then all shall be made forever happy in the kingdom of our Lord and Master.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongues of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Is. 35: 5, 6, 10.

Geo. E. Lee.

Brimfield, Mass.

For the World's Crisis.

SON OF GOD *vs.* DEVIL.

OR,

The Final Destiny of the Wicked.

NUMBER SIX.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3: 8.

12. *The Judgment. What is it? And when is it?*

What is the meaning of the word judgment? The word judgment, as used in this case, is from the Greek term *krisis*. Its definition is given by Greenfield thus:—"Distinction, separation, judgment, etc. This shows the order of the judgment which awaits this world—righteous or wicked.

1. The Son of God will first make a *distinction* between the two families—"the children of God," and "the children of the devil"; whether they be found at that time in a dead or in a living state.

2. He will then "separate" them one from another, as set forth in Matt. 25: 31-34. "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." And here let us not overlook the fact that the "dead" need not be made "alive" in order for this "distinction" and "separation." Christ will not make dead men alive in order to judge them; for he is to judge "the quick and the dead" at the same time. He does not first raise "the dead" in order to judge them; but he judges them as in their dead state; and after this each will rise to their appointed lot. He will not change "the quick" in order to judge them. But he will judge the living while they are alive, and the dead while they are dead.

Many have been deceived here by the poet who says, "Awake, ye dead, and come to judgment." But the Bible teaches us that Christ will judge "the quick" (living) and "the dead" (2 Tim. 4: 1); and that "the dead were judged out of those things which were written in the book." Rev. 20: 12. Not made alive and then judged; but the dead are judged while they are dead.

The day of judgment must find people living upon the earth, who are spoken of as "the quick." Such, therefore, must either be judged in the flesh, while still living in their natural life, or they must pass through some miraculous change equivalent to the resurrection; and if the latter, then they would lose the distinctive character of "the quick." This will not do; for then what becomes of the judgment of "the quick," as distinguished from the judgment of "the dead"? In this case, there can be no such judgment. Hence, the distinction made by the Scriptures between the judgment of "the quick" and the judgment of "the dead," is thus turned into a distinction without a difference, signifying nothing at all in particular. But if there is any meaning in words, then "quick" does not mean "dead," and "dead" does not mean "quick"; and therefore the judgment of the one cannot be the judgment of the other. If the natural life of "the quick" ends before they are judged, then there can be no more a judgment of the quick than of the dead; and hence one part of the Scriptures utterly fails.

There are glorious truths in the Scriptures which still lie hidden under the most common expressions in them; which, if they were properly searched out, would relieve us of a vast amount of doubtfulness or uncertainty, and save men a great deal of trouble in their attempts to explain the word of God. Christ need not inquire into each one's character; but he will know them all at a glance, whether dead or alive, just as a shepherd would know his "sheep" from the "goats." No inquiry is made by the shepherd in order to distinguish between sheep and goats.

Now in order for a clear understanding of this whole question respecting the great day of judgment, we must consider three distinct points.

I. There must be the trial.

II. There must be the judicial judgment.

III. Then there must be the executive judgment, especially in regard to the wicked.

I. When does man's trial take place? That man's trial takes place in this life during his probation, is plain from the fact that men are to be "judged out of those things which were written in the books, according to their works." Rev. 20: 12. The trial of each is going on in this life, and a record of all is being made "in the books." The "books" here spoken of are not blank books, to be filled up after they are opened at the time of the judgment; but the "dead" are judged out of those things which "were written" in the books at the time they are "opened." This proves that the trial of men is going on in this state of probation. And "the books" will contain the record of the lives of each.

The word "probation," in such common use among us, is a word which expresses man's trial in this life. Its definition may be given thus: "The act of proving, trial, examination," etc. We are, therefore, now on trial—all of us—during this life of probation. How solemn the thought! Will God "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil"? Is every one of us, each hour and minute of life, testifying before the court of heaven either for or against ourselves? Every word we utter, every temper of mind, every act of our lives, all go to make up the testimony either for or against ourselves! This being so, what an important life we are now living! In the language of another—"Always in court—always on trial—always giving evidence by which the Judge is to decide our doom"!

II. When the trial, or probation of this world, is over, then "the books" will be "opened"; and from the things which "were written" in the book will men be judged, both "the quick and the dead." When these "books" are "opened," then the judicial judgment will take place; and all, both "the quick and the dead," will have their reward assigned them "according to their works," as will then be found "written in the books."

III. But the executive judgment upon the wicked will not take place until *hades* delivers up its dead; and then they will be "cast into the lake of fire," in which will be their second death. "And whosoever was not found written in the book of life [at the time of their judicial judgment], was cast into the lake of fire." Rev. 20: 15. The whole process of the trial and judgment by the Son of God, may be illustrated in the following manner: If a man is arrested for murder, (1.) he has his trial before a jury. (2.) The judge then pronounces his judicial judgment, which is to be remanded to prison for six months (more or less.) (3.) Then at the appointed time he is "brought forth" from the "prison" to be hanged by the neck until he is dead. This will be his executive judgment.

And so of this world. (1.) They are having here their *trial*. (2.) When Christ comes to judge the world, then will the judicial judgment take place. (3.) After the one thousand years, mentioned in Rev. 20, are ended, then will come the executive judgment upon the wicked. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20: 6.

T. M. Preble.

Lynn, Mass.

CHRIST KNOWN.

"Christ known," says a good writer, "is Christ loved; and Christ well known is Christ much loved." The words have the form of simple truisms, but the truths contained are highly suggestive. The reason why the great mass of mankind do not love Christ at all, is because they do not know him at all. And the reason why vast multitudes of his professed followers love him so little, is because they know him so imperfectly.

It is not only the heathen world that does not know Christ. Thousands who daily pronounce his name, even in acts of worship, scarcely know him at all. The words spoken to a disciple, "Have I been so long time with you, and yet thou hast not known me?" might be spoken to thousands of disciples now. It is true they journey with the company of the saints, and claim the name and character of disciples of Jesus; they even converse with the Master himself; but of his true nature and offices, and of their relation to him as sharers of his kingdom, they have but the most imperfect conceptions. Though for years they have borne this name, yet the words of rebuke to Philip would be altogether fitting to them.

To know Christ it is necessary that his acquaintance be sought. Christ is easy of access to those who desire to be acquainted with him. The devoted Mary sitting at his feet, the woman at Samaria's well, or she who washed his feet with her tears; the blind, or deaf, or dumb, or he that would know what good thing he must do to be saved, may each approach him with equal freedom. Peter always found the way to Jesus very near. But while it is easy to approach Christ, yet he will reveal himself only to those who seek him. And those who love his company most, who walk the nearest by his side, and linger longest in his presence, will know him best.

If Christ were better known, how greatly different would the average walk of christians be from what it now is. How often would the erring and backsliding cleave to Christ if they but knew him. Peter, in the hour of his Master's humiliation, declared that he knew not the man—an affirmation containing more truth than Peter was aware of. How many are there who, when the cause of Christ is in low repute with men, are ready to do as Peter did, looking as little as did the apostles for the glorious manifestation of power and triumph soon to follow. If Jesus were known, how would our daily conversation and conduct be changed. Could we be conscious of the nature of that presence that is ever about us, how we should hesitate to do that which makes up much of the sum of life.

And how infinitely would our enjoyments in the christian life be increased, if we better knew our Lord. Only he who knows Christ has true joy. He believes in him fully because he knows him, and in the confidence of a perfect faith he finds the fullness of joy. A partial faith awakens but imperfect joy. But a full faith, founded on a knowledge of Christ, becomes a source of unfailing joy. He who knows Christ rejoices even "in tribulation also;" for he understands, and he alone can understand, how all things work together for good to them that love the Lord.

— Justice and generosity, rightly blended, constitute a dignified character; but, certainly so far as a person is more just than generous, or more generous than just, that character is defective.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 17, 1869.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

WORK.

"Go ye also into the vineyard, and whatsoever is right, I will give you."—MATT. 20: 4.

The christian religion is an active one,—one of *work*. One important feature in the life of Jesus and of his apostles was their earnest labor for the salvation of men. No effort was spared that would tend to lead men to be true christians. They were ready to sacrifice ease, comfort, and even life for the sake of leading men away from the road to destruction. Paul endured great privations, afflictions, imprisonment, hunger, thirst, cold, perils of various descriptions, whippings, beatings with rods, stoning, and martyrdom; all because of his efforts made to save people. Millions of martyrs sacrificed their lives for the same object. They would talk about Jesus, and the way to be saved. How foolish they were to suffer so much in order to lead men to Christ, if all are to be saved without faith and works. Jesus, the apostles and martyrs, all showed most positively by their deeds and words, that they believed no such doctrine. Satan is very anxious to persuade men to believe that all will be saved, and thus stop all efforts to save men. He and his followers are very hostile towards a *working* christianity. If possible, he will surely stir up prejudice against all the faithful laborers in the vineyard of the Lord, in order to prevent their success; while he will let the drones alone, and give them the honors of the world, so that he may the more easily keep them still. He has but little objection to a *quiet* religion, that will conform to the world, and never press itself upon the attention of any one. And, in order to accomplish this result, he has caused it to be unfashionable to introduce the subject of religion into a promiscuous company, or in a parlor visit among friends, who have met for a social interview. He has succeeded in causing people to think it is a mark of rudeness to press the subject of religion upon any one; and in this way is stopping nearly all active efforts to save men, and thus the unconverted are left to conclude that professed christians do not think them in much danger of being lost; for if they did, they would say something to them on the subject.

Now what shall be done, in view of these facts? Shall we fall in with the wishes of Satan, keep still, and let our friends and neighbors go to perdition without an effort to save them? Will Jesus say, "Well done" to such? What is wanting now is positive, untiring effort on the part of *every* follower of Jesus, to persuade men and women to be christians. Never mind what the enemy may say about your being too forward, or setting up yourself above others; or desiring to show himself; keep at *work*, night and day, as did Paul, "warning every man, and teaching every man." If we could only get the lay members in every church to feel their responsibility, and be conscious of what they are capable of doing in the vineyard of the Lord, when they are willing to consecrate all to him; and persuade them to *use* their talent to the glory of God, then we should see a rejoicing, loving church, ready for the coming of Jesus, and ardently loving his appearing; and many of their friends and neighbors, who are now in the way to destruction, would be persuaded to take the path to eternal life and glory. Dear reader, will you go to work for *Jesus?* Do not let the day pass without asking some one to become a disciple of Jesus. The cross may seem heavy, but the blessing that will follow will be correspondingly great. As soon as we begin to make efforts to save others, we begin to rise ourselves; and our peace, love and joy will be "multiplied." During the past few months we have seen many very marked examples of the blessed results arising from personal efforts. Those who had lived for years without any bright evidence of their acceptance in the sight of the Lord; persons who were sure they could not do any thing towards leading others to Christ, for want of ability to speak and pray in public, or even to assist any one by private conversation; when such began to work they were at once made very happy in Christ, and were instruments in leading their friends to the Redeemer. Jesus gives great pay for a little work. He only asks us to do what we can.

If christians were to speak of what he has done for *them*, they would not know where to stop. Let each reader inquire, Have *I* done any thing for *Jesus?* Do not let this question pass without a decided, honest answer. Have I done what I could? If not, shall I begin *now?* Say yes, by the help of the Lord, I will do my whole duty. Let us all do more for our dear Lord, whom we hope soon to see in all his glory. If we can be the instrument of leading *one* soul to Christ, it will pay for all our labor during our whole life. Let us do our best.

CANADA.

The truth has taken deep root in Montreal, and many members of other churches are believers in the doctrine we preach; but do not confess it openly for fear of the people. It is much as it was with the Jews in the days of Jesus. They rejected him and his teachings because he was unpopular; and he rejected them because they rejected him. One great reason why there are so few christians is because they are unwilling to give up their reputation for Jesus' sake. This is one of Satan's strong holds upon the human mind; and he knows how to take the advantage of it, and turn it to his account. We cannot be free in Christ till we consecrate all to him, and are willing to do all to his glory. Then we feel perfect peace and full assurance of our acceptance.

At the close of our second meeting in Montreal, we concluded to take the cars for Richmond, about half way from Montreal to Quebec. During the day the storm kept all trains from leaving the city, and we were in informed that none would leave; but at 11.30 P.M., the cars started, and we got along very well, being only about three hours late on our arrival at R. We had a pleasant meeting that evening, at Melbourne, where Jesus has a few friends who are loving his appearing. The great snow prevented a large gathering; but the occasion was profitable. The next day we went on to Danville, and commenced a series of meetings. We found Bro. Porter as earnest as ever in the defense of the faith once delivered to the saints. He is an ardent lover of the pure Bible doctrine; especially that portion of it that relates to the coming of Jesus, the resurrection of the dead, the destruction of the wicked, and the new earth as the inheritance of the saints. He is ever ready to give a reason for his hope to all who seek information on the subject. His is a choice home for christian pilgrims.

During the past autumn and the present winter Bro. Wm. Jackson, the Methodist minister in the place, has been giving a series of nine discourses against our views of the Scripture teaching on the nature of man, and his condition between death and the resurrection; and the final destiny of the wicked. He has reviewed our works, and various other writers, and waked up considerable thought on the subject. Previous to our arrival, Bro. Porter had taken occasion to publish in the *Richmond Guardian* and the *Danville Union*, that we would review Bro. Jackson; or give our views on the same subject. The following is what he inserted in the *Guardian*:—

"*To the Editor of the Richmond Guardian:*

Will you kindly allow me a brief space in your columns for the following notice?

Elder M. Grant, of Boston, Editor of the *World's Crisis*, intends to visit Danville, and spend the two first Sabbaths in January and intervening week, during which time a course of lectures will be delivered, proving the entire mortality of man, and that no part of him has a conscious existence between death and the resurrection. And, also, that the wicked will not live eternally, but that Malachi's burning day will leave them 'neither root nor branch.' And that infidel Spiritualism, with many other *isms* of a similar character, now sweeping over this continent, are the natural offspring of the opposite doctrines. He will also take up the three hells; the pagan hell, and the hell of modern orthodoxy, the receptacle of the immortal immaterial departed souls of the wicked *versus* the hell of the Bible; with many other important truths, which ought to be well known and understood, at this late hour, in the history of our planet.

The Elder will meet any clergymen, or number of clergymen, to discuss these disputed articles of doctrine, provided half of the time be allowed him. JOHN PORTER.

On seeing the foregoing notice in the *Guardian*, a minister in Melbourne took occasion to send a sharp remonstrance to the editor for inserting the notice of our meetings. This called out the following from the editor of the *Richmond Guardian* in the issue of January 9th:—

"MORE LIGHT WANTED.—When, a few weeks ago, we announced the prospective lectures by Elder Grant at Danville, and recommended our readers to go and hear him, we had no idea that they were committing an unpardonable sin, or that we were going out of our way as a public journalist. It seems, however, that we have cast a fire-brand into the orthodox camp—if we may judge by a letter sent to us—intended, we suppose, for publication. The writer does not give his name, and for that reason we cannot insert it, although we are sorely tempted to do so just to show of what poor material an orthodox christian may be composed. We don't say this in any scoffing or sneering tone, but we have to take 'Orthodox' at his own valuation, and having summed him up he comes out a product of blanks—all naughts. We will give him credit for holding 'fast that which is good,' but we fancy the first part of the apostle's injunction, 'prove all things,' has not been attempted by 'Orthodox,' for he seems to be one of those who would

'Make his doctrines orthodox
By apostolic blows and knocks.'

He is very irate, and in his ire he is abusive towards us for introducing through the columns of the *Guardian* a 'dangerous infidel like Grant.' Mr. Grant may be all this, and much more, and yet we say to our readers 'go and hear him.' Like objects seen in the dark, infidelity is far more terrifying the further off you view it; and it is only 'weak vessels' who need be afraid of its utterances. Orthodox denounces 'discussion upon sacred things.' This is mere babbling, and it seems to us that he stands sadly in need of a dose of Grant.

Now we have not a shadow of sympathy with Grant's doctrines, but we have some respect for the rights of free discussion. We are not living under the shadow of the Inquition; if we were, we should know where to put our finger upon an executioner; but we shall be glad to know what difference there is in the two eras, 'if discussion upon sacred things by irreverent quacks is to be openly reprobated, *because* duly accredited messengers of God labor with a never tiring faithfulness, day after day, without encouragement from those who are so ready to give ear to things new and novel.' Well now, this is utterly unworthy of 'orthodox,' whom we take to be an honest man—albeit he is not mentally a strong one."

We are now (Feb. 8th) engaged in fulfilling the appointment made by Bro. Porter. There is much interest to hear. We have large audiences, and some of the leading citizens are well covinced that we are advocating the truth. We hope to see happy results from our meetings.

The following is Bro. Jackson's programme, as published in the *Danville Union*:—

"A COURSE OF SERMONS ON THE SOUL. Its nature, destiny, and the importance of its salvation.

1. "The soul spiritual in its nature." Gen. 1: 26.
2. "The soul immortal in its duration."—Gen. 1: 26.
3. "The penalty attached to the transgression of the law which the soul is bound to obey." Gen. 2: 17.
4. "The importance of the soul's salvation, as seen by prophets, angels, and God." 1 Pet. 1: 10-12.
5. "The importance, etc., as estimated by the Redeemer." Mark 8: 36.
6. "The state of the soul between death and the resurrection." 1 Thess. 4: 13.
7. "The resurrection of the body and its reunion with the soul." 1 Cor. 15: 42.
8. "The soul before the great tribunal."—2 Cor. 5: 10.
9. "The soul in its eternal state." Isa. 57: 15.

It will be observed that only one of the texts says a word about the *soul*, and in that passage the original is better translated *life*.

After our arrival in Danville, we sent the following to Bro. Jackson:—

"Dear Bro. Jackson:—As I am intending to spend a few days in Danville, it would afford me pleasure to meet you for public discussion of those points of doctrine in our faith on which we unfortunately disagree. You have lately delivered a series of discourses on the soul of man, in which you have taken positions directly opposed to the views held by those belonging to the religious body with which I am connected. I am told you have made the subject of the immortality of the soul, and its resultant doctrines, your study. I, too, have bestowed some thought and investigation upon them. Let us meet, and, in a spirit of Christian charity, compare our views. Let the public have the benefit of our discussions. Truth is better than error. Let us seek to find the truth, and, having found it, joy to defend it.

Hoping to receive a favorable reply to my invitation, I subscribe myself

Your Bro. in Christ, MILES GRANT.

P. S.—If you decline discussion, I should be happy to have you attend our meetings, and propound objections, or ask questions, if so disposed. M. G."

The next day after sending an invitation to Bro. Jackson to discuss our points of difference in doctrine, we received the following:

"Danville, Feb. 9th, 1869.

Eld. M. Grant:—Dear Bro,—Your invitation to public discussion I most respectfully decline. The public can have the opportunity of comparing our views in another way, if you feel inclined to adopt it, as it is my intention to publish a series of tracts on the points in debate.

With respect to your meetings; allow me, my dear sir, to say that I have *once* arranged my circuit work so as to enable me to attend every service you were announced to hold, as well as broken an engagement of three months standing to enable me to do so. It is my purpose to hear you all I can (which will not be more than twice or thrice), but as to asking questions, etc., I do not wish to avail myself of anything of the kind. Hoping that we may meet in that kingdom in which we shall see eye to eye, I am yours affectionately,

WM. JACKSON.

P. S.—Any other notes sent by children, or in any other way than through the post-office, I cannot notice. W. J."

HELP THE NEEDY.—We are sorry to learn that Bro. B. P. Manning, Manchester, N. H., is in needy circumstances. He has been an invalid for some years, and unable to preach but little. His hope of eternal life is bright, but he needs some material aid. We learn he has never been more needy than now.

SLEEP.—The interesting series of articles on "Sleep," published in the Crisis, were from the pen of Dr. E. Hurd, Danville, P. Q., Canada. We have some encouragement to expect another interesting series of articles from him on what constitutes our "Personal Identity."

THE VOICE OF THE WEST.—Among our numerous exchanges, the *Voice* holds the first place in our esteem as a live, religious paper, filled with interesting matter. We never hesitate to speak in its praise. It deserves a wide circulation among the friends of Jesus.

GERMAN TRACTS.

We have received from Bro. L. Reimer, of Philadelphia, the following German tracts, viz:—

1. "The Hope of the Dead in Christ."
2. "The Future Doom of the Ungodly."
3. "What is Man?"
4. "Answer to the Charge of Heresy."
5. "Rich Man and Lazarus."

Price by mail: Single copy, 10 cents. Per dozen, 75 cents. Postage 4 cents. For sale at this office. AG'T.

For the World's Crisis.

"HISTORIC ECHOES."

I have read this work, by Bro. J. Couch, with much interest and recommend its perusal to others. But the interest would have been much greater if Bro. C., had told us where we could find all the statements which he says are to be found in history, etc.

There are so many histories and papers in these days, that it is quite difficult to turn readily and read some of these things as stated by Bro. Couch. If there was some way by which we could be directed to the particular history, vol., page, etc., and the date, or no. and vol. of the papers referred to, we then could read the work with much more interest and profit. Cannot this work be revised? or an article written for the *Crisis* and the *Voice*, to give us this desired information? This turning over so many histories and papers to find what our own eyes would like to see, is something like hunting for "a needle in a haymow." Now as Bro. C., knows just where the "needle" is, will he please tell us where we can find all the historic facts to which he refers?

We are not disposed to question the truthfulness of the matter; but when an opponent asks us for the authority we have for certain facts referred to, whether Biblical or historical, we always like to be able to give the book, chapter and verse.

I do not say these things to prejudice any one against "*Historic Echoes*;" but rather to increase an interest in the study of it. I say *study*, for it is a work that should be studied; as it treats upon a subject of vast importance to this generation.

Lynn, Mass. T. M. PREBLE.

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$690.96
Mrs. H. Hall (by M. Grant)	3.00
S. Shurtliffe	2.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2045.97
Loring Morse (to educate Leroy Jackson)	3.50
Mary Morse " " "	2.50
From the Sister who proposed to be one of twelve to raise the required amount for Leroy Jackson	6.00
From the same Sister for O. Bendixon	4.00
Mrs. Maria Rice, for Leroy Jackson	5.00
A Friend in Newton " "	5.00
L. F. Parsons (pledge paid)	10.00
Ali Andrews " "	10.00
Z. Whitney " "	10.00
G. W. Smith	1.70

EUROPEAN MISSION.

Previous acknowledgments	$178.70
Mrs. H. Hall (by M. Grant)	14.00

THE A. A. MISSION SOCIETY.

A correspondent in Conn., under date of Feb. 10th, writes as follows:—

"BRO. G. T. ADAMS:—There was a colored man came here yesterday—gave his name as Titus, and said he was on his way to Richmond Va., under the auspices of the Mission. He wanted to preach, but we did not let him. He said you sent him here. * * * * After conversation with him, I mistrusted all was not just as it should be. He said the Mission did not pay his expenses, so he was obliged to preach on the way to get money. He said he was formerly a Methodist preacher." ***

In reply to the above, we would say that the Mission Board has sent out *no such person*; and further, when the Board send missionaries, teachers, etc., to their fields of labor, it furnishes them with the necessary means *to go*, and to procure something to live on after they get there. The Board each year makes full report of its doings—how every dollar is spent—so that all donors and friends may know just where their gifts have gone. Our report for 1868 is now published in a neat pamphlet, which we shall be pleased to forward *free* to any and all who will give us their names. Any who wish to aid the Society in its good work among the freedmen and elsewhere, will please forward to the Treasurer by mail, or send by the hand of some *well known* and *responsible* person; and *all* cash received will be acknowledged in the Crisis from week to week.

For the Board, GEO. T. ADAMS, *Treas.*

For the World's Crisis.

MEMPHIS.

We would say to the dear Brn. and Sisters, that by the mercies of the Lord, we have safely arrived at the mission in this city, and we find ourselves happily disappointed in regard to the state of things.

A greater work is being done than we had supposed, in educating and elevating the colored people; and from our own experience, we think that it is generally underrated by the brethren and sisters north. The school is large and very prosperous, numbering nearly two hundred scholars, and new ones constantly being added.

Then the church, consisting of more than one hundred members, is a bright and shining light to the region round about; and were it a white church, with the same zeal, in some Northern State, it would be considered as one the Gibraltars of Adventism, as it is now in truth. They love the the truths we love, and as quickly detect the inconsistencies of modern theology as many of their pale brethren at the North. The poor and the needy are being looked after, though we are constrained to say that this sphere of labor might be greatly enlarged, were the contributions more extensive.

And now what a field of labor presents itself on every hand, and what sheaves all ready to harvest are before us. "We speak that we do know." Can we sleep on the eve of the judgment? Oh that the friends of the cause would arouse themselves, and by earnest effort show that they believe "the Morning draweth nigh." What we do must be done quickly, and may the Lord sustain the right and his cause, in the midst of a perverse people, until "He shall come whose right it is" to rule and gather his children to himself.

L. F. and L. H. COLE.

Memphis, Feb. 6th, 1869.

For the World's Crisis.

PHIL. 3: 11.

"If by any means I might attain unto the resurrection of the dead."

A Correspondent wishes to know what I think of Phil. 3: 11. "Does it teach that only the righteous dead will be raised?"

Ans. I see nothing in this text which conveys any such idea. Does "Correspondent" think it has an "inferential bearing in that direction"? Allow me to ask a question. Should a mere *inference* ever be taken against *clear, positive* testimony? Will not one plain "Thus saith the Lord," without trope or symbol, sweep down all inferences? I think so. And if language can make a subject conclusive, the resurrection of the wicked is clearly and fairly set forth in many places, both in the Old and New Testaments; and all this play of words in forming adjectives for LIFE sinks into insignificance before the words of Him who spake as never man spake; while in the presence of disciples and unbelieving Jews be plainly declared—"The hour [or time] is coming, in the which ALL that are in the graves shall *hear* his [i. e., Jesus Christ's] voice, and *shall come forth*."

Says one, I acknowledge that *all* will come forth; that is, he will bring the elements of which man is composed together, and make up the man as perfect as when laid in his coffin; but he will not have *life*. How can a *dead body* HEAR? Recollect, ALL that came forth HEARD.

Another argument used against the force of this scripture is, that the term "*all*" does not always mean every one; and Matt. 3: 5 is quoted to sustain this argument;—"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Well, even in this place it meant the largest part. Thus according to this quotation it would make the greatest part who are in their graves to *hear* and come forth.

Well, Master, do you leave it here without designating characters?

No.

What are the characteristics of these "all" who are in their graves and *hear* and come forth?

Part of them have *done good*.

But, Master, some tell us that none who are in their graves will ever *hear* thy voice, only those who have *done good*.

That's a great mistake, for I say there is another class that will *hear*, and come forth unto the resurrection of damnation.

Who are they, Master?

Ans. Those who have *done evil*.

Then, Master, I understand you to say here that the time is coming when those who *do evil* shall come forth from their graves; that they shall *hear*, and stand up; because you say they shall have a resurrection; the same word you use relative to those who have done good, only one is to *zoes*, or life, and the other is to *krisis*, or damnation. Well, now, when a man can hear, I think he must have *life!* And if he can stand up, I think he has some strength, if he has not perfect health.

Well, Master, if this was all you had ever said or inspired holy men to write on the subject, I should believe evil doers who are in their graves will hear thy voice and have a resurrection. But when I know that holy men have been moved to write it out again and again just as plainly, only clothing their ideas with a little different language, so that we have line upon line, I cannot for a moment allow this noon-day light to be eclipsed at all by mere inference. And inference is all there is against the resurrection of evil doers.

If I had never examined more than this one declaration of the Lord, I have this confidence in his word, that he never declares two opposites true. And when he says evil doers shall *hear* his voice in their graves, he nowhere declares they never shall hear his voice in that place.

But I did not intend to have gone thus far ere I told what I understood by the apostle's teaching in Phil. 3: 11. The passage reads thus: "If by any means I might attain unto the resurrection of the dead." The Greek term here for resurrection is a peculiar one, and occurs nowhere else in the New Testament. It is generally understood by those who have examined this subject that *anastasis* is the common Greek word for resurrection; but in this passage it is *exanastasis*, *ex* meaning out; and, as some of the best critics say, should be rendered out from among the dead; that is, to have part in the *first* resurrection, which he knew would be both blessed and holy. Rev. 20: 6. No marvel if he felt anxious to escape being left in the "pit" or grave to be visited after many days. Isa. 24: 22. He knew there was a glorious recompense at the resurrection of the just, therefore he would be honest if it cost him his all, and watchful against sowing to the flesh, lest in the great harvest he reap corruption, or a corruptible body, which would utterly perish in its own corruption. Gal. 6: 8.

I see no necessity for the apostle's saying anything about the resurrection of the wicked here; the subject did not call for it; but in his discourse before the Roman governor it was called for, and he plainly and unhesitatingly declared his faith, that wicked men would have a resurrection. Acts 24: 15. It is not always necessary to speak of the resurrection of the wicked when setting forth the glories of the *first* resurrection. Let the saints occasionally enjoy this feast without turning their thoughts towards the doom of the impenitent.

Again, it is claimed that there are good people who believe the wicked will never be raised. I freely admit it. I also think there are good people who believe the wicked will be tormented eternally, but that does not make the doctrine true! BEULAH MATHEWSON.

Castleton, Vt.

For the World's Crisis.

MONSTROUS!!
DEATH DEIFIED.

In a sermon of H. W. Beecher's, preached in Plymouth church, Brooklyn, reported, and going the rounds through the papers, is the following sentence, viz:—

"*You* sit by the side of persons, and *you* by the side of persons, whom it may be you hate and curse, misunderstanding them. By and by the great forming hand of Death and God (for what is the difference between the two names?) will take the persons that are to be united together, and form from them those magnificent decorations and disclosures of the upper world."

Can it be possible that people have "put darkness for light and light for darkness" so long, that they cannot see any difference between the names *Death* and *God?* And yet people sit and drink it down and think it is "beautiful." Their ears are turned *away* from the "truth," and are "turned unto *fables*."

It has all originated with the enemy, and grew out of what he told the woman: "Ye shall not surely die," after God had said, "Thou *shalt surely die*." Which can we believe? People have sung so much about death's being "the gate to endless joy," that they really think it is so. It is like a person's telling a lie. At first it almost chokes him, but he keeps telling it, until he finally makes himself think he is telling the truth.

Well, notwithstanding the above expressions, and that people look upon death as their best friend, and as the coming of Christ to waft them to realms of glory, the good old family Bible was *stereotyped* long before that notion came to be so prevalent, and that *cannot be changed*, obliterated, or blotted out, and still reads just as it used to. Instead of death's being a friend, the Bible represents him as a dreaded foe—an "enemy." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the *power of death*, that is, the devil."—Heb: 2: 14. "The last *enemy* that shall be destroyed is *death*."—1 Cor. 15: 26. What! is God to be destroyed? Certainly, if there is no difference between the two names.

How came death in the world? Because of *sin*. "Wherefore, as by one man *sin* entered into the world, and *death by sin*; and so death passed upon all men, for that all have sinned."—Rom. 5: 12. Death came by *sin*. God said, "Thou shalt *surely die*"; and because they disobeyed his command said, "Dust thou art, and unto dust shalt thou return." If death is a friend, and "the gate to endless joy," then Adam's sin was a *necessity*, and resulted in the greatest possible blessing that could have been conferred upon the human family. If he had not sinned, there would have been no death; and if no death, then no gate to glory. This is the legitimate conclusion. O how different does the good old-fashioned Bible read. "Wherefore, as by one man sin entered into the world, and *death by* SIN." "The wages of sin is death." "Sin when it is finished bringeth forth death." "The last enemy that shall be destroyed is death." "O death, I will be thy plagues; O grave, I will be thy destruction."

This is indeed a fast age. People are not content to go through the grave to their reward, as Christ did; and so the old-fashioned Bible doctrine of the *resurrection of the* DEAD is denied and ridiculed.

Although Christ said, "All that are in the graves shall hear his voice and shall come forth" (John 5: 28), and Paul said, "*If the dead rise not*, ... then they also which are fallen asleep in Christ are *perished*" (1 Cor. 15: 16-18), people can figure it all away, and put "light for darkness and darkness for light." It would seem much more honorable and just if those that do it would set the Bible one side entirely. No wonder there are *infidels*. No wonder people discard the Bible when they see so many tunes played on it by fingering, figuring, twisting and turning.

The worst infidelity of the present day is that manifested by the professed friends of Jesus. Nearly every plain Bible statement is made to mean something that it *does not say*. People read a passage of Scripture. I ask, Do you *believe* that? "Yes, but I do not believe it as you do." That is just the difference. One believes it, and the other puts a construction on it and believes the construction, instead of believing what the Bible says. How much more like "faith" it would be to *believe* it without any altering or tinkering.

It is high time that christians who still have confidence in the Bible bestir themselves, and see the wiles of the devil. It is high time that those who want to escape the "strong delusion" of Spiritualism, which is sweeping its millions to perdition, should believe what the Bible says on the nature and destiny of man, and, having confidence in that, lift it up as the "standard" raised against the enemy, as he has "come in like a flood."—Isa. 59: 19. There is no weapon to meet Spiritualism but the Bible. "The living know that they shall die; but the *dead know not anything*." Eccl. 9: 5. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."—Job. 14: 21. "His breath goeth forth, he returneth to his earth; in that very day his *thoughts perish*." Ps. 146: 4. And if there is no resurrection of the *dead*, "then they also which are fallen asleep in Christ are *perished*," instead of being in heaven with Christ, as the above theology teaches.

Let God be true, though it makes men and devils liars. *What God has spoken he will perform.* A. P. MOORE.

Boston.

For the World's Crisis.

A LETTER TO FRIENDS.

Not having time to address the many friends separately who will wish to hear from us, I will direct a few lines to our family paper.

Now I shall not be able to tell you all about the South, for I have been here hardly long enough to learn so much, but can tell you a few things. We find the weather most of the time truly delightful. The nights are cool, but the frost has failed as yet to bring down the leaves from many of the trees, and they stand green and beautiful as they were in June. It seems a little odd to creep out of overcoats and furs so suddenly, and be sitting in a room without a fire, the windows up. But I will write no more now of climate or country, I have other things to say more important.

There is awful destitution here among the poor classes, both white and black. Half naked ones are coming daily to beg for clothes and bread, and how hard it seems to turn such empty away. Clothing we cannot furnish now for we are out. I wish you who can send well packed barrels of coats, pants, vests, shirts, and women's clothing too, with but the sacrifice of a little time, would do so. The Lord will reward you, I know. Mark plainly for Darlington, South Carolina, as express freight on steamers *via* of Charlestown. Money would also come acceptable to pay expressage, which is some more than $2.00 from Boston. Think of these things, you who have enough to eat and wear. I have resolved with my wife to visit the cabins on the plantation near us, and talk, sing and pray with such as we can help.

We have arranged also for an evening school on a large plantation, where we can instruct those not able to leave their work in the day time. Pray for us, dear brethren and sisters, that we may have heavenly wisdom and the spirit of the Lord to guide us in all things. My friends will also please write us. Address as above, directed *Box* 20.

Your Bro. in Christ,

J. ALBERT LIBBY.

For the World's Crisis.

THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT.

*By Thomas Dehony Bernard, M. A., of Exeter College, and Rector of Walcot. From the Second London Edition.**

By the last will and testament of the late Rev. John Bampton, Canon of Salisbury, he bequeathed property to the University of Oxford, and directed that upon the first Tuesday in Easter term, a lecturer be yearly appointed, by the heads of Colleges only, to preach eight Divinity lecture sermons the year following, at St. Mary's in Oxford, at a specified time. The book before us contains eight lectures delivered in accordance with that will, and have been republished from the second London edition, in this country.

The American editor, in his Prefatory Note, says of them: "They deserve unqualified commendation, for they are as nearly perfect, both in substance and form, as any human production can well be made. The views which they express are fresh and convincing, and the language in which they are presented is clear as crystal, revealing every thought and shade of thought with absolute distinctness. . . . There is constant progress from first to last, and the reader is made to see that every step in advance is safe, that he is moving steadily forward on solid ground. I have rarely perused a more attractive or instructive work, and I do not hesitate to pronounce it one of the best fruits of biblical study in modern times. No person can read it without having his interest in the New Testament, and his knowledge of that wonderful book greatly increased."—*Alvah Hovey*, Newton Theo. Institution.

The view taken by our author is this: that the doctrine of the New Testament, or, in other words, the *divine* teaching, or truth communicated by God through Jesus Christ, was not limited to the period of the incarnation, but is coincident in extent with the New Testament Scriptures. This fact he understands to be clearly proved by the words of Jesus to his disciples in his last memorable discourse with them just before he was crucified. He says, "I have yet many things to say unto you, but ye cannot bear them now"; and immediately proceeds to speak of the spirit of truth, which is to be given then, and by which they shall be guided into all truth, and show them things to come.

Taking his stand-point here, he passes with perfect trust from the Divine Teacher to his chosen apostles, and receives into his heart their expansions of the divine word, and the deductions derived therefrom, as implicitly as though spoken by the Lord in person. It is the Spirit, and yet "the Lord is that Sprit"; it is as truly his voice speaking unto them from heaven through the Holy Ghost, as when uttered by himself in person. Had he not said of the Spirit of truth, "he shall not speak of himself; but whatsoever he shall hear, that shall he speak?" "He shall take of mine, and shall show it unto you."

"That the apostle Paul recognized this as a verity, is evident from his testimony to the Corinthian church; that he spoke unto them the gospel in the words which the Holy Ghost teacheth. The apostolic period therefore "is not only a part of the history of *the apprehension of truth by men*; it is also a part of the history of *the communication of truth by God*. It is the first stage of the one, and the last stage of the other. In speaking therefore of progress of doctrine in the New Testament, I speak of a course of communication from God which reaches its completion within those limits, constituting a perfected scheme of divine teaching, open to new elucidations and deductions, but not to the addition of new materials."

He thus clearly defines his position, and makes it the basis of these eight discourses. Progress in doctrine, or divine teaching from the history of the God-man, as recorded by his four biographers, to the closing words of the Apocalyptic vision, and progress in the development of those divine teachings by the church to the end of time, causing her path to shine brighter and brighter till the perfect day.

And what he says of that perfect day, will meet with a glad response from hundreds who read it, so we transcribe it for their profit. I find it in his closing lecture, which is on the Apocalypse.

"After noting the instruction given on the cause and the history of the great consummation, I come now to that which is given on the constituent parts, viz., the coming of the Lord, and the attendant facts of victory, judgment, and restoration.

"The book is a doctrine of the power and coming of our Lord Jesus Christ. 'Behold he cometh with clouds, and every eye shall see him.' That is the first voice, and the key-note of the whole. The Epistles to the seven Churches (symbolic representatives of the whole church in its various conditions), all take their tone from this thought, and are the voice of a Lord who will 'come quickly.' The visions which follow draw to the same end, and the last voices of the book respond to the first, and attest its subject and its purpose. He which testifieth these things saith, 'Surely I come quickly. Amen. Even so come, Lord Jesus.' Whatever else the christian desires is bound up in this prospect. The deliverance of the creation from its present groans and travail, the redemption of our body, the perfection of man in a holy community, and the realization in outward things of the tendencies of the renewed nature, all these hopes wait on the one hope of 'his appearing.' Towards that hope our eyes have been steadily directed in the former apostolic writings; but it is here presented, not so much in relation to our personal life, as to the kingdom of God and to the word itself upon the whole. It appears here as the 'end of the world' towards which all things tend, and which the fuller manifestation of evil and the seeming victories of the enemy are themselves ordained to prepare. Differences and uncertainties of interpretation as to the details of this progressive history still leave us under the sense that it is a history of the power and coming of our Lord Jesus Christ. This assurance, enjoyed at all times, grows clearer in the days of trouble, rebuke and blasphemy, and the darkest times which the prophecy forebodes will be those in which its fullest uses will be found.

"The doctrine of the coming is in itself a doctrine of *victory*; and that character pre-eminently belongs to the apocalyptic teaching. . . . In the Apocalypse this spirit is still more distinctly felt; for there the virtual victory becomes a visible victory, both for the Lord and for his people. Every promise in the Epistles is addressed 'to him that overcometh,' and the last Epistle unites the victory of the servant with the victory of the Lord: 'To him that overcometh will I grant to sit with me on my throne; even as I also overcame, and am set down with my Father on his throne. . . . We are told of those who 'overcome by the blood of the Lord'; we hear their shout of victory, and see the palms in their hands; until in the last crisis the conquering armies of heaven sweep into sight, following the victor who has 'on his vesture and on his thigh a name written, King of kings, and Lord of lords.'

"But victory for one side is overthrow and condemnation for the other; so that we have here also a doctrine of *judgment*. 'The prince of this world is judged.' That saying might stand as a summary of a large part of the book. He is judged—judged *as* the prince of this world, and this world is involved in his judgment. The opening proclamation of the coming notifies also its effect on the world: 'Every eye shall see him,' etc. And these sounds continue. Things do not melt quietly into the peace of the kingdom of God. There is a crash of ruin, and a winepress of the wrath of Almighty God, and a lake that burns with fire and brimstone. And this judgment falls not only on principles and powers of evil, but on nations of men; and not only on nations, but on separate persons, even on 'every one who is not found written in the book of life.'

"The features of apocalyptic teaching which have now been noticed, may serve as instances of the whole character of the doctrine, which is combined with its predictions; and which, as a doctrine of consummation, is an evident advance in that particular on the doctrine of the Epistles. But it is when the prophecy carries us beyond the great crisis, that this advance is most clearly seen. The coming of the Lord is not the last thing which we know. After that event has closed the present age; after the victory has been won, and the judgment has dealt with things that are past, the final results appear, and the true life of man begins. The doctrine of the book is pre-eminently and ultimately one of *restoration*."

The author then quotes the text about the new heavens and earth, and descent of the New Jerusalem, and adds, "There is to be a City of God, 'The Holy City!' there is the realization of the true tendencies of man. 'New Jerusalem!' there is the fulfillment of the ancient promises of God. . . . Take from the Bible the final vision of the heavenly Jerusalem, and what will have been lost? Not merely a single passage, a sublime description, an important revelation; but a conclusion by which all that went before is interpret-

* Gould & Lincoln, publishers.

ed and justified. . . . The great consummation is there, and we are instructed to observe that from the first the desires of men and the preparations of God have been alike directed towards it.

"The vision teaches us that the drama of the world must be finished, and its dispensation closed; that the Lord must have come, the dead have been raised, the judgment have sat, the heavens and the earth which are now have passed away, and the new creation have appeared, before the chosen people shall see the city of their habitation."

We did not intend to quote so largely, but we have no doubt the theme presented will interest and not weary you. This work so instructive is within the reach of nearly all, and as we think many will be glad to learn the price of the book, we take the liberty to state that it can be had postpaid by sending $1.50 to the publishers—*Gould and Lincoln*, Boston. M. D. W.

For the World's Crisis.

"THE PLAN OF REDEMPTION."

I have read this work by I. C. Wellcome and C. Goud, and I am well pleased with the most of it. There are some points, however, which I do not fully endorse. Nevertheless, I can recommend it as a book well worth a careful perusal. It is an interesting and profitable book. T. M. PREBLE.

Lynn, Mass.

Correspondence.

From Bro. J. L. Small.

BRO. GRANT:—I am living where I do not have the privilege of often hearing a preacher of like precious faith, and where wickedness abounds; but I am in my weak way endeavoring to let my light shine, and trying to hold forth the precious truths of God's word in my life, in word and deed. I am trying to bear the cross and come after my Master, and hope I shall be one of that company that shall say, "Lo, this is our God, we have waited for him, and he will save us."

If these lines should be read by any not having on the wedding garment, not fully ready, I beseech you to get clothed with Christ's righteousness. "To-day, if you will hear his voice, harden not your heart." Delays are exceedingly dangerous. Eternal life, an inheritance incorruptible, undefiled and that will not pass away, is at stake. O how can you hesitate? Come now to the blessed Savior, while mercy is offered, while pardon is granted. How much he did for your salvation and mine. How can you refuse the invitations of such a loving Being? How can you be cold and indifferent in his cause, when he suffered so much for you?

JOHN L. SMALL.

From Sr. C. Work.

DEAR SRS. IN THE LORD:—We love to hear from each other through our loved paper. If we cannot meet together on the Lord's day, it comforts our hearts to read the letters written. Although many write of suffering in one way and another, yet it is the way to be made clean and fit for the Master's use. I often think of Bro. and Sr. Chamberlain. Would like to meet them, but may we so live that we may meet where none of these afflictions can come.

What has been spoken about dress ought to lead us to look about us, dear Sisters, and examine ourselves before God, asking him to make it plain to us if our garments are spotted by the flesh. We must not think because we do not wear gold that we are clean. We must not have costly array. Many could save in this way and help the suffering. May the Lord teach us. He will if we are willing to learn. If our preaching brethren and sisters have rich clothing and trimmings we must not follow them futher than they follow Jesus; otherwise we may be lost. Let us try to do each other good.

Yours in the love of Jesus,
C. WORK.

From Bro. O. W. Kimball.

BRO. GRANT:—Perhaps it would not be out of place to say a few words in regard to the cause of truth in this part of the vineyard. The Lord has been at work in Peru, some ten miles from here, under the faithful labors of Bro. J. T. Jordan, of Poland. Meetings have been continued since he left by Brn. Haggett, Abbott, and others. Some have started for the kingdom, and are willing to bear the scoffs and frowns incident to those who loved the whole truth of God. May the Lord bless the people at Peru, is the prayer of your Bro. in Christ, ORRIN W. KIMBALL.

Canton, Me.

Obituaries.

THOMAS. Fell asleep in Jesus, Jan. 9th, at Lafayette, R. I., my brother, Asel B. Thomas, aged twenty-five years and eleven months.

Some five years ago he gave his heart to Jesus, and in humble obedience to his command, was led into the liquid stream and buried beneath its yielding wave and raised in the likeness of his Savior's resurrection. Since then he has endeavored to maintain his profession with christian fidelity and faithfulness remembering that here he was but a pilgrim and stranger; that this world was not his rest, but his citizenship was in heaven, from whence he looked for the Savior.

About a month previous to his death he was attacked with hemorrhage at the lungs. He took his bed and never left it until he was dressed for the tomb. The blessed hope of the coming of Jesus and the resurrection of the dead cheered his heart when the scenes of earth were fading from his view.

The funeral was held in the meeting house at Lafayette. Bro. A. Damon delivered a comforting discourse from 1 Thess. 4: 14. A large circle of friends are left to mourn his loss.

J. W. THOMAS.

SMALL. Died in Jamestown, Minn., July 22d, 1868, of paralysis, Elder Jellerson Small, in the fifty-fourth year of his age.

He formerly resided in Maine, and labored and sacrificed for God and the salvation of his fellow man. I trust he now sleeps in Jesus. At first, he feared that his work had not been done, and wanted to get well so that he could work more in his Master's vineyard; but towards the last he became more patient and resigned, and we are comforted with the hope of seeing him in God's kingdom very soon. JOHN L. SMALL.

WOODMAN. Died in Alton, Feb. 9th, Hattie B. Woodman, daughter of Jeremiah and Mary P. Woodman, aged nine years, eleven months, twenty days.

Hattie had but few equals. She was an amiable little girl, and always industrious; even in her sickness, when well enough to sit up, her little hands were employed, and has left a memento of her diligence which her kind parents, brothers and sisters look at in sadness; but they weep not without hope, for Jesus has bought her with his own blood, and Hattie will live again when Jesus comes.

Words of comfort were spoken by the writer from Jer. 31; 16-17. J. PINKHAM.

VARNEY. Died in Farmington, N. H., Nov. 21st, 1868, of a paralytic shock, Sr. Temperance, wife of Abram Varney, and mother of Eld. J. H. F. Varney, aged sixty-eight years.

She who gave her heart to the Lord while young, and loved to see the principle of honesty lived out and the christian graces of patience, meekness, etc. exemplified, will rise to share the glories of a pure world. Our Sr. leaves a husband and three children to mourn the loss of a good companion and mother. Sermon by the writer, from 1. Cor. 15: 19. J. G. Smith.

ROGERS. Died in Belgrade, Me., Jan. 22d, 1869, Anna A., daughter of John O. and Caroline Rogers, aged twelve years and nine months.

Anna was a much loved child, with her sweet face ever beaming with intellect, gladness and love. She quickly won the affections of those who saw her. S. J. ROCKWOOD.

ROBBINS. Died in West Gloucester, R. I., Bro. I. S. Bobbins, aged sixty-nine years.

Brother R. suffered very much in his sickness, but he is at rest now; for he sleeps in Jesus. His last words were—"Tell my friends the sufferer is at rest." At his dying request we attended his funeral. D. V. COREY.

SHEPHERD. Died in Melvin Village, N. H., Feb. 5th, 1869, of scarlet fever and canker rash, Jennie Shepherd, only daughter of Bro. Chas. H. and Sr. Carrie F. Shepherd, aged six years and eleven months.

Death's ruthless hand plucked the bud as soon as it began to bloom. May God greatly bless our Bro. and Sr. S. and the mourning circle in this time of bereavement.

A discourse was preached by the writer from 2 Kings 4: 26. "It is well with the child."

A. W. SIBLEY.

Voice of the West, please copy.

GARLAND. Died in Farmington, N. H., Feb. 6th, 1869, of bone cancer, Sr. Lucinda Garland, aged fifty-six years.

Our sister at intervals during her life has been a child of great suffering, but she has borne all like a christian. The blessed hope has been a comfort to her, and she has gone down expecting to sleep but a little while. She leaves two daughters, and loved ones. May they be ready to meet her where suffering will never come.

Words of comfort, at the funeral, by the writer.

J. G. SMITH.

WHITTEN. Died in Clinton, Me., Feb. 3d, 1869, James Whitten, aged seventy-five years.

We have good reasons to believe that these many years, while he has been toiling for the good of his large and interesting family (the most of whom are firm believers in the Advent doctrine), he has laid up a treasure "where moth and rust doth not corrupt, nor thieves break through and steal." On Friday before he died, he took the Bible to read in his family for the last time; after which, when too feeble to kneel, he committed himself and all to the care of a just God. "How precious in the sight of the Lord is the death of his saints." N. W. RANDALL.

WEYMOUTH. Died in Clinton, Me., Olive Shepherd, wife of Charles Weymouth, aged twenty-three years.

The subject of this notice several years ago gave her heart to the Lord, but in time became less interested. When the M. M. Tent was in Clinton in 1867, she attended the meetings and was much interested. Since then she has been very attentive, and has taken a part in religious exercises; consequently we mourn not without hope. May God sanctify this bereavement to the good of her companion. Sermon by Prof. Smith, of Colby University. N. W. RANDALL.

WENTWORTH. Died in Clinton, Me., Dec. 5th, 1868, Frankie, son of Chas. Wentworth, aged nine years.

Little Frankie was drowned while out skating. He was an unusually good boy.

N. W. RANDALL.

HOBBS. Died in Clinton, Me., Jan. 29th, D. Hobbs, aged fifty-one years.

The deceased in his last hours consecrated himself anew to the service of Christ, and passed away in the triumphs of faith. N. W. RANDALL.

HOLT. Died in Clinton, Me., Jan. 31st, 1869, Calvin Holt, aged forty-five years.

He leaves a companion and three children, who mourn, but not without hope. N. W. RANDALL.

Married.

At Sugar Hill, N. H., Jan. 26th, by Eld. N. Wheeler, Mr. W. W. WEAR and Miss E. A. BATCHELDOR.

Summary of News.

FOREIGN.

Cable News.

ATHENS, Feb. 9. The members of the new Cabinet now unanimously agree with the King in adhering to the resolutions of the Paris Conference.

PARIS, 11th. Twenty-eight Carlists, who were attempting to cross the frontier yesterday, were arrested by a body of the French Corps of Observation, and sent to Bayonne.

Ten thousand troops are to sail immediately for Cuba.

LONDON, 12. It is stated that the Persian army, with "Sehah" at its head, has gone to Bagdad. In the meantime Turkish troops are pressing forward to the Persian frontier.

MADRID, 12. The Constituent Cortes was formally opened yesterday, with great ceremony. The city was profusely decorated in honor of the event. Crowds of people were on the streets, flags were flying, and the day was regarded as a holiday. Serrano delivered a congratulatory address, on the assembling of the deputies.

MADRID, Feb. 12. In his speech at the opening of Cortes to-day Gen. Serrano said that the nations of Europe, in attaining a higher degree of civilization, threw off the traditional bands which fettered the public mind. Spain delayed for a long time following the example of her neighbors. She now calls her representatives to construct the new edifice. The revolution has achieved a bloodless victory.

At the opening of the Cortes the Marquis of Santa Cruz presided. A salute of twenty-one guns was fired. During Marshal Serrano's speech there were vivas for the Provisional Government, for Gen. Prim, for the Republic, and for monarchy. The confusion was great, but was quelled by Serrano's crying "Viva for the sovereignty of the Cortes."

GREECE ACCEPTS.—The King of Greece has triumphed over both cabinet and people in their opposition to the acceptance of the protocol agreed upon at Paris, and a cable dispatch to-day states that a messenger left Athens yesterday with a reply from the Greek Government which will be entirely satisfactory to the members of the Conference. The King has had quite a stormy time of it since the protocol was submitted to Greece for acceptance, and Athens has rarely had so much excitement as has been witnessed there within the last two weeks. The determination of the European powers to prevent an outbreak between Greece and Turkey has been very noticeable through the whole time that negotiations have been in progress, and the adjournment of the Conference has been postponed from time to time until Greece could be persuaded through her King that the best course for her to pursue was to agree with the terms and conditions laid down by the diplomatists at Paris. That agreement has at last been reached, and this action of the Greek Government dissipates, for the present, the war cloud which has been threatening to break upon Greece and Turkey for some weeks past.

☞ Paris letters say Santa Anna is at the head of an enterprise, the object of which is to place a European monarch on the Mexican throne. General Tobado, military director of the expedition, has received from the provisional government permission to carry out with him three hundred Spanish officers. The French, Austrian and English governments are reported as subscribing twenty million dollars for the success of Santa Anna.

☞ A new Jewish paper is to be started in New York, which will be liberal and progressive in its ideas. The editor says true Judaism demands no blind faith, no belief contradicted by reason, no forms and ceremonies not in harmony with the requirements of life, and it invites intelligent inquiry.

☞ A single artesian well supplies all the water used at Fon-du-lac, Wisconsin.

DOMESTIC.

Washington, Feb. 9. The pardon of Dr. Mudd was prepared to-day, and has doubtless received the President's signature.

New York, Feb. 11. A Madrid letter says: The popular hatred against the priests is terrific, and there is no doubt that it will be intensified, if possible, by the attitude of the Pope toward the Liberal party. It was a mob of priests who assassinated the civil Governor of Burgos in the Cathedral, and the popular fury was so aroused by the act that the place had to be declared in a state of siege. A couple of weeks ago an indignation meeting was held in Madrid, and the populace, excited beyond measure by the conduct of the Pope and the priests, tore down and burnt the Papal arms, forced the Nuncio to fly, and went around shouting, "down with the Nuncio," and "Freedom of worship forever." They were only pacified by the appearance of an officer of the government, who declared that the powers of the Nuncio had been withdrawn.

St. Louis, Feb. 11. The Indians have again made their appearance on the south side of the Platte, near Fort McPherson. Two companies of troops were sent from Omaha last night in anticipation of serious disturbances, as the appearance of Indians in that neighborhood is in violation of the treaty, and indicates mischief.

HAVANA, Feb. 10. An attempt was made last night to fire the powder magazine of Fort Puna. A person divested of his clothing, and disguised with black paint, climbed the outer wall for that purpose, but was discovered by the sentry, who shot and wounded him. He is now a prisoner.

Havana journals in the Spanish interests are quarrelling among themselves on questions of policy, advocating widely distinct systems and measures.

The insurrectionists are spreading in the western quarter. Troops are leaving Havana to quiet outbreaks at Cienfuegos, Sancti Spiritus and probably Trinidad. These outbreaks are for Quesada, who is threatening Villa Clara after having been vainly followed by Spaniards from Nuevitas. Citizens of Villa Clara are forced to arm and aid the military. Quesada had seven regiments well armed and much money, but wanted artillery.

At the outbreak in the extreme west arms were captured nine leagues from the city.

Trouble had occurred in Matanzas between citizens and soldiers.

The island generally is undermined by the revolt. The government has only volunteer troops at hand.

San Francisco, Feb. 10. A heavy rain storm has prevailed for the last two days throughout the State, and railroad and telegraphic communication has been interrupted in all directions. Portions of the San Jose Valley Railroad have been swept away, and the track of the Central Pacific Railroad is covered with water from Sacramento river, which has overflown its banks. Bridges of the California Northern Railroad have been swept away by floods.

There have been severe snow storms in the mountains, and in some places snow has drifted to the depth of fifteen feet. Snow slides are reported along the line of the Central Pacific Railroad, near Emigrant Gap and at Cisco, destroying some of the snow sheds. Thus far railway trains have suffered detentions of only a few hours.

THE PARDON OF DR. MUDD.—The pardon of Dr. Mudd, one of the conspirators for the assassination of President Lincoln, sentenced to be confined at hard labor for life at Dry Tortugas, will arrive at that place about the middle of the week, and Dr. Mudd will be liberated.

Notices.

New Hampshire State Conference.

The third quarterly session of the State Conference will be held in Keene, N. H., commencing Feb. 26th, and hold over the following Sunday. Eld. J. Couch and others will be present to preach the word. In the meantime let prayer go up to God for Keene. A. W. SIBLEY, Sec. of Conf.

Notice.

The Advent Christian Quarterly Conference of New York State, will be held at Springwater Valley, Livingston Co., N. Y., commencing Thursday evening, March 4th, and hold over the following Sabbath. Brethren and sisters, come to this feast. Come praying earnestly that sinners may be converted to God, and that much good may be done. Probation is almost over. O Lord, help us all to feel how much is depending upon us as christians.

B. C. SIMONDS.
B. P. STEVENS.
D. COGSWELL.

Conference at Dover, Me.

There will be a conference held in Dover, Me., at Brans' Mills, commencing Thursday evening, Feb. 25th, at 7 o'clock, and continue over Lord's day. In behalf of the Eastern Maine Conference the brethren here are anxious for a general attendance of the preaching brethren. It is a new place for such a meeting. Call on Brn. Bray and Royal. Arrangements will be made to care for visitors. It is desired that brethren living in adjacent towns and neighborhoods should attend, and lend all that aid the gospel requires as far as possible. Bro. Robert Hall, from N. B., is expected to be in attendance with us. Come, dear brethren, and labor for the salvation of men, and God shall have the glory. In behalf of the church,

ISRAEL DAMMAN.

Notice.

The Lord willing, there will be a protracted meeting or conference at West Deerfield, N. H., commencing Wednesday evening, Feb. 17th, at 7 o'clock, and continue through the week, and over Sunday. Brethren and sisters in that vicinity and adjoining towns are requested to come and labor for the salvation of the perishing. Faithful and able servants of God are expected to be present to preach the word. For the brethren,

ENOCH MORRILL.

Pine Swamp, Ct.

A protracted meeting will commence (D. V.), at Pine Swamp, Ct., Tuesday evening, Feb. 23d, and continue over the Sabbath. God was with us in the meeting which we held there in December, and we believe he will be in this. Come and enjoy the season with us.

Conference.

There will be a conference at South Hope, Me., to commence Friday, March 5th, at two o'clock P. M., and hold over Sunday. Come, brethren and sisters, let us go to this meeting to labor for the Lord. Ministering brethren are invited.

JER. PARTRIDGE, President.
J. T. HEMENWAY, Clerk.

To the Afflicted.

For the accommodation of those writing me about the Russian instrument for extracting humors, I wish to say the instrument is a horn case, about one foot long, one inch in diameter, with thirty-six fine, highly electrified needles thrown slightly into the skin by the means of a spiral spring, but not to hurt or draw blood. They can be operated by any one after reading the seventy-fourth page of the medical book that accompanies it. The perforated spots are anointed with the oil that comes with it. There is a counterfeit, four inches long, with no spring. Beware of them. The genuine comes from Dr. Lindon, of Cleaveland, Ohio. I act as agent, knowing this to be the best thing in use for immediately extracting pain of all kinds when applied according to directions in the book. It is doing wonders, and no family will do without it when its worth is understood. It is safe, and any one can use it after a little study of the book.

The afflicted will soon be paid for getting one. You can help your poor neighbors who have the rheumatism, sore throat, eyes, or spinal complaint. I know what I am saying and doing. It is for the benefit of the afflicted. This notice is sufficient to set the outline of facts before you, and the book will give you all you need, to be a blessing to the afflicted. Price $10.50. Forwarded to any one within one hundred and fifty miles of me.

Chicopee Falls, Mass. HIRAM MUNGER.

About Letters.

As no one writes me that they have sent me money which I have not acknowledged, I conclude that only the one from Minn. has been lost; so brethren may not fear to send money as heretofore.

J. BLAIN.

Notice.

With the view of closing my labors with the church in Savoy, I would say, that churches wishing me to labor with them, can address me at Savoy, Mass., for the present. E. M'CULLOCK.

Portland, Me.

Meetings are held in Advent Hall, Cushman's Block, 353½ Congress St., three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock. Preaching brethren from abroad, wishing to send appointments to Portland, will please correspond first with Eld. R. R. YORK, or with either of the following committee:

H. C. FREEMAN, }
JAMES BERRY, } Church Committee.
S. K. DYER, }

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

J. G. Hook .... Sunday, Feb. 21st
S. S. Brewer .... Sunday, Feb. 28th
J. Couch .... Sunday, March 7th
A. A. Phelps .... Sundays, March 14th and 21st

Chelsea, Mass., (Library Hall.)

M. Batchelor .... Sabbath, Feb. 21st
L. Boutell .... Sabbath, March 7th
T. M. Preble .... Sabbath, March 14th
S. S. Brewer .... Sabbath, March 21st

Hyde Park, Mass.

T. M. Preble .... Sabbaths, Feb. 21st and 28th
S. S. Brewer .... Sabbath, March 7th
J. Couch .... Sabbath, March 14th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

S. S. Brewer .... Sabbath, Feb. 21st
S. W. Thurber .... Sunday, Feb. 28th, and onward.
Geo. A. Cole .... Sunday, April 4th

Meetings at East Boston, Sumner Hall, Elbow Street, off Meridian Street, every Lord's day, at 10½, 3, and 7½, evening.

Bryant's Pond, Me. .... Thursday evening, Feb. 18th
Portland, Me. .... Friday evening, Feb. 19th
Biddeford, Me. .... Saturday evening, Feb. 20th and over the following Sabbath. MILES GRANT.

Worcester, Mass. .... Sundays, Feb. 14th and 21st
Portsmouth, N. H., Sundays, Feb. 28th and March 7th
Hampton, N. H. .... evenings, March 11th and 12th
Warren, Mass. .... evening, March 25th
Chicopee Falls .... evening, March 26th
Springfield .... Sunday, March 28th
A. A. PHELPS.

Clinton, Mass. .... evening, Feb. 18th
Plymouth, Mass. .... Sunday, Feb. 28th
C. GOODRICH.

New Bedford .... Sunday, Feb. 21st
Warehouse Point, Ct., (in the Chapel) .... Feb. 26th
Portland, Me. .... Sundays, March 14th and 21st
J. S. WHITE.

Seabrook, N. H. .... evening, Feb. 19th and over Lord's day, the 21st.
Salem, Mass. .... Sundays, Feb. 28th and March 7th
JOSEPH W. WHITE.

Hampton, N. H. .... Sunday, March 1st and onward as the Lord directs. N. C. TWOMBLY.

Woodstock, (Baptist house) .... Sunday, Feb. 21st
A. W. SIBLEY.

Barnstead, (White Oak Ground, lower school-house), Sunday, Feb. 21st. J. T. LIBBEY.

North Sutton, N. H., (I. Andrew's), Sunday, Feb. 21st
Meredith, N. H., (Advent Hall) .... Sunday, March 6th
S. JULIA BUSWELL.

East Canaan, N. H. .... Sunday, Feb. 28th
J. A. CLEAVELAND.

Westfield, Mass. .... Sunday, Feb. 28th
E. McCULLOCK.

Deerfield, N. H. (conference) .... Sunday, Feb. 21st
Greenland Parade, N. H. .... evening, Feb. 27th and over Sunday, the 28th.
East Rochester, N. H. .... Sunday, March 7th
Great Falls, N. H. .... Sunday, March 14th
Dover, N. H. .... Sunday, March 21st
J. PINKHAM.

East Canaan, N. H., Sabbaths, Feb. 28th and March 7th
E. S. MOULTON.

Scitico, Ct. .... Sunday, Feb. 28th
R. E. LADD.

Dover, N. H. .... Sunday, March 14th and evenings through the week. A. SIMPSON.

Jefferson, (Trask meeting-house), Saturday, Feb. 20th, and over Sunday. Ordination of Bro. George Weeks. Expect H. S. Mitchell and H. D. Reed.
S. K. PARTRIDGE.

Gloucester, R. I., (where Bro. Green may arrange), evening, Feb. 20th, and Sunday, the 21st.
North Foster, R. I., (Tabernacle) .... Sunday, Feb. 28th
D. V. COREY.

Granby, Ct. .... Sunday, Feb. 21st
Burlington, Ct. .... Sunday, Feb. 28th
J. L. WOOD.

Prospect, Ct. .... Sunday, Feb. 28th
S. WOODRUFF.

Strafford, N. H., (Roberts' school-house), Sunday, Feb. 28th.
Gonie, N. H. .... evening, March 4th
Great Falls, N. H. .... evening, March 5th
East Rochester, N. H. .... evening, March 6th and over Sunday, the 7th.
Alton Corner, N. H. .... evening, March 9th
Campton, N. H., (Bump school-house), Sunday, March 14th. JOHN H. EVANS.

Hartford, Ct. .... Sunday, March 7th
South Windsor .... evenings, March 8th and 9th
Buckland .... evening, March 10th
Warehouse Point .... Sunday, March 14th
South Windham (as Bro. Scott may arrange), evenings, March 15th and 16th.
Baltic .... evening, March 17th
Plymouth, Mass. .... Sundays, March 21st and 28th
GEO. A. COLE.

Goodspeed's Landing, Ct., evenings, March 5th and 6th
Mount Parnassus. Sunday, March 7th, A. M. and P. M.
Goodspeed's Landing .... evenings, March 7th and 8th
Tylerville .... evenings, March 9th and 10th
Shalerville .... evenings, March 11th and 12th
I. B. POTTER.
L. F. MOORE.

Collinsville, Ct. .... Sunday, March 7th
WM. J. RIPLEY.

Farmington Village, N. H. .... Sunday, Feb. 21st
Northwood Narrows, N. H. .... Sunday, Feb. 28th
Strafford, N. H., (Roberts' school-house), Sunday, March 7th. WM. BODGE.

Meredith, N. H., (at the new hall) .... Sunday, Feb. 21st
JOHN H. EVANS.
JOHN BROWN.

Melvin Village, N. H. .... Sunday, Feb. 21st
Meredith, (Dorloff Hall), Sundays, Feb. 28th and March 7th. Evenings through the intervening week there or at New Hampton, as brethren may arrange.
Raccoonboro .... evenings, March 9th, 10th, and 11th
Porter, Me. .... Sunday, March 14th through the week, and over Sunday.
L. C. & M. McKINSTRY.

Albany, N. H. .... evening, Feb. 18th and over Sunday.
Bonny Eagle, Me. .... evening, Feb. 24th
West Poland .... evening, Feb. 25th
Mechanic Falls ... evening, Feb. 26th, and over Sunday
Lewiston .... evening, March 1st
Richmond, (Read meeting-house), evening, March 2d
West Gardiner .... evening, March 3d
South China, evening, March 6th, and Sunday, the 7th
North Newburg, (Arnold's school-house) .... March 9th
Bradley ... evening, March 13th, and Sunday, the 14th
SAMUEL BRAGG.

West Abington, Mass. .... Sunday, Feb. 21st
J. W. BRITTON.

East Canaan, N. H. .... evening, Feb. 18th
Danbury, (Town House) .... evening, Feb. 19th
Sutton, (as brethren may appoint) ... Sunday, Feb. 21st
Gilmanton, Factory Village, (as Bro. Ridder may arrange), evening, Feb. 22d. C. H. WILLEY.
J. H. F. VARNEY.

Bradford, N. H., (Bush meeting-house), Sabbath, Feb. 21st. DUSTIN DAVIS.

Nashville, Newport, N. H. .... evening, Feb. 20th and Sabbath, the 21st. FRANK NELSON.

West Deerfield, N. H., (at the conference), evenings, Feb. 17th, 18th, and 19th.
Lynn, Mass. .... Sunday, Feb. 28th
L. BOUTELL.

Goshen, Ct., (school-house near Bro. Davis'), evening, Feb. 22d.
Pine Swamp, Ct. .... Sabbath, Feb. 28th
New York City, (as Bro. Cox may arrange), Sabbath, March 14th. C. H. SWEET.

Lee .... evening, Feb. 17th
Wakefield, Mass. .... evening, Feb. 18th
Stoneham, Mass. .... Feb. 19th
Wakefield, Mass. .... Sunday, Feb. 21st
Hopkinton, N. H. .... Feb. 23d
Warner .... Feb. 24th
Concord (Bethel) .... Feb. 25th and 26th
Concord, (Eagle Hall) .... Sunday, Feb. 28th
South Sutton .... Tuesday evening, March 2d
ANNA E. SMITH.

Haverhill .... evening, Feb. 17th
Exeter, N. H. .... evening, Feb. 18th
Portsmouth .... Sabbath, Feb. 21st
Dover .... evening, Feb. 22d
Brookfield .... evening, Feb. 23d
Raccoonborough .... evening, Feb. 24th
Melvin Village .... Sabbath, Feb. 28th
A. ROSS.

Dover .... Feb. 25th, at half past six P. M.
ISRAEL DAMMAN.

Freedom, N. H., (New Chapel) .... Sabbath, Feb. 21st
Porter Village, Me. .... Sabbath, Feb. 28th
Will also have two or three meetings at Porter evenings during the week preceding the Sabbath, if the brethren think best. D. M. LEAVITT.

North Somers, Ct. .... Sunday, Feb. 21st
Wallingford, (North Farms) .... Sunday, Feb. 28th
WM. A. & M. L. DURAND.

Hoosac, N. Y. .... Sundays, Feb. 21st and 28th
If these conflict, write me at once to Goshen, Mass., care of Joseph Bush. J. K. BELLOWS.

Meriden, Conn. .... Sunday, Feb. 21st
West Haven, Conn. .... Sunday, Feb. 28th
WM. STUART.

West Deerfield, at conference, Wednesday, Feb. 17th and through the week. ENOCH MORRILL.

Boscawen, N. H., (on High Street, at Bro. Wetherel's), Sunday, Feb. 21st.
South Sutton, N. H. .... Sunday, March 7th
SIMEON RORY.

Pleasant Valley, Ct. .... Sunday, Feb. 21st
R. OWEN.

S. Ashburnham, Mass., evenings, Feb. 17th and 18th
Fitz Williams, (as Bro. Davis may arrange), Friday, Feb. 19th.
Keene, N. H. .... Sunday, Feb. 21st
Dinsmore Hill .... evenings, Feb. 23d and 24th
Bridgewater, Vt. .... Feb. 25th and over the Sabbath, Feb. 28th.
S. Vershire, Vt., (as Bro. Harding may arrange), March 2d, and on till March 8th.
Pomfret, Vt. .... March 9th and 10th
No. Springfield, Vt. .... March 11th and 12th
Keene, N. H. .... Sunday, March 14th
Worchester .... evening, March 16th
Danielsonville, Ct. .... Sundays, March 21st and 28th
H. F. CARPENTER.

Canaan, N. H., (where Bro. Hall may arrange), evening, Feb. 18th, and continue over Sunday, the 28th.
North Hermon, Me. .... Sunday, Feb. 28th
Expect to be in that vicinity two weeks, where the brethren may arrange.
West Leeds, Me. .... Sunday, March 14th
Suncook, N. H. .... Sunday, March 28th
J. C. WHEELER.

Belmont, Me., (Higgins' school-house), Sunday, Feb. 21st.
Lincolnville, Youngtown .... Sunday, Feb. 28th
JER. CARR.

Collinsville, Ct. .... Sunday, Feb. 21st
B. HITCHCOCK.

New Durham Ridge, N. H. .... Sunday, Feb. 21st
W. H. McDANIELS.

Farmington Village .... Sunday, Feb. 21st
S. S. MOONEY.

New Haven, Ct. .... Sunday, Feb. 21st
W. S. CAMPBELL.

Northwood Narrows, N. H. .... Sunday, Feb. 21st
East Holderness, N. H. .... Sunday, Feb. 28th
W. W. SUTHERLAND.

Pascoag, R. I. .... Sabbath, Feb. 21st
North Scituate, R. I. .... Sabbath, Feb. 28th
B. ROBERTS.

Rochester, N. H., (Town Hall) .... Sunday, Feb. 28th
W. H. MITCHELL.

Rochester, N. H. .... Sunday, Feb. 21st
New Durham Ridge .... Sunday, Feb. 28th
C. S. EMERSON.

Monson, Mass., East Hill, (Grout school-house), Feb. 17th, and over Sunday. GEO. A. STREETER.

Mechanic Falls .... evenings, Feb. 19th and 20th and over the Sabbath, Feb. 21st.
Colebrook, N. H., (where Bro. J. Little may appoint), evening, Feb. 23d.
Canaan Hill, Vt. .... evenings, Feb. 25th and 26th
Canaan Corner .... Sunday, Feb. 28th
Piper Hill, N. H. .... evening, Feb. 30th
If any of the above appointments conflict with others, write me at Exeter, N. H. WM. C. STEWART.

Lake Village, N. H. .... Saturday evening, Feb. 20th and over Sunday, Feb. 21st. LEVI ALLEN.

Woodstock Valley, Ct. .... Sunday, Feb. 28th
I. B. POTTER.

Brighton Hill, Hebron, Me. .... evening, Feb. 25th
Hartford .... evening, Feb. 26th
Peru, (new school-house) .... evening, Feb. 27th and over the Sabbath. J. T. JORDAN.

Meredith Village, N. H. .... No date
A. ROSS.

Melvin Village, N. H. .... Sunday, Feb. 21st
D. F. LEAVITT.

DANIELSONVILLE, CT.

E. Bellows .... Sunday, Feb. 28th
I. B. Potter .... Sunday, April 4th

SPRINGFIELD, MASS.

Wm. N. Pile .... Sunday, Feb. 21st
J. S. White .... Sunday, Feb. 28th

BIDDEFORD, ME.

J. W. White .... Sunday, Feb. 21st
Miles Grant .... Sunday, Feb. 28th
W. H. Mitchell .... Sunday, March 7th

BRISTOL, CT.

G. L. Teeple .... Sunday, Feb. 21st
H. H. Dickinson .... Sunday, March 7th
I. B. Potter .... Sunday, March 21st

WOLCOTTVILLE CIRCUIT.

C. H. Sweet .... Newfield, Sunday, Feb. 21st
G. L. Teeple .... Wolcottville, Feb. 28th
Preaching at Newfield, March 7th.
Sister Durand .... Wolcottville. March 14th
Preaching every Lord's day evening at Wolcottville.

MANCHESTER, N. H.

A. W. Sibley .... Sunday, Feb. 21st
D. F. Leavitt .... Sundays, Feb. 28th and March 7th
W. W. Sutherland .... Sundays, March 14th and 21st
J. C. Wheeler .... Sunday, April 4th

PITTSFIELD, N. H.

John Parsons .... Sunday, Feb. 21st
J. G. Smith .... Sunday, Feb. 28th
C. S. Emerson .... Sunday, March 7th

LAWRENCE, MASS.

J. Couch .... Sunday, Feb. 21st
A. Ross .... Sunday, March 7th
A. W. Sibley .... Sunday, March 21st
J. S. White .... Sunday, March 28th

CONCORD, N. H., (CENTRE STREET.)

L. Boutell .... Sunday, Feb. 21st
A. W. Sibley .... Sunday, Feb. 28th
C. Goodrich .... Sundays, March 7th and 14th

CONCORD, N. H., (AT THE BETHEL.)

J. G. Smith .... Sunday, Feb. 21st

SQUARE POND, CT.

W. J. Ripley .... Sunday, Feb. 21st

CARTHAGE, ME., (Newman school-house.)

E. Abbott .... Sundays, Feb. 21st and March 21st
E. Hopkins .... Sunday, March 7th

HAMPTON, N. H., (Town Hall.)

C. Goodrich .... Sunday, Feb. 21st
A. P. Moore .... Sunday, Feb. 28th

LEWISTON, ME.

E. M. Haggett .... Sunday, Feb. 21st
J. Whitman .... Sunday, Feb. 28th
Jesse Gay .... Sunday, March 7th

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—167 Hanover Street, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
D. Churchill—Lawrence, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Westfield, Mass. Lock Box 616.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
Wm. M. Ingham—Lawrence, Mass., Box 56.
Z. Ford—Box 392 Springfield, Mass.
E. M'Cullock—Savoy, Mass.
H. K. Flagg—Savoy, Mass.
C. Richardson—Reading, Mass.
N. C. Twombly—Strafford Centre, N. H.
B. P. Manning—Manchester, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
D. M. Leavitt—Holderness, N. H.
A. W. Sibley—North Woodstock, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Simeon Roby—Warner, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—Loudon Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
A. Ross—Amherst, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. R. Lang, Jr.—Meredith Village, N. H.
Levi Allen—Gilmanton Iron Works, N. H.
J. B. Cook—Poultney, Vt.
R. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
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☞ Will the widow who sent Bro. Bray her last mite, send us her P. O. address?

☞ R. G. CHADSEY—Books sent to Sweetsburg, P. Q.

☞ P. A. SMITH—$2.50 for A. French, received.

☞ H. H. CORBIN—B. Ryder's paper is in arrears from Aug. 5th. The other does not go to New Haven.

☞ E. COTTON—Received.

☞ G. A. STREETER—Mrs. M. J. Jones' paper goes to North Adams regularly.

☞ DAVID TALBOT—No.

LETTERS RECEIVED.

O W Kimball, M A Pierce, L F Cole, J W Taylor, J T Briggs, C Work, B Mathewson, H Munger, D V Corey, A W Randall, J M Weston, L M Head, J E Clark, A B Fabrick, J B Wadsworth, T M Preble, J A Libby, A L Searle, N A Jones, J G Smith, B Taylor, S S Chamberlain, C C Smith, E G Emmons.

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And develop its nature, seed, flower, or tree;
The sunshine, the air, and the dew are free
At its command.

If the seed be good, we rejoice in hope
Of the harvest it will yield:
We wait and watch for its springing up,
Admire its growth, and count on the crop
That will come from the little seeds we drop
In the great wide field.

But if we heedlessly scatter wide
Seeds we may happen to find,
We care not for culture, or what may betide,
We sow here and there on the highway side;
Whether they've lived, or whether they've died,
We never mind.

Yet every sower must one day reap
Fruit from the seed he has sown:
How carefully then it becomes us to keep
A watchful eye on the seed, and seek
To sow what is good, that we may not weep
To receive our own.

—*Selected by M. A. Scott.*

For the World's Crisis.

HOW DID JESUS BRING "IMMORTALITY TO LIGHT"?

Two parties are found among professed christians, who each advocate a favorite theory as the solution of this interesting question. One, that Jesus brought *soul*-"immortality" to light, and proved that man has an undying nature; the other, that he revealed the fact of immortality by the *resurrection alone*. We propose to examine the question, and try to discover the truth, judging from the language of the quotation in it.

The expression implies a revealing, or developing of that which has been hidden and unseen. It informs us of a wondrous evolution, by which, out of a dark uncertainty and obscurity, in the face it may be of positive error, is rolled into the clear light of truth man's immortality, and if so, then the manner of bestowing it and its nature. If Christ did that, he did not do it by the use of any uncertain means; his work or way of bringing it to light must settle the question, and the means he uses must be the only evidence in the case. Hence to him we appeal, and ask how he did it?

Years ago, long before Jesus' birth, the Egyptians asserted that man has inherent immortality; an indwelling nature, capable of surviving the expiring human "breath of life" and the dismemberment of the body, and living unaffected by apparent, so-called death; except as a prisoner is affected by liberation from prison, through endless duration. In *statu quo*, Socrates and Plato, and other philosophers ancient and modern, Jewish and Christian, have reiterated the theory, until with any amount of dogmatic assertion and casual matter-of-fact use of terms, one would suppose that philosophy had brought "immortality to light," and settled the question forever beyond successful refutation, and made it certain that man has inherent soul-immortality,—an undying nature. Certainly a large class seem to be satisfied with its conclusions and refer to Christ as having brought "immortality to light"; as though he had at least established it, or given his sanction to it.

Addison represents Cato as being thus satisfied when he makes him say, as to Plato's argument—"It must be so! Plato, thou reasonest well." And doubtless Mr. Addison only makes his Cato express his own satisfaction and convincement of the truth of the Platonic philosophy. If the postulate of these philosophers is true, then Jesus Christ, as they precede him by so long a time, could bring nothing "to light." He could simply follow in their wake, his services only being required as a developer, and to attest the truth of their dogmas, and say, "It is true, and thus and thus I prove it to you."

But did he do so? or did he, on the contrary, pursue a course entirely new and unlike anything ever used in this philosophical school to prove a position? Let us look at the heart of the notion—inherent immortality, brought to light by Jesus Christ, and see whether it be true or false. Jesus was not obliged to act in harmony with these old speculators, and travel in their old, worn ways; he had a right to act independently of them, and "bring immortality to light" in God's own way. What, then, from the nature of the case, would be his necessary work, were he to prove the philosophers' theories, or, in "a new and living way," reveal the truth?

Certain arguments are used by believers in the theory aforesaid, which if reliable should have been substantiated by Jesus, and their truthfulness and fitness to the truth proved. One tells us that "our dread of extinction is the soul's spontaneous assertion of its immortality"; and to this hundreds say "Amen." Dr Young tells us that there is no death; that

"What we reckon such is but the kindly frost
Which cracks the kernel and lets its prisoner free."

Another (a recent writer, and editor of a popular religious paper) states that while these may be strong proofs, "only when Christ had 'brought immortality to light' did the human heart find itself able to look into the grave with abiding confidence, and see in the gate of the grave the portal to a truer and completer life." So, while admitting the others as subordinate proofs, he clings principally to Christ as showing "the gate of death" to be "the portal of a truer and completer life"; and he evidently means that Christ has substantiated these theories. Has he done so? If so, then the manner in which he has professed to do it is strange, and we cannot account for it; we cannot understand his method of bringing "to light"; it is all darkness to us. If not so, then the theories, the (to us) warped notions of believers in the doctrine, are as unaccountable.

We should suppose that Christ *must die*, whatever he was to prove about the matter; for that a soul can live while the body lives is apparent, and none question it. The question to be solved is, whether "the gate of death" is "the portal to a truer and completer life"; whether it is "a kindly frost to break the shell and set its prisoner free"; whether, when a man is dead, he is alive; whether his body is only the house in which his soul lives. Hence the question gathers its interest about the grave. Hence if Jesus bring "to light" "immortality" (of the soul), he must prove or show how the soul can survive the death of the body. Hence he brings a gospel light to the grave, and lets its beams reveal the theory taught by heathen and professed christian philosophers as truth must die. But what then? We should look for some *post mortem* spirit manifestation by the Son of God of himself. Here is the point. If a spirit once in a body can exist out of it; if it can be seen or manifest itself in any way; if departing saints can see them, or mediums can see them; or any manifestation of them can be made (and this should be true, or Jesus at least should have had the power of doing it), then should Jesus have thus revealed himself, and so have "brought immortality [of the soul] to light."

Too much is at stake here, too much to be proved, for anything less than "infallible proofs." One side or the other must fail here, and as we are believers in the doctrine of no immortality except by the resurrection of the dead, the friends of this theory will be urged for such proofs as a positive evidence practical and personal by Jesus himself as they can produce, that "the gate of death is the portal to a truer and completer life." We challenge them to do so. The "gate" is the very entrance; so is the "portal"; by a metempsychosis, Jesus is believed to have made one, the other, or both, identical when he "brought immortality to light." Now if we were advocates of that doctrine, we should so long for "light" on this point; in this manner, to wit, we should desire to find some scriptural evidence that "Jesus showed himself alive after his passion" while yet his body lay in Joseph's tomb. Then we could rest on something like evidence, and feel that at the gate of the grave "light" was shining to reveal that "gate" as—

"The 'gate' to endless joy,"

by wonderful transformation.

But Jesus gave no such evidence; there is no line or word of proof of it in the Bible. Stubborn truth for those who would seek comfort from that source, or argue that Christ "brought to light" such "immortality" as they believe in. It is not strange that a large majority of those who are the strongest advocates of the theory look not to Jesus at all for evidence, but turn away from him and the Bible entirely, and build up their faith in the dogma, on the testimony of what professes to be "departed human spirits."

"Three days and three nights" was "the Son of man," by his own testimony, "in the heart of the earth," and he not "yet ascended to" his "Father." He was dead, and in the tomb, and the seal was unbroken for three days and nights; unbroken, until the mighty angel with authority from the King of heaven broke the seal of the king of the earth, and Jesus only then made his appearance by "a resurrection from the dead." Such a resurrection as left only the napkin and linen clothes where he had lain, and took him completely out of the dominion of death. A resurrection of Jesus from the dead was certainly a "strange," "unaccountable" way of bringing (soul) "immortality to light," as he could only do that while his body was dead. He did not do it then, and hence his resurrection (which was a re-living of his body) did not prove it. It was however a blessed good way of bringing an "immortality to light" not yet discovered by

"Trains of philosophic art,"

nor dreamed of until then, and even afterward thought "incredible," to wit, "immortality by a resurrection of the dead," and not before; hence the way or "gate" out of the grave is the portal to a truer, completer life, and not the gate into it. So if Jesus' method proves any thing, it proves that man has not immortality now, in any sense; that death does *not* open the way to it, and only deliverance from it does. He proves, by running directly athwart the track of those old theories, that they were only darkness, and light was needed; and it broke forth in its full glory and splendor when Jesus so strangely and gloriously came out of the tomb, and said, "All hail!" and proved that the only way to live after death is by a resurrection from the dead; and so "brought life and immortality to light." Hence Peter speaks of being "begotten again to a lively hope by the resurrection of Jesus Christ from the dead"; not by his going into the grave. And so Paul says that "If we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him." Mark, "died and rose again," not died and went to heaven; died, and so proved immortality, and made the gate of death a higher and completer life; but "died and rose again." And further, they which sleep! "will God bring with him"; i. e., *in the same manner*, the true sense of the original; for "with" him. So the resurrection is the "portal." Blessed be the name of the Lord. Amen.

L. C. McKINSTRY.

ANECDOTES OF THE FIRST COMMANDMENT.

"I AM THE LORD THY GOD," ETC.

"The Lord knoweth the days of the upright, and their inheritance shall be forever."—Ps. 37: 18.

The pious Lutheran minister at Berlin, Paul Gerhard, was deposed from his office and banished the country in 1666 by the Elector Frederic William the Great, on account of the faithful discharge of his ministerial duties. Not knowing whither to go, he and his wife passed out of the city, and finally stopped at a tavern, oppressed with care and grief. Gerhard endeavored to comfort his partner by that text, Ps. 37; 5, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." He then went into the garden adjoining the tavern, in order to commune with God concerning the cares that weighed him down. Seating himself in an arbor, and taking out his pocket-book, he composed that beautiful hymn, while his soul was filled with the peace of God and a holy confidence:

Commit thou every grievance
Into his faithful hands,
To his sure care and guidance
Who heaven and earth commands;
For He, the cloud's Director,
Whom winds and seas obey,
Will be thy kind protector,
And will prepare thy way.

Having finished the hymn, he presented it to his still deeply disconsolate wife. She had not yet finished its perusal, when two gentlemen entered the guest room, who forthwith commenced a conversation with Gerhard, informing him that Duke Christian of Merseburg had deputed them to invite a certain deposed minister of Berlin, named Gerhard, to call on him. Light and joy now beamed from the countenances of Gerhard and his wife, who were to be graciously rewarded for their trust in God! Gerhard traveled to Merseburg, received a pension from the Duke, and in 1669 was appointed Archdeacon at Luebben, in the province of Niederlausitz. The aforesaid hymn in after years fell into the hands of the Elector of Prussia, and made such an impression on his mind, that he asked his prime minister who was the author thereof. "The same Paul Gerhard," replied the minister, "whom your Excellency banished the country." The Elector felt alarmed and deeply bowed at the injustice he had done to Gerhard.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34: 7.

One day while Flattich, a pious minister of Wirtemberg, was sitting and meditating in his arm-chair, one of his foster children fell out of a second story window, right before him, down upon the pavement below. He calmly ordered his daughter to go down and pick up the child. On doing so, she found the child not only alive, but without having sustained the least injury. The noise occasioned thereby had called out a neighbor's wife, who reproached Flattich for his want of attention to his foster children, for she had seen him quietly reposing in his arm-chair when the boy fell out of the window. While she was thus scolding, her own child, which she had brought along, fell from a bench in the room and broke one of its arms. "Do you see, good woman," said Flattich, "if you imagine yourself to be the sole guardian of your child, then you must constantly carry it on your arm. I commend my children to God, and if they fall, they fall into the arms of an angel."

"The Lord is my helper, and I will not fear what man shall do unto me."—HEB. 13: 6.

Fresenius, a pious minister at Frankfort-on-the-Main, one day found his mother, who was a widow, concerned about a dollar which she much needed at the time, but did not know whence to procure it. Not being himself able at that instant to furnish her with one, he said, "I likewise believe you must have the dollar; I accordingly turn this hour-glass, and assure you that if the dollar is really needed, it will positively lie here on the table before the hour-glass is run down. If it does not lie here, God will convince us, after this hour, that it was not as indispensable as we imagine." The hour-glass was scarcely run out one half when a messenger arrived, who had traversed an eight hours' walk, bringing a dollar which some one was owing to Fresenius. This dollar rejoiced mother and son more than if they had received a large capital, they considering it a great memorial coin of the divine help received.

"Be thou faithful unto death, and I will give thee a crown of life."—REV. 2: 10.

The daughter of a distinguished officer of the Emperor of Morrocco had a pious christian female slave. Her deep piety made such an impression on her heart that she requested her to instruct her in the christian religion. She soon found joy and peace in believing in Christ, which she openly confessed, though aware of what a cruel death awaited every apostate from Islamism. Her father and relatives labored in vain to undermine her faith. Neither good words nor bad, nor the representations of the terrible sufferings she would have to endure, could diminish her love to Christ, with whom all these trials tended to unite still closer. The Emperor, hearing of these facts, sent for her and asked her whether she was a christian? She answered in the affirmative, adding that by the help of God she intended to remain a christian all her life-time. Struck by her decided answer, the Sultan tried to frighten her by threatening her with death. "I do not dread death," she replied, "and will most cheerfully suffer it for my Lord Jesus' sake. The whole world could not devise a torture so dreadful as to be able to separate me from him!" Thereupon she was delivered over to the judge, who pronounced her worthy of death. The Sultan now made her great promises if she would recant, offering her as a husband the highest man in the realm next to himself. But in vain; she replied with firm assurance, "The whole world is much too poor to make me sell Christ, my only comfort and joy. I greatly prefer a happy death to an unhappy marriage. I am but too well aware that the Mohammedan faith is all false, and with my whole heart am I willing to lose my life out of love to Him who died for me!" Sentence of death was then pronounced upon her, and immediately carried out. Calmly she submitted her head to the axe of the executioner.—*The Moravian.*

Gems.

— God's providence fulfills his promises.

— Keep yourself from idols.

— Not the rich, but the wise, avoid misery and become happy.

— Better to slip with the foot than with the tongue.

— Revenge converts a little right into a great wrong.

— Never carry a sword in your tongue to wound the reputation of any man.

— Liberality does not consist in good *words*, but in good *works*.

— Though charity make your purse lighter one day, yet it will make it heavier another.

— An obstinate man does not hold opinions, but they hold him.

— Many are more solicitous to preserve their reputation with men, than to secure the favor of God and a clear conscience.

— Truth is immortal; the sword cannot pierce it, fire cannot consume it, prisons can not incarcerate it, famine cannot starve it.

— Some minds are like rivers; they need an embankment, to make them keep the channel, and render the stream navigable.

— The spirit of Christ sweetly calms the soul of a suffering believer, not by taking away all sense of pain, but by overcoming it with a sense of his love.

— One hour lost in the morning will put back all the business of the day; one hour gained by rising early will make one month in the year.

— A house built on the sand is, in fine weather, just as good as if built on a rock. A cobweb is as good as the mightiest cable when there is no strain on it. It is trial that proves one thing weak and another strong.

— Bees find the flowers, not because they are symmetrical and beautiful; but because they have honey in them. If sinners are ever attracted to the churches, it will not be by the observance of stated and stately forms, or by the display of gaudy paraphernalia—but because there is honey in them.

— The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burden cheerfully, who is the calmest in storms, and whose reliance on truth, on virtue, and on God, is the most unfaltering.

For the World's Crisis.

"SEMERON."

Semeron, the word rendered "to-day," in Luke 23: 43, is also rendered "day," "a day," "this day" (Heb. 4th chap.); and in John 20: 19, it is rendered "same day."

Taking in consideration the request of the thief, the revealed location of paradise, the kingdom of God, etc., I am satisfied that "same day" would be a correct rendering in the passage under consideration. Then it would read thus:—"So be it; I say to thee [the] same day with me thou shalt be in paradise." This makes it all plain; the reply corresponding with the request.

J. W. TAYLOR.

For the World's Crisis.

PENCILINGS OF A PILGRIM.

MY LARGE CIRCUIT.

"God moves in a mysterious way."

Three months ago I found myself isolated from all ecclesiastical bodies, with no plans except to follow Jesus fully, and no prospects except to grapple awhile with pinching poverty here, and then be transferred to a land of fadeless crowns and eternal sunshine. I had just paid the full price demanded for *liberty of conscience*, and was now waiting to hear the Master speak, and watching the movements of the fiery pillar.

Sectarianism had been so fully purged from my moral system, that I stood committed to enter any door where there was a chance to honor God and bless humanity. The Macedonian cry was soon wafted to my ears from different directions, and I stepped forth to redeem my pledge, by preaching Jesus to those who made the demand. New England reached out her hands and welcomed me to her wholesome hills and pleasant vales. I soon found that the blessed Lord had accepted the offering which I had laid at his feet, and was determined to give me an abundance of work. I had, for his dear sake, given up my right to be appointed by the Conference to any particular circuit or station, and lo! the Cabinet above spread out the *whole land* before me, and gave me a full commission to enter this great harvest field! Hallelujah! "The world is my parish."

SPRINGFIELD, MASS.

At the solicitation of the brethren in Springfield, I made my appearance among them on the 10th of January. I spent four weeks in their midst very pleasantly and profitably. Many thanks for their cordiality and kindness. My heart was cheered to see a few start out in the race for eternal life, and to witness a real "revival" in the hearts of many in the church. The congregations were good, and the interest was steadily rising when I left. Ardent desires were kindled in many bosoms to know more of the power of Christ to save. I trust the tide of spirituality will continue to rise, until the whole church is gloriously baptized for her mission, and a multitude of sinners shall be savingly reached. I enjoyed liberty in preaching, and felt very much at home among the brethren.

There is some diversity in the views entertained by the Society in regard to the resurrection of the wicked; but I hope the entire membership will get so filled with the Holy Ghost, and so burdened for perishing men, that there will be little disposition to debate such points of doctrine. Time is short. The demands for labor are urgent. Let our earnest efforts and consecrated lives demonstrate to the world that the Adventist people really believe the great truths they have inscribed on their banners.

Springfield is a very beautiful young city of some thirty thousand inhabitants. It bears every mark of enterprise and thrift. The United States Armory, located here, adds much beauty and interest to the place. It is a magnificent institution, costing millions of dollars. During the war, 3,300 men were employed in the armory, and one thousand guns were manufactured every day. More than half a million of guns are now stored there, ready for use whenever the war-cry shall be raised.

A HERO'S GRAVE.

In the beautiful cemetery of Springfield lies the dust of a fallen hero. Orange Scott, by the noble stand he took in behalf of the oppressed, has erected a monument to his memory more sacred and enduring than the marble which marks his burial. His great heart yearned over the millions of America's outraged children, and he threw his whole energies into the work of Christian philanthropy. To him, American slavery was the "sum of all villainies." Many a daring battle did he fight, to correct the pro-slavery sentiment and administration of the M. E. Church, of which he was an able minister for many years. By his convincing logic and his thrilling eloquence he has been known to keep a whole conference at bay for days together. He had not only a keen perception of truth, but also—what is too rare a commodity—a real *moral heroism* to stand squarely upon his honest convictions, however fiercely the storms might howl!

Finding, at length, that the spirit of oppression was determined to rule or ruin the church of his choice, he shook the dust from his garments and walked out. He was the leading spirit in the organization of the "American Wesleyan Connection," in 1843. All honor to such champions for God and humanity. Ten thousand such agitators are needed to-day, to wake up the slumbering masses to a sense of their high responsibilities. Chattel slavery, thank God, has been shattered to atoms by the iron hail of our Northern soldiery. Thus God has caused even the "wrath of man to praise him." O how widespread and terrible is the havoc which sin is still making! Let *all* the friends of Jesus rally to the work of snatching a few more sinners from the devil's grasp, before the door of mercy is forever closed!

Your Pilgrim Brother,
Feb. 9th, 1869. A. A. PHELPS.

SOMETHING OR NOTHING.

MR. EDITOR:—We were told by our late disputant that, to be consistent, materialists must deny the existence of angels; and, in support of this singular conclusion, are informed that the great Dr. Priestley labored hard to prove that angels were *nothing*. Now just the opposite is true. Most materialists do, and very consistently too, believe every angel to be a tangible *something*. Dr. Priestley was a champion of the doctrines defended by us, only so far as relates to the materiality of man and the necessity of a resurrection. He was not an annihilationist, nor did he believe that the wicked will suffer eternally. He was a restorationist. In regard to the duration of punishment, annihilationists and immaterialists agree. They both properly conclude that it will be "everlasting." They differ only as to its nature. But in regard to angels, the case is reversed. Priestley and the immaterialists here agree. True, the latter say angels are immaterial beings, and Priestley contends they are only imaginary beings, but what is the difference between immateriality and *nothing*? A distinction is attempted, but both nevertheless agree that in substance an angel is *nothing*.

Immateriality—the quality of being immaterial, or not consisting of matter—is the very opposite of material existence. One means *nothing*. The other implies *something*. To speak of a living angel or a living soul as an immaterial substance, is a positive contradiction in terms. Substance signifies materiality, or *something*. Immateriality means *nothing*. There is no such thing in the universe as an immaterial substance. To speak of substance, as having none of the properties of substance, neither form, size, weight, color, mobility, locality, etc., is really to speak of *nothing*. To say an angel is without an organism, or parts, without height or thickness, without centre, or circumference, is to say an angel is *nothing*. Now, wherein does this view differ from the opinion of Priestley, who also believed angels are *nothing?* If an angel is made of *nothing*, and *is nothing*, then there is *nothing* to describe, *nothing* to talk about, and *nothing* to think of. The immaterialists and Priestley may as well agree, for there is *nothing* to disagree about, and all their speculation about *nothing*, amounts to *nothing*, then there certainly is *nothing* to call angel.

And then, if, as the Bible says, the wicked "shall be no more," they also shall become *nothing*. This is annihilation. The righteous shall live forever, shall always exist, and shall always be *something*. Then what is the difference between the annihilation of the wicked and immateriality? The difference is just *nothing*. Our opponent has all along been an annihilationist, but of the fact that he was, knew *nothing*. He has tried hard to write about *nothing*, to make us believe in *nothing*, and thinks almost *nothing* of us, because we believe the wicked shall come to *nothing*. As organized, tangible, sensitive, intelligent and responsible beings, the wicked shall "cease to be." Before God they amount to *nothing*, and in his mercy he will reduce them to *nothing*. So far then, we too are an immaterialist. But our opponent is an annihilationist in a much stronger sense. He believes all mankind shall come to *nothing*. God is *nothing*. Christ is *nothing*. The angels are *nothing*. It is said *nothing* is impossible, but that all these beings are *nothing*—we honestly believe *nothing* of it. *Nothing* so unreasonable was ever preached. There is *nothing* in it.

Annihilationists do not believe that *matter* will be reduced to *nothing*. Oh no! There is *nothing* more freely admitted than the essential property known as indestructibility. Then what do they believe? Well, Webster gives this meaning exactly. He thus defines *annihilate*:—"To destroy the form or peculiar distinctive properties of, so that the specific thing no longer exists; as, to annihilate a forest by cutting and carrying away the trees, though the timber may still exist; also, to destroy or eradicate, as a property or attribute of a thing."

Of *annihilation* he says: "The act of reducing to *nothing*, or non-existence; or the act of destroying the form or combination of parts under which a thing exists, so that the name can no longer be applied to it; as, the annihilation of a corporation."

Just in this sense the wicked come to *nothing*. After utterly perishing "as natural brute beasts," there will be *nothing* left of their organization, *nothing* of the distinctive properties or attributes by which they are known, *nothing* of their love, hate, envy, thought or memory, and hence *nothing* will be left to which the name of man, being, creature, soul or intelligence, can any longer be applied. They will be reduced to *nothing*, just as a forest, or corporation, or a beast, may come to *nothing*. They will be *nothing* after their "destruction," just as they were *nothing* before they were created. The "dust of the ground" out of which men, as well as trees and beasts, are formed, may exist forever, but endless existence of men or beasts does not depend on any present inherent attribute or quality. The Bible indeed reveals immortality, but man must nevertheless obtain the boon "by patient continuance in well-doing," through Jesus Christ, or he will surely come to *nothing*.

We were told that angels are "obviously represented in the Scriptures as immaterial." If this is obvious, why was it not made obvious to our readers by giving them at least one obvious proof? No! this is obviously an error. The corporeity of angels is obvious and unquestionable. In the first place, the meaning of the Greek and Hebrew words rendered angel, is simply *messenger*, and in no sense favors the doctrine of immateriality. They are applied to human beings, as well as to celestial beings, and even "to the winds, fire, pestilence, and every creature which God employs as his special agent, and to the agents of every creature."

In consequence of this general use of the words, some have concluded that there really are no such beings. But that there are, is most obviously represented in the Scriptures, and we are no less surprised than Immaterialist that any should maintain that there are not. But that Priestley and the immaterialists both err in concluding angels are *nothing*, is obvious alone from two very obvious facts:

First. Man was created only a little lower than the angels; and in consequence of the striking similarity of *form*, angels have often been mistaken and entertained unawares for men. Those who went to convey Lot from Sodom tarried all night, and even washed their feet.

Second. Angels are subject to hunger. The three who visited Abraham, as well as the two who saved Lot, all partook of nourishment. David, in referring to the manna, says, "Man did eat angels' food." Manna is evidently raised in some other world, and if it is "angels' food," it is fair to conclude that angels do eat it.

Now what stronger proof is needed that angels are organisms? How can they possibly be beings of great beauty and intelligence, and yet be unorganized nonentities? Might as well adopt the view of Priestley, for that is what immateriality amounts to. If angels have no forms to describe, and can neither be measured, nor weighed, nor touched, then they must indeed be *nothing*. If the wicked "shall be as though they never had been," how far will they be removed from a state of immateriality? Annihilation implies immateriality, disorganization, and *nothing*; but why will not Immaterialist admit that immateriality and disorganization will be the result of being "burned up"? What is the difference between *nothing* and *nothing?* We can imagine a vast difference between men, between men and angels, between angels and archangels, between the most exalted beings in the Universe and God, but this would be a comparison between *something* and *something*. *Nothing* is always *nothing*. It has no beginning, no end, no form, no attributes, and no properties. It is invisible, and it is indivisible. It is nowhere, and yet it is everywhere. It accomplishes *nothing*, is good for *nothing*, and will always be *nothing* but *nothing*. Christ is *something*. Of his materiality we have positive proof. After his resurrection he said, "A spirit hath not flesh and bones as ye see me have." He showed his wounds to prove that he was the same Jesus whom they had crucified, and continued to eat and drink. Immaterialists may cry "infidel" against those who believe Christ hath "flesh and bones," but they might as well attempt to prove that flesh and bones are *nothing*. Christ said he had.

Because "God is *pneuma*," some think he is also *nothing*. Pneuma never signifies immateriality, but it does sometimes mean being. God is a Being. In Heb. 1, we are told that Christ was the "express image of his person," and in Phil. 11, that he was "in the *form* of God." Christ was a person, and had a form, and as the representative and the "express image" of God, he could well say, "He that hath seen me hath seen the Father." But "Stephen [before he fell asleep, not after] saw Christ on the right hand of the Father." Moses was once permitted to see a part of God's form, but was not allowed to see his face.—Ex. 33: 23. In Gen. 9, we read: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Yes, man, even man, bears the divine likeness. Not the immaterial man, or the man of *nothing*, for there is no such man, but the man with the blood in his veins. "God made man in his own image, after his own likeness." What did he make man of? He "made man out of the dust of the ground." Where is this Being, in whose likeness the dust-made man was formed? Is he everywhere? The pantheist may well say, "Yes, God is everywhere"—"no more in one place than another"—because he believes the universe is God, and that there is no God but the combined forces and laws of the universe. But to believe in the God of Abraham, Isaac, and Jacob, one must believe that Christ is the "express image of his person." He is omnipresent—in power, in influence, and by his messengers and representatives. But personally he is in heaven, and Christ is there with him. He is invisible, because he is not before us, or when he is, because we are not permitted to see him. But Christ, Enoch, and Elias, doubtless do see God, and "Blessed are the pure in heart, for they shall see God." The difference between God and the beings made "in the image of God," we do not presume to discuss—but we confess we cannot believe that God is an Eternal Great Invisible *Nothing*, filling the whole universe, and yet that he is nowhere in particular!—Reader, can you?—MATERIALIST.—*Luminary.*

For the World's Crisis.

FAITH.

Have we real faith in God? We all ask, but do we believe that when we ask we shall receive? If not, we sin, and our prayers are a sin in the sight of a living God. But if we believe when we ask, why do not sinners feel? I think it is high time that every one who has named the name of God, should look about, and see whether they have in possession the real faith or not. P. YOUNG.

Concord, N. H.

Hygiene.

"This is for your health."—PAUL.

QUIET FOR THE SICK.

To the sensitive ear of a sick person there is something terribly discordant in the rustling of a stiff dress or the creaking of a pair of ungainly shoes; yet how often is the sufferer compelled to lie and listen to the distressing sounds, with no power to remedy the matter, the will being too feeble to assert itself, and every delicate, unstrung nerve placed on the rack of endurance by the thoughtlessness of an individual. The rustling of a newspaper, held and adjusted by some careless watcher, is often likewise the cause of a sleepless night, and the most distressing nervous symptoms. The senses of a sick person are ever on the alert; the whisper which announces his condition to an inquiring friend, is more distinct than your loudest tone would be in health, for it is both heard and felt, and he can see, almost, with closed eyes the ominous shake of the head with which you reply to the query, "is he better?"

A creaking rocking-chair is another dreadful annoyance to a sick patient. Rock, rock, goes the drowsy nurse—creak, creak, answers the chair. Throb, throb, responds the pain in the sick man's head, keeping time to the doleful music, until he dozes away into a nightmare sleep, in which case he dreams the chair is rocking on his head.

The writer of this article was very sick, years ago, and can yet distinctly remember the different phases of character in the persons who kindly tendered their services as watchers. One lady who volunteered, rocked incessantly upon a board which was loose under the carpet, until I fell asleep and dreamed I was rushing through a railroad tunnel, amid the disturbing noise of the cars. When I awoke from my unrefreshing slumber, there was the perpetual, faint clatter of the board, as loud and confusing to my nervous, sensitive ear, as thunder could have been in health. Of course I was worse in the morning, when my well-meaning friend went home.

Another wore a stiff silk dress, that rustled so it alarmed me into a sort of delirium, in which I imagined I was crowding through a field of high, ripe corn, and the noise of the sheaves as I passed, nearly distracted me.

Perfect quiet is necessary in the room of a sick person. No clashing of dishes, or unnecessary moving of furniture; and do not take the time when the patient is asleep to put the room in order. Often the groan of pain that escapes the restless sleeper is the result of some disordered vision consequent on the dropping of a spoon or shutting of a door. A charmed atmosphere of perfect silence and pure air, and an invisible watcher, whose very breathing should be hushed, is necessary to one whose life may hang upon a few hours of dreamless rest. I had intended, in this article alluding to the presence of visitors, but must reserve that for another paper.—*Sorosis.*

COLDS—HOW TO PREVENT THEM.

One of the leading predisposing causes is eating too much and eating those kinds of food which tend to clog up and burden the system. Any thing which weakens the body or depresses the vital powers, acts as a predisposing cause. For instance, the use of alcoholic liquors is a powerful predisposing cause, although they are often taken under the mistaken idea that they tend to prevent colds. It is now a well ascertained fact that persons who do not use stimulants can endure cold better and longer, and are much less liable to colds—the same is true of all diseases—than those who do. The reason is plain. It is that the effect of stimulation is always exhaustion.

The principle exciting cause of colds is being shut up in overheated and badly ventilated rooms. Persons who are thus confined are much more subject to them than those who are much out of doors in all kinds of weather. The following fact will serve as an illustration: In the winter of 1861, a portion of a regiment in the Army of the Potomac built fire-places of turf, stone, and such other rough materials as they could find, rude heaters but capital ventilators; while another portion bought little sheet-iron stoves, which were capable of making the tent as hot as an oven. The result was that among the first class there was scarcely a case of severe cold or pneumonia during the winter, while the second class suffered severely.

Pure air, not too highly heated, is one of the first requisites for preventing colds. Each one must determine for himself or herself just how it is best to secure it in their own individual case.

The diet should be plain, nutritious, unstimulating and not clogging, and care should be taken not to eat more than the system can properly appropriate.

The body should be warmly clothed, especially the extremities, but not so as to overheat any part. Protect the feet from wet. Dress comfortably.

Dip the hands in cool or cold water every morning upon rising, or wet a towel or sponge, and rub quickly the whole surface of the body; after which wipe dry and rub briskly until you produce a healthy glow of the skin. In doing this, care must be taken not to become chilled. A good reaction should always be secured. In some cases it may be absolutely necessary to do it before a hot fire.

If the feet or other portions of the body become wet, the clothing should be removed as soon as possible, the parts thoroughly dried and rubbed till a bright glow appears.

If you have a cold and wish to get rid of it quickly, eat little or nothing, drink cold water freely but slowly and a little at a time, and induce a general perspiration, either by exercise, a wet sheet pack, the lamp bath or the Turkish bath, if accessible. Colds will make short calls under such treatment, and not be very liable to repeat them.—*Herald of Health.*

NECESSITY OF FRESH AIR.

We have no doubt that a large proportion of the delicate females, with which our cities especially are filled, owe their ill-health to a neglect of exercise and fresh air. Take the daughter of a family in good circumstances. From her infancy she is guarded as if the least breath of air would injure her, never going out without being wrapped up to the chin, and often being sent to school even in a carriage. Her natural instinct to exercise is restrained as a vulgarity; she is called a tomboy, a romp, and a dozen other contemptuous names; and thus, at last, she is drilled into a mere social machine, finally losing even the spirits to wish to take active exercise. Her days are spent in learning enormous lessons, or in practising crotchet work or embroidery, varied with an occasional children's party, where she is allowed whatever she pleases, and to dance herself into a fever. When she leaves school her existence becomes even more monotonous. Perhaps, if it is winter, and the family keeps no carriage, she is weeks without being out of the house; and in the house she does nothing but dawdle over a novel, stitch a bit of fancy work, or sit over the register of the furnace. If her father keeps a carriage, she may ride out occasionally; but she is always furred to the throat; and so things are no better. In a word, she is a hot-house plant, forced, like it, to a premature development; and like it doomed, in consequence, to a premature and unnatural decay.

Surely, if there is a reform in social life needed, in one particular more than in another, it is required in the education of our daughters, and in the life we allow them to lead afterward. They are dying, by hundreds, for want of fresh air; and yet we take almost no note of the fact. When the English prisoners perished in the Black Hole in Calcutta, from the foul atmosphere they were compelled to breathe, the whole civilized world cried out with indignation at the perpetrators of the deed; and though nearly a century has since elapsed, the story is still never told without exciting horror. But we permit our daughters, and to a certain extent our wives also, to die by slow degrees, equally for want of pure air. In fact, where the Black Hole of Calcutta stifled its hundreds, the close rooms inhabited by American females slay their thousands.—*Health Reformer.*

OVERWORK AND UNDERWORK.

The majority of mankind need no caution against overwork. Where work kills one, the want of work kills ten, the fires of passion consume twenty, sinful indulgence destroys fifty. In cases where work seems to undermine health, it is not so often that the labor is too much, as the faulty way in which it is done, the spirit in which it is performed. Labor to be permanently endurable, must be healthy; that is, it must be adapted to the mental and physical capacities of the worker, and especially if brain labor, it must be pleasing. It must not be allowed to intrench upon sleep, to interfere with the regular and deliberate taking of food, nor prevent a proper amount of recreation and exercise.—*Scientific American.*

CURE FOR HYDROPHOBIA.

A German forrester, eighty-two years of age, wishing as he states, to divulge an important secret before he dies, has published in a German journal a recipe which he has used for fifty years for hydrophobia, and which, he claims, has saved several men and a great number of animals from a horrible death by hydrophobia. The bite must be bathed, as soon as possible with warm vinegar and water, and when this has dried, a few drops of muriatic acid poured upon the wound will destroy the poison of the saliva, and relieve the patient from all present or future danger.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

OUR FUTURE "TO BE."

A wonderful land is that unseen shore,
Which the mists of eternity hide;
And we long on the wings of morning to soar,
And by faith view the promised landscape o'er,
And list to the ebb of its tide.

But the years of our lives they come and go,
Drifting from us in noiseless chime;
The blossoms of summer and winter's snow
Float onward and away in Time's ebb and flow,
In a silent but musical rhyme.

The shadow of graves in the past we see,
And our vision is blinded by tears;
For our doubts veil from us the future "to be,"
And darkness and sadness is o'er mountain and lea
As we struggle through our pilgrim years.

Our treasures are borne 'neath death's cold tide,
And our hearts are empty and lone;
Bright smiling faces dark Erebus now hides,
Sweet voices are hushed evermore at our side,
And we yearn to follow them on.

Loved sister and brother the monster pal
Snatched from us with relentless hand;
And we strove in our anguish to rend the veil,
And scatter our doubts and let faith prevail,
Yet darkness hid the distant strand.

We linger and watch near the dark river's shore
For a signal for us to "come";
Or we listen to hear God's clarion roar,
That shall call us away to return nevermore,
To dwell with angels and His Son.

Though the face of the "monster" is dread to see,
And they call the dark river Death;
Yet we fear not to enter that future "to be,"
Nor to hear it sounding o'er mountain and lea,
That the graves of the dead are cleft.

O, the mists of doubt are all scattered by faith,
For it sees the *dead live again*;
From this world of sin, when the earth shall quake,
From the shadow of death, our dead shall wake,
Together with them we'll ascend.

North Woodstock, N. H. SOPHIA JACKMAN.

For the World's Crisis.

THE TIME OF OUR LORD'S BIRTH.

According to Luke, Joseph, and Mary the mother of our Lord, went from Nazareth to Bethlehem to be enrolled; and while there Jesus was born, and forty-one days afterward they were in the temple at Jerusalem, and presented him there, in accordance with the law of Moses, as recorded in Lev. 12, to make an offering of "two turtle doves or two young pigeons"; and after they had accomplished this, they returned to their own city, Nazareth. Compare Luke 2 : 22, 23, 39, and Lev. 12 : 1–8.

So the flight into Egypt from Bethlehem, and the return on the death of Herod, must have all been accomplished inside of forty-one days after his birth, to harmonize Luke's account with that of Matthew. For Matthew's account reads thus: "Now when Jesus was born in Bethlehem . . . [*not long after he was born*], there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born."

Note. Were not these "the principal men" whom he gave orders to have slain as soon as his own death should take place, as recorded by Josephus,—Antiq., Book 17, chap. 6, sec. 5? But to continue, Matthew says:—"And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him. And when they had opened their treasures, they presented unto him gifts—gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and fled into Egypt; and was there until the death of Herod. . . . Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children which were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."—Matt. 2 : 1–15.

Now, since our Lord was born in the night, the wise men must have arrived at Jerusalem the same night, to have got there when he was born in Bethlehem. On the morning after, then, they would commence their inquiries about his birth, and arrive at Bethlehem the second night; by which time they would have removed from the stable to the house or inn, when the crowd would have left, in a measure, by that time; where the wise men could have found them, instead of in the stable, where they were found by the shepherds the first night.

So the flight into Egypt would have taken place either the second or third night after; but probably the second night, to escape the slaughter ordered by Herod, which took in all the male children *under* two years; proving that Herod did not know but that the child was just born, from any information to the contrary obtained from the wise men relative to the time when the star appeared. For the probability is, that the star appeared before he was born, and increased in lustre till the time came, and thus indicated to them that he was born. So there is nothing in this which can indicate that Matthew's account is inconsistent with his starting point,—that "when Jesus was born in Bethlehem, there came wise men from the east to Jerusalem, saying, where is he that is born king of the Jews? for we have seen his star in the east, and have come to worship him."

According to Josephus' War of the Jews, book ii. chap. 1, sec. 1–3, the Jewish passover was at hand on the eighth day after Herod's death, which passover Joseph and Mary must have attended; for Luke says they "went to Jerusalem every year at the feast of the passover." This indicates that the return from Egypt was accomplished in a few days; so the distance traveled over in their flight into Egypt could not have been great; for it was not far to the borders of Egypt from Bethlehem. So if the death of Herod took place in a few days after the slaughter of the infants, the birth of Christ might have been in the last month of the Jewish year, as the Passover was kept on the fourteenth day of the first month. For the death of Herod, and the birth of Christ in Bethlehem, is certainly limited to the inside of forty-one days; for Luke says that "when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord. . . . And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth."—Luke : 2 : 22–32. And according to this law (Lev. 12), this presentation was to be made at the expiration of forty-one days after the birth of a male. And that his birth took place nearer the first Jewish month than our Christmas, is clear from the fact recorded by Luke, that on the night of his birth "there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night."—Luke 2 : 8.

Dr. Adam Clarke states that the early rains come on in Judea about the first of November, when the sheep are taken in and housed till into February. And so he could not have been born earlier than February, nor later than the first of their first month, to make all the evidence harmonize. For it will be remembered that Luke calls him twelve years old at the Passover, when he talked with the doctors in the temple; and afterward at his baptism, not many days before the Passover, he said he "began to be about thirty years of age." Compare Luke 2 : 42; 3 : 23; John 1 : 29, 35; 2 : 1, 12–13.

So if he was twelve years old at one Passover, he could not have begun to be about thirty years old at his baptism, not many days before another Passover, unless his birth was nearer the Passover than his baptism was. The birth of our Lord could not, therefore, have been till long after Christmas.

WM. HOBBS.

For the World's Crisis.

SOUND DOCTRINE.

"But speak thou the things which become sound doctrine."—TITUS 2 : 1.

How is this injunction heeded at the present day? How many are there of the number that profess to be among God's faithful teachers, who are "bold to speak the word without fear"; and, like Paul, can say from the heart, "I have not shunned to declare unto you the whole counsel of God"? Acts 20 : 27.

How many are there who love the world more than they fear God, and endeavor to please the world more than to please him? Why do many turn away from the plain teachings of the word of God, substituting the doctrines of men, and simply proclaim that which is the most pleasing to the greatest number of people; rather than to preach the simple truth just as God has given it to us? Is it because they have a fear of being unpopular in the world, and think they can not do as much good by preaching a Bible doctrine because of its unpopularity with the greater part of the people? Are there any who think more good can be done by withholding the least part of the word of God, even if it is unpopular, than by preaching the whole gospel?

We read that the "word of God is quick and powerful"; let us abide in his word, having great "boldness of speech" toward all men, and not be "ashamed of the gospel of Christ." It is evident that the Scriptures contain nothing but what is proper to be made known unto every one; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3 : 16. Because the time has come when "men will not endure sound doctrine," we have no excuse for remaining silent on the most glorious truths of God's word.

Rather let us rejoice in the abundance of God's promises, and "delight in the law of God"; let us be "patient in tribulation," and improve all our time to the glory of God, seeking ever to proclaim *all* the truth of the gospel that is within our abilities; for the Lord will surely come, and then all that have "endured unto the end shall be saved."

We find the apostle's charge to Timothy was to "preach the word." 2 Tim. 4 : 12. Are we to suppose that Timothy understood by this "charge" that he was to preach that part of the word only which would please the greatest number of people, and, if inquired of as to the other part, explain it in such a way as would please them the best? or to preach the whole truth, and leave the results with the Lord? Probably no one will deny that he expected to preach the word as it came from the Lord; yet how many at the present time are so fearful of displeasing mortal man, that they neglect to declare the whole counsel of God; and, for fear of persecution, they bear the responsibility of displeasing One who is to be the Judge of all men, and will "reward them according to their works," at the final day of reckoning.

A preacher who was once strong in the Advent doctrine, and loved to talk of the coming of the Lord, was lately heard to remark, "We do not wish to be known by the *name of Adventists*, for that would hurt our influence!" Can "*our* influence" have more power and effect on the hearts of men than the power of the word of God? Can we be ashamed of Christ and his words, and refrain from speaking of his soon coming for fear of what the world will say, and think it is well-pleasing in his sight, and that we shall receive his smiles and approbation at last when he shall come to gather out his faithful ones?

We should think not; for we read that "Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with his holy angels." (Mark 8 : 38.)

Then let us be faithful, and continue patient in well-doing, enduring the scoffs and frowns of the world, for soon the day is coming when all these things shall be done away. We have the promise given us, "the meek shall inherit the earth." Not this earth as it now is, for "we, according to his promise, look for a new heavens and a *new earth*, wherein dwelleth righteousness." 2 Peter 3 : 13.

Who does not want to be redeemed ones that are "caught up to meet the Lord in the air," there to remain until "God's indignation be overpast?" Then the scoffer and all that have "done wickedly" may call upon the Lord, but it will be in vain. Then the last prayer shall have been answered, and none but those who have on the wedding garment shall be permitted to enter into the "marriage supper of the Lamb." Rev. 19 : 9.

G. E. LEE.

PASTORAL VISITING.

How little of this real work is done in our day. There are Ministers enough, if their time was properly employed, to reach every individual, old and young, rich and poor. Who can estimate the good that could be done? How few of so called ministers even put their fingers to this part of the work! But a small part of them is seen outside the pulpit in search of lost souls, for whom they must give an account. Sometimes their carriages are seen at the doors of the rich members of their church, but never at the poor cottages. How unlike Jesus who went about doing good to both soul and body, to the rich and poor, and who has commanded his servants to go into all the world and preach the gospel to every creature, and to go into the highways and hedges, and among the outcasts and bid them come in.

"The poor," said our Savior, "have the gospel preached to them." If the poor have the offer of salvation it must be carried to their own doors, for most of the popular churches have virtually shut them out from the public means of grace, by selling or renting slips to the rich and aristocratic. If the poor are reached at all, it must be by a few God-sent laborers who count not their lives dear unto them so that they might win some.

A minister who does not visit the people in person from house to house, talk and pray with them, cannot do much good in the pulpit. He may study and arrange his subjects the best he can, he may attract the people with his eloquence, but he cannot reach their hearts. Often he does not aim at this, he is looking for his reward here, in popular applause and great salaries. But not so with him who has his commission from God—one who feels a necessity is upon him, a divine impulse impelling him to go forth and lead his fellow-men to Christ. He cannot keep still if he would. The word of the Lord is as a fire shut up in his bones; he cannot wait till Sabbath day. He is out among his neighbors, among those that are never seen inside of a church. He cannot rest and feel himself clear of the blood of his fellow men, till he has done all he possibly can to snatch them from perdition. Under the light from God, he sees the masses rushing on in the broad road to death. His whole being is stirred and set in motion. He is out among the lost, seeking and urging all he can to come in and be sheltered in Christ from the gathering storm. He has no time to lose. He hears his Savior say: "Behold I come quickly, to give to every man according as his work shall be."

A minister with a single eye to God's glory, and in view of the judgment fires of the last day, will feel as Paul felt when he was in Athens. He said his spirit was stirred within him to see the whole city given up to idolatry; and what did he do? Did he do as most ministers do in these days, join with their idolatry and fellowship with the world? No; he raised his voice against them, both in the streets and in their markets, as well as in the synagogues of the Jews. Paul lost no time, let no opportunities go unimproved, shunned no cross, and counted not his life dear; lost none of his zeal for the cause of God till his work was done, and then gave to his son Timothy in the gospel a solemn charge to preach the word, "Be instant in season and out of season." That is, improve every opportunity we see and seek for more. He told him to "reprove, rebuke and exhort;" for the time would come when the church would not endure sound doctrine.

This time has come. But few will bear the truth; but few preachers dare stand straight for Bible holiness, the cross of Jesus; but few go out on real pastoral labor, going everywhere, the Lord working with them, as the apostles went, taking a soldier's fare. The Lord wants such men. The world needs such in these days, if ever it did. A minister that will go forth to work in this apostolic order, will feel the sacred fire burn in his own soul, and the blessed assurance that he is gathering stars to deck his own crown in the day of eternity. No matter if he gets repulsed in some places, he will go to others with mighty faith in Jesus of success somewhere. He is not to be intimidated by opposition, till his work is done and he is crowned as one of God's faithful servants, and hears it said, "Enter thou into the joy of thy Lord."—*Earnest Christian.*

For the World's Crisis.

SITTING ON THE THRONE.

NUMBER TWO.

This implies the exercise of kingly prerogative in official capacity, which Christ will do when he receives "the throne of his father David, which the Lord God sware to give unto him,"—his own throne by right of descent after the flesh, as the "Son of man," the heir of David, or the throne of his glory. This he has not yet done, for he has not yet "come in his glory, and all the holy angels with him"; and he declares that it is then that he will do this. Otherwise, if he be now reigning in heaven, it necessarily follows that the spirits of his saints are entities, and as such are now with him in glory, or that they are resurrected and receive spiritual bodies as fast as they die, and are then translated; for whenever Christ shall reign, then and there those who have suffered with him shall also reign with him. 2 Tim. 2 : 12.

But he also declares that they are to be "glorified together" (Rom. 8 : 17), and their resurrection unquestionably precedes their glorification; and the former does not take place until the Lord himself descends from heaven (1 Thess. 4 : 16); and both his descent and their resurrection transpire prior to his taking his seat upon the throne of his glory. For when he comes, all the saints will come with him (Zech. 14 : 5), having been previously "caught up to meet the Lord in the air" (1 Thess. 4 : 17), from whence they "shall return, and come to Zion (Isa. 35 : 10), with songs and everlasting joy upon their heads; . . . they shall obtain joy and gladness, and sorrow and sighing shall flee away." (This would seem to be the antitype of what was done in ancient times by the people under "the law," at the closing of the day of atonement, as recorded in the Talmud. When the high priest had completed all his official labors within the vail, on returning to the tabernacle of the congregation, where the worshipers were in expectant waiting for him, he would lift up his hands, and conferring the blessing upon them, declare how that God had accepted their repentance and their offerings, and had forgiven their sins. Then the people, *en masse*, accompanied the high priest to his house with songs of praises and shoutings of joy.) "They shall obtain joy and gladness, and sorrow and sighing shall flee away"; for "their sins shall be blotted out, when the times of refreshing [reviving, rebreathing, reliving] shall come from the presence of the Lord." Acts 3 : 19.

But to come back to Mount Zion, or Sion, the name of one of the mountains on which the city of Jerusalem was built, and on which the "citadel" of the Jebusites stood when David took possession of it and transferred his court thither from Hebron; whence it was called "the city of David," where the throne of David, the seat of the royal or kingly office, was situated; while Mount Moriah—called "the city of Jerusalem"—was the seat of the national worship.

These ancient and original distinctions should always be kept in view, in order to a clear apprehension of God's word; and it becomes necessary here to make reference to some geographical facts, in order to elucidate some things connected with "the saints coming to Zion."

We will first contemplate Jerusalem as one city. It is situated about twenty-five miles west of the Jordan, forty-two miles east of the Mediterranean Sea, one hundred and two miles south of Damascus, and one hundred and fifty miles north of the Elanitic, or eastern gulf (*Sinus Aelanites*) of the Red Sea. It was built on a group of four hills, viz., Sion, Acra, Moriah, and Bezetha. Approaching it from the south, by the old Roman road running from Akba, we come first to the hill of Sion; second to Acra, which was crescent shaped, to the right and east of which was situated the third hill—Moriah; and west of north from that was the fourth hill, Bezetha. The valley between Sion, Acra and Moriah was called by Josephus that of "the cheesemongers." Of these hills Acra was formerly higher than Moriah, but the Asmoneans (or Maccabees) cut Acra down and filled up the valley between it and Moriah, leaving that between Moriah and Sion *in statu quo*, as a dividing line between what was originally two cities; the one on Sion (the city of David) being termed "the upper city," and the other, on Acra (Jeru-Salem) the "lower city," from whence (I conjecture) was derived the expressions, "upper and lower Salem." It was this filling up of the valley between Acra and Moriah (on which the temple stood), and the grading of Acra, that joined these two together, and constituted Moriah an integral part of the "lower city," and gave to it the name of Jerusalem.

Across the valley from the base of Sion to the summit of Moriah, Solomon built a causeway, called the "ascent by which Solomon went up to the house of the Lord"; i. e., from Sion to Moriah; the summit of which was limestone rock.

Bezetha, or the "new city," was built afterwards, in addition, as the former city was extended northward, constituting a beautiful chain of types, in their successive development, of events that do and must transpire in building up that Jesusalem that is free, the mother of us all.

G. W. STETSON.

Olena, O.

For the World's Crisis.

SON OF GOD *vs.* DEVIL.

OR,

THE FINAL DESTINY OF THE WICKED.

NUMBER SEVEN.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 JOHN 3 : 8.

13. *Two resurrections.*

Whenever the resurrection of the righteous and the wicked are mentioned together, the righteous are always named *first*; both as it respects *order* and *time*. And in connection with the resurrection, if the term life or damnation is named, the one unto life is always mentioned first: as in Dan. 12 : 2,—"Some to everlasting life, and some to shame and everlasting contempt." Also in John 5 : 29,—"They that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

Here are two samples as it respects order. The following respect the time: 1 Cor. 15 : 23,—"Christ the first fruits, afterwards, they that are Christ's, at his coming." Again, in Rev. 20 : 6,—"Blessed and holy is he that hath part in the first resurrection." This word "first" is from the Greek *protos*, which signifies order of time, as its primary meaning. How, then, can any one deny that there are to be two resurrections; one of the righteous, and the other of the wicked? This is most clearly taught in the New Testament.

In Luke 14 : 14, the same is plainly taught, as in the passage just quoted from Rev. 20 : 5, 6; as there would be no propriety in saying, "at the resurrection of the just," if the unjust are raised at the same time. If the righteous and the wicked are to be raised from the dead at the same time, then the idea would have been plainly stated if it had been simply said—at the resurrection. If there is to be but one resurrection, then all, both the righteous and the wicked, will be raised at one and the same time; which would be clearly expressed by the phrase—at the resurrection.

Again, in Luke 20 : 35, 36, Christ says: "But they that shall be accounted worthy to obtain that world, and the resurrection from the dead"; that is, from the dead ones, "they are equal unto the angels, and are the children of God, being the *children of the resurrection*." What resurrection? Answer. The *first* resurrection; for none come forth in this resurrection except those who are "worthy to obtain that world"; and consequently they are "the children of God, being the children of the resurrection": "neither can they die any more;" clearly implying that they who are not "worthy to obtain that world and the resurrection," or *that* resurrection; they can die, and will die again, because they are not the children of God, as they do not attain unto the resurrection—the first resurrection.

This agrees with John 5 : 29, where the first resurrection is called "the resurrection of life," and the second is called "the resurrection of damnation." If there had been but one resurrection here taught, Christ would have said—unto the resurrection, they that have done good to life, and they that have done evil to damnation (or condemnation); all coming up in the same resurrection. But instead of this, he definitely names the two distinct resurrections by saying—"*unto* the resurrection of life"; and "*unto* the resurrection of damnation." If a part of those who could come forth in one and the same resurrection are to be damned, then it could not be called the resurrection of life. And if a part come forth to life, then it could not be called the resurrection of damnation. In this case it would be a mixed resurrection, and called simply the resurrection.

But Christ distinctly names *two* resurrections; the first unto life, and the second unto damnation. We should particularly notice the phrase—"unto the resurrection of life"; and "unto the resurrection of damnation." No one can ever come forth "unto the resurrection of damnation," if there is never to be any such thing. This would be impossible, for no one can ever come unto a thing which does not exist. But Christ here states explicitly who shall "come forth" unto the resurrection of damnation,—"They that have done *evil*." And such will be "hurt of the second death." Rev. 2 : 11.

Again, in John 11 : 24, where Martha, in speaking of her brother, says: "I know that he shall rise again in the resurrection at the last day." She knew that her brother would have his resurrection with the "just" at "the resurrection of life; or, what is called in Rev. 20 : 6, "the first resurrection"—"*at* the last day." But why did she say "at the last day," if all are to have their resurrection at that time? The righteous only are to have their resurrection then. See also John 6 : 39, 40, 44, 54. Two resurrections are plainly implied here; the first "at the last day," and the second afterwards, when "death and hell" (or *hades*) deliver "up the dead which were in them." Rev. 20 : 13. This is in harmony with Heb. 11 : 35, where the first resurrection is plainly stated to be "a better resurrection." But better than what? Why, the first resurrection will be far "better" than the second; for the first will be unto life, and the other unto damnation.

Again in Phil. 3 : 11, Paul tells us how he labored that he "might attain unto the resurrection of the dead." Or rather (Greek *exanastasis*—literally), "Out from among the dead"—or *out from* the dead ones. What did Paul mean when he said, "If by *any means* I might attain unto the resurrection of the dead"? If he knew that all were to be raised *at one time*, was he afraid that he should not be raised then? What sense can be attached to the apostle's words, if there are not to be two resurrections? If we take into consideration what Christ said in Luke 14 : 14,—"Thou shalt be recompensed at the resurrection of the just," in connection with Acts 24 : 15,—"There shall be a resurrection of the dead, both of the just and unjust," then we can see why Paul was determined to "attain unto the resurrection of the dead" "at the last day."

This shows why the apostle was determined, "by any means," to attain "unto the resurrection of life"; for he well knew that if he did not attain unto this resurrection, he would have to "come forth" "unto the resurrection of damnation."

T. M. PREBLE.

Lynn, Mass.

STEPHEN IS FOREVER PERISHED,

IF THERE BE NO RESURRECTION.

• • • • • •

Permit us further to examine the theological hypothesis of inherent immortality. Materialism has been charged with being so "repulsive and abhorrent to every right mind," that we feel called upon to vindicate the doctrine at every point assailed by our disputant. And we shall at least be able to devote ourself strictly to the subject, because we shall have no further occasion to expose misrepresentations, and to rebut personal allusions.

In the last assault upon materialism, there is an argument which, viewed in the light of popular theology, does not seem to teach the existence of the soul as a conscious being independently of the body. We refer to the Lord and Stephen commending their "spirits" unto the hand of God. But we must look through theological glasses to see it. If we would have it so, we must not examine the texts very critically. The moment we subject them to a fair scrutiny, and compare them with the contexts, the mythological creation of an immaterial soul dissolves into nothingness. Let us therefore examine the texts.

Stephen said, "Lord Jesus, receive my *pneuma*." Pneuma is the same in the Greek, as the word *ruach* (rendered breath, wind, air, etc.,) is in Hebrew. The primary signification of these words is the *air* we breathe, but we have never claimed that this is their only meaning. We admit three other significations, viz: (2) a *being*, as angels: (3) an *influence* from a being: (4) a *state of feeling*, or mind: and we are not aware that the words occur in any passage, which may not properly be classed under one of these significations. Never are they connected with a term indicating that the "spirit" of man is deathless or immortal! The following are examples of each signification:

First. "The *pneuma* bloweth where it listeth, and thou heareth the sound thereof." Does this prove that the sighing *wind*, the air we breathe, is a conscious and an immortal soul? It is termed the "breath of life," because it is essential to life, and not an animal in the world can exist without it. "And he sighed deeply in his *pneuma*." And how else should he sigh? Sighing is a physical motion a peculiar kind of *breathing*. Webster says, "a deep single respiration," and the "expression of fatigue, exhaustion, grief, sorrow, or the like." The Syriac version reads—"He sighed with his *breath*." It is quite fair to conclude, that to consider this sighing as a proof of an immaterial soul, requires an extraordinary stretch of the imagination!

Second. In Heb. 1, angels are spoken of as "ministering *pneuma* sent forth to minister," etc. Again—"The angels that sinned" are "unclean pneuma." Here the word refers to *beings*, and not to immaterial souls within beings, or disembodied beings. Angels have never appeared except as tangible organisms: they have come eating and drinking, and were often mistaken for men. They, the angels, the beings, the individuals, are here called pneuma. "God is a *pneuma*." Again the word denotes a *person*, or being. That God is a *person*, is quite clear from Heb. 1 : 3. But more of this hereafter.

Third. "The *pneuma* searcheth all things." "I cast out devils by the *pneuma* of God." These are examples of the searching *influence*, mind, power, or disposition, of the Supreme Being!

Fourth. "God has not given us the *pneuma* of fear." "Stand fast in one *pneuma*, with one mind." "The *pneuma* indeed is willing, but the flesh is weak." "If any man have not the *pneuma* of Christ, he is none of his." These are among the many examples where the word denotes a *state of feeling*, or disposition of the being, or beings, spoken of, and not of immaterial beings within the beings. To say a being is meek and quiet, and in temper or feeling like Christ, is no proof whatever on the side of immateriality.

And now, what is the signification of *pneuma* in Stephen's exclamation, "Lord Jesus, receive my *pneuma*?" Does it mean his *person*? Can it mean his *feelings* or disposition of mind? or his *influence*? or was it his *breath*? Ridicule the idea as you may, we humbly believe it was his *breath*, if he meant anything that could leave his person. This is what he wished to have taken, if he wished anything to be removed, so that his extreme suffering might end by his falling into the sleep of death.

Job says, "The Spirit of God is in my nostrils." Would it not sound very absurd to say that the Supreme Being was in Job's nostrils? What then is meant? Job alludes to the breath of life! the vitalizing air which is in the nostrils of every living creature! Gen. 8 : 17. If *pneuma* in Stephen's case meant anything that could be separated from his organization, it meant his *breath*, and nothing more, nothing less!

There is another very important fact to be considered. The word *dexai*, which is rendered receive, may also be rendered *sustain* or *support*. Booth, in his Lexicon of Primitive Greek words, gives this as one of its significations. The supplication of Stephen would according to this read, "Lord Jesus, *sustain* my pneuma," or "*assist* me to suffer." This harmonizes quite as well with the context. There is no need, however, of this rendering, to make sense and get at the truth.

If pneuma or spirit, here refers to Stephen's "soul"—*soul* in the theological sense—and not his *breath*, there is still no difficulty. The spirit, or whatever pneuma is claimed to be, is not necessrialy a deathless and separate entity, because commended to God, or because God is called upon to receive, or sustain it. David said, although not then about to die, "Into thine hand I commit my spirit!" It was not necessarily the bare spirit divested of the body that David and Stephen committed to the care of God because pneuma may be inteaded to signify the entire being. Paul said to the Thessolonians, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord." There is no reason to conclude that Stephen did not thus wish to be commended.

If Stephen should never be resurrected, he is forever perished. Paul says, "If there be no resurrection of the dead, then they also which are fallen asleep in Christ are also *perished*." Now where is Stephen? He is *dead*! And if there is no resurrection, what then? He is forever perished! Nothing but a resurrection to eternal life, will ever save him from the power of eternal death!

The narrative shows too plainly that the faithful Stephen, the *one* who is to be resurrected, the *one* who is to become like Christ and live eternally, was not that which left his body. The following questions are all fatal to the interpretation of the immaterialists. Whom did the mob "hurry" out of the city? Stephen. Who did they "stone?" Stephen. Who "kneeled down?" Stephen. Who "cried with a loud voice?" Stephen. Who prayed that God would not lay this murder to their "charge"? Stephen. Who "fell asleep"? Stephen. Unto whose "death" did Saul consent?" Stephen's. Who was "carried" by devout men "to his burial?" Stephen. Over whom did these devout men make "great lamentations?" Stephen. Who is now "asleep" in Christ? Stephen. Who is returned unto dust? Stephen. Who is perished if there be no resurrection of the dead? Stephen. Who shall be raised when "the trumpet shall sound and the *dead* shall be raised incorruptible"? Stephen. Yes, Stephen, the *real* Stephen, the *only* Stephen, is now under the bonds of the death which through Adam all men die. The "spirit" was not Stephen, if it was that which left his body, any more than the *ruach* (pneuma) in Job's nostrils was Job himself, or God himself. The pronouns "he," "his," and "him," in the account of his martyrdom, all represent the same person, the *one* who was stoned to death, the *one* who shall live again, and not another Stephen.

In the case of Christ's death the immaterialists have no additional argument, except that after commending his pneuma into the hands of his Father, it is said he "gave up the *ghost*." Parkhurst, in his Greek and English Lexicon says, "And it may be worth remarking that the leading sense of the old English word *ghost*, is *breath*, and is from the same root with *gust* of wind; and that both these words are plain derivatives from a Hebrew word signifying to move with violence: whence also *gust*." And most evidently it is the true sense of the word in this instance. To give up the ghost, is nothing more than to resign the life.

There is not one clear proof in all the Bible that "souls" exist separate from the body as conscious, intelligent and responsible beings Many passages have been cited in this controversy, but not one has been *proved* to oppose the doctrines of man's total mortality. Not one text will fairly sustain that interpretation. In fact, those advanced even prove that the "everlasting punishment" of the wicked will consist in their not being permitted to enter into "eternal life," as for instance Matt. 25 : 46. We regret that Immaterialist will not undertake to reconcile the many plain texts by which materialism is sustained, with the horrible dogma of eternal torment and the mythological delusion of inherent immortality. He may term these "atheistic" sentiments, he may express his horror in such terms as "repulsive and abhorrent," and class us with "infidels," but such speech ill becomes one who fails to prove that they are not sound Bible doctrines.—MMATERIALIST.—*Luminary.*

For the World's Crisis.

BE STEADFAST.

How can we be "steadfast, immovable, always abounding in the work of the Lord"? We must have that hope that is an anchor to the soul, sure and steadfast. We must watch and pray earnestly and constantly; for if we neglect these duties we shall rapidly fall away.

Let us realize how short time is, and strive to stand firm on the Rock and hold fast to the hope set before us in the gospel. The fashions and follies of these last days must be forsaken, if we would escape the wrath to come upon a wicked world.

In the silent watches of the night, these words were impressed upon my mind: "Stand fast, therefore, in the liberty wherewith Christ has made us free." May both writer and readers heed the exhortation.

Webster, Mass. S. S. CHAMBERLAIN.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 24, 1869.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

DANVILLE.

Our meetings in Danville, P. Q. Canada, were seasons of special interest. The congregations were very large. The aisles were filled with chairs and other seats, which were crowded with an intelligent class of hearers, who appeared anxious to hear on the great truths of the Bible, which are now shining forth so brilliantly from the sacred book, that has been made to teach a system of fables, in consequence of the strange *construction* put upon it by modern theology. Men, who hold a first-class position in church and society, now see the truth that man is a *mortal* being, and must "seek for . . . immortality" "by patient continuance in well doing," if he secures it. They are satisfied that God will not *torment* the wicked eternally, but will *destroy* them, as he has declared in his word. They confess now that they could never harmonize the doctrine of eternal torment with the character of God, as revealed in the Bible. Notwithstanding the effort that had been made for a number of weeks, by one of the ministers in the place, to root out from the minds of the people the blessed truths we love so well, and which enable us to see the beautiful harmony of the Scriptures; it was evident that the doctrine of the entire mortality of man, the destruction of the wicked, and the saints' inheritance upon the earth renewed, has gone deeper into the hearts of the people than ever before.

During our observation for twenty-six years, we have noticed this remarkable fact: whenever the truths, for the belief of which we are called infidels, and shut out from the places of popular worship, are received by any individual, and confessed before the world, in connection with obedience to the practical duties of christianity; such persons have invariably loved God, the Bible, and their fellow men, better than they did before. It is a very common remark by such individuals, "I feel as though I was converted anew; my joy, peace and love are so much increased. My Bible is a new book to me, and more precious than ever."

On the other hand, we have never known a minister, or lay member, who was well informed in relation to these truths, to prosper in fighting against them. The more earnest their opposition, the faster they have declined in spiritual prosperity. Why is this? Has it come to pass in these last days that God blesses error, and those who sustain it; while he frowns upon the defenders of his word? Such a conclusion cannot be entertained for a moment. The arguments adduced by Spiritualists, and our opponents among popular theologians, to sustain the doctrine of the immortality of the soul, are almost precisely the same. Indeed, Spiritualism is but the ripe fruit of the doctrine that man is now immortal. It is well known that this is the foundation stone of the system; hence the spirits say: "The corner-stone of this new enterprise *rests* on the following eternal principles:"—

1. "*Man is immortal.*" *Educator, p.* 133. "*Human* beings congratulate themselves that they *alone* are *immortal*."—*Educator, p.* 265.

The following resolution was adopted at a convention of Spiritualists, held in 1857, at Rockford, Ill.:—

Resolved, That Spiritualism, according to the modern acceptation of that term, embraces *all those who believe in the* IMMORTALITY OF THE SOUL. . . . Beyond this common faith, there is no doctrine or creed necessarily incident to Spiritualism."

Thank the Lord, we are *outside*, with no desire to enter in.

We believe the time has come when a belief in the Pagan dogma of the immortality of the soul exposes one to special danger of being led into Spiritualism, which is a system most emphatically antichristian in all its doctrines and tendencies. The hour has arrived when every christian who sees the light on this subject, should stand up boldly in its defense, regardless of consequences. It is too late to try to save a good name or friends by upholding popular error. Let us be willing, like Jesus, to become of "no reputation" for the truth's sake. If we would please the Lord, it will not do to make the least compromise with the enemy and his fables for the sake of saving a good name, and an honorable position in the world. Jesus has instructed us to come out from the world and be separate.

During our meetings, the minister who was present had been endeavoring, before he came, to remove the foundation of our hope. In harmony with our wishes, he asked some questions, which led to a small discussion one evening. This added much interest to the occasion, and helped to make the truth shine brighter. Those who had been wavering are now confirmed in the belief that no man who has died can have any future life without a literal resurrection from the dead of the very *same person* that is put into the grave. The Bible points out no other way to obtain a future life, after we fall into the hands of death. If popular theology was true, that man has an "immortal soul," that continues to live; no one could ever see it, nor handle it; and, as admitted by Dr. Spicer, in his work on the soul of man, "it can neither see, hear, nor speak, without using the body." It could not be a very desirable existence, to be a *deaf* and *dumb* and *blind* soul. It cannot speak a word, because the organs of speech are all buried in the grave; it cannot see, because the eyes are cold in death; it cannot hear, because the organ for hearing is all in ruins. Hence it follows, if it were possible for these souls to have even a disembodied conscious existence, when they got together, they could not see one another, nor hear a word, nor utter a single sound. They must be strange companions to each other. Just imagine such a group of *imaginary* souls; no one sees any thing; no one hears anything, because no one can say any thing. Is such a state the heaven of departed, disembodied souls? No wonder, then, that those who hold such views "dread to enter there." We do not see how one could come any nearer to "annihilation" without being annihilated.

Thank God, for the hope of the literal resurrection of the *dead*—the *very same loved ones* we laid away in the embrace of death. They will come forth just as literally as did Jesus from Joseph's new tomb, and each will be able to say, as he did, "Behold my hands and my feet, that it is *I myself*, handle me and see." Then we can again embrace our real friends, instead of thinking of some imaginary ghost floating around in infinite space, without body or parts.

O Lord, open the eyes of the people to see the folly of such theology, and lead them to embrace the simple truth in thy word, that they may rejoice in the "blessed hope" of the gospel.

The interest in the meetings at Danville continued to increase to the close. We have not before seen the people so anxious to know the plain teachings of the Scripture. Quite a number came six or seven miles every night, and listened very attentively. The more they heard, the more interest they manifested. The ministers took occasion to preach against us; but the harder they fought, the more they misrepresented us, and the more bitterly they cried "infidel," the more anxious were the people to hear the reasons of our hope, and the stronger they became in the belief of what we preached; because the contrast was more apparent, after they had heard both sides. We had the best of reasons to believe that the opposing ministers did much towards convincing the people that what we preached was truth. When they examined the Bible they found the proof at hand, that what we had stated was true; and they gave up the doctrine of the natural immortality of man, and the horrid doctrine of eternal torment, which is so dishonoring to the Lord.

Our conference and prayer-meetings were excellent. The exhortations and prayers were short, prompt and fervent. They were truly precious seasons of refreshing. Several requested prayers and were blessed. Three were baptized, and went on their way rejoicing. We learned that others regretted that they did not go forward at the same time. The Lord is truly smiling on the inhabitants of Danville and vicinity. We hope to hear more good news from there soon to present to our readers. Our visits to D. have always been pleasant, but none more so than now.

Among other meetings, a union prayer meeting was appointed for Saturday evening, Feb. 20th, for all who truly love the Savior. We shall expect to hear of blessed results from their union meetings. We hope other churches will establish similar ones. Let us throw off all sectarian shackles, and unite with all who truly love Jesus. We are sure this would please him.

Monday, Feb. 15th, we bid a reluctant farewell to the noble souls in Danville, and went on to our next appointment at Melbourne, by private conveyance, in company with Bro. Barnard, as a heavy snow storm on the previous night had blocked up all the railroads. We found deep snow and very poor roads. We were over four hours in going twelve miles. We walked about two-thirds of the way. The noble horse wallowed through the drifts in a manner that greatly endeared him to us, and made us prize his services very highly. We were glad when we got to our journey's end.

THE UNCONSCIOUS DEAD.

To the Editor of the "World's Crisis":—

"If 'the dead know not any thing,' will you please explain John 5: 25? He tells us that the time is coming, and now is, when the dead *shall hear* his voice [Son of man], and they that hear *shall* live."

Another passage now presents itself to my mind. I would like your explanation of Rev. 19: 10. Was the angel which John was talking with a *spirit*, who had once inhabited a human body? Z. WASHBURN."

It is certain that "the *dead* know not any thing," because the Bible says so in so many words. We see nothing in John 5: 25 to prove that the *dead* are conscious. The passage reads as follows: "Verily, verily, I say unto you, The hour is coming, and now is, when the *dead shall hear* the voice of the Son of God; and they that hear *shall live.*" "The hour" was at hand when Lazarus was brought forth from the grave and made to live again. In the 28th and 29th verses, the Savior says: "Marvel not at this; for the hour is coming, in the which ALL that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." From the foregoing, we learn that "*all* that are in the graves shall hear his voice, and shall come forth."

If we comprehend the special point in the question of our correspondent, it is this: how the dead *hear*, if they are not alive? We read in Rev. 20: 12, "I saw the *dead*, small and great stand before God; and the books were opened. . . . And the *dead* were judged out of those things which were written in the books." Does this mean that they stood before God, mere dead corpses; or that they were raised from the dead, and afterward stood before God to be judged? The latter is the true view, without any doubt. On a certain occasion the Savior said:—"Go and show John again those things which ye do hear and see; . . . the *lame walk*, . . . the *deaf hear*," etc. What does he mean by those expressions? Can any one suppose him to teach that while they were *lame* they walked; and that they heard while they continued deaf? It would be foolish to assert any such thing. The obvious meaning is that he healed the lame, and then they could walk; he unstopped the ears of the deaf, and they could hear; so, after he had raised the *dead*, they could *hear*. It is absurd to suppose they could hear when *dead*.

We turn now to Rev. 19: 10, which reads as follows:—"And I fell at his [the angel's] *feet* to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God." A similar passage occurs in Rev. 22: 8-9; "I fell down to worship before the *feet* of the *angel* which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." At the beginning of the Revelation, we learn that Jesus "sent . . . his *angel* unto his servant John" to show him some important truths. This is the one referred to in chap. 19: 10, and 22: 8. The angels are called spirits (Heb. 1: 7, 14), but they are *personal* beings; not disembodied spirits of men, about which the Bible does not say one word. The angels existed before man's creation. We read:—Man was made "a little lower than the angels." Ps. 8: 4. Then it follows that the angels were created before man. The angels are real *persons*, though not made of *dust* like men. The angels resemble men in their external appearance, and have sometimes been called men, and mistaken for them. Hence the apostle says: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."—Heb. 13: 2. Did they entertain disembodied human spirits, and not discern them from strangers? Let those believe such things who can. These angels had *feet*. Do men take their feet with them at death? or are they buried in the grave with the rest of the man? In conclusion we would say, the angel which John saw was not a human "spirit who had once inhabited a human body."

THE HEALTH REFORMER for February is at hand. As usual, it is filled with good things, that every body should read. One has very properly called it "The Life Preserver." It is a superior paper of its kind, and should be in every family. It is published monthly, at the low price of $1.00 per year. We recommend it to our readers, as worthy of their patronage. Address *Health Institute*, Battle Creek, Mich.

"THE HERALD OF HEALTH" is another excellent health monthly, published at Nos. 13 and 15 Laight street, New York, by Miller, Wood & Co. Price $2.00 per year.

BRO. L. REIMER wishes to say to his friends that he is about to move into the country. His P. O. address is 1006 Chestnut street, Philadelphia.

GERMAN TRACTS.

We have received from Bro. L. Reimer, of Philadelphia, the following German tracts, viz:—

1. "The Hope of the Dead in Christ."
2. "The Future Doom of the Ungodly."
3. "What is Man?"
4. "Answer to the Charge of Heresy."
5. "Rich Man and Lazarus."

Price by mail: Single copy, 10 cents. Per dozen, 75 cents. Postage 4 cents. For sale at this office. AG'T.

SODOM-LIKE.

The days of Sodom are upon us. Its base crimes are becoming common in this generation. Licentiousness is one of the special crimes of the present day; and all sorts of means are employed to continue the soul-destroying sin without detection.

The following shows the state of things in the State of Maine, and there is evidence to believe the same is true of all States:—

"Mr. Warren Johnson, State Superintendent of Common Schools in Maine, reports to the Legislature that there is a decrease of 16,683 scholars between the ages of four and twenty-one from the census of 1858. The decrease in the past year has been 3,182; the decrease in 1866 was 4,141. Mr. Johnson very naturally considers this decrease alarming, and asks a number of questions, such as: 'Have we ceased to be a producing people?' 'Are the vital forces expended in brain labor and lost to physical reproduction?' and 'are the modern fashionable criminalities of infanticide and fœticide creeping into our State community?'

We should think they had crept in considerably when they have reduced the number of children between the ages of four and twenty-one by 16,683 in ten years, and for the last two years are reducing the children at the pace of 4,000 per annum.

Dr. Storer and other eminent physicians of Massachusetts boldly declare that fœticide is the common crime which limits the increase of children in that State almost wholly to the foreign population. It is not 'brain labor in Maine or any other New England State which prevents the production of families, but a general fashionable female repugnance to labor of another sort.'"

The following is a statement concerning the subject in New York City:—

"Twice as many deaths as births last year in New York."

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments..........$690.96

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments..........$27.55

EUROPEAN MISSION.

Previous acknowledgments..........$178.70

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2103.67
Harriet E. Carlin	1.00
W. J. Mann (on pledge)	2.00
E. G. Higgins (pledge paid)	50.00
Rachel H. Evans (for Leroy Jackson)	5.00

MEMPHIS.

Extract from a letter received by the Treasurer of the A. A. Mission Society, written by Bro. L. F. Cole, dated Memphis, Feb. 17th, 1869:—

"We find things much better than we expected when we started from home; but how could we be expected to know anything about this mission, when all our sources of knowledge were effectually closed to us. We saw nothing in the *Crisis* to keep us posted in regard to the work here; and those of our acquaintances, who ought to have been posted, were as ignorant as we were. I am very sorry that the brethren in Maine are not better informed in regard to what is being done here. Others may be better acquainted, but I think the majority of the brethren and sisters of Maine have little or no thought about this mission; and all because they have not had a few facts laid before them from time to time. We thank the Lord that we have been led into this part of his vineyard, and the work is just such as suits us, and we love it and have given our hearts to it. Bro. Leslie's genial face has made its picture in our minds, and he is reckoned among those we love. How hard he has worked, and the fruit of his labors, the judgment day alone can reveal. His privations, trials, temptations, dangers and self-sacrifice, will weigh mightily in the scale when the Master comes.

"This work must be of the Lord, for he blesses in many ways, and gives abundant evidence that he is at work here. The field is open and large, but where are the laborers? the judgment just at hand, and many standing with 'rusted blades.' Can it be that any of God's servants will idle away these moments of probation? May the Lord help every one to awake from sloth and folly, to the importance of serving the Lord in scattering this last message to all nations. The labor is not alone with those who leave their homes and 'friends and idol hopes,' and start out like Abraham, not knowing whither they go. There is a great responsibility resting on those who are the Lord's stewards. May he quicken the cause, that it languish not."

The friends will please remember that the above Mission is supported by the A. A. Mission Society; and we would say that our funds are very low. We hope that the friends will do what they can to continue the work at Memphis, St. Louis, Florida, and other fields, where the Society has laborers.

GEO. T. ADAMS, *Treasurer.*

For the World's Crisis.

PENCILINGS OF A PILGRIM.

KEENE, N. H.

This is a large, thrifty, and rapidly growing village of six thousand inhabitants. It is situated on a beautiful plain, with rugged hill-tops rising up on every side. Mt. Monadnock towers up majestically about a dozen miles away. Various denominations are represented in Keene, but the tide of spiritual religion appears to run low in all of them. The fiftieth aniversary of Dr. Barstow's pastorate in the first Congregational church, was recently celebrated. I believe I am acquainted with *some* Christian societies who believe in having their pastors change their fields of labor rather oftener than once in fifty years.

The Advent society is quite small, numbering only about thirty. There are a few precious souls among them, who are struggling to maintain a scriptural type of piety. Others are trembling between hope and fear, desiring to eat the good of the land but hardly willing to pay the price. They evidently need a deeper plunge beneathe the purple flood—a richer baptism of holy fire. Nothing less will answer the purpose. There is one route to paradise for all to travel. There is no favoritism with God. He has marked out a narrow way, and all who expect to wear a glittering crown, must consent to deny themselves and take up the cross daily and follow Jesus.

PLAIN DEALING.

For many years I have been in deep sympathy with earnest Christianity. I have endeavored to bear a faithful testimony against the worldly-policy religion of this compromising age. My convictions are still the same, and my commission has not been revoked. Never was the church in greater danger of buying popularity at the expense of principle. Empty professions and powerless forms are substituted for the saving grace of God. Self-indulgence instead of self denial is the order of the day. So far from renouncing the world, with its vain pomp and glory, the masses of professors are eagerly counting its smiles and following its senseless fashions.

Those who profess to be living for fadeless crowns in glory, spend far more time in pomp and parade than in privacy and prayer. They flaunt out in all the frippery of fashion, and think more of the admiration of fools than they do of the approbation of our coming King. They will barter immortal treasures for the tinselry of vanity.

How terrible, too, is the pleasure-loving mania that is sweeping through the churches of the day. Mirth and morality are wedded. The church doors are freely opened to the devotees of frolic and fun. Gambling is brought to the aid of godliness. Merriment rules the hour. Grab-bags, sham post-offices, lottery cakes, fish-ponds, monkey-shows, and various other silly performances, are tolerated within the sacred precincts of God's consecrated temple, under the ruinous notion that the end sanctifies the means. Billiards and dancing parties are recommended by ministers of commanding influence. Novel-reading is encouraged by novel-writing clergymen. What prouder victories could Satan himself devise?

In the name of my God I enter my solemn protest against this persistent effort to marry the church to the world. Let the friends of Jesus throw off the deadly incubus and go forth to burn and shine for God! Never was the demand more urgent for a plain, earnest, uncompromising army of living witnesses to be raised up.

O who will burst the shackles and be free? Who will be a faithful mouth-piece for the Lord Almighty? Who will prove the power of the all-atoning blood to save from sin? Who will plant his feet on God's great platform, and nobly battle for a radical religion that saves men now, and will save them forever? A. A. PHELPS.

Worcester, Mass.

For the World's Crisis.

IN MEMORIAM.

Our much esteemed and beloved brother, Dr. Alexander Decker, of Newark, N. J., fell asleep Feb. 3d, in the forty-seventh year of his age, to have part in the resurrection of the dead, of whom all who are partakers will die no more, but be equal to the angels, and children of God in the future world, because they are children of the resurrection.

The universal respect for the deceased entertained by the citizens of Newark, irrespective of their religious creed, and the deep sympathy they feel for his greatly afflicted family, was manifested by the very large assemblage who gathered at the funeral on Sunday, the 7th inst.; for the entire house was a perfect jam of people. Bro. E. Wolcott officiated in the reading of the Scriptures, and in a very appropriate prayer. A sermon was preached by the writer from the text, "The righteous hath hope in his death" (Prov. 14: 32;) after which very timely remarks were made by Bro. Wolcott. The funeral cortege was large, and the long line of coaches to the grave, filled with sympathizing friends, who employed them at their own charge, again evinced the high estimation in which our departed brother was held by his numerous acquaintances in Newark. A good delegation represented the churches in New York and New Haven.

The bereaved family is left, not only in the deepest affliction, but also in poverty, and any means from those who have this world's goods, forwarded to Mrs. A. Decker, No. 35 Bank St., Newark, N. J., will be thankfully received, and call down the blessing of that God, who has declared himself to be "the widow's God and a Father to the fatherless."

S. W. B.

For the World's Crisis.

BRO. HOOK AT BOSTON THEATRE COMIQUE.

Having for some time felt impressed to make an effort in some central position of Boston, for the salvation of perishing men, I have engaged the Theatre in Central Court, 240 Washington St., for this purpose, believing the work to be of God, and trusting in him to foot the bills; and shall commence meetings there next Sunday, Feb. 28th, (D. V). Brethren and sisters, you that *feel* for the *perishing*, pray to God for his abundant blessing to attend this effort. It is not put forth to build up a separate party, but to work "with God" for the salvation of men.

JOHN G. HOOK.

For the World's Crisis.

LET YOUR WOMEN KEEP SILENT!

BRO. GRANT:—What did the apostle mean by this? Did he mean that women should not take an active part in speaking and praying in social meetings? No! we do not believe it. None will deny a woman the right to think, breathe and sing in such meetings.

In a certain church out West, the women prayed and spoke for Jesus until the deacons interfered. Then they promised to keep silent, provided the deacons and their allies would do all the singing. But, as might have been expected, these deacons were soon glad enough to let the sisters speak, pray and sing as they pleased.

But, says the objector, the apostle ordered that women should keep silent in the churches. 1 Cor. 14: 34. Yes, truly he did, in the *Corinthian* church. But did he order them to keep silent in any other church? And did he order that the women should keep silent in meetings of social worship in the Corinthian church? It appears by 1 Cor. 11: 13, that the women did "pray" in the church even at Corinth. The apostle, to be sure, did teach that women should not "*usurp authority over the man*" (1 Tim. 2: 12), either in the church or out of it. But we should consider that in the Corinthian church, both men and women were so contentious and full of faults, that they were rebuked for many things of which other churches were not guilty. And of course the apostle would not suffer "a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Tim. 2: 12.

But for intelligent men to say that a woman should not be allowed to speak or pray in meetings of social worship, after reading such passages as Rom. 16: 1-15, he might as well say that she should not sing in such meetings. And if all the sisterhood would do as the sisters did out West, we think there would be quite a reform brought round in the manner of conducting social meetings.

Lynn, Mass. T. M. PREBLE.

For the World's Crisis.

FROM WOLCOTTVILLE, CT.

BRO. GRANT:—Thinking perhaps a few lines by way of encouragement could do no harm, we feel like letting the brethren and sisters know how the Lord is at work in this place.

With the divine approval of our heavenly Father, we commenced a series of meetings in this place, Feb. 7th, and up to this date eighteen have arisen for prayers, and some of them have given us the assurance that they have found peace in believing. The little church has been greatly encouraged, and prejudice has been almost if not entirely removed; so much so, that all denominations (except Catholic) have come in and taken part with us in trying to save souls.

In our short experience, I have never seen the minds of a people so completely broken up, and so well prepared to receive the word, as they are here at the present time.

We as husbandmen are trying to sow the good seed, and live humble at the feet of Jesus, so that he may use us for his glory. Let us rejoice together, and hold on to the faith once delivered to the saints, and in a little while we shall sing the new song. Rev. 5: 9. We will give God all the glory.

A. D. FLAGG.
B. HITCHCOCK.

— In London 15,000 drunkards die every year, or 83 every day.

For the World's Crisis.

THE CHURCH LARGE ENOUGH FOR THE CHRISTIAN'S ENTIRE EFFORTS.

This title does not fully intimate what we intend to say, else we would stop here and let it stand as a sign, significant to the world and the church of the christian's sphere of labor; but something further is needed, and we will attempt to explain and illustrate our meaning.

Let it first be understood that by the term church we do not mean a sectarian *few*, but the body of Christ's people in their relation to Christ as their "head," and to each other as "members one of another." This relationship, with its facilities for labor, is sufficient for the full exercise of every "several ability," and every aggressive movement on the world of Christ-like effort to reach the fallen, depraved, and suffering wrecks of humanity. This statement seems true enough, and yet, strange as it may appear, is not apparent from the conduct of the masses of those who profess to be of the church. Hence for awhile we argue the question.

There is no work the christian can legitimately do that he cannot do as a member of the church. Were it otherwise, God's system of reforming and saving men would be insufficient; and if so, then there would be some reason in resorting to other means, and a question whether after all Christianity were not a failure.

It is certainly true that the glorious relationship between Christians and Christ and each other, by which concert of action and the strength of union are secured, with the unction of the Holy Spirit, is an arrangement far superior to any and all others to elevate fallen, sinful man to his true, Christlike character and life. There is no intimation in the Bible of its ineffectiveness, or of any auxiliaries, counterparts, or helps, to make it effectual. The church on the contrary stands as *God's* means and only means of first reaching through his Spirit, but having reached, of purifying, disciplining and preparing humanity for the glorious future promised to the good, and even of making men what they ought to be even here.

That this statement will not be generally received is evident. It does not frighten us, however, out of its strongly entrenched position. That men, even professed christians, resorted to other means to do the work, or a *part* of it, we know, and on this account expect opposition from those who will naturally defend themselves and bring out their strong (?) reasons. But waving for a moment a discussion of these reasons with which we are not unfamiliar, we simply say that if the church and its machinery are *sufficient*, then all other means are unnecessary, and those who are properly in the church have no necessity to resort to other schemes of reform aside from the christian's own sphere. In the name of God alone, they can set up their banner, and go forth to battle against the swarming evils and sinful practices existing in this ungodly world.

We are aware that the professed church is sadly degenerated from this position, and know that many men who, while not professing to be christians, are in advance of these degenerated apologies for the living church, and start out with some organization which has for its object the amelioration of the condition of the race; and they may do so if they choose, and accomplish what they can, although without God's authority; but the members of the body of Christ *have no place there.* It is true that many who belong to the churches, or associations of that ecclesiastical name, have gone into these organizations, and worked there with greater zest than in the professed church. They have been led there either because they found the church ineffectual, and misled by the idea that any way to accomplish the object must be right, or flattered by the inducements offered by such associations. Lodges or societies, either of protection even from deserved penalties or support in sickness and disabilities, and the trappings and formulas of ceremonies, grips, and passwords, have become to them their great "Diana of the Ephesians," more than the church is to them the *Ark of God;* and their spiritual life has ebbed out, their zeal for Christ has gone, their influence as christians become marred, their effectiveness in soul-saving destroyed; and they become mere dried mummies or walking automatons, in the place of what they were or would be in their "*own place*" in the church as living epistles imbued with the Holy Spirit. We speak what we know from our own experience in the past, and our knowledge of others.

Now if men could not be as thoroughly reformed by Christianity; if, as a christian, one could not reach as many and reach them as well, he might complain that the church was not large enough and its means ample enough to afford him facilities for his work; but while even the contrary is true, and he can have the armament of the gospel furnished from God's armory and the power of the Holy Spirit to help him, he is certainly better qualified for effectiveness in the church than elsewhere. All that is needed is to have the church right, or, in other words, to have a church; for the thing is right; and then let its members be as extensive as they please in their work, making the church their base of supplies, and its principles their only guide; and they will find no necessity for substituting human organizations for it, nor doing any half-way work by striving to reform men in one particular at the expense of another.

God never designed that a work of so-called moral reform should be undertaken by his servants. It may be better for this world than nothing, but beyond this it will not save; Christ only; "the grace of God that bringeth salvation," that teaches "us that denying ungodliness and worldly lust we should live soberly, and righteously and godly in this present world," are the only proper reformatory means. And why not? Are they not sufficient? If they are, nothing beside is to be resorted to. The christian labors, as such, for eternal interests. It is not his to "daub with untempered" or man-tempered "mortar." He must point to heaven, and lead the way. Hence when side issues are presented of partial reforms, or reforms of some particular element of character, he is "doing a great work, and cannot come down"; for Christianity embraces "not only one, but all of these," and "more than they all"; and however good the one thing may be, it is better in the galaxy of christian virtues than alone.

So while others are laboring to make men temperance men, he labors to make them that and more. The professed church may have failed to do its work in some one of these particulars, but the true church and not human organizations should be resorted to, and then strike heavy blows in Christ's name with the javelins of truth against the power of the Rum king, and rescue his votaries, and win them by loving entreaty, by the power of the Spirit, to Him who can make them not in this thing only but "every whit whole."

It is an undeniable fact that the so-called churches have failed to provide for their sick and poor, and Masonry and Odd Fellowship, for example, have undertaken to do it, and attracted attention by their work, declaring that

"The widow's and orphan's tears we dry,
All wants our ready hands supply,
As far as power is given."

And they have put the churches to the blush as to this matter, inasmuch as they have excelled them. But these charities have been faulty, as they have been exclusive; for the church doing her duty in this matter will supply all these wants, and although she may have a *speciality* of "good" for the household of faith, she will "do good to all men."

God never designed that the members of his church should go to any worldly organization for help in sickness, or poverty, or suffering, but that they should find it in his church, whose duty it is to supply all wants as they have ability. Hence for this the church is large enough. It is certainly a shame to the professed church that the Lord's poor have ever been obliged to seek for their support, or a part of it, at the town's poor-house, or of the charities of Masons or Odd Fellows, or any where aside from the church; and in the true church they will find ample means for the supply of their wants. So in all these respects there is ample room in the church.

L. C. MCKINSTRY.

(To be concluded.)

For the World's Crisis.

THAT SERMON.

BRO. GRANT:—We are highly pleased with the report of Henry Dana Ward's sermon in the last *Crisis* by W. C. Stone. Not that it contained anything particularly new, but such faithful declarations of Bible truth, by one occupying the position of H. D. Ward, is encouragingly cheering. And I am thinking if this, and perhaps other of his sermons, were published, it would make a valuable accession to Bible literature. I doubt not the sale of them would compensate pecuniarily; but that is a small matter, compared with strengthening and comforting the household of faith.

Castleton, Vt. B. MATHIESON.

For the World's Crisis.

REPORT OF FREE DISTRIBUTION OF PAMPHLETS AND TRACTS.

In January, 1868, I made a statement of our papers of works given out, and money received in 1867, and will now do the same for 1868. In the year I have sent out two thousand eight hundred of "Death not Life," costing $364; eight hundred of "Pauline Theology," costing about $52. I had fifty-four dollars' worth of my six tracts printed, half of which the A. C. P. Society took, and the other half (twenty-seven dollars' worth) I have sent out free with the pamphlets. To make the form right in adding my tract on "Forever and Everlasting," I had to print one of J. Foster's Letters with each copy—two thousand of which I have given out—costing $15. Postage and expressage $20, equal in all to $478.

To meet this expense I have sold of the above works: to A. C. P. Society, two hundred of "Death not Life,"—$27; "Voice of the West," two hundred—$27; and when traveling have sold some twenty-five dollars' worth, mostly at cost,—$79.

Since January, 1868, I have received in donations, and from some ministers who have had works to give, and sold a part of them, as follows: J. F. Busch, Philad., $5; N. Harper, N. York, $3.50; J. W. Whittmore, Mich., $1; E. R. Mallet, Mich., $5; Bro. Bessinger, Detroit, $2; Bro. Glover, Mass., $5; Eld. Pool, Linklaen, N. Y., $10; J. B. Jackson, Buffalo, $5; Eld. S. Davison, Ill., $2; Bro. and Sr. Newton, Mass., $5; Bro. Crowell, Minn., $2; Lindly Murray, Rochester, N. Y., $2; Eld. Ingmire, N. Y., $1; Bro. Shepard, Wis., $2; Eld. Hitchcock, Wis., $6.50; Bro. Arnold, $1.50; E. Palmer, Ill., $1; H. H. Tooker, Mich., $1; Bro. Kinny, Buffalo, $1; J. D. W. Churchill, Cincinnati, O., $10; L. Lamarsh, Buffalo, $2.50; Dr. Naramore, N. Y., $5; J. H. Mills, Ia., $1.50; … ans, Tonawanda, N. Y., $5; … vis, Syracuse, $3; Eld. Elliot, Minn., $5; Eld. S. T. E. Gibson, Ia., $1; Eld. C. Cotton, N. Y., $5; Sr. Allen and son, N. Y., $5; Bro. … Troy, N. Y., $6; S. Smith, Baltimore, $5; S. Carlisle, Wilmington, Del., $2; … McClary, $5; Bro. Sutton, Pa., $2; … mer, Philad., $5; Bro. Clegg, $1; P. Kemp, N. York, $3, and J. Kemp $2; H. Martin, New York, $2; Bro. Tenny, Ct., $1; Bro. Brewster, Stonington, Ct., $2, and Bro. Turner, $2; H. F. Johnson, New York, $5; … H. Steele, New Haven, Ct., $5; … terville, R. I., $6; Brn. at Westerly, R. I., $2; S. P. Clark, R. I., $2; Bro. White, New Bedford, Mass., $3; Bro. Irish, $4; Bro. … Lynn, Mass., $5; Bro. Hovey, Boston, $2; Bro. Armstrong, do. $1; do. Bro. Hopkins, $1; Brn. at Salem, Mass., $2; Brn. at camp-meeting at Springfield (names not taken), $5; Bro. Kingsbury, Chelsea, Ms., $5; Bro. Watson, DeKalb, Ill., $20; Bro. Stocking, Ill., 5; three brethren at DeKalb campmeeting (names lost), $3; Eld. L. Davis, Ill., $5; Bro. McElwain, $3.50; M. Smith, Chicago, $15; Eld. Snyder do. $3; Sr. Mallory, Janesville, Wis., $10; Jay Francis, Chicago, $10; $2.80 in donations; to which add the $79 for those sold,—$359; which, taken from $478, the amount given out leaves $119.

What I received in the few places where I preached I have not put down, but called it pay for traveling expenses, and it only paid about half of them. I should have obtained much less help had I not traveled, and so such expense became necessary.

By my report for 1867, as published, it may be seen that I obtained about $30 less than the amount of works given out, so that in the course of two years' labor in giving out (mostly larger works than tracts is about this) I have given and sold at cost 5,800 of "Death not Life," 1200 of "Pauline Theology," … tracts, and expended, together with postage and expressage, $898; have received by donations and sales, $751, leaving me minus $147; and no compensation for my time, which has been mostly devoted to the cause. This statement will naturally lead brethren to inquire how I have obtained means to support myself and wife; and it may be consistent for me to tell, as I and most of our preachers are known to be poor. When my health allowed me to preach more, and sell an assortment of books, I was able to put two hundred dollars in the Saving's Bank for a sick day, or old age. This I have been obliged to use up in the past two years, and the rest of my living has come mostly from our children, who are not among the rich. Besides this, I am left one hundred and fifty

dollars in debt for printing my works, and no means to pay.

Of course it is crossing to be thus circumstanced; but I am far from regretting the course I have taken, as my Master blesses me with *faith* in his Providence over me; "all will work for good" in his good time and way.

I have a present consolation in knowing that I have put into the hands of mostly new readers—printed matter in pamphlets—about sixty-seven thousand sermons. Should time last, these will be preaching when I am in my grave—a *legacy* which I had rather leave to my dying fellow mortals, than to leave farms or government bonds to my children, as some are striving to do who believe in the soon coming of Jesus. I have also peace in the consciousness of having done what I could, in the decrepitude of age, to advance God's truth, or as the woman whom Christ approved, "cast in all my living." But I have also one source of present grief, which is, that I shall likely be compelled to stop my plan of giving out larger works than tracts. Most brethren yet choose to give for tracts, the most they do for free distribution of our works; and of course have a right to their choice. Should any yet wish to aid me in my work, I shall be happy to go on and give out to the amount of what is sent in, or pledged to be given in the course of 1869.

I have reposed confidence in brethren in giving out works in advance of what was sent or paid in; and as liberality as well as numbers is increasing among us, I can but hope they will not long leave me burdened with a debt of $150. It is well for me that my printers are patient in waiting for their pay.

I am aware that I am not alone in making sacrifices to spread our glorious truths. Others of our preachers not only fail to lay up for age, or a sick day, but have to use up means they possess, and also be in debt. I would in kindness ask the hundreds of our brethren who are in some way yearly adding to their property, if these things ought so to be? Will it receive the approval of Him who has entrusted you with the one, five, and ten talents? Read 1 John 2: 28, and Rom. 6: 10. The Lord in mercy give us all wisdom to feel and act more and more as did Moses: "have respect unto the recompense of reward," to be given in the soon coming kingdom.

Buffalo, Feb. 17th, 1869. J. BLAIN.

Correspondence.

From Bro. J. B. Wadsworth.

BRO. GRANT:—By the mercy of God, and through the kindness of friends, I have been blessed with the privilege of spending most of the winter in a climate whose temperature has been quite congenial, though at first I thought I could not stand its sudden changes; but caution has made it most agreable. There can be seen a variety of flowers vended on the streets nearly every day, and soon all the herbage of the forest will begin to mantle itself with its green foliage, and the air be filled with its pleasant odor. I feel I have much to do, and but little time to do it in. One, two, three, or ten years are nothing to be compared with eternity.

I would like to give a list of the names of the persons who have been the means of helping me to remain here till now. C. Green, M. D., Philadelphia, Pa., $2.50; Wm. Baker, $25; R. W. Macomber, $5.00; Mrs. M. M. Eastman, Landaff, N. H., $1.00; Mrs. S. B. W. Mulliken, Colebrook, N. H., $5.00; Mrs. G. B. Persons, Hockanum, Ct., $2.00; Bro. Zeabo, Fla., $1.00, and quite a number of tracts; some were accompanied with names and some were not. Charles M. Shepard sent four on "Adventism", and four others, which I found quite interesting. I sincerely thank the brothers and sisters for these many favors. They have made me quite comfortable. If there be any who have sent money to me and their names are not here, please acquaint me of the fact.

My health was never better. I invite all the readers of this paper to offer one prayer for this weak messenger boy. God help us all to pray.

Direct all letters to the care of Dr. I. I. Leslie, Box 634, Memphis, Tenn.

Yours in hope, J. B. WADSWORTH.

New Orleans, Feb. 10th, 1869

From Bro. J. Clifford.

BRO. GRANT:—I thought the brethren and sisters would be glad to hear from us, and what the Lord is doing out here in the South. There are five of us here with Sister Hastings' mission, besides her son. We are building a house here for a school, meeting-house and dwelling-house together. We live in Bro. Hastings' old tent while the house is being built, which we have pitched on the ground.

We go about five miles from here Sundays to hold our meetings. Fourteen came forward last Sunday for prayers, mostly whites. We also have meetings here in the big tent Sunday afternoons. Sister Hastings has purchased about an acre of land pleasantly situated, on which we are building the house. We are treated kindly by the people generally, though some of the ministers on whom Bro. Taylor called do not think much of us.

A school is being kept in the Colored Baptist house until we can get the new one ready. Many of the people around here are very destitute, and crowds of them visit Sister Hastings daily. Many of them are in rags, whose sufferings she relieves, both white and colored.

We feel it so blessed to be helping this poor people. It more than compensates for all the sacrifices we have made.

The weather is nearly as warm as summer. They are already working on the plantations, and getting ready to put in the seed.

JOHN CLIFFORD.

Society Hill, S. C. Feb. 14th 1869.

From Bro. A. F. Dugger.

DEAR BRN:—Praise the Lord for his rich condescension, and now as we are not in darkness let us not forsake the assembling of ourselves together, exhorting each other, to the time when we shall experience the realization of our glorious hope. Eternal beauty and unfailing glory is almost here. Soon it will roll over this sin-cursed earth, and cause it to bloom with more than its Eden beauty. A little way in the future, and we can see that shining host, with golden crowns, and harps of praise, with palms of victory in their hands, mingling their voices in praise to their everlasting King, to God who hath called them, and to Jesus who hath redeemed them.

A home with the ransomed host of God. Yes, there will be Abraham, the father of the faithful; Isaac, Jacob and Daniel, too, who placed their sacred trust in God. The saints of the Most High will be there from every age, and every clime; for it is written, "They shall come from the east, and from the west, and from the north, and from the south, and sit down with Abraham, Isaac and Jacob in the kingdom of God."

Brethren and sisters, though the contest be long and weary, and trials and temptations meet you on the way, be ye not discouraged, but go on your way with cheerful countenances, rejoicing as on your way you go, knowing your redemption draweth nigh. Thank the Lord for that victory that now shines on the golden crowns of life beyond the grave.

Knowing, as we do that the coming of Christ is near, even at the door, let us so live that when he comes to claim his own we can say in that day, "Lo, this is our God, we have waited for him; we will be glad and rejoice in his salvation." We shall then have a right to the tree of life, and be permitted to enter in through the gates into the city; where God by one kind hand shall wipe away all tears from every weeping eye.

Reader, would you share the glories of this beautiful city? Then Christ by you must be chosen.

Yours in hope of a blessed immortality,

Ogle Station. A. F. DUGGER.

From Sr. O. Brown.

BRO. GRANT:—I am striving by the grace of God to be pure in heart, and be an overcomer, that I may have a right to the tree of life that is in the paradise of God. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

What promises there are for the children of God. Praise the Lord forever! The Lord is good, and his mercy endureth forever. I feel in my heart that I will live near the bleeding side of Christ, so that I can claim these promises as mine, and live where I can hold sweet communion with him from day to day; where I can share the light of his countenance and the assurance that I shall outride the storm, and have a home in God's everlasting kingdom.

Dear brethren and sisters, let us be faithful and have our lamps trimmed and burning, like unto those that wait for their Lord, that when he shall return from the wedding we may open to him immediately.

What a change! from mortality, darkness and woe
To the evergreen shores of bright Eden we go;
With our bright crowns immortal and harps of pure gold,
And the King in his beauty with joy we behold.

Sangerville, Me. OLIVA BROWN.

C. H. SWEET writes:—"The series of meetings in this place (Washington, Conn.,) have resulted in much good. A great amount of prejudice has been removed from the minds of the people, and five have made a start for the kingdom. Others are under conviction, and we expect some of them to make a move soon. Pray that the good work may go on."

For the World's Crisis.

A CORRECTION.—I see by the report of the Maine Min. Conf., my name is put in with several Brn. in a discussion on Church Order, showing that I left on that account, which was not the fact. It is well known to my Brn. that I was in favor of organizing the State Conference, but I never was for passing so many resolutions and publishing them. I withdrew from Conf. Friday morning, before any discussion was up, and left for home. My name should not have appeared with what was done or discussed after. I never deplored the results of organizations. I was opposed to the action of Conference in taking one hundred dollars from the mob, when the damage was admitted by some to be less than ten for cutting down eleven ropes. My prayer is for Bible order and practice.

H. B. SEVEY.

Obituaries.

BURNS. Died in Montreal, P. Q., Dec. 6th, 1868, of heart disease, after a short illness of four weeks, Bro. John Burns, aged fifty-three years.

Bro. Burns embraced the blessed hope of the speedy coming of our Lord Jesus Christ about five years since, at the time of Bro. Grant's second visit to Montreal, in the winter of 1865, which hope he continued to cherish to the last, assured he should sleep sweetly in Jesus till the resurrection of the just, and then put on immortality, as a gift of God through Jesus Christ. He leaves a beloved wife and family to mourn his loss. His funeral was attended by the writer, with many other friends. T. BUCKINGHAM.

ANDREWS. Died in Warner Gore, Nov. 10th, 1868, of typhoid fever, Abigail P., daughter of Bro. John M. and Sr. Minerva T. Andrews.

Though this afflicted family have been called to mourn, we feel that they mourn not as those who mourn without hope. The deceased professed faith in the atoning merits of Jesus' blood, and was baptized by the writer in May last. Though thus early cut down, we trust she sleeps in Jesus. Funeral services attended by the writer.

C. H. FLETCHER.

FLANDERS. Died, Dec. 3d, 1868, in Boston, Mass., a son of Henry and Catharine Flanders, aged twenty-three years, eight months and three days.

"When blooming youth are snatched away
By death's resistless hand,
Our hearts the mournful tribute pay,
Which pity must demand."

TIBBITTS. Died in Richmond, Me., July 31st, 1868, Sr. Anna Tibbitts, wife of Mr. Mark Tibbetts, aged eighty-four years, ten months and three days.

Sr. T. found favor with God in 1854, and joined the Second Advent Church, and lived a devoted life until her death. She now sleeps in Jesus, waiting for the trump of God to wake her to immortality and eternal life in the kingdom of his dear son. Funeral by S. K. Partridge.

H. S. MITCHELL.

TIBBITTS. Died in Richmond, Me., Feb. 2nd, 1869, Mr. Mark Tibbitts, aged eighty-five years, two months and six days.

Mr. T. lived an honest and peaceable life. May God's grace be with all of the mourning children, and bring them all into his kingdom. Funeral attended by the writer. Text, Acts 26: 8.

H. S. MITCHELL.

DEMOUTH. Died in Cushing, Me., Dec. 30th, 1868, George Demouth.

Mr. D. was a Bible reader, and believed that we had the truth, but made no profession of religion. By his request the writer attended the funeral. Text, Job 14: 14. H. S. MITCHELL.

PEACOCK. Died in Richmond, Me., Feb. 11th, 1869, Sister Sophia S. Peacock, wife of Aaron Peacock, aged twenty-eight years. H. D. REED.

NILES. Died in Richmond, Me., Feb. 17th, 1869, of consumption, Lydia A. Niles, aged twenty-four years. H. D. REED.

Summary of News.

FOREIGN.

Cable News.

MADRID, Feb. 18. Lopez de Ayala, Minister of the Colonies, has issued an important decree to take effect in the colonial possessions of Spain. It establishes a uniform system of legal jurisprudence, abolishes ecclesiastical courts and makes various modifications in the financial administration of the colonies.

PARIS, Feb. 18. The Conference of the great powers met to-day to receive a communication from Athens, of which M. Walewski was the bearer. The reply of the Greek government to the propositions of the Conference was satisfactory, and a resolution was adopted that Greece, having yielded, the great powers reserve to themselves the right to protect the lives, property and interests of the Christian inhabitants of Turkey. The Representatives of the Powers finally gave their signatures to the protocol, and the Conference dissolved.

LONDON, Feb. 19. The *Times*, in an article on the Alabama treaty, says: "The want of a definite basis of arbitration will reconcile England to the rejection of the convention by the United States. This point should be kept clearly in view in the event of offers for further negotiation. England now awaits proposals from America. We have done our best. We have gone to the very verge of National humiliation to secure the settlement of the questions at issue. We shall now wait for propositions from the new Administration under Gen. Grant. It is admitted that the claims are a fair subject for friendly arbitration."

LONDON, Feb. 22. Dispatches from Athens announce that the Greek Chambers have been dissolved, and elections for members of a new Legislature are to be held in May next.

CONSTANTINOPLE, Feb. 22. The decrees and orders recently issued by the Sublime Porte against the Greeks have been revoked, and Turkish ports have been thrown open again to Greek shipping.

LONDON, Feb. 22. Baron Lionel F. Rothschild (Liberal) has been elected to Parliament from London City, in place of Mr. Bell, Conservative.

DOMESTIC.

Montreal, Canada, Feb. 17. The Quebec Legislature adjourned yesterday for the want of a quorum, only twelve members being present. A snow storm stopped the trains and prevented the members from reaching the capital. The snow in the streets here is eight feet deep and some streets are almost impassable. The roof of the drill shed fell in this afternoon owing to the weight of snow. The trains from the east and the west are very much delayed. A statement is published showing that the fall of snow so far is about 118 inches, which exceeds by 38 inches the total fall in any year for twenty years past. Several extensive lumber merchants, in Ottawa district, have closed their operations for the winter, owing to the difficulty in getting provisions into the woods for the men.

Havana, Feb. 18, via Key West, Feb. 19. The insurgents hold Guanpa, a port south of Roman Cayes. They have fortified the town, and have batteries mounted with a brace of cannon and manned by Americans. The water in front of the position has a depth of eight feet, and the guns bear upon the narrow channel by which the town can only be approached from the sea. The government at Havana is equipping flotilla launches for an attack on Guanpa.

Transports arrived here yesterday with one thousand troops from Spain, and others arrived to-day with one thousand more. Orders have been issued requiring the citizens to deliver to the authorities all the private arms.

Passing Events.

☞ Among the rare manuscripts of the Marquis of Hastings, recently sold at auction in London, was a copy of the four Evangelists in the hand writing of Wyckliffe, the great reformer, which was purchased for the British Museum at a cost of a little over one thousand pounds sterling.

☞ As one result of the various engineering devices entered upon in London of later years for the purification of the river Thames, it is stated that during the past summer several kinds of fishes made their appearance at Blackfriar's bridge, after having been unknown there for many years.

☞ There is a cave under Lookout Mountain supposed to extend twenty miles underground. It has been partially explored and found to contain beautifully frescoed chambers, curious stalagmites, pebbly brooks, water falls and a murky lake of great extent.

☞ The fall of a meteor of intense brilliancy was observed from the summit of Peon Hill, Harvard, Saturday evening, the 13th, about 7.10 P. M. It fell from near the zenith, in the southern heavens, and was visible about four seconds. The hue of the nucleus was an intense fire green, and in its flight it left behind a gorgeous corruscating train.

☞ The celebrated cypress tree of Somma, Lombardy, Italy, is perhaps the oldest tree on record. It was known to be in existence in the time of Julius Cæsar, forty-two years before Christ, and is, therefore, more than 1900 years old. It is one hundred and six feet in height, and twenty feet in circumference at one foot from the ground.

☞ A severe shock of an earthquake occurred at Phillipsburg, St. Martin's, about noon on the 28th ult, which caused the suspension of business during the entire afternoon.

☞ The highest permanent human habitation on the surface of the globe is the Buddhist monastery of Haule in Thibet, at a height of 15,117 feet above the sea.

☞ New York distilleries have all dried up—not one in operation, it is said.

☞ A comet, superior in size and lustre to Enke's, is nightly expected.

Notices.

New Hampshire State Conference.

The third quarterly session of the State Conference will be held in Keene, N. H., commencing Feb. 26th, and hold over the following Sunday. Eld. J. Couch and others will be present to preach the word. In the meantime let prayer go up to God for Keene. A. W. SIBLEY, Sec. of Conf.

Notice.

The Advent Christian Quarterly Conference of New York State, will be held at Springwater Valley, Livingston Co., N. Y., commencing Thursday evening, March 4th, and hold over the following Sabbath. Brethren and sisters, come to this feast. Come praying earnestly that sinners may be converted to God, and that much good may be done. Probation is almost over. O Lord, help us all to feel how much is depending upon us as christians.

B. C. SIMONDS.
B. P. STEVENS.
D. COGSWELL.

Conference at Dover, Me.

There will be a conference held in Dover, Me., at Brans' Mills, commencing Thursday evening, Feb. 25th, at 7 o'clock, and continue over Lord's day. In behalf of the Eastern Maine Conference the brethren here are anxious for a general attendance of the preaching brethren. It is a new place for such a meeting. Call on Brn. Bray and Royal. Arrangements will be made to care for visitors. It is desired that brethren living in adjacent towns and neighborhoods should attend, and lend all that aid the gospel requires, as far as possible. Bro. Robert Hall, from N. B., is expected to be in attendance with us. Come, dear brethren, and labor for the salvation of men, and God shall have the glory. In behalf of the church,

ISRAEL DAMMAN.

Notice.

On account of revival interest in Albany, N. H., our appointments for Melvin Village, Meredith (Dorloff Hall), and Raccoonboro, are withdrawn. The Lord is working in Albany in a remarkable manner. Meetings are being held day and evening, and will be for the present. Multitudes of men and women are being converted. Brethren and sisters from the regions around are invited to come and enjoy the work with us.

L. C. & M. MCKINSTRY.

P. S. Friends will address us at Tamworth Iron Works, N. H.

Conference.

The Lord will, there will be a conference at Marden's Corner, Chichester, N. H., commencing Thursday evening, March 4th, to continue over the Lord's day. Brn. Smith and Parsons are requested to attend, and others also who can, to labor for the salvation of sinners. T. W. PIPER.

Conference.

There will be a conference in South Gardiner (Booker school-house), Me., to commence Thursday evening, March 4th, at seven o'clock, and hold over Lord's day. We expect the preaching brethren to attend, and we want others who can work for the Lord to come also. H. D. REED.

L. C. WELLCOME, Clerk.
C. GOUD, President.

Maine East. Quar. Conf.

This conference will hold its next session at South Hope, commencing March 4th, and continue over Sunday. Ministering brethren are invited to come and labor for the salvation of men.

JER. PARTRIDGE, President.
J. T. HEMENWAY, Secretary.

Notice.

The next regular quarterly conference of S. A. C. C. of Fairfield, Huron Co., Ohio, will be on Saturday, March 6th, at half past one P. M., and Sunday, at half past ten A. M., and at half past six P. M. Love feast Sunday, at nine A. M.

G. W. STETSON, Pastor.

Conference.

There will be a conference at South Hope, Me., to commence Friday, March 5th, at two o'clock P. M., and hold over Sunday. Come, brethren and sisters, let us go to this meeting to labor for the Lord. Ministering brethren are invited.

JER. PARTRIDGE, President.
J. T. HEMENWAY, Clerk.

Portland, Me.

Meetings are held in Advent Hall, Cushman's Block, 353½ Congress St., three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock. Preaching brethren from abroad, wishing to send appointments to Portland, will please correspond first with Eld. R. R. York, or with either of the following committee:

H. C. FREEMAN, JAMES BERRY, S. K. DYER, } Church Committee.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Principal and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
S. S. Brewer..........Sunday, Feb. 28th
J. Couch..........Sunday, March 7th
A. A. Phelps..........Sundays, March 14th and 21st

Chelsea, Mass., (Library Hall.)
J. W. Britton..........Sabbath, Feb. 28th
L. Boutell..........Sabbath, March 7th
T. M. Preble..........Sabbath, March 14th
S. S. Brewer..........Sabbaths, March 21st and 28th

HYDE PARK, MASS.
T. M. Preble..........Sabbath, Feb. 28th
S. S. Brewer..........Sabbath, March 7th
J. Couch..........Sabbath, March 14th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
S. W. Thurber..........Sunday, Feb. 28th, and onward.
Anna E. Smith..........Sunday, March 7th
Geo. A. Cole..........Sunday, April 4th

Meetings at East Boston, Sumner Hall, Elbow Street, off Meridian Street, every Lord's day, at 10½, 3, and 7½, evening.
J. W. Britton..........Sabbath, March 7th
Zina Ford..........Sunday, March 14th

Biddeford, Me..........Saturday evening, Feb. 27th and over the Sabbath, 28th. MILES GRANT.

Boston Theatre Comique, (Central Court, 240 Washington Street), Sunday, Feb. 28th. Love feast at 10 A. M. Preaching at 11 A. M., and 3 and 7 P. M. JOHN G. HOOK.

Portsmouth, N. H., Sundays, Feb. 28th and March 7th
Hampton, N. H..........evenings, March 11th and 12th
Warren, Mass..........evening, March 25th
Chicopee Falls..........evening, March 26th
Springfield..........Sunday, March 28th
A. A. PHELPS.

Plymouth, Mass..........Sunday, Feb. 28th
C. GOODRICH.

Warehouse Point, Ct., (in the Chapel)..........Feb. 26th
Portland, Me..........Sundays, March 14th and 21st
J. S. WHITE.

Salem, Mass..........Sundays, Feb. 28th and March 7th
Rochester, N. H..........Sundays, March 14th and 21st
Newburyport, Mass..........Sunday, March 28th
Portsmouth, N. H..........Sunday, April 4th
Westfield, Mass..........Sundays, April 11th and 18th
JOSEPH W. WHITE.

Portsmouth, N. H..........Sunday, March 28th
C. CUNNINGHAM.

Barnstead, N. H., (White Oak Ground), Sunday, Feb. 28th.
Dover, N. H..........Sunday, March 14th and evenings through the week. A. SIMPSON.

Burlington, Conn..........Sunday, March 14th
S. M. TATRO.

East Franklin, (Willow Hill), Saturday eve., Feb. 27th
Franklin, (Lower Village)..........Sunday, Feb. 28th
JOHN H. DADMUN.

West Alton, evening, Feb. 27th, and Sunday, the 28th
Will some Bro. meet me at Alton, noon train?
Dover, N. H..........Sunday, March 7th
Great Falls, N. H..........Sunday, March 14th
East Rochester, N. H..........Sunday, March 21st
Rochester, N. H., (Chapel)..........Sunday, April 28th
If these conflict with others, please write me at Rochester, N. H. W. H. MCDANIELS.

Concord (Bethel)..........Feb. 25th and 26th
Concord, (Eagle Hall)..........Sunday, Feb. 28th
South Sutton..........Tuesday evening, March 2d
Worcester..........Wednesday evening, March 9th
Clinton..........Thursday evening, March 11th
Warren..........Friday evening, March 12th
Brimfield..........Sunday, 10 and 2 o'clock, March 14th
Warren, seven o'clock, evening.
Putnam..........Tuesday evening, March 16th
South Hadley Falls..........March 17th
Chicopee Falls..........March 18th
Springfield..........March 19th
Hartford, Ct..........Sunday, March 21st
New Britain..........March 23d
Scitico..........March 24th
Guilford..........March 25th
New Haven..........March 26th
Bridgeport..........Sunday, March 28th
Star of Hope Mission..........March 29th
All in the twelve o'clock Band pray that I may have physical strength and the Spirit of Christ.
ANNA E. SMITH.

Abington, Mass..........Sunday, March 21st
J. W. BRITTON.

Wrightville..........Sunday, Feb. 28th
A. D. FLAGG.

Hampton, N. H..........Sunday, March 1st and onward as the Lord directs. N. C. TWOMBLY.

Meredith, N. H., (Advent Hall)..........Sunday, March 6th
S. JULIA BUSWELL.

East Canaan, N. H..........Sunday, Feb. 28th
J. A. CLEAVELAND.

Westfield, Mass..........Sunday, Feb. 28th
E. MCCULLOCK.

Greenland Parade, N. H..........evening, Feb. 27th and over Sunday, the 28th.
East Rochester, N. H..........Sunday, March 7th
Great Falls, N. H..........Sunday, March 14th
Dover, N. H..........Sunday, March 21st
J. PINKHAM.

East Canaan, N. H., Sabbaths, Feb. 28th and March 7th
East Landaff, N. H..........Sunday, March 14th
E. S. MOULTON.

Scitico, Ct..........Sunday, Feb. 28th
R. E. LADD.

North Foster, R. I., (Tabernacle)..........Sunday, Feb. 28th
D. Y. CORBY.

Burlington, Ct..........Sunday, Feb. 28th
J. L. WOOD.

Prospect, Ct..........Sunday, Feb. 28th
S. WOODRUFF.

Strafford, N. H., (Roberts' school-house), Sunday, Feb. 28th.
Gonic, N. H..........evening, March 4th
Great Falls, N. H..........evening, March 5th
East Rochester, N. H..........evening, March 6th and over Sunday, the 7th.
Alton Corner, N. H..........evening, March 9th
Campton, N. H., (Bump school-house), Sunday, March 14th. JOHN H. EVANS.

Hartford, Ct..........Sunday, March 7th
South Windsor..........evenings, March 8th and 9th
Buckland..........evening, March 10th
Warehouse Point..........Sunday, March 14th
South Windham (as Bro. Scott may arrange), evenings, March 15th and 16th.
Baltic..........evening, March 17th
Plymouth, Mass..........Sundays, March 21st and 28th
GEO. A. COLE.

Goodspeed's Landing, Ct., evenings, March 5th and 6th
Mount Parnassus..........Sunday, March 7th, A. M. and P. M.
Goodspeed's Landing..........evenings, March 7th and 8th
Tylerville..........evenings, March 9th and 10th
Shailerville..........evenings, March 11th and 12th
I. B. POTTER.
L. F. MOORE.

Collinsville, Ct..........Sunday, March 7th
WM. J. RIPLEY.

Northwood Narrows, N. H..........Sunday, Feb. 28th
Strafford, N. H., (Roberts' school-house), Sunday, March 7th. WM. BODGE.

Porter, Me..........Sunday, March 14th through the week, and over Sunday.
L. C. & M. MCKINSTRY.

New Durham Ridge..........Sunday, Feb. 28th
C. S. EMERSON.

Monson, Mass., East Hill, (Grout school-house), Feb. 17th, and over Sunday. GEO. A. STREETER.

North Scituate, R. I..........Sabbath, Feb. 28th
B. ROBERTS.

Rochester, N. H., (Town Hall)..........Sunday, Feb. 28th
W. H. MITCHELL.

Bridgewater, Vt..........Feb. 25th and over the Sabbath, Feb. 28th.
S. Vershire, Vt., (as Bro. Harding may arrange), March 2d, and on till March 8th.
Pomfret, Vt..........March 9th and 10th
No. Springfield, Vt..........March 11th and 12th
Keene, N. H..........Sunday March 14th
Worcester..........evening, March 16th
Danielsonville, Ct..........Sundays, March 21st and 28th
H. F. CARPENTER.

North Hermon, Me..........Sunday, Feb. 28th
Expect to be in that vicinity two weeks, where the brethren may arrange.
West Leeds, Me..........Sunday, March 14th
Suncook, N. H..........Sunday, March 28th
J. C. WHEELER.

East Holderness, N. H..........Sunday, Feb. 28th
W. W. SUTHERLAND.

Canaan Hill, Vt..........evenings, Feb. 25th and 26th
Canaan Corner..........Sunday, Feb. 28th
Piper Hill, N. H..........evening, Feb. 30th
If any of the above appointments conflict with others, write me at Exeter, N. H. WM. C. STEWART.

Woodstock Valley, Ct..........Sunday, Feb. 28th
I. B. POTTER.

Brighton Hill, Hebron, Me..........evening, Feb. 25th
Hartford..........evening, Feb. 26th
Peru, (new school-house)..........evening, Feb. 27th and over the Sabbath. J. T. JORDAN.

Bath, Me..........Sunday, Feb. 28th
I. C. WELLCOME.

Hartford, Ct..........Sunday, March 14th
I. B. POTTER.

Salisbury, N. H., (South road, at Bro. Foot's), Saturday evening, Feb. 27th.
Boscawen, (High Street, at Bro. Wetherel's), Sabbath, Feb. 28th.
Bradford, N. H., (Bush meeting-house), Sabbath, March 14th.
East Weare, N. H..........Saturday evening, March 20th and Sabbath 21st. FRANK NELSON.

Richmond, R. I., (Clark's Hall), Sabbath, Feb. 28th
J. T. DIXON.

Wrightville..........Sunday, Feb. 28th
Collinsville..........Sunday, March 7th
Cold Spring..........Sunday, March 14th
WM. J. RIPLEY.

Pine Swamp, Ct..........Sabbath, Feb. 28th
Washington, Ct., (at Bro. French's), evenings, March 2d, 3d, 4th and 5th.
New Britain, Ct..........Sabbath, March 7th
Cheshire Street..........evening, March 9th
Yalesville..........evening, March 10th
New Haven..........evening, March 12th
New York City, (as Bro. Cox may arrange), Sabbath, March 14th.
Pleasantville, N. Y., evenings, March 15th, 16th, & 17th
Brewster, N. Y., (as Bro. Bailey may arrange), evenings, March 18th and 19th. C. H. SWEET.

Porter Village, Me..........Sabbath, Feb. 28th
Will also have two or three meetings at Porter evenings during the week preceding the Sabbath, if the brethren think best. D. M. LEAVITT.

Wallingford, (North Farms)..........Sunday, Feb. 28th
WM. A. & M. L. DURAND.

West Haven, Conn..........Sunday, Feb. 28th
WM. STUART.

South Sutton, N. H..........Sunday, March 7th
SIMEON ROBY.

Dartmouth, Mass., (where Bro. Cottle may appoint), Sunday, Feb. 28th. M. E. OTIS.

West Plymouth, (brick school-house), eve., March 6th
Hebron, (Town Hall)..........Sunday, March 7th
T. E. LANG, JR.

New Britain, Ct..........Sunday, Feb. 28th
Scitico, Ct..........Sunday, March 7th
The last three Sabbaths not engaged.
HIRAM MUNGER.

Mechanic Falls...evening, Feb. 26th, and over Sunday
Lewiston..........evening, March 1st
Richmond, (Read meeting-house), evening, March 2d
West Gardiner..........evening, March 3d
South China, evening, March 6th, and Sunday, the 7th
North Newburg, (Arnold's school-house)....March 9th
Bradley...evening, March 13th, and Sunday, the 14th
SAMUEL BRAGG.

Lynn, Mass..........Sunday, Feb. 28th
L. BOUTELL.

Melvin Village..........Sabbath, Feb. 28th
A. ROSS.

New Hampton, N. H., (brick school-house), Sabbath, Feb. 28th. N. GLIDDEN.

North Sutton, N. H., (as Bro. Israel Andrew may arrange), evening, Feb. 25th, and over the Sabbath.
JOHN PARSONS.

Stoneham..........Sabbath, March 14th
S. S. BREWER.

North Somers, Ct..........Sunday, Feb. 28th
A. MORSE.

Montgomery..........Sunday, Feb. 28th
Westfield..........Sundays, March 7th and 14th
E. OWEN.

Stoneham, Mass..........Sunday, Feb. 28th
ENOCH MORRILL.

West Deerfield, N. H..........Sunday, Feb. 28th
ZINA FORD.

DANIELSONVILLE, CT.
I. B. Potter..........Sunday, April 4th

SPRINGFIELD, MASS.
J. S. White..........Sunday, Feb. 28th

BIDDEFORD, ME.
Miles Grant..........Sunday, Feb. 28th
W. H. Mitchell..........Sunday, March 7th

BRISTOL, CT.
H. H. Dickinson..........Sunday, March 7th
I. B. Potter..........Sunday, March 21st

WILBRAHAM, MASS.
J. Carpenter..........Sunday, Feb. 28th
Dr. A. M. Higgins (communion)..Sunday, March 7th
P. S. Butler..........Sundays, March 14th and 21st

WORCESTER, MASS.
Wm. N. Pile..........Sundays, March 7th and 14th
T. M. Preble..........Sundays, March 21st and 28th

MANCHESTER, N. H.
D. F. Leavitt..........Sundays, Feb. 28th and March 7th
W. W. Sutherland..........Sundays, March 14th and 21st
J. C. Wheeler..........Sunday, April 4th

PITTSFIELD, N. H.
J. G. Smith..........Sunday, Feb. 28th
C. S. Emerson..........Sunday, March 7th

LAWRENCE, MASS.
A. Ross..........Sunday, March 7th
A. W. Sibley..........Sunday, March 21st
J. S. White..........Sunday, March 28th

CONCORD, N. H., (CENTRE STREET.)
A. W. Sibley..........Sunday, Feb. 28th
C. Goodrich..........Sundays, March 7th and 14th

CONCORD, N. H., (AT THE BETHEL.)
Zina Ford..........Sunday, March 7th

CARTHAGE, ME., (Newman school-house.)
E. Abbott..........Sunday, March 21st
E. Hopkins..........Sunday, March 7th

HAMPTON, N. H., (Town Hall.)
A. P. Moore..........Sunday, Feb. 28th

LEWISTON, ME.
J. Whitman..........Sunday, Feb. 28th
Jesse Gay..........Sunday, March 7th

WOLCOTTVILLE CIRCUIT.
G. L. Teeple..........Wolcottville, Feb. 28th
A. D. Flagg..........Newfield, March 7th
Sister Durand..........Wolcottville, March 14th
G. L. White..........Newfield, March 21st
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Norwalk, Ohio, every second and fourth Sunday, at the same hour.
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Westerly, R. I..........the second Sabbath in each month
Riverpoint, R. I..........the third Sabbath in each month
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W Sheldon, B Mathewson, H H Hall, J Taylor, C H Fletcher, H M Hawkins, J Clifford, M. D. Wellcome, W I Mann, A D Flagg, B Tilley, A N Seymour, G E Lee, S L Manley, A. A. Phelps, J. S. Hastings, S W Bishop, L Frost, A Mayberry, H S Mitchell, W Walker, J Connell, B H Albee, C H Sweet, T H Jones, L C McKinstry, L Reimer, H D Reed, G Heaton, J Wendell.

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Now, Christian, arise, in thy glory appear,
Thy garment of beauty put on;
For the time of the singing of birds now is near,
And the voice of the turtle already we hear,
Thy winter is over and gone.

Too long have the harps of the exiles been mute,
And sad on the willows have hung;
For they said in the land of the stranger pollute,
Where we sowed in despair reaped in anguish the fruit,
How can anthems of Zion be sung?

But the time long foretold by the prophets is near,
Rise, rise, for its dawning we see;
When the exiles redeemed shall in Zion appear,
And the hand of Jehovah shall wipe every tear,
And sighing and sorrow shall flee.

No more then forever thy sun shall go down,
The moon hide its brightness no more;
For God with the bliss of his presence will crown
That world on which darkness and sin ne'er shall frown,
No night e'er visit the shore.

King Jesus, thy saints are looking for thee,
To share thy salvation they'll come;
From the ends of the earth, from the isles of the sea,
All nations of people thy subjects shall be,
And no more in transgression shall roam.

O hail! thou blest season, thou era of Gold,
Thy beauties our bosoms inspire;
Thy glory will soon in its fullness unfold,
Thy saints the salvation of God shall behold,
And sin, death and sorrow expire.

—*Selected and Amended by J. Hudson.*
Springwater, N. Y.

For the World's Crisis.

THE WATCHMAN.

In the Eastern countries they divide the day and night into four equal parts. Watchmen are stationed on high towers, others patrol the streets of the city. Their duty is to proclaim with a loud cry the hours as they pass at night, so the people who depend upon them for protection of their lives and property may know that they are not sleeping at their post.

The responsibility of these watchmen is very great; for whatever outrages are committed, the watchman who is on duty at the time is responsible. In case of murder, his own blood is required; and hence those who are appointed to this duty are obliged to be very vigilant to prevent disorder. A knowledge of these customs of the east during the ages in which the Scriptures were written, affords an explanation of many circumstances mentioned in the Old and New Testaments.

The prophet Isaiah alludes to this in speaking of the watchman. He says, "The watchman shall lift up his voice, . . . never holding their peace day nor night, and keeping not silence."—Isa. 62. Again, in speaking of careless and unfaithful watchmen, he described them as "dumb dogs," "dreamers that love to slumber." Isa. 56.

They had watchmen in the Temple at Jerusalem, composed of Levites. Their watchword was the name of Jehovah. "Bless ye the Lord, all ye servants of the Lord, who stand in the *night* in the house of the Lord." "The Lord bless thee out of Zion." "The Lord that made heaven and earth."

The office of the watchman is by no means an easy one, as he is responsible for the safety both of the persons and property he is appointed to guard, and must meet without mercy the penalty affixed for the neglect of his duty.

So it is with the spiritual watchman. God has placed watchmen upon the walls of Zion, whose duty it is to proclaim aloud to the people the warnings and admonitions of the word of God. "O son of man, I have set thee a watchman unto the house of Israel. Therefore thou shalt hear the word of the Lord at my mouth, and warn them from me. When I say unto thee, O *watchman*, thou shalt surely die if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul."—Ezek. 33: 8, 9.

Fearful is the responsibility of the watchmen of the house of Israel. God holds them accountable for their charge. There is a "woe" pronounced against the "pastors" that destroy the sheep. Jer. 23. "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith Jehovah." In the New Testament watchmen, or pastors, are called servants. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them their meat [a portion of truth] in due season? Blessed is that servant whom his lord when he cometh shall find so doing."

The watches are brought to view in Mark 13. "Take ye heed, watch and pray; for ye know not when the time [of my coming] is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants [watchmen], and to every man his work, and commanded the porter to watch. Watch ye, therefore, for ye know not when the master of the house cometh, at even [first watch], or at midnight [second watch], or at the cockcrowing [third watch], or in the morning" [fourth watch]. There are four watches brought to view by our Lord. I believe these four watches span the gospel dispensation. The evening was when our Lord went away. The morning is the time when he will return.

During the absence of the Master, it is the duty of the watchman to cry aloud and give the hour of night,—the watch, so the people may be informed of their whereabouts in this moral night. The people call to the watchman, "Watchman, what of the night?" They should be able as good servants and faithful watchmen of the Lord to give a ready and correct answer, announce the true hour. The world is asleep upon this all-important subject, and the watchmen, oh, how few are awake to their solemn duty, giving meat (a portion of God's truth) in due season. How few are receiving the word at his mouth, and warning the world of its coming doom.

The Lord is soon coming to set up his everlasting kingdom. The signs that were to precede his coming are nearly all in the past: we are seeing the last picture of earth's drama pass before us. O, these are solemn moments, fraught with eternal consequences. Soon the die will be cast. Soon the harvest will be past, the summer ended. Soon the present age will end, and the day of the Lord begin.

Who is there among all the watchmen that will clear his garments from the blood of souls? Soon the trumpet will sound, the judgment throne be set, and we all shall give an account of our stewardship. Blessed is that servant whom his Lord when he cometh shall find giving meat in due season. But woe to that evil servant! "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

J. H. CLARK.

— Pride is a sinner's torment, but humility is a saint's ornament.

DAY-BREAK!

In the golden sunshine, lightly flitting across the flower-garden, see yon butterfly! For a moment it rests upon a blooming rose, then up and away to the sweet-pea, and on from flower to flower, so unlike the busy bee or the laborious ant. Such was my life as a child. Earnest realities, even then, were all around me. Sin and death were everywhere, but I thought not of them. Eternity was before me, but I perceived it not. And God himself was there, but I knew it not. I hunted the golden bubble of pleasure, and wandered in the by-paths of sin and folly.

At length the Unseen Hand was gently laid on me. Sickness fell like a blight upon the little child. The world looked darker. My thoughtless heart was led to some reflection, but nothing more. Childhood passed away, and changed into boyhood; and then fever came upon me. The cheek was flushed, the pulse ran high, and I was laid upon a little bed in a clean attic chamber, with the blind drawn down, and stillness all around. And then, day after day, there sat by that bed an elder sister, whose tender hand smoothed the sick boy's pillow, and whose gentle voice spoke, amid the stillness, blessed words about the holy "Lamb of God, that taketh away the sin of the world."

Through the vista of twenty eventful years I now look back on that quiet chamber, as the birth-place of my soul to a new eternal life; for there I experienced that blessed change of heart known as conversion to God. It was like the entrance of light into darkness! It was as if the shutters of my soul had been taken down, and pure daylight from heaven let into it! Then, for the first time, did the wonderful and glorious things which I had read in the Bible seem real to me. Had an angel appeared to me, as I lay on that bed, methinks he could not have shown before my eyes more brightly real than did the truths of salvation. It was as if the Lord, in whom I had seen no beauty or glory that I should desire him, had been transfigured before me, his face brighter than the sun, beaming with divine and healing rays of love and mercy, and his raiment, which I had despised, whiter than the light; and I seemed, in spirit, to meet his loving glances, and read my salvation in his looks. Then was "my mouth filled with laughter, and my tongue with singing." It was as if the heavens had been opened above me, and God looked down with a Father's love, and called me his child, and told me that my sins were all forgiven. I heard no voice. I saw nothing unusual with the outward eye; but I *believed* in Christ as I had never done before. I accepted him as my own precious Savior. I took his blessed words to myself, and I rejoiced. Now time and eternity seemed bright before me! I knew that I was *saved*—that old things had passed away, and all things become new. To those around me I soon confessed what great things the Lord had done for my soul; and when raised from the bed of sickness, I knelt down in secret to worship God with the feelings of a new creature, and read with joy and reverence his blessed word, and fed upon it as a lamb feeding in green pastures.

Dear reader, you have now read a short account of my conversion. This is the conversion to God which the Bible talks about. This is being "born again;" and without this new birth, no sinner can possibly be saved.

Thousands deceive themselves by thinking that an outward change of life is all they need. What every sinner needs is a heart renewed by the Spirit of God. We "must be born again." We were born sinful, because born of sinful parents. Now, in order to become holy, we must be "born of God." Sinners are like trees bearing poisonous fruit. Such trees will never bear good fruit till their very nature is changed. The thorn cannot bear grapes, or the thistle figs. They cannot do it, for it is contrary to their nature; and no pruning or cultivation will ever make them. So with us. Cutting off the branches of our bad habits does not change the nature of the root. Yea, though you cut the branches off a thousand times, the root will bear fresh ones like them over again. We need new hearts. No cultivation can change our natures. Religious training cannot cause the sinner to produce the fruits of righteousness. It cannot bring out of us what is not in us. A sinner can no more change his nature than an Ethiopian his skin, or a leopard his spots. But when God converts a sinner, it is by means of the truth. He leads that sinner to hear and to believe the truth which saves him. James the apostle says, "Of his own will begat he us with the word of truth." James 1: 18. The apostle Peter describes the saved as "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth, and abideth for ever. And this is the word which by the gospel is preached unto you." 1 Peter 1: 23, 25. These texts teach that men are born again by means of the truth. Their hearts are changed by the power of the gospel. See how the three thousand were converted on the day of Pentecost. They were great sinners. Many of them had doubtless taken part in the crucifixion of Christ. Peter, full of the Holy Ghost, preaches to them, that He whom they had crucified was the Messiah and the Savior. Pierced to the heart by the awful truth, they cry out, "Men and brethren, what shall we do?" Peter then preaches forgiveness to them for all their sins, through that Savior's name. They believe, and straightway they are saved!

Look at the eunuch converted in his chariot while traveling in the desert. How changed! From being an ignorant sinner, who read the word of God without understanding it, he became an enlightened and rejoicing saint. And what changed him? Hearing and believing the truth. Philip "preached to him Jesus," and he believed with all his heart, and there and then was saved. So with Lydia. "The Lord opened her heart to attend to the things spoken by Paul," and she was converted. And so with the Philippian jailer. He was a cruel persecutor of the apostles—an ignorant idolater. At midnight God startles him from his sleep by an earthquake! He cries, "What shall I do to be saved?" Paul and Silas answer, "Believe in the Lord Jesus Christ, and thou shalt be saved." They preach to him "the word of the Lord." They tell him of salvation full and free, through the Lamb of God slain for sinners, even the chief! He believes the blessed message, and becomes a new creature. He brings out the very men he had thrust into the innermost prison, washes their wounds, and sets meat before them. A lion once, he is now a lamb! the servant, the friend, the brother, of those whom he had persecuted! Thus, too, has God converted thousands—thousands of every age and of every clime.

And now, dear reader, I beseech you to answer to your own heart the solemn question, Are you born again? Oh! remember you must be either made a "new creature" in Christ Jesus, or cast into hell. Do you now understand the gospel? Do you understand why Jesus died? Son of God though he was, he was put to a shameful death—crucified between two felons on Calvary! And wherefore? For our sins.

"O groundless deep! O love beyond degree!
The offender dies to set the offender free!"

We sinned. Justice said that we must die. But lo! Jesus died instead! And now Justice says that we may live; yea, that if we believe in him as our Savior, in him we shall have everlasting life.—*Ex.*

For the World's Crisis.

MY EXPERIENCE.

It is little more than two years since I began to serve God with my might, mind and strength. Although I have been a professor for years, I never enjoyed so much of the love of God in my heart as I have for the past two years. I have not been in a fog as in former years; the mists of heathen tradition have all cleared away, and I can truly say the light of God's word shines brighter than noon-day.

During the past two years I have had many trials, and also many triumphs; not the least of my trials has been being called an Adventist. I have but one blood relative of like faith as myself. When those that are dear to me meet me with indifference, or pass me by with a coldness that can be felt as well as seen, those whose voices are heard in the prayer-meeting and the pulpit, those that can pray loud and long, reject me and look upon me with a sort of pity mingled with contempt, because I am an Adventist; this has been a hard trial for me; but through prayer and the grace of God assisting me I have triumphed. I feel that Jesus is nearer to me than father or mother, sister or brother, or everything in this world. I can now look upon all things connected with this life as dross, compared with the love I have for my dear Savior. O for the triumph that cometh from above, and the grace that will sustain us when every earthly friend fails.

I feel that if I should be called to sleep the sleep of death before Jesus comes, he is faithful who has promised. The morning will dawn, and what a glorious morning it will be for God's weary, waiting ones; what a blessed thought when we shall be where all is love, and joy and peace, and to know that when Christ shall appear, we shall be like him; for we shall see him as he is. "And every man that hath this hope in him, purifieth himself, even as he is pure."

This blessed hope is free to all who have a mind to embrace it. We are all our own free agents, free to choose life or death. It seems strange to me many times that there are so many who will spend every dollar they are worth in paying their doctor and trying to prolong their lives a few short months, or years at best, when the gift of God is eternal life through Jesus Christ our Lord, and we can all have it without money and without price; if we will live in obedience to the commands of God, which are not hard. Jesus says, "Take my yoke upon you, and learn of me, for my yoke is easy, and my burden is light."

So long as the curse remaineth we must expect trials, the sinner as well the christian; but, unlike the sinner, the christian can look far beyond this life, when earth shall be restored to all its Eden beauty; when the glory of God will fill the earth as the waves fill the sea; when all trials and tears have passed forever away, and the memory of them perished. Is not eternal life worth seeking? Can we not deny ourselves a few short years for the sake of attaining eternal life, with all its attendant blessings? For one, I want to enjoy that rest that remaineth for the children of God, and he being my helper, I will be ready to meet the Savior with joy when he comes. My heart almost stands still with fear when I think, what if I should be among that number that will be thrust out of the kingdom. Father, grant that I may remove every doubt and fear from my heart, and help me to rely less on my own strength, and trust thee more. Come, Lord Jesus, and come quickly!

ROSETTA LANNING.
East Woodhull, N. Y.

For the World's Crisis.

APPLE-TREE EYE-SORES.

This is a disease peculiar to a certain phase of belief in the immediate return of our Lord from heaven. I have been a subject of it, and know how to sympathize with others who have it. It is caused by an idea that because the evidence is so clear that the Lord will come before fruit can be obtained from trees newly set, therefore it is a denial of our profession to set out trees. This has deterred some for twenty-five years from such and other improvements on land nearly waste, which might have been made productive of much fruit, which the owners now buy of others, or do without possessing.

All such neglect of improvement is truly honest, and is in accordance with their views of things. It may be much better than to become "overcharged;" but does an honest, sound christian faith, or scriptural doctrine, warrant such action, i. e., require it? I think not. I will tell my brethren how I became cured of it.

I became convinced that the "unrighteous mammon" (property of this world,) has its standard value by the world, and is of service to us all to use, sell, or exchange, while in the world, in sustaining the cause of humanity, virtue, and of Christ. We are to "occupy until" Christ comes; and in doing so we can earn money as servants hired, as mechanics, inventors, manufacturers, traders, stock raisers, farmers, fruit growers, etc., etc. But we must do it to serve and glorify God.

Every dollar earned in each proper calling is of value in the service of Christ. If a farm is improved in one, two, or three years by a brother, so that it will produce $100 extra value, he is responsible to God for so much more of the Lord's money. If he improves his farm so that he can sell it for $500 more; this is property to be used for the Lord, not for himself. So with a garden or any other real property. We may want to sell, or be obliged to sell out at any time, or we may die and our executors sell or divide what we leave before the Lord comes, even this year. All we have improved is of value to the cause of God, unless we have put it out of the Lord's cause; some do this; God is their judge.

Four years ago I bought a house and lot. It had no fruit trees. I was timid about setting out any, lest it cause the weak to stagger; but I did set some trees and grape vines, not expecting to eat fruit of them, hoping the Lord would come first, and not knowing but I should be obliged to sell, or wish to sell, if he did not. Well, I have eaten fruit from the trees and vines. They will now sell for four times their cost. Last spring I set more on the same principle. I am conscious that the cause of God has all and much more than my income, but these trees have given sore eyes to some, I learn. Come to Christ with it and be healed.

I. C. WELLCOME.

CLOSET WORK.

Flee to the closet as your life, your safeguard, your hope, your joy. God is there, Jesus Christ, the Holy Spirit, salvation. No one can discharge family duties acceptably, household ministrations and governmental relations—no one can resist the wiles of the devil manfully, sustain an equilibrium of calm, peaceful, humble resignation and joyfulness, without gaining wisdom and strength in the closet. Wives, do you believe this? Mothers, do you? Mark well, behold that mother, that daughter, coming from the closet, with a face shining with holiness, as did that of Moses when descending the Mount of God. What now? Panoplied? armed with helmet, sword, and shield? Her feet shod with the preparation of the gospel of peace? Satan is bruised under her feet. Satan finds no lodgment. All his fiery darts are hurled in vain. She is clothed with humility. The graces of the Spirit shine forth radiantly; love, joy, peace, long-suffering, gentleness, goodness, faith. She goes forth from the closet armed.

Sisters, mothers, daughters, old and young, flee to the closet; have your regular stated seasons; adhere to them strictly, undeviatingly. Let no earthly care deprive you of these.—*Home Truths.*

For the World's Crisis.

MODERN THEOLOGY.

What is man? an animal, immortal,
Possessed of body, soul; these two combined
Make up a man compact and whole,
As Adam was, the father of mankind.

The body dust returns to dust again,
The body only can grim death control;
Dust thou art, to dust returnest, was not
(So saith the poet) spoken of the soul.

The soul lives after death, if good, conveyed
To happy regions, safe, secure to dwell;
The guilty soul to realms of misery,
Where fires eternal dwell, in lowest hell.

Down, down it goes in anguish, there to groan
And gnash its immaterial teeth in pain;
The immaterial tongue is scorching hot,
And tortures rack its immaterial brain.

Across the gulf the happy, happy souls,
In Paradise, where all is love and joy,
With immaterial tongues sing, tune their harps,
With hymns of praise the joyful hours employ.

And when the trumpet sounds, the souls from hell,
From heaven fly, to bodies raised again,
Before the judgment seat of Christ arraigned,—
Sent to abodes of endless bliss or pain.

Cain sent to hell six thousand years ago,
In fire and flame the awful time has spent,
Is now brought forth before his righteous Judge,
Tried, guilty found, and back to hell is sent.

That this is "Jeddart justice" none can doubt,
Which hangs a man, and tries him when he's dead;
No wonder unbelief abounds, and men
Reject the Word when so interpreted.

J. R. JACKSON.

Gems.

— It is a great advantage to keep quiet, gracefully and naturally. Self control is the best evidence of a cultivated intellect and a clear conscience. It is a great pleasure to meet those who wisely listen and observe—who review what is said without prejudice, and with or without advice commit no errors. Nothing is so difficult to do, nothing so rarely done.

— Many christians, says Beecher, are like chestnuts—very pleasant nuts, but enclosed in very prickly burrs, which need various dealings of nature, and her gripe of frost, before the kernel is disclosed.

— Weigh every step that you are about to take, whenever passions become involved. How often do things assume a different aspect when fairly considered.

— Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires, makes a wise and happy purchase.

— A christian should never plead spirituality for being a sloven. If he should be a shoe-cleaner, he should be the best in the parish.

— To live nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

— The writer does the most who gives his readers the most knowledge, and takes from him the least time.

— He who sins against man may fear discovery, but he who sins against God is sure of it.

— No man is so learned but he may be taught; neither is any one so illiterate but that he may teach.

— Courage consists not in blindly overlooking danger, but in seeing it and conquering it.

— An insensible heart is the Devil's anvil; he fashioneth all manner of evil upon it, and the blows are not felt.

— Do but the half of what you can, and you will be surprised at the result of your diligence.

— God's way is to cross man's way, that he may turn from it and live.

— A man may have much of the world, and not be much of a man.

— A man's trials cannot be insufferable if he lives to talk about them.

— To persevere in one's duty and be silent, is the best answer to calumny.

— Discretion in speech is greater and better than eloquence.

— Some faults indulged are little thieves that let in greater.

— Speak well of your friend; of your enemy say nothing.

— Never greet sin with the kid glove of friendship.

— The worst of crosses is never to have had any.

— Be diligent and careful to improve the smallest shreds and broken ends of time.

— Speech is the gift of all, but thought of few.

— He who avoids small sins does not fall into large ones.

— The best exercise of memory—remember the poor.

— The more schools the fewer jails.

— A constant guest is never welcome.

— Forgive thyself nothing and others much.

— The salt of money is almsgiving.

TRUE STRENGTH.—The secret of all diligence, energy, pleasure, success in duty, is a heart enlarged by the love of God. "For the love of Christ constraineth us." Oh! that golden chain of perfect freedom; that binding yoke of most sweet and willing bondage! See St. Paul, the bondsman of Christ, going out to his daily service of labor and perils, chanting his morning song, and saying, "Most gladly will I glory in my infirmities, that the power of Christ may rest upon me." "Strong in the Lord and in the power of his might," was St. Paul, but his strength was the strength of faith.—*Bishop McIlvaine.*

CHRIST EVERYWHERE.

Christ at the counting desk, as you meet that trembling debtor whom you are about to deliver over to the dogs of the law, to say to you, forgive seventy times seven.

Christ at the pen, to indite that article, to turn that brilliant sentiment to his glory.

Christ at the fireside, to give example to childhood of the walk and conversation that befits you.

Christ in the pulpit, instead of self, the sophistry of your own sermon, or the seductions of your own rhetoric.

Christ in the pew, to practice what you hear, and to take all to yourself.

Christ on Monday morning, giving light and love to your countenance, and causing your face to shine in gladness.

Christ at the bedside, to point the sufferer to him who suffered for all.

Christ at the mast head, to bear his life and teachings, when out of sight of men, and unto all climes and nations.

Christ in the dungeon, to justify, solace and save from crime, and restore to citizenship again.

Christ with the lost one, as she struggles with the demon of poverty and the wiles of her seducer.

Christ with the statesman, to bid him, in the fear of God, do all things, knowing all government is from him.

Christ at the cradle, to bend the pliant twig and give it purpose and beauty forever.

Christ everywhere. No matter where. Yea, Christ in the editor's chair, to warn every one to lay hold on eternal life.—*The Church Union.*

THE SLEEPLESS EYE.

Many are familiar with the story of a distinguished prisoner, the duty of whose guard it was to watch him every instant through a little aperture in his dungeon door. The guard was often changed, but there forever was that glittering eye. When he slept, or when he woke, it was always upon him. And after a time, he tells us, it became the most intolerable element of his imprisonment. It was no friendly eye, and that made the burden greater still. Many prisoners have escaped from bondage, even when massive walls and iron bars enclosed them. Many more have beguiled the weary hours in planning or speculating on the possibility of their doing the same. But here such a diversion of the thoughts was quite shut out. Not a moment could he escape the gaze of that sleepless eye. The slightest suspicious movement would be sufficient ground for causing the rigors of his confinement to be increased. O, to escape for one half hour from the presence of that watching eye! But months were lengthened into years, and still the watch went on.

But there was another eye, just as sleepless, continually on the prisoner, of which no doubt he thought but seldom. It saw far more than the soldier guard. It saw the real man, the heart life, hour by hour. The guard could only see the outer dress. The guard, and those whose power he represented, could do but little. They had power only to kill the body; but that all-seeing One had power "to cast both soul and body into hell."

We cannot think too often of this sleepless eye, which never for an instant is withdrawn from us. "Thou compassest my path and my lying down, and art acquainted with all my ways." It is a fearful thought to the wicked, but one of the most precious to those who love God. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." "He that keepeth Israel shall neither slumber nor sleep."

But oh, this eye "is strict to mark iniquity." We may cover our sins from our fellow men, but they cannot be hid from God. Yet, how precious the thought that we may come to the crimson fountain and wash them all away, so that we can be pleasing even to his searching eye. He will behold us without spot or blemish, because he looks upon us through his Son. Hasten to the fountain, while yet there is an opportunity given. How canst thou refuse

"To wash and be cleansed in his pardoning blood?"

—*Herald of Truth.*

SPEAK TO THE STRANGER IN YOUR CHURCH.—Dr. Reid writes thus in the *Northwestern Advocate*:—"Before we were born, the revered father of the writer came to this country. He was then a high-toned Churchman. He entered the great city, and was coldly shown to the stranger's pew under the gallery near the door. At once he felt that this was due to his plain apparel and humble appearance, and determined never again to expose himself to a like discourtesy. The following Sabbath he became a wanderer through the streets, and might have gone far from God. Accidentally—providentially, let us say—passing along John Street, he saw people entering a church there, and entered with them. He heard a plain, earnest sermon, and hearty singing and praying, and at the conclusion the person next to him shook his hand, and cordially invited him to come again. He was won, and did so; he became a regular attendant; a large family, then unborn, became mainly Methodists, and a son has for nearly twenty-five years been in the ministry. We shall save families and generations, who else might never be brought into a sanctuary, if we resume the sociality of early days. This social power was immense. It did not wait for parlors, or appointed occasions, but beamed out in all places, and at all times.

A LAY PREACHER.—Henry Farley, of London, whose labors have been greatly blessed in winning souls to Christ, is a butcher, and still follows his trade. An English paper says of him:—

"He is one of our modern mysteries. He is a living commentary upon those words: 'Diligent in business, fervent in spirit, serving the Lord.' He has done what many would have considered a good day's work in the market and in his shop before breakfast, and here he was at noon as fresh and blooming as if he had recently left his bed. How he does his work, it may be worth his while some day to tell. He does not neglect his business, yet he preaches sometimes every day in the week, preaches twice on Sunday, and looks after the Sunday school, superintends his missionary work, and does something of pastoral visitation."

CHARACTER OF A TRUE CHRISTIAN.—He is a sincere man, a pure-minded man, a heavenly-minded man, an affectionate man, a man lowly esteeming his spiritual attainments, a diligent man, a zealous man, a godly man, a cheerful man, a patient man, a prayerful man, a benevolent man, a hospitable man, a forbearing and forgiving man, a sympathizing man, a man placing a low estimate on earthly distinctions, a man modest in his opinions, a man regardful of the estimate of others and of his own reputation, a peaceable man, a good citizen, a man upright in his business, a man mindful of the flight of time, a man of daily growth in grace, a man of sobriety, a man clothed with the Spirit of Christ.—*S. S. Times.*

AN INCORRUPTIBLE CROWN.—A French officer, who was a prisoner upon his parole at Reading, met with a Bible; he read it, and was so impressed with its contents that he was convinced of the folly of skeptical principles, and of the truths of christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication: "I have done no more than my old school-fellow, Bernadotte, who has become a Lutheran."

"Yes, but he became so," said his associates, "to obtain a crown."

"My motive is the same; we only differ as to the place. The object of Bernadotte is to obtain a crown in Sweden; mine is to obtain a crown in heaven."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE BEAUTIFUL MIRACLE.

"It seems so strange to me about Barbara Randall," said Rose Merwin, coming in one evening from school.

"What about Barbara?" asked Mrs. Merwin.

"She is *really* so different," replied Rose. "You know she united with the church last communion. I must say I did not expect it would do any one any good."

"Does it do any one any good, Rose?"

Rose looked up quickly. "I suppose so," she said; "and Barbara, I think *is* changed. I have watched her in school, and out. She used to get angry very easily; and I think she did not always tell the truth. *Now* she is very careful, *too* careful, in what she says; and if she gets angry, she keeps it to herself."

"I do not wish you to think, Rose, that uniting with the church changes any one. That act is only an outward profession of a change of heart. It is a great thing, indeed, to have a heart changed; and I, too, think Barbara is a true christian."

"It seems almost like a miracle to me," said Rose; "each new conversion, I mean. Isn't it a miracle, mother?"

"It is certainly as near it as anything we have *now*," said Mrs. Merwin, "and often reminds me of a very beautiful miracle which was once wrought."

"Tell me all about it," said Rose.

"There was once a golden box—"

"Solid gold?" interrupted Rose.

"All that you could see of it, outside and in. It was made of a fragrant kind of wood, but entirely covered with pure gold. The cover of the box was very beautiful. It had a rich border, and there were golden figures of angels upon it."

"Was it a large box?"

"Yes, about three feet long, and nearly two feet broad. In the box were two large stones with inscriptions upon them. Once there were twelve dry rods laid up before this box, all alike. The next morning one of these was found, not only green and budded, but also to have blossomed and borne fruit all in one night."

"O! it was Aaron's rod," said Rose; "and the golden box was the ark."

"Yes. What was upon the lid of the ark?"

"The mercy-seat."

Said Mrs. Merwin: "The budding, and blossoming, and bearing of this dry rod before the mercy-seat, remind me of the change in persons of which we have spoken. You see them dry, and apparently dead. They do not bear any fruit, and you might think they never would. Now bring them before the 'mercy-seat,' and what a change takes place! They spring into new life and beauty. Sweet blossoms of faith and hope appear, and rich fruits of love, patience, meekness, and gentleness are seen; no wonder it seems to us like a miracle. The rod was laid up before the mercy-seat, and kept as a constant reminder of God's power, as was the pot of manna."

"Were these in the ark with the tables of testimony?"

"You would think so, from what Paul says in Romans 9: 4. But I do not find any place in the Old Testament where it is said that the 'manna' and 'rod' were *in* the ark; and in two places it is said, 'There was nothing in the ark but the testimony.' Paul also tells us that it was a golden pot in which the manna was kept. He must have had a special revelation of this, as I do not think the Old Testament tells us what *kind* of pot it was. But this does not make any difference with regard to the miracle."

Rose looked very thoughtful. She was thinking whether she was yet a rod without any signs of this precious life, and a strong wish sprang up in her heart that she too might be changed, and gladden all about her by sweet blossoming and pleasant fruit.

Lamb of God, I look to thee;
Thou shalt my example be:
Thou art gentle, meek and mild;
Thou wast once a little child.

Fain I would be as thou art;
Give thee my obedient heart:
Thou art pitiful and kind;
Let me have thy loving mind.

A BOY ON TRIAL.

Before a court of justice a boy was once arraigned. He stood charged with Sabbath-breaking. The people of the neighborhood were pious and church-going, and the offence was great if true. Punishment at the whipping-post was the penalty for a boy of his size guilty of that crime. The day of trial came; and the boy was summoned to appear before the justice, and witnesses were called.

Many people, young and old stood around.

The first witness testified, "I saw and heard him shoot a gun on the Sabbath."

The second said, "It was done at the hour of worship;" and the people looked angrily at the boy.

The third witness said, "He shot among the people when they were coming out of the church;" and many said, "Away with him to the whipping-post!"

The fourth added, "He shot a pretty dog belonging to some orphan children."

Indignation filled every mind as they said, "He is guilty, he is guilty!"

But the fifth witness cried out, "Hold! the dog was mad!"

All was changed. The boy was justified, and rewarded rather than punished; and the people all loved and praised him.

Of course it is right to do good on the Sabbath day, and it was doing good to protect the lives of people by killing a mad dog, even on the Sabbath.

How often people form a wrong judgment when they decide before learning all the circumstances! We should ever remember that what is wrong under some circumstances, is right and praiseworthy, as in this case, under other circumstances.—*Well-Spring.*

"WONDERFULLER."

One day, a little blue-eyed friend of mine was playing merrily in the parlor, seeming to have no thoughts beyond her pleasures, when a gentleman and lady in the room began to talk about the Bible. The gentleman thought that a great many things in that book were not meant to be understood exactly as they were written. For instance, that the bunch of grapes which required the strength of two men to bring out of the "land flowing with milk and honey," was really an entire vine. The lady agreed with him. My little four year old friend dropped her toys, and going to the lady, put her hand upon her arm, and looking at her with pitying eyes, said,

"Aunty."

"What, dear?" the lady answered.

"Do you know who made you?"

"Yes."

"Who?"

"God."

Then, summoning all her strength, in solemn tones the baby asked, "Do you think it was any *wonderfuller* for God to make that big bunch of grapes, than to make you?—*Little Corporal.*

A PRAYER.—The following prayer, almost synonymous both in sentiment and expression with our "Now I lay me," is universally taught to little children in Scotland:

This night when I lie down to sleep,
I gie my soul to Christ to keep;
I wake a' noo, I wake a' never,
I gie my soul to Christ forever.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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RESTING BY-AND-BY.

"*Let us labor therefore to enter into that rest.*"—HEB. 4: 11.

When faint and weary toiling,
The sweat-drops on my brow,
I long to rest from labor,
To drop the burden now,—
There comes a gentle chiding,
To quell each mourning sigh:
"Work while the day is shining,
There's resting by-and-by."

CHORUS.—Resting by-and-by,
There's resting by-and-by;
We shall not always labor,
We shall not always cry;
The end is drawing nearer,
The end for which we sigh;
We'll lay our heavy burdens down,
There's resting by-and-by.

This life to toil is given,
And he improves it best
Who seeks by patient labor
To enter into rest;
Then, pilgrim, worn and weary,
Press on, the goal is nigh;
The prize is straight before thee,
There's resting by-and-by.

Nor ask, when overburdened,
You long for friendly aid,
"Why idle stands my brother,
No yoke upon him laid?"
The Master bids him tarry,
And dare you ask him why?
"Go labor in my vineyard,
There's resting by-and-by."

Wan reaper in the harvest,
Let this thy strength sustain,
Each sheaf that fills the garner,
Brings you eternal gain;
Then bear the cross with patience,
To fields of duty hie;
'T is sweet to work for Jesus—
There's resting by-and-by.

"BEHOLD THE BRIDEGROOM COMETH."

It is with a sense of deep responsibility to the great Head of the Church that we again bring before you the subject of the Lord's second advent. Our desire is not only that you should be eminently holy, and therefore happy christians, but you should be also in the position of the Thessalonian church, "waiting for the Lord from heaven." In our last letter we suggested the possibility of our Lord's soon returning to gather "those who look for him" into the air; and then, after a little while, with them descending to this earth, to the destruction of the Antichrist and his armies. We find no reason for altering these views, but a growing conviction that such solemn yet glorious events will speedily occur; hence arises the earnest desire to remind christians of these expected events, to the end that they may be found watching and waiting for their Lord; to warn the thoughtless of the approaching days of "the great tribulation," and point them to that almighty Redeemer who can and will deliver all who with simple trust look to him for salvation.

The objection to such considerations has been made that they are of an unpractical nature. Unpractical! The very reverse is the fact; they are eminently practical. No doctrine of Scripture could possibly have a greater tendency to keep us fervent in spirit, whilst diligent in business, anticipating the rest whilst occupying in the labor, than the great truth grasped by the understanding, and loved by the heart. Before I have finished the very work I have now in hand, my Lord may call me to meet him in the air. Oh, call not that divine doctrine unpractical which, when known and loved with the whole heart, does, under the divine guidance and sanctifying influence of the Holy Spirit, constrain us to "lay aside every weight, and the sin which may most easily beset us;" to "keep the word of his patience," and to be "like unto men who are waiting for their Lord." (Luke 12: 36–40.) We sometimes meet with christians who object to the study of prophecy; they seem to regard it as forbidden fruit, as a part of Scripture which we have no right to search, forgetting the fact recorded in Dan. 11: 9, 10, that his words were sealed and closed up until the time of the end, but that at that time the wise should understand—clearly implying that his prophecy would in the last days be studied and understood. We find our Lord and his apostles quoting the prophets in reference to the coming future. Why, then, are christians not to do so? And in reference to one, and the last, of the prophetic books, "the revealing of Jesus Christ," which almost entirely refers to the future, there is pronounced a special commendation unto and upon all those who read, listen to, and keep the things which are written therein. (Rev. 1: 3.)

Rather than that you should be unprepared, we are willing to suffer reproach, be mocked and derided. Even as we write we pray that that you may search the Scriptures, note the signs of the times, and not be numbered among the careless unto whom our Lord will come as a thief cometh in the night, giving no warning. The language of our Lord (Matt. 24: 43) affirms that he has given his people warning; as also elsewhere it is written, "Lo, I have told you before;" and the apostle Paul likewise reminds the disciples at Thessalonica that they were not in darkness, that that day should not overtake them as a thief. Alas, how many professing godliness are in darkness as to this great truth, and prefer that darkness! They love their downy nests, their worldly possessions; the world is not yet embittered to them, and they seem to have no apprehension of the fact that the sudden transition from earth to glory will be the simple relinquishment of the shadow for the substance—an entrance upon a true rest, peace and joy, and the taking possession of real and permanent riches, since every redeemed one is an "heir of God, joint-heir with Jesus Christ."

The coming of the Lord Jesus is presented as a motive to heavenly-mindedness (Phil. 3: 20;) to christian consistency (Col. 3: 4, 5;) to fidelity in the Lord's service (1 Tim. 6: 14; 2 Tim. 4: 1, 2, 8;) to perseverance (Heb. 10: 37;) to patience (James 5: 7, 8;) to holy conversation and godliness (2 Peter 3: 10, 11;) to diligence and activity, and separation from all that is unholy (2 Peter 3: 11, 14;) to abiding in Christ (1 John 2: 28.) And as to its general practical effect the beloved disciple also says, "And every man that hath this hope in him purifieth himself, even as He is pure," (1 John 3: 2, 3.)

Are we not told to watch for it (Matt. 24: 43–51; Mark 13: 33–37;) to be looking for it (Phil. 3: 20; Titus 2: 13; Heb. 9: 28;) to pray for it (Matt. 6: 10;) to wait patiently for it (1 Cor. 1: 7; 2 Thess. 3–5;) to most earnestly desire it (Rom. 8: 23; 2 Cor. 5: 2; 2 Tim. 4: 8;) to be always ready for his coming. Luke 12: 35, 36, 40; 21: 34; Rom. 13: 11, 12; 1 Thess. 5: 6: Rev. 2: 25: 16: 45.)

But now the signs of the times, the commencement of the "perilous times" that "should come," warn us that the "crisis" to which the apostle alludes in Heb. 9: 27, that the terrible crisis, is at hand, and that the fearful woes announced to be poured forth on this sin-stricken world are upon the point of being fulfilled. If the momentous events, the fearful calamities alluded to in the Revelation, are impending, ought we not as christians joyfully to lift up our heads, for our redemption draweth nigh? No waiting, watching, devoted disciple will the Lord permit to pass through that "tribulation the great." His especial promise is, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." . . .

We believe these last years are imminently There is a growing impression that great changes are at hand; every one feels that the times are critical; society everywhere is disturbed; symptoms of mysterious events meet us on every hand. The Jews are rapidly, yet quietly filling Jerusalem and its suburbs. The unclean spirits of Spritualism, infidelity, and Jesuitism are now actively leavening society at home and abroad. In the church of Christ worldliness abounds; there is much profession, but little spiritual life; few conversions. Read the lamentable complaint of the Congregational Union, in the paper read before them, and adopted by them at Hull, October, 1864: "Making haste to be rich in consequence of the idolatry of the social status is common; the great mass of our people are unwilling to give in proportion to their income; and last and saddest fact of all, conversions are lamentably few."

Scepticism prevails; thoughts on our Lord's coming ignored; that glorious approaching reign of Jesus is, as a doctrine, met with a bitterness of feeling most heart-saddening to contemplate. "Where is the promise of his coming?" is now heard on every hand; yea, even by men professing godliness, that grand scriptural truth, which so gladdened the churches of Philippi and Thessalonica, is attributed to emanate from Satan! Such are some of the scriptural signs of our having very nearly reached the utmost limit of "these last times," as the apostles Paul and Peter severally term them. How truly do the words of Paul characterize the growing wickedness of our times: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. 3: 1, 2, 4.) . . .

Presumption some will charge us with for looking into these things. What! for taking heed unto prophecy, as we are commanded to do, and for doing which we are commended! (2 Pet 1: 19; Rev. 1: 3.) Presumption for daring to gaze upon the Jewish fig-tree, and, seeing it beginning to bud, exclaiming, "Lo, summer is nigh!" (Matt. 24: 32.) No, no, no; *they* are presumptuous who, with the word of God in their hands, condemn what they cannot gainsay, and will not investigate nor understand. Beloved in Christ Jesus, it is a glorious fact, "the Bridegroom cometh, go ye out" in your hearts "to meet him." Let us gladly anticipate the event; let us warn others of its near approach; willing rather to bear the taunts and scorn that may be heaped upon us for our steadfast expectation, than be accommodating ourselves to the propriety and decorum of the worldly wise—be suddenly aroused from our lethargy by the shout, He is come!—be found unwatching and suffer unspeakable loss. What will the world's gear and grandeur be to us then? or what the world's ridicule and contempt?

We would entreat the unconverted to consider these things ere it be too late. The promise yet holds good: "It shall come to pass that whosoever shall call upon the name of the Lord shall be saved." Faith in a Savior's precious blood is demanded, and to salvation is essential. At once cast thy soul on Jesus; just as thou art, come to Jesus. Make no previous preparation; all such attempts are vain. Cast thyself with a broken, contrite heart to the feet of Jesus. Only believe; for "be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things," etc. (Acts 13: 38, 39.—*Signs of Our Times.*

For the World's Crisis.

OLIVES, JEHOSHAPHAT, HINNOM, GIHON, KIDRON.

NUMBER THREE.

Directly east from Mount Moriah and the temple was the middle summit of the Mount of Olives, from which our Lord ascended. The northern summit is the highest, named Galilee, and is one-fourth mile from Olivet. On the south summit Solomon built temples to his idols (the gods of the Ammonites and Moabites), on account of which it is called in 2 Kings 23: 13 "the mount of corruption." In the time of King Uzziah (about 777 or 800 B. C.), this mountain was so shattered by an earthquake, that the western side fell off, and rolling half a mile westward toward the east side of the opposite mountain (Ophel, a spur of Sion), blocked up the highways and covered the king's gardens. Between this mountain range of Olives on the east, and Sion, Acra, Moriah and Bezetha on the west, extended the narrow glen or valley of Jehoshaphat, running north and south, through which flowed the brook Kidron. Some denominate that portion to the *south* only as Jehoshaphat, and call that running between Moriah and Olivet "the vale Cedron"; but after comparing many authors together, we prefer as above given. In crossing from Olivet to Moriah, you must of necessity "pass through the valley," and also "over the river," in order to reach the "mount of God."

The valley of Hinnom lies to the south of the "city of David," or Sion, having its head near, if not *in*, the valley of Jehoshaphat, or vale Cedron, south-east of the city; and may have been formerly neither more nor less than a bifurcation of the latter. Running westward and curving northward, it terminates in, or unites with the valley of Gihon, on the west side of the city, a little below the point where the road from Jaffa enters Jerusalem; from which point Gihon curves to the left, and runs along south of the Jaffa road in the direction north of west. Speaking of *modern* Jerusalem, Mr. Buckingham says, while viewing it from Olivet: "This city occupies an irregular square, of about two miles and a half in circumference. Its shortest apparent side is that which faces the east, and *in this* is the supposed gate of the ancient temple, now closed up, *and the small projecting stone on which Mohammed is to sit, when the world is to be assembled to judgment in the vale below.*"

"COMING TO ZION."

We will now resume the consideration of the subject digressed from in No. 2, viz., "coming to Sion and sitting in the throne." The first inquiry is, naturally, What are they coming for? What are they going to do? The church is not left in darkness on these points, and the *world* need not be, for the "Scripture of truth" answers these questions, "the Scripture cannot be broken." Jude 14, 15, says, "Behold the Lord cometh with ten thousands of his saints, to *execute* judgment upon all, and to *convince* all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against *him*." With this agrees Ps. 149: 9,—"To *execute* upon them the judgment written; this honor have *all* his saints"; also Ps. 110: 2,—. . . "rule thou *in the midst* of thine enemies"; 5th,—"*The* LORD at thy right hand (i. e. Jesus) shall strike through kings in the day of his wrath; he shall judge among the heathen (i. e. Gentiles); he shall fill the places with the dead bodies; he shall wound the heads over many countries." Joel 3: 9 says,—"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong; . . . let the heathen be wakened, and come up to the valley of Jehoshaphat; for *there will I sit* to judge all the heathen (Gentiles) round about." Zech. 14: 3 says,—"Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." Fight against what nations? Rev. 19: 9 answers:—"And I saw the beast,"—the one of chap. 13, having seven heads and ten horns, that arose out of the sea; for chap. 17: 13 says of them, "*These ten* shall give their power and strength unto *the beast* (the one that arose out of the earth, chap. 13: 11, and 14); "*these* SHALL MAKE WAR WITH THE LAMB, and *the Lamb shall overcome them*,"—(but not until *after* THEY have made war *on* the saints and overcome *them*"; chap. 13: 7 (now past), "I saw the beast, and the kings of the earth, and their armies, gathered together (in answer to the proclamation, as made in Joel 3: 11) to make war against HIM that sat on the horse, and against his army; and *the* beast was taken, and with him the false prophet, that wrought miracles before him (i. e. before the beast), with which *he* deceived them that had received the mark of *the* beast, and them that worshiped *his* image (i. e. of the sea beast of chap. 13: 3, 14); these both were cast ALIVE (like Korah and his band—Num. 16) into a lake of fire burning with brimstone."

Now this "false prophet" is one and the same with the two-horned beast of chap. 13; as any one may see by comparing the portraits, as given in chap. 19: 20, and 13: 14, together. G. W. STETSON.

Olena, O.

☞ A scoffer once scornfully asked, "What advantage has a religious man over any one like myself? Does not the sun shine on me as well as on him this fine day?" "Yes," replied his companion, a pious laborer; "but the religious man has two suns shining on him at once—one on his body, the other on his soul."

THE NAME "CHRISTIAN."

In the memoir of Elijah Shaw, pp. 112–115, we find the following:—

The first impression with the fathers of our connection was, that the object of a name was not so much to distinguish one from another, as to distinguish the real character of every one, in contradistinction from all the unbelieving world. Sectarian names would show the former, and the generical name *Christian* would show the latter. Therefore Christian is proper. They also went beyond this reasoning, and having referred everything to the Bible, they searched that for an appropriate name. There they found no such names given to the followers of Christ as Catholic, Roman Catholic, Episcopalian, Presbyterian, Congregationalist, Methodist, Quaker, Shaker, Baptist, Tunker, Mennonite, Swedenborgian, Orthodox, Unitarian, Universalist; nor yet any other of the long list now given to the multiplied parties in Christendom. There they found they were called "disciples," "saints," "brethren," "believers," etc.; but each of these went to show some particular trait or relation; as, believers showed their faith; saints showed their holiness; disciples showed that they were Christ's scholars; but *Christian* embraced all these, and therefore was the most appropriate name.

It was seen, too, that thinking men so understood it, inasmuch as all are called Christians as a general name for all who follow Christ. It appeared evident to them that the apostolic church acknowledged this general name among themselves, and did not reject it when others called them by it. Whether it was first given by divine appointment, or whether it grew out of the nature of the case, both with themselves and their enemies, it is hardly worth while to inquire. Many even of the learned, however, have contended that the word "called," in the phrase "The disciples were called Christians first at Antioch," when critically examined, and traced to its root, shows clearly that they were called Christians by divine appointment. But waiving all questions of this sort, the authority is clear, the name is proper when applied to every follower of Christ; and if so in reference to every one separately taken, then surely the whole taken collectively are *Christians;* thus our fathers reasoned, and thus we, their children, reason. Notwithstanding the original design was to use the name in common with all others—Christian, and for the same purpose that they do, yet the word soon began necessarily to be used also as a distinguishing name for the whole body of those who thus reject all names of human origin. This was unavoidable in the nature of things. Hence we now have "Christian connection," "Christian church," "Christian preachers," "Christian chapels," etc., etc. These are used with reference to us as a distinct, organized body of Christians. To avoid all these things, and lest we should grow up into a sect, many for a season opposed all organizations; but it was soon found that the remedy was worse than the disease, a thousand times; and hence church organizations and conference organizations are now becoming universal, and a distinct body is thus recognized, called the "Christian connection."

Many have endeavored to steal the name Christian from us, either by making it an adjective joined to some sectarian noun, as "Christian Baptist," "Christian Band," or something else of this sort; or else, by destroying the correct pronunciation of the word, some have nicknamed us by calling us a new sectarian name.

Others have changed the *i* in the last syllable into y, and thus they have made us Christyans. But all these adulterations, and modifications, and innovations, our whole connection spurn and reject. We are neither "Christian Baptists," nor a "Christian Band," nor "Christ-ians," nor "Christ-yans"; but as the rules of the language require, and as all others pronounce the word, so we are simply Christians.

We do not so call ourselves because we think ourselves exclusively entitled, nor because we are any more entitled to it than others; nor do we thereby deprive others either of the name or character. If they choose to appropriate to themselves other names in addition to this, we do not object; but we stop short, and call ourselves nothing more than they call themselves, before taking an unscriptural name. Are you Christians? So are we. Are you something else in addition? We are not.

For the World's Crisis.

OBEDIENCE.

BRO. GRANT:—As my mind for a few days past has been dwelling upon the state of the professed church of Christ at the present time, I felt like writing a few lines for the "Crisis," a paper which I esteem next to my Bible. All who belong to Christ's church must *obey* Christ in all things. We are commanded to "fear God, and keep his commandments; . . . for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccl. 12: 13–14. Christ says, "That every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words shalt be condemned."—Matt. 12: 36–37. We are commanded to watch as well as pray; therefore we should see to it that our conversation is such as becometh the gospel of Christ.

How many at the present time, who profess to love Jesus and his appearing, are seeking worldly amusements, and joining in foolish talking and jesting, which is not becoming to a child of God. "Our conversation" should be "in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." "He that hath this hope in him purifieth himself, even as he is pure." Our hearts must be cleansed from every thing that is not according to God's word. Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

Can we say we love the Lord, and mingle with the world in its fashions and pride, which God forbids? In 1 John 2: 15–16, are these words: "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." In these last days, when sin and iniquity abound, and the love of many waxes cold, how watchful and prayerful we ought to be, lest we also be drawn away by the wicked influences that surround us. The enemy of all righteousness is devising every means possible to draw people from the truth. How much unbelief we see at the present day; and why is it? I fear there are too many who say they love Jesus, who are walking after the carnal mind, which is enmity against God. "To be spiritually minded is life and peace." Now, if we have the love of God in our hearts, and are led by his Spirit, we shall mind the things of the Spirit, and we shall have peace within, which the world knows not of. We shall speak evil of no one; instead of envy and hatred, love and good will to all. "The fruit of the Spirit is love, joy, peace," etc. If we are the temple of God, and his Spirit dwelleth in us, how careful we should be that we defile it not. "If any man defile the temple of God, him shall God destroy."

May the Lord help us to examine our own hearts, and see if we are living according to his blessed word. We must forget those things which are behind, and reach forth unto those things which are before. We should try to walk in the light of God's countenance continually, so that in his name we can rejoice all the day.

May the good Lord help us to overcome all evil, and do his blessed will, that we may be saved in his kingdom. Brethren and sisters, pray for your unworthy sister, that she may be an overcomer through the blood of the Lamb, and the word of his testimony.

East Canaan, N. H. M. EASTMAN.

For the World's Crisis.

SON OF GOD *vs.* DEVIL.

OR,

THE FINAL DESTINY OF THE WICKED.

NUMBER EIGHT.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 JOHN 3: 8.

14. *Positive proof that the wicked dead will live again.*

1. We learn from Num. 24: 14–23, that old wicked Baalam will *see* the Son of God. In this text it is said, "He saw the visions of the Almighty, falling into a trance, but having his eyes open"; and then he adds, "*I* shall *see* him, but not now; *I* shall *behold him*, but not nigh"; for "there shall come a STAR out of Jacob, and a SCEPTRE shall rise out of Israel,". . . and he shall "destroy the children of Sheth," etc. And then he cries out—"ALAS, WHO SHALL LIVE WHEN GOD DOETH THIS"!

2. Isaiah also speaks of the resurrection of the wicked, when he says: "The earth also shall disclose her blood (or *bloods*, marg.), and shall no more cover her slain" (Isa. 26: 21.) In the 19th verse it is said, "Thy dead men shall *live*, together with my dead body shall *they arise*." So at this time, the earth casts out the dead, that is, the Lord's dead. But when the Lord shall come out of his place to punish the inhabitants of the earth for their iniquity, then "the earth also shall disclose her blood, and shall no more cover her slain." The Lord's dead men shall "*live*"—shall "*arise*." But of the wicked it is said: The earth also shall "disclose," that is, uncover, to lay open to view, her bloods, and shall no more "cover," that is, no more hide, or conceal in *hades* her slain. The wicked dead must be "visited" (Isa. 24: 22), after they have been shut up in the "prison" "many days." In Rev. 20: 5, we are told that "the rest of the dead"—that is, the wicked dead—"lived not again until the thousand years were finished." This one thousand years is the same as Isaiah's "many days," when they shall be "visited," or be found wanting; and then they will receive their *executive* judgment "*in the lake of fire*."

3. In Dan. 12: 2, it is declared of the wicked, that they "shall awake" "to shame and everlasting contempt."

4. The Son of God testifies, in John 5: 29, that "they that have done *evil*" shall come forth "unto the resurrection of damnation."

5. Paul testifies, in Acts 24: 15, "that there shall be a resurrection" of the "*unjust*." Again, in 1 Cor. 15: 22, 23, he says that all shall be "made alive," each "*in his own order*," just "AS" they died in Adam, or *through* Adam. The saints live and die in the spirit of the Lord; and "so" they will be "made alive" (Rom. 8: 11) by the Spirit. But the wicked live and die *without* the Spirit of the Lord; and in this same "order" in which they lived and died here, in this same "order" will they be "made alive." They live and die without the love and Spirit of the Lord being in them; and they will thus be "made alive," without the *love* and *Spirit* of God being in them. O sinner, stop! stop and think before you further go! In Jesus, the Son of God, you can have life, yea, life eternal. Remember that, "to be carnally minded *is death;* but to be spiritually minded is life and peace." But "if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8: 6, 13. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14.

OBJECTIONS ANSWERED.

1. Some suppose that the wicked dead will not live again, because Christ is the only Life-Giver. It is true that Christ will not give *eternal life* to the wicked. But he can make the wicked *alive*, without giving them life eternal; the same as he "made alive" the ruler's daughter, the widow's son of Nain, and Lazarus of Bethany, without giving them eternal life at that time. There is quite a difference in the signification of the verb "made alive," as applied to the wicked, and the noun "life," as applied to the righteous. Therefore, if we do not discriminate between the verb and the noun in these cases, we must of necessity fall into a serious error. In John 3: 36, the phrase, "eternal life," is synonymous with *life after death*. A *future life*, as revealed in the Old and New Testaments, for the saints, is the same as *eternal life*. So in this passage where it is said that "he that believeth *not* the Son, shall not see *life*"; we have only to understand that such ones will not see "everlasting life"; the life which is promised to the *believer*, in the same verse. And from the very fact that we are to understand the phrase, "everlasting life," and life *after* death, to be synonymous terms, we are to understand that the wicked shall not see "everlasting life." But their being "made alive," at the time they are to receive the *executive* judgment due to their crimes, and thus be destroyed soul and body in *gehenna fire*, as their full reward, is just the opposite of the righteous, who will have "eternal life" as their full reward.

2. In John 6: 27, we are told that we should labor "for that meat which endureth unto everlasting life, which the Son of man shall give unto" us. Again, in verse 40, Christ says, "that every one which seeth the Son, and believeth on him, may have *everlasting life;* and I will raise *him* up at the *last day*." This shows that those who do *not believe* in him, will not have *everlasting life;* neither will Christ raise *them* up at the *last* day; but they will be "made alive" when *hades delivers* UP the ungodly, and then the "Son of God" will "destroy" *them*, soul and body, in the lake of fire, or in *gehenna fire*.

3. In Psa. 49: 12, 20, it is written that certain wicked men are "like the beasts that perish"; and in verse 14, it is said,—"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning." And so the righteous will have dominion over them, that is, over the wicked; for the righteous will rise in the *first* resurrection, at the last day; but the wicked will not be "visited" for "many days," or a "thousand years" afterwards. But why is this class of wicked men spoken of by the Psalmist as being "like the beasts that perish"? By reading verses 7, 8, and 15, of this Psalm, we find that "redemption" is the leading idea in David's mind while penning it. And so we read that, "they that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother," etc. But the Psalmist says in verse 15,—"GOD will *redeem* my soul from the power of the grave." So we see that men who "trust in their wealth, and boast themselves in the multitude of their riches," thinking they can "redeem" themselves, or their brother, thereby; they are, in this life, "like the beasts that perish." As the Psalmist says, he is like the beasts that perish. Not shall be like; but is like the beasts now. That is, they make no more provision for their "redemption," or salvation, than a beast does; and hence, "*like sheep they are laid in the grave*"; having made no more provision for their "redemption" than a "sheep"! "They shall never see light" (verse 19.) What "light" shall they never see? In Psa. 56: 13, David says, "For thou hast delivered my soul from death." Hence, when he is thus delivered from death, he will "walk before God in the light of the living." But the men who live and die here like the beasts, and are laid in the grave like sheep, they never will, like David, walk before God in the "light" of the living. They will "never see" such a "light" as the Psalmist will, for they must be destroyed "both soul and body" in *gehenna fire*.

Lynn, Mass. T. M. PREBLE.

For the World's Crisis.

"CONSIDER ONE ANOTHER."

"Let us consider one another to provoke unto love and good works."—HEB. 10: 24.

No society is so dear as that of christians. The child of God loves the association of those who have received the spirit of adoption and are united by the same bonds of unity. True christians meet with different feelings than they receive from the world. They feel they have *one interest*, and that is centered in Christ, their living Head. They have but one great object, and that is to secure *eternal life*. And when united upon these principles they shine forth in the world as lights which glorify our heavenly Father.

Christian consideration is a very important duty presented by the apostle Paul. It seems to be the design of the apostle that the object for which we are to consider one another, is to do them good by "provoking unto love and good works." It conveys an idea of meditation on our part, in considering how we may increase their love, and promote greater usefulness of the church individually,—to increase the unity and strength of christians as a body. To accomplish what Paul has placed before us, requires many considerations on our part.

1. Trials are the common allotment of the saints, and are eminently worthy of consideration by every member of Christ's body. Often we find those who are laboring under trials so great that it seems they must fall. Satan surrounds them with all the combined powers of darkness; thorns fill their path, and feebleness their hearts. Ten thousand obstacles rise up to obstruct their pathway, and to deprive them of the immortal crown which awaits them at the end of their pilgrimage. Groaning "under the load," their burden often seems too heavy to bear; but still they keep pressing on. It is at this time, if ever, that the wearied and disheartened pilgrim needs the sympathy and consideration of those of like precious faith. Paul says, "Bear ye one another's burdens and so fulfill the law." Consider them. Make their case your own. Remove, if possible, the obstructions from their way. Take their burden upon your own shoulder; and by words of cheer and sympathy strengthen the feeble knees, and restore courage to the fainting heart. Such a course will glorify God. They will love you better, and God will seem nearer and dearer to you than ever before. Oh, that we might all learn the lesson of christian watchcare. Many are falling back—deserting the ranks for the lack of a helping hand, a word of cheer, when their trials and temptations are the severest, and they are fast drifting beyond the reach of mercy.

2. It is a christian duty to consider the saints in want. No christian consideration will cause love to well up in such a God-honoring degree from the poverty-stricken pilgrims, as to minister to their necessities. He that hath an abundance and seeth his brother lack shall not be held guiltless in the sight of God. "Harken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him."—James. 2: 5. And Jesus says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."—Matt. 25: 35–36. How heartily would we do any of these things unto Christ were he here; but by doing the same unto the least of his saints, he regards it as done unto himself. These are a few of the ways in which we are to consider one another. If any of us are at fault in this respect, let us remedy it immediately, that at last we may hear the heavenly and majestic voice of Jesus saying, "Well done."

3. Again, we are commanded to provoke unto good works. This has reference to a personal work, to which Christ doubtless referred when he said, "Let your light so shine before men, that they may see your *good works*, and glorify your Father which is in heaven."—Matt. 5: 16. Thus by good works are we to lead men to glorify God. Says James, "If ye fulfill the royal law according to the Scriptures, ye *do well*." To fulfill the royal law, our own works must be good. Therefore our good works must consist in obedience to God, and by keeping the law of God we shall provoke others to good works. We can not evade the divine test. "If ye love me ye will keep my commandments." His commandments apply to our conduct in all circumstances of life. Oh that christians might come up to the divine standard as given by inspiration; then indeed could they be shining lights in the world, to the glory of God. Then would the power of the gospel be felt in society, in rebuking sin, and bringing sinners to Christ. WM. H. SPENCER.

Rochester, N. Y.

For the World's Crisis.

LOSING THE LIGHT.

It is surprising to see how those once strong in the gospel faith and hope, have lost the light they once had, by neglecting or rejecting the increased light, or developments of light in these last days. Last evening I attended a meeting where there is some revival interest, and heard a minister preach, with whom I was formerly acquainted, and who was an able preacher. His text was in 1 Pet. 1: 3.—"Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." The rest of the passage was not read nor referred to at all. The cause of this "lively hope" or "hope of life," (Whiting) was not mentioned, nor the things hoped for. The speaker told us that the gospel hope was "blessed;" that it was "not the result of a theory;" that it was produced, "begotten in the heart by the Holy Spirit," and led us to look for heaven, for existence beyond this life. He said several very good things, but entirely overlooked the best thing the text taught.

He told us the gospel hope was unlike the dead or inactive hope of Universalists; unlike the gloomy hope of those who believed the soul slept after death to an inconceivable length of time, till the resurrection; but it was a "lively hope," looking to immediate happiness after death. That the soul was immortal from our birth and could not be acted upon by death as some thought. Our readers, I trust, enjoy a better hope than this; surely the gospel presents one.

L. C. WELLCOME.

For the World's Crisis.

SEMERON.

MR. EDITOR:—I observe in your No. of the 17th that a correspondent informs your readers that "*semeron*," the word rendered "to-day," in Luke 23: 43, is also rendered "day," "a day," "this day" (Heb. 4th chap.); and in John 20: 19, it is rendered "same day." Allow me to correct the impression by stating, that the word *semeron* occurs only *twice* in the 4th Heb., both in the 7th verse, and is properly rendered *to-day* in both instances. It occurs nowhere else in that chapter. Also, in John 20: 19, it is rendered "same day," says your correspondent; and this is just as much a mistake. For *there it does not occur at all.*

Yours truly, GEORGE HEATON.

Swansea, Mass., Feb. 19th, 1869.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 3, 1869.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

MY PILGRIM NOTES.

In our last we parted with our readers after a tedious journey through snow-drifts from Danville to Melbourne, in Canada. There is a great body of snow in the Queen's dominions at present, but the weather has been mild during our stay. Not a single train of cars passed over the Grand Trunk R. R. yesterday (Feb. 15th.) The air in Canada is pure and bracing, and we find much better specimens of health here than in the States. Walking on snow-shoes is a very common thing. Ideeed, one is not fitted for a Canada winter without them. Ladies use them too. Snow-shoe races are frequent. We like Canada; but for a permanent home, we much prefer New England to any other portion of country we have ever seen. It is well that all do not prefer the same place.

Our meetings in Melbourne were seasons of refreshing. Some requested prayers, and the children of the Lord were quickened in his service. There are some true souls in M. and vicinity, and they feel like making a new effort to sustain the cause of the Lord.

We departed from there Wednesday evening, Feb. 17th, and on our way had a very interesting conversation with an editor, who is an intelligent man, and a close observer of the state of things in society. We found he had lost confidence in the popular theology and religion of the day. When we had presented the reasons of our hope, he was delighted with their simplicity, and thought if all denominations would take the Bible as it reads, then they would think alike on doctrinal points, instead of being divided into so many sects, as we now see them. This man is a type of a large class of thinking men, who are saddened at the low state of religious matters. They have been to the various churches; but, like Noah's dove, they can find no rest to their souls. They see so much worldliness, and so little vital godliness, that they have come to the conclusion that they are about as well off as the mass of professors. They do not feel safe; but they see nothing in which they can put confidence; consequently they turn away to doubt the reality of the christian religion, because its professors live so poorly. We are fully satisfied that unless the standard of religion is elevated above its present sinking condition, but few of the thinking men among the unconverted will be reached. They may go to the meetings, and help support them; but they have but small confidence in the managers.

What can be done? Shall those who see the perils of these last days hold their peace? Is it safe to do so? The praise of men may be secured for a little while, but how will it be in the judgment? Will they praise us then for being silent at the approach of danger? Will the Lord be pleased with those who refuse to sound the alarm, because it might make them unpopular? Who will advocate such a course?

BRYANT'S POND. We spent Thursday evening, Feb. 18th, at Bryant's Pond, and had a good meeting in the Baptist meeting-house, which was kindly offered us. A large audience was present, notwithstanding the bad traveling. The Lord has some living children in that place, who love the "blessed hope." Three rose for prayers.

A special interest is being awakened in a place called Pinhook, about two miles from Bryant's Pond. Several have been converted and others are seeking the Lord. Sr. Sanders is laboring three at present. The prospect is good. She was a preacher among the Methodists, but is now associated with those who are looking for the coming of Jesus to raise the dead. She resides in Norway, Me. The hour has come when every one who sees the truth should help spread it in some way. It will not pay to be an idler in the vineyard of the Lord. None but the laborers can hope for the reward promised. The reward is great—eternal life. Let us all secure it. It must be sought "by patient continuance in well-doing."

In consequence of deep snow, and accidents, we were unable to reach our appointment at Portland on Friday evening. Our rule is never to disappoint an audience, if it is in our power to be present. After doing the best we could, we only arrived as far as Mechanic Falls, where we received a hearty welcome from Bro. Jared Whitman, one of the faithful watchmen upon Zion's walls.

We learned there is considerable interest in that place on theological matters. Different ministers have been preaching against the views of other denominations; and we have taken our share of the opposition. This only prepares the way for the truth to shine the brighter when presented.

Saturday and Sabbath, Feb. 20th and 21st, we spent at Biddeford, Me., and had a very interesting time. The church have built a convenient meeting-house of good size, which was much crowded with a very attentive audience. Our conference meetings were good. The Biddeford church has enjoyed a high degree of prosperity under the faithful labors of our dear Bro. W. H. Mitchell, and others. We have rarely been where the people seem more anxious to hear about the blessed hope.

In all places where we have been, there seems to be more than a usual desire to hear the reasons of our hope. We are satisfied that the time has come to make an extra effort to spread the light, because the people have a desire to hear. Let us labor in a manner worthy of the noble cause in which we are engaged. We must be earnest, bold, yet meek; persevering, unyielding, but not dogmatic; ready at all times and in all places to give "a reason of the hope that is in" us, "with meekness and fear."

We arrived at home Monday, Feb. 22nd, after traveling three thousand one hundred and sixty-three miles, since Dec. 31st, 1868. We were gone fifty-three days, preached fifty-three sermons, and spent eight evenings in discussion. We feel as fresh as ever, and happy in the Lord. We found all well as usual at the office, and prospering in the Lord. Have we not much reason to give thanks and praise to the dear Savior for his strength and protecting care?

"O who's like my Savior?"

ONE HUNDRED AND SIXTY-ONE NEW SUBSCRIBERS IN FEB.

Some of our brethren and sisters have responded nobly to the call for *new subscribers*, and we have entered on our list one hundred and sixty-one names during the month. Who will make a little effort to get one, two, or five persons to take the Crisis? A little effort may accomplish *great good*.

☞ INSTRUCTION.

Brethren sending appointments for the *Crisis* will please send on a *separate* slip from other business matters, and will write them after the following form, and save very much trouble:—

Boston, Mass., (Lowell St. Chapel), Sabbath, March 7th.

Densmore Hill, Vt., Sabbath, March 14th.

Concord, N. H., (Centre St.), Sabbath, March 14th.

Or, Concord, N. H., (Bethel), Sabbath, March 14th.

Write the town *first*, then the *place* in the *town*, then the *time*, and then it is ready for the compositor without altering or copying.

COMPLAINTS.

We frequently receive letters making complaints because we do not know the address of our old subscribers. Those who think we can remember the P. O. address of eight or nine thousand subscribers must have a high opinion of our memory. The following is a sample of the complaints:

"BRO. GRANT:—*Dear Sir*,—This will inform you that on the 23d of Nov. I sent you a letter containing two dollars and fifty cents, to pay for the Crisis another year. You have not given me credit for it, but in your paper of Dec. 9th you say in your address to correspondents, ——— sends $2.50 for Crisis, and request my address. This looks strange to me, as you have mailed my paper to my regular address these many years, and I have not altered my place of residence. Please explain."

The former letter left the address out, or a part of it.

WELL DONE.

BRO. GRANT:—A few weeks ago I took up the Crisis, and almost the first thing my eye rested upon was a piece written by C. Colegrove, urging all readers of the Crisis to get one or more new subscribers. The thought struck me that I might do something for our Lord and Master in that way; and by his help I have succeeded in getting four. Enclosed I send you the money and names.

FROM A NEW SUBSCRIBER OF THE *Crisis*.
Rochester.

This "new subscriber" has done *nobly*. Will not others copy his example? A little *effort* now would accomplish much good. The people are anxious to read the very things we are publishing; but they need some one to introduce the subject to them. Will you do it? Infidelity is setting in on every side, like a mighty flood; let us lift up a standard against the march of Satan.

DANSVILLE DISCUSSION.

We learn that the late discussion at Dansville, N. Y., has awakened much interest in the study of the Bible; and that the candid, thinking men who attended, are satisfied that our position is sustained by the Scriptures.

We clipped the following from the Syracuse *Journal* of Feb. 12th:

"Mr. E. V. Wilson, of Chicago, has just closed a lengthy discussion with Elder Grant, at Dansville, N. Y., upon the following subject:—

Resolved, That the Bible—King James' version—sustains the teachings and phases of modern Spiritualism.

Elder Grant was made to admit on the stand, publicly, as follows:—'If I am compelled to confine myself to the Bible as authority, then I may as well close the discussion at once!'

The Elder believes the Bible, and can't disprove Spiritualism by the Bible. Tight place, Elder."

In reply to the foregoing, we sent the following to the Editor of the Syracuse *Journal*.

"*To the Editor of the Syracuse Journal*:—In the *Journal* of Feb. 12th, I find the following:—'Elder Grant was made to admit on the stand, publicly, as follows:—'If I am compelled to confine myself to the Bible as authority, then I may as well close the discussion at once.''

"Please allow me, sir, to make a correction. When I attempted to explain some passages of Scripture, by giving the meaning of the original terms, Mr. Wilson objected, and said I must confine myself to King James' version of the Bible. To which I replied, if we had nothing to do but *read the Bible*, we might as well close the discussion at once; meaning by my remark, that simply *reading* the Bible, without remarks upon its connection with other things involved in the subject of debate, would not be a proper discussion. But I did not admit for one moment then, nor do I now, that the Bible contains one word in *favor* of modern Spiritualism, and stand ready at any time to meet any respectable defender of Spiritualism, and endeavor to show that the Bible—'King James' version'—is utterly opposed to it in all its features."

NATIONAL SUNDAY-SCHOOL CONVENTION.

A National S. S. Convention is appointed to meet at Newark, N. J., Wednesday April 28th, 1869. The following is an extract from the "call:"—

"It is intended that it shall be a mass convention, open alike to all who come, but every State Convention by its Executive Committee is invited to send a delegation not to exceed twice the representation of the State in both houses of Congress.

These delegates will probably hold a business session of representatives at some time during the sitting of the convention.

Should the convention prove exceedingly large, the citizens of Newark cannot be held responsible for the entertainment of guests beyond the limits of hospitality. Those who attend, therefore, cannot certainly count upon entertainment unless they have previously notified the local committee through Samuel W. Clark, of Newark, and received assurance that all the places for entertainment are not yet occupied. It is not expected, however, that the convention will be too large for entertainment, and it is particularly desired that the active promoters of this work in all sections of the nation shall exert themselves to be present."

MEETINGS IN THE THEATRE.—We hear a good report from Bro. John G. Hook's meeting yesterday, Feb. 28th, in the Theatre Comique, Boston. He is to be there again next Sabbath, March 7th. Pray for him.

BEST FILTERS.—Those who wish for a good filter, will do well to get the one manufactured by Kedzie and Bunnel, 9 Exchange St., Rochester, N. Y. No one should use hard water, if they wish to feel well. It makes a deposite in the system, that often produces very sad results. We use at home none but filtered rain water. But if not filtered, we should use it instead of hard water. It is one of the best remedies for the gravel, which is a disease caused by the use of hard water.

THE BEE-KEEPER'S JOURNAL AND AGRICULTURAL REPOSITORY.—We have received the first two numbers of the "Bee-keeper's Journal and Agricultural Repository," and are delighted with the ability, taste and skill displayed in its execution, and the matter contained in its columns. It is published monthly, at Nevada, Ohio, by H. A. King & Co, and edited by Bro. King and Ellen S. Tupper. It is a curiosity to see the Editor handle his bees. He is truly a *King* among them. Those who keep bees, and are interested in agricultural matters, we think will get their money's worth, if they take the "Bee-Keeper's Journal." Price $1.00 a year in advance.

APPLES OF GOLD.—Bro. D. F. Newton, of New York, is about to issue a new volume, entitled "Apples of Gold in Pictures of Silver." Bro. Newton never publishes dry matter. There is marrow and fatness in his writings, because he has it in his heart. The work will contain between 400 and 500 pages, illustrated with more than one hundred engravings. Price in cloth $1.50; gilt, $200. Postage 20cts. Address D. F. Newton, 303 West 20th St., New York.

A VALUABLE BOOK.—J. C. Jackson, physician-in-chief at "Our Home on the Hill-side," has just issued a valuable work, entitled "How to treat the Sick without Medicine." This is just what every family needs. It is an octavo volume of 537 pp., containing a likeness of Dr. Jackson, and another of "Our Home on the Hill-side." Price of the book by mail $3.25. Address Austin, Jackson & Co., Dansville, N. Y.

THE CHRISTIAN, published by Bro. H. L. Hastings, at No. 19 Lindall St., Boston, is an eight-page monthly religious and family paper, containing incidents, records of providences, sketches, music, poetry, true stories, pictures, reading for young and old, saint and sinner. No sectarianism, controversy, politics, puffs, pills, or patent medicines. 60 cts. a year; ten copies for $5.00. For Sunday Schools, ten copies, $4.00. Address H. L. Hastings, Scriptural Tract Repository, 19 Lindall St., Boston, Mass.

BRO. THO. H. JONES, the colored preacher, wishes to say that his P. O. address is New Bedford, Mass. He has been laboring some in Maine during the winter. Many will recollect seeing him at our last National Campmeeting, at Springfield.

A RARE PICTURE.

The only true likeness of our Savior, taken from one cut in an Emerald by command of Tiberius Cæsar, and which was given from the Treasury of Constantinople, by the Emperor of the Turks, to Pope Innocent VIII., for the redemption of his brother then a captive to the Christians.

The following extract, in proof of the authenticity of the above portrait, is translated from the Latin contemporary Historians of the period:

"News to the Senate of Rome, concerning Jesus Christ, in the days of Tiberius Cæsar the Emperor, as governors of sundry provinces under the Senate and people of Rome, used to advertise the Senate of such news as chanced in diverse countries.

Publius Lentules, being at that time president in Judea, wrote an epistle to the Senate and people of Rome, the words whereof were these:—

'There appeared in these our days a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted for a Prophet of truth; but his own disciples called him the Son of God. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair of the color of filbert, full ripe, and plain almost down to his ears; but from the ears downward somewhat curled, and more orient of color, waving on his shoulders. In the midst of his head goeth a seam or partition of his hair, after the manner of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle, beatified with a comely red; his nose and mouth so formed as nothing can be reprehended; his beard somewhat thick, agreeable in color to the hair of his head, not of any great length, in the midst of an innocent and mature look; his eyes grey, clear and quick. In reproving he is terrible; in admonishing, courteous and fair-spoken; pleasant in speech, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body, well-shaped and straight; his hands and arms right, and delectable to behold; in speaking very temperate, modest and wise. A man of singular beauty surpassing the children of men.'"

Whether this be indeed, as stated, and generally believed a true picture of our Savior or not, it is really valuable from the fact that it is a *fac simile* of a very ancient engraving. If any wish this photograph—album size—they can obtain it it by sending to Sr. M. D. Wellcome, Yarmouth, Me. Price 25cts.

FINANCIAL REPORT
OF THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING, 1868.

EXPENDITURES.

Am't pd. for lumber and hardware, used in erecting the buildings, and making the seats for the ground, and for carpenters' work on the same..	$2301 65
" For labor in clearing the camp-ground, for services of chairman of building committee, teaming, and horse hire....	702 97
" For rent of ground, printing, insurance on camp property, interest on money hired, plans of camp-ground, R. R. fares, etc., etc............	278 10
" Groceries, provisions, and the various articles used and sold at the boarding house and refreshment stands..........	3523 73
" New crockery, knives & forks, and various articles used on the table and in the cooking department............	257 06
" For services rendered by persons in the boarding department, at the various stands, and for work on the ground during the meeting........	892 85
" For straw....................	186 35
Total expenditures..............	$8142 71

RECEIPTS.

Balance in Treasurer's hands, as reported in Crisis, Sept. 18th, 1867..............	$468 44
Received on pledges made at the Wilbraham campmeeting, 1867, and from all other sources to Aug. 19th, 1868...........	785 50
" At Springfield campmeeting, on pledges made in 1867...	182 00
" On pledges made at last campmeeting towards fitting up the ground, paid during the meeting............	538 90
" On pledges made at last meeting, paid since the close of same, as published in the Crisis, Jan. 2nd, 1869......	272 00
Gratuity received from the Boston and Albany R. Road Co., to aid in establishing the campmeeting	400 00
Gratuity received from the Ct. River R. Road Co., to aid in establishing the campmeeting	200 00
Gratuity received from the Hartford and New Haven R. Road Co., to aid in establishing the campmeeting.....	200 00
Received from sales of the plan of the " camp-ground.	14 00
Amount refunded on bill paid in 1867..............	14 35
" By collections	263 03
" Amount on pledges paid R. E. Ladd and H. Munger, not previously acknowledged...	64 00
" From sale of lumber, straw, for board, and sales at the boarding-house, oyster, cake and fruit stands, etc........	4534 70
" From Wm. Nichols, to aid in fitting up the ground......	2 50
Total receipts	$7939 42
Excess of expenditures over receipts.....	$203 29

There is remaining unpaid on the subscription papers of 1867 and 1868, more than two hundred dollars, which subscriptions, if paid, would make up in full the present deficit, and leave us free from debt. Will not those, whose subscriptions remain unpaid, forward the same to the Treasurer as soon as possible, and thus enable the Committee to go forward, the Lord willing, with arrangements for the present year, without any encumbrance in the shape of back debts resting upon them?

Brethren and sisters, we have great reason to be thankful to our heavenly Father, in that we have a camp-ground so pleasant and well arranged, supplied with good water, commodious buildings, easy, comfortable seats, and with the various conveniences for cooking; with a large supply of crockery, and the necessary articles to carry forward so large a meeting. The Committee are grateful for the prompt manner in which you have responded to their calls, and for the cordial and ready support you have *always* yielded them; and also to the Boston and Albany, Conn. River, and the Hartford and New Haven R. R. Companies for their gift of eight hundred dollars, and for favors to the Committee which have been promptly granted.

At a meeting of the brethren and sisters, held at the preachers' stand, Bro. H. H. Dickenson, from the Committee appointed by the A. C. Association to nominate a Campmeeting Committee for the ensuing year, offered the following resolution, which was passed unanimously:—

"*Resolved*, That the thanks of this meeting be, and they are, hereby tendered to the Campmeeting Committee for the able and efficient manner in which they have performed their duties for the past year, and their action meets our hearty approval."

Bro. Dickenson submitted the following names for the Committee for the present year:—
S. G. MATHEWSON,
GEO. T. ADAMS,
HIRAM MUNGER,
J. HEMENWAY,
R. E. LADD,
D. MATHEWSON,
W. B. DODGE.

Which report was accepted and adopted unanimously.

GEO. T. ADAMS,
Secretary and Treasurer.

GERMAN TRACTS.

We have received from Bro. L. Reimer, of Philadelphia, the following German tracts, viz:—

1. "The Hope of the Dead in Christ."
2. "The Future Doom of the Ungodly."
3. "What is Man?"
4. "Answer to the Charge of Heresy."
5. "Rich Man and Lazarus."

Price by mail: Single copy, 10 cents. Per dozen, 75 cents. Postage 4 cents. For sale at this office. AG'T.

☞ SR. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 25th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments..............	$695.96
Thomas Smith..............................	.25
J. P. Marquard..............................	3.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments.............	$2161.67
B. R. Fellows (for Leroy Jackson).........	5.00

EUROPEAN MISSION.

Previous acknowledgments.............	$192.70
P. W. Higgins............................	5.00

For the World's Crisis.

TO THE FRIENDS OF THE CAUSE OF GOD.

BELOVED BRETHREN:—Permit me to say to you that the A. A. Missionary Society is greatly in need of funds at the present time, to meet its pressing wants; not to pay "salaried officers," for let me tell you, as a member of the "Board" from the organization of the Society to the present time, so far as receiving any compensation for services rendered, I have not; but on the contrary, have paid out of my own pocket my expenses in attending the meetings of the Board, besides other incidental expenses as Secratary; and this is not all, as my fellow members can bear me witness. This is done cheerfully as unto the Lord, whose I am, and whom I serve. All the funds of the Society sent in from time to time are duely credited from week to week, so that all may know how much is received, and used in the mission cause, and any one may know by applying to the Treasurer how every cent is appropriated, for he keeps a strict account, and all appropriations are by the direction of the Board.

And now, brethren, if you have confidence in us, as your "servants for Jesus' sake," who expect to give an account of our stewardship with you at his coming, act so as to please your Master and ours, and you will hear from his lips in the day of his coming, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord."

We might say many things in reference to the various fields and openings for missionary work; but will simply say the field is large, the calls are *many* and *urgent*; the time is short, the judgment is near, and millions are perishing whose wants must soon be met, or it will be too late.

L. T. CUNNINGHAM, Sec. of the Board.

For the World's Crisis.

THE MEMPHIS MISSION.

ACKNOWLEDGMENTS.

A barrel of good clothing and $3.00 from the sisters of the Advent church in Minneapolis, Minn. Mrs. Aaron Hastings, Newton Lower Falls, Ms., $6.60. Mrs. Benj. Hammond, $3.00; Lucy Ransom, $2.00; Mrs. Atwood Shaw, $1.00; all of Carver, Mass., (by W. E. Hathaway). J. Hemenway, $5. Mrs. Emily Hemenway, Athol, Mass., $5.00. C. F. Hasty, Jackson, Miss., $2. C. Colegrove, Sardinia, N. Y., $1.60. Sister E. S. Brigham, Westboro, Mass., $5.00. Lyman Towne, Waupun, Wis., $2. Julia A. Ives, Chateaugay, N. Y., $2.00 (by C. R. and O. A. Percy, Norwalk, Ct). Mrs. E. A. Armstrong, Detroit, Mich., $5.00. John L. Hastings, Boston, Ms., $2.00. Mrs. A. P. Cunningham, Newton Upper Falls, Mass., $5.00. ($1.25 was given by the children of Bro. and Sr. C., viz: Mary 25c., Annie 25c., Maria 50c., Alice 10c., Lizzie 5c., Martie 5c., Mellie 5c.) Levi Ransom, Carver, Mass., $3.00 (through Bro. Geo. T. Adams). A friend, Janesville, Wis., $1. Mrs. Mary C. West, Chicago, Ill., a box of good clothing, and $3. Lizzie S. Wallace, $1.00; Mary A. Tibbets, 50c.; both of Volga, Ind. Benj. Hammond, $3.00, Sr. Hammond $1.00, Sarah A. Hammond $1.00, Carver, Mass. Nathan Collins, Craftsbury, Vt., $10.00. A barrel of clothing and many good things from Carver, Ms., sent by old and tried friends. Savilla Case, Canton, Ct., $2.00.

And thus the Lord gives when we give. When we open our hands, he opens his. As freely as we receive, so freely we give. It is more blessed here to give than to receive. He that giveth to *these* poor, lends to the Lord.

Time, money, mind, health, strength and life, are all given here; and in return we get clothing, shelter, food, peace, joy, and souls for Christ. Enough, enough, we cry; no more we desire. All is for Christ here; labor unremitting, persecution unceasing; but God's smile and blessing continually. We envy not the rich, we scorn not the poor. We visit the sick and perishing in cellar, garret, and cabin. We turn away from none who need our help; nor despise any who seek our care and protection. To the poorest of the poor we preach the gospel free, and teach the most debased and ignorant all that they can learn. The Bible is our watch-word, and we exhort all to come and learn what it teaches and obey its precepts. We are crying everywhere, the judgment! prepare to meet your God!

The winter here, thus far, has been very favorable for the poor and destitute; nor has there been so much sickness as there would have been had the weather been cold and wet like that of last winter. I have always dreaded here the coming on of winter. This people are so wholly unprepared for it, that when it does come, if at all severe, they suffer and perish in spite of all that we can do for them. It is hard to witness the sufferings of the brute world, and see them die for want of shelter and care; but it is harder to see human beings suffer and perish for lack of these things. How many sad scenes have we witnessed here, caused by poverty alone. Much of the sickness here comes through the lack of the necessaries of life; and many die for want of proper shelter, food and clothing.

God has indeed been merciful in giving us so dry and mild a winter. None of our flock have died, though some have been very sick. Bro. Wilkins is the only one we have been called to follow to the grave since the death of Sr. Northrup, with the exception of one of our Sabbath School scholars, who died last fall.

Never did I have greater cause for gratitude to God than during the past few months. His blessing has indeed been bestowed in every way upon us here. The greatest blessing has been that of the Holy Spirit, convicting this people of the truth of the gospel which we preach, and bringing sinners to repentance. Blessed indeed is it to labor when we can see daily the fruits of our toil. And then, God has been good in preserving my dear family far away, and supplying them with the comforts and necessaries of life. Also in raising up friends to the mission and sending through them so much that was needed, and without which we should not have been able to have prosecuted our work here. Praise his holy name for all, and thanks to those who have obeyed the divine injunction to "give, hoping for nothing." I. I. LESLIE.

Memphis, Tenn., Feb., 1869.

For the World's Crisis.

THEATRE COMIQUE SUNDAY EVENING.

The attendance was very good, the body of the Theatre being well filled, with a few in the gallery. The proceedings were opened with the hymn,—

"Nearer, my God, to thee,"

followed by prayer. The text preached from was Luke 2: 34, "Behold this child is set for the fall and rising again of many in Israel, and for a sign (or miracle) which shall be spoken against."

The speaker dwelt some time on the faith of Simeon, his belief in the fulfillment of God's promise, and his eventually seeing the fulfillment of that promise; spoke of Christ as a miracle,—his miraculous birth and boyhood; his pure and blameless life. He was a miracle because he was God and man,—God his Father, Mary his mother. Spoke of Simeon's prophecy—he was set for the fall and rising of many. That prophecy was fulfilled. The Jews rejected him. They expected him to come as a mighty king, to restore the kingdom to Israel. He came poor, meek, and lowly, born in a stable. The pride of the Jews would not suffer them to acknowledge him. He was, however, acknowledged by God. John knew him when he said, "Behold the Lamb of God, which taketh away the sin of the world." Jesus taught the gospel of the kingdom; called the poor, illiterate fishermen to join with him in the great work. They left their avocations and joined themselves unto him; preached only to Israel. The proud, aristocratic Jews repudiated him. "He came to his own, and his own received him not." He condemned their covetousness, their hypocrisy, their pride and egotism; associated with publicans and sinners; made friends of the poor, the despised, and the outcast. His great truths cut them to the heart. He exposed their vices, and unveiled their deceit. The Jews did not like truth any more than the people of the present day like it; so they took counsel together that they might kill him.

Christ was unpopular amongst the rich, as every vindicator of truth is. Christ is not popular to-day. Some say he was a very good medium, but we have better now; others, that he was an impostor; some, an illegitimate child; some, a very good man, the embodiment of moral perfection. "What saith the Scripture?" He was "the Son of God," "the Prince of peace." Angels heralded him at his birth; the shepherds of Bethlehem heard the song which proclaimed his divinity. They crucified him, saying. "His blood be on us and on our children." He rose again on the third day, another proof of his divinity; triumphed over death. He bade Mary inform his disciples, *and Peter*. Peter had denied him. Peter might think himself cast off, lost: Jesus proclaimed his forgiveness in those words, "and Peter"; encouragement for backsliders. He is willing to forgive all; none may fear. The same gospel is preached to-day that was preached then. He "came not to call the righteous, but sinners to repentance." Jesus ascends to his Father; "a cloud received him from their sight"; another proof of his divinity.

He sent the Comforter, the Holy Ghost, to cheer the hearts of his people, to enable them to bear up against all trials and temptations. On the day of Pentecost, Peter spoke to the Jews of their having crucified the Lord of glory. Three thousand were converted, and subsequently five thousand more were added to the church. Thus was Simeon's prophecy literally fulfilled—He "is set for the fall and rising again of many in Israel." He was a miracle as shown by his death and resurrection. A miracle, because he had the power to forgive sin. That power is the same. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Come, backslider; come, cold-hearted professor; come, sinner; come *all*, and find peace through him who was crucified.

JACKSON.

Reported at Theatre Comique, Sunday evening, 28th Feb., 1869. G. R. JACKSON.

For the World's Crisis.

A WELCOME MESSENGER.

For the past six or eight years, the *Crisis* has been a welcome messenger to myself and family; and as it gives me pleasure to read the letters in it from friends that I have been acquainted with in days that are past, I thought they might like to read a short letter from myself. It is a blessed thought that if we are faithful to God a little while, we shall meet where friends will part no more; and those that sleep in Jesus will come forth to join that happy throng. What a happy meeting that will be. We enjoy the society of friends here. We meet and part with them, perhaps never to meet again in this world; but if faithful to God, we shall meet, to part no more while endless ages roll.

I often look back to the many precious seasons that I have enjoyed with the friends in the North Canton Conn., and wish that I could meet them again; but if I should not meet them any more on this sin-cursed earth, I hope to in the new earth. We have no preaching here about the blessed hope, and but very little of any kind. We have prayer-meetings. A few Methodists and a few who are looking for the coming of Jesus, join together. The Lord is at work in the hearts of the people. Oh, that the Lord would send some one this way to preach the gospel to this people. C. P. FAIRCHILD.

Fish Creek, Wis.

BRO. F. H. CHAMBERLAIN writes:—"We are having some of the best meetings ever held among our people here in Webster. Pray for us. We want, and need, and must have victory in the name of the Lord. And to him alone be all the glory. Amen."

For the World's Crisis.

ACKNOWLEDGMENT.

I wish to acknowledge the following receipts since publishing the notice in the Crisis of the loss of my horse; with my sincere thanks to my heavenly Father, as also to those who have showed such substantial sympathy. Methinks I can hear Jesus say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

C. S. Sherman and wife, $40.00. Wm. H. Simmons, $1.00. N. Roblee, $1.00. Theodore N. Sherman, $1.00. J. WENDELL.

For the World's Crisis.

A STRANGE THING.

I have a check for ten dollars, sent to me from Cooperstown, for one of the Prussian instruments, without telling where to send it. How can people be so careless? I can't send the instrument, nor write to the brother or friend. The envelope don't tell, the man don't tell, and *I* can't tell; and must keep the money, as I have disposed of the check for cash. If any of the readers of the Crisis know anything about it, please inform me.

HIRAM MUNGER.

For the World's Crisis.

ADMONITION.

A good Methodist Bro. in the city of A was presented with one of I. K. Lombard's poems, published by Bro. I. C. Wellcome. He obtained a lot, and has been busy in presenting them to his minister, class-leaders, and members. Now is the time to distribute them. Send to I. C. Wellcome, Yarmouth, Maine.

H. B. SEVEY.

Correspondence.

From Bro. J. B. Wadsworth.

BRO. GRANT:—I have received a few packages of tracts since yours came to hand; some by express, and some through the post-office. The brethren will please send all small packages through the P. O. I received by express one lb. and twelve ounces of tracts; the charges on them being $1.50. By the P. O., it would not have been half so much. They charge the same for all packages weighing less than five lbs. But, it is cheaper to send large packages by express.

I have been much confined to my room for several days. I have a dreadful cold and cough, but pass the time in reading my Bible and the many good tracts the brethren and sisters have sent me. I have received $6.00, besides what Bro. Baker sent me. May God bless the donors. Thou shalt be recompensed at the resurrection of the just. Roll on, sweet moments, roll on, and bring the happy time when God's people may be redeemed from mortal to immortal glories, from corruption to incorruption. Yours in much love,

J. B. WADSWORTH.

New Orleans, La., Dec. 20th, 1868.

From Bro. P. A. Smith.

BRO. GRANT:—As I had written so often and so much for the Crisis, I thought perhaps I might be considered as infringing on the rights of others, which is the reason of my silence so long. I will be as short as possible now. Last Thursday morning, at half-past four o'clock, Bro. Conolly and wife, and Bro. Woods and wife, of Favil, Mass., and Bro. Williams of this place, started for Suwannee Shoals, to hold a three days' meeting in the new Advent church, which was nearly completed. The house is ten miles from Lake City, on the Lake City road, which runs up on the east side of the Suwannee river. The weather was like May in the North. People were there from eighteen or twenty miles around; some from Georgia, and some from Lake City. One young man who was traveling heard of it, and stopped over to hear for himself if it could be true what he had heard twenty-five miles off. The house was filled, and it was delightful to behold the interest and attention. Some that had talked against us at first, had made up their minds to come to that meeting and hear for themselves.

The church numbers over fifty, and some are added almost every meeting. We had a blessed good time. I left one appointment seven miles beyond there, and one four miles this side, by request of those that reside there. Bro. Thomas Green, who had been a Baptist missionary preacher, has commenced preaching the Bible doctrine in that surrounding country with good success. He baptized ten in one place. All of the Baptist church but three, I believe, joined the covenant. He is a worthy brother, rather diffident, but reliable, and has the confidence of the people. He was sent to the Legislature, but thinks of resigning. Pray for us. Yours in hope,

P. A. SMITH.

Jacksonville, Fla., Dec. 23d, 1868.

From Bro. Bendixon.

BRO. GRANT:—I have not been well for some time; not that any sickness has broken me down, but grief and sorrow for my Master's cause. They have left me alone, and all the young converts. The older professors have been at work, and are now, to frighten the poor souls, telling them not to go to me, nor to speak with me at all. O Bro., how hard it is. It makes my heart weep; but still it is a comfort to me that my gracious Lord knows all about it. It is *his* cause, and work, and truth; and as I have tried to do his will, I shall leave the result with him. I am glad that many a soul has heard and obeyed the gospel message, and started for the kingdom. May the Lord keep them to the end.

You see, Bro., I am left alone, and the most of what I hear is evil speaking, saying that I am a false teacher, and more like things. But still, I am glad I have made a stir in the camp, and showed the enemy the broad side; and let me tell you, he don't like to meet me in th open field. I have let the truth fly as shells in among the Devil's hosts, and both edges of the sword have been used as the Lord God has put strength in my arm.

God bless you for that dear and welcome paper, the *Crisis*. If I did not have that, I should feel myself an entire stranger on earth. I am so glad when I get it. It makes my heart rejoice when I see it. I am not alone in this wicked world to suffer for our dear Savior and his truth. O Bro., is it not a wicked world? Is it not time for our Master to come? I am sighing in my heart, Come, Lord, and come quickly. But I am trying to be patient, always abounding in the good work of the Lord. In his own good time he will come, and then we shall be delivered from his enemies.

I have had a letter from Hull, from that Bro. I met with on my return home. He

informs me there is a stir there since I left. They have hired a large room, where they are proclaiming the Lord's coming; and he says the consequence is, the devil has set all his agents to work against the truth. He tells me that the immortality of the soul is becoming more and more an absurdity since I left them, and he rejoices in all the beautiful truths of the Bible. He prizes the *Crisis* very much (I have sent him some since my arrival), and tells me he has sent them again to London, to one Mr. Bell, LL.D., who is proclaiming the speedy coming of Christ on earth. I pray the Lord to bless these few papers throughout England, that they may be a means to lead many into the truth as it is in the Bible. He wishes me to come over there. If I had the means, I would start for Hull as soon as possible, and I think I shall be on my way the first of January. I trust the *Lord* will open the way. There are many now all around who talk of the Lord's coming. This precious truth works like leaven; still in the higher societies they are sleeping infidels, deists, or Universalists,—of the latter the ministry almost consist. It looks black. The tares are almost too thick to leave room for any wheat to grow. God in mercy help.

I am looking to the *East*. The storm seems to gather slowly, but heavily, for the great day of God Almighty. I believe it is not far distant. Praise the Lord. While it gathers blackness in the East, I am looking right overhead, where I behold the dazzling sight of a returning King in glory, coming to take his throne and kingdom.

I trust I shall soon be in America again, if the Lord will. I long for the sweet fellowship that you enjoy there. Farewell, Brn. and Srs.; don't forget us in your prayers; and when the struggle is over, the victory is ours, if we prove faithful. Your Bro., in hope of eternal life when Jesus comes,

O. Bendixon.

Drobak, Norway, Dec. 12th, 1868.

From Bro. S. M. Tatro.

Bro. Grant:—With a great deal of comfort and pleasure in the good religion of our blessed Lord, which I feel to-day, I thought perhaps it would not only interest you, but the dear saints also, to read a short history of the Lord's dealings with us in this place.

In 1858 the good Lord poured out his Holy Spirit on the people, and sinners were converted, backsliders reclaimed, the dear saints comforted, and we soon found ourselves with a little church of sixty or seventy members. For some time the candle of the Lord shone in our midst; but Satan, as is his wont to do, soon began to cause divisions, and of course backslidings amongst us, and we found ourselves after a time torn and scattered like sheep on a mountain in a cloudy day. But God has had a few here that continued to hold on to him, and pray day and night that he would revive his work; but owing to our divided state, and our great lack of faith, we received no answer to our prayers, until a short time ago, when God—Glory be to his holy name! gave us a spirit of confession and forgiveness.

We commenced having weekly prayer meetings, and the Lord owned and blessed wonderfully, and we then felt that it was time to work for sinners. To this end we determined in the name and strength of Israel's God we would make some extra efforts to get sinners converted, and accordingly secured the labors of Bro. B. Hitchcock and others. As the result, backsliders have been reclaimed, and sinners converted. Eld. Hitchcock has been with us through the last week and over Sunday, and we have organized a good and living little church, and every thing looks bright and prosperous.

Sunday was a very precious day to all the dear saints here; after the morning services we had a love-feast, and it was most blessed, I can assure you; all seemed to be in the Spirit on the Lord's day; and after the close of the afternoon service we came around the table of the Lord to commemorate his death and sufferings, and this also was a season which will not be forgotten by many for a long time to come. After this several joined our little church, such as we trust will be saved, and others are coming. Glory to God for the prospect! The church voted to continue the meeting through this week and over next Sunday, as the interest demands it. My dear companion and I have not been able to attend these meetings much. We have both been confined to the house by sickness, but we have stayed at home and prayed, and God has answered. Oh how I long for our dear Lord to come and put an end to sin and suffering.

I thank God that every thing looks now as if our dear Lord would not delay his coming much longer, and my poor heart cries out with good old Bro. John, "Come, Lord Jesus, and come quickly." But, dear pilgrims, we must be waiting, watching, praying, and be good children till He comes, then how sweet will be that blessed voice, as we hear it sounding through the air, Children, your sorrows are all gone; your sufferings are all over; now come home. O blessed Jesus, that is just like thee, and we will be good.

Waiting for redemption,

Samuel M. Tatro.

Collinsville, Ct., Jan. 11th, 1869.

From Bro. I. Allen.

Bro. Grant:—We are having a good meeting at Honeoye, and the Lord is doing a great work. Some twenty, or more, have set out for the kingdom, and ten or twelve of the number are those who have never made a profession of religion before. The balance are backsliders, who have been reclaimed. It was a source of rejoicing to see them come back to Father's house, where there is bread enough and to spare. Truly there is joy in heaven over one sinner that repenteth more than the ninety and nine that need no repentance. Bro. Wm. Fenn has been the instrument in the hands of the Lord, to bring this great blessing to the church. He was with us two weeks, including two Sundays. The brethren from Hemlock Lake, and from Canadice, rendered essential aid both by their prompt attention and their means, to sustain the cause of God. The meeting still continues, and the last evening that Eld. Fenn was with us, two men rose for prayers. We intend to continue the meeting in the name of the Lord, just as long as it will be profitable. Bro. S. W. Thurbur is to be with us this week, also Bro. W. Hobbs, to preach the word.

Brethren and sisters of the one household of faith, scattered abroad, pray for Honeoye, that many more may be gathered and saved in the day of the Lord Jesus. I. Allen.

Honeoye, N. Y., Feb. 16th, 1869.

Brom Bro. G. A. Streeter.

Dear Brn. and Srs:—Thinking you are interested in the cause of our dearly beloved Lord and Master, I would say in short, that I have spent ten days in No. Adams, Mass., and preached thirteen discourses, to the glory of God, I trust. One was happily converted to God, and five reclaimed and came back rejoicing in the blessed hope. The church in A. is rising. They have suffered much, but not in vain, I trust. The Lord is still good, *real good*; praise his holy name.

Your Bro. in Christ,

North Dana, Mass. G. A. Streeter.

Extracts from Letters.

Sr. S. M. Head, Dansville, N. Y., Feb. 6th, writes:—"I do want to tell you what the Lord is doing for me. I seem to have had a new conversion within the last fortnight. I do bless God that he ever sent you to Dansville; that he went before you and prepared my heart to receive the truth. The Bible is a new book to me. O, how I do love God's word. Precious truth, I press it to my heart, and feel to cling to it as I would to a rock when beneath me was a yawning chasm, knowing that if I let go my hold, it would be my sure destruction. It is my earnest desire to 'walk in the light,' and lead others to walk in it. I do want to be more like Jesus.

Thursday evening Father's children met to pray. We had a precious season. The Spirit of God was with us. I was carried back to the time when I was converted in childhood in the M. E. church. O, how happy I am. Bless the Lord. May we meet in the soon coming kingdom."

Bro. J. W. Taylor, Little Marsh, Pa., Feb. 19th, writes:—"I have just returned from visiting the church at Wilmot settlement, Brown Co., N. Y., where I spent two Sabbaths, holding meeting each evening through the week. The first quarterly meeting was held Saturday and Sunday, Feb. 13th and 14th. It was a refreshing season. Our covenant meeting Saturday afternoon was indeed a most glorious one. Nearly all that were there considered it the best they ever attended. Their next quarterly meeting will be held (D. V.) the first Saturday and Sunday in May.

This church is the result of the faithful labors of Bro. C. F. Sweet; and although they are but few in number, and have been persecuted much, they have succeeded in getting up a neat little chapel, and the prejudice which once existed seems to be considerably removed. While at this meeting, we met for the first time Bro. and Sr. Stephen Hitchcock, of Kirkwood, who are looking for the salvation of souls. The Lord has few more devoted children they."

Bro. T. E. Parker, Washington, D. C., Feb. 6th, writes:—"When you was here in the spring of 1867, I heard some of your sermons, and got some of your pamphlets, which I have carefully examined in comparison with the Bible, and find that your doctrine does away with contradictive passages in the Scriptures, and makes them harmonize from the first chapter of Genesis to the last chapter in Revelation; which I was always convinced should be done; but was unable to do until I read your explanations."

Bro. J. H. Dadman, Franklin, N.H., Feb. 22nd, writes:—"I am glad to say that, after being hedged in from laboring in the field for five or six months, by sickness and incidental circumstances, I am again in the by-ways and hedges, by the blessing of the good Lord, doing my little, while others are doing much in the cause; for all of which I feel thankful to God."

Bro. W. G. Ruggles, Worcester, Mass., Feb. 21st, writes:—"Bro. A. A. Phelps is laboring with the church in this place, and his earnest, faithful, and pointed preaching has endeared him to many hearts; and we can but wish that in the good providence of God he may see his way opened for future labor among us as a people. We need his labors in all our New England churches. Brethren, help him after a godly sort."

SHOCKING DELUSIONS.

Those who have encountered the mischievous delusion of free-loveism, or have attempted to convince its adherents of their folly and wickedness, can sympathize with a colporteur at the west in his futile efforts to bring them to the truth. After enumerating the different classes of people among whom he has labored, he says:—

But another and far less hopeful class has been extensively visited, who entertain, hug, and cherish that error of all errors, and last great delusion of the Devil, free-love and modern Spiritualism. Some of these I find in almost every town I visit. Errorists of every other kind, Romanists, infidels, and skeptics, I can meet on some ground with some reasonable hope of success. But these silly people give small ground of hope. They bid me good morning with a grin, look at my books with a grin, listen to my remarks and answer my questions with a grin, and bid me good-by with the same senseless grin. It seems to be agreed by them to meet all approaches on the subject of religion in this way, for even the children understand and practice it when their parents are not present. If any colporteur has been successful with this class, I should be glad to have his experience.—*American Messenger.*

Obituaries.

Shepherd. Quietly fell asleep in Christ, at Melvin Village, N. H., after more than three years of great suffering, Sr. Lydia F. Shepherd, in her seventy-fourth year.

Sr. S. sought and found her Savior in 1815, and from that glad hour to the hour of her death was one of the most devout and godly women of the age. Sr. S. was one of the first who with joy received the glad tidings of the coming kingdom, which hope cheered her to the last. Words of comfort to the friends were spoken by the writer, from Acts 26: 8. T. W. Piper.

Brown. Died in Holderness, N. H., Feb. 13th, of whooping cough and inflammation of the lungs, Corah Bell, the youngest child of Bro. John and Sr. H. A. Brown, aged six months and two days.

Sleep, sweet babe, in calm repose,
Nought shall disturb thy rest;
Thou shalt rise as Jesus rose,
And be forever blest.

Words of comfort were spoken by
Daniel Bachelor.

Valentine. Died in Windsor, Broome Co., N. Y., Feb. 7th, 1869, Emma, infant daughter of Bro. and Sr. Valentine.

How blessed the thought, "there shall be no more death." Words of comfort by the writer,
J. W. T.

☞ A Chicago clergyman, at the time of the Female Suffrage Convention, expressed himself as willing to give up his pulpit in favor of any woman who would fill it. He has since been tried by an ecclesiastical court for various misdemeanors, and now his pulpit is open.

☞ The famine is rapidly spreading in India, and the government is moving energetically to mitigate its horrors by supplying the people with food as far as possible.

Summary of News.

DOMESTIC.

Auburn, N. Y., Feb. 22. There was great excitement in the Catholic church in this city yesterday morning. A large number of Catholics assembled at 8 o'clock, to resist the action of Bishop McQuid in removing their old pastor, the Rev. Thomas O'Flaherty, who has labored among them twenty-three years, and to whom a large majority of the Catholics of this city are warmly attached.

The people, after assembling, resolved themselves into a meeting, and unanimously condemned the action of the Bishop and refused to permit him or his appointee, Rev. Mr. Kavanagh, to say mass, a large number pushing their way to the altar, and taking the latter by the arm, they led him out of the church. It was feared that violence would be committed on him, but by the interposition of Father O'Flaherty, it was prevented.

After the Bishop and Father Kavanagh left the church the assembly unanimously resolved to hold another meeting at 11 o'clock. At that hour over one thousand Catholics assembled and passed a series of resolutions declaring their determination to stand by their old pastor, strongly condemning the action of the Bishop and expressing their determination to no longer submit to the abuses of what they termed "a one man power," in the United States, but to appeal at once to the ecclesiastical authorities of the country, and if necessary to Pope Pius IX. Addresses were made by influential Catholics sustaining the resolutions which were adopted without a dissenting vote. Future trouble is anticipated, as the meeting resolved that the new pastor should not be permitted to occupy the parsonage.

Passing Events.

☞ The sixty-two thousand Chinese in Calfornia are nearly all enrolled in six clubs, corresponding to the six districts from which they came. When an immigrant ship arrives, the agents of each club go on board and take charge of those who come from their district. The immigrant is boarded and lodged until he finds employment. All Chinamen who are sick or in want are also provided for by the clubs.

☞ Friday, February 5th, was the hottest day ever recorded in England in the first week in February. The mean temperature of the day was 51.2 degrees, and at half-past three in the afternoon the thermometer in the sun marked 71 degrees. In Paris the birds were singing and active out-door exercise was oppressive.

☞ The Belgium clergymen have recently refused to bury two respectable men who declined to accept clerical attentions while on their death-beds. It was insisted that they should be buried with suicides and criminals, in the corner set apart for them. The civil authorities overruled the clergy, however.

☞ The Pope appears to be arming. From Civita Vecchia we learn that French transports continue to arrive there and disembark large quantities of rifles, powder and cannon.

☞ The Canadians fear disastrous floods in the spring when the snow melts, there is such a vast quantity of it up there.

☞ A dog at Dubuque, Iowa, has saved the lives of four persons, and has the unmuzzled "freedom of the city" as a reward for his good services to humanity.

☞ Some of the Italian Republicans are hopeful of having a Republic established in Italy during the present year.

☞ A New York paper mentions as quite a remarkable fact, that there has not been a murder in that city for a month.

☞ Watches for the blind are made by M. Ekegren. The hands are stoutly made, and are not even affected by rough handling.

☞ A shock of earthquake occurred in Wilkes county, N. C., a short time ago, which rocked the houses, and the people fled to the woods in alarm.

☞ The yellow fever has reappeared at Callao in a most malignant form.

☞ The Vatican Palace at Rome contains thirteen thousand chambers.

Married.

In Chatham, Pa., Jan. 28th, 1869, by Eld. J. W. Taylor, Mr. Eugene Gile, of Chatham, and Miss Sary Jane Strait, of Clymer, Pa.

At Cape Elizabeth, Me., Feb. 18th, by Rev. O. H. Stevens, Mr. John Ridley, of Prospect, Me., and Miss Emma Grannell, of Portland, Me.

Notices.

Notice.

The Advent Christian Quarterly Conference of New York State, will be held at Springwater Valley, Livingston Co., N. Y., commencing Thursday evening, March 4th, and hold over the following Sabbath. Brethren and sisters, come to this feast. Come praying earnestly that sinners may be converted to God, and that much good may be done. Probation is almost over. O Lord, help us all to feel how much is depending upon us as christians.

B. C. Simonds.
B. P. Stevens.
D. Cogswell.

Conference.

The Lord will, there will be a conference at Marden's Corner, Chichester, N. H., commencing Thursday evening, March 4th, to continue over the Lord's day. Brn. Smith and Parsons are requested to attend, and others also who can, to labor for the salvation of sinners. T. W. Piper.

Conference.

There will be a conference in South Gardiner (Booker school-house), Me., to commence Thursday evening, March 4th, at seven o'clock, and hold over Lord's day. We expect the preaching brethren to attend, and we want others who can work for the Lord to come also. H. D. Reed.

I. C. Wellcome, Clerk.
C. Goud, President.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.

Fairfield,	1st	March 6th and 7th
"	2d	June 5th and 6th
"	3d	Sept. 4th and 5th
"	4th	Dec. 4th and 5th
Norwalk,	1st	April 24th and 25th
"	2d	July 24th and 25th
"	3d	Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders,

G. W. Stetson, Pastor.

Notice.

The brethren in Manchester, N. H., are holding meetings at Whitney's Hall, Ferren's Building, No. 176 Elm Street; and would invite the preaching brethren in sympathy with the doctrines promulgated in the "World's Crisis" and "Voice of the West" to come and labor with us, as the Lord directs. Those wishing to correspond will address the undersigned, No. 54 Manchester Street, N. H.

James H. Stevens, Corresponding Sec.

Maine East. Quar. Conf.

This conference will hold its next session at South Hope, commencing March 4th, and continue over Sunday. Ministering brethren are invited to come and labor for the salvation of men.

Jer. Partridge, President.
J. T. Hemenway, Secretary.

Notice.

The next regular quarterly conference of S. A. C. C. of Fairfield, Huron Co., Ohio, will be on Saturday, March 6th, at half past one P. M., and Sunday, at half past ten A. M., and at half past six P. M. Love feast Sunday, at nine A. M.

G. W. Stetson, Pastor.

Conference.

There will be a conference at South Hope, Me., to commence Friday, March 5th, at two o'clock P. M., and hold over Sunday. Come, brethren and sisters, let us go to this meeting to labor for the Lord. Ministering brethren are invited.

Jer. Partridge, President.
J. T. Hemenway, Clerk.

Portland, Me.

Meetings are held in Advent Hall, Cushman's Block, 353½ Congress St., three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock. Preaching brethren from abroad, wishing to send appointments to Portland, will please correspond first with Eld. R. R. York, or with either of the following committee:

H. C. Freeman, James Berry, S. K. Dyer, } Church Committee.

STAR OF HOPE MISSION,

No. 14 Laurens Street, New York City.

Anna E. Smith, *Principal and Manager.*

Meetings.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

To the Afflicted.

For the accommodation of those writing me about the Russian instrument for extracting humors, I wish to say the instrument is a horn case, about one foot long, one inch in diameter, with thirty-six fine, highly electrified needles thrown slightly into the skin by the means of a spiral spring, but not to hurt or draw blood. They can be operated by any one after reading the seventy-fourth page of the medical book that accompanies it. The perforated spots are anointed with the oil that comes with it. There is a counterfeit, four inches long, with no spring. Beware of them. The genuine comes from Dr. Lindon, of Cleaveland, Ohio. I act as agent, knowing this to be the best thing in use for immediately extracting pain of all kinds when applied according to directions in the book. It is doing wonders, and no family will do without it when its worth is understood. It is safe, and any one can use it after a little study of the book.

The afflicted will soon be paid for getting one. You can help your poor neighbors who have the rheumatism, sore throat, eyes, or spinal complaint. I know what I am saying and doing. It is for the benefit of the afflicted. This notice is sufficient to set the outline of facts before you, and the book will give you all you need, to be a blessing to the afflicted. Price $10.50. Forwarded to any one within one hundred and fifty miles of me.

Chicopee Falls, Mass. Hiram Munger.

Notice.

With the view of closing my labors with the church in Savoy, I would say, that churches wishing me to labor with them, can address me at Savoy, Mass., for the present. E. M'Cullock.

Notice.

As I am at liberty after March 1st, churches desiring my labors can correspond with me at Sandy Hill, N. Y., for a few weeks. C. H. Leverton.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. Couch ....Sunday, March 7th
A. A. Phelps ....Sundays, March 14th and 21st

Boston, (Theatre Comique, Central Court, rear of 240 Washington Street), Sabbath, March 7th. Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M. John G. Hook.

Chelsea, Mass., (Library Hall.)
L. Boutell ....Sabbath, March 7th
T. M. Preble ....Sabbath, March 14th
S. S. Brewer ....Sabbaths, March 21st and 28th

Hyde Park, Mass.
S. S. Brewer ....Sabbath, March 7th
J. Couch ....Sabbath, March 14th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
A. Damman ....Sunday, March 7th
Zina Ford ....Sunday, March 21st
Geo. A. Cole ....Sunday, April 4th

East Boston.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
J. W. Britton ....Sabbath, March 7th
Zina Ford ....Sunday, March 14th

New Bedford, Mass. .... Sabbaths, March 7th and 14th and every evening during the intervening week. Miles Grant.

Portsmouth, N. H., Sunday ....Sunday, March 7th
Hampton, N H. ....evenings, March 11th and 12th
Worcester, Mass. ....evening, March 24th
Warren, Mass ....evening, March 25th
Chicopee Falls ....evening, March 26th
Springfield ....Sunday, March 28th
A. A. Phelps.

Bristol, R. I. ....Sunday, March 7th
A. P. Moore.

North Woodstock, N. H. ....Sunday, March 7th
A. W. Sibley.

Seabrook, N. H. ....Friday evening, March 12th
Hampton, N. H. ....Sunday, March 14th
Clinton, Mass ....Thursday evening, March 18th
Stow, Mass., (communion) ....Sunday, March 21st
L. Boutell.

Meredith, (Dolloff Hall) ....Sunday, March 14th
D. M. Leavitt.

Densmore Hill, Vt. ....Sabbath, March 14th
J. A. Cleaveland.

East Rochester, N. H ....Sabbath, March 14th
Great Falls ....Sabbath, March 21st
Rochester, (Chapel) ....Sabbath, March 28th
W. H. McDaniels.

Prospect, Ct. ....Sunday, March 14th
S. C. Hancock.

Starks, Me ....Sabbath, March 7th
Greene, Me ....Sabbath, March 14th
Lewiston, Me. ....Sabbath, March 21st
E. M. Haggett.

Taunton, Mass ....Sabbath, March 7th and onward.
S. W. Thurber.

West Deerfield, N. H ....Sunday, March 7th
George W. Randall.

Worcester, Mass. ....Sunday, March 7th
Nashua, N. H ....Tuesday evening, March 9th
Concord, (Bethel) ....Wednesday evening, March 10th
Lynn, Mass. ....Thursday evening, March 11th
Chelsea ....Friday evening, March 12th
Worcester ....Sunday, March 14th
West Meriden, Ct ....Sunday, March 21st
New York, (Cooper Institute) ....Sunday, April 4th
Providence, R. I. ....Sunday, April 11th
W. N. Pile.

Warwick, R. I., (Plain's Church) ..Sabbath, March 7th
River Point, R. I. ....Sabbath, March 14th
Anthony Village in the evening.
North Scituate, R. I. ....Sabbath, March 21st
A. B. Warner.

Spring Water Conference ....March 4th
Honeoye, N. Y. ....Tuesday evening, March 9th and over Sunday following. J. W. Taylor.

New Britain ....Sunday, March 14th
G. L. White.

West Randolph, Mass., (Town Hill Hall), Saturday evening, March 6th, and over the Sabbath.
T. M. Preble.

East Rochester, N. H. ....Sunday, March 28th
N. C. Twombly.

Stoneham, Mass. ....Sabbath, March 7th
Enoch Morrill.

Lynn, Mass. ....Sunday, March 14th
M. Batchelor.

Goodspeed's Landing ....Sunday, March 21st
New York, (Cooper Institute) ....Sunday, March 28th
24th Street in the evening, and during the week following as Bro. Cox may arrange. L. F. Moore.

Rochester, N. H., (New Chapel) ....Sunday, March 7th
J. H. F. Varney.

Pleasant Valley, Ct. ....Sunday, March 7th
H. H. Dickenson.

Vernon, Vt. ....Sunday, March 14th
A. M. Higgins.

Cheshire Street, Conn. ....Sunday, March 7th
Wolcottville ....Sunday, March 14th
Wrightville ....Sunday, March 21st
Wallingford, (North Farms) ....Sunday, March 28th
Cheshire Street ....Sunday, April 4th
Hartford ....Sunday, April 11th
Wm. A. & M. L. Durand.

Granby, Ct. ....Sunday, March 7th
J. L. Wood.

Morris, Ct., (4th Dist. school-house) ....March 9th and onward as the Lord directs. A. D. Flagg.
Will Bro. Hitchcock come and help me?

Berkley, Mass. ....Sunday, March 7th
M. E. Otis.

Mud Mills, Augusta ....Sunday, March 7th
Windsor, (Preble school-house) ....Saturday evening, March 13th, and over the Sabbath.
Thomas Rines.

Morris, Ct. ....Sunday, March 7th
B. St. John.

Yalesville, Ct. ....Sunday, March 14th
And as many evenings of the following week as may be deemed expedient to advance the cause of Christ.
B. Hitchcock.
S. Woodruff.

Dover, N. H. ....evenings, March 3d and 4th
Strafford, (Robert's school-house), evening, March 5th
Great Falls ....Saturday evening, March 6th and over Sunday.
Gonic ....Tuesday evening, March 9th
East Rochester ....evening, March 10th
Alton Corner ....evenings, March 11th and 12th and over Sunday. J. L. Chute.

New Hampton, N. H., (Brick school-house), Sunday, March 7th. N. Glidden.

Richmond, R. I., (Clark's Hall.)
J. T. Dixon ....Sunday, March 7th
C. F. Dixon ....Sunday, March 14th

Hampton, N. H.
L. Boutell ....Sabbath, March 14th
J. Pinkham ....Sabbath, March 28th and onward.

Abington, Mass. ....Sunday, March 21st
J. W. Britton.

East Canaan, N. H., Sabbaths, Feb. 28th and March 7th
East Landaff, N. H. ....Sunday, March 14th
S. S. Moulton.

S. Vershire, Vt., (as Bro. Harding may arrange), March 2d, and on till March 8th.
Pomfret, Vt. ....March 9th and 10th
No. Springfield, Vt. ....March 11th and 12th
Keene, N. H. ....Sunday, March 14th
Worchester ....evening, March 16th
Danielsonville, Ct. ....Sundays, March 21st and 28th
H. F. Carpenter.

West Leeds, Me. ....Sunday, March 14th
Suncook, N. H. ....Sunday, March 28th
J. C. Wheeler.

Hartford, Ct. ....Sunday, March 14th
I. B. Potter.

Bradford, N.H., (Bush meeting-house), Sabbath, March 14th.

East Weare, N. H. ....Saturday evening, March 20th and Sabbath 21st. Frank Nelson.

Collinsville ....Sunday, March 7th
Cold Spring ....Sunday, March 14th
Wm. J. Ripley.

New Britain, Ct. ....Sabbath, March 7th
Cheshire Street ....evening, March 9th
Yalesville ....evening, March 10th
New Haven ....evening, March 12th
New York City, (as Bro. Cox may arrange), Sabbath, March 14th.
Pleasantville, N. Y., evenings, March 15th, 16th, & 17th
Brewster, N. Y., (as Bro. Bailey may arrange), evenings, March 18th and 19th. C. H. Sweet.

South Sutton, N. H. ....Sunday, March 7th
Simeon Roby.

West Plymouth, (brick school-house), eve., March 7th
Hebron, (Town Hall) ....Sunday, March 14th
T. E. Lano, Jr.

Scitico, Ct. ....Sunday, March 7th
The last three Sabbaths not engaged.
Hiram Munger.

West Gardiner ....evening, March 3d
South China, evening, March 6th, and Sunday, the 7th
North Newburg, (Arnold's school-house) ....March 9th
Bradley ....evening, March 13th, and Sunday, the 14th.
Samuel Bragg.

Dover, N. H ....Sunday, March 14th and evenings through the week. A. Simpson.

Burlington, Conn. ....Sunday, March 14th
S. M. Tatro.

Worcester ....Wednesday evening, March 9th
Clinton ....Thursday evening, March 11th
Warren ....Friday evening, March 12th
Brimfield ....Sunday, 10 and 2 o'clock, March 14th
Warren, seven o'clock, evening
Putnam ....Tuesday evening, March 16th
South Hadley Falls ....March 17th
Chicopee Falls ....March 18th
Springfield ....March 19th
Hartford, Ct. ....Sunday, March 21st
New Britain ....March 23d
Scitico ....March 24th
Guilford ....March 25th
New Haven ....March 26th
Bridgeport ....Sunday, March 28th
Star of Hope Mission ....March 29th
All in the twelve o'clock Band pray that I may have physical strength and the Spirit of Christ.
Anna E. Smith.

Stoneham ....Sabbath, March 14th
S. S. Brewer.

Gonic, N. H. ....evening, March 4th
Great Falls, N. H. ....evening, March 5th
East Rochester, N. H. ....evening, March 6th and over Sunday, the 7th.
Alton Corner, N. H ....evening, March 9th
Campton, N. H., (Bump school-house), Sunday, March 14th. John H. Evans.

Hartford, Ct. ....Sunday, March 7th
South Windsor ....evenings, March 8th and 9th
Buckland ....evening, March 10th
Warehouse Point ....Sunday, March 14th
South Windham (as Bro. Scott may arrange), evenings, March 15th and 16th.
Baltic ....evening, March 17th
Plymouth, Mass. ....Sundays, March 21st and 28th
Geo. A. Cole.

East Rochester, N. H ....Sunday, March 7th
Great Falls, N. H. ....Sunday, March 14th
Dover, N. H ....Sunday, March 21st
J. Pinkham.

Goodspeed's Landing, Ct., evenings, March 5th and 6th
Mount Parnassus ..Sunday, March 7th, A. M. and P. M.
Goodspeed's Landing ....evenings, March 7th and 8th
Tylerville ....evenings, March 9th and 10th
Shalerville ....evenings, March 11th and 12th
I. B. Potter.
L. F. Moore.

Collinsville, Ct. ....Sunday, March 7th
Wm. J. Ripley.

Strafford, N. H., (Roberts' school-house), Sunday, March 7th. Wm. Bodge.

Porter, Me. ....Sunday, March 14th through the week, and over Sunday.
L. C. & M. McKinstry.

Meredith, N. H., (Advent Hall) ....Sunday, March 7th
S. Julia Buswell.

Portland, Me. ....Sundays, March 14th and 21st
J. S. White.

Salem, Mass. ....Sunday, March 7th
Rochester, N. H. ....Sundays, March 14th and 21st
Newburyport, Mass. ....Sunday, March 28th
Portsmouth, N. H ....Sunday, April 4th
Westfield, Mass. ....Sundays, April 11th and 18th
Joseph W. White.

Portsmouth, N. H ....Sunday, March 28th
C. Cunningham.

Westfield ....Sundays, March 7th and 14th
E. Owen.

Danielsonville, Ct.
I. B. Potter ....Sunday, April 4th

Biddeford, Me.
W. H. Mitchell ....Sunday, March 7th

Bristol, Ct.
H. H. Dickinson ....Sunday, March 7th
I. B. Potter ....Sunday, March 21st

Wilbraham, Mass.
Dr. A. M. Higgins (communion) ..Sunday, March 7th
P. S. Butler ....Sundays, March 14th and 21st

Worcester, Mass.
Wm. N. Pile ....Sundays, March 7th and 14th
T. M. Preble ....Sundays, March 21st and 28th

Manchester, N. H.
D. F. Leavitt ....Sundays, Feb. 28th and March 7th
W. W. Sutherland ....Sundays, March 14th and 21st
J. C. Wheeler ....Sunday, April 4th

Pittsfield, N. H.
C. S. Emerson ....Sunday, March 7th

Lawrence, Mass.
A. Ross ....Sunday, March 7th
A. W. Sibley ....Sunday, March 21st
J. S. White ....Sunday, March 28th

Concord, N. H., (Centre Street.)
C. Goodrich ....Sundays, March 7th and 14th

Concord, N. H., (at the Bethel.)
D. F. Leavitt ....Sunday, March 14th
Zina Ford ....Sunday, March 7th

Carthage, Me., (Newman school-house.)
E. Abbott ....Sunday, March 21st
E. Hopkins ....Sunday, March 7th

Lewiston, Me.
Jesse Gay ....Sunday, March 7th

Wolcottville Circuit.
A. D. Flagg ....Newfield, March 7th
Sister Durand ....Wolcottville, March 14th
G. L. White ....Newfield, March 21st
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Riverpoint, R. I. ....the third Sabbath in each month
Bristol, R. I. ....the fourth Sabbath in each month
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Zina Ford ....Sunday, March 7th

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☞ BRO. GEO. BLISS—There has been no such agreement as the one to which you refer.

☞ ELIZABETH HOOD—Your money is credited on the slip on your paper.

☞ C. P. DOW—We cannot tell who ordered it stopped.

LETTERS RECEIVED.

J Wendell, I C Wellcome, J G Burnham, Wm. Walker 2nd, B H Allen, W Allen, I I Leslie, S Booth, J W Taylor, E S Willard, Mary Brown, C Colegrove, G R Jackson, L Kelly, D G M, S E Teeple, H Stevens, N McCulloch, C P Dow, J L Hersey, G W Green, M E Dow, J B Cleaveland, G S Sheldon, B. Mathewson, I C Stoddard, J E Wells.

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Would be the souls of sinful men;
Immersed in crime, and filled with fear
Lest Christ as Judge should come again.

At first he came the light to shed,
And save from sin and death and woe;
To heal the sick and raise the dead,
And grace and life on man bestow.

In robes of light again he'll stand
On Zion's hill as judgment King,
With all his saints at his right hand,
Where they victorious songs will sing.

O sinful soul, where will you stand
When Christ in judgment thus appears?
Arrayed with saints at his right hand,
Or driven away in all your fears?

O may the light of heavenly grace
In all its power from God above,
Shine brightly o'er each sorrowing face,
And fill each heart with joy and love.

Peru, Ind. H. H. Hall.

For the World's Crisis.

THE CHURCH LARGE ENOUGH FOR THE CHRISTIAN'S ENTIRE EFFORTS.

(*Concluded.*)

There is ample room in the church for brotherhood. Brotherhood in Christ is all that is needed, and yet the professed church members think to find it or seek to find it in *the world*, or in organizations outside of the church, as though they were one with the membership there, whether they were even *professed* christians or not. Yet how many are found striking hands in oath-bound brotherhood with the world, with men who may be Masons, Odd Fellows, Sons of Temperance, or Good Templars, and moral, but not christians, or profane, or wine-bibbers, or adulterers, or otherwise impure. Such it is true may, like Judas, be found among the membership of the church; but brotherhood truly there is, and if some obtain it unworthily, it is not like going into unwarrantable places to secure it. The place in the church is all right; the man who gets it there unworthily is all wrong—brotherhood, place, and all.

It is sometimes urged that it is better that a man break off his drinking habits than to continue to drink; and this is certainly true; but cannot the church secure this end as well as any other organization? And if any other can secure this, can not the church do even more, and secure to him the Holy Spirit to keep him in the hour of temptation? O that men who professed to know, did really, fully know what the true church is, and what a power it is, and get thoroughly into it; and then find in a divine Architect's work a completeness of plan and a perfectness of execution in building.

It is the same as to political organizations. The church is a governmental organization; a theocracy; the preliminary of the coming kingdom; and although its politics may not be *quite* like any and all others, they are purer, higher, and better; and the church is large enough for all the christian's political purposes and aspirations; for, as a thorough theocrat, he is allied to the government of no less a personage than Jesus, the Lord's Anointed; and as all other governments are inferior to it, and as one cannot be of two governments or two parties at one time, so the church is the christian's *political* home, and is large enough for even that, although not usually considered in that sense.

Sometimes those who are convinced of this fact are urged to lend their influence in this direction and that, in governments, to elect the right men to office (unfortunately they do not agree, when they try that matter, more than others), or in these other associations. But the church is large enough for the use and extension of all their influence; and if he lends it to anything else, he is like a man who lends his name to another's note; and if he thus lends his influence, it ceases to be christian influence, and takes the hue and name, chamelion-like, of that to which it is lent; and he who lends it loses. No, he can find a place for his influence in the church, and that requires it *all*, and he can say, Gentlemen, I have made my choice of the place where my influence is to be exerted; the cause requires it all. I have room enough here for it, and I cannot lend it to anything else. If I did, I should lose more than you would gain. The cause would suffer, and I should not be a living condemnation to the world. I should compromise, and virtually say, the church is not sufficient for a thorough reformation as it is; though professing sufficiency, it would be a failure. You may say you can do what the church can not; but this I do not believe. I am content to work here, and be a part of this arrangement; you must excuse me from being known as anything else but a *christian*; a plain, unassuming, pilgrim christian; a laborer for Jesus, and a citizen of the better country. Come *thou* with *us*, and we will do thee good; for the church is the "ark of safety." In this manner he will keep his proper place, and intimate by his invitation that the best thing for all others is the church of Christ, and a giving up of all their efforts of half work and half reform.

The church, the church is the place for me.
It is the place where I feel most free;
It is my home, my heart is there;
It is my love and my greatest care.

God is only satisfied with a thorough reform, or conversion *to himself*. He says, "My son, *give me thine heart*"; and his church is organized by him to lead to that result; and his members have that work to do as laborers together with him; even to beseech men that they receive not the grace of God in vain. God has given them enough to do to fill their hands, their heads, their hearts with work, *work*, WORK. "Work" to convince men of sin; "*work*" to show them Christ; "WORK" to lead them to him and him *alone*. He who leads a soul to anything less than Christ, or to any other place, comes short, and leads astray.

It may be urged, "If I cannot get men converted, shall I not try at least to get them to be as good as I can?" Yes, certainly; but how? By stepping down from Christianity to the work of moral reform? You can never get men beyond your position; hence, were you to get them reformed according to the moralist's standard, then you would feel a want, and deplore the fact that you had let yourself down to too low a position; be convinced that you had yourself sustained a loss; and, with any heart to lead men to Christ, or with any conviction left that nothing less than Christ could be sufficient; you would, you must feel that you yourself needed a *reform*, and must *go back to Christianity*, and offer your reformed ones the *second* invitation, "Friend, come up *higher*." Christianity deserves the credit of all the partial reforms men have made; so it is conceded by men; and if so, then you can effect as much *moral* reform by Christianity as by any other means. Let gospel invitations only be yours; let men hear *them* only; and then if their proud hearts refuse to obey; if they choose some place midway between vile ways and Christian holiness; let them stop there if they will, but let not the members of God's church be responsible for having led them only there.

"Go ye into all the world," said Jesus; and Christianity means just that; it is adapted to that command, or rather the command to *it*; and so its adherents, armed with this commission and God's authority, can go and battle against the hosts of sin, and rescue men from their grovelings, help their feet out of the mire and clay, and place them upon the rock. Is not that glorious? is it not sufficient? and if so, if the means of reform,—reform that means something; reform that takes hold by "patient continuance in well doing" of "eternal life,"—is in the house of God, then let *all* the members of the church stay there, and work there, and *there only*. If they remain there, they will not be befooled and blinded about who are the wicked, and their end; but will be instructed, and "*thoroughly furnished unto every good work*." God, say they, will be. Let us believe *him*, and accept the fact as a fact; that "the church is large enough for all the christian's efforts."

L. C. McKinstry.

For the World's Crisis.

WHY DO THEY GO?

Why do christians go to cattle-shows, picnics, levees, Christmas gatherings, church-fairs, and festivals, etc? What is there in any of these to satisfy the cravings of a heart that is hungering and thirsting after righteousness? What is there in a cattle show where hundreds of people of all classes congregate; where the drunkard staggers around with loathsome breath, and still more loathsome language; where the profane swearer utters horrid oaths; where the unprincipled libertine and vile prostitute walk unblushinlgy by among the crowd, seeking new victims for their base desires; what, I repeat, is there in in all this to feed a soul that has once tasted of the heavenly manna? What is a day spent in listening to the idle chitchat of such a company, witnessing the running to and fro of a thousand people, associating with the votaries of pleasure, and the slaves of fashion, and seeing ho[illegible] animals are nearly ru[illegible] hour spent in communion with God, or one whisper of the Comforter? Then why do they go? "Well," says one, "I go to meet my friends." Ah! then your *friends* are lovers of pleasure, are they? Perhaps *they* go because they feel certain *you* will be there. But is that a good place to visit friends? Are your friends christians? Do you feel like sitting down there to talk about the blessed hope, and tell of mercies past and joys to come? Can you learn their whereabouts? Do they go there with hearts full of faith, and zeal, and love for God and his cause?

Are your friends unconverted? Can you talk to them about the follies and vanities of this world? Can you entreat them to renounce its pleasures, to come out from the world and be separate? Would not your conscience condemn you, and a voice from within say to you, "physician, heal thyself"? Do you find your *best* Friend there? does the One who died to save you go to the fair? If he does not go, I do not want to. He is better than all other friends, and one smile from him is worth more than all the gay assemblies of earth.

"I go," says another, "to pass away the time." Is time then of so little worth that to get rid of it, you barter it for a mess of pottage? Do you not prize the golden moments which are passing so swiftly, never to return, higher than this? Is life too long, that you try to shovel hours and days out of the way in frivolous amusements? Suppose you are so situated that the duties of home and cares of life require but little of your time; are there no sick to visit? no sorrowing hearts to cheer? no errands of mercy, no deeds of charity to occupy your spare moments? Or have you not mind enough to sit quietly down at home and spend a few hours profitably in reading, meditation and prayer? Time is short for life's great work. I daily realize how fast the fleeting moments pass away. I cannot do half I want to; not *half* that in my heart I long to accomplish, for lack of time.

What is the tendency of all these fairs, levees, picnics, grab-bags, etc.? What real *merrit* can you attach to them? "Well," says one, "unless we unite with the world in *some* of their recreations, they will not come to our meetings; and unless we have something to attract the young—something to satisfy their love of pleasure, they will go elsewhere. If we make religion look pleasant and attractive, they will the more readily embrace it; and if we want them to join 'our church,' we must be as popular as other churches." Ah! then this is your plea. To draw poor, deluded, pleasure-loving sinners from the world outside the church, you bring the world *inside* for a bait. To entice them from the path of folly, you cover religion with folly. To win them from the empty honors, the pride and popularity of the world, you make religion a popular thing and surround it with worldly honor, and make the church a nursery of pride. You exhort them to give up all for Christ, and by your example encourage them to think they can have Christ and everything else too. O consistency, thou art a jewel. I tell you this adorning religion with the vain tinsel of earth, this dressing it up in Babylonish garments, robs it of half its glory. If people are drawn by this false glitter, if they embrace religion because they love this outside show, depend upon it, there will be no real love for religion itself.

O, if christians would strip themselves of the trappings of this world, come out and be separate, and be humble representatives of the religion of the meek and lowly man of sorrows, there would thousands fall down and worship, and submit to the reign of the Prince of peace, where there is now one. Is there nothing lovely in Jesus? Is there nothing attractive in the great love wherewith he hath loved us? Is there no beauty in the Rose of Sharon? Is there no glory in the coming kingdom, no joy in the future reward of the righteous; nothing inviting in the promise of paradise restored, to draw poor sinners from the error of their ways? nothing enticing to the restless, unsatisfied wanderers after rest? Is there not enough glory emanating from the world to come to draw the attention of those who are seeking after happiness from the vain and transitory things of this world?

Christ said, "And I, if I be lifted up will draw all men unto me." Did he tell his disciples to weave garlands of roses to hang upon his cross? Did he tell them to adorn it with gold and jewels to attract the attention of the rich and please the pleasure loving eye? No; those who passed by saw the crimson blood, the naked cross and rugged crown of thorns. Did he tell them to seek the honors or favor of the world? No; *never*. "In the world ye shall have tribulation, but in me ye shall have life." "Because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you." He always taught that to follow him would be a course of self-denial here; a life of sacrifice, and toil, and persecution, sweetened with inward peace; but in the great hereafter the reward should be eternal life, and joys unending. I am glad there is a reproach to the cross of Christ. It is blessed to share the ignomy that was heaped upon that guiltless head. There is joy in the thought that if we suffer with him we shall also reign with him.

I like the writings of D. F. Newton. I am glad that he can wield a "sword that cuts" and kindle a "fire that burns." I hope the Lord will keep his pen moving, until christians throughout the land shall see the sin of uniting religion with folly, and the awful consequences of introducing vain amusements to help advance the cause of Christ.

Norway, Me. B. P. French.

"IF THOU WILT."

"If thou wilt." The leper's plea,
Wand'rer, well befitteth thee;
Early was thy name enrolled
As a lambkin of the fold;
Yet those hallowed vows fulfill,—
"If thou wilt," the Savior "will."

"If thou wilt," thou mayest be clean,
Seek the humble Nazarene;
Seek him at the gate of prayer;
Seek and thou shalt find him there;
Yet the door is open still,—
"If thou wilt," the Savior "will."

Gems.

— Give light, and the darkness will disperse itself.

— Let prayer be the key of the morning, and the bolt of the evening.

— As the power of grace comes in at one door, the love of vice will go out at another.

— Sin is a hard task-master and pays dreadful wages. "The wages of sin is death."

— Do not sin in rebuking sin; do not sin failing to rebuke it.

— If thy profession has not the blood of Christ at its root, it will wither.

— Some people's defects are but the exaggerations of their good qualities.

— One rarely repents of having kept silence, but often of having spoken.

— Satan's most artful device is to induce disbelief in his own existence.

— Advice which like the snow, softly falls, dwells the longer upon, and sinks the deeper into the mind.

— Prayer is ever profitable: at night it is our covering; in the morning it is our armor.

— We can strike up bargains and make contracts in proxy; but all men must work out their salvation in person.

— True goodness is like the glow-worm; It shines most when no eyes, except those of heaven, are upon it.

—Be deaf to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.

— I cannot find what good we get by the amusements which are only calculated to *kill* time, when we are directed to *redeem* it.

— As the moon, though invisible, controls the ocean tides, so Jesus, unseen, has power over the motions of the believing soul.

— None can know that they are Christ's, unless they are dilligent in making their calling and election sure.

— Those who deny the existence and agency of evil spirits, ought to be what they never are,—believers in man's total depravity.

— The sinner can do many things which the christian does, while the christian does some things which the sinner cannot do.

— A man's elevated position in the church does not make him other than what he is. The raven cawing from the steeple is a raven still.

— Sickness should teach us what a vain thing the world is, what a vile thing sin is, what a poor thing man is, and what a precious thing an interest in Christ is.

— By the constant repetition of any line of thought, feeling, or action, men lose the power of vivid appreciation. Hence, everywhere the tendency of routine is to dullness.

— Could honey be distilled from the bowels of a toad, who would partake of it? Such however, at best, must be the sweets which a christian obtains from worldly amusements.

— Christ's strength is the strength of the christian. If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

— It is observed that the most censorious are generally the least judicious, who, having nothing to recommend themselves, will be finding fault with others. No man envies the merits of another who has enough of his own.

— To see christians (so called) join hands with worldlings in vain, sensual amusements, reminds one of the true proverb, "The dog has returned to his vomit, and the sow that was washed to her wallowing in the mire."

— What sort of an evil is a sectarian spirit? It is the cruel iron wedge of the devil's own forging, to separate christians from each other. Christians thereby become like divided armies.

— Men often boast of progress, when they are only moving in a circle;—and are sure they are in the right path, because with every circuit the foot prints multiply, when they are only following their own tracks.

Removing Stains.—All cloths subject to be stained, such as table linen, napkins, children's clothes, towels, etc., ought to be examined before being put into any wash mixture or soap-suds, as these render the stain permanent. Many stains will yield to good washing in pure soft warm water. Alcohol will remove almost any discoloration. Almost any stain or iron-mold, or mildew, may be removed by dipping in a moderately strong citric acid, then covered with salt and kept in the sun. This may require to be repeated many times, but with us has never failed.—*Country Gentleman.*

Horse Treatment.—There are a very few common-sense rules, which, if followed, will commend themselves to the horse, as well as to the trainer, viz.:

1st. Always feel kindly toward a horse, no matter what he does to you, and consequently never show "temper." Remember, the horse knows instinctively how you feel.

2d. Never go near a horse if you are afraid of him; the horse will know it and take advantage of it before you acknowledge it yourself.

For the World's Crisis.

"SCENES IN THE LIFE OF HARRIET TUBMAN."

Such is the title of a very neat volume, respecting which we have something to say. We are always ready to employ our pen in behalf of the needy, and rejoice that while our own limited resources forbid our aiding pecuniarily as fully as we otherwise would, we can appeal to others, and that too with success.

"Who is Harriet Tubman, and what claim has she on our sympathies?" perhaps you ask. We reply, she is one of earth's lowly ones, belonging to a dark-hued and "contraband" race; was for the first twenty-five years of her life a slave on the eastern shore of Maryland. For many years she worked as a field-hand, following the oxen, loading and unloading wood, and carrying heavy burdens, by which her naturally remarkable power of muscle was so developed that her feats of strength often called forth the wonder of strong laboring men. And thus was she, all unconscious to herself, preparing for that life of hardship and endurance which was before her, and those deeds of daring she was to perform.

Harriet Tubman has been known in various places by many different names, such as "Moses," in allusion to her being the leader and guide to so many of her people in their exodus from the land of bondage; "The Conductor of the Underground Railroad"; and "Moll Pitcher," for the energy and daring by which she delivered a fugitive slave, who was about to be dragged back to the South.

At one time she was hired out to a cruel man, who inflicted upon her the life-long injury from which she is now suffering, by breaking her skull with a weight from the scales. This injury causes her often to fall into a state of somnolency from which it is difficult to rouse her. Disabled and sick, her flesh all wasted away, she was returned to her *owner*. He tried to sell her, but no one would buy her.

"Dey said dey would n't give a sixpence for me," she said.

Yet, when she had escaped from the cruel bondage of slavery, a reward of $12,000 was offered for the *head* of one who was enticing away so many parties of slaves from their masters! She had traveled in the cars when these posters were put up over her head, and she heard them read by those about her; yet she went about her mission of love trusting in the Lord for preservation. She went back and forth *nineteen times*, as a "Moses" leading her people to the land of freedom.

We must quote a little about her praying for her "ole master," when he was trying to sell her.

"I worked as I could, and I *prayed* through all the long nights; I groaned and prayed for ole master: 'O Lord, convert master! O Lord, change dat man's heart?' 'Pears like I prayed all de time bout my work, everywhere; I prayed, and I groaned to de Lord. When I went to de horse-trough to wash my face, I took up de water in my han' an' I said, 'O Lord, wash me and make me clean!' Den I take up something to wipe my face, and I say, 'O Lord, wipe away all my sin!' When I took de broom and began to sweep, I groaned, 'O Lord, wha' soebber sin dere be in my heart, sweep it out, Lord, clear and clean!'" No words can describe the pathos of her tones as she broke out into these words after the manner of her people:

"An' so," said she, "I prayed all night for master, till the fust of March, an' all de time he was bringing people to look at me, an' trying to sell me. Den we heard that some of us was gwine to be sole to go wid de chain-gang down to de cotton an' rice fields, an' dey said I was gwine, an' my brudders and sisters. Den I changed my prayer.

"Fust of March I began to pray, 'O Lord, if you aint nebber gwine to change dat man's heart, kill him, Lord, an' take him out ob de way.'

"Nex' ting I heard ole master was dead, an' he died jus' as he libbed. O, then, it 'peared like I'd give all de world full of gold, if I had it, to bring dat poor soul back. But I could n't pray for him no longer." After this Harriet heard that two of her sisters had been carried off with the chain-gang, and that herself and brothers were to be taken away that night. Then she resolved to escape. It was common for the slaves to communicate with each other by singing; so when she sang her farewell to her friends thus—

"I'm sorry I'm gwine to lebe you,
Farewell, oh farewell;
But I'll meet you in the mornin',
Farewell, oh farewell;"

and as she passed by the Doctor, bowing as she went on, and still singing—

"I'll meet you in the mornin',
I'm bound for the promised land,
On the oder side of Jordan,
Bound for de promised land";

those words meant something more than a journey to the heavenly Canaan.

Guided by the north star, Harriet found her way after a long and painful journey to the land where the slave is free from his master. This was before the passing of the "Fugitive Slave Law," so that she could not be taken back to bondage. She came to Philadelphia, and worked in hotels, and afterwards at Cape May; and when she had earned a little money she would go back, and secretly give notice to those who were ready to follow her to freedom. They always started on Saturday night, because advertisements could not be given out on Sunday.

During the rebellion, she devoted herself to the work of aiding the suffering soldiers. She is now, though worn down by hardships, laboring to her utmost ability to support two aged parents, and by her own efforts sustain two schools for Freedmen at the South, supplying them with clothes and books.

It is to aid her in this noble work, that Mrs. Sarah H. Bradford has written this thrilling narrative of a remarkable woman, and the cost of its publication has been raised by subscription, so that the entire proceeds of its sale go to aid Harriet Tubman in her mission work, and also to secure to her parents their little home, which they were in danger of losing from inability to pay the amount due. Letters from Gerritt Smith, Fred. Douglass, and Wendell Phillips, bear testimony to the worth of this noble woman.

And now I trust that I have so successfully appealed to your generous feelings, that you will be ready to send $1.00 to the address of Wm. Garrison, Jr., Boston, and receive in return, postpaid, a copy of this handsomely bound volume, the thrilling facts of which are well worth the price; while at the same time you are helping lift the burden from a long-wearied heart. The book is also for sale at the Freedman's Rooms and Studio Building, Boston.

M. D. Wellcome.

BEECHER'S AUCTION OF THE GOSPEL.

This is the age of auctions. Everything that can be bought or sold is thrown upon the stock market. Virtue, love, murder and religion are mingled with the other elements existing among us, and compete in the battle for a bid. "For sale" appears to be marked on every thing, if we may trust for evidence to our moral teachers. Instead of the highest religious talent being used to educate the most ignorant and stubborn of our people, it is "cornered" by the stock-brokers for fashionable purposes. Three great stocks have lately come prominently before the brokers. These are Erie, New York Central and Plymouth Church. The first was so roughly handled by its president and directors that it has fallen into the hands of the lawyers, who will bleed it to the utmost. The second was a magnificent affair. Its president rolled it into notice, and, calling its worshipers to the temple in Wall street, showed the faithful what it was to have faith in their Lord Vanderbilt, and demonstrated what inevitable punishment, loss of honor and prestage await those who fail to trust in him and follow his teachings. How of the third great operation? Its president, true to his high moral calling and the great corporation over which he presides, called the religious stock speculators to order, and told them that the Plymouth Church Company were about to issue new scrip and declare a large dividend on the gospel. The par value of the old stock immediately went up to a higher figure. The highest point which it touched was four hundred and twenty above par. The bidding at a price somewhat lower than this was quite active, owing to the exhortation of the president of the company to the excited crowd to "Go it with all your might, gentlemen!" It is a matter of regret that this exhibition was not advertised. The "Devil's Auction" of last year was nothing in comparison. Nevertheless, it is not too late to advise the public that the stock and transfer book, formerly known as the Bible, will be opened every Sunday by president Beecher for the benefit of those interested.

If we remember well, the original Society of Christianity from which the Plymouth Church Company received its charter, had certain by-laws which imposed the severest penalties upon those who speculated in stocks or gambled by other methods. In one of the old temples or offices of the company, a gang of brokers were kicked out by the President of the association for defiling the office with such unhallowed financial proceedings. These by-laws have, however, been very much changed since that early date. A new constitution has been sworn—a kind of financial-federal-religious compact—in which stock-holders may hold for a rise or sell short, according to the condition of the market.

How long are our religious societies to be stained by such disgraceful proceedings as we detailed in our edition of yesterday and to which we here allude? Are the morals of the past too uncivilized for the present? If so, why preach from the Code and fail to practice it, at least in exterior decency? Religion wants reconstruction, for its devotees make a complete burlesque of it, and bring it into such ridicule that no intelligent man desires to wound his conscience by becoming a proselyte.—*Herald.*

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

Bro. Grant:—If you think proper, please publish the following in the Crisis for the benefit of its readers. Not that I suppose the Crisis readers use intoxicating liquors, except for mechanical or medicinal purposes. But as the time of making syrups is at hand, which may be purifying to the blood in the spring-time, it is generally considered necessary to add a little spirits of some kind to preserve it. Now I would suggest the idea of making a small quantity and often, rather than taking the poisoning ingredient in distilled liquors. I think I would rather go without the medicinal benefits of roots and herbs than risk the effect of the poisonous substances in the liquors.

B. Mathewson.

ADULTERATED LIQUORS.

The *New York World* and the Metropolitan Board of Excise have, in the last month, directed their attention to a chemical examination of liquors sold in the city. Samples of liquor were purchased by the *World* and submitted to Prof. John C. Draper, of the University Medical College, one of the most distinguished chemists in the city. The result is more than startling—it is appalling. Poisonous fusel-oil, tannin in large quanties, burnt sugar, corn spirits, oak bark; these were the articles that entered into the composition of the liquors examined. Of all the specimens of brandy which were obtained there was but one which did not contain these substances in greater or less degree, and the whiskey was in an equally bad condition. All the samples of so-called pure liquor were largely diluted, and there was not a single purchase made which, on analyzation, proved to be genuine.

Of the fusel-oil, which was one of the chief ingredients in these liquors, Dr. Taylor, in his *Medical Jurisprudence*, says: "I have experienced its effects, and found them to be giddiness, accompanied with a feeling of suffocation and a sense of falling and headache followed, which lasted for half an hour. Two drachms of the oil killed a rabbit in two hours, three drachms in an hour, half an ounce in a quarter of an hour, and an ounce in four minutes." But the most startling part of the disclosure is in the fact that these liquors were bought at "first class" drinking places, and not at the corner-saloons and low whisky-shops.

The samples reported upon are the best liquors sold at the best bar-rooms in New York. The liquors obtained were from the glittering decanters from which fashionable gentlemen are in the daily habit of taking their toddies, under the delusion that a pure article is insured beyond peradventure by the high prices paid. This exposure sweeps away the delusion, and fashionable drinkers may well stand astonished and horrified; for of all the liquor obtained not a sample is pure—not one but is poisonous.

Here is an explanation of the diseases which prevail among the fashionable drinkers of the day. These adulterated liquors derange the system, create a morbid and irresistible craving for stimulants, heat and craze the brain, and lead to drunkenness and death. No one can drink with safety; for the liquor which he sips is poison, as well as the fusel-oil and other ingredients, and the fashionable drinker is the fashionable suicide.

The following are some of the samples:

Metropolitan Hotel: *Brandy*, forty cts. per glass; water sixty-six per cent; alcohol, thirty-four. Contains slight traces of tannin and fusel-oil, and a very small quantity of sugar. Is an imitation brandy. *Whisky*, twenty-five cts. per glass: water, sixty-eight per cent; alcohol, thirty-two. Contains a very small quantity of tannin, sugar, and a considerable quantity of fusel-oil.

Fifth Avenue Hotel: *Brandy*, fifty cts. per glass: water sixty-four per cent; alcohol thirty-six. Contains tannin, sugar, and fusel-oil. Is an imitation brandy.

St. Nicholas Hotel: *Brandy*, forty cts. per glass; water, seventy per cent; alcohol, thirty. Contains a small amount of tannin, sugar, and fusel-oil, with raisin and plum flavor. Is an imitation brandy. *Whisky*, thirty-cts. per glass: water, seventy per cent: alcohol, thirty. Contains the largest quantity of sugar, a little tannin, and a large amount of fusel-oil.

The above are but specimens of all. Only one or two samples were found which could be called anywhere near "pure." Liquor taken from what are called "low grogeries" proved to be quite as "pure" an article as those in the "respectable" and "fashionable" hotels in Broadway.

CLEAN TEETH.

"Why is it so many people use the Sozodont?" This question, in large capitals, headed an advertisement of the above nostrum for unfortunate people with foul mouths. There followed a half column or so of high-sounding praise of the virtues of Sozodont, as the answer to the question. It occurred to the writer, on glancing at the question, that less, much less than half a column, would contain the proper answer. We would humbly suggest the following as a better answer: Because the dietetic habits of most people, both young and old, are so bad as to befoul the whole system, and being desirous to show a clean external, they have recourse to Sozodont, being ignorant of a better way.

We have a simple recipe for cleaning foul mouths and teeth, making them sweet-smelling, white and clean; we charge nothing for it. It is easily prepared. We whisper it in the ears of all who wish to try it: a vegetable diet. Now, by a vegetable diet we do not mean to include onions, garlic, or tobacco, because we think they each have a tendency to produce one or both the before mentioned evils. But we mean a diet composed of a good selection of fruits, grains, and the best of the roots and vegetables—potatoes, turnips, pumpkins, squashes, etc.,—cooked in the simplest manner, and eaten without salt, butter, pepper, vinegar, or any other condiment, letting the rich flavor with which nature has so freely seasoned them suffice, as it will abundantly after a short trial. It does away with pastes, powders and sand, while the mouth is clean and sweet, the teeth white and glistening at all times. Try it. We have tried it, and find it excellent.

A query arises as to the propriety of a diet which so befouls the mouth, breath, and teeth, that they need soap and scrubbing brush in order to purge them. And what must be the condition of the whole body when such a diet is used? Not in a condition, truly, to be presented "a living sacrifice, holy, acceptable unto God, which is our reasonable service."—*Health Reformer.*

TEN FOLLIES.

1. To think the more a man eats, the fatter and stronger he will become.
2. To believe the more hours children study at school the faster they learn.
3. To conclude that if exercise is good for the health, the more violent or exhausting it is, the more good is done.
4. To imagine that every hour taken from sleep is an hour gained.
5. To act on the presumption that the smallest room in the house is large enough to sleep in.
6. To argue that whatever remedy causes one to feel immediately better, is "good for" the system, without regard to ulterior effects.
7. To eat without any appetite, or to continue to eat after it has been satisfied, merely to gratify the taste.
8. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep, and a weary waking in the morning.
9. To remove a portion of the covering immediately after exercise, when the most stupid drayman in New York knows that if he does not put a cover on his horse the moment he ceases work in the winter, he will lose him in a few days by pneumonia.
10 To contend that because the dirtiest children in the street, or highway, are hearty and healthy, therefore it is healthy to be dirty; forgetting that continuous daily exposure to out door air in joyous unrestrained activities is such a powerful agency for health that those who live thus are well, in spite of rags and filth.

FOR MUTTON EATERS.

It is well known that the sheep in some sections of western New York, are seriously affected with diseases called the "foot rot" and the "scab," which are of such a character as to render the meat of the animal wholly unfit for food. A Rochester paper says that there is no doubt that such sheep are slaughtered and dressed for market, and that a party is building a slaughter-house for that purpose. Many of the flocks there are diseased, and the owners are disposing of the sheep at merely nominal prices. Sheep can be had there for sixty cents a head, and the pelt is worth that sum. The firm propose to dispose of the products in the following manner: The hind-quarters of the sheep are to be sent East, the fore-quarters are to be steamed and pressed for tallow, and the tongues and livers are to be sold in Rochester. A splendid enterprise, truly! The authorities should resort to some process to stop it.—*Ex.*

TREATMENT OF CONSUMPTION.

It seems at first sight as superfluous to state, that in a disease of debility, like consumption, patients should breathe pure air, as that they should have good nourishing food, but it is not so. Theoretically, the value of pure air is accepted; but practically it is universally neglected. Healthful respiration has yet to be applied, not only to every-day life, but in the treatment of disease. In ill health, and particularly diseases of the respiratory organs, the dictates of science and common sense are grossly outraged. If those persons who have consumption, or who have an inclination to it would spend an hour every day in breathing pure air to the fullest extent to which their lungs are capable of taking it in, they would do more to prevent and cure this disease than it is possible to do by medication.—*Ex.*

Effect of Tight Clothing and Digestion.—The peculiar discomfort experienced after meals from a degree of constriction round the waist, unfelt at other times, is explained not by mere distension of the stomach, but by its necessity for room in which to churn, in default of which it passes up beneath the ribs and interferes with the play of the diaphragm, consequently with the expansion of the lungs. The asthmatic troubles, often provoked by indigestion and flatulence, also proceed from a sympathy between the muscular tissue of the two organs of which their common nerves are mediators.

Along with the influence of dress, we should consider that of position and movement. To sit bent over or stoop is the worst, because the most cramping of positions, and impedes at once the movements of the stomach and the circulation of blood in the liver. For invalids deprived of the use of their limbs, the joint back arm chair affords the easiest positions. For the rest they must be indebted to lively conversation or music. They should not read unless their eyes are strong, and then something pleasant and humorous.—*Herald of Health.*

Overeating.—Some people seem to entertain the idea that the more they eat, the stronger they will grow. Such need to be informed of the fact that, besides not half digesting the food with which they cram themselves, they impose an additional burden on the vital powers to dispose of that which the stomach, in its overworked condition, cannot take care of, and thus more vitality is expended than is obtained from the additional meal.

— Never go to bed with cold or damp feet.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

LONGING.

Hasten, sweet day of rest,
I've waited long for thee;
My heart is sore oppressed,
Thy dawn I long to see.

Old earth is dark and drear,
Her pleasures pass away;
The brightest hopes we rear,
Soon wither and decay.

Here all must fade; the little bud—
How soon becomes a flower,
To scatter in the summer breeze,
Forgotten in an hour.

So friends we once have loved,
And forms we used to greet,
Have passed in early youth,
In death's cold arms to sleep.

But in that beauteous morn,
Which ends this long dark night,
They'll bloom in fadeless beauty,
To range the fields of light.

I long to rest in that bright land,
From sorrow, pain and care;
A crown I see in Father's hand,
A welcome for me there.

Providence, R. I. Mary Brown.

For the World's Crisis.

THE MIGHTY EARTHQUAKE.

NUMBER FOUR.

As men take up their papers and read week after week, and month after month, of villages and cities being overthrown and destroyed; of whole districts engulphed and swallowed up; of the sea coming in upon the land; of mighty ships of war being borne far up into the country, and there left by the receding waves to lie and rot and fall down piecemeal; of our own granitic, government-built custom houses being rent and fractured until untenable, from the imminent peril of their tumbling in upon them; they pause and wonder, and trembling ask, "What shall the *end* of these things be?" not remembering the words of Jesus, nor believing them in their full import if recalled, how that there should be "great earthquakes in divers places"; "signs in the sun, and in the moon, and in the stars; and *upon* the EARTH distress of nations, with perplexity; the sea and the waves *roaring;* men's hearts failing them for fear, and for looking after those things which ARE *coming on the earth;* for the powers of heaven shall be shaken; and *then* shall they see the Son of man coming in a cloud with power and great glory; . . . all these things are the beginning of sorrows"; for when the seventh angel shall *sound,* the nations will be angry, and God's wrath will have come (Rev. 11 : 18), which wrath will be *completed* by the seven angels pouring out the seven vials of God's wrath into the earth; and when the sixth pours out his cup, it will cause the nuclean demons to gather the kings of the earth to the battle of the great day of the omnipotent God; and *then* the seventh will pour out his vial upon the air, and there will be voices, and thunders, and a great earthquake, such as was not since there was a man upon the earth, *so* MIGHTY an earthquake, so GREAT. Rev. 16 : 18. For "the Lord also shall roar out of Zion, and utter his voice from Jerusalem (same as 1 Thess. 4 : 16); "and *the heavens and the earth shall shake* (Joel 3 : 16), and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east (i. e., the middle summit, that one over against Moriah); and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west (i. e. Mount Olivet will split in two, at the centre, the fissure running east and west); and there shall be a very great valley; and half the mountain shall remove toward the north (i. e., Galilee), and half toward the south"*—Zech. 14 : 4 (i. e., toward the mount of corruption or offering).

That Ezra, Nehemiah, Ezekiel, Daniel, Haggai, and Zechariah, all prophesied in the days of the captivity, or during the restoration and rebuilding of the wall or temple, at or on the return from Babylon, ought not to be denied. But it does not follow from this that their prophecies did not reach beyond, and also comprehend some of the events pertaining to Christ's second coming, as well as the first. Of these prophets, Ezra and Nehemiah are purely historical; while the four remaining ones are almost as purely prophetical, except Daniel, who combines both in one book; but in his prophetic work, he unquestionably reaches not only to and comprehends the restoration from the captivity; but as clearly indicates, not only the time of the first advent, and the subsequent second overthrow of Jerusalem and the destruction of the temple by the Romans; but goes beyond to the second coming of our blessed Lord, and the setting up of his kingdom, as well as the time when the saints shall take possession thereof. If, as some were of opinion, Ezra wrote the book of Malachi, then he has done the same as Daniel in relation to the second advent. Why may not Zechariah have done the same thing under the influence of the same "one spirit."

Paul has, in one verse (1 Cor. 15 : 23), stepped from the first to the second, and comprehended both advents, and in it covers all the intervening time.

One thing is certain: no such earthquake valley as that described in Zech. 14 : 4–5, extending from Olivet to Azal (or Ascalon); or, if we consult the eighth verse, from the Mediterranean to the Dead Sea, was produced at the time of the crucifixion, or at the ascension. Now, if we will turn to the 11th and 12th of Daniel, we shall be relieved of the seeming difficulty which presents itself in Zech. 14 : 1–2, where very many apply the words spoken to the destruction of Jerusalem by Titus; but to the writer it would seem to be applied more appropriately to the "willful king" of Dan. 11 : 16, and 36, who is to "plant the tabernacles of his palace (or the tents of his generals—of course with an army) between the seas in the glorious holy mountain" (i. e., Jerusalem between the "former and hinder sea,"—Zech. 14 : 8, or Mediterranean and Dead Seas), "*yet he shall come to his end, and none shall help* (or deliver) *him*"; for "that determined shall be poured upon (i. e., the seventh vial) the desolator"—marginal 9 : 27), for at *that time* shall Michael stand up, ... and (THEN) there shall be a time of trouble such as never was since there was a nation, even to this time."—12 : 1–3. "For thus saith the Lord of hosts, Yet once (more), *it is a little while* (so said Jesus—John 16 : 16–19), and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will *fill this house* with glory."—Haggai 2 : 6.

"Behold the man whose name is The BRANCH; . . . HE *shall build the temple of the Lord;* . . . and he shall bear the glory, and shall sit and rule upon his throne." Zech. 6 : 12–13. And the Lord shall be *king* over all the earth; in *that* day shall there be *one* Lord, and his name *one.*" 14 : 9. "And this word, Yet once more (from Hag. 2 : 6), signifieth the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken may remain; wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear."—Heb. 12 : 27–28.

Who can tell how soon that interminably vexed "Eastern question" may so develope the "willful king," as to bring "all nations against Jerusalem, in consequence of *his* having gone up to take a spoil" and possess himself of the "keys of the Holy Sepulchre," or, in plain English, of "UNIVERSAL EMPIRE"; at which time a repetition of what happened to Korah and his band shall transpire, when "the earth opened her mouth, . . . and they went down alive into the pit (or fissure) and *perished*"; the "remnant," while "fleeing the valley" on account of the inrushing waters from the "former sea," being "slain," or consumed by the fire, shall come out from the Lord—the "sword" that "proceedeth out of his mouth." Numb. 16 : 1–35; Rev. 19 : 21; Ps. 50 : 3; 97 : 1–3; Isa. 11 : 4. G. W. Stetson.

Olena, O.

* Note.—Previously, it was the western face of this last named mount that fell off.

For the World's Crisis.

"STAND UP FOR JESUS."

These words are familiar to most people, as they are seen conspicuously posted in almost every public place. But what do they mean? What is it to "stand up for Jesus"? Is it not to hearken to his counsel, confide in his word, and trust his grace in every emergency? to be in harmony with the principles he has taught, and contend earnestly for his word? Says the apostle, "We have the mind of Christ"; "Except ye have the Spirit of Christ, ye are none of his"; so if we have the mind and Spirit of Christ, his will, mind, spirit and word will be ours. Then it will be our greatest pleasure to deny ourselves, take the cross, and imitate, or follow him. His words will be sweet to our taste. I am often grieved when I talk with professors of Christ's religion, while urging the importance of the doctrine plainly taught by Jesus and his apostles,—that men are to be rewarded only when Jesus comes, when they get into a tight place, with not a word of Bible to sustain them, say, "O, it don't make but little difference what we believe, if we only are honest and gain heaven." Is this standing up for Jesus? Nay, verily. It is not only neglecting, but rejecting his word; for he says, we must believe in order to be saved. "My sheep hear my voice"; that is, his word. They have ears to hear, and they follow and stand up for his word.

Let us see what it is to "stand up for Jesus." Jesus says, "If I go and prepare a place for you, I will come again and receive you unto myself." This is a plain declaration of Him who "spake as never man spake." Faith believes the word of Jesus our precious Savior, and gives due attention to it, and contends earnestly for it, even at the loss of reputation or life. So with the resurrection of the dead that have fallen in death under the Adamic penalty. Jesus says, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This will receive a joyous response, as being essentially necessary to the giving of life that shall be perpetual. These, with all other sayings of our crucified Redeemer, should be attended to believingly. It is not enough to simply admit their truthfulness; this is not standing up for Jesus in any sense of the word. More is demanded, even that a man should contend earnestly, stand stiffly, and not be ashamed of his word, nor of him, nor of his coming; knowing he has said, "He that is not for me is against me;" giving no place for indifference.

Then, to stand up for Jesus is to fearlessly defend, in a kind manner, with the ability God has given us, making all the converts possible to the Lord Jesus Christ, and his blessed life-giving word. More is demanded of us in these days of apostasy. Don't be afraid of being too strong, or of running too fast; only keep on the right track. Stand up for Jesus; lift up thy voice, be valiant for the truth, and run for the prize. If some are left behind, it can't be helped. We must stand in the divinity of truth, leaving tradition, fables, drones, world-lovers, fault-finders, and pleasure-seekers, with all their train behind, and with Jesus make sure of life at the coming of the Captain of our salvation.

Chelsea, Feb. 25th. L. Boutell.

For the World's Crisis.

A SAD PICTURE.

Bro. Grant:—Will you please give the following extract an insertion in the Crisis? I copy it from the minutes of the last session of the N. E. Annual Conference of the M. E. church, pp. 24 and 25.

"But while we rejoice in having accomplished so much in giving the word of life to the destitute at home and abroad, we must not shut our eyes to the fact that there are very many who would blush with shame were it known that they did not own a Bible, who, nevertheless, know little more about its contents than their depraved neighbors whom they profess to pity. The evidence is alarmingly abundant that in many professedly christian homes the Bible is little read, and scarcely studied at all. Thousands in our Sunday schools and Bible classes, know almost nothing at all of the word of God; and many cannot answer some of the simplest questions, giving evidence that to a fearful extent the Bible is a sadly neglected book. As a whole, the Scriptures are acknowledged to be true; but, in particular, it is too often practically and theoretically denied. As a people, we are great Bible owners, and almost as great Bible neglecters.

But, while this is true of large numbers of church-going people, they are not alone blameworthy. As ministers and teachers, we are not a little responsible for this state of things. We circulate the Scriptures "without note or comment;" but, the fact is, we are the notes and comments. There are comparatively few independent students of the Bible among the people, and two few among the ministry. For the most part, the people's opinions are but the reflex of the minister's teaching. There is too little thorough Bible exposition in our pulpits. It is studied and preached in spots, but too rarely taught as a system, perfect only as the entire contents are included. The people, therefore, get the impression that the Bible is a fragmentary mass of mystical religious truth, which they cannot expect to understand,—in a word, that it is a religious enigma, instead of a plain revelation from God to them personally. If the minister does not study the laws of biblical interpretation, without which the Holy Scriptures as a system of truth cannot be understood, how can he expect to make his hearers understand and love them?

The question, How shall we get the people to study the Bible? is often asked, often discussed in christian conventions, and as often unanswered, unless it be with the customary, but too often fallacious excuse,—inherent, total depravity. No one, whether he be sinner or saint, can take pleasure in guessing riddles as a rule of life. Let God be his own interpreter, and not the mysticisms of Origen, nor the spiritualistic "new hypotheses" of even learned doctors. Let enigmatical, lazy tradition die, that God's lively oracles may live and operate. When the people are convinced that the Bible is the gift of God's love to them, and not a volume of religious, mystical lore for professional gentleman alone to study, they will become interested in it, and properly estimate its value, and not before."

Will all that apply to Second Adventists as a body? If any believe that with us "the Bible is little read and scarcely studied at all," let such just examine our Bibles and see if they find no *marks* of attention to it.

"There are comparatively few independent students of the Bible among the people." . . . "For the most part, the people's opinions are but a reflex of the minister's teaching."

I think if our Bibles were examined they would attest *some marks* of Berean effort. Do *our* people "get the impression that the Bible is a fragmentary mass of mystical religious truth? that it is a religious enigma?" Nay, verily.

"How shall we get the people to study the Bible? is often unanswered." Now, I can tell how I would do *not* to get the people interested in it. I would *mystify* it. For instance, I would say, "When God made that promise of *land* to Abraham, he did not mean *real land,* but an undefined sky-kingdom; and when God says "the wages of sin is death," he means eternal life in misery; and where the sinner is compared to "chaff," "tares," "fat of lambs," "stubble fully dry," and such combustible materials, and is to be burned up with fire, God only means the fire of a guilty conscience; and where he says "the dead know not anything," he means the body; and where the Bible speaks of the dead as sleeping, the body *only* is meant; and when Paul says, "It is appointed unto to men once to die, and after this the judgment," he doubtless forgot to insert between death and the judgment" that long period of happiness of the righteous dead in heaven and of misery of the wicked in hell; and where he speaks of "the patient waiting for Christ," he means the patient waiting for his coming at death, (as a Baptist minister lately said to me.") And I would further tell them, that where they found the word *death* connected with the sinner and a future state, they should always substitute the word misery; and where the word *life* is connected with the righteous and a future state, they should substitute the word *happiness; for existence* is not meant in such cases, as *non-existence* is not a supposable case with immortals. And where Christ says "In such an hour as ye think not the Son of man cometh," for the words "Son of man," I would suggest to them to substitute *death,* for the reason that such a substitute has come so universally into use, that its propriety should not once be questioned. And when Christ says to the Pharisees, "the kingdom of God is within you, "I would tell them to pay as little attention to the marginal reading (*among* you) (notwithstanding he told his disciples to beware of the doctrines of the Pharisees,) as the minister did in speaking from this text last evening, not even mentioning that there was any marginal reading till after meeting, when I asked him to whom the language was addressed; and I would now and then give them a riddle to guess, like one from a minister not long since. He said a crown was laid up for Paul which the Lord was to give him *in that day.* He stopped there, of course, as he had done a few weeks before. Soon after he said Paul had gone to his reward, and quoted as proof his desire to depart. Now here would be the riddle. How could a crown be laid up for Paul till *that day,* and he be gone to his reward? I fancy some would *guess* that he got both *crown* and *reward* at death. But those would have to guess again, for the minister soon said that the judgment did not take place at death, because men's *influence* as well as *deeds* are to be judged, and their influence does not cease at death.

True, it would require long research to find for a certainty *why* God meant so differently from what he said; yet I think this plan would succeed in allaying any desire "to study the Bible, because of the uncertainty as to what God *did* really mean, when he did *not* mean what he said. But, seriously, did we not get interested in the Bible when we ignored its mystical interpretation? Did not our hearts burn within us when we understand that blessed promise of God to Abraham, and its relation to us and its glorious results? Blessed be God, it set *my* heart all aglow. And when I was satisfied to a moral certainty that God would not torment the wicked forever, but rather *destroy* them, O how my heart did exult in him. Never before, it seemed to me, did I so love God and his truth.

When the people's hearts become good mediums for the Spirit of God (not the spirits of dead folks), and when they ignore the mystical interpretation of the Bible, and take God at his word, then will they love to study it.

D. D. Chaffee.

South Wilbraham, Mass.

JESUS, DEAR, I COME TO THEE.

Jesus, dear, I come to thee,
Thou hast said I may;
Tell me what my life should be,
Take my sins away.
Jesus, dear, I learn of thee,
In thy word divine,
Every promise there I see,
May I call it mine?

Chorus.—Jesus, hear my humble song,
I am weak, but thou art strong;
Gently lead my soul along,
Help me come to thee.

Jesus, dear, I long for thee,
Long thy peace to know;
Grant those purer joys to me,
Earth can ne'er bestow.
Jesus, dear, I cling to thee,
When my heart is sad,
Thou wilt kindly speak to me,
Thou wilt make me glad.

Jesus, dear, I trust in thee,
Trust thy tender care;
There's a happy home for me,
With thy saints to share.
Jesus, I would come to thee,
Thou hast said I may;
Tell me what my life should be,
Take my sins away. [*Selected.*

For the World's Crisis.

PAY THY VOWS.

There are but very few persons, who have come to the years of accountability, but what have at some period of their lives made vows to God. In all probability, many of these vows are yet unpaid. The language, then, of the Psalmist comes home to such hearts with most solemn force,—"*Pay thy vows.*" A vow is a solemn promise to God of doing some *good thing,* or *abstaining* from some evil thing, which he forbids. Anciently, vows were considered very sacred. It was looked upon as an enormous offence not to perform that which one had vowed. When a person had vowed a righteous vow, there was no release for him from that vow. Lev. 27 : 28–29. It *must* be paid. It was far better not to vow, than to vow and not pay. Do we not suppose God will hold *us* just as responsible as he did those in the days of Moses? Let us hear what the wise man says: "*When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools. Pay that which thou hast vowed.*" Eccl. 5 : 4.

Dear reader, have you not made vows to God? Do you not remember the anguish of that hour when you saw yourself a lost sinner in the sight of a holy and heart-searching God? Did you not pray and cry and groan, while you saw what a wretch you were, and how wickedly you had despised and set at naught the loving invitations of him who died for you? While you reflected, how black your life appeared. How you did reproach yourself. Did you not promise God *then* that if he would forgive your sins, and adopt you into his family, and give you his Spirit, you would give *all* to him, and serve him as long as you lived? Have you *done it?* or has your heart grown cold, and are you living in a careless, half-hearted manner? Are you awake and alive? Is *everything* on the altar? Are you doing *all* to the glory of God? if not, remember your promise. "Pay thy vows." Perhaps when you saw the light shining upon the prophetic page, and as you surveyed the world, you saw evidences which were conclusive to your mind that the coming of Jesus was at hand. *Then* you thanked God and promised him that you would live *nearer* to him than ever before; you would warn your friends, the church and the world of the soon coming judgment. Are you *doing* it? Is your heart *full* of the love of Jesus? Do you *feel* for sinners as you should? O if you are not *where* you should be, remember there is something *wrong* somewhere. Search your heart. Examine yourself. *Pay your vows unto God.*

O how rapidly the world is rushing on to the judgment, and what a multitude of vows there are in God's book of remembrance, which are yet unpaid. Soon the books will be *opened,* and *every* man judged according to the things *written therein.* O reader, is there a broken vow on that book against *you?* Have you promised to give God your *heart,* your *time,* your *talent,* a portion of your property, or *anything* you possess, and have you *neglected* to do it? O awake! reflect, think. Where are you? What are you doing? Remember God keeps an account. Soon thou shalt be judged according to thy deeds. O pay thy vows; prepare to meet God, and the crown of glory will be yours.

J. W. Thomas.

For the World's Crisis.

SON OF GOD *vs.* DEVIL.

OR,

THE FINAL DESTINY OF THE WICKED.

NUMBER NINE.

'For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3 : 8.

Objections Answered.—*Continued.*

4. In Isa. 26 : 14, it is said, "They are dead, they shall not live; they are deceased, they shall not rise; therefore thou hast visited and destroyed them, and made all their memory to perish." Who are here spoken of? Not *all* the wicked, surely; but only a particular class of them; and nothing is here named that even alludes to the general resurrection of the wicked. Isaiah is here speaking of certain "lords" who had once ruled Israel; and therefore says, "Other *lords* beside thee have had dominion over us." Then he adds, but "they are dead, they shall not live; they are deceased, they shall not rise." That is, the "lords" spoken of who once "had dominion" over Israel;—"they are dead, they shall not live" to have "dominion" over God's people. The Lord Jehovah has made the "memory" of such "lords" to perish; so that Israel need not fear that "they" will ever have "dominion" over them again. In the closing part of this chapter (Isa. 26), the resurrection of both the righteous and the wicked is spoken of. The tenth verse speaks of the Lord's dead, as having a resurrection when Isaiah's dead body shall rise. And in verse 21, it is declared that "the *earth* also shall disclose *her* blood."

5. In Jer. 51 : 39, the prophet says, "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." Here, again, nothing is said of the general resurrection of the wicked. The class here spoken of are Belshazzar, his princes, and others, who took "the golden vessels that were taken out of the temple of the house of God, which was at Jerusalem," and "drunk in them." Dan. 5 : 1–5. And while "they tasted the wine," they became drunken and sleepy. Hence, Jeremiah says, "In their heat I will make their feasts, and I will make them *drunken,* that they may rejoice, and *sleep* a perpetual *sleep,* and not wake." Again, in Jer. 51 : 57, 58,—"And I will make *drunk* her princes, and her wise men, her captains, and her rulers, and her mighty men; and *they* shall *sleep* a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts. Thus saith the Lord of hosts, The broad walls of Babylon shall be utterly broken, and her high gates burned with fire," etc. Thus we see that Babylon's "princes, and her wise men, her captains, and her rulers, and her mighty men" became "*drunken*" and *sleepy;* and the Lord's vengeance came upon them that night, and they were all slain; and thus they still sleep their *perpetual, drunken sleep.* They did not wake up from that drunken sleep, as drunken men usually do; neither could they ever wake themselves up from it, when *death* came and took them away in that state. This sleep must be a perpetual one, so far as they have any power to wake themselves. Hence, they are now in *hades;* but they will be "made alive" again, when "death and hell" (*hades*) deliver up the dead to be cast into the lake of fire; where they will be "destroyed both soul and body." And so all "objections" which can be raised against the resurrection of the wicked, will all vanish like dew before the sun, when carefully examined, and tested by the word of God.

Christ says, "For the *hour* (Greek *hora*—season or time) is coming, in the which all that are in the graves shall *hear his voice,* and shall come forth; *they* that have done *good,* unto the resurrection of *life;* and *they* that have done *evil,* unto the resurrection of *damnation.*" Here is where the "Son of God" will finish up his work in destroying "*the works of the devil*"; when "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have *their part* in the lake which burneth with fire and brimstone; *which is the second death.*"—Rev. 21 : 8.

"The Son of God" will "destroy the works of the devil." O sinner, flee to Christ. He is your only Savior. Soon it will be too late. Hear the voice of warning. Mercy lingers. What will your doom be, if a little longer you slight the invitation of the gospel? Remember, "the Son of God" will "destroy the works of the devil." If you are now in the family of Satan, escape for your life. In the family of Christ, you can have joy and peace while you here live, and in the world to come eternal life. "Life" and "death" are now set before you. Which will you choose? If you will have "life," then you must soon turn from the "way that leads to destruction," and follow Christ, the Son of God; for he is the only "way, the truth, and the life." How much better to love and serve God here, and live eternally in the kingdom of the Son of God, than to serve the enemy of your souls here, and finally be "destroyed both soul and body in *gehenna* fire." *Life eternal* is now offered. Christ is now interceding; the Holy Spirit is striving; angels are waiting; God's ministers are pleading; saints are praying. O say, sinner, will you have *life eternal?* "He that hath the *Son* hath *life;* and he that hath *not* the Son of God, hath *not life.*" Life, life, eternal life! O sinner, seek it *now,* without *delay!* Amen. T. M. Preble.

Lynn, Mass.

For the World's Crisis.

PRUNING.

"They are much improved," said a skillful pruner, as he decended from his ladder, and viewed the fruit of his afternoon's labor upon the lofty maples and apple-trees, that adorned the front and side of the house. "Yes, vastly improved," exclaimed a voice from an upper verandah, overlooking the scene; but the ground beneath is all covered with rubbish. Yes, but a few hours labor will remove all this, and then a diligent use of the rake and broom will make all comely again. Then from a window on the other side of the house, how great was our surprise to view the long grape-arbor stripped of its last year's growth, and left quite bear except short vines carefully trained and tied on either side. Ah! we exclaimed, that year's growth seems all lost. No, the roots are strengthened, was our consolation, and one year's profitable growth really obtained. But, ah! why this superfluity? the arbor once beautifully covered, left now bare again? With sadness the reflection came, thus it is in nature, and thus it is in grace,—a great show for a little true advancement, yet the show must be made to gain the advance.

For instance, the sower must sow the seed "by the way side," and upon "stony places," and "among thorns," in order to secure its lodgment in the "good ground." The crooked, dead and superfluous branches must be brought forth to gain the straight and beautiful tree. The superabundant vine must be indulged and wisely disposed of in its time, to gain strength of vine sufficient to bear the delicious fruit. The ground must be covered with rubbish if the trees are relieved. Thus we must endure the evil if we would secure the good; the bitter if we would taste the sweet, even in things of this world; the pain if we would have the pleasure; the grief if we would have the joy.

So with the christian; he must suffer the persecution, if he would be pruned for the promised rest; he must fight the good fight of faith, if he would gain the victory, and "lay hold on eternal life"; he must shed the tears if he would have them wiped away; endure the sorrow and sighing if he would have it flee away; he must bear the cross if he would be ready for its removal to wear the crown.

But how many heads must be born to get the one to fill the last crown? How many groans from this "groaning creation" to get the shout of victory in the glorious restitution promised? But the last crown will soon be filled, the last groan soon uttered, and then, glory to God crowns the shout of Victory for ever. Amen. Alleluia.

Your Sister in hope,

Haddonfield, N. J. E. S. Willard.

For the World's Crisis.

BRAKEMEN.

Have we any brake-men? Such men are very important in their place and calling; without them there is no safety in running the train. The brake must have attention. Who will attend to it? The brake-men chosen for that purpose. By them the train is regulated. If going too fast, the brake is put on. When the alarm of danger is given, the brake-man's hand winds up the brake. At night, when darkness covers the land, it is the duty of the brake-man to light up the cars; and when cold, it is the duty of the brake-man to build the fires, fasten the train together when necessary, and unhitch when duty demands. It must be seen that importance is attached to this class of men.

When we apply this figure to the church of God, we see the need of such a class of men. The gospel train has been made up of persons that love Jesus' coming; and when this has been the great, absorbing question, the train has run well, until *time* was made a *test;* then the train ran too fast; then the brake-men were of use; and when any side issue has come along, and some have judged one another, and called each other hard names, and said of those that demurred from them, that they lacked common sense, etc., then put on the brakes; and when love begins to ebb out that always has held the train together, then the brake-men are called to build the fire of love in the room of paper covenants. The whistle of alarm is heard. Come now to church building, have your names all enrolled on the church-book, and organize yourselves into one body, as much as to say, We are not one body, have more union in the body, as much as to say we have not had it.

As the light of the coming of Jesus is ebbing out in the minds of many, and a spirit is rising high and fast to be something, or somebody, and like others who have run these trains on the same track, where pride and popularity can sit and smile; we ask where are the brake-men to light up the lamps, and give light to the train, that we may see where we are? Hands on the brake before we dash against the Mount of Honor. If we dash there, the fire will go out; the light will be gone. Those sincere bodies that arose from Luther, Calvin, Wesley, and others, from love to Mount Honor, have run their car to a stand, and are ready to sit down with any man that will pay one dollar for an oyster supper at their church fair. The track is laid, the train is preparing to go, where are the brake-men? Oh, will God give us light and love. Who will go in for trimming the lamps to meet the Bridegroom? Who is on the watch now? Where are the brake-men? Hands to the brake! Israel Dammon.

"BEHOLD, I COME AS A THIEF."

"Behold," saith the Lord Jesus, "I come as a thief"—that is, *unexpectedly.* "But know this, that if the good man of the house had known what hour the thief would come, he would have watched, and would not have suffered his house to be broken up; therefore, be ye also ready: for in such an hour as ye think not the Son of man cometh."

"Behold, I come as a thief"—that is, in the dead of night, when men are all fast asleep. So will the Lord Jesus come at a time when the world are altogether asleep in spirit—altogether unaware and thoughtless—none of them thinking of any such things at all—all just thinking that things are going on as usual, and will go on as usual for their time at least.

"Behold, I come as a thief"—that is, to find men *unprepared.* "For as in the days that were before the flood they were eating and drinking, marrying and giving in marraige, until the day that Noah entered into the ark; and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

"Behold, I come as a thief"—that is, suddenly. "For as the lightning cometh out of the east, and shineth even to the west; so shall the coming of the Son of man be."

Solemn, awful, startling, words! full of comfort, indeed, to those who know and love the Lord Jesus Christ as their Savior and their friend—"whose they are, and whom they serve"—but full of terror, alarm, destruction, and despair, to those who know him not and love him not.

To those who love him, and are looking for him, Christ will come to bring blessing and glory; to those who love him not, but love the world, and live for it, he will come to bring *judgment* and *punishment.*

Yes, there is an awful day coming for the world! Some morning, when all are going about their day's business or pleasure, just as usual, or some night, when people are asleep in their beds, or awake for deeds of darkness, when "the adulterer has waited for the twilight, saying, No eye shall see me," and thieves "in the dark break through houses which they marked for themselves in the daytime"—suddenly, in a moment, in the twinkling of an eye, the heavens will open—a light brighter than the sun will make the noon-day look pale, or break in upon the darkness of the night—and "then shall they see the Son of man coming in the clouds of heaven with power and great glory." Then what will sinners do, when the angel's trumpet-blast shall resound through earth and heaven, and they shall feel in that tremendous moment that they have trifled too long, and that now it is too late, and all is lost for ever and ever. —*Silverdale Tracts.*

For the World's Crisis.

"ANOTHER GOSPEL."

When reading "A general History of Free Masonry in Europe," written by Emmanuel Rebold, M. D., I found the following compend of *Masonic Gospel,* and transcribe it as one illustration of "another gospel," and so a sign of the times in which "evil men and seducers shall wax worse and worse, deceiving and being deceived." pp. 62, 63.

"The mysteries of Freemasonry are but a *resume* of divine and human wisdom and morality,—that is to say, of all those perfections which, when practised, bring man nearest to God. Freemasonry of to-day is that universal morality that attaches itself to the inhabitants of all climes—to the men of every worship. In this sense, the *Freemason* receives not the law, he gives it; because the morality Freemasonry teaches is unchanging, more extended and universal than any native or sectarian religion can be; for these, always exclusive, class men who differ from them as pagans, idolaters, schismatics, heretics, or infidels; while Masonry sees nothing in such religionists but brothers, to whom its temple is open, that by the knowledge of the truth therein to be acquired they may be made free from the prejudices of their country, or the errors of their fathers, and taught to love and succor each other. Free-masonry decries error and flies from it, yet neither hates nor persecutes. In fine, the *real object* of this association may be summed up in these words: To efface from among men the prejudices of cast, the conventional distinctions of color, origin, opinion, nationality; to annihilate fanaticism and superstition; extirpate national discord, and with it extinguish the firebrand of war; in a word, to arrive, by free and *pacific progress,* at one formula or model of eternal and universal right, according to which each individual human being shall be free to develop every faculty with which he may be endowed, and to concur heartily and with all the fulness of his strength in the bestowment of happiness upon all, and thus to make of the whole human race one family of brothers, united by affection, wisdom, and labor.

Slowly and painfully does the highest condition of human knowledge accomplish its great revolution around the glittering axis of truth. The march is long, and since it began, nations and peoples have lived and died; but when that journey is accomplished, and the incarnation of truth, now robed but in its symbol, shall appear in all the splendor of its brilliant nudity, truth's torch shall then enlighten the world, the doctrine that has just been announced *shall become the religion of all the people of the earth;* and then, and not till then, will be realized that sublime ideal now mysteriously hidden in the symbol of Freemasonry. *That day is, without doubt yet* FAR DISTANT; but it *will* arrive. Its coming is marked by destiny, and in the order of the centuries. Already in the sacred balance of eternal justice, is seen each day to diminish a portion of the errors of the people, and to increase the body of light, of principle, and those truths which are preparing the way for its triumph, and which one day, will give assurance of its reign."

Thus our author foretells the advent of a *Masonic* Millenium; but admits that it is yet *far distant,* yet *he* assures us "*it will arrive.*" Higher authority, however, assures us that Jesus will come first—come soon, and warning words bid us "beware, lest, being led away by the error of the wicked," we "fall from our own steadfastness." And again I say BEWARE. Chas. P. Dow.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 10, 1869.

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CLOSE OF THE VOLUME.

It will be observed that this number closes the present volume. Now is the time to send the advance pay for the next. Now is a good time to obtain new subscribers. We hope to be able to make the next volume especially interesting to our readers. We trust none will drop our acquaintance.

INFIDELITY ADVANCING.

Those who cry "peace and safety," and tell the people that the world is growing better, must be blind leaders of the blind. Even the most careless observer, it would seem, cannot help seeing the rapid departure from the Bible and pure religion. It is true, there are a plenty of *forms* and *ceremonies*, but the real life of godliness is becoming scarce among professors of religion. They are fast turning among the crowd of unbelievers, who are daily growing stronger and bolder in their opposition to the plain truths of the Scriptures, and the necessity of believing and obeying them, in order to be saved. Men seem very anxious to be saved without coming to Jesus, and humbly asking him to forgive their sins, and lead them in wisdom's ways.

The Boston *Traveller* in substance asserts that there is not a large town or city in Massachusetts in which an audience of at least two thousand persons cannot be collected who would loudly applaud any speaker for ridiculing the Bible as containing inspired writings. Could this have been said forty years ago? The more Spiritualism spreads, the larger will be the number to "applaud" those who ridicule the divine inspiration of the Bible.

BIDDEFORD.

We spent Feb. 28th at Biddeford, and had a very interesting day. There is a deep interest to hear on the evidences that we are near the end of the present dispensation. It was said one hundred went away in the evening for want of room in the house. Two rose for prayers, one of whom, we trust, found peace. With the other we had no opportunity to converse. One was baptized, who bids fair to be a useful laborer in the vineyard of the Lord. The prospect in Biddeford is very encouraging. While there, we had the pleasure of a visit with Bro. B. Emery, from Kennebunk Port. He is a faithful watchman, who loves the blessed hope, and is ever ready to proclaim the glad tidings that Jesus is soon coming.

A NEW TRANSLATION.

In this paper will be found a notice of an "Interlinear Translation of the Sacred Scriptures," by Dr. L. Tafel. The following is from the specimen page, and is a word-for-word translation of Matt. 6: 25:—"For this I say to you, not to be solicitous to the breath of you, what ye shall eat and what ye shall drink; nor to the body of you, what ye shall put on; not the breath more is of the nourishment, and the body of the raiment?"

The word rendered *breath*, in each place, is *psuche*, the *only* word rendered *soul* in the New Testament. It is rendered *life* in the common version in Matt. 6: 25. The original word occurs one hundred and five times in the Grk. New Testament, and is translated *life* forty times. *Nephesh*, the corresponding Heb. word, is from a verb which signifies to *breathe*. We are glad to find the Dr. willing to give the real *meaning* of the original words in his "Interlinear Translation," without regard to the sectarian views of any denomination.

MUSIC.—We are always pleased to get *good* music for the Crisis. Sometimes we receive very nice pieces, but we are unable to use them, because they are secured by copyright, and the owners will not allow us the privilege of publishing them. But if any of our musical friends can secure us some *choice*, plain pieces of music, we should be very glad to put them in the Crisis.

The article headed, "A Sad Picture," contains facts and thoughts worthy of consideration by all the friends of Jesus. It is some source of comfort to know that there are those who are waking up to a sense of the peril of these last days. We hope they will be successful in awakening others.

THE CHRISTIAN AT WORK, is an interesting monthly, full of good things, and endued with the real spirit of christianity. It advocates *free* seats in the house of worship, and is opposed to the fashionable, mock religion of the day. It is ably conducted, and is the organ for the *living* christian element in the various evangelical churches. It has been published one year, and its circulation is now 75,000. It is published at 735 Broadway, New York. Price 60 cts. per year.

☞ INSTRUCTION.

Brethren sending appointments for the *Crisis* will please send on a *separate* slip from other business matters, and will write them after the following form, and save very much trouble:—

Boston, Mass., (Lowell St. Chapel), Sabbath, March 7th.

Densmore Hill, Vt., Sabbath, March 14th.

Concord, N. H., (Centre St.), Sabbath, March 14th.

Or, Concord, N. H., (Bethel), Sabbath, March 14th.

Write the town *first*, then the *place* in the *town*, then the *time*, and then it is ready for the compositor without altering or copying.

"THE BIBLE TRIUMPHANT."

A few years since, Mr. Andrew Jackson Davis issued a work, entitled "144 Self Contradictions of the Bible." This work has passed through several editions, and been widely circulated by the Spiritualists and other opposers of the Bible. In the language of another, we would say, "It is considered the *strong tower* of skepticism." Mr. A. J. Davis, who published the work, was also editor of the *Herald of Progress*, in which we find the following, from one of his contributiors:—

"Unless our judgment deceives us, the general reading of this work would oust from Christendom the last blind worshiper of the Bible, the contents of which are shown by this little *tell-tale*, to be a stupendous compound of contradiction and error. The most studious reader of the Bible will be astonished and overwhelmed at every step in going over these few pages to find how numerous and point-blank are the contradictions which fill the hitherto supposed God-given book."

Sister H. V. Reed, of Harvard, Ill., has given a brief, but successful review of the "144 Self-Contradictions of the Bible," in a work entitled, "The Bible Triumphant." Price 50cts. For sale at the office.

We have been requested to present to our readers a review of the "144 Self-Contradictions." We have concluded to comply with their request, so far as we have opportunity, by giving extracts from the work of Sr. Reed. We purpose to begin with the new volume, next week.

PROSPECTS OF WAR IN EUROPE.

The war aspect in Europe is becoming more and more threatening. We do not believe Napoleon will be quiet much longer. He has not forgotten how Bismarck snubbed him in 1866. There is evidently a strong feeling in the bosom of the French Emperor against the Prussian power. Like coals covered with ashes, preserved during the night; so Napoleon has been smothering his real feelings for the past two years, till he was fully prepared to meet his foe in all situations. That time seems at hand. The following from the Boston *Journal*, March 4th, affords some clue to the state of things in Europe.

"WILL THERE BE WAR IN EUROPE? The New York *Evening Post* translates the following extract from a letter written by a distinguished statesman and jurist in Germany to a friend in New York. Its statements will be read with some surprise, but, coming from the source they do, they are worthy of consideration:

'In the meantime the war with France is steadily preparing. Napoleon III. labors most unequivocally toward it, and it seems that he is going to make the King of Italy his ally, despite the opposite sympathies and interests of the Italian people, who from France can only expect the rule of foreigners; from Germany, however. natural friendship. As a third ally, in the background, is Austria biding her time. The Emperor and Premier are bent on vengeance against Prussia. It is to be hoped that the Hungarians will exact a stop in that quarter. At the bottom, it is the clergy who stir the fire. The great question is Priestcraft and Cæsarism on the one hand and Germanic independence and liberty on the other. It will be bad indeed if we must make concessions to the Russians, who are still barbarians, in order to defend ourselves against the united Latin (Romanic) states, and the traitorous priests and princes in South Germany. As to the future, I am calm. It is impossible that Rome, rotten and absurd, shall again rule Europe, even if Pope and French Emperor are allied; but it will cost much blood, much wealth and the graves of many high-souled men. It is fortunate Grant will have entered the white House before the war, which will scarcely begin before the French elections in May. Grant's bearing will have great influence. If the Germanic world were as closely allied, but at the same time for liberty and unity, it would be a child's play to chastise the Latin people so that all their lust to rule the world again would be driven out forever. The Germanic element is not the ruling power of the world's situation, for the simple reason that, consistent with the principle of liberty, it divides in different directions and unites with more difficulty. The Latin people and the Celts easily subordinate themselves to centralism. Poor, intelligent centralism may be far more powerful in war than wealthy nations who enjoy liberty and representative government."

THE QUEEN OF ENGLAND.

We learn that some of the Queen's subjects are quite dissatisfied with her proceedings, and speak against her openly. We think there are but few in the world who could have filled her place as well.

The following from the London correspondent of the Boston *Journal* affords a clue to the feeling entertained by some toward their Queen:—

"It is said that the two most abused persons in the kingdom are Her Majesty the Queen and His Royal Highness the Prince of Wales. The years of the Queen's mourning for her husband have been very long. The closing of the palaces, the absence of the pomp and show of royalty in the streets, the few visits of kingly and imperial persons from abroad, the few drawing rooms, the absence of levees, with the other paraphernalia of royalty, have, it is said, had a depressing influence on the trade of London. When the royal family drove out daily in Hyde Park, and the royal carriages driving back and forth through the streets of London, making the season so gay, and calling crowds of strangers to the city, merchants rubbed their hands with glee, and traders were joyful in their Queen. I never heard a word said against Her Majesty, as a daughter, wife, mother, sovereign or woman, till I came to this city. The worst things ever said in our country about public men, not excepting President Johnson, are not as scurrilous or as offensive as those openly spoken against the Queen of these realms. Her offences seem to culminate in her attachment to the famous John Brown. She is accused of holding a romantic passion for him. It is said that she believes that the spirit of Prince Albert takes possession of him, for Spiritualism is one of the offences charged on the Queen."

THINGS ARE CHANGING.

Forty years since, when a minister became a pastor of a church, it was expected he would remain for many years; there being but few exceptions to the rule; but now it is the opposite; but few remain only a short period. The *Methodist* says:—

"In several important towns within our knowledge, the ministers of the Methodist churches, though only in charge two or three years, lay claim to being the oldest pastors of the towns, showing that changes are very frequent in other churches, and are made sometimes under very unpleasant circumstances."

Why is this? The answer is easy to be given.

GERMAN TRACTS.

We have received from Bro. L. Reimer, of Philadelphia, the following German tracts, viz:—

1. "The Hope of the Dead in Christ."
2. "The Future Doom of the Ungodly."
3. "What is Man?"
4. "Answer to the Charge of Heresy."
5. "Rich Man and Lazarus."

Price by mail: Single copy, 10 cents. Per dozen, 75 cents. Postage 4 cents. For sale at this office. AG'T.

☞ BOOK MARKS.

Some of our brethren have inquired where they could get these little pointers, ☞ for book marks to stick on the leaves of their Bibles, to point to the passages they want to refer to. For the accomodation of all such, we have some for sale at the office. Price, a card of twelve for 25cts. AG'T.

THEATRE COMIQUE.—We understand Bro. Hook had a very interesting meeting in the Theatre again last Sabbath. Interest good. Large turnout. Many intelligent people re heard to remark,—"That is old-fashioned religion." He is to be there again next Sabbath. Pray for him.

JUST WHAT IS NEEDED.

We have long desired an interlinear translation of the Bible. Mr. A. J. Tafel, of Philadelphia, has undertaken the work, on a plan similar to that of the Emphatic Diaglott. We take pleasure in bringing it to the notice of our readers. The following prospectus will give some idea of the work:—

The undersigned has in preparation a translation of the Old and New Testament Scriptures, for the use of students of the Bible, and especially of those who wish to make themselves thoroughly acquainted with the original languages in which the Holy Word was written,—upon the following plan:

(I.) Above each word of the Hebrew, Chaldee and Greek texts will be placed an English equivalent, which shall render its fundamental meaning and grammatical function in such a manner as to enable any one familiar with English grammar to analyze every sentence of the foreign language.

(II.) In addition to the original meaning of the words, their derivative significations will be given, whenever it may seem necessary; together with grammatical and other notes illustrative of the more difficult expressions and passages.

(III.) In order to enable the reader to pronounce correctly, in the first Greek Part, as well as in the first Hebrew, and in Chaldaic, beneath each word will be noted its accent and pronunciation,—the rules laid down by Webster being adopted as far as possible. In the subsequent parts, the pronunciation of words which did not before occur, will be given separately in the margin.

The Hebrew and Greek alphabet, together with Webster's pronunciation key, will also accompany the first numbers.

(IV.) In order that the student may seasonably acquire a knowledge of the prototypes of the later (as well as the older) Hebrew and of the Chaldaic, the Books of Ezra and Daniel will appear immediately aftea the Third Part of the Old Testament.—Thus the student may early become acquainted with the new element which was introduced into the later Hebrew.

(V.) A succinct Chaldaic and Hebrew Grammar will also be given; together with a synopsis of the Hebrew, Chaldee, Syriac, Arabic and Ethiopic Verbs and Nouns. This (of which, in our Essay on Semitic Comparative Philology, published in the Bibliotheca Sacra, July 1862, we have already presented some outlines) will be published as an Appendix, and separately paged; so that it may afterwards be bound up with the "Notes," in a volume by itself.

(VI.) The Text and Translation of the New Testament will be issued ih seven or eight parts, that of the Old Testament in twenty or twenty-one parts. Each part will contain 160 large octavo pages, and 15 or 20 pages of the "Notes."

(VII.) The whole will be published, by subscription, by A. J. Tafel, No. 48 North 9th St., Philadelphia, Pa., to whom all communications should be addressed.

DR. LEONARD TAFEL, Philadelphia, Pa.

The following is the publisher's notice:—

As soon as a sufficient number of subscribers are obtained the work will be commenced, and it is expected that every two months a Part will be issued.

The Parts will be published alternately, beginning with the Greek.

No labor or expense will be spared to bring out the work in elegant and substantial style.

Price for the Single Parts of the Old Testament, two dollars; for the Single Parts of the New Testament, one dollar and fifty cts.

As an inducement we offer to every one sending the names of six subscribers, a seventh copy free.

Due notice will be given on the completion of each one of the successive Parts to every subscriber, when, on remitting the stipulated price, the respective Parts will be served by return mail. A. J. TAFEL, Publisher, 48 North Ninth Street, Philadelphia, Pa. P. O. Box 2332.

Specimen pages will be sent to any one on application to Mr. Tafel.

For the World's Crisis.

YEA, OR NAY?

Bro. Miller said, after 1843 passed, that he thought it might be as long after that time before the Lord would come, as the children of Israel sojourned in the wilderness. I do not endorse this view, though no one can disprove it. It argues a great weakness of mind to say that a thing is true, because it cannot be proved wrong. J. S. WHITE.

☞ SR. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$699.21
Mrs. C. B. Turner	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2166.67
Joseph Kimball (Memphis)	5.00
J. B. Paine (by L. Boutell)	1.00
Geo. S. Harwood	25.00
Julia F. Tilley	1.00
Emma G. Tilley	1.00

EUROPEAN MISSION.

Previous acknowledgments	$197.70
Nancy T. Pease	10.00

For the World's Crisis.

MINISTERIAL WANTS.

He who proclaims in purity the truths of the gospel in new fields is often called to pass through many fiery trials; trials, too, that are little understood, save by the families of those who pass through them. If a minister has the courage to attack sin in high places, and to condemn the popular theories of the day, he may expect in new fields to receive little for the support of his family. On the contrary, he may expect any amount of opposition. He may expect to have his views misrepresented, and to be called all manner of hard names. He may also expect occasionally to be called upon to defend or maintain his positions in public discussion; and he may expect sometimes to meet "big guns," who will make use of every means in their power to make him appear ridiculous. One of their peculiar cries is, "Ignoramus." If they can succeed in making the people believe that "*no scholar would advocate that doctrine*," a great point is gained. And if the D. D. happens to know a little Hebrew or Greek, what a display he makes, especially if you happen to be ignorant of these languages.

Now I know of a minister, who is often called upon to combat error in public discussion; and he much needs the Englishman's Hebrew Concordance and a Hebrew Lexicon; but he is utterly unable to buy them. He labors mostly in new fields, where the friends of truth, as we understand it, are few and isolated; and he thinks that he is doing well if he can manage to support his family with his own manual labor and pinching economy. Of course he has no money to spare from his family.

Shall he not have the books? Let every brother and sister send five or ten cents as a contribution to Bro. Grant, to purchase the books that this brother needs, and make his heart glad, and strengthen his hands in spreading the cause of truth. Attend to this matter at once. Contribute as the Lord hath prospered you, and if more is contributed than is needed to purchase the Concordance and the Lexicon, *let it go to the Tract Fund.* Contribute, and may the Lord bless you. Amen.

D. W. GREEN.

We hope this call will be heeded. The books which that poor, but intelligent preacher so much needs, will cost about $30. It will probably be necessary to send to London, England, for the Concordance. It will give the dear Bro. great joy. Shall he have the books to equip him for the warfare against the powers of darkness? He is one of the ablest contributors to the columns of "our paper."

Perhaps some liberal soul will give the whole amount, and make the brother's heart glad at *once*.

For the World's Crisis.

SHALL WE DO IT?

Dear Christian brethren of Orleans and Niagara counties, N. Y.:—Shall we engage Evangelists to employ their time in preaching the gospel, having regular appointments within our bounds? Here are a number of localities where the the gospel of the kingdom has been preached through the efficient labors of Brn. C. F. Sweet, C. B. Turner, H. L. Hastings, P. A. Smith, J. Wendell, and others. We have been edified and instructed, and the communities about us enlightened. Shall we make a united effort for the advancement of the cause of Christ in this part of the Lord's vineyard? Brethren are invited to correspond with Warren Burnham, Wolcottville, N. Y., with reference to this, and if thought expedient, we will meet to confer on the subject. WARREN BURNHAM.

BRETHREN OF LOCKPORT:—Aaron Riggs, Chauncey Pennoyer, Daniel Murphy, Peter D. Murphy, L. T. Riggs, G. B. Riggs, C. H. Pennoyer, C. P. Greenman, Edwin H. Bronson, Catharine Morman, John Wyman, Elizabeth Murphy, Fanny Riggs, Lucy Nichols, Flora Murphy, James Pearsons, Thomas V. Pearsons, Huldah Riggs, Sarah Dibkle, Laura O. Pennoyer.

For the World's Crisis.

FROM ROCHESTER.

BRO. GRANT:—Bro. Thurber closed his labors with us last Sabbath evening. Truly we have enjoyed a rich feast since he has been with us, and good has been done in the name of the Lord of hosts; to him be all the praise. We have had some adverse influences to contend with, and it seemed as though the enemy had strained every nerve in order to accomplish his end, and scatter God's dear children to the four winds; but glory to God, victory has turned on the side of the church, and we feel more determined than ever to work the work of God, however crossing it may be, and have that love that suffereth long and is kind, and which will work no ill to his neighbor. O, my Lord, give us more of it, is my prayer. We should have been glad to have kept Bro. Thurber longer, but duty called in other places.

The church has been enabled to come up on to high ground, and "to lay aside every weight, and the sins that so easily beset us, and run with patience the race set before us in the gospel; looking unto Jesus, the author and finisher of our faith." Our hearts have been encouraged to see a goodly number come forward for prayers, and to see backsliders coming back to Father's house, where there is enough and to spare. There are some fifteen or twenty that will go forward in baptism the first opportunity. Probably more good might have been accomplished, had it not been that we were obliged to move our place of worship, on account of many that became alarmed in regard to the safety of our hall. It so disarranged us for awhile, that a great many went to other places of worship who had become interested in our meetings. The Lord bless them, and save them and us in his glorious kingdom, which is soon to come.

We parted with our dear Bro. T. Monday evening with reluctance, and could not suppress the tears from coursing down our cheeks as we took the parting hand; but amid it all felt to rejoice that parting scenes are almost over. We must be a tried people, and the quicker we get into the crucible the better; then we shall come forth as gold tried in the fire, fit for the Master's use. Pray for us.

Yours in hope, N. MCCULLOCK.

Feb. 23d, 1869.

For the World's Crisis.

OFFICIAL CORRECTION.

BRO. GRANT:—It would seem to devolve on us to say a word in explanation of the report of the Ministerial Conference, as it has called forth through the Crisis some correction from some of the Brn. who withdrew from it, and still another asks for correction.

Soon after the organization of Conf., the question of church organization was brought forward for discussion, in which several members took an active part, prominent among whom was Bro. H. B. Sevey. The discussion was conducted in kind feeling, and from the remarks of Bro. Sevey on that occasion, we think every attentive listener in conference will read with much surprise his objection to the report; but we are too well acquainted with Bro. Sevey to attribute the discrepancy to anything more serious than a confused state of mind on church organization, to which some others are liable. After Bro. Sevey was dismissed, Bro. I. Damman requested his dismission, having during the discussion declared his decided dissent from us on church organization, and the reception of the money from the mob, saying he wished to enjoy his own opinion, and express his own views on these points; and he was dismissed. After this, and during some discussion on these points, Bro. J. R. Hall requested his dismission for the reasons given by Bro. Damman; hence the report as it is. Had Bro. Hall given his reasons in his own language, no mistake would have occurred; but he (we are glad to say) has requested us to say, through the *Crisis* and *Voice*, that he is not opposed to church organization, and that his views on that point are unchanged; this we cheerfully do, believing he has taken the proper mode of correction. Yours for the truth,

C. GOUD, *President.*
L. F. COLE, *Sec'y.*

Voice of the West, please copy.

LETTER FROM BRO. D. D. REED.

To the saints of God scattered abroad: As you have not heard from me for some time, I thought I would let you know that I am still alive. During the fore part of the winter I was in Minneapolis, helping the brethren in building a house to preach the true gospel in. They will have a nice house when done. It will be sixty feet long, and thirty-six wide. I am now at a place called Crow Wing, about twenty-five hundred miles up the Mississippi, away out on the frontier. When I first came, I went about seven miles right straight into the big woods, and preached the coming of Christ in the Indian wigwam. Some of the Indians understand English. One of the Indians said, "I be one good man; any man say I was not, he lie."

Last Sunday, I preached in this place—Crow Wing—drawn part of the way by a big dog. That is the way the Indians travel in this country. They came to my meeting Sunday drawn by dogs; sometimes by three dogs, one hitched on ahead of the other. There are a great many half-breeds here, French and Indian, and some Americans. They understand both the Indian and our language, so I can preach to them, and make them understand. I should think there were some fifty houses in Crow Wing. There was a half-breed Indian let me have his house to preach in Sunday. It was a very large room. It would hold about one hundred. In the afternoon, I preached on the inheritance, and showed them that God was going to give them this land back again, if they would repent and forsake their sins, and love our Savior Jesus Christ. I preached again in the evening, on the resurrection. I had a good congregation, some French, some Indians, some half-breeds, some Americans. They gave me the best attention. I had great liberty, and I believe God's Holy Spirit was in the congregation. One Indian told me he liked it first rate. I thanked them for their good order and attention. I told them I would be there again next Sunday, and preach on the kingdom of God. I told them that I would bring my big chart, and hang it up, and let them see the kingdoms of this world, and I would explain it to them. I expect a big crowd.

This is the first Advent preaching that was ever in these regions. Some told me it was no use to come here, the place was so wicked; but I do not believe it. I feel that my place is to go ahead and break up, and then let the hailstones fly. I am scattering tracts all over this country. When I return to Minneapolis, I will send the money for those tracts, and then I shall want a great many more. God bless you. In hope of life, D. D. REED.

Crow Wing, Feb. 22nd, 1869.

For the World's Crisis.

SR. A. E. SMITH.

To the Editor of the "World's Crisis":—By the interposition of Divine providence the labors of Sr. Anna E. Smith, of the Star of Hope Mission, are suspended for the present, and I fear for some weeks, if not months to come. She came to this place on the 23d inst., to fulfill her appointment, laboring under a severe influenza, with her physical strength exhausted. After her lecture (which was highly appreciated by the audience), she came to my home, took her bed, to which she has been confined ever since; and while it is to be hoped that she will be able soon to return to her field of labor, in which her whole heart and hands are engaged, and through whose instrumentality many poor and degraded of God's creation have been raised from degradation, vice and misery, to become the followers of their Savior; it is hoped that the support of the Mission will not be forgotten by its friends in her absence.

A greater effort will be needed to continue its operations, for its accustomed support, in a measure, must fail by her sickness. Her appointments must from necessity be withdrawn. ALEXANDER ROGERS, M. D.

Hopkinton, N. H. Feb. 27th, 1869.

Correspondence.

From Bro. J. B. Wadsworth.

BRO. GRANT:—I have recived four packages of tracts from you, and the $25 from Bro. W. Baker, and some papers and tracts from parties unknown. I cannot expect much from the brethren, as almost all of God's people are poor, and the different calls for help, public and private, are in so many directions; taking all this into consideration, I have been well cared for. I think that the $25 from Bro. Baker will meet my wants until Feb. 1st; therefore, if I do not have any to leave here with, if I can keep my health, I can make out as I have previously. It don't cost much in the country, scarcely any thing, though the people are very poor, hard run for a living, bad crops, since the war have kept the most of them unable to rebuild, and support a minister; therefore, many of the preachers have to do as St. Paul did, preach and support themselves. A colored preacher told me that he had recieved but fifty cents from his church in several months. There is plenty of work to do, but the cry is, no money. I am told that many promise, but seldom pay. Sometimes I think that I am not doing much good, and I had better leave the work for somebody else who is more competent in this way, but how could I content myself, knowing the terror of the Lord and the wages of sin? No, I could not, if I had both the Indies for my own, and saw men traveling the broad road to perdition, for it would be nothing but vanity and vexation of spirit. I have begun late, and I hope I may never become a stumbling-block to any one, but daily take up my cross and make my calling and election sure.

I would not have asked for the tracts, but I felt that the brethren had such that they had read and laid aside, had no further use for and would be glad to dispose of them to the extension of the divine cause. I would be glad to abide here longer, as there is such a mass of mind to act upon, and so many more can be influenced in such a place than where the population is sparse; but the Lord knows best, and will meet all necessities to them that walk uprightly and are called for his purpose.

Any one might suppose I was having a pretty hard life of it. I answer, is not rest sweet? None but those who labor know any thing about it. A good appetite is the best of sauce. Then if we hunger and thirst after righteousness, we have the promise of being filled. And the Bible affirms that he si kept "in perfect peace, whose mind is stayed on" God, for he promised to guide the meek in wisdom and to teach them his way. O may it ever be our cry, Lord, guide us into all truth, and bring us at last to the rest that remaineth for thy people. He that lives without Christ in the world has nothing, let him possess what he may, for the Scriptures declare that he is poor, and wretched, and miserable, and blind, and naked. O, what an awful condition to live in; still I once inhabited those grounds, and thought then I was as good as any body. O, I hope I shall never cease to praise God that I was permitted to hear the truth in Rochester. It was there I was awakened to my true condition. Those I thought to be my enemies have proved to be my friends. May God be praised forever.

I think to continue here until the 12th of Feb. Bro Baker and friends have not only my thanks, but prayers, that the good Lord may recompense you all, and crown us at last with infinite love. My health is good, except a cold. We are having Indian summer with us here. Every thing is moving on peaceably since the election.

Yours in much love,

Dec. 7th, 1868. J B. WADSWORTH.

From Bro. B. Spaulding.

BRO. GRANT:—Perhaps you and the brethren and sisters would be glad to hear from Bro. Spaulding. Well, I have not written for a good while. I have been feeble, infirm, and depressed in spirit, rather a burden to myself and thought I was to others. But a change has come over me. I have been revived in my mind. The hypocondria has left me. Yes, and Satan has left me for a season. He has tempted me year after year to self-destruction; but by the grace of God I have come off more than conqueror, through him that loved me. Blessed be the Lord, I yet live to praise him, and declare his truth. I know death cannot praise God, and those that go down to the grave cannot declare his truth. The living, the living, they can praise God as I do to-day. Yes, I feel well both in body and mind, free from depression of spirit, free from temptation.

My hope has brightened up and is like an anchor to my soul sure and steadfast, and it enters to that within the vail. I seem to enjoy the light of God's countenance shining upon my mind. I feel a sense of his approbation. I feel united with Jesus, and know that my Redeemer liveth; and that I shall stand with him one day upon the earth; and though worms destroy this body, yet in my flesh I shall see God. O yes, the doctrine of the resurrection is glorious to me. It is heart-cheering, soul-inspiring to me. I believe it, I love it, I expect to witness it. Yes, the first resurrection (or as Paul says, the "better resurrection") I hope to enjoy, that I may experience no second death.

My general health is good, but age has brought on many infirmities and weaknesses My feet, which used to be like hind's feet, are tender, sore and numb; and I have strong symptoms of the paralysis, and expect I shall have to lie down in the grave soon, and I am not at all afraid, disturbed or alarmed. No, I feel a perfect submission to the will of my heavenly Father. Let him do with me as seemeth him good. I shall not sleep long in the grave before the morning of the resurrection will come, and the voice of the archangel's trump will wake me up, and I shall come forth satisfied with Christ's likeness, shall see him as he is, be with him, and like him, and enjoy the society of saints and angels. Yes, and walk the golden streets, and drink of the pure river; go in and out at the pearly gates, and range the verdant fields of the restored earth; eat of the fruit of every tree, and especially the twelve kinds which grow on the tree of life. Yes, I believe in the resurrection of all things spoken of by the prophets; a resurrection of man by a resurrection into the image of God; a restitution of the earth and of animals, so that God's original plan shall be carried out, and the earth become the glorious kingdom of God, when the just shall reign with Jesus Christ forever.

"O glorious hope, O blest abode,
I shall be near and like my God."

Then shall I be free from the infirmities of weak human nature; yes, and free from the temptations of Satan.

"A hope so much divine, may trials well endure."

One word to my scattered brethren and sisters. Live out your religion; be living epistles known and read of all men; love as brethren, be pitiful; be kind, be courteous, study the things which make for peace, and try to edify each other. Keep your minds open to conviction, there is much to learn; be growing in knowledge as well as grace; keep your eyes open to the signs of the times, which show plainly Jesus' coming is nigh.

Your Brother, B. SPAULDING.

Chelmsford, Mass. Feb. 28th, 1869.

From Bro. G. S. Sheldon.

BRO. GRANT:—I wish to state through the columns of the *Crisis* that Bro. J. Dixon, of R. I., has been laboring with us for the last five weeks, and that his labors have been blessed of the Lord. A number have turned from dumb idols to serve the living and the true God, and to wait for his Son from heaven. The careless have been awakened, the church edified and strengthened, and quite an interest awakened among outsiders, which, I trust, will result in further good. Bro. Dixon, by his untiring efforts to promote the cause of Christ, his ardent desire for the welfare of the church, as evinced by his visiting from house to house the members of the flock, and ministering to the sick, has endeared himself to the hearts of this people; and it was with regret that we parted with him. Many are anxious for his return.

Your Bro. in Christ,
G. S. SHELDON.

New Britian, Ct., Feb. 27th, 1869.

Brom Bro. C. W. Low.

BRO. GRANT:—My physical health has beeen *poor* the past winter, but my *spiritual* health has been *good*. Jesus, and the doctrine of his second coming, is precious to my soul. I am looking beyond the sorrows and afflictions of my present earth-home, to the bright and beautiful home of painless rest. To my mind, all things indicate the soon coming of Christ, and when he comes to judge the world in righteousness, I want to possess a moral and spiritual character that will prevent me from falling out of life—out of being. I long to see my dear Savior and be made like him, and go up to meet him in the air and thus be forever with him.

Your Bro. in Christ, C. W. LOW.

From Bro. I. Damman.

BRO. GRANT:—I believe all the Church order that the New Testament teaches, and have for years, and hope to while I live. May God give me grace to believe and practice the same till Jesus comes.

The Lord is converting souls in Holden, Me. Praise God for his goodness. Backsliders are participating also in reclaiming grace. I. DAMMAN.

Obituaries.

RICHARDSON. On the 27th day of January, 1869, Mary Richardson, wife of John Richardson, fell asleep in Christ at Lawrence, Mass., aged sixty-nine years.

Sr. Richardson was born in Bridgewater, Mass. and removed in childhood with her parents to Winthrop, Maine. At the age of seventeen years she was converted, and united with the Christian church, and two years later gave her heart and hand to the companion of her joys and sorrows, with whom for fifty years she walked the pilgrim's path. For more than forty years their home was a home and resting-place for the pilgrim saints of God, who there found repose for their toils, and refreshment for their journeyings.

In 1843, while residing in Brunswick, Me., Bro. and Sr. Richardson embraced the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ, and thenceforward their faces were turned towards the day of redemption, when the Savior shall come to gather home his saints.

Her disease was consumption, and for five months she was a feeble sufferer. A few hours before her death, when asked if she was resigned to die, she said, "It is a great deal to say, but I believe I can say it." Near the time of her death, she repeated the lines:

"O Jesus, my Savior, to thee I submit,
With love and thanksgiving fall down at thy feet
In sacrifice offer my soul, flesh and blood,
Thou art my Redeemer, who brought me to God."

She died in peace at last, calmly as an infant sinks to rest, attended by her husband and her children, whom she had trained and guided in the fear of God, and who were one in faith and hope with their father and mother, whom they have honored to the end.

She was borne to Auburn, Me., to rest among the graves of her kindred, and words of comfort were spoken to the surviving friends by Rev. D. B. Randall, pastor of the Methodist Episcopal church. Her friends sorrow not as those who have no hope, but calmly wait for the day of resurrection, and glorification, and reunion, when Christ who is our life shall appear, and gather all his chosen to the paradise of God.

"There none shall beckon us away,
Nor bid our festival be done;
Our meeting time, the eternal day;
Our meeting place, the eternal throne.
There, hand in hand, firm linked at last,
And heart to heart, enfolded all,
We'll smile upon the troubled past,
And wonder why we wept at all."

H. L. H.

NEEDHAM. Died in Tongonoxie, Kansas, Jan. 24th, Eld. George Needham, aged fifty-three years.

Bro. Needham was one of the first to embrace the evidence of our Savior's soon coming, in connection with the labors of Bro. Miller. He was an able preacher of the gospel. He had piety combined with manhood, which made him a man in his religion. Possessing large conscientiousness, with corresponding qualities, he was governed by sound principle and strict moral integrity. He was quick to see the right and the wrong, and had the manliness on all occasions to approve the one and condemn the other. He was open, frank, and reliable. He made principle everything, utterly detesting policy. With him was no mask of hypocrisy. These traits of character coming in contact with their opposites were the occasion, not the cause, of some severe trials through which he sometimes passed.

It will be remembered by many that Bro. Needham was located for a time in several places in this vicinity; in Albany, N. Y., Worcester, Mass., and Providence, R. I. From the latter place he removed to Illinois, where he remained about sixteen years. He ever maintained his faith, and a strict regard for truth and right. He has left a family to mourn their loss. May the blessing of heaven rest upon and abide with them.

J. S. WHITE.

BAHLER. Fell asleep in Jesus, in Rochester, N. Y., Feb. 9th, Mrs. Emma Bahler, wife of John F. Bahler, aged twenty-seven years.

The subject of this notice became interested in the blessed hope about one year ago, under the labors of Eld. Miles Grant, was baptized, united with the church, and lived a consistent christian

until her death. She leaves a dear husband and one child to mourn her loss. Bro. Bahler is blind, and had never seen his companion in this world, but is full in the faith that he shall see her in the world to come. The church deeply sympathize with him in his bereavement. The funeral services were held in the City Hospital, where a large congregation assembled. Words of comfort were spoken by the writer, founded on Paul's first letter to the Thessalonians, 4: 18,—"Wherefore comfort one another with these words."

S. W. THURBER.

KINGSLEY. Died in Westerly, R. I., of hemorrhage of the lungs, Bro. Samuel C. Kingsley, in the forty-first year of his age.

For a number of years Bro. Kingsley has been a great sufferer in body, all of which he bore with the fortitude and patience of a Christian. A number of years since he embraced the "blessed hope" of the speedy coming of Christ, and the resurrection of them that sleep in him to eternal life and glory at his coming. This hope he held fast to the end.

His funeral services were attended by the writer, assisted by Bro. E. R. Wood, at Lafayette, R. I., the place of his former residence. May the blessings of the "widow's God, and the Father of the fatherless" abide upon this stricken household.

A. DURFEE.

BROWN. Died, suddenly, of congestion of the lungs, Feb. 19th, 1869, Bro. John Brown, aged sixty-seven years, eight months, and five days.

Many years did he live in hope of Jesus' speedy coming, and of seeing him as he is, and being like him. His aged wife and children mourn not as those that have no hope. They do believe that Jesus died and rose again; hence those that sleep in Jesus will God bring from sleep with Christ. "Be ye also ready," is the lesson taught. May all the friends be wise.

B. P. STEVENS.

JOHNSON. Died in Plainville, Conn., Feb. 21st, 1869, our beloved Bro. Hiram L. Johnson, aged thirty-four years and six months.

He formerly resided in New Britain. For seven years he had been an humble, devoted follower of Jesus. A self-sacrificing zeal had characterized his whole christian life, and that hope that had been his stay in health became his comfort in sickness, and lit up his countenance with a heavenly smile of joy and resignation. His death was that "of the righteous," leaving behind the most positive evidence of future life and blessedness. He "sleeps in Jesus," to "awake in his likeness." An afflicted wife and little son are left to mourn the loss of a loving husband and father, but not to sorrow "as those which have no hope." Funeral attended by the writer.

W. N. PILE.

BOND. Died at Waltham, Feb. 18th, Maria J. Foster Bond, wife of Rev. H. F. Bond, and daughter of the late Dea. Gideon Foster, of Charlestown, aged forty-three years.

A.

Summary of News.

FOREIGN.

Cable News.

LONDON, March 5. The English and French journals mainly eulogize Gen. Grant's inaugural address, and argue that the paragraph on the foreign policy indicates peace.

SPIRITUALISM IN ENGLAND. The London correspondent of the *Times* devotes a considerable portion of a recent letter to the statement of some very extraordinary alleged spiritual manifestations, and the following extract will show that the London people have in these manifestations a sensation marked enough for even the metropolis of the British kingdom:

"At this moment, next to the Ritualist controversy, I am inclined to think that the most exciting topic in London society is Spiritualism. It has even been brought into the new philosophical society, the Dialutical, which has several young Lords among its members, if no elderly soap boilers. Making a call in Paternoster row the other morning, I met a barrister of some literary and scientific as well as legal reputation and social position, who gave me an account of some recent manifestations in the presence of Mr. Home, which have been witnessed by a hundred or more noblemen and literary and scientific notabilities, and which are more astounding than anything which has happened, perhaps, for centuries. Passing over the usual manifestations, such as raising of heavy bodies, playing on locked pianos, or so that the keys can be seen to move without fingers, I come to three or four distinct manifestations, the testimony to which is very difficult to get over. My informant is a man in every way reliable, and the other witnesses, whose names have been confidentially given me, not only belong to the highest circles of politics and society, but are men eminently capable of forming a correct judgment. These, then, are the facts related. In several instances the body of Mr. Home has been elongated by measurement upon the wall and lying on the floor, to the extent of eight or nine inches, and then shortened as much—making a carefully measured difference of a foot and a half. He has been at different times raised into the air from the height of four feet to that of a higher ceiling, and carried round the room in the clear view of all present, who have had the means of assuring themselves that no deception was possible. He was carried horizontally out of a window in the third story of the house of Lord ——, and brought in at the window of another room, some thirty feet distant, having been carried through the air forty feet or more from the ground. Finally, he has on several occasions taken a live coal from a coal fire, held it in his hand, and laid it the hands of other persons, without even the smell of fire, or the sensation of heat being perceived by them. My informant showed me where his own finger had been burned in testing the reality of this manifestation. He assured me that he had seen Mr. Home go to a large coal fire and lay his face upon the white hot coals, without even singing his hair or beard.

The last statement, which certainly is a pretty strong one, is supported by the testimony of S. C. Hall, the editor of the *Art Journal*, and numerous other persons, who are vouched for as men not very likely to be imposed upon.—*Journal.*

Passing Events.

☞ There is a very serious famine at St. Barthelemy, the only Swedish colony in the West Indies. Scores of people are dying of starvation, and an urgent appeal has been made to the Swedish Government for relief. Hurricanes and drouths have destroyed the crops, and the condition of the island and its inhabitants is pitiable in the extreme.

☞ There is no Bourbon left on a throne. The Count of Chambord is an exile in Austria; the Duke of Orleans, ditto in London; Queen Isabella, ditto in France; the claimant to the Spanish succession and the title of Charles Sixth, ditto in Austria; Francis II., late King of Naples, ditto in Rome.

☞ The snow in Canada lies on the railroad in some places thirty feet deep. No trains have left Montreal for three days, and no mails have been received at Ottawa from the West for a week. The mails from the East are still carried to Ottawa in sleighs.

☞ The Czar's health is greatly impaired. Three years, it is said, have wrought a great change in him, and his once handsome face shows that his cares are too weighty for him.

☞ Convicts arrive at Sing Sing of late at the rate of eight per day, and all the cells, 1200 in number, are full, and they contain two.

☞ A very remarkable revival is going on in the Baptist churches of Richmond.

☞ The British House of Lords contains now 30 Catholic members, and the lower house 38. Of the barons belonging to the upper aristocratic circles 60 are Catholics.

☞ A Russian letter says the Empress Carlotta has been for the last two months in a calm state, and has become extremely inactive. Often she does not get up at all, but passes two days in bed.

☞ The imported sparrows which a New York gentleman was kind enough to give that city some months ago, have increased and multiplied until now there are three large colonies in the city, if not more. If what was predicted of them is true, few worms will live out their days on the city trees hereafter.

☞ An oak tree was recently cut in Candia, N. H., which was four feet in diameter and measured four tons of ship timber. It had a hollow wherein eighty pounds of honey were found.

☞ Boston manufactures more furniture than any other city in the United States. It is exported to all parts of the country.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ BRO. W. F. SCHWILK—We have not yet received any information on the subject.

☞ M. G. S.—It was sent March 8th. Hope to hear soon.

☞ MRS. S. BROWN—We extend your credit two years.

☞ J. M. MATTS—The $1.84 was only for the books.

☞ HATTIE M. SHACKLEY—Money received and paper sent to your address.

☞ R. HANSON—The money was duly credited, and dates changed on your papers.

LETTERS RECEIVED.

C T West, B P Stevens, H H Hall, S L Manley, L B Weaver, J Moody, F Burr, B Spaulding, H N Smith, T Rines, D. D. Reed, A Rogers, A S Burnham, A A Phelps, J W Thomas, C. H. Sweet, H Jackman, J C Waters, L. Bliss, F. H. Chamberlain, A N Seymour, Geo E Lee, C W Low, I J Maress, W Burnham, Mrs. C B Turner, L Laskey, L S Adams, M C Allen, M E Phetteplace, H S Woods, S Jackman, M D Wellcome.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
A. A. Phelps....Sundays, March 14th and 21st
A. Simpson....Sunday, March 28th

BOSTON, (THEATRE COMIQUE, Central Court, rear of 240 Washington Street), Sabbath, March 21st.
Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M. JOHN G. HOOK.
Baptism at 1 P. M. in Mystic river, Charlestown.

CHELSEA, MASS., (LIBRARY HALL.)
T. M. Preble....Sabbath, March 14th
S. S. Brewer....Sabbaths, March 21st and 28th

HYDE PARK, MASS.
J. Couch....Sabbath, March 14th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Zina Ford....Sunday, March 21st
Geo. A. Cole....Sunday, April 4th

EAST BOSTON.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
Zina Ford....Sunday, March 14th
J. W. Britton....Sunday, April 4th

New Bedford, Mass., (City Hall), Sabbath, March 14th and every evening during the intervening week.
MILES GRANT.

Hampton, N. H....evenings, March 11th and 12th
Worcester, Mass....evening, March 24th
Warren, Mass....evening, March 25th
Chicopee Falls....evening, March 26th
Springfield....Sunday, March 28th
A. A. PHELPS.

Portsmouth, N. H....Sunday, March 21st
Chicopee Falls, Mass....Sunday, March 28th
Kennebunkport, Me....Sunday, April 4th
C. GOODRICH.

North Woodstock, N. H....Sunday, March 14th
A. W. SIBLEY.

Rochester, N. Y....Sundays, March 21st and 28th
J. HEMENWAY.

Charlestown, Mass....Sunday, March 14th
RUFUS WENDELL.

Salem, Mass....Sunday, March 14th
A. P. MOORE.

Seabrook, N. H....Friday evening, March 12th
Hampton, N. H....Sunday, March 14th
Clinton, Mass....Thursday evening, March 18th
Stow, Mass., (communion)....Sunday, March 21st
L. BOUTELL.

Meredith, (Dolloff Hall)....Sunday, March 14th
D. M. LEAVITT.

Densmore Hill, Vt....Sabbath, March 14th
J. A. CLEAVELAND.

East Rochester, N. H....Sabbath, March 14th
Great Falls....Sabbath, March 21st
Rochester, (Chapel)....Sabbath, March 28th
W. H. MCDANIELS.

Prospect, Ct....Sunday, March 14th
S. C. HANCOCK.

Greene, Me....Sabbath, March 14th
Lewiston, Me....Sabbath, March 21st
E. M. HAGGETT.

Concord, (Bethel)....Wednesday evening, March 10th
Lynn, Mass....Thursday evening, March 11th
Chelsea....Friday evening, March 12th
Worcester....Sunday, March 14th
West Meriden, Ct....Sunday, March 21st
New York, (Cooper Institute)....Sunday, April 4th
Providence, R. I....Sunday, April 11th
W. N. PILE.

River Point, R. I....Sabbath, March 14th
Anthony Village in the evening.
North Scituate, R. I....Sabbath, March 21st
A. B. WARNER.

New Britain....Sunday, March 14th
G. L. WHITE.

Hampton, N. H....Sunday, March 21st
East Rochester, N. H....Sunday, March 28th
N. C. TWOMBLY.

Lynn, Mass....Sunday, March 14th
M. BATCHELOR.

Windsor, (Preble school-house)....Saturday evening, March 13th, and over the Sabbath.
THOMAS RINES.

Wolcottville, Ct....Sunday, March 14th
Wrightville....Sunday, March 21st
Wallingford, (North Farms)....Sunday, March 28th
Cheshire Street....Sunday, April 4th
Hartford....Sunday, April 11th
WM. A. & M. L. DURAND.

Vernon, Vt....Sunday, March 14th
A. M. HIGGINS.

Goodspeed's Landing....Sunday, March 21st
New York, (Cooper Institute)....Sunday, March 28th
24th Street in the evening, and during the week following as Bro. Cox may arrange. L. F. MOORE.

RICHMOND, R. I., (CLARK'S HALL.)
C. F. Dixon....Sunday, March 14th

HAMPTON, N. H.
L. Boutell....Sabbath, March 14th
J. Pinkham....Sabbath, March 28th and onward.

Dover, N. H....Sunday, March 14th and evenings through the week.
Alton Corner, N. H....Sabbath, March 21st
A. SIMPSON.

North Sutton, N. H....evening, March 13th and over the following Sabbath.
Lake Village....evening, March 18th
Moultonborough Neck....Sunday, March 21st
JOHN PARSONS.

Farmington, N. H....Sunday, March 14th
J. H. F. VARNEY.

Salisbury, N. H., (at Bro. Foot's), evening, March 20th
Boscawen, (school-house on High street), Sunday, March 21st.
Warner Gore, (at Bro. Andrew's), Sunday, March 28th
Bradford, (Pond meeting-house)....Sunday, April 18th
SIMEON ROBY.

Holderness, N. H., (Carr school-house) eve., March 12th
Campton Hollow, (at Bro. Verbank's), evening, March 13th.
Holderness, (Pine school-house), evening, March 20th and over Sunday. JOHN B. BROWN.
JOHN H. EVANS.

Gilmanton Iron Works, N. H., evenings, March 16th and 17th.
Pittsfield....evening, March 18th
Upper Gilmanton....evening, March 19th
Meredith, (Dolliff school-house), evening, March 20th and over Sunday, the 21st.
Sanbornton Bridge....evening, March 23d
Franklin....evening, March 24th
Suncook....evening, March 25th
J. L. CHUTE.
Any wishing my labors, may write me at Concord until the 26th.

South Sutton, N. H....Sundays, March 14th and 28th
C. H. FLETCHER.

Great Falls, N. H....Sunday, March 14th
New Durham Ridge, (communion), Sunday, March 21st
Hampton, (Town Hall)....Sunday, March 28th
Exeter....Sunday, April 4th
Greenland Parade....Sunday, April 11th
Seabrook....Sunday, April 18th
Strafford, (Felcher school-house), communion, Sunday, April 25th. J. PINKHAM.

Long Island, (Moultonboro), N. H., Sunday, March 14th
Ossipee, (No. 4, school-house)....Sunday, March 21st
Melvin Village....Sunday, March 28th
Freedom, (New meeting-house), Saturday, April 3d, (conference), and over Lord's day. T. W. PIPER.

Abington, Ct....Sunday, March 14th
A. H. CLEAVES.

Sabattusville, Me....evening, March 20th and over Sunday.
H. D. REED.
H. S. MITCHELL.

North Woodstock, Me....Sabbath, March 14th
S. TENNEY.

Northfield (Oak Hill school-house), Sunday, March 14th
Franklin, (Hodgdon school-house), Sunday evening, March 14th.
Franklin, (Willow Hill)....evening, March 16th
JOHN H. DADMUN.

Westerly, R. I....Sabbath, March 14th
J. T. DIXON.

Westfield, Mass....Sunday, March 21st
E. MCCULLOCK.

West Abington, Mass....Sunday, March 14th
New York, (Cooper Institute)....Sunday, March 21st
W. S. CAMPBELL.

Murray, Orleans Co., N. Y., commencing Monday morning, March 14th, to continue as long as the interest demands. Will Bro. Bartlett meet me at Murray Station on the arrival of the first P. M. down train, Saturday, March 13th? CHAS. P. GREENMAN.

Hoosick, N. Y....Sunday, March 14th
Williamstown, Mass....March 16th to 18th
Savoy, Mass., (New State)....March 21st
Plainfield Pond....March 24th to 26th
As Bro. Cleaveland may arrange....March 28th
Goshen, Mass....April 4th to 11th
Wrightville, Ct....April 18th
Thomaston....April 25th
J. K. BELLOWS.

Warwick Plains, R. I., (funeral sermon of Eld. George Champlin), March 13th. A. DURFEE.

Windsor, Ct....Sabbath, March 14th
Collinsville, Ct....Sabbath, March 21st
B. HITCHCOCK.

Woodstock Valley, Ct....Sunday, March 14th
Abington....Sunday, March 21st
North Somers....Sunday, March 28th
A. MORSE.

Rogersville, N. Y....evening, March 15th
Gravel Run....evening, March 16th
Woodhull....evening, March 17th
J. W. TAYLOR.

Bangor....Sunday, March 14th
Dover, Bran's Mills....Saturday, at 2 o'clock P. M. and over Sunday, the 21st.
Corinna, (meeting-house)....March 28th
Holt's Mills, south east of Garland, in Quarterly Conference, to commence on the 1st day of April, P. M., and continue over Lord's day. I. DAMMAN.

PITTSFIELD, N. H., (BETHEL.)
S. S. Mooney....Sabbath, March 21st
Miles Grant....evening, March 26th and over the following Sabbath, the 28th.
John Parsons....Sunday, April 4th

NEW BRITAIN, CT.
G. L. White....Sunday, March 14th
G. L. Hart....Sunday, March 21st

Abington, Mass....Sunday, March 21st
J. W. BRITTON.

East Landaff, N. H....Sunday, March 28th
E. S. MOULTON.

No. Springfield, Vt....March 11th and 12th
Keene, N. H....Sunday, March 14th
Worchester....evening, March 16th
Danielsonville, Ct....Sundays, March 21st and 28th
H. F. CARPENTER.

West Leeds, Me....Sunday, March 14th
Suncook, N. H....Sunday, March 28th
J. C. WHEELER.

Hartford, Ct....Sunday, March 14th
I. B. POTTER.

Bradford, N. H., (Bush meeting-house), Sabbath, March 14th.
East Weare, N. H....Saturday evening, March 20th and Sabbath 21st. FRANK NELSON.

Cold Spring....Sunday, March 14th
WM. J. RIPLEY.

Yalesville....evening, March 10th
New Haven....evening, March 12th
New York City, (as Bro. Cox may arrange), Sabbath, March 14th.
Pleasantville, N. Y., evenings, March 15th, 16th, & 17th
Brewster, N. Y., (as Bro. Bailey may arrange), evenings, March 18th and 19th.
Lanesville, Ct....Sabbath, March 21st
Guilford....evening, March 23d
Westerly, R. I....evening, March 24th
Lafayette....evening, March 25th
Natick....evening, March 26th
River Point....Sabbath, March 28th
C. H. SWEET.

Bradley....evening, March 13th, and Sunday, the 14th
SAMUEL BRAGG.

Burlington, Conn....Sunday, March 14th
S. M. TATRO.

Stoneham....Sabbath, March 14th
S. S. BREWER.

Campton, N. H., (Bump school-house), Sunday, March 14th. JOHN H. EVANS.

Buckland....evening, March 10th
Warehouse Point....Sunday, March 14th
South Windham (as Bro. Scott may arrange), evenings, March 15th and 16th.
Baltic....evening, March 17th
Plymouth, Mass....Sundays, March 21st and 28th
GEO. A. COLE.

Shalerville....evenings, March 11th and 12th
I. B. POTTER.
L. F. MOORE.

Porter, Me....Sunday, March 14th through the week, and over Sunday.
L. C. & M. MCKINSTRY.

Portland, Me....Sundays, March 14th and 21st
J. S. WHITE.

Rochester, N. H....Sundays, March 14th and 21st
Newburyport, Mass....Sunday, March 28th
Portsmouth, N. H....Sunday, April 4th
Westfield, Mass....Sundays, April 11th and 18th
JOSEPH W. WHITE.

Portsmouth, N. H....Sunday, March 28th
C. CUNNINGHAM.

Westfield....Sunday, March 14th
E. OWEN.

DANIELSONVILLE, CT.
I. B. Potter....Sunday, April 4th

BRISTOL, CT.
I. B. Potter....Sunday, March 21st
H. H. Dickinson....Sabbath, April 4th

WILBRAHAM, MASS.
P. S. Butler....Sundays, March 14th and 21st

WORCESTER, MASS.
Wm. N. Pile....Sunday, March 14th
T. M. Preble....Sundays, March 21st and 28th

MANCHESTER, N. H.
J. C. Wheeler....Sunday, April 4th

LAWRENCE, MASS.
A. W. Sibley....Sunday, March 21st
J. S. White....Sunday, March 28th

CONCORD, N. H., (CENTRE STREET.)
C. Goodrich....Sunday, March 14th

CONCORD, N. H., (AT THE BETHEL.)
D. F. Leavitt....Sunday, March 14th
Zina Ford....Sunday, March 7th

CARTHAGE, ME., (Newman school-house.)
E. Abbott....Sunday, March 21st
E. Hopkins....Sunday, March 7th

WOLCOTTVILLE CIRCUIT.
Sister Durand....Wolcottville, March 14th
G. L. White....Newfield, March 21st
Preaching every Lord's day evening at Wolcottville.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Wyoming, R. I....the first Sabbath in each month
Westerly, R. I....the second Sabbath in each month
Riverpoint, R. I....the third Sabbath in each month
Bristol, R. I....the fourth Sabbath in each month
A. DURFEE.

Notices.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.
" 2d....June 5th and 6th
" 3d....Sept. 4th and 5th
" 4th....Dec. 4th and 5th
Norwalk, 1st....April 24th and 25th
" 2d....July 24th and 25th
" 3d....Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders,
G. W. STETSON, Pastor.

☞ Will Sr. R. S. Kendall please give me her post-office address, either by letter or through the Crisis, and oblige Luthera B. Weaver, No. Dana, Mass.

☞ Sr. Anna E Smith's appointments are withdrawn on account of sickness.

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"CAST ALL YOUR CARE ON HIM."

O come to Jesus, weary one,
Whate'er the load you bear;
Before the cross just lay it down,
And trust it to his care.

Nor cast it down to take again,
But sweetly leave it there;
He knows your every grief and pain,
And will not spurn your prayer.

Leave there the anxious weight of care
For dear ones far away;
His watchful love is everywhere,
Though dangers crowd the way.

Leave there foreboding thoughts of ill;
Believe his promise sure,
Whose loving kindness surely will
All needful good secure.

Ye hearts bereaved, o'ercast with gloom,
O come with all your grief,
And he who wept o'er Lazarus' tomb
Will give you sweet relief.

Lay down a burdened, sinful heart,
Repent and be forgiven;
Life, joy and peace will he impart,
Who died to purchase heaven.

There is no care too great or small
For his exhaustless love;
On him then freely cast it all,
And look in faith above. [*Selected.*

For the World's Crisis.

MIRACLES---THE PRAYER OF FAITH.

A REMINISCENCE OF THE PAST.

It is thought by many, that the day of miracles is passed; that it is not the will of God that miracles should be wrought now, but that these wonderful manifestations of the Spirit only followed the apostles; and as some say, for the confirmation of the covenant which was one week or seven years. Dan. 9: 27. But we find the apostle places the gift of working miracles in the church as late as A. D., 59; and when Jesus Christ gave his last commission to his ministers, he gave promise of miraculous power, without intimating it was to cease with the apostles. Again, the historian Gibbon shows these gifts were in the church as late as the latter part of the second century; and that "the Deity suspended the laws of nature for the service of religion," etc. He also shows that the church possessed power to cast out demons and heal the most dire diseases. He then adds,—"But the miraculous cure of diseases of the most inveterate, or even preternatural kind, can no longer occasion any surprise, when we recollect that in the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event; that the miracle was frequently performed on necessary occasions, by great fasting and the joint supplication of the church of the place; and that the persons thus restored by their prayers had lived afterwards among them many years." (*Gibbon's History of the Roman Empire vol.* 1, *page* 540.)

Mr. Wesley says, these gifts were in the church until Constantine's day, at which time wealth and honor were bestowed upon the church and clergy, and they lost their spiritual power, possessing no more than the heathen about them. These, with other arguments which might be adduced, are, to my mind, cogent reasons for believing it to be the *weak faith* of the church, why these gifts are not manifested as formerly. But if all God's children cannot see alike relative to the Divine will, in bestowing the gift of tongues, and power to expel demons, etc., I trust all will concede this point, that it is for those who live "at the time of the end" to exercise "the prayer of faith," as it evidently is when the "Judge standeth at the door" that the direction is given to those who are sick, to "call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." James 5: 14.

But, says the objector, then christians need never die. No, not if the elders can get the *faith*. But it is certain that the apostles could not heal all, if so, why did Paul leave Trophimus at Miletum sick? I know quite a number who have tested the virtue of this command, and been raised up from a sick bed, praising God for his divine faithfulness.

About twenty years since, within the precincts of New England, a dear little girl of six summers, possessing remarkable mental and moral powers, was very sick with scarlet fever. The best medical skill and care were employed in her behalf. But in spite of all that love and skill could devise, she kept sinking lower and lower, until her physician relinquished all hope, and gave her up to die. "The man of God" who had dispensed the word of life a short distance from this sad scene, the day previous, lingered to sympathize with the afflicted parents, who were very dear to him, being some of the first fruits of his ministry; indeed he felt like a kind of foster-father towards the little sufferer. As was remarked her physician gave her up, and no marvel, for her eyes appeared forever fixed in their sockets, the blood settled under her nails, all consciousness fled, the physician left to attend elsewhere; the distressed father retired once more to pour out his anguish into the ear of him who has so kindly offered to take the suffering burden from his children.

All human means had now failed; but the mother, who knew something of the power of God, seemed prompted by the Spirit to seek help from a higher source, and quick as thought she requested the "man of God" to pray and anoint her dying darling. For a moment he hesitated, because death had so nearly obtained dominion over the dear one; but another moment, and he knelt by the bedside in silent prayer, applying the oil, then immediately retired to his chamber, where he fell prostrate to supplicate him who has promised to hear in secret. In a moment the evidence came—a moment more and the mother's voice called from the foot of the stairs, "Bro. ———, she is better, she moves her eyes." "I know it," responded the "man of God," yet retaining his lowly position. Soon the comforting intelligence of the Spirit gave him such perfect confidence in the case, he arose and immediately decided to take his departure, having about thirty miles to ride over a rough way after three o'clock P. M. He arrived safely, finding his family anxiously straining their eyes in the dark, and carefully listening for the approach of the well known carriage wheels.

Perhaps parents can best understand the joy of that household, as from day to day they witnessed the rapid convalescence of her who lived to be the light of her home, and as she merged into womanhood the charms of her person, united with mental brilliancy, made her the cynosure of almost every circle, especially at the boarding school where she excelled. It must be acknowledged that, now and then an envious eye glanced fiercely at such appreciated worth; but the firm, gentle, unassuming manner soon dispelled, and totally disarmed the virus of this malignant passion. A consciousness of having been rescued from death's door by a special interposition of the Eternal, held a great influence over E. through life (for during the year '68 she fell asleep in Jesus), and no doubt was a rein which suppressed youthful effervescence, producing that cheerful sobriety becoming her age and sex. B. MATTHEWSON.

For the World's Crisis.

PENCILINGS OF A PILGRIM.

WORCESTER, MASS.

This city of hills is, perhaps, one of the most beautiful and romantic of which New England can boast. It contains about forty thousand inhabitants. Few places are growing more rapidly. Real estate is held at a high figure, and is constantly advancing. Business is lively, the *velocipede* business not excepted. I spent two pleasant and profitable weeks here, notwithstanding the shafts of disease that were hurled at me with unwonted fury. Returning strength demands my grateful praise.

The Advent society in Worcester numbers about two hundred members. Many of them combine sterling piety and good common sense. There is much harmony of feeling. The meetings are well attended, and a good degree of religious interest is manifest. But even the most vital portion of the church is impressed with a sense of spiritual want. Some of them are groaning for richer baptisms of the Spirit, and more signal victories over the world. Amen! This aspiration is the foreshadowing of better things. Let the little ones continue their cry, till the floodgates of mercy are lifted up, and the tide of salvation runs rich and full. Battles precede victories. We must consent to be wrestling Jacobs, if we would become prevailing Israels. A church of two hundred members divinely anointed for their mission, ought to shake a small city from its foundation. O ye Worcester pilgrims, arise and shine for God. Learn the secret of your success, and go forth to burn your way through the icy walls of formalism and death. May your shouts of victory soon ascend over many willing captives sitting at Jesus' feet.

"SATAN CAME ALSO."

On the first Sabbath evening of my stay in Worcester, Professor Denton presented himself before a large concourse of people in Mechanics' Hall, for the purpose of disproving the authenticity of the Bible. How well he succeeded can never be fully known till the final records shall be unfolded in the flashing light of the judgment day. But the very fact that multitudes of people will crowd around such infidel teachers, is itself significant. It proves that men are more eager to swallow down the lies of the Devil than the truths of God. They are more anxious to blast the Almighty's reputation for veracity, than to discover their own damning sins. It shows that the days of "fables" are upon us, when men shall depart from the faith, "giving heed to seducing spirits and doctrines of devils." Mr. Denton is a prominent Spiritualist lecturer. He consents to be a mouth-piece of Satan in contradicting the God of the universe. It is sad that a man of letters should be found thus employing his best energies in trying to break down the authority of that precious Book which has shed its luster upon the dark pathway of man in ages past, and which refreshes the weary pilgrim with many a sweet promise of a blissful immortality to come. Infidels may combine to destroy the *Bible*, but ere they finish their task, the God of the Bible will destroy *them*. They will see their folly, too late, as they sink in dreadful self-reproach into that yawning chasm of destruction, which the Bible had warned them to shun.

A CURRENT LIE.

The *Springfield Republican* recently guessed its way to the strange conclusion that the Advent people had, by formal action, renounced their faith in the speedy coming of Christ, as a specialty, and fallen back upon the same general platform occupied by other churches. Other papers have been passing the report around, until the impression seems to be quite general that all *time* arguments are henceforth to be rejected by Adventists, as contraband. As an impartial witness to the proceedings of the Springfield Conference, I wish to say that no action of that Conference, either formal or informal, furnished the least possible foundation for the above named report. The "time" subject was not at all agitated. Had a vote been taken, I venture the assertion that *every man* would have recorded it as his conviction, that we are living in the *very last days*. The fixing of *definite* time is evidently a mistake. I believe the time of the glorious advent may be known *approximately*, but not *definitely*. Evidences are multiplying that we are nearing the grand consummation. Let us watch and wait.

Portsmouth, N. H. A. A. PHELPS.

For the World's Crisis.

THE WORK IN ROCHESTER.

For the past seven weeks, our society have enjoyed the privilege of listening to the word of God, as spoken by the holy prophets, apostles, and our Savior Jesus Christ, in a manner that has caused our hearts to rejoice with exceeding great joy. Bro. Samuel W. Thurber came among us seven weeks ago, to labor with us in the Master's vineyard, full of zeal and love to God and man. His first discourse was powerful and right to the point. Some of the brethren took exception to the manner of delivery, but the truth was, it was a little too strong for them. Bro. Thurber said that he could not preach with full sails up, so he hauled them all down, and the next Lord's day he commenced to feed us milk. At first it seemed rather new, and you know that a great many people cannot bear new milk; but the longer he fed us the older the milk grew, until at last, we wanted meat. This may seem Greek to some, but the most of your readers will understand it, because it is the language of Canaan.

There are a great many things to cause us to dislike this strong meat, that Paul mentioned, if we allow wolves to come in and devour it, and sometimes ourselves also. That has been the case with us here in Rochester; many have been wounded and left on the field for dead. These wolves came around with different names, and under different garbs. A great many years ago, the leader of this pack called on a newly married couple, whose prospect of life and happiness certainly was better than ours, and completely ruined them and caused their death, and simply because they listened to what he had to say. The best way, when he comes to counsel, is to turn a deaf ear. And since the time he ruined this happy pair, it has been his ostensible business to enter Kings' palaces, halls of legislature, cities, villages, and hamlets, to create confusion, disorder, bloodshed, and a thousand other evils, and he has been fearfully successful. After he has made one assault, if he would come in the same garb, no matter what his pretense was, we might know him. But he will defeat us every time, unless we are under the care of the chief Shepherd.

By this time, you will ask, who was the wolf and where was he? Well, he pretended to be a friend, and as such a great many thought they would see what he had to say; after a long time, we found his retreat. I found him first in in my own heart, and as soon as I found him I had no time to see if he had been any where else; because I made up my mind he had to leave there first. After a persistent effort, I, with the help of the chief Shepherd, drove him out. I also heard the brethren and sisters say they had found him too, and at him they went. At last, our cup of joy was full. We had defeated and drove him off the field, and we were victors.

Now I will tell you with what garb he came here. He came as a friend to counsel and advise us what course we should take when a brother or sister spoke evil of any one—"I would never stand that. Just as long as you keep still, they will talk about you; and I would advise you to defend your rights and good name. You have rights, and I would not allow any brother or sister to infringe upon them. You have just as good right to say you won't and you will, as any one. You just show a little fight, and they will come to terms; or, I would leave and go to some other church. They will treat you all right there. You just tell Bro. A. and Sr. B. how they have been talking about you. Be sure and tell them who it was, and you will make it so warm that they will want to do something." This is what this assumed friend advised. But how we thank God that Bro. Thurber has been here to help us. We have excommunicated the deceiver, and have read him out of the church, and now are growing in love and the knowledge of the truth as it is in Christ Jesus.

Bro. Grant, have you ever seen him in Boston, or anywhere in your travels? They tell me that he is going to give all a call. So you may expect him that way. If you will be on the guard for him, you will be able to keep him at a distance; otherwise, he will come in unawares and commence his depredations. What I would say unto one, I would say unto all, *Watch*.

There has been a great deal of interest in most of the churches in the city, more especially in the Brick and Central Presbyterian churches. Mr. Hammond has been conducting the exercises. About three hundred have professed the faith, as taught by that church. He believes in the near coming of the Savior. He has been traveling through Europe, and he says that there are thousands there who are preaching that Christ will come within seven years. May God bless their labors. I think that Bro. Hammond is a true christian. One of the persons that was converted under his preaching attended the last meeting that Bro. Thurber held here. He confessed the Savior. He had the ring of the true metal. He said he longed to see Jesus come. It did us all good. To be sure, in some things he said, he had them mixed; such as "his mother's spirit looking down from heaven with joy at his conversion;" but never mind that; that is an error of the head.

In our society, there have been but a few conversions, but then the church has been built up. What rapid strides we are making in the road to the celestial city. God has crowned the labors of Bro. Thurber with success, and how reluctant we were to part with him; and he confessed that we had entwined ourselves around him so that it seemed as if he could not leave. We trust that we shall again see him here, if time continues.

In closing, I would say to all the readers of the Crisis, Be faithful, be true, be honest, be vigilant, be watchful, and prayerful; for we soon shall hear the midnight cry, "Behold the Bridegroom cometh; go ye out to meet Him." J. E. WELLS.

Rochester, N. Y., Feb. 26.

For the World's Crisis.

STAR OF HOPE MISSION.

BRO. GRANT:—It was observed a short time since, by a friend of the cause who visited our Mission, that he had not for some time seen any of Sister Dow's pieces in the *Crisis*. I am aware of the fact that it is some little time since I have sent any communication, but I would say, it is not because my interest in this blessed work has diminished in any degree, but as there are others of the laborers here, who, in my estimation, are so much better able to interest the public than myself, that I have kept back; but thinking now that perhaps I have a duty to perform in this direction, however small it might be, as well as the rest. I will try, by the help of the Lord, to pen a few thoughts.

About the middle of January, I went to New Hampshire to visit my friends for the first time since I came here to labor, which is nearly a year; was gone about two weeks, attended a good many meetings in Concord and elsewhere, and I never was more thoroughly convinced that the work of the Lord in large churches, where there has been so much preaching, is about at an end. There seems to be little or no move; and laborers who have the work at heart go and toil and preach and pray, a week at a time, and go away disheartened at the lack of interest and of faith on the part of the church. Instead of taking hold unitedly and earnestly to try and save souls, they are all the while contending on points of doctrine; speaking evil one of another, and backbiting; which things, if practised, will bring death into any church. This is a sad state of things, but nevertheless true. "Where envying and strife is, there is confusion and every evil work." How far from being where Jesus prayed that his people might be, in his last prayer for them before his departure. I pray "that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." But it seems to me that the present condition of things, instead of leading the world to fall in love with Jesus and his gospel, tends rather to drive them further away. They look upon those who profess to be Christ's followers, and say, If this is what religion does for people, I don't want it; I am just as well off without it. May the Lord help us to see to it that we are not stumbling-blocks in the way of sinners.

I really felt homesick to get back to our little mission meetings once more, where the Lord does condescend to meet his humble followers; those who are willing to be *anything* for him. He is truly at work in our midst; not as many conversions as at some former periods, but among us as a band of laborers; and also among the members, the Lord is working by his mighty power, and there has been such a struggle for victory, such an earnest seeking for *holiness of heart*, such a consecration of *all* to the Lord; and he in his great condescension and love has heard and answered the prayers of his little ones; and praise to his name, victory has turned on Zion's side. Our meetings are growing in interest. For about four weeks, we have held them every evening, except Saturday. The Lord is greatly blessing the efforts of his weak children, and we expect to see a still greater outpouring of his Holy Spirit in our midst. Pray for us, that the Lord may carry on this blessed work, and that we may each one be in that little, humble place, where the Lord can use us to his own glory; and we be instrumental in bringing many to Christ.

Sr. Smith is still away from home, but we, as laborers, are trying to discharge our various duties, by the help of the Lord. Among other things, we are kept quite busy in dealing out clothing and food to the sick and poor, as the Lord gives to us. Many a poor heart is made glad by the little packages that go out from the "Star of Hope" from day to day. Our calls for help are very numerous; but through the generosity of some of the Lord's children, we have been enabled to help very many this winter. May the blessing of the Lord rest upon those who have remembered the poor, not merely to say, Be ye warmed, and clothed, and fed, but have given those things which were needful for them. Methinks such will hear it said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Your sister in the highways and hedges,
M. E. DOW.

Receipts from Jan. 25th to Feb. 25th.

Mrs. Rachel Evans, Washington, D. C., $5.00. Charles E. Hart, Southington, Ct., $5.00. Mary B. Way, Monroe, Ct., $1.00. J. J. Marass, Chelsea, Mass., $5.00. Mary A. Roberts, Fairfield, Ohio, $2.50. M. A. Whiting, Worcester, Mass., $5.00, for rent. The church in Honeoye, N. Y., $6.00. E. S. Jennings, Honeoye, N. Y., $1.50. Marcel Morse, Keene, N. H., $2.00. "A believer," St. Albans, $1.00. Waterbury, Ct. (no name), $1.00. From Rufus Elwell, Bridgeport, Ct., a barrel of sundries. A box of clothing from Worcester, Mass. A barrel of clothing from Fairfield, Ohio. A barrel of clothing from B. W. Leonard, Bridgeport, Ct.

M. E. DOW, *Secretary.*

Star of Hope Mission, N. Y., Feb. 25th.

Gems.

— The guiltiest man often joins the loudest in the cry of "Stop thief!"

— Faith is exceedingly charitable, and believing no ill of God.

— He who loves little, prays little; he who loves much, prays much.

— He who would reprove the world must be one whom the world cannot reprove.

— Little minds are tamed and subdued by misfortune, but great minds rise above it.

— He who has a love for nature can never be alone.

— All visible greatness of mind grows by looking at an invisible greater.

— The nation that has best affected other nations, has done so by giving them Christ.

— A thousand parties of pleasure do not leave a recollection worth that of one good action.

— He who is not willing to fill a place he is fitted for, will find no place fitted for him to fill.

— Faith never made true anything that was false; unbelief never made false anything that was true.

— Many a rich man in bringing up his son, seems ambitious to make what Aaron made,—a golden calf.

— A man who labors earnestly and perseveringly to convince others, at least convinces us that he is convinced himself.

— Be always frank and true; spurn every sort of affectation and disguise. Have courage to confess your ignorance. Confide your faults and follies to but few.

— The man who would shine in conversation must possess original ideas and strong sympathies—be able both to listen and communicate.

— Often do we think when we ought to act, and act when it behooves us to reflect; hence caution is frequently as fatal as rashness.

— The greatest and most amiable privilege which the rich enjoy over the poor is that which they exercise the least—the privilege of making them happy.

— We often take a one-sided view of God's infinitude. Because he is infinite, nothing is too high, but also because he is infinite, nothing is too low for his regard.

— If you would find a great many faults, be on the look-out; but if you want to find them in unlimited quantities, be on the *look-in*.

— As the magnetic needle points always toward the Pole, so does pure love evermore point its possessor toward that God whose nature and whose name is Love.

— Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of his omnipotence.

— The christian life is not an engagement by contract between the master and his servant. It is the union of two hearts—that of the Savior and the saved—by the endearing ties of the most intimate love.

— "It is a good sign," says Bishop Hall, "when God chides us. His round reprehensions are ever gracious forerunners of mercy; whereas his silent connivance at the wicked argues deep and secret displeasure."

— God loves importunate prayer so much that he will not give us much blessing without it; and the reason he loves such prayer is, that he loves us and knows that it is a necessary preparation for our receiving the richest blessings which he is waiting and longing to bestow.

— Do not be troubled because you have no great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

— Grace to live from day to day an increasingly christian life, without being inordinately anxious about the morrow; faith in Christ as the only and all sufficient Savior for us; and more success in imitating the example of him who is Lord and Master, are, and must be, the great aim of every christian, and if ever reached and realized will prepare him equally for death and life.

For the World's Crisis.

MINISTERIAL SAYINGS.

A minister being sent by a wealthy man, who was sick, to Boston for a Doctor, told him the man was very *poor*, and he would no get anything if he went. He would have to pay his own expenses. The Dr. concluded to go, and when he came to leave the man, he asked him what his bill was, and he told him *fifty dollars*; whereupon the man paid him, and he left in surprise, after what the minister told him. When remonstrated with for it, the minister said for a plea, "We ministers have to use a great deal of *sophistry* sometimes."

Another minister, in Maine, a short time ago, in laboring to overthrow the doctrine of the "everlasting destruction" of the wicked, said "the apostle Paul was a very *ignorant* man, brought up at the foot of GAMMON hill."

Another Orthodox Advent preacher, in laboring to overthrow the same doctrine, in a place where it was spreading rapidly, preaching in an Orthodox church, said the people of the town had had wrong instruction, and said, "If there is anything you don't understand, *ask your minister*." Truly, I thought it was different advice from that given by our Divine Head to the Jews, and that was—"*Search the* SCRIPTURES." I never shall forget the saying of a good minister of Jesus Christ, in my early experience—"Ministers are nothing but *men*." A. P. MOORE.

For the World's Crisis.

AMEN.

In our opinion, a truer and more heaven-approved utterance was never printed in the *Crisis*, than that in the issue of February 24th, entitled, "The church large enough for the christian's entire efforts." Would that the article might be read by every clergyman and church member in our land. The effect would be salutary; the church would more highly appreciate her duty and privilege than she has. The want of the hour is, that the church be more fraternal than Masons; more reformatory than Good Templars. Let the church become what she was in the time of the apostle Peter, and the sons of the brotherhood will not lack for bread, and drunkards will be effectually warned of the peril of their course. J. B. CLEAVELAND.

The Children's Corner.

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For the "Children's Corner."

DID THE WORLD MAKE ITSELF?

A School Dialogue.

BY S. C. WELLCOME.

(*George sits in a deep study.*)

Flora.—George, what makes you look so sober,
Are your friends all dead and gone?
Tell us what you're thinking over,
While you're musing thus alone?

Laura—Yes, George, I too feel quite curious,
Now to have you speak and tell,
Why you sit so deeply musing,
Havn't your school-mates used you well?

Sarah—Come, rouse up, George, from your study,
Why, how stupid you appear;
Tell us quick of what you're dreaming,
Else I'll come and box your ear.

George—Well, girls, I've been busy thinking
What a curious world we're in;
Who has made this vast creation?
When did such a work begin?

Who has made the starry heavens,
And the earth on which we move?
Sure all animated nature
Says there is a God above.

Flora—Why, this earth, you stupid fellow,
Has been growing many years;
Many years, yes, many millions,
Till it now quite large appears.

Yes, geologists now tell us
That the earth was once quite small;
That a cloud of fiery atoms
Cooled and formed into a ball.

Then this ball kept growing larger,
Needing no creating hand;
Having in itself the power
To create the sea and land.

Laura—Sister Flora, you're mistaken,
I have read as well as you;
Once this earth was but a fire mist,
Shining much as comets do.

This fire mist formed into granite,
When it cooled so long ago;
Then great earthquakes broke its surface,
Forming mountains high and low.

Heavy rains then washed this surface,
Forming then the clay and soil;
Out of this grows vegetation,
Which requites the laborer's toil.

Henry—Yes, girls, now you think you've done it,
Telling how the world was made;
But who made the living creatures?
Not a word by you is said.

Do you think men grew spontaneous,
Shooting up from mother earth?
Growing up like little saplings,
Or did nature give them birth?

George—Now, girls, I think Henry's got you,
For I don't believe you know
How so many living creatures
On the earth were caused to grow.

Flora—Well, sir, if you did but know it,
There is life in every thing;
Man and beast, the trees and flowers,
And the birds that sweetly sing.

Life in all things was inherent,
From the earth themselves they formed;
Growing from the dusty pebbles,
As the heat their life blood warmed.

Laura—Pshaw! what nonsense, sister Flora,
You think animals once were stone;
I can use much better logic,
From the earth we all have grown.

I have read that living creatures
Once were like the tender grass,
Growing from the earth spontaneous,
Changing forms though very fast.

Soon they grew to plants and roses,
Giving fragrance all around;
Then they changed to little tadpoles,
Then to frogs that hop around.

Quickly then they grew to monkeys,
Then into the black baboon;
Next they changed to little niggers,
Then to Indians, all so brown.

But the next great change was final,
For 'twas made from brown to white;
Here we get our fine complexions,
Say now, Sis, am I not right?

Henry—Well now, girls, I tell you truly,
Some geologists are true;
But I think that many of them
Know no more than some of you.

All the greatest men among them,
With the Bible do agree,
That a great and live Creator
Formed the heavens, earth and sea.

George—(*To the girls.*)
That's what I'd been pondering over,
When you came and spoke to me;
And my soul was lost in wonder,—
Oh! how powerful God must be!

You've been talking silly twaddle,
I don't care how much you've read
How mankind were once small tadpoles,
Growing up as you have said.

You from them may have descended,
I such origin don't claim;
God from dust created Adam,
Man was what God called his name.

Now when lost in meditation,
Thinking of the works of God,
How he made all living creatures,
And the heavens he spread abroad,

I believe the Bible story,
Of his goodness and his love;
His works through all nature praise him,
And angels sing his praise above.

Flora and Laura.
George, we won't give up the Bible,
And with you we will agree
That God was the all-wise Creator,
Who formed the air, the earth and sea.

Garden City.

— Young people are conscious of many wants, but there are two things absolutely needful—a good conscience and a good name. They need the first that they may dwell with God; the second, that they may dwell peaceably with their neighbors.

LOST AND FOUND.

Some years ago two boys, while playing upon a cliff near the sea, found a young sea-bird which a dog was worrying. It would have been killed but for them. They drove away the dog and carried the bird, nearly as large as a goose, safely home. There it was shut up in a coop, like the hens and chickens, fed and kindly cared for. It soon became quite tame, and manifested constant affection for its little masters, who felt quite proud of the result of their care. And thus weeks and months rolled on. In the fall of the year the bird became very tame, the coop was occasionally opened and the prisoner permitted to go to the coast, near which the boys lived. But it came regularly home at night, receiving its supper along with the rest of the biddies, and crept to its nest to repose. So the cold winter passed away, and spring came.

One night the bird which had been cared for so well was missed. It did not come home. The next day and the next went by, and still the coop was empty. The fact was, the boy's bird had been coaxed away—I can not really say into bad company. But it had joined a flock on its way north, and flown with the rest. Presently the boys began to comprehend the difficulty, and as a matter of course they had to have a good cry about it. They had really learned to love their bird, and to part with it, for them was a severe trial. That is all very natural, for kindness, no matter upon what creature bestowed, ever begets kindness, and to part with an object that we love is ever painful.

Some of my readers will, no doubt, anticipate the end of my story, for many similar events are recorded. One cold autumn day, as the boys were at play in their yard, they saw a flock of sea-birds coming toward them. Nearer and nearer they came, till at last, to their infinite surprise, the whole flock settled upon the ground close at hand, and the largest waddled along toward them, quacking most curiously as she came. It was the bird which had flown away in the spring, now returned with her young ones to claim hospitality for the winter! You may imagine, if you can, the delight of the boys, and indeed that of the parents, at this instance of affection. Words can not describe it. You may make up your mind that the flock was not turned adrift, though for a long time the young ones were pretty wild, and did not take as kindly to the boys as the mother did. Ah, well; they did not know them as well.—*Casket and Playmate.*

SOWING LITTLE SEEDS.

Little Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about?" said she; "why does the boy throw seeds in the water?"

"O, I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of water-lilies."

"But how small the seeds look!" said Bessie. "It seems strange that such large plants should grow from such things."

"You are just sowing such tiny seeds every day, Bessie, and they will come up large, strong plants after a while," said her father.

"O, no, father; I have hot planted any seeds for a long while."

"I have seen my daughter sow a number of seeds to-day."

Bessie looked puzzled, and her father smiled and said, "Yes I have watched you planting flowers, and seeds, and weeds, to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean. When you laid asid that interesting book, and attended to what your mother had done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing the seeds of mercy. These are the beautiful flowers, Bessie. But I hope my little girl has been planting the great tree of 'love to God,' and that she will tend and watch it, until its branches reach the skies and meet before his throne."

THE HAIRS OF YOUR HEAD ARE NUMBERED.

"When I was a very little boy," said an aged minister, "my father used to send me for the cows. They were kept in a pasture some distance from home; and, as I was a timid child, I always ran as fast as I could, that I might get back before dark. One day, on reaching the pasture, no cows were to be seen. I hurried on to the next field, calling, and looking on both sides of the road. Not finding them I kept on, until, finding myself a long distance from home, alone, and darkness coming on, I sat down on a flat stone by the road-side and cried heartily. Suddenly the thought came, 'God knows just where those cows are; he can send them to me in a minute. It will be much better to pray than to weep.' And, kneeling down on the stone, I asked the Lord earnestly to show me where they were. As I rose, with a lighter heart, I heard the lowing of cattle, and looking round, saw the whole herd in the opposite field.

I never forgot that lesson. Seventy-five years have passed since then, but the stone is still there; and I never pass it, on my way to my old home, without recalling that night, and thanking God for teaching me from a child, to seek his help in little things as well as in great.

When I had a difficult lesson to learn I asked his help, and it was made easy. When tempted to sin, I sought strength from above. Through life I have been most wonderfully cared for. Fear not, therefore, my children; 'the very hairs hairs of your head are all numbered,'"—*Child at Home.*

ON THE TRACK.

The other day I heard a mother ask her little son to do something. "In a minute," he said. She spoke again. But it was one, two, three, four, five minutes before he minded her.

It makes me think of the switch-tender's boy. What if he had waited a minute before minding his father? A switch-tender in Prussia was just going to move the rail in order to put a coming train of cars on a side track, when he caught sight of his little son playing on the track. The engine was in sight, and he had not a moment to spare. He might jump and save his child; but he could not do that and turn the switch in time; and if it were not done the on-coming train would meet another train, and a terrible crash and smash take place.

The safety of hundreds of lives depended upon his fidelity. What could he do? "Lie down! lie down!" he called, with a loud, quick voice to the child; and seizing the switch, the train passed safely on its proper track.

Did the heavy train run over the little boy? Was he killed? Was he crushed to pieces? No, for he did just as his father told him, and did it instantly. He fell flat between the rails, and the cars went high over his head; and when the anxious father sprang to the spot, there he was alive and well—not a hair was touched. It was his quick obedience, you see, that saved his life. He did not stop a minute. Even a moment's hesitation would have been too late.

OUR PATTERN.—A Polish prince was accustomed to carry the picture of his father always in his bosom; and on any particular occasion he would take it out and view it, and say, "Let me do nothing unbecoming so excellent a father."

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

WE SHALL SLEEP, BUT NOT FOREVER.

AIR.—*"Ye who know your sins forgiven."*

We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part no, never,
On the resurrection morn.
From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain,
Countless throngs shall rise again.
CHO.—We shall sleep, etc.

When we see a precious blossom,
That we tended with such care,
Rudely taken from our bosom,
How our aching hearts despair.
Round its little grave we linger
Till the setting sun is low,
Feeling all our hopes have perished
With the flower we cherished so.

We shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave.
In the bright eternal city
Death can never, never come;
In his own good time he'll call us
From our rest to home, sweet home.

For the World's Crisis.

CALAMITY, OR PENALTY.

To the lost race of Adam the Adamic death is evidently a calamity or a penalty. In their natures they are wholly unlike. Calamity is a misfortune occurring casually and involving no guilt in the parties concerned. Penalty is the punishment annexed by law for the commission of crime.

Suppose an individual to lose his property by fire while he is indebted its entire value; his loss is a calamity. Suppose he again acquires property; his previous loss does not invalidate the claim of the law which again takes it from him to pay its penalty.

He might suffer a score of calamities, and yet the penalty stands charged to his account. Should he never acquire property after his loss by fire, he could not pay the penalty, because nothing but property can pay it; and being already deprived of that, by calamity the penalty remains unpaid.

The Adamic death is apparently a calamity to the human family, because the innocent as well as the guilty suffer it. Both the innocent and guilty may be victims of a calamity, but only the guilty can justly suffer the penalty.

The divine law which the wicked are under requires their life to pay its penalty; nothing else will suffice; and as they have already lost that by calamity, through Adam, being dead in him, they can not pay the penalty unless they are raised from the dead, and thus furnished with life for that purpose.

If the first death is the penalty for sin (except in the case of Adam), the wicked can have no resurrection, because the penalty is eternal. Man was created from the dust of the ground, and animated by the breath of life. When the breath is taken away, death results. Ps. 104: 29; 146: 3-4. There is no intermediate position, consequently no degree in death. The day in which his breath goeth forth and his thoughts perish, expresses in the fullest sense the change. Countless ages add nothing to its awful gloom and silence. If, then, the wicked have no resurrection, we must date their execution at the point where they die in Adam, and accept it as the penalty for sin.

Says the apostle (1 Tim. 1: 9), "The law is not made for a righteous man, but for the lawless and disobedient." Rom. 6: 14,—"For sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 8: 2,—"For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." Why should those who have been made free from the law of sin, and which has no dominion over them, be subject to its penalty, death?

If a person can become inanimate while filled with the Spirit of Christ, may not the wicked dead be animated? Is not the lack of principle apparent in one case equally as in the other? Says the apostle (Gal. 5: 22-23),—"There is no law against those who have the fruits of the Spirit." If the first death is the penalty for sin, are not the righteous compelled to pay the penalty contracted by the disobedient who are under the law, like sending the honest man to jail with the thief?

To allow the righteous man a resurrection does not obviate the difficulty, for to hold them under the penalty a single hour involves their criminality. The law and its penalty were made only for the lawless and disobedient; consequently all who die must be reckoned as disobedient. And does not this position seriously contemplate an eternal sleep to all men? A resurrection to all, or a resurrection to none, appears inevitable.

It may be said that Christ being the only medium by which the dead can be raised, only those who are in Christ can have a resurrection. It is written (Eccl. 3: 20), "All go to one place, all are of the dust, and all turn to dust again." Notwithstanding all who are filled with the Spirit of Jesus are included in this vast unconscious congregation, the testimony of the wise man is unhesitatingly accepted, because the fact that they die presents an impassable barrier against equivocation.

Again it is written (John 5: 28-29), "All that are in the graves shall hear his voice, and shall come forth." Can we give our unqualified assent to the words of the wise man (Eccl. 3: 20), while the testimony of the only begotten Son of God, who spake as never man spake, is subjected to criticism, and large room for doubt as to its truthfulness is allowed? Is it not reflecting upon his character so to do?

If the wicked are to be left out in the *"all"* of John 5: 28-29, should not the righteous be left out in the *"all"* of Eccl. 3: 20? If principle cannot be evenly adjusted to both sides of the question, should it not be allowed to retire before inspiration, and steadfast faith and implicit confidence in the word of God be adopted instead?

It is written (Rom. 6: 23), "The wages of sin is death." Wages is the price paid for service rendered; and as the infant has never rendered any service to sin, why should it be entitled to the wages? It may be said they die because of Adam's sin, in which case the first death ceases to be the wages or penalty for sin, for lack of guilt or service to sin. Therefore, as all die alike, the necessity for the resurrection of the wicked again appears.

A clerk, at a salary of a thousand dollars per year, inherits a like sum from his deceased parent. Is that a reason why his wages should be withheld? The posterity of Adam inherit death from their deceased parent. Should those who are faithful servants to sin be deprived of their fairly earned wages on that account? Then let the law which was made expressly for them bring them to judgment (2 Pet. 2: 9) and execution. Jude 14-15. Would a kind and merciful parent inflict twenty stripes upon the disobedient child, and five upon his obedient brother?

Should the righteous suffer the penalty till their resurrection alike with the wicked, does not their union with Christ exempt them from sharing in the slightest degree the penalty for sin?

If the wicked never live after they die in Adam, the righteous should never die in Adam. Obedience should prevent any suspension of life, if disobedience prevents a restoration to life.

If disobedience leads with direct certainty to death, obedience should be a sure preventative against it; if no life to the wicked, no death to the righteous.

We thus feel impelled to the conclusion that the Adamic death is a calamity to his posterity; and as all lose life in him, the wicked must have a resurrection from the dead, in order to pay the penalty for their service to sin, or it remains forever unpaid.

Let us seek for purity and holiness of heart, that we may share in the priceless gift of God—eternal life. O. D. WOODRUFF.

Southington, Ct., Jan. 26th, 1869.

For the World's Crisis.

WHO IS MICHAEL?

Is he Christ? So some teach. The argument: 1. Michael is called "the great prince." Christ is called the "Prince of princes—the "Prince of the covenant"—the "Prince of peace." Therefore because Michael is called the "great prince," he is Christ. The argument proves too much, for whoever is a "great prince" is Christ. Cyrus was "a prince of the kingdom of Persia," and its great prince; but he was not Christ.

2. Michael shall "stand up." "Stand up" means to reign. Christ is the King that *shall reign* over all the earth; therefore Michael is Christ. Too much argument again; it breaks by its own weight, or rather weakness. Michael was reigning at the time the language was addressed to Daniel,—the "great prince *which standeth* for the children of thy people." If "stand up" means "to reign," then Michael was reigning *then*, for he was "*standing*" for Daniel's people"—the Jews. Therefore, if Michael is Christ, Christ was *then reigning*! If the premises are correct, the logic is sound, and the conclusion unavoidable. Is it so? Was Christ reigning then? If not, Michael is not Christ.

3. "At that time," when "Michael shall stand up," there shall be a "time of trouble," etc. When Christ shall come the second time, there shall be a "time of trouble"; therefore Michael is Christ. An unwarranted conclusion. There was a time of trouble when Israel was delivered from Egyptian bondage; when the temple, Jerusalem, and the Jews were destroyed; and it is true there will be a time of trouble when Jesus comes the second time; but how that proves Michael to be Christ I fail to see. A "time of trouble" in connection with the "standing up of Michael" proves the presence of Michael, but not that he is Christ, any more than the presence of Titus at the destruction of Jerusalem proves that he (Titus) was Michael. Not a whit. If it did, then we might argue that Christ came then, for there was a "time of trouble such as was not since the beginning of the world."

4. "Thy people shall be delivered" at the standing up of Michael. The resurrection takes place at the coming of Christ; therefore Michael is Christ. Christ shall descend with the "voice of the archangel"; therefore the archangel is Christ! Christ shall "send forth his angels to gather his elect"; therefore the "angels" are Christ! Such arguments are foolish.

Who, then, is Michael? Why not believe what the Scriptures say? "Michael the archangel." "Michael, one of the chief princes." "The first prince" (margin). When God chose Israel from among the nations to be a "peculiar people"—the chief nation among all nations, he appointed "Michael the archangel," —the "chief angel," to have the oversight of them until God should through them accomplish his purposes in regard to the plan of salvation. Therefore we find that it was the "angel of the Lord" that led them out of Egypt; that was "a pillar of cloud by day, and a pillar of fire by night"; that overthrew the hosts of Midian in a single night; that assisted Gabriel to influence Cyrus to issue a decree for the return of the Jews, and the rebuilding of their city, etc., etc. Gabriel tells Daniel that "the prince of the kingdom of Persia withstood me one and twenty days; but, lo! Michael, one of the chief princes—[the first prince, margin], came to help me." Dan. 10: 13. "There is none that holdeth with me in these things but Michael your prince." Dan. 10: 21. Why Daniel's prince? Because he is the "angel of the Lord" which "standeth for the children of thy people." "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."—Jude 9.

Question: If Michael was the Lord Jesus, why did he not rebuke him? In Rev. 12, a "man child" is brought to view that is to "rule all nations with a rod of iron," etc. There was a Dragon also, who tried to destroy the "child"; there was a contest between the "Dragon and his angels" on the one side, and "Michael and his angels" on the other.

Question: Was Michael and the "man child" one and the same?

When the "Lord himself shall descend from heaven," in connection with the "voice of the archangel"—Michael, who once stood for the protection of the Jewish nation until it ceased to be a righteous nation and was destroyed, and who has since stood for the church of God in all nations, will then go forth with "his angels" "to gather together" the "elect" from one end of "heaven to the other."

The "field" will then be given into the hands of "Michael and his angels" to "reap" the "harvest" of the world. They will gather the "wheat into the garner" of the Lord; and the "tares in bundles to be burned."

Then will Michael "stand up" to do the great work committed to his charge, in the closing scenes of the great and glorious plan of redemption. Much more might be said on this subject, but I forbear. S. J. RONEY.

For the World's Crisis.

HUMILIATION.

Although it seems like a humiliating act to a great many people to give up the follies and fashions of this world, and serve and obey our blessed Lord, yet there is no other way for us to do than to give up *all* for him, and be reconciled to his will, if we would expect to receive his approbation, and reign with him when he comes.

It was for us that Christ came to this earth and bled upon the tree, giving up his life, and going into the tomb, in order that all who "believed on him might not perish, but have everlasting life." And it is not all in simply *professing* to believe on the Lord Jesus Christ and being baptized, for we have a daily work to do.

If we do sincerely believe on him, we shall humble ourselves, "putting off the old man with his deeds, and put on the new man;" we shall not be ashamed to work for our Master, nor to do the work that he did while on the earth. We know that while he was here, he became as man, and went about doing good; and that "though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich."

What a great sacrifice! What infinite love was thus bestowed on sinful mortal man! How can we ever forget to thank and praise him for his great goodness towards us? Can there be any act too humiliating for us to perform, or any cross too heavy for us to bear, when it is all for our great Redeemer?

"The gift of God is eternal life"; but who are those that receive the "gift"? Is it the proud and haughty, or is it "he that humbleth himself?" "Saith the Lord of hosts, all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, that it shall not leave them neither root nor branch."—Mal. 4: 1. Then if the proud are to be "burned up," it is very certain that they can have no life; but God will render "to them who by patient continuance in well-doing, seek for glory and honor and immortality,—eternal life."—Rom. 2: 7.

It is very humiliating to a great many to give up the idea that they already have immortality, and will not believe that if Christ had not offered himself as a sacrifice for us, they never could have had eternal life. Instead of acknowledging him as the great Lifegiver, they boast of having an immortal soul planted within them, and cannot even tell how they came by it, or when and where they received it, but suppose they are naturally possessors of immortality. They suppose it must be so because "our learned men," as they term them, preach it, and believe that they certainly must have the truth. And it is too humiliating to them to study the word for themselves, and stand up for the truth, independent of what others may say or do; so, for fear of reproach, they still live on without any apparent desire to know whether they are believing in the truth or a fable.

But how could we ever have the least hope of immortality, if Christ had not pitied our lost condition, and gone down into the grave and rose again, to suffer for us the penalty of God's law?

Let all those who are unwilling to humble themselves, and believe the simple word of the Lord, instead of the popular theology of the day, think deeply of this; and explain if they can what need there be of a "resurrection of the dead," if, as they say, man is immortal and goes to his reward at death.

Humiliation for the sake of the Lord is quite different from doing some act to please men, which may at the time seem very humiliating, but which is done to obtain a reward, or to accomplish some great end. It is very natural for us to be willing to humble ourselves and make great sacrifices in order to please the world, expecting to receive a compensation. But this, whatever it may be, cannot in the least compare with the great "gift" which God has promised unto all that obey him.

If we desire to be humble followers of Christ, we shall be willing to give up the pleasures and honors of the world for the sake of him who has done so much for us. We must deny ourselves of everything which is contrary to Christ's will, if we would be accepted of him when he comes. We must "love not the world, neither the things which are in the world. If any man love the world the love of the Father is not in him."—1 John 2: 15. GEORGE E. LEE.

Brimfield, Mass.

CONFORMITY TO THE WORLD.

The following, from the pen of Theodore L. Cuyler, is worthy of careful reading. It is a part of the "Introductory Letter" to "Christian Separation from the World," by S. H. Platt.—ED.

The most fatal danger to which the church of Christ in our land is exposed, is that of corruption through sinful conformity to the world. Jesus Christ was eminently sympathetic with all around him, and was the divine friend of sinners; and he was "separate from sinners." His separateness consisted in his spotless purity and holiness. They are to be a "peculiar people"—mingling with the world as leaven in the lump—working in among the world like preserving "salt"—trying to purify the world, and keeping themselves "unspotted from the world." Jesus and the apostles foresaw the great danger, and therefore warned the church faithfully to the end of time "be ye not conformed to the world!"

During my twenty-two years of ministerial labor, I have always observed that those who loved most the sinners' souls had the least to do with sinners' sins. The contrast is equally true. Those professed christians who have the greatest liking for sinners' sins, are always the most indifferent to the salvation of sinners' souls. The moment that a christian becomes tainted with worldly conformity—he also becomes utterly useless to his church, his pastor and his Savior. "Ye cannot serve God and mammon."

I have observed, too, that when church members become fond of squandering their money on personal luxuries, they usually grow stingy in their contributions for Christ; when they grow fond of the dancing-party, and the opera, and the wine-glass, they begin to dislike the prayer-meeting and the mission-school. Revivals never begin over a whist-table, a decanter, or a novel; nor are they promoted by dancing-parties and masquerades.

On this much-discussed question of amusements I have come to the following conclusion: We all need certain kinds of recreation; and God has provided innocent ones in abundance. Every recreation which makes the body healthier, the mind clearer, and the soul better, is innocent. But whatever stimulates the passions is a sinful amusement. The condemnation of the theatre, the card-table, the promiscuous dance, and the loose novel, lies in this, viz: They all stimulate the passions. Christians, therefore, should let them alone. So should they let wine-bottles and luxurious dinners alone. Not only for example's sake, but for their own sake. The "flesh lusteth against the Spirit"—and we are commanded to "keep our bodies under."

Christians should not exclude themselves from sympathy with other people, like the monks or the Mormons. We must be *in* the world, and yet not *of* the world. Christian separateness is not to be in condition or contact, but in *character*. We must aim to be holy. We must strive to draw the people of the world up to us, and not let them drag us down to themselves. If the church of Jesus loses its saltness, wherewith shall this poor world be salted?

For the World's Crisis.

AN INFIDEL OBJECTION ANSWERED.

Infidels and sceptics often refer to the genealogy of Christ, as given by Matthew and Luke, as being contradictory; and by this means try to destroy confidence in the divine inspiration of the Scriptures. It is said of Joseph (Luke 3: 23), that he "was the son of Heli." But Joseph's own proper father was named Jacob; as is shown in the legal genealogy of Christ. Matt. 1: 16. Joseph, however, was the son-in-law of Heli, who was the father of Mary, the mother of Jesus, the Son of God. In the legal genealogy, the royal line was traced forward from David, through Solomon, to Joseph. But in the maternal genealogy, the royal line is traced backward from Heli, through Nathan, to David; and then still backward to the first man, Adam. But Joseph was not the natural son of Heli by generation; as Adam was not the son of God by generation. Joseph, the first person named in the series, according to Luke, was not the natural son of Heli; and Adam, the last person named in the series, was not the natural son of God.

Matthew, in descending from Abraham to Joseph, the husband of Mary, speaks of sons —properly such—by way of natural generation; as, Abraham begat Isaac, and Isaac begat Jacob, etc. But Luke, in ascending from Christ to God himself, speaks of sons, which may be natural, or they may be only legal sons. On this account, the mode of expression is used which may be applied to sons, either "supposed," or naturally such. Hence, of Jesus himself it is said, "being [as was supposed] the son of Joseph." Luke does not always speak of sons as properly such. This is evident from the first and the last person which he names.

Jesus was the legal son of Joseph, because he was the husband of Mary, the mother of Jesus. And Adam, who is said to be the son of God, was only such by creation. In the genealogy as given by Luke, there are two sons named, which were only sons-in-law. A. Clarke says, "As the Hebrews never permitted women to enter into their genealogical tables, whenever a family happened to end with a daughter, instead of naming her in the genealogy, they inserted her husband as the son of him who was in reality but his father-in-law. . . . Jesus was considered, according to law, or allowed custom, to be the son of Joseph, as he was of Heli. The two sons-in-law, who are to be noticed in this genealogy, are—Joseph, the son-in-law of Heli, whose own father was Jacob (Matt. 1: 16); and Salathiel, the son-in-law of Neri, whose own father was Jechonias (1 Chron. 3: 17; Matt. 1: 12). This remark alone is sufficient to remove every difficulty." Thus Joseph, son of Jacob, according to Matt. 1: 16, was son-in-law of Heli, according to Luke 3: 23; and Salathiel, son of Jechonias, according to Matt. 1: 12, and 1 Chron. 3: 17, was son-in-law of Neri, according to Luke 3: 27.

Therefore, says A. Clarke, "Mary appears to have been the daughter of Heli, so called by abbreviation for Heliachim, which is the same in Hebrew with Joachim. Joseph, son of Jacob, and Mary daughter of Heli, were of the same family; both came from Zerubbabel; Joseph from Abiud, his eldest son (Matt. 1: 13); and Mary by Rhesa, the youngest." See Luke 3: 27. Hence it is plain that Salathiel and Zorobabel, from whom Matthew and Luke cause Christ to proceed, were themselves descended from Solomon in a direct line; and although Luke says that Salathiel was *son of Neri*, who was descended from Nathan, Solomon's eldest brother (1 Chron. 2: 5), this is only to be understood of his having espoused Nathan's daughter; and that Neri dying, probably without male issue, the two branches of the family of David, that of Nathan and that of Solomon, were both united in the person of Zorobabel, by the marriage of Salathiel, chief of the regal family of Solomon, with the daughter of Neri, chief of the family of Nathan.

Thus it appears that Jesus son of Mary re-united in himself all the blood, privileges, and rights of the whole family of David; in consequence of which he is emphatically called the Son of David. It is worthy of remark that Matthew, who wrote principally for the Jews, extends his genealogy to Abraham, through whom the promise of the Messiah was given to the Jews; but Luke, who wrote his history for the instruction of the Gentiles, extends his genealogy to Adam, to whom the promise of the Redeemer was given in behalf of himself, and all his posterity. And as Clarke says—"No person ever born could boast, in a direct line, a more illustrious ancestry than Jesus Christ. Among his progenitors the regal, sacerdotal and prophetic offices, existed in all their glory and splendor. David, the most renowned of sovereigns, was king and prophet. Abraham, the most perfect character in all antiquity, whether sacred or profane, was priest and prophet; but the three offices were never united except in the person of Christ; he alone was prophet, priest, and king." T. M. PREBLE.

Lynn, Mass.

For the World's Crisis.

OPPOSITIONS OF SCIENCE.

The spirit of opposition and hatred against God and his word, is evidently increasing, and the prophecy is fulfilling which declares that "evil men and seducers shall wax worse and worse, deceiving and being deceived." And while sinners of the "baser sort" are growing more fiend-like in all departments of crime (as the daily press abundantly testifies), there is a great increase of opposition to the truth manifested by men of learning; and the moral sense of the community is shocked by bold and bitter attacks upon the Bible by professional men, who advertise public lectures, and before great audiences declare themselves wiser than the God of Abraham, Isaac and Jacob.

A prominent lecturer, who is well known in this section, is reported to have said recently in public that he would as soon worship a "wooden god" as the God of the Bible. Is it any scandal to apply the words of Paul to such a man? 1 Tim. 6: 3, 4, 5. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud [*margin* a fool], knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, destitute of the truth; . . . from such withdraw thyself."

How can any christian patronize such a man when they know his sentiments? Let me exhort you to avoid him, and turn away from him as you would from the most venomous reptile; and thus "resist the devil." Even if you do not fear that he will influence you, yet there are weak ones who will be emboldened to go where they see you go, and the faith of such may be overthrown. "And through thy knowledge shall the weak brother perish, for whom Christ died?" Remember that "he that walketh with wise men, shall be wise; but a companion of fools shall be destroyed." Prov. 13: 20.

If we would keep ourselves clean, we must not handle coals; and if we would be holy, we must not listen (willingly) to the teachings of Satan and his emissaries. The science which derides the Bible and its author, is "falsely so called." Will you do all you can to counteract the influence of these false teachers, these teachers of falsehood, and "forgers of lies," and thus perhaps save souls from death, "and hide a multitude of sins?"

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

THE SHEEP AND THE GOATS.

THE LAKE OF FIRE, AND THE DEVIL.

At the time of the "gathering of the nations," when the Son of man shall sit upon the throne of his glory, after saying to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom *prepared for you* from the foundation of the world," he will also say to those on the left, "Depart from me, ye cursed, into everlasting fire, *prepared for the Devil and his angels.*" In Luke 10: 18, when the seventy had stated, in verse 17, that the devils (*daimonia*) were subject to them by the name of Jesus, he said, "I saw SATAN fall from heaven as lightning." In John 8: 44, he said the Devil abode not in the truth, that he was a liar and the father of it; and 1st John 3: 8 declares, that the Devil has been sinning from the *beginning* (i. e. of *the world*, hence the reference by Jesus to his lying to Eve, and John's reference to his inciting Cain, who was his offspring, to kill Abel), while 2 Pet. 2: 4 and Jude 6 both testify that these rebellious angels are *delivered into chains of darkness*, in order to reserve them to the judgment of the great day.

Now "the King" does not say, in Matt. 25: 41, that this "everlasting fire" was (or has been) *prepared* "from the beginning of the world," as he does say of the kingdom, but it is nevertheless strongly implied, and his language in John 8: 44, and that of 1st John 3: 8, with like expressions of Peter and Jude, are all confirmatory of the implied declaration being like that expressed. The use of the word "prepared," also, in both places, shows that the same idea is embraced, i. e., that as the kingdom was *appointed*, or made ready beforehand for *future use*, so, from the same time (the beginning of the world) was the everlasting fire prepared for the *devil*. But as the saints do not *inherit* from "the beginning," nor until the time appointed of the Father; so, neither does *the* DEVIL go into the everlasting fire until the set time, the day appointed of God for his punishment.

But we should be very careful, and not make confusion here by confounding these "goats on the left" with "the Devil and his angels"; for they are quite distinct and separate companies. In other words, we have here *three* companies in view: 1st, the "blessed" on the right; 2nd, the "cursed" on the left; and 3d, the "Devil and his angels" in the dim and distant future. Of these bands, the blessed receive their portion first; viz., the kingdom; afterwards, or next in order, those on the left; viz., the goats receive theirs; and then *after that*, according to the intimation given by the King, the third company will receive that which has also been prepared for them, since the beginning of the world, and for which they have been held in reservation, in chains under darkness, viz., the Devil and his angels are *also* to go into the same everlasting fire, into which the "cursed," or "the goats" were sent when the King took his seat upon the throne of his glory, and gathered all nations before him, and made award to them. Otherwise, the Devil and his angels escape their penal award, or get that which from the beginning was not designed for them; since the goats are sent away under the express declaration that they must go into *that* fire, *made ready for the Devil*, etc.

But the King, in verse 46, simply states a legal fact; viz., that "*these*" shall go away into everlasting punishment, without defining what the punishment is, specifying only the time of its continuance; so in verse 41 he only gives the sentence of award to those "on the left," called in verse 33 "the goats"; but without specifying which of "the nations" is thus denominated, beyond the legal term used in verse 41, "ye cursed." But as the apostle Paul, in 2 Thess. 1, defines *what* the punishment is, and the manner and effect thereof, and we accept his explanation; so does John the Revelator tell us *who* these goats are, and also how long beforehand of the devil they are in getting their adjudged penal award; and as we believe and receive Paul's statement, so we ought to believe and receive the testimony of the beloved John. In Rev. 19: 20, a like simple statement of a literal translation is given concerning "the beast and false prophet"; viz., that "these both were cast *alive* into *a* lake of fire," but without specification as to what fire, only "it burned with brimstone." Now, this event thus barely stated synchronizes precisely in point of time with the events of Matt. 31-41, if so be that the symbols employed in Rev. 19: 11-20 do at all represent the personal coming of our Lord Jesus Christ, and the final conflict of the antichristian earth-powers against him; but, according to chap. 17: 14, such *is* the case. Now this being so, we must of necessity find the Devil going into the *same* fire into which the beast and false prophet are previously cast, or we must admit our view of the subject erroneous, or else the Devil gets into more than one fire, or the wrong one, and *not* the one prepared for him. But if John does testify that the Devil does *subsequently* go into this *same* fire, then it follows, as a corollary, that the beast and the false prophet of Rev. 19: 20, the ten kings of chap. 13: 1, and chap. 17: 12, the two-horned beast of chap. 13: 11-17, and chap. 17: 12-14, with the worshipers of the beast and his image, chap. 14: 9-10, are collectively identical with (one and the same as) "the goats on the left" of Matt. 25: 33, and the "ye cursed" of verse 41, described by our Lord. And John does so testify in Rev. 20: 10, in these words: "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Olena, O. G. W. STETSON.

— The christian is a beggar on his journey, and a king when he arrives at home.

For the World's Crisis.

"BE NOT WEARY IN WELL DOING."

"And let us not be weary in well doing, for in due season we shall reap if we faint not."

As a natural result arising from the inherent frailties of human nature and the unholy influences which are prevalent, man is inclined to grow weary in the work which it is necessary for him to perform in order to secure the reward God has promised to the faithful, which is eternal life, or the apostle Paul never would have exhorted his brethren to not be weary in well doing. Life is fraught with cares, trials, and temptations. But to those that love Jesus, and look to him for assistance, strength and faith is given to enable them to resist and overcome evil.

Judging from a wrong stand-point, many impressions have been received by man which time and after experience have shown to be false; one of which has been to many a convert only the precedent of sorrow and darkness, and caused him to doubt the genuineness of his conversion. It is the impression entertained that the conversion of a person exempts him from, or places him beyond, molestation by temptation, trouble, and disappointment; and consequently he anticipates only peace and happiness in this life, and thinks not that he will ever grow weary in well-doing.

As the result of the false impression he entertains, he thinks it will be very easy for him to always do right, though all around him do wrong. But if this is true, and there are no obstructions in the onward and upward course of the christian, what need is there of Paul's exhortation to not be weary in well doing? When we reason on the formation and development or growth of things in the natural and physical world, we regard the laws of nature as our standard. We know that to accomplish a certain object certain labor must be performed, and that to produce a certain result certain means must be employed. And when we reason on the formation and development of the christian character as connected with the plan of redemption by Christ, we should regard the principles and laws revealed in the Bible as our standard, or our reasoning will only tend to lead us astray. As in nature reason fails to make all plain, and faith is allowed to come in, so in reasoning on the plan of salvation, where reason fails faith must take its place.

The scholar who wishes to attain an eminent position among the learned and wise of his age, must labor long and arduously ere his wishes will be realized. If he becomes discouraged as the obstacles in the road to eminence loom up before him, and ceases to labor, he will not become learned or wise. Or, if he sits idly down with folded hands expecting that learning will come as the result of his wishing for it, he is destined to be sadly disappointed.

So it is with the child of God; if he grows weary in well doing, falters, and ceases to press his way onward, he will not reap the reward. The farmer who, in the spring casts his seed without care on the unprepared soil, then departs and in the fall returns to gather in the sheaves of grain, knows little of the laws of nature, or else regards them not. He might as well have left the seed in his store-house. And they who would reap the reward of eternal life must not only work where, when, and as God wants them to. The architect who wishes to rear a magnificent structure, must first prepare the material for use, next lay the foundation and raise the frame, and then bestow a great deal of care and labor on it to make it a beautiful and perfect structure. Without patience and perseverance he will not finish it.

Neither will the follower of Jesus without patience and perseverance overcome the discouragements which surround him, and prepare for translation. The tall oak of the forest which defies the winds and storms was once a little tree, and easily bent by the winds, which now only sway its small branches. Its growth from the commencement of one week to another was so little that it was not noticed. But the growth of many years has increased its size and strength, and now it is the king of the forest.

So, little by little, advancement is made in the onward and upward way. When one evil is overcome, new strength is gained to overcome another. When one temptation is resisted, courage and strength are gained to resist another. It requires time for the heart reconciled to God to develop the strength and beauty of the christian graces perfectly, and in emergency bring them into exercise so that they will adorn life.

If it is so easy for us to do right that there is no danger of our doing wrong, why did Jesus tell his disciples on the memorable night of his betrayal, as he anticipated the severe test their faith must so soon meet with, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." It was necessary for them to watch and pray. And from that time it has been necessary for the household of faith to watch and pray.

And now, while the darkness which precedes the flush of twilight has overspread the earth, shall we cease to watch and pray, and neglect to continue in well doing. The arm that lifted us up out of the horrible pit and miry clay, into which we as sinners had fallen, is strong enough for us to lean on now. The hand that was pierced for us shall lead us safely through this world. Then let the weak take courage, for faith whispers we shall reap if we faint not, and that, too, in a little while; and in the circling ages of the endless future dwell in the presence of the Lamb. LUCIE J. ADAMS.

Somers, Ct.

— Be always doing good. This will make your life comfortable, your death happy, and your account glorious.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 17, 1869.

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NEW VOLUME.

With this number begins a new volume. Now is the time to obtain new subscribers. We are thankful to our friends for what they have accomplished during the past few months. Can not more be done during the next few months than ever before? The people need just such truths as are weekly issued in the Crisis. Unless something is done soon, we fear many will be engulphed in the whirlpool of infidelity. Shall we not make an extra effort to reach them, and get them interested in the study of the Bible? How can we do it better than by persuading them to take "our paper?" Will not the *preachers* interest themselves anew in this work, and do all they can to get new subscribers? Some have already done nobly.

WRITING FOR PAPERS.

Those who write for publication should use good *black* ink, a coarse pen, and have their lines a good distance from each other. We sometimes receive communications with lines only half the distance apart of common ruled paper. It is difficult for compositors to set such manuscript, as they are obliged to read it some distance from the eyes. We are not particular that articles should be written only on *one* side of the paper; but write very plainly, especially *names* of persons and places. Please observe these requests, and it will add much to the comfort of our faithful compositors.

QUOTATIONS.

We wish that all who make quotations in their articles for the Crisis, from the Bible, history, or any other book, would be *very particular* to quote *word for word, just as it is in the book*. If you wish to quote scripture, always turn to the passage, and then be *sure* that not a word is put in, or left out in what is marked as a quotation. If a single word is left out, then put three or four periods in the place of the omission, thus,—. . . ., so that the reader may know where the connection in the quotation is broken. If all our writers would observe this rule, it would save us much labor. Please remember this, and do not quote from *memory*. Be *accurate*. Lovers of the truth should be exceedingly careful to have every thing *just right*.

TO THE PREACHERS.

We wish to say a word to our preaching Brn. concerning "our paper." Those who read the Crisis are anxious to hear from *you*. It would add much interest to the paper if you would write more; even if it was only a *short* letter of ten lines; indeed, we do not ask for *long* articles, but a good many *short* ones. Please send a word of exhortation and comfort to the scattered saints. It will be to them like a pleasant call. This is certainly so. Do not begin to excuse yourselves, and say, O I can't write any thing for the Crisis; there is enough without mine. No, there is not enough without yours. Men who can preach can write a few words for the edification of those who love Jesus. Do not make any more excuses, but sit down at once and *begin*; and you will find in almost every case you will be more likely to say too much than not enough. The most difficult part is to get the pen into the hand and make a *beginning*. You will get along well enough after that. There is not one in a hundred who is conscious of what he is capable of doing. Come *try*. Help us make "our paper" more interesting than ever before. Will you do it?

Do not keep silent any longer. Your cheering epistles, words of counsel, and admonitions, are needed to help keep the church in a healthy condition. Let every one do a little, and much good will be accomplished.

NEW BEDFORD.

We commenced meetings in the City Hall, in New Bedford, March 7th, and have continued them every evening to this date (March 11th,) and with most encouraging results. The City Hall is a very excellent place for our meetings. It is a large and elegant room, very finely lighted. It is kept in a very choice manner, and has not been used before for religious meetings. It was obtained through the kindness of the city Clerk, who loves the word of the Lord. Our audiences have been large, attentive and intelligent. It was a pleasure to speak to such congregations. They seemed anxious to hear on the great truths of the Bible, which have been so sadly neglected by many who stand as watchmen upon the walls of Zion.

In all places we find an increasing desire to hear on the prophetic Scriptures, which show where we are in the history of the world. Men are becoming tired of mere moral essays, instead of sermons that unfold the holy Scriptures. They are getting tired of shadows, and are calling for the substance. They begin to see that [illegible] day contains but very little Bible truth, either practical, doctrinal or prophetical; and that it is time to inquire for "the old paths." Several preachers were in, with some of whom we had very pleasant conversation. They all appeared kind and friendly. We met some sixteen of the New Bedford preachers, and formed a good opinion of them as a body. Some of them believe the great truths for which we have been rejected from popular pulpits. There is evidently less of sectarianism among them than is seen in most ministers. We were pleased with their modest, plain, unassuming manner.

Each evening we have prayer-meetings from half-past six to half-past seven o'clock, and they are excellent. The prayers, exhortations and songs are really heart-cheering, because they proceed from hearts filled with the love of Jesus. The prospect is very encouraging. Brn. M. Batchelor and J. W. Thomas are present to assist in the meetings. They are true men of God, whose labors are blest wherever they go.

PERSONAL.

BRO. J. W. THOMAS has concluded to go to Canada, and spend some time at Danville. We congratulate our Brn. and Srs. there for the favor they are about to enjoy in the labors of Bro. T., whom we know to be a faithful young man in the vineyard of the Lord.

We met BRO. A. A. PHELPS in Boston, with whom we had a very pleasant interview. He is worthy of the sympathies of all the good, and should receive their hearty support, while he is faithfully engaged in the service of the Lord. For the sake of the truth, he left a good situation, and received the frowns of former friends; but he glories in the cross, and is ready to suffer still more for the sake of Jesus and his word.

HINTS ABOUT MEETING-HOUSES.

A Bro. wishes us to say a word about the best form for a meeting-house. Our own choice would be to have the width about two-thirds the length; *flat* ceiling, and very high, the higher the better, as it gives more room for pure air. We have never seen one too high, but many that are too low. If the house was only twenty by thirty, we would not have the posts less than fourteen feet, sixteen would be better.

The subject of ventilation requires *special attention*. With very little expense, a house can be well ventilated; but we seldom find one that is even tolerable. We had rather preach three sermons in a *well* ventilated house, than one in houses as they are generally arranged. About all the trouble we have in our meetings is a want of *fresh* air. We have suffered more for want of this, than every thing else. Bad air may very properly be called a meeting-killer. It exhausts the preacher, gives him a sore throat, produces stupidity in the hearers, headache, and a feeling well-known to many preachers, who talk about "blue Mondays." We must have *fresh* air if we would feel well physically, mentally and spiritually.

How shall pure air be secured in a crowded house? This is a vital question, and is easy to answer. We will first give a few facts relative to the laws that govern the atmosphere. *Pure* air, when heated rises to the top of the room, and the cold air remains at the bottom, because heavier; hence the people in the gallery may be warm, while those below are suffering with the cold. if the air remained *pure* all the time after being breathed by living beings, we would only need some place in the ceiling to let the hot air escape. But this as not the case. Air that has been breathed once is not fit to be inhaled again, because it becomes corrupted by passing through the system. Just think of the condition of a crowd of people in an unventilated room. In a few moments the air will have been breathed over once, having passed through systems impregnated with various diseases; and then it comes your turn to take that corrupted air into your delicate system again, growing worse all the while, till stupor comes over you, and your vital powers and senses are prostrated and blunted, so that you are not aware of your perilous condition. Let some one come in then from outside, and they would be shocked at the stench of the atmosphere in the room.

Now what is the remedy for this? Air that has been breathed becomes heavier than common, pure air, and falls to the floor. If there is no ventilation only at the top of the room, then this bad, heavy air must be inhaled over, to a large extent, before it can escape at the top ventilator. To remedy this, there should be large ventilators at the *bottom* of the room, where the bad air, that has been used, can make its escape; and at the same time let in fresh air to supply the waste.

Some years since, we were holding meetings in a house that had no means provided for ventilation. The room was good height, but the air soon became quite impure, and we were obliged to have the windows lowered. This made it inconvenient for those who sat near the windows, because of the current of the atmosphere, which came in upon their heads. We then had a trap-door prepared directly over the preacher's desk, with a rope attached, which came down the back side of the desk, and placed under the control of the speaker. This afforded some relief from mere hot air, but was not sufficient. We next had another rope attached to the lower sash in the gable end, and that rope also came down the back side of the preacher's desk. With these two open, the room could be easily relieved of pure hot air; but this did not provide a proper escape for the bad, heavy air that had fallen to the floor; neither did it give a proper supply of fresh air. To add these two [illegible] eighteen inches wide, and by this means secured what we so much desired. Through these the bad air escaped before it rose up to our heads, and the fresh air came in, without troubling any one, as it was a relief to those who sat near the stove. If the weather was quite cold, the air coming up under the stove would be warmed some before it was distributed through the room.

In addition to this, we would have another place about the preacher's desk some two feet square, that could be opened to let out bad air and let in the fresh. This should be below the heads of the audience. These arrangements are substitutes for the old-fashioned fire-places, which always kept a room in a healthy condition, by means of the drafts up chimney, which produced a constant change the atmosphere.

Every room or fire-place not supplied with an open grate, should have ventilation at the top and bottom. In a small meeting-house, where but one stove is necessary, we would put it near the door, and have the pipe run the whole length of the house, passing over the *aisle*, so as not to heat the heads of any. If two stoves are used, and there are two aisles, then we would put both stoves near the door, and run the pipes over each aisle to the other end of the house; or else put one stove at one end, and the other near the desk, and run the pipes in opposite directions.

We would say again, be *thorough* in arranging for ventilation, especially at the *bottom* of room. It will cost but a trifle. When the house is built, the best way is to run up wooden boxes by the side of the chimneys, with registers at the top and bottom. These may answer for ordinary congregations, but for the crowd, you will need all the others of which we have spoken. We consider a house of double value when properly ventilated. Pure air is *essential* to all who wish to feel well.

We never sleep with a closed window, either in summer or winter. It is no wonder that some people always feel poorly in the morning, and get up with sore throats. The rooms in which they sleep smell horribly, in consequence of the bad air, breathed over so many times. Many sick persons would get well if they only had pure air, who are now dragging out a miserable existence, because they are so stinted for "the breath of life."

THEATRE COMIQUE.—We learn that Bro. Hook had a good time in the Theatre Comique last Sabbath, and has decided to be there again March 21st. The congregations, attention and interest are good, and increasing. He is to baptize next Sabbath at 5 P. M. in the Mystic river.

"THE ADVENTISTS' 'DEVIL.'"

It is evident that the Devil very much dislikes exposure; and when his tricks and traps are brought to light, he takes special pains to stir up his followers to make ridicule of those who believe in his existence, in order to stop any further exposure.

Under the above heading, we found the following in the *Banner of Light* [Spiritualist], Feb. 27th, 1869:—

"The *World's Crisis* says: 'Where the hedge is lowest the devil leaps over.' We are not personally acquainted with this Orthodox personage, but we are of the opinion the hedge is lowest about the Advent doctrine and its churches, consequently this biped, or quadruped, whichever he, she or *it* is, could jump *in* or *out* quite easily. Whether in or out, or both, we cannot say, but we recommend trapping the *critter* and putting it beside the sea-serpent (or the stuffed skin of it) in the new Museum in New York, provided our devil-fearing brethren could spare it from their catalogue of supernatural beings and agencies for evil. There is, however, little prospect of getting our Advent friends to give him up at present, since the increased necessity of using it to account for all the spiritual phenomena. We never read one of our Advent exchanges without being struck with the evident signs of a morbid, but not dangerous insanity that pervades most of the writings. We have ever noticed the same in their speakers, and attribute much of it to a ridiculous belief in a devil, and his power over the affairs of this world. The age of supernaturalism is near a foreclosure with the rational minds of all classes of people, and we rejoice in the prospect of 'a good time coming.'"

We also "rejoice in the prospect of a 'good time coming,'" when those who scoff at the doctrine of the Bible, make Jesus but the bastard son of Joseph, mock his followers, and trample upon his divine teaching, will be put to silence, the truth triumph for ever, and the lying demons, who pretend to be departed human spirits, will end their work of deception.

"DESTRUCTION OF THE FLESH."

BRO. GRANT:—Will you be so kind as to give me a little light on a passage of Scripture found in 1 Cor. 5: 5? I do not understand it. You will confer a favor on me by giving me your opinion of the passage through the Crisis. Your Bro. in Christ,

R. M. HURLBUT.

The passage reads as follows: "Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." "The day of the Lord Jesus" is yet future, hence the salvation named is not at death.

Other renderings of the passage make it plainer than it is in King James' version. Wakefield renders it "for a punishment of the flesh." Mace renders it, "To suffer corporeal punishment." Belsham says, "The Latin fathers and Beza thought that . . . by the destruction of the flesh was meant the destruction of the offender's pride, lust, and fleshly passions." Beza says, "By this means [excommunication] his flesh may be tamed, that he may learn to live to the Spirit."—Belsham, vol. 1, p. 252. The Syriac version reads: "That in spirit he may have life."

The obvious meaning of the passage appears to be this: the *punishment*, or chastisement, was designed to lead the individual to live so that his spirit, or disposition, might be in harmony with the Spirit of the Lord, in order [illegible]

☞ INSTRUCTION.

Brethren sending appointments for the *Crisis* will please send on a *separate* slip from other business matters, and will write them after the following form, and save very much trouble:—

Boston, Mass., (Lowell St. Chapel), Sabbath, March 7th.
Densmore Hill, Vt., Sabbath, March 14th.
Concord, N. H., (Centre St.), Sabbath, March 14th.
Or, Concord, N. H., (Bethel), Sabbath, March 14th.

Write the town *first*, then the *place* in the *town*, then the *time*, and then it is ready for the compositor without altering or copying.

GERMAN TRACTS.

We have received from Bro. L. Reimer, of Philadelphia, the following German tracts, viz:—

1. "The Hope of the Dead in Christ."
2. "The Future Doom of the Ungodly."
3. "What is Man?"
4. "Answer to the Charge of Heresy."
5. "Rich Man and Lazarus."

Price by mail: Single copy, 10 cents. Per dozen, 75 cents. Postage 4 cents. For sale at this office. AG'T.

☞ BOOK MARKS.

Some of our brethren have inquired where they could get these little pointers, ☞ for book marks to stick on the leaves of their Bibles, to point to the passages they want to refer to. For the accomodation of all such, we have some for sale at the office. Price, a card of twelve for 25 cts. AG'T.

☞ Do not fail to read with care the article headed, "Calamity, or Penalty."

For the World's Crisis.

ANOTHER INVITATION AND WARNING.

"Prepare to meet thy God." "The Judge is at the door!" "The consuming fires of earth's last day are approaching, and doom of the ungodly near at hand."

On a single sheet of good size and form for posting, framing or distribution, sent by mail at 2 cents, and stamp per copy, or ten copies for 15 cents; fifty copies, 65 cents; one hundred copies, $1.25. The prophet says, "Write the vision and make it plain upon tables, that he may run that readeth it."

Direct to S. L. MANLEY, Rochester, N. Y.

For the World's Crisis.

BRISTOL.

Because of the interest manifested at East Haddam, where Bro. L. F. Moore has been laboring, I shall be obliged to withdraw my appointment for Bristol, for Sabbath, March 21st, remaining in East Haddam for the present. Already twenty-three souls have been to the anxious seat, and some of these we believe are happily converted to God.

I. B. POTTER.

MASS. CONF.

If any church desire the session of Mass. Advent Conference, or Annual Meeting, to be held in their place the first of April, please let me know immediately.

L. BOUTELL, *President of Conf.*
Chelsea, Mass.

For the World's Crisis.

VISIT TO MT. VERNON.

THE MOB.

Many are anxious to know more of the case of the attempt by these misguided young men, to cut down our tent last fall. By permission I will say, The fellows found their friends did not sustain them, but advised us to bring them to court. This we did not like to do, and yet it seemed wronging them to let it pass unnoticed. While delaying to act, they *asked* and even *urged* for terms of adjustment, but did not ask forgiveness.

It was thought best to give them the opportunity to show *som efruit* of regret, and give some guarrantee for future good behavior, without attempting to lay the heavy fines of the law upon them; thus they were allowed to pay to the tent committee one hundred dollars, and to Bro. D. W. Griffin (for stoning him) twenty-five dollars, which they gladly did, and signed a bond for future good behavior.

It was thought by some of our brethren abroad that this was not right, and that it would act against the influence of our preaching there. I consequently add, I have recently visited the place, called on several of the parties, and their parents, and found them respectful and kind. The parents expressed gratitude to us for the course pursued, and told me the community were satisfied and pleased, only some thought their case was settled too easily; they wished me to come and hold a protracted meeting in their Mission meeting-house as soon as I could, and stated that this was a general wish. I intend to go if my other engagements will allow.

Several wanderers have been reclaimed, others awakened, and a general inquiring into the truth, as a result of the tent meeting. May the Lord work among them, and convert those young men. I. C. WELLCOME.

For the World's Crisis.

ROCHESTER.

After an absence of two months East, I returned to this place, and have spent one Sabbath with the saints here. Never had I a more cordial greeting than now. We spent this day with them in joyous hope of eternal rest together in the kingdom. Bro. Thurber's faithful labors have been blessed; good has been accomplished, and some are ready for the baptismal waters. I trust I shall be able to report good progress here in future.

Our new hall, though three stories up, is well filled, and a Sabbath School numbering one hundred and fifteen is especially interesting. Many good families will leave us this spring for other parts, but I trust their places will be supplied by others, as in the past.

Brethren, pray for Rochester, that this thrifty branch of the Lord's planting may be preserved fruitful until "that day."

Yours in hope, H. PRATT.

P. S.—I expect to be east in April. Those wishing my labors will write me at once, at Rochester, N. Y., No. 98 South Saint Paul St., and I will arrange accordingly.

I am credibly informed that Thomas K. Beecher, brother of Henry Ward Beecher, has stirred up the town of Almira wonderfully, in preaching that we might expect the personal advent of Christ in 1869. Amen. H. P.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$700.21
C. H. Bradford	.25
H. E. Whipple	.25

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2199.67
"A lover of Christ"	5.00
Ira Morgan	10.00
"A friend of Missions"	1.00

EUROPEAN MISSION.

Previous acknowledgments	$207.70
"A Friend of Missions"	1.00
Jesse Keen	1.21

For the World's Crisis.

OUR WANTS IN THE MISSION FIELD.

We are in need of clothing, shoes, and any articles of use, new or old, among the poor at the missions in St. Louis and Memphis. These missions are established and are prospering in their labors among the poor, and they should be sustained in their good work.

1. I would make a special request for Eld. Comodore Decatur, Compton Hill, St. Louis. He is laboring hard to keep up his school and church, and is worthy of sympathy and help. There are many poor children in his neighborhood who need clothing and shoes at this time to fit them for school; and if the friends of the poor in some town or city should make him up a barrel of articles suitable for these poor ones, the blessing of the poor would rest upon them.

2. Others have need also in other schools of the Mission, which should be sent to Arthur Waite, 1136 North Fifth-street, St. Louis, Mo. The barrel for Bro. Decatur should be directed to Comodore Decatur, care of A. Waite, 1136 North Fifth street, St. Louis, Mo.

3. Memphis should be remembered also, as they have many poor ones to look after.

4. Another thing I would call the attention of the Lord's stewards to, is this. Our Mission families have to purchase all their vegetables, flour, and groceries at very high prices, especially at Memphis, where flour is from eighteen to twenty dollars a barrel. Any thing in the way of living could be sent in the boats from Cincinnati, Ohio, down the River. Also down the Mississippi, from any point above, most convenient, as the transportation to St. Louis and Memphis would not be very high. Let the friends of the Mission look to this matter and do what the spirit of the Good Samaritan shall bid them. Whatever is given in this way will lighten the expenses of the Mission and be of help to the Mission. JOSHUA V. HIMES.

P. S.—When any persons propose to send a barrel (and a good strong flour barrel is the best thing to send in), write to those to whom you propose to send, and tell them when, and where, and by what line you send. *Please do not send by express unless it is something very special.* The "Star Line" is the best for transportation through. The depot of this line is near the Mission. J. V. H.

For the World's Crisis.

A DAY.

Sunday, Feb. 28th, 1869. Very pleasant; the sun rising in all its glory, casts its beams with unusual splendor athwart the smiling earth. Nature seems to wear a smile indeed; and as the songs of praise swell up from the humble band of morning worshipers, ere we are fairly awake, there comes a sweet feeling of joy that the day of rest has come, and that it is for his service that we must prepare.

At eleven o'clock we meet for prayer and conference; at twelve the Sabbath School begins; two hundred dusky faces assemble for the purpose of learning of the word of God; and then two hundred ebony pipes pour forth melodious strains,—for they can all sing in praise of him who is no respecter of persons.

After the Sabbath School, we listen to a sermon by Bro. Leroy Jackson, of Oseola, Arkansas, a colored brother, a little more than a year old in the faith of the kingdom, followed in remarks by Bro. Ephraim Sledge, a deep solemnity resting on all present.

Met again in the evening at half past seven o'clock. Bro. Leslie spoke on the duties and responsibilities of watchmen. The subject was chosen on account of the proposed setting apart of two of the brethren for the work of the ministry. The solemnity of the meeting was deepened by his close enforcement of Scriptural duties, especially of the Shepherds. Then followed the ordination of Brn. Edmund Webster and Peyton Alston, both colored and formerly slaves. "What hath God wrought for these?"

Three years ago, Bro. Webster was a wild, reckless fellow, without God or hope in the world, and entirely ignorant of his letters; he learned them a little over a year ago, and is now a fluent reader, and has the key to all knowledge. He loves the word of God, and he has called him to labor in his vineyard, and feeling his own unworthiness, he has gone forth bearing all for Christ's sake. May the Lord keep him in the way of truth and righteousness. Bro. Alston, also, had been deprived of all advantages of an education until recently, but with the Spirit in his heart, and a zeal for the perishing, he sounds the gospel trumpet, knowing that time is short, and the Lord is soon coming.

It is somewhat remarkable that so many of these poor unlearned ones are looking for the Lord, without ever having heard of such a thing from any human source.

One week ago to-day, a woman came to the chapel door and said she had a message from the Lord that she wished to deliver to this church. We inquired what the message was, and she replied: "Repent ye! repent ye! for the kingdom of heaven is at hand!" We told her that that was just what we were proclaiming, and that we would be glad to have her testify here.

On being asked if any one had ever told her that the judgment was near—for she lives a number of miles from here,—she said, "Nobody but de Lord. He tole me to go to every church in Memphis an' tell dem dis message, an if dey wouldn't hear, I would leab it at de do, and it would rise up agin dem in dat day." She gave her message in the afternoon, and the Spirit of the Lord did truly assist her.

Thus the Lord is working by his Spirit, and warning the ungodly to flee from the wrath so soon to be poured out upon them that obey not the gospel. Our meetings are steadily increasing in interest. Six have professed a hope in Christ, and still the work goes on.

I have thus written but an item of the incidents which might be chronicled, but the Lord keeps a record of the work, and may he bless everything to his honor. And amid all the cares and perplexities incident to this sort of life, this one thought bears us up, "It is all for the Lord." L. F. COLE.

Memphis, March 5th, 1869.

For the World's Crisis.

A CORRECTION.

In the Report of the Mass. State Conference, recently held in this city, an error occurred in connection with the Resolution presented by me and adopted by the Conference.

The question was fully discussed, and the brethren present will bear me witness that it was the intention of the mover, and so understood by the Conference, to *re-consider* the vote of the Chelsea Conference touching the "non-living of the unholy dead," and to substitute in its place a resolution expressive of disapproval of making any *one* point of doctrine of such *special* prominence as to exclude all other subjects, and thus to create dissension and division in the churches.

That such preaching could not be profitable, let the subject discussed be of whatever kind, or however important in itself.

It was well understood what the *intention* was, but by an oversight in hastily preparing the "resolution" for the Secretary, the "notes" were not correctly copied.

This correction is due to myself and other brethren who assisted in drafting the resolution, as an erroneous impression prevails that I have changed my *position* on this question, and wish to *muzzle* the preaching of the doctrine of "future life only through Christ" in our churches.

It is not so. I believe in and practice and accord to others the *fullest liberty of thought and speech*, on this and every other subject connected with God's great plan of redemption through Jesus Christ.

But I think that we should study to know what will most profit the church and build her up on "her most holy faith." *I can not* believe it profitable to *persistently* present subjects to the churches that are displeasing and repulsive, even though they may be *the truth*.

What is needed among us is more heavenly wisdom and spiritual mindedness, to say the *right things*, in the *right way*, and at the *right time*. May God give me more of this spirit, is my constant prayer. R. E. LADD.

Springfield, March, 1869.

Voice of the West, please copy.

For the World's Crisis.

MAINE WEST. QUAR. CONF.

Our quarterly meeting at South Gardiner, Booker meeting-house, convened March 4th, and was an excellent one. The weather was fine, the attendance good, and the faithful workers were active in the work of Christ; thus they were refreshed and strengthened, and enjoyed the meetings much. Some who had not been active were quickened to duty; others who were backslidden were awakened to consider their sad condition. May the Lord lead them back to his fold. The ministering brethren in attendance were Elds. H. D. Reed, C. Goud, H. S. Mitchell, I. C. Wellcome. The solemn truths preached relating to the faith and hope of the gospel, the duty it imposes upon all men, the signs of the times, and prospect of our Lord's returning soon, were listened to with much interest. May the Lord bless them to the reviving of his work and the saving of sinners there.

We adjourned to meet in Bowdoin, Union meeting-house, in June, if the Lord will.

C. GOUD, *Pres.*
I. C. WELLCOME, *Sec.*

Correspondence.

From Bro. I. I. Leslie.

BRO. GRANT:—Many friends have written me of late inquiring why I do not write more in regard to our work here, and so keep the people better informed respecting the condition and wants of the Mission.

I would say to all interested that there are reasons why no more has been reported by me in regard to this Mission. It has not been because of a lack of matter interesting to every lover of Christ and his cause, nor a want of interest on the part of every missionary who has come here.

We would all be glad to give through the papers a full account of our work and success here in bringing souls to Christ, and preparing a people in this wicked city for the Lord. We know that God is doing a great work here, and that it would be for his glory to have it published abroad. It is in our hearts to acknowledge all his goodness and mercy to us and this people; and could it be done without giving offense to any one, or creating jealousy, we should be glad. We are, however, willing that our record should be kept only on high, and the great day at hand alone reveal the results of our labors and sacrifices here.

This people are God's people. Certain men may ignore this fact, but it nevertheless remains one. If we all could fully learn and feel the force of the declaration of God, that he is no respecter of persons, but that in every nation, they that fear him are alike accepted of him, our Christianity would be deeper and broader, and our love to God stronger and more abundant; while selfishness, conceit, with narrowness of mind, would cease to exist. Can there be true love to God where these are found? For my part, I lose my confidence where I find this spirit and feeling cherished in the heart of professing christians. It is not Christ-like; and they who indulge in these feelings cannot be fully the Lord's.

Men may love their families, neighbors, nation and race, but if their love extends no further, but indifference, prejudice and contempt are felt by them towards all others, they are destitute of the true element of love, and fall far short of being perfect men in Christ Jesus.

They preach, but they preach to their own; the great commission they seem unwilling to fulfill. To their own race and nation they are willing to proclaim the gospel; but "to every creature"—to other nations and tribes saved; but not until they are saved, do they wish to recognize them as their brethren, or associate with them. "We can not mingle with you now. Wait until we all get into the kingdom of God; then you will be like us, or we shall be alike; then there will be nothing to separate us; now there is. Your race, your color, now prevent us from associating with you; then we shall be all of one race and one color."

I have no sympathy with the religion which prompts or allows us to make distinctions where God does not. There is a lesson for many among us to learn; and the sooner it is learned the sooner we, as a people, shall be ready for the coming and kingdom of Christ.

The Lord is still carrying forward his work here. The work of preparation for the judgment is being consummated among this people; many of whom are called to the marriage supper of the Lamb. They will be ready, and just as good there as any body. All glory be to God that he is not like man.

I. I. LESLIE.

Memphis, Tenn., March 1st, 1869.

From Sr. C. B. Turner.

BRO. GRANT:—It being utterly impossible to correspond individually with all those dear friends who have taken pains to write me so many blessed good letters, I take this method to express my sincere gratitude to one and all, for their kindness.

Thank God for christian correspondence, congenial souls, whose sympathy I prove, although distant in body, and fellowship with those who drink from the same stream of life and peace. Dear friends, be assured these heaven-bought joys are duly appreciated by me. I find it to be a great source of comfort and consolation to peruse your soul-cheering epistles in my sad, lonely hours; and I am encouraged by hearing of your growth and increase in the graces of the Spirit. The earnest, fervent prayer of my heart is, that you may be led into all truth, and be preserved blameless. I do experience a holy ambition to urge me onward. All I have and am are on the altar. I feel that I am fully weaned from all terrestrial things. They have lost all their charms for me, since, one by one, the dear loved ones have fallen out from the family fold. By an eye of faith, I can look beyond this vail of tears; and oh! it fills my heart with joy to know the time is so near when death, and he who hath its power, shall be destroyed; for then our loved treasures will come forth from their dusty beds, and unite in the general song of triumph over death, no more to be separated from those they loved. Oh, how enrapturing the hope! Blessed, thrice blessed and ever-desired consummation.

Oh, ye weary pilgrims, take courage; it is but a little while we have to contend with the powers of darkness. Brief is the moment now in waiting till he most desired shall come; then be faithful to thy mission in the service of the Lord, and soon a golden chaplet shall be thy just reward.

Hoping to meet you with the pure, in the city of our Savior, I remain your affectionate Sister in Christ, MRS. C. B. TURNER.

ACKNOWLEDGMENTS.

BRO. GRANT:—With a cheerful heart I now proceed to acknowledge the following donations, which have been forwarded to me since last December, 23d:—

Church of Springfield, $10.00; W. M. and C. E. Darrow, 75c; L. E. Fassett, of Minneapolis, $5.00; Miss Wait, Westfield, Mass., $1.00; C. M. Wolf, 50c; A. P. and B. P. Ramond, 50c; C.M. Shepherd, Prescott, $1.00; C. Van Unlick, 25c; Mrs. Parker 25c; Mrs. Burlin, Jamestown, 25c; R. H. Evans, Washington, D. C., 50c; Church of Brockport, $1.25; M. E. Clark, Albion, N. Y., $1.00; G. H. Bundy, 50c; Church of South Butler, N. Y., $3.25; Do. Wolcott, N. Y., $2.25; J. Hutchinson, Rutland, $1.00; A. Watson, 25c; David Bates, Blanford, Mass., $1.00; Church of New York City, $5.00; Lewis Eugmire, Reed Creek, N. Y., 50c; H Adlison, 50c; Electa Penn, 30c; J. V. Himes, 25c; V. B. Wilson, 25c; Church of Seneca Falls, $3.25; A. E. Armstrong, Detroit, Mich., $2.00; G. F. Trip, Bridgewater, Mass., 50c; S. P. Elbrig, Philad., Pa., $1.00; Alex. Ogsbury, Young America, $1.00; A. H. Robins, 50c; A friend, 25c; Jos. Gresty, 50c; L. G. Humpreville, $1.00; L. L. Show 25c; B. C. Show, 25c; Friends of Milport, $3.00; C. T. Whitney, Honeoye Falls, N. Y., $1.00; H. Wright, Ohio, 25c; C. Sherman, Castleton, $5.00; Joel Tryon, 25c; E. A. Tryon, 25c; Amelia Tryon, 25c; Wm. Right, Bushville, N. Y., $1.00; D. Banton, $1.00; L. L. Allen, 1.00; Miss D. Philbrick, $3.00; Sarah Grinnell, $1.00; E. A. Waterman, $2.00; S. Denick, Syracuse, N. Y., 50c; S. A., 50c; Mrs. F. Brown, $1.50; Mr. Webster, $1.00; E. W. Gilson, $1.25; Mrs. Goodenough, 25c; Julia A. Southworth, 25c; Miss E. Hade, 25c; L. Hade, 25c; P. Ramer, 25c; Church of Higginsville, $8.00; A. H. Brown, Rahway, N. J., 50c.

A few weeks previous, I received from Deacon Robbins, of Copenhagan, N. Y., $5.00; B. Barrett, Barnes' Corners, N. Y., $6.00; four barrels of potatoes, Knowlesville; one barrel of apples from Sr. Cleghorn, Hartland; friends of West Barre $8.00, also one barrel of flour; Luther Bushuell, Lakeport, N. Y., $2.00.

Dear friends, I cannot tell you how much good your timely aid has imparted to me and mine. I feel if ever one had great reason to be thankful, I have. May God, out of his immense fullness, recompense one and all who have been his instruments in supplying our temporal needs. C. B. T.

Syracuse, N. Y., Feb. 28th, 1869.

From Sr. A. E. Smith.

DEAR BRN. AND SRS.:—Knowing that you are all anxious to hear from me, and as I promised many of you, I will write you through the Crisis. I am only able to sit up a little while at a time, as I am just recovering from a severe fit of sickness. Since the 23d of February have been on my bed here at Dr. Rogers, under whose medical treatment I have been ever since. He has done all that professional skill and kindness could do to relieve my pain and make me comfortable. His wife too, God bless her, has been up early and late to see what more could be done for me, to raise me from this bed of affliction as soon as possible; and Sr. Bradbury, God bless her, left her own home and came and staid with me all the time I was sick. O! such kindness is more than we missionaries are used to. I shall always remember the very kind attention I have received from this dear christian family; and my children will ever hold them in grateful remembrance for the kindness bestowed upon their mother during her illness.

I left home on the 9th of January, leaving no money in the treasury to meet expenses of the Mission, or to pay the month's rent, which would soon be due; intending to send

home weekly what I received for my labors, either by collections, donations, selling reports, or pictures, to sustain the missionaries, while they take charge of the work there already begun, in feeding the hungry, clothing the naked, attending to the meetings and Sabbath School in the Mission home; besides carrying nourishment and medicine to the sick. To do this I traveled forty-five days, and preached fifty sermons. Nearly my whole time was spent in the cars, depot, or pulpit; no rest, no time for rest; labored just as faithfully among the little churches as I did among the large ones; preached just as much for a collection of $1.70, as I did for $3 or $7. The weather was very cold, and the snow deep, but it kept on snowing. I went from New York to Maine, sleeping sometimes in warm rooms, sometimes in cold. With these changes and changes of diet, with hard labor, getting up in the morning before day, riding sometimes three and sometimes seven miles through a dreadful snow or rain storm, to catch the first train so as to make a connection, in order to meet my next appointment; arriving at the place through snow and cold, feet wet, tired, faint and sick; unable to eat any thing; only about an hour to meeting-time; hall full, and everybody's eyes and ears open to hear some great thing from a *woman*, and if it is not something extra, going away dissatisfied;—thus laboring and toiling until nature was exhausted, I could go no further, and finally sank upon a bed of sickness and pain.

All this to sustain a mission that reaches away down below any other mission work; for I know that we do hunt up those underground sinners that no other institution will, because they must be brought to the surface before they can be reached, and some one must go and bring them up. We have felt that this was our work. We have done it with all our souls, and still love to do it, but can not do that and sustain the Home, too, by preaching. Nor do we believe that Father wants us to, and so we may return to our silent, quiet work of Bible reading in the garrets and cellars, or down in our Southern field. Certain we are the poor, miserable souls must have this compelling message, and we still believe that God did call us to this work.

We shall still work in this underground field; that is, if we are raised to health to do so. What means the Lord has for us to use in this work we know not, but we will *trust* him, for we have had to trust in him ever since we were eight years old; and although other friends forsake us and pass on the other side and leave us to die, this Friend has never left us in the time of trouble. Bless his holy name!

I have thought much of our mission work while I have lain on this sick bed, but have no plans for the future. When well, I could plan, and ask God to guide me in all my arrangements; and he did so, and blessed every thing I did; but now I have no strength of mind or body, and of course I with my scattered family and my mission work are all in his hands. I know he "is too wise to err, too good to be unkind." O, I have thought since confined to this bed of suffering of the happy home I once had in Philadelphia; plenty of friends, plenty of money, children and all happy; to-day all scattered, to further on this great and last work of God, and prepare some of the worst of mankind to meet their Judge. My children cannot be with me, because the neighborhood where this kind of work is to be done is not a fit place for them. The wickedness, drunkenness, and obscene sights in open daylight I do not wish them to behold; so of course their home is broken up; but all this we can endure cheerfully. But when all this is misrepresented, and we are reported as having some other motive in view beside the glory of God and the salvation of sinners, how heart-rending, how crushing! Shall we invite those who have misrepresented us for their consolation to read the thirty-fifth and forty-first Psalms? or shall we ask the Lord to have mercy on them? for they know nothing of our sorrows, toils, tears, and labors, nor what it costs to sustain such a mighty work.

What our work shall be in the future we know not; but one thing assures us, the Lord will provide. I intend to stand still and work for God, keep all on the altar, and try to lead sinners to Christ, and finally have an abundant entrance into my Father's kingdom.

I would also say to dear friends whose hearts are with us in this underground work, and who have so kindly said in their letters, "*our* mission," the Lord bless you for the interest you have taken and do take with us in this work. I would say that I have been enabled to send home every week to my Secretary, M. E. Dow, what has held them together with what the Lord has sent by letter, which you have seen in the Crisis from time to time, until I was taken sick; and now lie helpless in his hand to see what his will is concerning us. Many thanks to you for your kindness toward us and our work. May the God of all grace be with you all. Yours in the highways and hedges,

ANNA E. SMITH.

Hopkinton, N. H., March 8th, 1869.

From Sr. M. E. Otis.

BRO. GRANT:—The Lord is at work in this place. I was invited here a few weeks ago by an Advent brother who lives in this vicinity, and whom I met in Fall River. I came here as soon as I had opportunity, and commenced laboring. Stayed here about a week. Found there was an interest to hear the gospel, and some inquiring the way of salvation. But as I had an appointment at another place I had to leave, but I returned after an absence of three weeks, and found that the interest had not subsided. I commenced laboring here again, and have found that my labors have not been in vain in the Lord. Have labored here about a fortnight, and for a week past there have been from four to sixteen forward for prayers.

Saturday I was obliged to leave to fulfill an appointment I had made for Dartmouth before this work had broken out. After the afternoon meeting at Dartmouth, yesterday, I was conveyed back to this place, a distance of fourteen miles, and found a crowded house awaiting my arrival. After talking a little while, I gave the time to brethren and sisters, and there were many exhortations in the hour that followed. A number that have found peace in believing stood boldly up to declare what the Lord had done for them. At the close fourteen came forward for prayers.

I intend to remain here through this week, and as much longer as the cause may demand. Your sister waiting for redemption,

Berkeley, March 1st. M. E. OTIS.

Extracts from Letters.

BRO. JESSE PARTRIDGE, Richmond, March 4th, writes:—"The Lord is reviving his work in this place, by reclaiming the backsliders and converting stout-hearted sinners. Twenty-four give clear evidence of being converted. Seven backsliders have been reclaimed, and several others are seeking the Lord. The professed christians of other denominations are led to exclaim that this is the work of God. Infidels and skeptics are made to tremble in view of the coming judgment. All that have started in this glorious work have come out with decision to go forward. It is reaching a class that have stood out against the word of God, until they have become convinced, many of them, that this is the last call of mercy to them. One gentleman, sixty-nine years old, stated that he had not been into a meeting for twenty-two years. Another, that he had not been into a meeting for eighteen years. The entire work is one that convinces gainsayers that "the Lord is in the place" of a truth.

About all that have started in this work are husbands with their wives,—but very few young persons. There seems to be a deep solemnity resting on all that attend. On Sunday evening many cannot get in, and have to go away for want of room. I have been laboring here for the past year, and sometimes it has looked very dark; but a few of us to hold up this great truth, and many things to discourage, but still we have been enabled to hold on until we have seen the mercy of the Lord in the salvation of a goodly number of our neighbors, who are happy in his love, and others are sorrowing for their sins. All praise to the Lord for his wondrous work."

SR. M. H. AUSTIN, Farmington, N. H., Feb. 21st, writes:—"The Lord is reviving his work here. Bless his dear name. He is indeed a prayer answering God. We have two or three prayer-meetings a week, and best of all, God is with us. Some have started on the heavenly journey. Many are convinced the Lord is with us. The Baptist brethren come in and take hold with us, and "His banner over us is love." Do pray that this little band may be as a city set on a hill, whose light cannot be hid. Jesus is coming, and we want great numbers saved from Farmington. May the Lord continue to bless you, a watchman, and an Editor. Can it be we shall see our great Life-giver, the King in his beauty? Yes, our dear, precious Redeemer will soon, very soon, appear the second time, without sin unto salvation, and gather his ransomed ones home."

BRO. L. LASKEY, Pembroke, Me., writes:—"The enemy is busy at work in this place in the shape of Spiritualism. A young woman has been lecturing here on that doctrine, and has carried almost everything with her. There has never been any Advent preacher in this place, and the other denominations do not take any interest in putting down Spiritualism, and why should they, when they help to build the very foundation on which it stands? I should like to have some one of the Advent ministers come here and expose the evils of Spiritualism; but I am not able to offer anything in the way of remuneration, but I shall do what I can by a good example. I request the prayers of God's people that I may prove faithful to the end.

Married.

In East Harwick, Jan. 17th, 1869, by S. P. Snow, LUTHER A. SEARS, of East Dennis, and Miss ANNIE R. ROBBINS, of S. Chatham.

In Scituate, R. I., Feb. 20th, by Elder William S. Devereux, Mr. CHARLES P. BITGOOD and Miss LIZZIE A. POTTER, both of Johnson.

In Sutton, N. H., March 1st, 1869, by Elder Frank Nelson, Mr. JOSEPH P. ANDREWS and Miss ANN E. WELLS, both of Warner, N. H.

In Woodstock Valley, Ct., March 3d, at the residence of the bride's father, by Eld. I. B. Potter, Mr. WILLIAM H. LENDRUM, of New York City, and Miss MARY A. HISCOX, of Woodstock Valley.

March 11th, 1869, by Eld. A. W. Sibley, Mr. EDWIN S. WEEKS, of Woodstock, N. H., and Miss BETSEY SELLINGHAM, of Thornton, N. H.

Oct. 30th, 1868, J. H. HENDRICK, of Springfield, and L. A. MUNGER, of Chicopee Falls.

At Savoy, Mass., March 10th, by Eld. E. McCullock, Mr. JONATHAN FULLER and Miss SARAH EDWARDS, both of Savoy.

Obituaries.

JOHNSON. Suddenly, in Jonesville, Mich., Bro. Lyman Johnson, of lung fever and rheumatic congestion, aged fifty-six years.

The subject of this notice, with his companion, came to Michigan some thirty-five years ago, and about three years after his arrival embraced christianity, and identified himself with the Baptist denomination, with which he walked and labored as an acceptable member until about eight years since, when his attention was arrested by the proclamation of the goodness of the Savior's speedy approaching kingdom. His whole being seemed to be aroused by the message. The result was, he became thoroughly settled in "the faith once delivered to the saints," and while this change was going on, and the light and truth shining forth from the sacred page so brilliantly upon his mind, he saw the necessity of a full personal consecration of himself, his family and property, to God, which he did after a severe struggle; and from that time till life's final close he went out among all classes with full confidence in his faith, with a zeal that heaven approbated, a mind beaming with intelligence, and a heart overflowing with love to God and man, and labored to save perishing souls from impending ruin.

He was no sectarian. His labors of love were highly appreciated by all classes. His funeral was attended March 2d, by a large and sympathizing congregation of friends and brethren.

It is a very sad stroke of Providence not only to his household, but to society, and especially to the church of Christ. We addressed the mourning friends and congregation from Rev. 14: 13. May heaven's richest blessings ever attend our dear bereft sister and family, and may the grace of God which passeth all understanding ever shed its holy radiance over their deeply sad hearts; and give them good cheer while they sorrow not as others which have no hope, and wait patiently for Him who will come ere long in his power and glory, to redeem all his sorrow-stricken saints.

A. N. SEYMOUR.

SWIFT. Fell asleep in Decatur, March 2d, 1869, my beloved wife, Priscilla A. Swift, aged thirty-nine years and nine months.

Her sickness was a combination of diseases, and ultimated in consumption, which sickness controlled her health for one year and two days. She bore her illness with complacence. She oft times appealed to me to be prepared to meet her at the resurrection morn. Oh! such appeals to her lonely husband and disconsolate children sank deep in my heart. The deceased requested to partake of the Lord's supper with her husband, which was administered by a Methodist minister, as none of our faith were near at hand. I never shall forget the time. The funeral discourse was preached March 6th, by Bro. Roe, a Disciple preacher.

A. B. SWIFT.

GLEASON. Died in New Durham, N. H., December 18th, 1868, of consumption, George A., son of John L. and Almira Gleason, aged twenty-six years, seven months.

During his illness he sought the Lord, and found him to be precious. He bore his sufferings with christian fortitude, and died in the triumphs of faith. The afflicted family mourn, but not as those who have no hope, for they rest on the assurance that they who sleep in Jesus will God bring with him. Words of comfort from Job 14: 14.

Z. BOODEY.

BUZZELL. Died in Wolfboro, Feb. 5th, 1869, of palsy, Dr. Dana Buzzell, aged sixty-four years, son of Elder Hezekiah Buzzell, of Alton, N. H.

He experienced a change of heart in his youth; in after years he wandered from God, but in his last illness returned to the Lord, found peace, and left good evidence that he will have a part in the first resurrection. He left a wife and four children to mourn his loss, but they will meet soon when Jesus comes. Words of comfort from Revelation 21: 4.

Z. BOODEY.

Summary of News.

FOREIGN.

Cable News.

MADRID, March 8. There was a stormy debate during the session of the Constituent Cortes yesterday. The Republican members made a bitter attack upon the Ministry for their alleged monarchical proclivities. They demanded that Duke Montpensier be divested of his rank of Marshal of Spain, and accused the Provisional Government of endeavoring to smuggle him into the country for the purpose of placing him upon the throne.

Gen. Prim replied that the Duke could not with justice be deprived of his title of Marshal. Admiral Topeto, Minister of Marine, amid great excitement said that a Kingdom with Montpensier on the throne was preferable to a Republic.

Marshal Serrano made a calm and dignified speech, defending the Provisional Government from the attacks of the Republicans, asserting the sovereign authority of the Cortes and insisting that the determination of the form of government for Spain and the choice of her future ruler should be left to the Constituent Cortes alone. He deprecated the violent pressure brought to bear upon the Cortes by the Republican party as impolitic and unfair.

In the course of the session Senor Figuerala, Minister of Finance, expressed himself in favor of free trade, and advocated immediate, but gradual reform in customs by the adoption of a compromise tariff.

THE CONSPIRATORS AGAINST THE CZAR OF RUSSIA.—It has already been stated that the Russian Government not long ago discovered a conspiracy against the Czar Alexander. The conspiracy seems to have originated among a religious sect called the Skoptsi, and the leaders have all been arrested, and large amounts of money, which they had collected to assist them in their undertaking, have been confiscated. This sect is two or three hundred years old, but it is not very numerous. The Government has been for a long time trying to break it up, and whenever a member of it is found he is banished to Sibera and his property is confiscated. Representatives of this sect reside in nearly every city in the Russian Empire, but it is neither numerous nor strong enough to greatly endanger the Czar and his Government.

BRIGANDAGE IN GREECE.—A letter from Athens says brigandage is desolating the country. One day recently a band of the outlaws approached within a few miles of Athens, captured some women and children, and after killing two and wounding three women, they placed the others in a hut and set fire to it. They then left, taking with them two young men as hostages. Fortunately an old woman went to the hut and rescued the persons confined there. This outrage was perpetrated in revenge for the killing of two members of the band last year by the people of the village.

DOMESTIC.

GREAT STORM IN CANADA.—Montreal, March 11. A heavy snow storm and raging winds prevailed yesterday. No trains have started from or arrived here for two days. Four trains from New York are blockaded at St. John's. The passengers are supplied with provisions and fuel. Two gentlemen got through by sleighs yesterday. The eastern trains are about thirty miles away, and there is no possibility of their being extricated before Saturday.

The ice roads on the river are impassable. Some men tried to cross yesterday, but had to abandon their teams.

Three Rivers, March 11. There are eight feet of level snow on the track for a stretch of twenty-four miles. The trains over the Athabasca branch of the railway have discontinued running until April.

Quebec, March 11. A terrific snow storm prevails here. Three men were found in the snow drifts near this city to-day. They tried to travel on foot yesterday.

Point Levi, March 11. At avalanch of snow fell from the cliffs on a house containing fifteen persons, four of whom were crushed to death.

Our northern Vermont exchanges say that the obstructions from snow across the Canada line, are unprecedentedly great, and trains have nearly all been stopped during the past fortnight. Travel is everywhere not only bad, but dangerous, and the hotels on the border are full of unwilling guests who cannot proceed northward either by steam or horse power. As an instance of the depth of snow, and the difficulties and evils proceeding from it, a St. Albans paper says that a few days ago, while sleighing in the vicinity of Three Rivers, Canada, at a point where the telegraph wires cross the highway, a traveler's horse became entangled in the wires in endeavoring to get over them, and received injuries from which it died the next day. The citizens informed him that the wires were twenty feet from the ground before the snow fell.

A CHARITABLE ENTERPRISE.—Mr. A. T. Stewart, of New York has been arranging a charitable enterprise on a collossal scale, which will operate in a direction where much help is needed. He proposes to erect houses for the working men and women of New York, and already ground has been broken for the foundation of one of these institutions. A magnificent building is to be raised, iron, fire-proof, seven stories high, and architecturally finer than any other structure in the city. This will be the working woman's hotel. Here sewing girls, female clerks, hard-working women of every trade, are to be provided with board and room for the smallest possible sum, and the house is to be managed in the best manner. The ground floor may be let out for stores, the proceeds to be applied to the building of other similar institutions. The entire cost of the hotel will be about two million of dollars. The edifice will not be completed in less than two years. Mr. Stewart also proposes to put up, in time, a working-men's hotel on the same plan.

INTERNATIONAL POSTAGE—According to the new postal convention, which went into operation on new year's day, between the United States and Great Britain, the postage will be—on letters, twelve cents per single rate of half ounce in the United States, and twelve cents in the United Kingdom, prepayment optional. A fine of five cents in the United States, and four cents in the United Kingdom, will, however, be levied and collected; in addition to the deficient postage on each unpaid or insufficiently prepaid letter received by one country from the other.

Passing Events.

☞ The Free Religious Association has begun a series of meetings on Sunday afternoons in Horticultural Hall. Weiss, Wasson, Johnson, Higginson, Emerson, Frothingham, Abbot, Mrs. Julia Ward Howe, Mrs. Ednah D. Cheney and Wendell Phillips are to speak. The novelty about these meetings is the fact that an admission fee of fifty cents a ticket, or five dollars for the course, is charged. This is "Free" religion with a vengeance.—*The Universalist.*

☞ Rogers & Hoyt, of East Berlin, Ct., have been awarded the contract for building the mammoth iron colosseum for the great musical festival of peace in Boston. The building will be built exclusively of iron, the contract price being twenty-five thousand dollars, and the builders to have the material after the festival is over.

☞ Cardinal Antonelli has informed certain English railroad contractors that the Holy Father would not entertain at the present time any more offers for the construction of new railroads in the Papal States.

☞ The Boston *Pilot* (Catholic) anticipates, with some hope, the day when every spire that is visible from the State House dome shall be crowned with the true Catholic cross."

☞ Louis Napoleon will enter upon his sixty-second year next month, and the Empress in August will celebrate her forty-third birthday.

☞ A dispatch from Rome states that Lucien Bonaparte, the youngest of the Cardinals, is regarded as the most available candidate for the Papal succession.

☞ It is stated that the Sultan of Turkey has issued a decree throwing open to Christians of every denomination the mosques and temples of the Faithful, upon the simple condition that they will not scoff or disturb the worshipers in their prayers.

☞ It is stated that the Prussians are now cutting down the trees in the public promenades at Mentz, just as if they were on the brink of war, and that they are working day and night at their arsenals.

☞ The death is announced of Admiral Davis, the oldest navy officer in England. He was the only survivor of Lord Howe's great victory in 1791, and had reached the patriarchal age of ninety-one years.

☞ The hog cholera has broken out at Buffalo, one hundred dying this week out a drove of six hundred. They are being sent east as fast as possible.

☞ The snow is six feet deep in Washington county, Vt.

☞ Victor Emanuel has given orders for the excavation of Herculaneum on an extensive scale.

☞ The British and Foreign Bible Society is to send 1,000,000 New Testaments to Spain.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
A. A. Phelps.......Sunday, March 21st
A. Simpson.......Sunday, March 28th
M. Batchelor.......Sunday, April 11th

BOSTON, (THEATRE COMIQUE, Central Court, rear of 240 Washington Street), Sabbath, March 21st.
Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M. JOHN G. HOOK.
Baptism at 5 P. M. in Mystic river, Charlestown.

CHELSEA, MASS., (LIBRARY HALL.)
S. S. Brewer.......Sabbaths, March 21st and 28th
M. Batchelor.......Sunday, April 4th
J. Couch.......Sabbath, April 11th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Zina Ford.......Sunday, March 21st
Geo. A. Cole.......Sunday, April 4th

EAST BOSTON.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
A. P. Moore.......Sabbath, March 21st
J. W. Britton.......Sunday, April 4th

Lynn, Mass.......Sabbath, March 21st
Lawrence, Mass.......Sabbath, April 4th
MILES GRANT.

Stowe, Mass.......Sabbath, March 28th
A. P. MOORE.

East Canaan, N. H.......Sabbath, March 28th
J. COUCH.

Worcester, Mass.......evening, March 24th
Warren, Mass.......evening, March 25th
Chicopee Falls.......evening, March 26th
Springfield.......Sunday, March 28th
A. A. PHELPS.

Portsmouth, N. H.......Sunday, March 21st
Chicopee Falls, Mass.......Sunday, March 28th
Kennebunkport, Me.......Sunday, April 4th
C. GOODRICH.

Portland, Me.......Sunday, March 21st
Springfield, Mass.......Sundays, April 4th and 11th
Warehouse Point, Ct., (in the Chapel).......April 7th
J. S. WHITE.

Hyde Park, Mass.......Sunday, March 28th
Lynn, Mass.......Sunday, April 18th
Plymouth, Mass.......Sunday, April 25th
M. BATCHELOR.

Salem, Mass.......Sabbath, March 21st
West Randolph, Mass., (Lower Hill Hall), Saturday evening, March 27th, and over Sunday, March 28th.
ENOCH MORRILL.

Rochester, N. Y.......Sundays, March 21st and 28th
J. HEMENWAY.

Clinton, Mass.......Thursday evening, March 18th
Stow, Mass., (communion).......Sunday, March 21st
L. BOUTELL.

Pine Swamp, Ct.......March 17th and over Lord's day, the 21st.
New York City, (Grand and Allen Streets), Lord's day, March 28th.
Wrightville, Ct.......Sunday, April 4th
A. D. FLAGG.

Manchester, N. H., (Merrimack Hall), Sundays, March 21st and 28th.
Lowell, Mass.......Sunday, April 4th
Lawrence, Mass.......Sunday, April 11th
D. M. LEAVITT.

Marden's Corner, Epsom, N. H.......Sunday, March 21st
Rochester, N. H.......Sunday, March 28th
Lynn, Mass.......Sunday, April 4th
J. G. SMITH.

North Scituate, R. I., (N. A. Angel's), evening, March 20th.
Gloucester, R. I., (Asa Green's).......Sunday, March 21st
D. V. COREY.

Kennebunkport, Me.......Sunday, March 28th
Westfield, Mass.......Sunday, April 4th
Vernon, Vt.......Sunday, April 25th
E. OWEN.

Brimfield, Mass.......Sunday, March 21st
Southbridge, Mass.......March 23d
Charlton, Mass., (Bro. Hall's neighborhood), March 24th
At Bro. C. Steaver's, March 25th.
Worcester, Mass.......March 26th
Clinton, Mass.......Sunday, March 28th
Natick, Mass.......April 1st and 2d
West Randolph, Mass.......Sunday, April 4th
GEO. A. STREETER.

East Rochester, N. H.......Sunday, March 21st
J. H. F. VARNEY.

Haverhill, Mass.......Sunday, March 28th
Great Falls, N. H.......Sunday, April 4th
WM. C. STEWART.

Manchester, N. H.......Sabbath, March 28th
O. D. WOODRUFF.

Square Pond, Ct.......Sunday, March 21st
H. MUNGER.

Burlington, Ct.......Sunday, April 11th
S. M. TATRO.
WM. J. RIPLEY.

Barkhamsted, South Hollow.......Sunday, March 28th
S. M. TATRO.

Webster, Mass.......Sunday, March 21st
SR. L. M. STODDARD.

North Benton, N. H.......Saturday evening, March 20th and over Sunday, the 21st.
Warren Summit, N. H., Saturday evening, March 27th and over Sunday, the 28th.
WM. H. SHAW.

Goodspeed's Landing, Friday evening, March 12th, and over the Sabbath, and during the following week, and over the Sabbath, March 21st.
New York, (Cooper Institute).......Sunday, March 28th
24th Street in the evening, and during the week following, and over the Sabbath, April 4th, as Bro. Cox may arrange.
Goodspeed's Landing.......Sunday, April 11th
New Haven, Ct.......Sunday, April 18th
L. F. MOORE.

Alton Corner, N. H.......Sunday, March 21st
Northwood Narrows, N. H.......Sunday, March 28th
Strafford, N. H., (Robert's school-house), Sunday, April 4th.
WM. BODGE.

Bristol, Ct.......Sunday, March 21st
H. H. DICKENSON.

Holderness, (Pine school-house), evening, March 20th and over Sunday.
JOHN B. BROWN.
JOHN H. EVANS.

Pittsfield.......evening, March 18th
Upper Gilmanton.......evening, March 19th
Meredith, (Dolliff school-house), evening, March 20th and over Sunday, the 21st.
Sanborntown Bridge.......evening, March 23d
Franklin.......evening, March 24th
Suncook.......evening, March 25th
J. L. CHUTE.
Any wishing my labors, may write me at Concord until the 26th.

Westfield, Mass.......Sunday, March 21st
E. MCCULLOCK.

New York, (Cooper Institute).......Sunday, March 21st
W. S. CAMPBELL.

Savoy, Mass., (New State).......March 21st
Plainfield Pond.......March 24th to 28th
As Bro. Cleaveland may arrange.......March 28th
Goshen, Mass.......April 4th to 11th
Wrightville, Ct.......April 18th
Thomaston.......April 25th
J. K. BELLOWS.

Collinsville, Ct.......Sabbath, March 21st
B. HITCHCOCK.

Abington.......Sunday, March 21st
North Somers.......Sunday, March 28th
A. MORSE.

Gravel Run.......evening, March 16th
Woodhull.......evening, March 17th
J. W. TAYLOR.

Dover, Bran's Mills.......Saturday, at 2 o'clock P. M. and over Sunday, the 21st.
Holden.......Sunday, March 28th
Holt's Mills, south east of Garland, in Quarterly Conference, to commence on the 1st day of April, P. M., and continue over Lord's day.
Corinna.......Sunday, April 25th
ISRAEL DAMMAN.
My appointment for Corinna, March 28th, was a mistake.

South Sutton, N. H.......Sunday, March 28th
C. H. FLETCHER.

New Durham Ridge, (communion), Sunday, March 21st
Hampton, (Town Hall).......Sunday, March 28th
Great Falls.......Sunday, April 4th
Greenland Parade.......Sunday, April 11th
Seabrook.......Sunday, April 18th
Strafford, (Felcher school-house), communion, Sunday, April 25th.
J. PINKHAM.

Albany, N. H.......Sunday, March 21st
Melvin Village.......Sunday, March 28th
Freedom, (New meeting-house), Saturday, April 3d, (conference), and over Lord's day.
T. W. PIPER.

Sabattusville, Me.......evening, March 20th and over Sunday.
H. D. REED.
H. S. MITCHELL.

Franklin, (Willow Hill).......evening, March 16th
JOHN H. DADMUN.

Alton Corner, N. H.......Sabbath, March 21st
A. SIMPSON.

Lake Village.......evening, March 18th
Moultonborough Neck.......Sunday, March 21st
JOHN PERSONS.

Friendship, Me.......evening, March 20th and 27th
Cushing, Me.......Sunday, March 28th
H. S. MITCHELL.

Wilmot Settlement.......March 20th, and over Sunday
C. F. SWEET.

Bath, Me.......Sunday, March 21st
Cumberland, Me., (Merrill school-house), Sunday, March 28th.
I. C. WELLCOME.

Salisbury, N. H., (at Bro. Foot's), evening, March 20th
Boscawen, (school-house on High street), Sunday, March 21st.
Warner Gore, (at Bro. Andrew's), Sunday, March 28th
Bradford, (Pond meeting-house).......Sunday, April 18th
SIMEON ROBY.

Great Falls.......Sabbath, March 21st
Rochester, (Chapel).......Sabbath, March 28th
W. H. MCDANIELS.

Lewiston, Me.......Sabbath, March 21st
E. M. HAGGETT.

Hartford, (Falcott & Post's Hall).......Sunday, March 28th
New York, (Cooper Institute).......Sunday, April 4th
Providence, R. I.......Sunday, April 11th
W. N. PILE.

North Scituate, R. I.......Sabbath, March 21st
A. B. WARNER.

Hampton, N. H.......Sunday, March 21st
East Rochester, N. H.......Sunday, March 28th
N. C. TWOMBLY.

Wrightville.......Sunday, March 21st
Wallingford, (North Farms).......Sunday, March 28th
Cheshire Street.......Sunday, April 4th
Hartford.......Sunday, April 11th
WM. A. & M. L. DURAND.

CONCORD, N. H., (CENTRE STREET.)
J. Couch.......Sabbath, March 21st
J. A. Cleveland.......Sabbath, March 28th
J. Couch.......Sabbath, April 4th

PLEASANT VALLEY, CT.
E. Owen.......Sunday, March 21st
H. H. Dickenson.......Sunday, April 4th

CONCORD, N. H., (AT THE BETHEL.)
C. H. Fletcher.......Sunday, March 21st
J. C. Wheeler.......Sunday, April 11th
E. Owen.......Sunday, April 18th

RICHMOND, R. I., (CLARK'S HALL.)
J. J. Northup.......Sunday, March 28th

PITTSFIELD, N. H., (BETHEL.)
S. S. Mooney.......Sabbath, March 21st
Miles Grant.......evening, March 26th and over the following Sabbath, the 28th.
John Parsons.......Sunday, April 4th

NEW BRITAIN, CT.
G. L. Hart.......Sunday, March 21st

HAMPTON, N. H.
J. Pinkham.......Sabbath, March 28th and onward.

Abington, Mass.......Sunday, March 21st
J. W. BRITTON.

East Landaff, N. H.......Sunday, March 28th
E. S. MOULTON.

Danielsonville, Ct.......Sundays, March 21st and 28th
H. F. CARPENTER.

Suncook, N. H.......Sunday, March 28th
J. C. WHEELER.

East Weare, N. H.......Saturday evening, March 20th and Sabbath 21st.
FRANK NELSON.

Lanesville, Ct.......Sabbath, March 21st
Guilford.......evening, March 23d
Westerly, R. I.......evening, March 24th
Lafayette.......evening, March 25th
Natick.......evening, March 26th
River Point.......Sabbath, March 28th
C. H. SWEET.

Rochester, N. H.......Sunday, March 21st
Newburyport, Mass.......Sunday, March 28th
Portsmouth, N. H.......Sunday, April 4th
Westfield, Mass.......Sundays, April 11th and 18th
JOSEPH W. WHITE.

Portsmouth, N. H.......Sunday, March 28th
C. CUNNINGHAM.

DANIELSONVILLE, CT.
I. B. Potter.......Sunday, April 4th

WILBRAHAM, MASS.
P. S. Butler.......Sunday, March 21st

WORCESTER, MASS.
T. M. Preble.......Sundays, March 21st and 28th

MANCHESTER, N. H.
J. C. Wheeler.......Sunday, April 4th

LAWRENCE, MASS.
A. W. Sibley.......Sunday, March 21st
J. S. White.......Sunday, March 28th

CARTHAGE, ME., (Newman school-house.)
E. Abbott.......Sunday, March 21st
E. Hopkins.......Sunday, March 7th

WOLCOTTVILLE CIRCUIT.
G. L. White.......Newfield, March 21st
Preaching every Lord's day evening at Wolcottville.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings.
G. W. STETSON, Pastor.

Wyoming, R. I.......the first Sabbath in each month
Westerly, R. I.......the second Sabbath in each month
Riverpoint, R. I.......the third Sabbath in each month
Bristol, R. I.......the fourth Sabbath in each month
A. DURFEE.

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Notices.

Conference.

If the Lord will, there will be a conference held in Garland, Me., at Holt's Mills, commencing Thursday evening, April 1st, at seven o'clock, and continue over Lord's day. As this is a new place for such a meeting, the brethren are anxious for a general attendance of the preaching brethren. Call on Brn. Millet, William Field, and Gardner Farmer. Bro. Farmer lives about one half mile east of the school-house. Those coming from Bangor and vicinity had better inquire at Bean's Mills, on the notch road, for Holt's Mills. Those coming from the north and west, inquire for Brn. Wm. Field and Abner Millet, at Garland Village. Preaching brethren will probably find a home at K. Holt's, at the Mills. It is desired that brethren living in adjacent towns and neighborhoods should attend and lend a helping hand. Further particulars hereafter.

In behalf of the church, O. G. TRUNDY.

Notice.

By the request of the brethren at Edenboro, Erie Co., Pa., I will join Bro. J. Wendell in holding a two days' meeting of the church in Edenboro, April 16th, and over Sunday, as Bro. Wendell and the church there may arrange.

Also, by the request of the brethren at Blooming Valley, I will hold a quarterly meeting there, April 22d, and over Sunday, as the church there may appoint. Let there be a general rally at these quarterly meetings. Soon it will be too late to preach and hear the gospel. Then let all awake.

C. F. SWEET.

Conference.

The Lord willing, there will be a conference at East Rochester, N. H., commencing Thursday evening, March 25th, at half-past seven o'clock, and hold over Sunday, the 28th. Brethren Couch, Pinkham, and Twombly are expected to preach the word. A general gathering of laboring brethren and sisters from other towns is desired. For the church,

JAMES QUIMBY.
J. C. SHOREY.

R. I. and Ct. Conference.

This conference will meet with the church at Danielsonville, Ct., Wednesday, 2 P. M., April 7th, 1869. Come up to the help of the Lord. Come from far and near. H. F. CARPENTER, Clerk.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.
" 2d.......June 5th and 6th
" 3d.......Sept. 4th and 5th
" 4th.......Dec. 4th and 5th
Norwalk, 1st.......April 24th and 25th
" 2d.......July 24th and 25th
" 3d.......Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders,

G. W. STETSON, Pastor.

Portland, Me.

Meetings are held in Advent Hall, Cushman's Block, 353½ Congress St., three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock. Preaching brethren from abroad, wishing to send appointments to Portland, will please correspond first with Eld. R. R. York, or with either of the following committee:

H. C. FREEMAN, JAMES BERRY, S. K. DYER, } Church Committee.

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Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Notice.

As I am at liberty after March 1st, churches desiring my labors can correspond with me at Sandy Hill, N. Y., for a few weeks. C. H. LEVERTON.

Business.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ MRS. WALTER PRATT'S P. O. address is Mt. Auburn Street, Cambridge, Mass.

☞ MRS. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

☞ M. G. S.—It is sent.

RECEIPTS FOR BOOKS AND TRACTS.

L. Wright $5.71, G Daniels $5.00, L Reimer $1.00, J H Dickenson 35c, J. Flavel 60c, S Shafer 50c, W E Desper 60c, T Smith $1.35, E. W. Smith $3.00, H R Tryon 50c, G A Covell $2.00, Mrs. D. Leavens $1.31, H Nichols $1.50, L Town $1.00, G G Savengood 50c, J Ward $4.20, A. Pease $1.40, T. Harrison 50c, B M Hurlbut 60c, A F Coburn $1.16, A Sherburne 35c, T. Ness 50c, C L Opdyke 60c, C Kelly $1.01, A H Liswell $1.00, J K M $1.00, J. Pinkham 50c, T Smith $1.00, J B Chamberlain 60c, L. F. Dockum 60c, T O Dewey 60c, T Applebee $1.00, Mrs. E Finn $1.00, H S Utley 60c, W F Schovilk $1 25, J F Ruthgeber 40c, T Sterling $2.83, S E Teeple 60c, W A Sheldon 60c, A K Frick 45, A Sherwood $2 50, B R Fellows 70c, D S Nafe 60c, M Grover 35c, G W Dickenson $1.25, Mrs. M. Whitman 40c, H. P. Bradley 35c, F. Gould 50c, J. Collins $4.53, A W Harriman $1.15, L Laskey 65c, J Gardner 90c, M R Phetteplace $2.00, S Tenney $2.00, S D Babcock 70, G E Merrill $1.50, J K M $1 25, P Woodring 60c, B Taylor $2.40, S S Swanney 50c, S Steltzman 50c, G W Place 87c, E H Eggleston 40c, T J Williams 87c.

LETTERS RECEIVED.

J W Thomas, H K Flagg, T M Preble, E H Sergison, E. S. Meilen, P S w Deyo, A Comeouter, J. E. Whipple, H. Munger, I. Damman, W F Fahnestock, C H Shepherd, G A Streeter, Z Boodey, J T Kimball, P G Marsh, J V Himes, A. J. Tuttle, A B Swift, J E Clark, C H Williams, H Munger, F H Chamberlain.

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A MIDNIGHT HYMN.

In the mid silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but thee?

And if there be a weight upon my breast,
Some vague impression of the day foregone,
Scarce knowing what it is, I fly to thee,
And lay it down.

Or, if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis thy will.

For O, in spite of past and present care,
Or anything beside, how joyfully
Passes that almost solitary hour,
My God, with thee.

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than any thing, my bosom lies
Beneath thy power.

For what is there on earth that I desire,
Of all that it can give or take from me?
Or whom in heaven doth my spirit seek,
O God, but thee?

[Selectd.

PRAYER FOR RULERS.

The people of God are but strangers and pilgrims on the earth. Born again from above, their new relationships supercede the old, and having here no continuing city, but seeking one to come, their citizenship is in heaven from whence also they look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned according to his glorious body, according to the working whereby he is able to subdue all things unto himself.

In becoming sons and daughters of the Lord Almighty, they have entered a brotherhood whose ties override all social and ethnological distinctions, the chosen generation being selected from every race, and the royal priesthood coming home to the city of the redeemed out of every kindred, nation, tribe and tongue.

Hence the people of God are, in some sort, absolved from earthly allegiances, and bow the knee to him who is higher than the highest, who stands before and above all other rulers as their law-giver, judge, and king.

Scattered as they are in all the quarters of the globe; charged to traverse the world with the messages of salvation and of peace; controlled and guided by the word of God and the unseen power of the Eternal Spirit; forsaking all that they may follow Christ; counting all earthly residence as a brief sojourn, and all earthly habitations as but tents of pilgrimage; confiding in the providence of God who watches the falling of a sparrow, and who by his strength setteth fast the mountains, being girded with power; fearless though the earth may rock in tumult, or the sea may roar in rage; sure of their ultimate triumph, glory, and reward, and eager in their expectation of the kingdom of their once crucified and suffering Master;—they can only feel a stranger's interest in the local strifes and transient turmoils which agitate the world, and in the rise and fall of nations, governments, and rulers, which are but the creatures of an hour, and which they well know must all give place to that rule which shall outlast the ages, that kingdom which shall not be moved.

Nevertheless though the position of the church be one of exile, captivity and pilgrimage, they yet owe obligation to the temporary governments which surround them and protect them in this world. The ruler who "beareth not the sword in vain" is the "minister of God to execute wrath upon the disobedient," and to give quietness to the well-doers. And though the Most High, who "ruleth in the kingdoms of men," "giveth it to whomsoever he will, and setteth up over it the basest of men," as has often happened to nations drunk with lust, and pride, and covetousness, and vice,—yet the Christian must respect the office of the magistrate though he abhor the vileness of the man, and render custom to whom custom is due, and honor to whom honor, and fear to whom fear; being subject, not for wrath but conscience' sake,—yielding active obedience to human regulations which do not contravene the divine law, and passive subjection to the pains and penalties which may be inflicted on him for his adherence to the higher rule of God when the two conflict.

The divine mind concerning the christian's duty in this Babel-like world, may be gathered from the inspired directions contained in a letter written by the prophet Jeremiah to the elders, priests, prophets and people of Jerusalem when they were in a somewhat analagous position, in the days of Babylonish captivity.

"Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased and not diminished. And SEEK THE PEACE OF THE CITY whither I have caused you to be carried away captives, and PRAY UNTO THE LORD for it; FOR IN THE PEACE THEREOF SHALL YE HAVE PEACE."—Jer. 29: 4-7.

None of us liveth to himself; our relations interlace with those around us, and our duties are reciprocal in every direction. We are to make the best of our opportunities whatever they may be. And though by the rivers of Babylon those Jewish captives wept at the remembrance of that Zion which they loved, and though they dwelt amid the idolatries of a godless metropolis, and under the tyranny of a kingdom for whose predicted overthrow they prayed, and waited and confidently hoped; yet they were to accept the existing situation, pray for the peace even of that city of their foes, assured that in its peace they should find their peace, and in its blessings they too should be blest.

And in so doing they became witnesses for God even in high places; they protested against idolatry, quenched the violence of fire, stopped the mouths of lions, and brought haughty and blood-stained conquerors to acknowledge that there was no God like the God of Shadrach, Meshach, and Abednego. And in this public recognition of the supremacy of their God whom they served, they found light, and gladness, and honor, and prosperity among men.

And thus it is to-day; and it is meet that Christians encourage and rejoice in every token of reverent recognition of God as the Supreme Ruler, both in high places and in low. And when the chief magistrate of a mighty nation, in the closing words of the most solemn utterance of his office, says,—"*I ask the prayers of the nation to Almighty God,*"—it is well for all christians to give heed to the apostolic precept, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for KINGS, and for ALL THAT ARE IN AUTHORITY; that we may lead a QUIET and PEACEABLE LIFE in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and come unto the knowledge of the truth. I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. 2: 1-4, 8.

This nation has been long rocked in storms and tumults, and sorely chastened for its sins. Famine and disease, suffering and distress, hunger, and cold, and nakedness, with vice, and cruelty, and crime, are among the fruits of war, and strife, and carnage, and misrule. At last some signs of returning reason and submissiveness appear, and the universal voice pleads, "LET US HAVE PEACE." And "that we may lead *quiet* and *peaceable* lives in all godliness and honesty," let us pray for "all that are in authority," and beseech the blessing of God upon all mankind;—that he may give quiet within our borders, and open a great and effectual door for the proclamation of his truth, and thus accomplish his purposes of mercy, and hasten the coming of his kingdom in the earth.—*H. L. H. in the Christian.*

LETTER FROM BRO. J. WENDELL.

BRO. GRANT:—The battle goes well. The attendance at our meetings is large. There were only about half a dozen in the faith of man's nature and destiny, and the speedy coming of our dear Savior; now, I think there are over thirty, and still they come. Brethren have hired a hall, and intend to have meetings regularly. A week ago last Lord's day evening, there were three ministers present, and at the close I gave liberty for remarks. A minister arose and said he had been informed that I would discuss the subject, and that he would like to break swords with me. I replied that I had said I would discuss the question, and that if he was a minister, in good standing, I would meet him; and that with a sword that never breaks, which was the "word of God." The Methodist minister arose and endorsed my opponent, and stated he was in good standing in the Conference. I then proposed to meet him, if they would open their meeting-house. As none of the trustees were present, we did not enter into any definite arrangement that evening. The next day, the following notice appeared in the editorial of the Pittsburg *Daily Dispatch*:—

"IS THE SOUL IMMORTAL?—The Rev. Mr. Wendell held religious services at Lafayette Hall on Sabbath evening last. At the close of the services quite a controversy arose as to the 'immortality of the soul,' 'the state of the dead between death and the judgment,' etc. Mr. Wendell seems very anxious to have a public discussion on some of the above topics, if a church can be procured for the purpose, and any orthodox ministers of the city will take issue with him. The citizens of Pittsburg will certainly be interested in the discussion."

After the above notice appeared, and the gentleman who seemed so anxious to meet me in discussion had backed down, I gave the following notice in the "*Dispatch*," and two other daily papers; but thus far no response:

"IMMORTALITY OF THE SOUL.—There is not a false religion but has for its foundation the immortality of the soul; and so far as the professed Christian church have incorporated it into their system as an article of faith, it has led them into many hurtful errors, prominent among which is that of endless misery—a doctrine which not only dishonors God, but outrages all our instincts of justice which the Creator has implanted in the human mind.

I have long since been convinced that public discussions, when conducted in a courteous and christian manner, are productive of good, as it enlightens the ignorant and brings out a class that seldom attend public worship. Truth has nothing to fear from investigation; it will stand the test of any crucible, shining brighter when brought in contact with error.

The clerical gentleman who manifested so much zeal at the close of our meeting on last Lord's day evening, called this morning and informed me, as there was no definite arrangement entered into on the evening aforesaid, he had dismissed the subject from his mind, and declined to enter into a discussion of the question. I shall be happy to meet any minister of acknowledged reputation, and discuss this question with him, with the assurance that on my part the same shall be conducted in a courteous and christian manner.

Pittsburg, Feb. 10th. J. WENDELL."

TOUR WEST.

Left home Nov. 23d. Preached two evenings at Knowlsville, N. Y. Left Knowlsville for Buchanan, Mich., and stopped there two days, at the General Conference. Was much pleased with the meeting and the spirit that was manifested. There was none of that harsh, censorious spirit which I have too often witnessed among our people. I am glad we are learning to love each other, though we may not see every point alike. t B., they have a fine chapel, and a good church, and an office that does honor to the cause it represents.

Left Buchanan for Chicago, and stopped there over Sunday. Preached once. There is a good band in Chicago, looking for Jesus. They have a good place for worship. The cause is prospering wonderfully west. Next came to St. Joseph, Mo., and arrived safely at my brother's. The North Methodists were about to commence a protracted meeting; wanted me to help them. I did so, and had the best of attention. There is a glory in the gospel of the kingdom that the honest like, in a Methodist, Baptist, or any other chapel. They have North and South Methodists churches here; and most of the other churches are divided in the same way. A good place to preach the truth. We continued our meetings a few evenings; then the holidays came on, and they must have their Christmas tree; so I preached to the colored church, and gave them tracts, which they gladly received. How eager they are to learn. This people have long been trodden down, but their sweat, blood, tears, and prayers have reached the Most High, and he has delivered them. Some have said this people could not take care of themselves.

There is a man in St. Joseph that was sold just before the war for $350, who now gets $5 a day for mason work. They have built them a church, costing $6,000, this last summer, and paid every cent as fast as they built. Their minister was a slave before the war; stole his education from white people. He says he has received many floggings for being found with a book in his hand. Never went to school a day, but has got a fair education, and is a good preacher. Has raised up a large church. They would like to be by themselves, and I think God designed they should be. I do not believe in amalgamation.

Left St. Joseph for Cameron. Found Bro. Moses Chandler's son. He has been in the State nearly two years. Feels lonely, as he has not had any one to sympathize with him in his faith, though there was a sister living not more than a mile from him. But Bro. C. has not let his light shine in a public capacity; he is now determined to let it shine and enter the field anew, and preach the gospel of the kingdom. He called upon the Disciple minister, to see if he would let us have their house, which he did cheerfully, and gave way on his own appointment Sunday evening. I preached on the promise made to Abraham, showing he had not yet received the land. When I sat down, the minister arose and endorsed every word I had said, and invited me home with him and made me welcome. Tuesday night I preached to them again, on the judgment. Had the best of attention. Would have held a series of meetings; but my throat was so sore I had to stop.

There is a good field in Northwestern Missouri for preaching the truth. There is not the prejudice west there is east. The field is new; all the sects are weak. Missouri is a fine State, adapted to all kinds of fruit, especially grapes. The soil is rich and productive. Timber is plenty. Climate mild. Those seeking homes in the west will do well to go to Missouri. If any of our preaching brethren should go through on the Hannibal and St. Joseph Road, if they will stop at Cameron, call on Elder Encil, or Daniel Slocratt. At St. Joseph call on Alonzo Miles, or George Buel.

I hope the Lord will put it into the hearts of some of the western ministers to go to St. Joseph with a tent. It is a city of about 30,000 inhabitants. If a tent could go there next summer I think there would be a church raised up. The elements are just right for the Lord to work. May the Lord direct in this matter, and help us to do his will, is my prayer. My health is much better; the journey has done me good.

Wolcott, N. Y. M. R. MILES, *in Voice.*

For the World's Crisis.

INFORMATION NEEDED.

BRO. GRANT:—I am requested to write and ask, through the Crisis, if some one can inform Bro. Seth Stone, of Camden, Maine, what is probably best for such a case as this: In Bro. Stone's family resides a little girl, seven years old. She had typhoid fever about two years ago; was treated by Allopathic physicians; took much medicine, and came near dying. About three months after the fever, the right knee began to swell; though it had been lame most of the time after the fever left. Physicians pronounce this *white swelling*. Sister Stone thinks it may not be. If any informed person can give any suggestions and instructions that may afford advantage, favor would be shown to a kind Bro. and Sr., and to a dependent child now in their care. JOEL S. RICHARDS.

Rockport, Me.

Gems.

— The most important truth cannot be too early learned, nor the journey that leads heavenward too soon begun. The enemy is awake while we slumber, and if we neglect to cultivate the good seed, his tares will cover all the surface.

— Faith is the blessed tree which produces the noble and divine fruits of wisdom, virtue, and true felicity. But it is of so fine and delicate a nature, that it will not grow and thrive in the barren soil of man's heart, without his incessant care and industry.

— When hearts are filled with holy affections, and home is happy, then do the young dwell in a charmed circle, which only the naturally depraved would seek to quit, and across which boundary temptations to error shine out but feebly.

— Nobody thinks in plain language, and hence comes half the error and misconduct in in the world. If we could but think in words how many a shadowy plausibility would fade to nothing—how many veiled iniquities take a repulsive shape.

— The joy of the christian floats not on the surface, but dwells deep in the hidden recesses of the heart. If christians do not rejoice, it is because they do not live up to their privileges.

— Every thing may be mimicked by hypocricy but humility and love united. The humblest stars twinkle most in the darkest night. The more rare humility and love united, the more radiant when they meet.

— The love of God in the christian heart, in its own nature, like light goes forth to enlighten, enliven, warm, and gladden the hearts of others. To seek to confine it within, is to lose it entirely.

— I could write down, says a pious man, twenty cases when I wished God had done otherwise than he did; but which I now see, had I had my own will, would have led to extensive mischief.

— The more we fear crosses, the more reason we have to think that we need them. We ought to judge of the violence of our diseases by the remedies which our spiritual Physician prescribes for us.

— It is much easier to think right without doing right, than to do right without thinking right. Just thoughts may, and often do fail of producing just deeds; but just deeds are sure to beget just thoughts.

— What the impulse of genius is to the great, the instinct of vocation is to the mediocre; in every man there is a magnet—in that thing which the man can do best there is a loadstone.

— Poverty is not always a matter of dollars and cents. A pocket full of money and an empty head are often the worst possessions a man can have. He is sure to illustrate the saying that all fools are not dead.

— It seems to me that the righteous awards made us by providence, even here, are sufficient to convince the veriest skeptic that there is a just hand holds the balance.

— Christ died because God was merciful; not to render him so, but to make a channel through which a stream of salvation might flow to guilty sinners.

— If people have a prejudice, it is best to flank, and not storm it. You will never lose any thing by tact, by gentleness, by kindness, patience and love.

— Weigh every step that you are about to take whenever passions become involved. How often do things assume a different aspect when they are fairly considered.

— He who expects to accomplish much, and puts forth no effort adequate to perform the task, must expect to be disappointed.

— Never insult the modest by ribaldry, the grave by levity, nor the pious by contempt of sacred things.

— Embracing the world is like embracing the snow which quickly melts.

— Never give your tongue full liberty; let it be always your servant, never your master.

— Without faith Scripture is as useless to us as the sun to the blind.

— Receive Christ into your heart, and he will receive you into his kingdom.

— No man can judge nearer right than he [illegible]

For the World's Crisis.

"WHAT THINK YE OF CHRIST?"

Jesus, our King by birth,
Didst thou not for us die?
Wast not thou once entombed in earth?
How camest thou on high?
Wast thou that sweet and charming babe,
That brilliant jewel found,
In Bethlehem's dusty manger laid,
That humble place and town?

Who is this child of light,
By heavenly hosts announced?
What means this glory shining bright,
Is Jesus Christ just found?
Hark! hear the festal praises ring,
Such strains were never heard,
God's heavenly choir comes down to sing,
Bright angels bringing word.

Good tidings all may see,
Salvation now is nigh,
The budding rose of Sharon's tree,
The day-spring from on high;
To God be glory, praise and might,
Let earth unite and sing;
Go, shepherds, see the wondrous sight,
And hail our coming King.

Take off that swaddling cloth,
And robe that babe in white;
There lies a treasure to be sought,
Brighter than a ray of light.
Did wise men seek for thee
With heads and hearts profound,
Bring treasures precious, rare and free,
All for the child they found?

Behold that star stands still,
Our eyes begin to weep;
O, is it now our Father's will
We should our Savior see?
Come in, there is that mother blest,
Behold the child we sought,
All hail! the precious babe caressed,
The world will now be taught.

Thou shalt not slay that child,
Thou wicked, selfish king;
He'll live in spite of all thy wiles,
And yet salvation bring.
Hear Simeon's inspired theme,
To whom the Spirit spake,
Thou shalt not die till Christ you've seen,—
O, shall I yet the Savior take?

That just man now is blest,
In faith has waited long;
O what a royal little guest,
All hail! our light and song.
Good Simeon saw and wished no more,
Could now depart in peace;
Salvation kept so long in store,
Comes now with olive leaf.

Will he grow up and thrive,
A pleasant, tender plant?
In spite of kings and wicked spies,
O God, do thou this grant.
He was a man of sorrows keen,
And stricken down with grief;
No beauty could in him be seen,
All around was unbelief.

Was Jesus scourged and bound,
And led to Pilate's bar,
With Roman soldiers mocking round,
To blot God's morning star?
This Jesus came to reign,
His saints began to sing,
'Twas there the rightful heir was slain,
Our Prophet, Priest, and King.

Those Jews, what cursed, selfish men,
Would not that he should reign;
The kingdom shall be given then
To men of righteous fame.
Was this that just and holy one,
Will he be mobbed and tried?
Can none be found who is more vile—
Must he be crucified?

Almighty God! behold his doom,
Look down and see him die;
There is no escort to the tomb,
But few to weep or sigh;
Could not the rock-bound tomb,
Sealed fast by human might,
Lock up our Lord in earth's cold womb,
And hold the key of life?

What means this trembling ground?
The earth begins to quake,
God's angels have to earth come down,
With power the key to take,
Stand back, ye powers of hell,
The stone is rolled away;
The conqueror leaves the gloomy cell,
And gilds the shadowy way.

Come, Mary, to the tomb,
The Sabbath morn begins to gleam,
The man is born from nature's womb,
You'll need no sweet perfume.
Make haste, and to the saints declare
The wonders God hath done,
In Galilee he'll meet you there,
You'll see God's living Son.

His sufferings now are o'er,
His school on earth begins,
Give way, ye everlasting doors,
The King of glory comes.
Our great High Priest, immortal King,
Has gone within the vail,
O how the heavenly arches ring,
His foes may well turn pale.

O death, what can'st thou tell?
O grave, thou need'st not boast,
He's got the keys of death and hell,
He's conqueror now of both.
Ye angels, clad in garments white,
Hast thou a word to say?
Our hearts are sad, we are bereft,
We hoped he'd with us stay.

As he ascended far away,
Thus mounting up the skies,
Baptized in silver cloud and spray,
He'll come again, but ne'er to die.
Remember what he said—
I cannot with you stay,
The comforter will never come
Unless I go away.

At Salem tarry, do not fail,
You'll hear the rushing sound,
The gospel ship will then set sail,
And circuit earth around.
This ship is now at dock,
Recruiting volunteers,
O, shall she perish with dry rot?
Push off, and have no fears.

Who'll volunteer and man this ship?
Christ will your captain be;
Take neither gold, nor purse, nor scrip,
Go work, and you'll be free.
O shout, ye fearful saints,
There's glorious news for you,
Give to the winds your sad complaints,
Be faithful, just, and true.

The righteous now may hope in death,
And glory in the cross;
Since Christ has risen as he saith,
No saint can suffer loss.
O sing, with loud hosannas do,
He'll soon in glory come,
He'll make us all immortal too,
And say to us well done.

O sinner, hear his voice,
Christ calls in love for you;
The time is short, make known your choice,
The number saved are few.
Backslider, now return and come,
Haste into the fold;
He loves his sheep, though 'tis but one,
Far more than shining gold.

The harvest now is rank and ripe,
The wheat are shedding tears;
The tares, oh! what an awful sight,
And yet they have no fears.
Great God! is now the reaping near?
Thus closing are his days,
O will they still with scoffs and jeers
Rush on in wicked ways?

O holy Father, just and true,
Behold our cities fair,
Are not there ten, or just a few,
Who may thy glory share?
Will not the Judge of earth do right,
And ne'er this cup pass by,
While Canaan's land is just in sight,
And let the wicked die?

Jesus, our king by birth,
We lost thee for awhile,
But faith goes bounding up from earth,
He'll come in regal style.
Lift up your heads, ye little flock,
The struggle's almost o'er,
The signs appear on time's old clock,
Jesus is at the door.

Hear Enoch hush our sad complaints,
His prophetic light so clear,—
He'll come with thousands of his saints,
To judge those mockers here.
[illegible] his plaintive cry—
I'll see him, but not now,
I shall behold him, but not nigh,
I'll wait and keep my vow.

Peter denied him thrice,
Rebuked by just a cock;
What think ye now of Jesus Christ?
He knows the time, he set the clock.
But Paul was told while mockers gazed
The gospel hope did cherish;
But lo! if Christ was never raised,
Then all the saints are perished.

What! give it up, and now stand still:
It's written I'm an heir,
The Lord will soon declare his will,
Hold on, we'll soon be there.
O Lord, thou hast a weeping bride,
She's watched and no mistake,
She waits to walk by thy blest side,
In through those pearly gates.

The nuptial hour, O, is it near?
The bride is robed in white,
Come quickly, Jesus, come this year,
Come robed in glory bright.
Our Eden home, so green and fair,
Its lovely shady bowers,
Its rosy dells, its balmy air,
Its mellow lawns, its golden towers;

O, city bright, all full of light,
The Lord our King is there,
The saints in white, with great delight
Will then his glory share.
Those mansions fair he did prepare
For all his guests to meet;
The saints will share those treasures rare,
And walk those golden streets.

Jerusalem, O sacred name of loud acclaim,
Thine echoes sweet they seem,
Her ancient fame is still the same,
Her pearly portals, how they gleam.
O can you count from Pisgah's mount
All Salem's golden spires?
Beyond the tide on Jordan's side,
The city and the kingdom's ours.

The morning breaks, and old earth quakes,
Our nightly tear-drops tremble,
My mortal lyre begins to tire,
Thy scattered saints thou wilt assemble.
O God of wonder, with voice of thunder,
Shake, shake the earth and heaven,
Old earth is hoary, faithless, gory,
O sound the trump and end the seven.

Worcester, Mass. J. C. STODDARD.

Hygiene.

"This is for your health."—PAUL.

DYSPEPSIA.

The benefits that dyspeptics derive from eating only two meals a day are: First, they secure a more perfect digestion of the food taken, and hence get a better quality of the blood. Second, they are not so liable to overeat—many patients find it much easier to abstain entirely from food for a time than to stop when they know they have eaten all they ought. This is especially true with those that have morbid appetites. Third, it gives the stomach a better opportunity to rest. With most dyspeptics digestion goes on slowly, and often one meal is not fully digested before the next is forced upon it. The stomach is a muscular organ, and the digestion of food is greatly aided by muscular action; but if the muscles are kept constantly at work, as they will be so long as there is food in the stomach to be digested, they soon become so exhausted as to be of but little if any assistance. Every muscle of the body requires time for rest as well as work, and it gains force and strength during the periods of rest. For many patients two meals a day will secure this much more perfectly than three.

There are some for whom for the same reasons one meal a day is still better than two. I am fully of the opinion that the majority of the people in this country eat much more food than they really need. They eat more to gratify a perverted appetite than to satisfy the actual wants of the system. The appetites of many are perverted from childhood up. Children are fed on pastries, sweetmeats, candies, spices, and rich food, till they have no relish for a plain, nutritious diet; the result is, that by the time they arrive at adult age (if they live so long,) they are dwarfed in size, their teeth are decayed, their beauty faded, their hair gray, their health gone, and they barely live, without enjoying life or knowing much of its real pleasures. All old people in this and every country have been uncommonly small eaters. Thomas Parr of Shropshire, who lived to the age of one hundred and fifty-two years and nine months was a poor farmer, and obliged to maintain himself by his daily labor, living on plain farmer's fare all his life. In his one hundred and fifty-second year, the king of England, desirous of seeing so great a rarity, induced him to go to London. While there he was feasted from the royal table and his mode of living so totally changed that he died nine months after.

Henry Jenkins of Yorkshire, England, lived to the great age of one hundred and sixty-nine years. He was a poor fisherman, living simply all his life, and at the age of one hundred could swim across the Thames.

Louis Cornaro, an Italian, was broken down in health at forty, and was informed by his physicians that he could not live more than two or three months; yet, by adopting a simple diet of less than two pounds of solid and liquid food per day, prolonged his life and enjoyed good health to over one hundred and twenty years.

The early christians were exceedingly simple in all their habits of eating and drinking, often going one or two days without food.

You may lay it down as a rule, to which the exceptions are few, that those persons who eat fast and in large quantities, live fast and die soon; they are universally short lived, and generally die suddenly of acute diseases.

Hot-house plants are all short lived. Those plants, trees, and animals that take their nutriment slowly, and grow slowly, live the longest, and *vice versa*. I have had several patients whom I have advised, for a short time to take but one meal a day, and the result has almost without exception been good. This one good meal was more perfectly digested, made better blood, and the blood made was better oxygenated by the lungs, and better assimilated by the tissue than it would have been if more food had been eaten. This plan was pursued for a short time only, till the system was brought into a better condition.

Acidity of the stomach, heartburn, flatulence, and many other unpleasant symptoms will soon disappear on this plan. Several goblets of soft water may be drank during the day, but none should be used during or just after the meal. The amount and kind of food used must depend upon the phase of dyspepsia the patient is troubled with, but many are able to eat and digest varieties of food when they eat once a day, that they could not by eating three times.

During the last ten years, for more than half of the time I have eaten only once a day, and I can work as hard, do as much, and feel as well as when I eat oftener. There are but but few, however, for whom I would advise this plan.—*Herald of Health.*

DIGNITY AND PLEASURE.

Cooking is a dignified act. Indeed it involves more or less of science, which every woman ought to understand on its own account. The practical cook is a physiologist, and ought to understand the laws of health—ought to know enough to avoid the villainous compounds which destroy the tone and coats of the stomach and fearfully shorten the aggregate of human life. The cook is a moral philosopher, or ought to be, having strict regard to the laws of economy, and of honesty and philanthropy, otherwise there is no security against the injuries which proceed from the stimulation of a morbid appetite on the one hand, and [illegible] of a healthy appetite on the other.

How, then, we ask, can an employment be undignified which requires so much intelligence—so much sound discretion? What can be more becoming than the usefulness of such exertions? A thorough, skillful, practical housekeeper is a benefactor. She confers happiness upon her servants, imparts sound wisdom to her daughters, and gives salutary lessons to a profligate age. This is a style of dignity which can not fail to receive the commendation of the purest and noblest minds.

We insist, moreover, that there is a world of pleasure for the young lady in the kitchen. What interest in knowing how to do some of the most difficult and really indispensable things that are ever done! What intense satisfaction in being able to do what so many know nothing about, and in being allowed to think, if you may not say, as a fine dish comes on to the table and receives the compliments of father, mother, or guest, "I made it!"

A higher estimate of the kitchen and of every kind of useful labor must be reached in community, or the civilization of our age will be the demoralization of all classes; and we call upon our fair readers to join heartily in the reform, to place themselves practically, as they are in responsibility, at the head of their household affairs. Let them be determined that they will know more than their servants, who toil merely under the force of an imperative necessity, and take a livelier interest than any other person in what constitutes, more constantly and really than any other department of mental and physical industry, the essential comfort of home.—*Health Reformer.*

DAMP IN HOUSES.

From various causes there is often accumulation of dampness in houses, and especially in sleeping apartments, which prove very deleterious to health. I recollect one season, in a certain locality, that the month of July was very wet, and dampness so accumulated in closets that many found clothing mildewed, and even every article hanging in large and pretty-well ventilated rooms were thus affected. The result was, that this community, a few weeks later, was visited by a terrible dysentery, which carried many, especially children, to the grave.

When clothing or carpets, or any fabrics, are allowed to remain damp for any considerable time, the emanations from them poison the air, and this poison is taken into the system, and accumulates there till it results in some epidemic or epidemic disease, and every year carries its thousands to the grave.

Now, for this liability to disease there is a remedy; and that is, to cause every article in which moisture is liable to accumulate, to be thoroughly dried. Let clothing be often exposed to the heat of the sun, and if this is not practicable on account of long continued rains, let it be hung by the fire until thoroughly dried. This should be done often. A damp carpet, especially in a sleeping room, is very unhealthy. Straw under the carpets of bedrooms is a cause of much disease. Damp cellars, or damp earth under the floor of back rooms, or any accumulations of dampness in or about any part of a dwelling, are contrary to the laws of hygiene, and are destructive to health.—*Health Reformer.*

SLEEP.

We have heard one of the greatest theological minds of the century advise that time should not be wasted; that students should carry some book in the pocket which they could take out and read, when waiting at an appointment or for sitting down to a dinner, while others were collecting; that even if but half a dozen lines were read, it was that much time saved. He believed in his theory, put it in practice, died early and demented! The brain must have rest; sleep is the best rest.

Let parents who do not want their children to die of water on the brain, allow them to have the fullest amount of undisturbed sleep they possibly can take, especially while at school.

The more sick people can sleep, the sooner they will get well. Sleeping in the daytime, if before noon, enables them to sleep better the following night. Students, women, and nervous persons need all the sleep they can get, and so do the melancholy and those who are in trouble. Early rising is not condemned, it is heartily commended. But if not preceded by an early retiring, it is a crime against the body.—*Dr. Hall.*

CARE OF THE EYES.

Looking into the fire is very injurious to the eyes, particularly a coal fire. The stimulus of light and heat united soon destroys the eyes. Looking at molten iron will soon destroy the sight. Reading in twilight is injurious to the eyes, as they are obliged to make great exertion. Reading or sewing with a side light injures the eyes, as both eyes should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that if the pupil of one is dilated by being kept partially in the shade, the one that is most exposed cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight should preserve their general health by correct habits, and give their eyes just work enough, with a due degree of light.

FOR DIARRHEA.

Parch a half pint of rice until it is perfectly brown. Boil it down as is usually done, and eat it slowly, and it will check, if not entirely stop the most violent diarrhea in a few hours. Ordinarily a little brandy, say half a wine glass full, with loaf sugar dissolved in it, will have the same effect. However, it is better in all cases to avoid alcohol as a medicine if other antidotes can be had. In the more obstinate cases, where brandy is used, its efficacy is increased by stirring it with a red hot iron.

NURSING BETTER THAN MEDICINE.—Those who have read of the prescriptions with which, two hundred years ago, physicians dosed their unfortunate patients, or who remember the country doctor of the "old school" and his saddle-bags, a traveling apothecary shop, will see some change in the fact that now the best and most scientific physicians admit that careful nursing is better than medicine. One of the oldest, ablest, and healthiest physicians in Boston abstains wholly from medicine.

RELATION OF BEARDS AND EYES.—There is an intimate connection between the nerves and muscles of the face and eyes, and allowing the beard to grow strengthens the eyes. It is said that surgeons in the French army have proved by experiments in Africa, that soldiers wearing their beards are much less liable to disease of the eye, and it is generally conceded that if the custom is to wear the beard, the eye retains its lustre and brilliancy much longer.

LIFE PILLS.—Parr, who died at the advanced age of one hundred and fifty-two, gave this advice to his friends: "Keep your head cool by temperance, your feet warm by exercise, rise early, and go early to bed, and if you are inclined to grow fat, keep your eyes open and your mouth shut. Are not these excellent life-pills?"

COLD SORES.—"What will cure 'fever blisters,' commonly called cold sores?" Keep the skin clean and healthy, and restrict the diet, and "cold sores" will soon disappear.

COOKING POTATOES.—"What is the best and healthiest mode of cooking potatoes?" Baking is the best, and steaming the next.

— The three great essentials to health are; keep the feet always dry and warm; have a regular action of the bowels every day; and cool off slowly after all forms of exercise.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

EARTHLY JOYS.

The measured cup of earthly joy,
That has been meted out to me,
Was mingled with much keen alloy,
Soonest to fly were those most dear.

I learned the lesson early taught,
That joy was evanescent here;
At home, abroad, where'er I sought,
Alas! the flowers and leaves turned sear.

If e'er I reached one earthly bliss,
'T was like a light'ning flash, so brief—
I turned away—how can I miss
Joys fading quickly as the leaf?

I would not ask earth's joys to stay,
My future good I cannot see;
My father gives and takes away
What is the very best for me.

And he has taught me where to look
For joys that never, never die;
And daily teachings from his book,
Point to the changeless world so nigh.

On the firm rock of faith and hope,
Oh! Father, may I ever stand;
And when eternal gates shall ope,
Give me a place at thy right hand.

M. C. Allen.

For the World's Crisis.

CHRIST'S TRANSFIGURATION.

Matt. 17: 1-9.

This circumstance is often cited in proof of the immortality of the soul. The argument is about as follows:

In the transfiguration, Moses and Elias appeared talking with Christ. Moses had been dead fifteen hundred years, and, as he could not have been there bodily, he must have been there in spirit. Therefore the spirit is immortal, and exists in a state of unconsciousness between death and the resurrection.

I propose to examine this subject somewhat critically. Will the argument drawn from this passage in favor of the immortality of the soul stand the test of criticism? Is it in harmony with facts brought to light in other Scripture declarations? We shall see.

Jesus uttered the following language:—"There be some standing here which shall not taste of death, *till they see the Son of man coming in his kingdom.*" Matt. 16: 28. This promise refers to a scene which must have occurred, in some sense, during the lives of the disciples. Some of them were to behold Christ coming in his kingdom before death. This could take place in but two ways—in reality, or in vision. Did it occur then in reality, or in vision?

It could not have transpired in reality, for Christ's coming in his kingdom brings the *judgment.* "Who [Christ] shall judge the quick and the dead *at his appearing* and his kingdom."—2 Tim. 4: 1. When Christ appears the judgment commences. Hence Christ did not appear in his kingdom *in reality* during the lives of his disciples, for the judgment did not then take place. Consequently he must have appeared in *vision.* This position is abundantly sustained by the Scriptures.

After recording Christ's declaration that some should not taste death till they had seen the Son of man coming in his kingdom, the record continues: "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Let us make here three tabernacles; one for thee, one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their faces and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them saying, Tell the VISION to no man, until the Son of man be risen from the dead."—Matt. 17: 1-9.

This testimony forever settles the fact that the disciples beheld a *vision* while with Christ upon the mount. What appeared in this vision? Let Peter answer: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, *when we were with him* IN THE HOLY MOUNT."—2 Pet. 1: 16-18.

Peter here affirms that he had not followed cunningly devised fables, in making known the power and *coming* of Christ, for they were eye-witnesses of his Majesty, when they were with him on the holy mount. Hence the vision represented Christ *coming in his kingdom.*

We are told, however, by a certain class of theologians, that the primary definition of vision is to see; and that as Moses appeared with Elias, he was actually there in a disembodied state. The Greek word *horama,* here translated "vision," is found in the New Testament twelve times. It is once translated "sight," and eleven times "vision." Greenfield defines it thus: "A thing seen, sight, appearance; *a supernatural appearance, vision.*"

In order that the reader may understand fully the New Testament usage of *horama,* I give every instance in which it occurs, quoting from the Englishman's Greek Concordance. Matt. 17: 9, Tell the *vision* to no man. Acts 7: 31, He wondered at the *sight*; 9: 10, To him said the Lord in a *vision*; 12, And hath seen in a *vision* a man; 10: 3, He saw in a *vision* evidently; 17, What this *vision* which he had; 19, While Peter thought on the *vision*; 11: 5, And in a trance I saw a *vision*; 12: 9, But thought he saw a *vision*; 16: 9, A *vision* appeared to Paul in the night; 10, And after he had seen the *vision*; 18: 9, To Paul in the night by a *vision.* Any one can see that according to New Testament usage, the Greek word *horama* signifies "vision," and that it is properly translated in Matt. 17: 9.

Webster's fourth definition of vision is as follows: "In Scripture, a revelation from God." Hence, whatever was seen in the transfiguration upon the mount, was seen in a revelation from God.

We are now prepared to examine what the other Evangelists have recorded in reference to the same scene.

"And as they came down from the mountain, he charged them that they should tell no man what things they had *seen,* till the Son of man were risen from the dead."—Mark 9: 9. Here it is affirmed that something was seen. What was it? "And, behold, there talked with him two men, which were Moses and Elias, who appeared in glory." Luke 9: 30, 31. Mark the force of the language. It was not one man and a ghost, or a spirit; but *two men* that appeared. Mark affirms that these things were seen, and Matthew teaches that they were seen in a *vision.*

Moses and Elias, according to Luke's testimony," appeared "in glory"; and it is certain that the righteous will not receive glorified bodies this side the resurrection. Hence the vision refers to a time when Moses will appear in his glorified body.

Will not Moses appear in his glorified state when the Son of man comes in his kingdom? Most assuredly. Hence, inasmuch as the vision represents Christ's coming in his kingdom, according to Peter's testimony, I conclude that it represents Moses in his glorified state beyond the resurrection.

The object of the vision seems to have been twofold.

I. To show the disciples that Christ must suffer and die. See Luke 9: 31.

II. To show them the glories of the second advent. See 2 Peter 1: 16-18.

At the second advent, Jesus will appear in his kingdom, as he was seen in vision on the mount. Moses and Elias will appear in the kingdom also, as they appeared in the vision.

As seen upon the mount, Moses appeared as the representative of the righteous dead in the *resurrection;* and Elias appeared as the representative of the righteous living who will be *changed* at the coming of the Lord.

The passage does not teach the immortality of the soul in the modern acceptation of the term.

G. W. Green.

Memphis, Indiana.

Voice of the West, please copy.

For the World's Crisis.

DIVISION.

A SNARE OF SATAN.

Our common enemy, the devil, leaves no stone unturned to effect the final destruction of mankind and the church, and one of his most dangerous artifices is division among the professed children of God, and especially among members of the same church or order. Some little difference of opinion may exist (and perhaps honestly too), and both parties adhere tenaciously to their own view of the matter, and begin to withold christian sympathy from each other and to look at the faults and failings of their brethren and sisters, instead of looking into their own hearts to see if all is right there; thus suffering the rank and poisonous weeds of distrust and jealousy to grow unchecked, producing discord and disunion to the almost entire extermination of christian love.

A band of God's children *divided, distracted!* What a sad picture. My brethren, these things ought not so to be. "If ye bite and devour one another, take heed that ye be not consumed one of another," says an inspired apostle.

What difference does it make in organizing ourselves in churches for the worship of the living God, whether we say (in our covenant) "We the undersigned" or "We believers in the second coming of Christ"? A mere form of words at best. Let it not become a bone of contention to the distraction of the flock; and let us ever remember that contention and division ruin our influence for good over our unconverted friends, and instead of saying "Behold how these christians love one another," it is "Behold how they hate each other."

"My brethren, these things ought not so to be." We profess to believe that Jesus is soon coming to set up his everlasting kingdom on earth, and now let us be consistent. Let us act as if we believed that he is indeed coming, and that we meant so to live that we should be prepared to live in that glorious kingdom. But let us remember that all things that offend will be gathered out of that kingdom and be cast into a furnace of fire. Matt. 13: 41, 42.

Let us see to it then, that we individually take heed to the advice of Paul, and with our meat destroy not our brother, for whom Christ died.—1 Cor. 8: 13. We should labor for the good of the flock and not to please ourselves.

Let us bridle our tongues, for, says James, "The tongue is a fire, a world of iniquity; so is the tongue among the members, that it defileth the whole body and setteth on fire the course of nature, and it is set on fire of hell." Jam. 3: 5. Let us get on James' bridle, that we offend not in word or deed, but live and labor in love until Jesus comes.

N. Waterford, Me. S. Tenney.

For the World's Crisis.

"RINGSTREAKED, SPECKLED, AND GRISLED."

Such constituted Jacob's hire, and Jacob was a supplanter. He supplanted Esau in the birthright, and in the blessing. He supplanted Laban in his daughters, in his herds, and in his gods; and was a prototype of the Savior, who will ultimately supplant Satan in all his works, and spoil the strong man's house, and the master with it.

In No. 5 of the preceding series, we have shown that "the beast and the false prophet" of Rev. 19: 20, were one and the same as "the goats" of Matt. 25: 33; but it still remains to be shown that there is beside these antichristian powers, having lamb-like horns, a class of individuals who will also have a place on the left, and go with them into the "lake of fire." These are ungodly professors of religion, holding the truth in unrighteousness, against whom God has revealed his wrath; individuals who were once enlightened, tasted of the heavenly gift, made partakers of the Holy Spirit, tasted of the good word of God, and the powers of the coming age, and have fallen away, bearing thorns and briers, rejected, near to cursing, whose end is to be burned; for "every branch in me (Christ) that beareth not fruit, he taketh away. If a man abide not in me (Christ) he is cast forth as a branch, and is withered; and men gather them, and they are burned." "Thou wilt say then, The branches were broken off, that I might be graffed in. Well, because of *unbelief* they were broken off, and thou standest by faith; be not high-minded but fear. For if God spared not the natural branches, take heed lest he also spare not thee." Rom. 1: 18; Heb. 6: 4, 5; John 15: 2; Rom. 11: 19-21. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." "For we [the church, members of Christ's body] must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether good or bad." "Judgment must begin at [from] the house [church—1 Tim. 3: 15] of God; and if it *first* begin at [from] us, what shall the end be of them that obey not the gospel of God? And if the righteous person scarcely is safe, where will the *impious* and the sinner appear?" (*Emp. Diag.*) Matt. 3: 12; 2 Cor. 5: 10; 1 Pet. 4: 17, 18.

The idea that because a person has once experienced religion, been converted, been a subject of God's grace; therefore he must of necessity always continue in grace, is a most dangerous precept. While it is undeniably true that God's covenant is an everlasting covenant, and can never be set aside; it is also true that his covenant is one for LIFE, or for DEATH; hence, it is not enough that an individual believer repents, is converted, and is baptized; but he must also endure unto the end. As he receives Christ, so he must walk in him. The christian covenants on his part to walk in obedience to the law of the Spirit of life in Christ Jesus; and God the Father covenants on his part, if we so walk, by his assisting grace, to give us eternal life through his Son, by whom, as Mediator, we have been enabled to enter into this covenant of grace: and then, after having come into covenant relation to God, if we sin, by being overcome by temptation, in such case we have an Advocate with the Father, Jesus Christ the righteous; who will plead the blood of the covenant in our behalf, because we have become parties to it. But if we deny him, he will also deny us; if we are not faithful on our part, he will be on his; he can not deny himself; and if we count that covenant-blood, wherewith we were sanctified, an unclean thing, then by our abjuring Christ, we also bear about in our body the marks of our Lord's death, and must of necessity also suffer death as absolutely as did the victim by whose death the covenant was confirmed. "It is a fearful thing to fall into the hands of the living God." That class on "the left" show by their talk that they were nominal christians: had been taken in the gospel net; had known their Master's will and did it not; they had claimed to minister unto Christ; they had been in close proximity to the wheat; not only grown in the same field together, but were now found in the same floor with it, just as the tares always grow, just as the chaff is always found; and now they must "go away," must be "cast away," burned in "bundles," "burned up" "in unquenchable fire." These are they of Dan. 12: 2, the "some" that "awake to shame and everlasting contempt," rising with those who shine as the brightness of the firmament, and those who shine as the stars for ever and ever. These are they who have a name to live and are *dead;* these are they who "are spots" in our feasts of love, when they feast with us, "feeding themselves without fear; clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever"; dead flies, that send forth an unsavory odor, with whom the last end is worse than the beginning. Coming up with the church, because they had His name on them, who received the word of life, and have not kept it.

Olena, O. G. W. Stinson.

— "All things whatsoever ye would that men should do unto you, do ye even so unto them."

For the World's Crisis.

SUNDAY! SUNDAY!! SUNDAY!!!

Bro. Grant:—I rejoice that you, and a few others of the *Crisis,* and Bro. Himes, and some others of the *Voice,* are inclined to call the first-day of the week by its proper name—*Sabbath.* How surprising it is that intelligent men, when speaking of the "*rest-day,*" which we all agree in as being the proper portion of time for men to rest from labor, and devote the day to the service and worship of God, should continue to call it by the old heathen name—*Sunday.*

If men believe in a day of "*rest*" from worldly labor, why use a term that has no meaning in it to express the thing we do? The word *Sunday* has nothing in its primary meaning but heathenism. But we all know that the only meaning of the word Sabbath is "rest." (See *Webster.*) Now those who believe it is right to "*rest*" from worldly labor on the first-day, why not call the day by a name which has the proper signification to it, and not call it by the old heathen name Sunday? But if men wish to encourage Sunday theatres, Sunday beer-gardens, German holidays, lager beer saloons, infidels, and Sabbath breakers of every description, then let them continue to call the Lord's Sabbath, or *rest-day,* by the old heathen name Sunday. But wise men, who believe that we should "*rest*" from worldly labor one day in seven, even if they cannot endorse the idea that it is "sacred time," yet let them call the day by a name which has some meaning in it; a name which will express the true idea intended by such rest, which is *Sabbath,* and not by the heathen name Sunday.

Let us remember that the word Sabbath means *rest,* and nothing more. Then why not call the *rest-day* by its proper name Sabbath, and not by the *im*-proper name Sunday? Why is it that men who are such close students of the Bible on many other points, are so indifferent to the all important subject of the Lord's Sabbath in these days of evil? I am in continual anguish of spirit at the thought of such heedlessness and indifference upon the great and important question of the Lord's Sabbath. How happy we should be if from the heart we could all adopt the sacred truth brought out in the following lines:

"Day ever bless'd,
Thy light, thy rest,
I hail with glad emotion;
Ordained for man,
When time began,
For solace and devotion.

"Day more endeared
Since Christ appeared,
The life and resurrection—
That morning's rays
Shed o'er these days
His glory's bright reflection.

"Day ever bless'd!
Type of the rest
That for the saints remaineth;
Happy is he
Who joys in thee,
And ne'er thy joys profaneth."

Lynn, Mass. T. M. Preble.

"OUR REJOICING."

It is impossible to express the joy and consolation we experience from the many testimonies we are continually receiving of the happiness multitudes find by their deliverance from the bondage in which they have been held all their life long by the soul-chilling doctrine of inherent immortality and its necessary connections. We know, by the experience of many years, the horror and distress of a belief in those doctrines, and the utter impossibility of a solid and abiding peace, to a reflective mind, who lives in the belief that his God, foreseeing the consequences to untold millions of sentient beings, of his own creation, if made inherently immortal, should, nevertheless, so constitute them that eternal torture would be their portion; whose sorrows and agonies, unmitigated and hopeless, were to run on in an endless course; and that no agonies, no pleadings or prayers were ever to avail in their behalf. Such a representation of God, in his creative and governmental work, makes it an utter impossibility for a mind not made callous by a creed, or given over to a secret disbelief of the doctrine, to see God as he is, and to love him as all ought to love him, who has *so loved us* as to give his only begotten Son to shame, suffering and death, "that we might live through him."

To be delivered from the bondage of the doctrine of inherent immortality, and to know that a future life is only for those who are in Christ, or who receive that life as a free gift of God, and that all who do receive it are eternally holy and happy, is truly "glad tidings of great joy," designed for "all people," but which has been stolen from us by the traditions of men.

We look back to that period, thirty years since, when the providence of God brought our mind to the consideration of the subject of inherent immortality and its awful consequences, to which all the human race were liable. It was twenty-five years after we first found peace in believing in Jesus, and fifteen years after we began our work of preaching. During all those years, even in our happiest hours, the thought of the horrors of those who had died out of Christ, or the exposedness of living friends to such tortures in the world to come, was a gnawing worm that gave us no rest, except by banishing it from the mind; and this could only be done at short intervals. At length, in 1837, the thought, for the first time in our life, was suggested to our mind that possibly immortality depended on character, and to be bestowed as a *gift* of God on the righteous alone.

That thought was cherished, and led us to an examination of the Bible without regard to human creeds or human opinions. Three years of research, carefully noting all the expressions in the Bible on human destiny, brought us at length, in 1840, to the firm and undoubting position that immortality was not inherent in man; and that the final destiny of sinners was, to cease from all life and being. That conviction brought peace to our mind such as we had never felt before, and we "rejoiced with joy unspeakable and full of glory." From that day to this hour we have never had a doubt on that question, nor seen an argument that had a feather's weight on our mind against the truth that immortality is a gift of God as the reward of obedience to his will; and that it is totally withheld from all incorrigible sinners; and that utter extinction of being is their punishment for sin.—*Herald of Life.*

For the World's Crisis.

OUR SLEEPING ONES.

"There is no flock, however well attended,
But one *dead lamb* is there;
There is no household band, howe'er defended,
But has *one vacant chair.*"

"Sorrow for the dead is the only sorrow from which we refuse to be divorced."

We are not so tender on any other mournful subject as that relating to our own dear sleeping ones; those who have

"Laid them down in their last sleep";

those who once walked by our side, whose every look and feature is photographed on our minds; whose well-remembered tones are still echoing in our hearts, and whose smile of welcome beamed upon us when we met them, or glowed like the sunlight over each feature when we were in their presence; whose sweet, tender words of affection bound our hearts to theirs more closely; those who, after all these sweet associations and dear, tender relationships, have left us, have sealed up their lips in silence, have closed their eyes upon us, and silently composed themselves to a dreamless repose;

"'Have left an aching void' naught else 'can ever fill.'"

"We have closed the blinds around them,
And locked them up alone;
That nothing might disturb them
Till their best friend shall come";

and now have no association with them, except to recall the past; and how vividly it comes back to us! Time's wheels seem to turn back, and we again visit the places with them where once we mingled together; we see them and associate with them once more, and find ourselves still

"Listening for the words
They never more can speak."

Things said and done by them which we would have thought forgotten; events of "long ago," over which time had thrown the misty veil of forgetfulness, are recalled, and come trooping back, and bring with them some pleasant association—pleasant at the time it transpired, but now, alas! to be mingled with the bitter, and mingling cause a sad satisfaction. Sometimes, we would almost gladly shut out all this past, it is so painful with its *present* relationships to our bereavement; and yet we *would not forget* for worlds the loved and the lost, although we can only now recall the treasured past, and carefully opening its vista portals, gaze tearfully, silently upon the scenes and associations which are never to be repeated while time lasts.

There was the child, the dear one, whose "little grave" is a precious spot, in which the heart is buried with the treasure. There is now only the privilege of making a pilgrimage there, and watering with tears the flowers planted, or of gazing on some precious memento; some "sunny tress" you cut from that little cold "marble brow; some picture of the little one which you have kept and treasured, or of looking into the future and anticipating the time when the parents

"Shall fold it soon
In immortal arms."

Dear, sweet child! Jesus did say, "Of such is the kingdom of heaven"; and that shall soothe and comfort the heart in its grief.

It may be that the companion of this earthly pilgrimage has traveled as far as the weary feet could go, and then laid down to rest,—gone from the side of the lone one left behind, to

"Pillow that loved form
On earth's cold breast";

and now the strong love-chords are riven, and the heart is "lone and sad," because that once companion, now bereaved, must "walk *alone.*" They have "taken sweet counsel together," have consulted with and assisted each other; but the dear one who leaned on the strong arm has gone, and the companion left alone, and the only earthly privilege left is to visit the resting-place and view the spot where the loved one is lying. But the cold, chilly thought comes home, "My dear one has now no words of affection for me, speaking not, and knowing not my sadness and loneliness. How my crushed heart trembles with the pain it feels, and aches with the smart. How fondly I cherish and regard that sleeper now; all is now by my dead, unknown, but *I* would not *forget; I can not* forget the ties that were so strong and tender to bind us together."

It may be a brother or a sister sleeps among the dead, whose life-stream flowed on until manhood and womanhood was just being realized, when the destroyer came and with one cold touch withered, blighted and froze the life out of that young heart, and "choking sighs," and crushed hopes, and lonely hours, and desolation, are the one portion left for the bereaved.

It may be parents sleep, father and mother, or but one of them has fallen,—enough, even then, to crown life with sorrow. Childhood's sunny hours are remembered, when parental care ever protected and provided for every want; when a father's strong arm and manly heart kept want from the door; and his joy in the society, and his pleasure in the prattle of his children, his efforts to entertain, please and instruct, were constant and untiring. A mother's love, too, for her dear ones, when sick and in trouble, is remembered; her solicitude, and her warm caress when she drew her darling child to her heart, and murmured words of deep affection, too full of soul-yearning for the full free tones to express it; when her life was "bound up" in its life, and its own in hers;—all this is remembered, although now it may be

"Like a dream of long ago";

remembered fondly now; and the heart yearns but for the prospects of the future, for the return of those days, and cries with the poet—

"Backward turn, backward, oh! time, in your flight,
Make me a child again, just for to-night."

But childhood is gone, and now they are gone who nourished and cherished their children then, and have, mayhap, been spared since,—spared to counsel and assist, until age and disease have made them death's easy victims, and they sleep, and we weep, and active memory brings back those old scenes of long ago, and pangs of sorrow shoot like sharp arrows through the heart. They are gone. Their well-known voices are hushed, and *father is dead,* and MOTHER IS DEAD, and there is no ancestor back of us to connect us with the generations of the past, and we feel a loneliness indescribable.

Well do we remember, when many miles from home laboring in the vineyard of the Lord, the sorrowful day when the dispatch came, and we read, "Father is dead; come home immediately." We hastened home to find the friends had but just returned from the grave. Then in a few years after another dispatch said, "Mother is dying"; and a long ride in a private conveyance, during Saturday night and the following Sunday, brought us to mother's bed-side. She had, in the midst of health, been stricken down with paralysis, and we despaired of her life; but she slowly recovered, to be an invalid. She was restored to us for a while longer, and for nine years we had the privilege of ministering to her wants, until disease again invaded her system, and now she sleeps. We have borne her away to the grave, and mourn her loss, while a thousand events of life in which she is associated come thronging back to us, and we see her, and hear her speak, and then the terrible fact comes to us, she is no more. Her grave is covered up, and the snow mantle is spread over it.

Blessed be the name of our God that there is a door of hope by the resurrection of Jesus from the dead; of hope that our loved ones who sleep in Jesus will soon, very soon awake to life and immortality, and be given back to us—themselves, literally and tangibly. O let us dry our tears, for those who sleep in Jesus will God bring with him from the dead.

L. C. McKinstry.

For the World's Crisis.

LETTER TO BRO. G. M.

The subject of the final destiny of the wicked, which we discussed a little when we last met, may seem to you of little consequence, whether it be corporeal, or mental, that is, remorse of conscience. But to me it is of vast importance, the veracity of God being involved in it.

You and I profess to take God's word as a light to our path, giving us *clearly* to understand what we may expect if we obey, or disobey him. But how can it be such to us, unless we receive it in its plain import, when no figures are used?

Your belief that there is no literal fire, but only mental suffering in the punishment of the wicked, utterly fails, as it seems to me, to find support from the word of God. Neither you, or any one else believing it, has as yet shown me the first text.

The word *conscience* occurs twenty-eight times in the Bible—all in the New Testament—but in no instance does it relate to a future state. Then why has this modern idea been advanced, and the old idea of fire ignored in the face of a multitude of Scriptures sustaining the latter?

Neither of us is obliged to accept the other's explanation of an unexplained parable, but are we not both under the highest obligation to receive that of an inspired writer? Can we treat the author of a parable with higher contempt than to disregard *his own* explanation of it? What else do we to our dear Savior, when we reject his explanation of the wheat and tares in Matt. 13?

If we are not to take explanations in their strict literal import, pray tell me what we may know for certainty. "As tares are burned in the fire, *so* shall the wicked be with a furnace of fire in the conscience"(?) Does it read so? Dare you make it read so? I know you dare not, yet your position virtually does it.

All the commentators in the land cannot explain away Christ's explanations of the figures of speech and parables of the Bible. *His* will stand.

Let us apply your theory to a few texts. Psalms. 37: 20. "The wicked shall perish—the enemies of the Lord shall be as the fat of lambs . . . into smoke shall they consume away." With your theory the sinner must be compared to something susceptible of conscious feeling. Is the fat of lambs thus susceptible? Again, when the fat of lambs is consumed into smoke, there is not much left. Will remorse of conscience produce a consumption that will leave no more?

Mal. 4: 1. "The day cometh that shall burn as an oven, and all that do wickedly shall be as stubble; and the day cometh that shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Can language portray more *utter* destruction? This burning "as an oven" must be with you remorse of conscience. But what will it prey upon, *soul,* or *body?* Will it burn either till nothing is left, not even root or branch?

Mal. 4: 3. "The wicked shall be ashes under the soles of your feet." Not *as* ashes, but *be ashes.* Can you hang your theory on that? I do not see the sign of a hook for it.

Matt. 3: 12. "He will burn up the chaff with unquenchable fire." With you this fire is remorse of conscience. What will it prey upon? The sinner, his soul, or his sins? If either of the first two, what will be left of them after being burned up? If the latter, will not the time come when the sinner will have atoned for his own sins and be free from them, so as not to need a Savior?

Rev. 21: 8. The wicked "shall have their part in the lake of fire which burneth with fire and brimstone, which is the second death." How you are to apply this to your theory I am puzzled to guess, as the sinner is to have his part *in* the lake, instead of the lake being in him. And how can you make the second death remorse of conscience? When did the *first* remorse of conscience begin? for that must begin and end before the *second* can begin.

But do you say in either or all these cases remorse preys on the sinner's *happiness?* Pray tell me when the sinner has in store such an amount of happiness as would supply remorse forever. For remorse must be a consuming agent if the comparisons are worth anything.

Jude. 7. "Even as Sodom and Gomorrah and the cities round about them are set forth for an example suffering the vengeance of eternal fire." 2 Pet. 2: 6. And turning the cities of Sodom and Gomorrah into ashes . . . making them an example to those that after should live ungodly." Just what those cities suffered, those who have since lived ungodly will suffer. Dare you say the Sodomites suffered only remorse of conscience and are suffering it still? You virtually do say so, if you say that it is all that awaits the present sinner. To say they were not utterly destroyed by fire, it seems to me, *borders* (to say the least) on infidelity, as your uncle (now at rest) once said to me because I did not believe in eternal misery.

Matt. 25: 41. "Depart from me, ye cursed, into everlasting [remorse of conscience?] fire prepared for the devil and his angels." The sinner has the same punishment as the devil and his angels. When, think you, will remorse seize upon *them?*

Such absurd pharaphrasing of God's word as substituting remorse of conscience for literal fire, is so trying to my patience as to make me feel indignant at it. If it be not a righteous indignation, God forgive it.

Again, why have any been obliged to abandon the literal word, where there are apparently no figures, and substitute such enigmas? Have you in your theology an immortal soul which fire *cannot,* but remorse *can* affect? Is that it? Or have you an everlasting misery which cannot be perpetuated in literal fire, which must of necessity consume the body, but cannot trouble the immortal soul?

If it is not this immortal-soul theory that has driven men to this miserable subterfuge, I don't know what it is. Let me tell you and your friends, if you do not know it, that the Bible gives no warrant for believing that man is immortal, but God only, and that men can only obtain immortality through patient continuance in well-doing. So that sinners can have nothing of the kind, nor the righteous till they put it on.

For God's sake and your own soul's sake, abandon such a God-dishonoring position. What I have written is not to combat *you* but a *false theology,* and though I have been earnest, I have been so in all kindness, sure that I am right in the matter and you are wrong. And I shall be sorry to have you come to the knowledge of it only at the judgment, as I am sure you will then, if not before.

Should you remain unconvinced when the truth lies between us, and we never discuss the subject again, then I appeal to the judgment, where I have no fears for the result.

Yours truly, Daniel D. Chaffee.

For the World's Crisis.

UNBELIEF.

"The sin which doth so easily beset us."—Heb. 12: 1.

Much has been said about the "besetting sin," and many are in doubt as to what it is. My object in writing this article is to give what light I have on the subject, hoping to benefit others, and show the simplicity of the Bible if we will only let it prove itself. Believing also that *truth* is better than *error.*

The apostle Paul commences this epistle thus: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son"; and then he shows their course so that we may profit by it. In the third chapter he tells of their sin, and why they did not enter into rest, and closes the chapter by saying, "So we see that they could not enter in because of unbelief." And the fourth chapter comences with an exhortation,—"Let us, therefore, fear lest a promise being left us of entering into that rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."

They entered not in "because of *unbelief.*" This was their *sin.* The apostle then shows how the law is a "shadow of good things to come" (10: 1); and then speaking of Christ coming he says (39th verse), "Now the just shall live by faith." In the eleventh chapter he gives an account of those who had been justified by faith, commencing with Abel, telling of Enoch, Noah, Abraham, and many of the patriarchs and prophets, and when he gets through he says, "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset." The translators put in "us," but it is not in the original, and you will notice that it is printed in Italics.

It is not "the sins"; but "the sin." *One sin.* It besets not us only but the whole human family. Not one separate, besetting sin for each one; but one besetting sin for *all.* And Christ would often say, "Oh, ye of little faith." Paul says, "Without faith it is impossible to please him" (God). Heb. 11: 6. Again, "Whatsoever is not of faith is sin."—Rom. 14: 23. "Above all take the shield of faith."—Eph. 6: 16.

Dear reader, let us believe God. It is our duty. If you would have your faith increased read the Bible in which is the faith of those of old and God's dealings with them. Pray often, especially in secret. Exercise what faith you have, for "faith without works is dead." May you not fail to enter into that rest on account of the besetting sin of unbelief.

Your brother, waiting for the fulfillment of the promise, [illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 24, 1869.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

SOME ONE sends us $2.50 from Berry's Mills, Me., March 15th, and all the writing, besides the date, was—"Payable to Geo. T. Adams." Who knows who it was?

H. W. DANN—Money received.

MRS. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

MRS. WALTER PRATT'S P. O. address is Mt. Auburn Street, Cambridge, Mass.

MORE ROOM.

As we need more room in the Crisis for important articles, we hope those who report conferences will be short as possible; for it is seldom that they contain any thing of real interest to the most of our readers. We have many complaints about them. It is a matter of little consequence what the text was, so long as what was said about it is unknown. There are so many conferences held, if they are all reported, they will take much of the paper. Our readers are getting real *tired* of them. Instead of the *resolutions*, give the *deeds*. By this we mean we are always glad to receive short reports of any revival interest—of any positive good accomplished. The reading of them produces a good effect upon the church. But do not send reports of bad things; we can get plenty of them without publishing them in our paper. The effect is bad—chilling, and tends towards backsliding, when we hear of troubles among the professed friends of Jesus. Love conceals instead of publishing.

We propose to publish our column of post-office addresses but once a month, instead of every week, and by this means give about three columns more of reading matter in a month. We trust these changes will please our readers.

OBITUARIES.

We must ask those who write obituaries to be *short*; or else they must allow us to cut them down to moderate length. We should be glad, could we spare the room, to put in all that is written; but we cannot do it without causing a general dissatisfaction among our readers. It should be remembered that none are interested in obituaries of persons with whom they are not acquainted; unless they be prominent individuals known to the world by their public acts. We often receive ten or a dozen stanzas about some little child, written by some friend of the family, thus showing their sympathy for the afflicted. This is all right; but instead of sending such to the Crisis, send them to the mourning ones. Most papers only publish the mere obituary notice, without any facts connected with the life, sickness and death of the individual. As a general rule, we think short obituary notices are in the best taste and most expressive. If it can be truly said "she sleeps in Jesus," that tells the whole story; or, "She was a *christian* for years, died in peace, and sleeps with the just;" then we know all is well.

Those who write and read obituary notices, will find a model one in this paper, of the death of Bro. Shaw. The whole story is told in a few words, in a plain and simple manner. After you have read it once, you feel inclined to read it again.

NEW BEDFORD.

Our meetings at the City Hall, New Bedford, continued to increase in interest to their close. It was said the city had not been so stirred upon theological matters before for years. The hall was sometimes very much crowded, and two or three hundred had to stand up, although extra seats were obtained for the aisles. The congregation was estimated at full twelve hundred. The very best of attention was given, and many members of different denominations were satisfied that we preached the truth as it is in the Bible. Many were astonished at what they heard. They had no idea before that the evidence of Christ's speedy coming was so plain, and easy to understand. They said we cannot get away from the conclusion that what we have heard is truth.

We have seldom seen such deep anxiety to to hear as was there manifested. Our prayer and conference meetings were excellent, being attended by some five or six hundred persons. The singing was charming. It was truly a feast of fat things from the Lord.

The Reporter of the New Bedford *Standard* was present each evening, and gave very correct daily reports of our meetings. The following is his report of the meeting Thursday evening, March 11th:—

"The City Hall was crowded last evening, and Elder M. Grant preached from 1 Tim. 1, 2:—'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' The subject was—the cause of spiritual manifestations. There are physical manifestations that cannot be accounted for by jugglery, and evidences of intelligences in connection with them that no human philosophy can explain. So far he agreed with Spiritualists; but the manifestations do not come from departed spirits. There is no account or promise in the Bible of such communications, but positive statements to the contrary. They are the work of devils or demons,—wicked, fallen angels.

Man was created a little lower than the angels, and this proves that the angels were created before as well as higher. Spiritualists hold that angels are spirits of dead men; but there could not have been spirits of dead men before the creation of man. Angels have the form of men, and have been repeatedly mistaken for men; but the spirits of dead men are without form and could not appear as men.

Angels, good and bad, have power to make themselves invisible. The dwelling-place of the demons is mentioned in 2 Pet. 2: 4, 'cast down to hell;' but the word here translated hell is nowhere else found in the Greek Testament, and signifies the lower regions of the air. The chief of devils is hence styled the Prince of the power of the air. The demons act upon the trance mediums in substantially the same way as one man affects another by mesmerism.

At the close, Elder Grant said he was ready to answer any questions.

Mrs. Archer rose and said the spirits were good spirits, doing the miraculous works that were done by the apostles, while the church had lost the apostolic power.

Elder Grant replied that they are not good but seducing spirits, doing good acts to gain the confidence of men. We are commanded not to communicate with them. Their followers have been led to deny the Bible, and to teach that Jesus was only a very impressible medium.

Benjamin Dexter said Spiritualists do not deny the Bible, which supports their belief, and declares that Christ preached to spirits.

Elder Grant replied that the spirits of 1 Pet. 3: 19, are plainly the men who lived just before the flood.

Mrs. Archer asked, how about the false prophets of 1843? Elder Grant said the question was not to the point, but he would answer that there were no prophets in 1843, only men who mistook in interpreting prophecy.

In answer to Mr. Dexter, he stated that he belived Swedenborg to have been acted upon by the same demons as the mediums of the present day.

Mrs. Archer inquired whether Elder Grant could cast out these devils? He said he had. He once engaged to discuss the question of Spiritualism with a Mrs. Tuttle, in Putnam, Conn. When he found she was to speak in the trance state he commanded the devil to come out of her, and she was immediately free from all supernatural influences. Her husband protested, saying that she was unable to sustain the discussion of herself, and the Elder replied that he had engaged to argue with Mrs. Tuttle and not with demons.

Rev. L. B. Bates rose in the audience and vouched for Elder Grant's statement, saying that he was present at the time.

Mrs. Archer then asked why the Elder did not continue casting out the devils instead of condemning those under their influence. Elder Grant replied that he did not condemn, but meant to expose their errors plainly.

Mrs. Archer related an incident of a dying child, who said he could see his little brother in the room, who died two years before, and called upon his mother to speak to Johnny, and at last said Johnny had come for him and he was going away with him. The mother had been compelled by this to believe in Spiritualism; she could not think her heavenly Father would give her a stone under the semblance of bread.

Elder Grant replied there was no Johnny there. In disordered states of the mind, people are frequently deceived by optical hallucinations. If the mother had gone where Johnny appeared to stand, she could have put her hand right through him. Those who consult demons must not expect to receive bread from the Lord.

The following is the *Standard's* report of the meeting Friday evening, March 12th:—

The City Hall meeting last evening was packed to its fullest extent, it being understood that Elder Grant was to speak on the moral tendencies of Spiritualism. He took for his text that of the previous evening, with some additional clauses—1 Tim. 4: 1-3: 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry.'

In commencing his discourse, Elder Grant remarked that Spiritualism has spread faster than any other known belief. It commenced twenty-one years ago, and it has 13,000,000 disciples. He believed that it will yet embrace all except christians, and will be the grand rallying cry of Antichrist for the final struggle.

He then proceeded to quote from those who are or have been leading Spiritualists, in relation to the tendencies of the system. Dr. Hatch, husband of the celebrated trance-speaker, said that with the teachings of the spirits there is an influx of an infernal error which corrupts the moral sensibility, and that not within five hundred years has any other system developed so much crime and indecency. Dr. T. L. Nichols says Spiritualism meets, neutralizes and destroys christianity. Dr. T. B. Randolph, who has been entranced two thousand five hundred times, has withdrawn from Spiritualism, and returned to it, says it is the most tremendous enemy of God, morals and religion that ever found a foothold on the earth,—the most seductive and hence dangerous sensualism that ever cursed a nation, age, or people. Five of his friends had killed themselves under its influence, and he attempted the same thing himself. Every crime in the calendar had been committed by direction of the spirits, especially crimes against chastity and decency. The Dr. had a book of sixty closely written pages of the names of those who had been led by the spirits from christianity to free love, lust, and crime. T. L. Harris, formerly a Swedenborgian, says marriage imposes no obligations, in the view of Spiritualists, and that numbers of devoted husbands and numbers of exemplary wives have abandoned their homes for lives of criminal intercourse with those whom the spirits told them they ought to join on the ground of affinity. Elder Grant also quoted similar statements from Joel Tiffany, editor of *Tiffany's Monthly*, and J, F. Whitney, editor of the New York *Pathfinder*.

At the Rutland Reform Convention, in June 1858, it was argued that if a man loves another woman better than his wife, he is really married to that other woman; and a resolution was offered, that the only true and natural marriage is an exclusive conjugal love between one man and one woman. A woman who addressed the convention held that marriage is the sole cause of woman's degredation and misery.

The *Spiritual Telegraph* published the defence of the mother of an illegitimate child of John Spear, the medium through whom the matter of the book, entitled The Educator, edited by A. E. Newton, was communicated. She says—It is reserved for the present day, under the inspiration of spirits, for a woman to rise and assert her freedom. No man, church, or state, shall withhold from me the right to reheget myself when, by whom, and under what circumstances I deem best.

These, said Elder Grant, are doctrines of devils, and in harmony with the character of demons.

He next briefly considered the Spiritualists' principal articles of faith, as taken from the *Banner of Light* and other authorities. They believe the Bible is not authoritative. (The professed reverence of some spirits for the Bible is a seduction.) They believe there is no sin, no devil, no resurrection, no second coming of Christ; that man is his own judge, his own savior, and is God, and that there is no other God. But their great cardinal doctrine is that there is no death, that man is an immortal being. The speaker enlarged a little on this point, saying that doubtless many christians believe man is immortal. But the Bible teaches the contrary. It is the first doctrine the devil ever taught on the earth, when he said, "Ye shall not surely die." If it is true, what is the need of a resurrection or a final judgment? Elder Grant announced his willingness to hold a public discussion on this question.

After the discourse he invited any person to ask questions. Mrs. Archer rose with her eyes closed, but did not speak. A hymn was sung and the benediction was pronounced. Mrs. Archer remained standing, and the people began to gather about her. Soon there was a great crowd in that part of the hall, and at length she spoke, in a low tone, slowly and with much deliberation, as follows: "The speaker who has so violently aspersed Spiritualists, said last evening that the demons are subject to the children of God. I challenge him to cast out of this medium the spirit of Benjamin Taylor, formerly pastor of a church in Fairhaven. If he refuses, intelligent minds and disembodied intelligences will accept the refusal as proof of the falsity of his claim." There was so much confusion that probably not more than fifty persons heard the challenge. She remained standing with her eyes shut, and the crowd about her continued to thicken, until as an inducement to clear the hall the gas was put out, except a few burners near the door, when her eyes quickly opened and she had a short fit of weeping.

A GOOD BOOK.

Bro. D. F. Newton, a live christian, has just issued a new book of 456 pp., entitled "Apples of Gold in Pictures of Silver." Price per copy $1.50; in gilt $2.00. Postage 20cts. Address D. F. Newton, 303 West 20th St., New York. For sale also at the Crisis office.

Bro. Newton is the well-known author of "Home Thrusts," "Shining Light," "Sword that cuts," etc., etc. The Apples of Gold" are of more value in a family than all the novels ever written. The book is illustrated with one hundred engravings, and is neatly executed. It has a great variety of topics, and is filled with the sweet and heavenly spirit for which the author is justly noted; and yet it deals most faithfully with the sins of the age. It has a word for all classes,—"little folks and great folks." It is a condensed collection of good things. It is worthy of the title it bears. But few such books are written in these last days of peril. Bro. Newton is one who dares cry aloud against the sins of the age, whether they are in high or low places; in the church or state. Would that we had more such men. We need a thousand Luthers and Wesleys at this moment to arouse a sleeping church from her awful situation. We need men who dare tell the whole truth, and not be like weather vanes to tell which way the popular breeze is blowing; men that love sinners more than reputation, silver and gold. Let them come forth. There is plenty of work for such.

NEW SUBSCRIBERS.

Many are doing a good work in getting subscribers for the Crisis. A brother writes: "This is the third subscriber I have got for the Crisis, who are members of the Methodist church, counting myself as one. I am in hopes of getting more, for the people begin to want light on the Bible, and not be bound by creeds of men, as is too much the case at the present day. I love the Crisis, and am free to recommend it to others."

Come, brethren, take hold of this work in earnest. Try to get the truth before all your neighbors and friends. They need it as much as we do. Let us spare no pains to reach them before it is too late.

THE GOOD SPIRIT.

It is pleasant to work for those who manifest such a kind spirit as is expressed in the following:—"I have written a few thoughts, and send them for your consideration. If you deem them worthy of a corner in your valuable paper, you are at liberty to insert them, or a part of them, after you have pruned and trimmed them, and corrected all mistakes; if not, you can commit them to the flames, and I shall be quite as well suited."

COMMON POLITENESS.

Some time since we noticed a little book, by Mr. D. C. Colesworthy, of Boston, entitled "Hints on Common Politeness." It is the *best* work we have seen on the subject. The "Hints" are based on common sense, and the principles of christianity, and should be read by every body. For sale at this office. Price 63 cents.

The following is from the introductory chapter:—

"We have fallen on singular times. Who has any true regard for the rights of his neighbor? Where can a really polite man be found? If we do not actually spit in the faces of our friends, we are, every day of our lives, guilty of numberless thoughtless and equally as uncivil acts, that greatly displease and annoy them.

When will the American people learn that true politeness does not consist in honeyed words, graceful bows, and starched rules of etiquette? When will they cease to use low, vulgar, and profane language? When will they learn not to crowd their neighbors, and trample upon their sacred rights? When will they respect the aged, assist the infirm, and manifest a tender regard for the feelings of the poor and down-trodden? And when will they stop puffing the fumes of tobacco in your very faces, and cease squirting its disgusting juices promiscuously upon your stairs, carpets, and dresses? God made the atmosphere pure and healthy; and what right has man to poison the air we breathe, annoy a fellow-traveler, and destroy the pleasure he would enjoy from a car ride in the city or country?

Your own pleasure, convenience, and interest should not be taken into consideration, when they conflict with the duties you owe to your neighbors and to society at large. It is a man's glorious privilege, as well as his highest christian duty, to sacrifice his own selfish interests, if thereby he can promote the weal of others, and scatter widely and profusely the blessings of life.

A few hints in this little volume, we trust, will have the effect to make people more jealous of the rights of others; to lead them to study to cultivate more carefully and religiously that disposition, and to practice those virtues, which will contribute to the welfare and happiness of mankind, and scatter more bountifully the sunshine and warmth that spring from elevated affections, christian deportment, and sincere politeness."

We intend to commence extracts in the next number from Mr. Colesworthy's work on politeness.

It occurs to us now, that some of our readers, when they come to Boston, may wish to purchase new or second hand books on various subjects; we would recommend them to call on Mr. Colesworthy, 66 Cornhill, where they will be well treated, and make purchases to as good advantage, we think, as at any place we know of in Boston.

LOWELL STREET CHAPEL.

The church worshiping at this place has enjoyed the faithful labors of Bro. A. A. Phelps for the past two Sundays, and for several evenings in the intervening week. We have seldom, if *ever*, listened to more earnest, stirring, solemn, scriptural appeals, both to the church and the unconverted, than those that fell from the lips of our brother during his short stay among us; and although there have been more places of worship than usual in this and the surrounding cities, where our brethren and sisters have met, yet the meetings at the Chapel have been more crowded than for months before. The blessing of our heavenly Father has rested upon us most graciously. The church has been revived, backsliders reclaimed, and sinners aroused to a sense of danger, and to request the prayers of God's people. Praise the Lord.

We regret that Bro. Phelps is compelled, by previous engagements, to leave us so soon. The Lord directing, we hope he will return and be with us again at no very distant day. We commend our brother to the church and brethren *every where*, as an earnest, faithful preacher of the word,—one laboring day and night with tears, that men and women may be prepared to "give account to him that is ready to "judge the quick and the dead," "at his appearing and his kingdom." G. T. A.

THEATRE COMIQUE.—Bro. Hook says he had as large a congregation last night as he has had any of the time. Two started for the kingdom. One infidel said he was all polluted with sin, and wanted to find the way that "comes out right" in the end. He is to be there next Sabbath.

INSTITUTION FOR THE BLIND.

Massachusetts has an excellent Institution for the education of the blind. It is located in South Boston, in an elevated position, overlooking Boston harbor, and a large portion of Boston, and the surrounding country. This Institution was commenced on a small scale forty years since, and was the first of the kind in America. The present location has been occupied since 1839. The building is known by the name of "Mt. Washington Hotel," and though large, it is now too small to accommodate the pupils, which number about one hundred and fifty. By the kindness of the manager, Dr. S. G. Howe, we enjoyed, in company with the editors of various papers, and several ministers, the privilege of a "Private Concert," given by the blind at their Institution, Wednesday, P. M., at 2½ o'clock, March 3d. It was a rare entertainment. The scene was truly affecting. We never before heard a concert that pleased us so well. They had a good supply of brass instruments, drums, fifes, flutes, clarionets, a piano and an organ. The playing and singing was *very fine*. It was truly astonishing to see the skill acquired by those blind children. We also heard excellent recitations in arithmetic, geography, reading and geometry. They read by means of *raised* letters. Some of the little girls whom we heard read, are seldom excelled by those who have the use of their eyes.

We were delighted with the behavior and good expression in the countenances of the pupils. None of them looked ugly or mischievous, as is usually the case in other schools. There appeared to be much of the home-like element in the Institution, and we learn that it is intended to enlarge the accommodations in order that this important feature may become much more prominent.

TERMS OF ADMISSION.

Young blind persons, of good moral character, can be admitted to the school by paying 300 per annum. This sum covers all expenses, except for clothing; namely, board, washing, medicines, the use of books, musical instruments, etc. The pupils must furnish their own clothing, and pay their own fares to and from the Institution. The friends of the pupils can visit them whenever the choose.

Indigent blind persons, of suitable age and character, belonging to Massachusetts, can be admitted gratuitously, by application to the Governor for a warrant.

The following is a good form, though any other will do:—

"TO HIS EXCELLENCY THE GOVERNOR:

"*Sir*,—My son (or daughter, or nephew, or niece, as the case may be), named A. B., and aged ——, cannot be instructed in the common schools for want of sight. I am unable to pay for the tuition at the Perkins Institution and Massachusetts Asylum for the Blind, and I request that your Excellency will grant a warrant for free admission. Very respectfully, —— ——."

The application may be made by any relation or friend, if the parents are dead or absent. It should be accompanied by a certificate from one or more of the selectmen of the town, or aldermen of the city, in this form:—

"I hereby certify that, in my opinion, Mr. —— —— is not a wealthy person, and that he cannot afford to pay $300 per annum for his child's instruction.
(Signed) —— ——."

There should also be a certificate, signed by some regular physician, in this form:—

"I certify that, in my opinion, —— —— has not sufficient vision to be taught in common schools; and that he is free from epilepsy, and from any contagious disease. (Signed) —— ——."

These papers should be done up together, and directed to "The Secretary of the Commonwealth, State House, Boston, Mass."

An obligation will be required from some responsible persons, that the pupil shall be removed without expense to the Institution, whenever it may be desirable to discharge him.

The usual period of tuition is from five to seven years.

Indigent blind persons residing in Maine, New Hampshire, Vermont, Connecticut and Rhode Island, by applying as above to the "Commissioners for the Blind, care of the Secretary of State," in the respective States, can obtain warrants of free admission.

For further particulars, address Dr. S. G. Howe, Director of the Institution for the Blind, Boston, Mass.

We give these facts to our readers that they may know where to find a good school for the blind.

THE TRACT FUND.

"At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$700.21
H. H. Hall	2.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2215.67
Sidney Hall (on pledge)	25.00
W. A. Mann " "	2.00
Gideon Grey " "	10.00
B. Newton	10.00
Maria George	.84
R. W. Tripp	1.00

MEMPHIS.

BRO. L. F. COLE, Memphis, March 12th, writes:—"Praise the Lord! His work is going bravely on. Sinners are coming to the Lord; saints are strengthened, and every thing is moving along in the channel of truth with us. Last Sunday Bro. L. baptized seven, and the church was much strengthened; yesterday, another went forward, and there are fourteen or fifteen ready to go into the water next Sunday. It would have done your heart good to have seen the school marching by twos down to the Wolf River,—a branch of the Mississippi,—and to have heard the songs at the water's edge, and to have seen the deep seriousness during the baptism. The scene last Sunday beggars any description of mine; suffice it to say, that it was a solemn and interesting time indeed.

Last Monday we merged the school into a prayer-meeting, or rather the scholars did; many of them not even stopping to eat their dinners, but immediately on close of the forenoon session, commenced a meeting in the primary room (Sr. Valle's). We soon got them into the larger room, and *seventy-five* of the children came forward for prayers. How do you think I can describe it? *Bless the Lord!* There, I cannot do more than that, and to him be all the glory.

We are somewhat weary *in* the work, but not *of* it, for we love it, I assure you. The Lord is blessing right along, and when the Lord is blessing, it is easy to walk. How prone we are to try and make a path of duty, rather than walk in the one already laid out for us." L. F. COLE.

For the World's Crisis.

MISSION WORK.

BRO. GRANT:—The question is very often asked me, "Why is it not better to pay our money for the support of missionaries to labor among the heathen and ignorant people in our northern cities, rather than send them among the ignorant freedmen and others of the South?" To such inquiries I would like to give the following answer:

First. People of all classes living at the North pretty generally became gospel-hardened years ago; while at the South thousands and millions are living there who never heard the gospel of the kingdom at all.

Second. Those who may be considered heathen at the North have become so, or at least have remained so, from choice; while at the South, thousands and thousands have been made heathen, and compelled to remain so of necessity, in years that are past, on account of the severe and inflexible laws rigidly enforced to protect the institution of Slavery.

Third. Most of those at the North, who are living in ignorance of gospel light and truth, have always enjoyed the free liberty of attending schools, and of reading the Bible for themselves; while at the South, millions have grown up into manhood who were never allowed the privilege of so much as learning the alphabet; and even to be seen with a book in their hands, or of having one in their possession, would almost invariably subject them to the lash, or some other worse punishment.

Fourth. Here at the North, as a general rule, ministers of the gospel have always enjoyed the liberty of conscience, and a free and unrestricted liberty of preaching accordingly; while at the South, there are millions living in total darkness of Bible truths, who have lived and grown up at a time when it was certain imprisonment, and often death, for a preacher of the gospel of Christ, or any one else, to preach or talk to the millions held in bondage the pure and unadulterated truths of God's holy word.

As showing the fruits of what some have called Christian slavery, let me give you only one instance of ignorance among thousands of freedmen. One who has been a very worthy and devoted member of our Pilgrim church, in St. Louis, for two and a half years, and who had also lived a devoted christian life in the Methodist church South for a number of years; never knew that Jesus Christ died and rose to life again, until she came to St. Louis, two and a half years ago. She had heard from some faithful, ignorant preacher that there was a Savior, and believed in him. She prayed for pardon and found it. She loved that dear Savior. Jesus pitied and loved her too. Glory to God! Hallelujah! But then she knew but very little about Jesus after all, except what God had shown her by his Spirit.

Dear brethren and sisters, is it not too bad? Only think of the wealth God has trusted with those professing to be his stewards; and also that in five or six States in New England the number of our preachers has increased so that the churches, to avoid confusion, have to advertise for preachers not to come among them, without first writing to a committee, and waiting for an answer, so as to prevent two or three coming at the same time to preach; when there are millions at the South and West who are living in total darkness concerning the Bible truths of Jesus' coming again in person to judge the world. Shall we withhold from them the light of his coming to reign for ever as our God and King on the earth? of a resurrection to life again of both the just and the unjust? of immortality, which is to be given to the saints only through Christ our Redeemer? of the final end of the wicked? of the glorious and eternal inheritance of the saints; together with many other Bible truths, upon which the great mass of professing christians are silent, and many are willing and even disposed to treat with contempt? O, my soul does cry out unto the Lord, both for laborers to go into the field just ready for the final harvest, and willing hearts who can not go themselves, but have ample of the Lord's means to sustain those who do go. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25: 40. H. K. FLAGG.

For the World's Crisis.

LETTER FROM SR. E. S. MELLEN.

BRO. GRANT:—Enclosed with this, please find a letter sent us from a Good Samaritan in New Hampshire, into whose hands has fallen our sick Principal, Sister A. E. Smith. It seems to us she is acting out her faith very fully, and setting an example well worthy of imitation. It tells its own sad story, which is fully corroborated by others who are there, and keep us informed of the unfortunate state of affairs; and we therefore send it to you for publication, at the request of a number of mission friends.

We deeply sympathize in our sister's affliction, and naturally enough we at once ask each other, "What shall become of our Mission? If she has failed to go out and make collections for us, who shall send us supplies to feed our hungry ones? or how shall our 'hundred dollar bill' per month for rent be paid?" Echo answers, Who? A moment's reflection only is needed, and we decide at once that this is the Lord's mission work, and though he slay our dear Sister Smith, and her present laborers with her, he is yet able to raise up others, who shall rally nobly around the "Star of Hope."

Like all other good enterprises, it has its subtle enemies, but it has also its dear, honest, earnest friends, whose name is "legion." These are only waiting to know of our trouble, and their sympathies, their prayers, their tears, their devotion, and their dollars, are ours. We do not like to distress them by asking them to share our sorrows, but all these missionaries have their circle of dear friends, who say to them, "O that I might help you in your glorious work."

They have helped us, and Father will not forget; they still say, "Write us, and tell us your need, and though we cannot join you in person, we will in our prayers and our purse. Here are our counsels and encouragements, and whatsoever we have that will aid you we are ready to divide." It is to this large class of willing, loving disciples, that we send our appeal for present help. We direct it to the faithful Johns and Marys still in the christian church. If we could reach all by private letter we would prefer to do so; but the question still is pressed, "Why do we not hear more from you through the Crisis?"

Here we are, then, friends, with a plain, unvarnished story. Our Principal, laid aside from her labors by sickness, is not yet able to reach home. Your humble servant who pens this is also confined to the sick room, and dependent on Mission pillows for props while this duty is imperfectly performed. Yet with all this we are glad as birds, and joyous in the Lord. We are not much cast down, and by no means destroyed. We glory in our magnanimous work, and see it harmoniously going on. We can lie here and feast our eyes on the bright faces of our proteges, who come in to tell some item of their recent experience; and our dear missionaries, who are now on double duty; the dear Marthas, they come in from miserable abodes, telling how they looked with strained eyes into a dark corner of a damp basement, and are informed by a shrill squeak from a new pair of little lungs what their next duty is.

Here they come, then, to women's work, turning things over to find a tiny blanket, some little socks, etc., etc. Another has the interest of the poor sick mother at heart, and she quickly boils some oatmeal gruel, fills a bucket with coal, and guesses she will warm even that damp place.

God bless my colleagues; they are standing never so steady at the wheel, and it goes on gloriously. Thank the Lord, great good is being done, and we are trusting and hopeful. In a few more days I hope to join them again, and ere long we shall hope to see Sister Smith at her appointed work. In the meanwhile, may there many hearts respond to the proposition of our Sister Rodgers, and send in their names. Yours in the work,

E. S. MELLEN.

Star of Hope Mission, March, 1869.

"HOPKINTON, N. H., March 5th. 1869.

SISTER MELLEN:—I presume you will be surprised at receiving a letter from me, a perfect stranger; but I feel, though we may be strangers in one sense, that we are united by the spirit of Christ's blessed union. My object in writing to you this evening is to inform you of the state of Sister Smith's health. She arrived at my house last week on Tuesday in a very exhausted condition, and severely threatened with lung fever. She has been confined to her room ever since. At this time is quite feeble, but we think gaining slowly. It was her intention to have gone to Warner on the following day (Wednesday), to meet an appointment, and would have done so, had it not been for the advice of my husband, a physician, whose opinion it was that unless she stopped just where she was, and attended to herself, he was fearful in a few weeks she might be where her labors on earth would be finished. Under these circumstances she concluded to give up her appointment at Warner, and return to Concord as soon as possibly able.

On Wednesday she was completely prostrated on a bed of languishing and pain, from which she is but just recovering. She has suffered extremely with this disease, which has prevailed in this vicinity as an epidemic, and which has in many cases defied medical treatment.

She is not yet able to be dressed, but it is our daily prayer that God will renew her strength, and once more restore her to her field of labor, the welfare of which weighs heavily upon her mind at this time. It is evident that her mission is very near and dear to her heart, when in her weak and suffering state she lies, and the silent tears steal down her feverish cheeks when her mind wanders out to those whom she has left to come East to preach the truths of God's holy word to a hungry, thirsty people, in order that she might be able to carry on the mighty work she has undertaken.

We feel confident that some other way must be provided to meet the expenses of the Mission besides Sister Smith's preaching. We feel that Sister Anna is one of God's own children, and is laboring in a noble cause, and that now God has seen fit to deprive her of sufficient strength to preach the glad tidings, we feel that all friends of missions and the Star of Hope Mission in particular, ought to come to her help, and strive to meet the expenses which she cannot at this time. We feel that God would bless them in so doing. I wonder how many readers of the *Crisis* would pay one dollar a month to sustain this garret and cellar work. I will be one of two hundred and fifty to do this now. I wonder how many there are who would send in their names to do the same by the first of April.

Yours in Christ,
MRS. DR. T. W. RODGERS.

For the World's Crisis.

ROCHESTER.

Yesterday was another of those sweet, heavenly days that count among the best in Rochester. Our prayer on conference was characterized by that sweet fellowship of the young converts; while the "first love" was manifest throughout. Scarcely one half had an an opportunity of speaking, yet the time was all occupied, and no one was tedious. At noon, when the four winds of heaven were striving, and everything movable seemed flying before them, we went down to the Genesee and buried seven in the watery grave, in the likeness of Christ's death, whom we hope will share with those who shall come up in the first resurrection. None seemed chilled so much as those who were kept back by the storm.

One teacher in the Sunday School in Dr. Shaw's church bore a great cross, but received a great blessing. Our third-story hall is a disadvantage to us, yet we have good congregations notwithstanding. In the evening six or eight more started for the promised land, which may God grant they may reach in safety. One man called on me this morning, and said, "I felt when you were preaching yesterday afternoon that I was reined right up to a decision; that it was my last time; I must win or lose *then*." He is after the king's highway. He has left the swine and husks, and all unworthy is stretching away for Father's house.

"ROCHESTER REVIVAL."

In the good-bye meeting of Mr. Hammond, under whose labors hundreds have professed conversion, he is reported to say,—"It was a question with me when I came here whether I should preach the near coming of Christ or not. I consulted with my ministering brethren, and they thought it not best to alarm the people"; and he had taken their advice.

Dr. Shaw corroborated the statement of Mr. Hammond, saying he held the same views, but thought the people would not bear it. I hope Mr. Hammond will consult with God, and on his return here give his thousands of hearers the truth as it is in Christ, whether men hear or forbear, and stand justified before him. H. PRATT.

For the World's Crisis.

QUARTERLY CONFERENCE.

MELVIN VILLAGE, N. H.

This meeting was held according to notice in the Crisis; and although it was quite sickly in the place at the time of its session, yet good audiences were present and listened with marked attention to the word preached. The presence of the great Head of the church was indeed felt. The saints were refreshed. Sinners came to Christ, and good was accomplished in the name of the holy child Jesus.

The following preachers were present during the meeting: S. Roby, F. Mudgett, L. C. McKinstry, L. Allen, S. Bragg, J. G. Smith, T. W. Piper, and A. W. Sibley.

At the close of the service Sunday evening eight arose for prayers. There was great conviction resting on the people during the entire meeting, but more especially at its close. The cause of truth we trust received a new impetus in this place. May God continue to bless the people at Melvin Village.

A. W. SIBLEY, *Sec. of Conf.*

Correspondence.

From Bro. B. H. Albee.

BRO. GRANT:—I feel anxious to do something to advance the cause of my dear Master, for I believe we are near the end of this dispensation. As I am prohibited from meeting with any of the dear brethren and sisters on account of my infirmities; I thought I would write a few lines of *warning* to the *careless*, and a few *admonitions* to *professors*. Warning has been given you that a storm is approaching; a storm that you can by no possible means survive in your present state; a storm that will sweep away the refuge of lies, a storm from whose fierce pelting there is no shelter, but the ark of safety, the Lord Jesus Christ. Once more we admonish you to take refuge there, before the fast gathering tempest shall overtake and sweep you away with the besom of destruction. There is no time to lose. Already the deep heaving and tumultuous gathering of the nations indicate our close proximity to the great vengeance day. Speedily must you make the final choice between this world and that which is to come. If you are so unwise as to choose the *present*, make the most of life. Its pleasures, honors, and emoluments; its grandeur, pomp and pride, will exist but a little while longer. A few short months, perhaps weeks or days, and they will be wrested from your grasp, and then the judgment; and following that a night that knows no end. But if you make a wiser, happier choice, if you take Jesus Christ as your portion, come boldly out on his side, let your influence, your time, your talents, your property, your all, be devoted entirely to his service, then all will be well. Have no fellowship with the idea so prevalent at this day, that you can carry the world in one hand and the faith of the gospel in the other. Jesus has declared that "no man can serve two masters." Show by precept and example, that you are indeed strangers and pilgrims; that you are severed from the world; devoted heart and hand to the glory of God, and the good of your fellow men.

Do you manifest to them by your life, dress, conversation, and daily deportment, that you are following closely in the footsteps of your dear blessed Master? Do they find in you the self-denying, self-sacrificing spirit that dwelt in him? Do they see in you a christian, not in name only, but in deed and in truth? Do they see in you one who counts the reproach of Christ greater treasure than the riches, honors and pleasures of this world? If so, then labor on, with the full assurance that your labor is not in vain in the Lord. But painful experience admonishes us that there are some professing to love the Lord, and to love his appearing, whose influence, we fear, is not calculated to accomplish much good. Will such permit us, in love, and yet in faithfulness, to address a few inquiries to them, remembering that the wounds of a friend are faithful, while the kisses of an enemy are deceitful?

Can you, as you approach the poor castaways of the world, invite them to come to Jesus, who is meek and lowly in heart; while it is manifest by your ways and appearance, that you, his professed followers, are proud, haughty, and devotedly attached to the things of this world? Can you admonish them to leave all for Christ and eternal life, while you hug to your embrace all that this world holds dear, and virtually say by your practice that you can carry the world in one hand, and the

faith of the gospel in the other? Can you admonish them to lay aside the lust of the eye, the lust of the flesh, and the pride of life; to forsake the vain trappings and tinsel of this wicked world, while you, yourself, are adorned with its richest toys, its most expensive garments? Can you admonish them to avoid the "plaiting" of hair, and "wearing of gold," and putting on of costly apparel, while pride blossoms in your head dress, glitters on your fingers, and hangs pendent from your ears; and every step you take brings prominent to their view the very things you warn them to forsake? Can you counsel them to become pilgrims and strangers on earth, that they may secure citizenship in heaven, and tell them that where their treasure is there will their hearts be also; while it is evident that you set a great value on your elegantly furnished houses, rich lands, costly merchandise, and expensive equipages? Have these things so blinded your eyes that you do not see their danger, as once you saw it?

Alas! if this be your case, you have need of warning, as much as those who never tasted the good word of God, and the power of the world to come. "If any man love the world, the love of the Father is not in him." Your gold and silver are cankered, and your garments moth eaten, and in the coming day will be a witnesses against you, that you have disobeyed the Savior's injunction, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

The judgment of the great day hasteth greatly. O, how will you meet the blessed Savior, who has done so much for you? How can you expect to hear him say to you, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord"; when you have failed to do the work he left you to perform? Fly, fly, at once from the snare of the tempter. Repent, and then lay hold with a deeper, firmer grasp on the way of eternal life. Make no delay, lest the coming storm sweep you away with the works of iniquity. I entreat you, consider your danger. Flee to Calvary's cross. Find in Jesus a refuge now, and a hiding place from the final outburst of terrific vengeance, which shall devour the foes of God. In that day, dear reader, may you and I be partners in eternal joys, and rejoice forever in the peaceful glory of the pilgrim's home.

BENJ. F. H. ALBEE.

East Machias, Feb. 25th, 1869.

BRO. A. J. DOW, Machias Port, Me., writes:—"We are having good meetings here in Machias Port. Bro. I. K. Lombard came here about four weeks ago. He is truly a man of God. We were in rather a low state when Bro. L. came. About two years and a half ago some of us were off the track entirely, and, in fact, we were far from being prepared to meet the Savior, had he come upon us then. It was not a desire for filthy lucre that induced Bro. Lombard to come among us; if so the desire would not have been realized. He has never shunned to declare the whole counsel of God. Bro J. M. Tozier has been here too. He is also one of God's faithful watchmen, who is willing to wait until Jesus comes for his reward. Bro. Corliss, of Milltown, is here now and will probably be here one fourth of the time. He is one of Father's children. We have great reason to be thankful to God for his goodness. I think the cause of God is gaining in this eastern part of Maine. Take courage, dear brethren and sisters, the curse will soon be removed."

BRO. GEO. A. STREETER writes:—"I have had a good time at Monson, Mass. It is a new field, and our views of the Bible were new; but with wisdom in advocating them, some have embraced the truth. How many such places there are. The people are poor, yet such must have the gospel. My heart says this morning, Praise our God, for his goodness to me. My health is not very good. but the Lord is good. I sigh for the time to come when sighing and sorrow shall be done away."

For the World's Crisis.

CONFERENCE REPORT.

BRO. GRANT:—The conference held at Dover, Bran's Mills, commenced on the 25th of February. Notwithstanding the heavy storm, and extreme badness of the going, we held meetings every day and evening. Although the attendance was not great, on account of the badness of the going, yet it was characterized with the spirit of the gospel of Jesus, which gave liberty in the meetings, and freedom of speech and prayer. Our love-feasts were lovely and interesting. Some came from Brewer, Bangor and Frankfort, with cheerful hearts and weeping eyes, praying God to revive his work. We were more interested in the salvation of souls and getting ready to meet Jesus, than to build up and be like others. Our order was of the gospel. We were happy to believe that Jesus was our Secretary and President. We were not under the necessity of choosing any officers to keep record of our meeting.

Some backsliders were reclaimed, and sinners manifested great interest and kindness to entertain the saints. Not one resolve was passed, only we all resolved to do the will of God. Another meeting of the same nature is to be held at Garland, at Holt's Mills, on the first day of April, to continue over Lord's day. O may the Lord revive faith in his coming, and give us a fitting out for to meet the perils of the day.

ISRAEL DAMMAN.

Pius IX and the Ecumenical Council.

The reports of the death of Pius IX. which, though unfounded, obtained currency throughout Europe during the past week, must have drawn the serious attention of European stateman to the consequences likely to follow an event which cannot now be far distant. The present pontiff never enjoyed robust health; he has arrived at an age and has now sat in the chair of St. Peter for more than twenty years. In the natural course of events a vacancy in the Pontificate must be looked for within a year or two at the outside. And there can be little doubt that, in the present condition of the Catholic world, and the existing state of the relations between the Kingdom of Italy and the Holy See, serious complications are likely to ensue at the death of the Pope. In the first place, the jealousies between the great Catholic Powers, though not perhaps as violent as they formerly were, are still such as to render the selection of a successor by the Sacred College a matter from which a good deal of unpleasantness may arise.

It is a matter of notoriety that Napoleon is anxous to see his cousin elevated to the Pontifical chair. The Italian origin of the Bonaparte family would render it practicable for the conclave to elevate the Cardinal to the Papacy without violating the prescriptive law under which it has long been exclusively filled by Italians. Italy, as a Kingdom, is not recognized by the Church, Austria has broken the bonds of the Concordat, the Provisional Government of Spain has now no recognized means of communication with the Holy See, and the Emperor of the French, as "the eldest son of the church," is the only European ruler to whom the Roman hierarchy can look for sympathy or support. Under these circumstances it is but natural that a good deal of anxiety should be felt throughout Europe as to the probable duration of the Pope's life, and the prospects of the various aspirants to the Holy Chair.

The great danger, however, against which the Roman church has to guard, is that of a Garibaldian attack on Rome during the interregnum which would occur, if the ordinary procedure were followed, between the death of the present Pope and the appointment of a successor.

There are thousands upon thousands of Italians of all classes, who would shrink from offering violence to the successor of St. Peter, or violating the territory held by him under the right of the so-called temporal power, but who could not be restrained from rushing upon Rome at his death. And to guard against this danger to the terrestrial supremacy of the church, it is now proposed that the Ecumenical Council, to be assembled in December next, shall take into consideration the expediency of convoking the Cardinals in conclave, and proceeding to the choice of a Pontiff during the life-time of the present occupant of the Holy See. By this means it is thought that a great danger to the temporal power will be averted, and unpleasant complications avoided.

It would be useless now to speculate on the issue of the deliberations of the Council. There certainly seems to be a tacit understanding between Italy and France at present, that as long as the Pope lives no further attempt against the temporal power shall be made by the former Power or sanctioned by the latter. But with the death of Pius IX. a crisis must come, and we do not believe that all the collective wisdom of the Ecumenical Council will suffice to postpone it beyond that date.—*New York Times.*

Obituaries.

TIBBALS. Died, in Canadice, Ontario Co., N. Y., Sept. 29th, 1868, David Tibbals, aged eighty-three years.

Father Tibbals was born in Milford, Conn., but in early years removed to Cayuga Co., N. Y., where he was converted to God and joined the Christian church. He afterwards removed to Canadice, where he resided for fifty years previous to his death. He was always a decided opposer of the church follies of the present age; yet he possessed the true spirit of christian progress; viz., "growing in grace and the knowledge of our Lord Jesus Christ." For this reason he was led in his latter years to adopt the true christian hope of life only in Christ, and thus died in hope of a resurrection among the just. I found it always pleasant and profitable to visit with him, and many are the hours we have spent conversing on the signs of the times, and the Bible hope. As a pilgrim he saw much sorrow; but his son Noah, with whom he spent his closing years, made his pathway as smooth as possible, as he passed onward to the tomb. He lived to a good old age, and then fell asleep in Jesus. His burial service was attended by Bro. Ira Allen, and his funeral discourse preached by Eld. D. Cogswell, at the Christian Church, in Springwater, Oct. 11th. "It was an excellent discourse, satisfactory to all the friends." Text, Job 14: 14. Communicated by request.

F. BURR.

HIMES. Fell asleep in Jesus, in Exeter, R. I., Feb. 9th, 1869, Bro. A. S. Himes, aged fifty-three years.

He was brother to Eld. J. V. Himes. Bro. H. was a great sufferer, but he bore his sufferings patiently. Being conscious of his situation, he sent for me to see him die. I approached his bedside while in the agonies of death. I asked him if his hope sustained him? He answered, Yes, and praised God aloud. He then asked me to pray aloud, that he might hear, after which he requested me to attend the funeral, and write to the Crisis about his death. He then bade us all farewell, with praises to God, and fell asleep. It was a great comfort to his friends to see him die happy in the Lord. He expected to sleep but a little while, and then awake to behold the glories of that world where the eyesight will never more grow dim, and the inhabitants will no more be sick. I tried to speak words of comfort from John 11: 11.

E. R. WOOD.

McKEEN. Fell asleep in Jesus at "Our Home," Dansville, N. Y., Feb. 1st, 1869, Bro. John McKeen, aged thirty-three years.

He was a minister of the Baptist denomination; had recently graduated, and just as he was ready for his work, he was taken with that fatal disease—consumption. He was a devoted christian, ready at all times "to give a reason of the hope within him with meekness and fear," and was anxious to live to labor in the vineyard of the Lord. As the dying hour approached, he desired his attendant to inform his absent brother that he died "all right." He leaves an affectionate sister and three brothers, who sorrow not as those who have no hope.

JOHN G. T. CRUSE.

BRACKETT. Died in the Lord, Feb. 14th, 1869, (in Boston, Mass. Hospital), Joshua Brackett, aged forty years and six months.

Bro. B. was a member of the Freewill Baptist church at Lawrence, Mass. He lived a christian life for twenty years, died a christian, and sleeps in Jesus. "Blessed sleep." Funeral services at his brother's (John H. Brackett), in Charlestown.

JOHN G. HOOK.

SHAW. Died in Fairhaven, Feb. 24th, 1869, after a short illness of lung fever, William Shaw, aged seventy-three years, three months, and three days.

He was a kind and affectionate husband and father. He leaves a sick and afflicted wife, and an only daughter to mourn his loss. He rests in hope of the first resurrection.

NASH. Died in Great Falls, N. H., March 7th, 1869, Bro. Joseph E. Nash, son of Bro. Joseph and Judith Nash, aged twenty-two years and eleven months.

He now sleeps in Jesus. His funeral services were attended by the writer in the second Methodist house, in Great Falls.

JOHN L. CHUTE.

BLODGETT. Died in North Danville, Vt., March 4th, John C. Blodgett.

He died strong in the faith that his sleep would be short. Bro. Leonard Wheeler spoke words of comfort, from Psa. 17: 15,—"I shall be satisfied when I awake with thy likeness."

N. BLODGETT.

YOUNG. Died in Lynn, Feb. 19th, of scarlet fever, Cora Etta, youngest daughter of Charles and Elizabeth Young, aged three years, seven months.

They mourn not as those who have no hope. Sermon by R. Wendell. Text, 1 Thess. 4: 14.

PINGREE. Died in Orfordville, N. H., Dec. 1st, 1868, Eva L. Pingree, aged eight years, three months, and eighteen days.

She said, "I love you, dear mother, but I love God better."

Passing Events.

☞ The Jews are creating some astonishment by their mode of action in these modern times. They have been renowned for their dolefulness, but a change has come over them, and instead of being melancholy and sad they have become gay and festive. In many respects they excel the Gentiles in frivolity—as witness their theatre building in Europe, and their Puim Balls in America. What can be the meaning of the change? We saw it mentioned somewhere, not long since, that the Israelites were proposing to keep the Christian Sabbath. Surely the world is progressing.

☞ A few weeks ago a plan was submitted to the Pope for a new basilica, the erection of which he was asked to sanction. His Holiness replied: "If we consult the tendencies of the age, and consider the revolutions which are agitating the world, it is not basilicas we shall feel called upon to build, but madhouses; for it is plain that the whole world is going mad."

☞ The murder of the innocents, or ante-natal infanticide, has been rebuked and protested against by the Roman Catholic Bishop of Baltimore. The crime is of that soul-destroying description that ranks, we should think, among the deadly and unpardonable sins.

☞ The Court of Appeals at Naples, Italy, has decided that the marriage of priests of the Catholic church is legal. The decision establishes the perfect independence of the State in its relations with the church, and determines the position of a priest in the presence of the law. It is expected that the Ecumenical Council, which is to meet at Rome in December next, will confirm and indorse this decision.

☞ Among the papers of the late Princess Baciocchi, now delivered to the Emperor, are some forty-five volumes full of notes written by Napoleon I. at St. Helena. She leaves to the Prince Imperial all her landed estates in France, besides property to the value of 100,000 francs per annum at Trieste.

☞ The plans for the great bridge across the East river, between New York and Brooklyn, are being rapidly matured and the work will soon be begun. The structure will be a suspension bridge of the enormous span of 1,600 feet, and will be one of the finest specimens of engineering in the world.

☞ A bunch of matches, of the ordinary kind, was ignited by the sun the other day in a drawer in the office of a leading business man in Brattleboro. The combustion took place just as he was going out. Had it occurred a few minutes later there would have been another "mysterious case" of fire.

☞ Toronto is said to be full of New York thieves, frightened away from the city by the awaking up of justice and under the fear of a Vigilance Committee.

☞ Fares to Europe by the Cunard line have fallen nearly one-fourth within the last few days. Competition with the Inman line has done it.

☞ The number of marriages in New York is said to be constantly diminishing. Alas! for its morals.

☞ The American Missionary Association are about making a purchase of three thousand acres of land in Mississippi. A gentleman has promised to erect on the tract, when purchased, a normal school building worth $12,000.

☞ Gen. Grant's inaugural has been translated into Russian for publication in the St. Petersburg and Moscow papers.

☞ The lives of printers in New York city, it is asserted, do not average over forty-five years. The causes of this short-lived career of this useful class of workmen are to be attributed to working at night, and to the want of ventilation, and the overheating of composing rooms.

☞ An officer of the British navy states that from eleven years' observations, six years in the arctic regions and five years in the north of Scotland, he has ascertained that tremendous gales follow from twelve to twenty-four hours after the appearance of the aurora borealis.

☞ Louis Phillippe's son, the DukeD' Aumal, has become a regular contributor to the London Times. A recent article commenting upon the speech of Louis Napoleon is attributed to him.

☞ Schools for teaching English to Chinese are becoming numerous in California.

☞ One million postage stamps are daily used in the United States.

Notices.

Notice.

I intend, the Lord willing, to return to the St. Louis Mission about the middle of April, to labor there two months or more. If desired by any living on or near my route back, I would stop and preach at three or four different places. Those wishing my labors, will please write me to Savoy, Mass., immediately, giving all particulars as to route, where to stop, who to inquire for, etc.

H. K. FLAGG.

P. S. I can return by either of the three routes—by Albany, by New York, or by Philadelphia, as the Lord may open the way. H. K. F.

Savoy, Mass., March 13th, 1869.

Notice.

By invitation of the church at Collinsville, Ct., the next quarterly session of the Conn. A. C. Conference will be held in their hall, beginning Wednesday, April 21st, 1869. Preaching first evening. The place is accessible by railroad from New Haven, on the Canal road to Plainville; change cars then for Collinsville. From Hartford, on the Providence and Fishkill road to Plainville; then change cars as above. Come in the Spirit.

L. F. MOORE, Secretary.

Conference.

If the Lord will, there will be a conference held in Garland, Me., at Holt's Mills, commencing Thursday evening, April 1st, at seven o'clock, and continue over Lord's day. As this is a new place for such a meeting, the brethren are anxious for a general attendance of the preaching brethren. Call on Brn. Millet, William Field, and Gardner Farmer. Bro. Farmer lives about one half mile east of the school-house. Those coming from Bangor and vicinity had better inquire at Bean's Mills, on the notch road, for Holt's Mills. Those coming from the north and west, inquire for Brn. Wm. Field and Abner Millet, at Garland Village. Preaching brethren will probably find a home at K. Holt's, at the Mills. It is desired that brethren living in adjacent towns and neighborhoods should attend and lend a helping hand. Further particulars hereafter.

In behalf of the church, O. G. TRUNDY.

Notice.

By the request of the brethren at Edenboro, Erie Co., Pa., I will join Bro. J. Wendell in holding a two days' meeting of the church in Edenboro, April 16th, and over Sunday, as Bro. Wendell and the church there may arrange.

Also, by the request of the brethren at Blooming Valley, I will hold a quarterly meeting there, April 22d, and over Sunday, as the church there may appoint. Let there be a general rally at these quarterly meetings. Soon it will be too late to preach and hear the gospel. Then let all awake.

C. F. SWEET.

Conference.

The Lord willing, there will be a conference at East Rochester, N. H., commencing Thursday evening, March 25th, at half-past seven o'clock, and hold over Sunday, the 28th. Brethren Couch, Pinkham, and Twombly are expected to preach the word. A general gathering of laboring brethren and sisters from other towns is desired. For the church,

JAMES QUIMBY.
J. C. SHOREY.

R. I. and Ct. Conference.

This conference will meet with the church at Danielsonville, Ct., Wednesday, 2 P. M., April 7th, 1869. Come up to the help of the Lord. Come from far and near.

H. F. CARPENTER, Clerk.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.
" 2d..........June 5th and 6th
" 3d..........Sept. 4th and 5th
" 4th..........Dec. 4th and 5th
Norwalk, 1st..........April 24th and 25th
" 2d..........July 24th and 25th
" 3d..........Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders,

G. W. STETSON, Pastor.

The Resuscitator.

BRO. GRANT:—I wish the following letter inserted, for the benefit of sympathisers with Sister Weaver. The instrument which did this work was applied by myself a short time ago. I have induced her brother in Springfield to take hold with me in introducing it more extensively. All letters of inquiry and for the instrument must be directed to Munger & Weaver, Springfield, Mass., Drawer 81.

HIRAM MUNGER.

"I communicate to you the excellent effect of the Resuscitator you sent me. I have been an invalid for sixteen years, and most of the time confined to my bed, and have employed more than fifty physicians during that time, but without any permanent relief. My spinal complaint has produced other complicated difficulties. I have been subject to spasms and fits every month, but since I have used the Resuscitator, I have had but one, and my general health is better. Nothing has ever done me so much good as the Resuscitator.

L. B. WEAVER.

North Dana, Mass., March 13th, 1869."

Information.

As Bro. Richards has asked for information, through the Crisis, about what would be most likely to help the little girl at Bro. Seth Stone's, Camden, Me., I would say, the Prussian Galvanic Instrument has removed tumors, wens, and different kinds of swellings very mysteriously. With my experience, I would risk this treatment above all others. See notice to the afflicted in the Crisis three weeks ago. We have letters of remarkable cures by its use of late. It only costs $10.50, and is a family physician that is safe, and I can recommend it.

HIRAM MUNGER.

Notice.

The brethren in Manchester, N. H., are holding meetings at Merrimack Hall, as usual, and are in full fellowship with the "Crisis," "Voice of the West," and the N. H. State Conference. Preaching brethren please correspond with the Committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

Notice.

We would call the attention of our friends who visit Boston, and wish to go to a good, neat, quiet place to get meals, a few rods from the Crisis office, and at lower rates than elsewhere, that they will find such a place at No. 87 Hanover Street, kept by Mr. L. O. Pratt.

A. W. SIBLEY.

Notice.

Preaching brethren visiting Lawrence, Mass., are requested to stop with Bro. R. F. Cram, corner of Bradford and Broadway Streets, as provision has been made for them by the church there.

For the church, A. W. SIBLEY.

Notice.

The interest in Albany, N. H., continuing, we shall remain with the people there for the present. Friends will address us at Tamworth Iron Works, N. H.

L. C. & M. McKINSTRY.

That "Rare Picture" Again.

Mr. John Hoxie, of Little Compton,* sends for one, but we have no clue to the *State*, and so must wait till he sends again. Some give an address that it would "puzzle a Philadelphia lawyer" to find out, so that if mistakes are sometimes made in the address, do not blame us. So many orders came in, we were unprepared to meet them, and have kept some of you waiting. We can now furnish all who wish, singly or by the dozen, at a discount. Several inquire respecting the "history" and the "authenticity" of the picture. We can tell you nothing beyond that published in the *Crisis*. The same is found on every card.

M. D. WELLCOME, Yarmouth, Me.

* P. Q. Canada.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
A. Simpson..........Sunday, March 28th
M. Batchelor..........Sunday, April 11th

BOSTON, (THEATRE COMIQUE, Central Court, rear of 240 Washington Street), Sabbath, March 28th.
Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M. JOHN G. HOOK.
Baptism at 5 P. M. in Mystic river, Charlestown.

CHELSEA, MASS., (LIBRARY HALL.)
S. S. Brewer..........Sabbath, March 28th
M. Batchelor..........Sunday, April 4th
J. Couch..........Sabbath, April 11th

EAST BOSTON.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
Zina Ford..........Sunday, March 28th
J. W. Brittan..........Sunday, April 4th
Geo. W. Brown..........Sunday, April 11th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
S. W. Thurber..........Sunday, March 28th
Geo. A. Cole..........Sunday, April 4th
W. S. Campbell..........Sunday, April 11th
Rufus Wendell..........Sunday, April 18th
J. W. Brittan..........Sundays, April 25th add May 2d
A. W. Sibley..........Sunday, May 9th

The interest is so great, we have concluded to be at the City Hall, in New Bedford, Mass., Tuesday, Wednesday, Thursday and Friday evenings, March 23d 24th, 25th and 26th.
Pittsfield, N. H..........Saturday evening, March 27th and over the Sabbath.
Lawrence, Mass..........Sabbath, April 4th
MILES GRANT.

Stowe, Mass..........Sabbath, March 28th
A. P. MOORE.

East Canaan, N. H..........Sabbath, March 28th
J. COUCH.

Worcester, Mass..........evening, March 24th
Warren, Mass..........evening, March 25th
Chicopee Falls..........evening, March 26th
Springfield..........Sunday, March 28th
A. A. PHELPS.

Chicopee Falls, Mass..........Sunday, March 28th
Kennebunkport, Me..........Sunday, April 4th
C. GOODRICH.

Salem, Mass..........Sabbath, March 28th
A. W. SIBLEY.

Square Pond, Ct..........Sunday, March 28th
Scitico, Ct..........Sunday, April 4th
The rest of April at liberty. H. MUNGER.

Keene, N. H..........Saturday evening, and Sunday, April 3d and 4th. H. L. HASTINGS.

West Abington, Mass..........Sabbath, March 28th
J. W. BRITTAN.

Stoneham, Mass..........Sunday, March 28th
West Abington, Mass..........Sunday, April 4th
W. S. CAMPBELL.

Haverhill, Mass..........Sunday, March 28th
Exeter, N. H..........Sunday, April 4th
J. H. F. VARNEY.

Chicopee Falls..........Sunday, April 4th
E. McCULLOCK.

Lawrence..........Monday evening, March 29th
Lowell..........Tuesday evening, March 30th
Stoneham, Mass..........Thursday evening, April 1st
D. M. LEAVITT.
T. E. LANG, JR.

Warren Summit..........Sunday, April 11th
T. E. LANG, JR.

kuncooS, N. H..........Sunday, April 4th
DANIEL CHURCHILL.

Hartford, Ct..........Sabbath, April 25th
H. PRATT.

Keene, N. H..........Sabbath, March 28th
SR. STODDARD.

Collinsville..........Sabbath, April 4th
G. L. WHITE.

New Preston, Conn..........Sunday, April 4th
Prospect..........Sunday, April 11th
S. C. HANCOCK.
Any church desiring my labor for the 18th, will please give me immediate notice. Direct to Forestville, Conn. S. C. H.

Marshfield, Vt..........Sunday, April 4th
Bethel, Camp Brook, Vt..........Sunday, April 11th
Marshfield, Vt..........Sunday, April 18th
Bridgewater, Vt..........Sunday, April 25th
J. A. CLEAVELAND.

Springfield, Mass..........Sundays, April 4th and 11th
Warehouse Point, Ct., (in the Chapel)..........April 7th
J. S. WHITE.

Hyde Park, Mass..........Sunday, March 28th
Lynn, Mass..........Sunday, April 18th
Plymouth, Mass..........Sunday, April 25th
M. BATCHELOR.

West Randolph, Mass., (Lower Hill Hall), Saturday evening, March 27th, and over Sunday, March 28th.
ENOCH MORRILL.

Rochester, N. Y..........Sunday, March 28th
J. HEMENWAY.

New York City, (Grand and Allen Streets), Lord's day, March 28th.
Wrightville, Ct..........Sunday, April 4th
A. D. FLAGG.

Manchester, N. H., (Merrimack Hall), Sunday, March 21st and 28th.
Lowell, Mass..........Sunday, April 4th
Lawrence, Mass..........Sunday, April 11th
D. M. LEAVITT.

Rochester, N. H..........Sunday, March 28th
Lynn, Mass..........Sunday, April 4th
J. G. SMITH.

Kennebunkport, Me..........Sunday, March 28th
Westfield, Mass..........Sunday, April 4th
Vernon, Vt..........Sunday, April 25th
E. OWEN.

Southbridge, Mass..........March 23d
Charlton, Mass., (Bro. Hall's neighborhood), March 24th
At Bro. C. Steaver's, March 25th.
Worcester, Mass..........March 26th
Clinton, Mass..........Sunday, March 28th
Natick, Mass..........April 1st and 2d
West Randolph, Mass..........Sunday, April 4th
GEO. A. STREETER.

Haverhill, Mass..........Sunday, March 28th
Great Falls, N. H..........Sunday, April 4th
WM. C. STEWART.

Burlington, Ct..........Sunday, April 11th
S. M. TATRO.
WM. J. RIPLEY.

Fairhaven, Mass..........Sunday, March 28th
Lafayette, R. I..........evenings, March 30th and 31st
Stoneham, Mass..........Sunday, April 4th
Lynn, Mass..........Sunday, April 11th
Lowell, Mass..........Sunday, April 25th
J. W. THOMAS.

Lake Village, N. H..........Sabbath April 4th
Suncook..........evening, April 9th
Manchester, (Merrimack Hall), Sabbaths, April 11th and 18th.
Hampton..........Sabbath, April 25th
D. F. LEAVITT.

Forestville, (Union Hall)..........Sunday, March 28th
S. W. BISHOP.

Providence, R. I., Sundays, March 28th and April 4th
F. H. BURBANK.

Northfield, (Oak Hill school-house), Sunday, March 28th. JOHN H. DADMUN.

Goffstown, N. H..........evenings, March 29th and 30th
O. D. WOODRUFF.

Portsmouth, N. H..........Sunday, April 11th
E. OWEN.

Warner Gore, (at Bro. Andrew's), Sunday, March 28th
Bradford, (Pond meeting-house)..........Sunday, April 18th
SIMEON ROBY.

Rochester, (Chapel)..........Sabbath, March 28th
W. H. McDANIELS.

Hartford, (Falcott & Post's Hall)..........Sunday, March 28th
New York, (Cooper Institute)..........Sunday, April 4th
Providence, R. I..........Sunday, April 11th
W. N. PILE.

East Rochester, N. H..........Sunday, March 28th
N. C. TWOMBLY.

Wallingford, (North Farms)..........Sunday, March 28th
Cheshire Street..........Sunday, April 4th
Hartford..........Sunday, April 11th
WM. A. & M. L. DURAND.

North Somers..........Sunday, March 28th
A. MORSE.

Holden..........Sunday, March 28th
Holt's Mills, south east of Garland, in Quarterly Conference, to commence on the 1st day of April, P. M., and continue over Lord's day.
Corinna..........Sunday, April 25th
ISRAEL DAMMAN.
My appointment for Corinna, March 28th, was a mistake.

South Sutton, N. H..........Sunday, March 28th
C. H. FLETCHER.

Hampton, (Town Hall)..........Sunday, March 28th
Great Falls..........Sunday, April 4th
Greenland Parade..........Sunday, April 11th
Seabrook..........Sunday, April 18th
Strafford, (Felcher school-house), communion, Sunday, April 25th. J. PINKHAM.

Melvin Village..........Sunday, March 28th
Freedom, (New meeting-house), Saturday, April 3d, (conference), and over Lord's day. T. W. PIPER.

Friendship, Me..........evening, March 26th and 27th
Cushing, Me..........Sunday, March 28th
H. S. MITCHELL.

Wilmot Settlement..........March 25th, and over Sunday
C. F. SWEET.

Cumberland, Me., (Merrill school-house), Sunday, March 28th. L. C. WELLCOME.

Barkhamsted, South Hollow..........Sunday, March 28th
S. M. TATRO.

Warren Summit, N. H., Saturday evening, March 27th and over Sunday, the 28th. WM. H. SHAW.

New York, (Cooper Institute)..........Sunday, March 28th
24th Street in the evening, and during the week following, and over the Sabbath, April 4th, as Bro. Cox may arrange.
Goodspeed's Landing..........Sunday, April 11th
New Haven, Ct..........Sunday, April 18th
L. F. MOORE.

Northwood Narrows, N. H..........Sunday, March 28th
Strafford, N. H., (Robert's school-house), Sunday, April 4th. WM. BODGE.

As Bro. Cleaveland may arrange..........March 28th
Goshen, Mass..........April 4th to 11th
Wrightville, Ct..........April 18th
Thomaston..........April 25th
J. K. BELLOWS.

Woodstock Valley, Ct..........Sunday, March 28th
Abington..........evening, April 2d
I. B. POTTER.

Lawrence, Mass..........evening, March 30th
Manchester, N. H., (Merrimack Hall), eve., March 31st
Concord, (Centre Street)..........evening, April 1st
Exeter..........evening, April 2d
S. W. THURBER.

Lynn, Mass..........evening, March 26th
Clinton..........evening, March 30th
Worcester..........evening, March 31st
Z. FORD.

Bristol, R. I..........Sundays, April 4th and 11th
Baptism April 4th. ALLEN DAMON.

New Hampton, N. H., (at Bro. Simeon Veazey's), evening, March 27th.
Meredith, (New Hall)..........Sunday, March 28th
New Hampton, (where Bro. Pike may appoint), evening, March 29th. JOHN B. BROWN.

Holderness, (Pine school-house)..........Sunday, April 4th
AUSTIN MORRILL.
DAVIS PAGE.

West Alton, N. H..........April 3d and 4th
Alton Corner..........Sunday, April 11th
W. H. McDANIELS.

Campton, N. H., (Bump school-house), Sundays, March 28th, and April 11th.
Meredith, (New Hall)..........Sunday, April 4th
JOHN H. EVANS.

SPRINGFIELD, MASS.
J. S. White..........Sundays, April 4th and 11th
S. G. Mathewson..........Sundays, April 18th and 25th
Charles C. Barker..........Sunday, May 2d
Wm. N. Pile..........Sunday, May 9th

BIDDEFORD, ME.
W. H. Mitchell..........Sabbath, April 4th
A Simpson..........Sabbath, April 18th
J. W. White..........Sabbath, April 25th

CONCORD, N. H., (AT THE BETHEL.)
O. D. Woodruff..........Sunday, March 28th
H. Pratt..........Sunday, April 4th
J. C. Wheeler..........Sunday, April 11th
E. Owen..........Sunday, April 18th

CONCORD, N. H., (CENTRE STREET.)
J. A. Cleveland..........Sabbath, March 28th
J. Couch..........Sabbath, April 4th
A. W. Sibley..........Sabbath, April 25th

PLEASANT VALLEY, CT.
H. H. Dickenson..........Sunday, April 4th

RICHMOND, R. I., (CLARK'S HALL.)
J. J. Northup..........Sunday, March 28th

WOLCOTTVILLE CIRCUIT.
A. H. Steele..........Wolcottville, March 28th
Preaching at Newfield..........Sunday, April 4th
B. Hitchcock..........Wolcottville, Sunday, April 11th
G. L. White..........Newfield, Sunday, April 18th
M. L. Durand..........Wolcottville, Sunday, April 25th
Preaching every Sunday evening at Wolcottville.

PITTSFIELD, N. H., (BETHEL.)
Miles Grant..........evening, March 26th and over the following Sabbath, the 28th.
John Parsons..........Sunday, April 4th

MANCHESTER, N. H.
J. C. Wheeler..........Sunday, April 4th
Wm. W. Sutherland..........Sabbaths, April 11th and 18th

HAMPTON, N. H.
J. Pinkham..........Sabbath, March 28th and onward.

East Landaff, N. H..........Sunday, March 28th
E. S. MOULTON.

Danielsonville, Ct..........Sundays, March 21st and 28th
H. F. CARPENTER.

Suncook, N. H..........Sunday, March 28th
J. C. WHEELER.

River Point..........Sabbath, March 28th
Abington, Ct..........Sabbaths, April 11th and 25th
C. H. SWEET.

Newburyport, Mass..........Sunday, March 28th
Portsmouth, N. H..........Sunday, April 4th
Westfield, Mass..........Sundays, April 11th and 18th
JOSEPH W. WHITE.

Portsmouth, N. H..........Sunday, March 28th
C. CUNNINGHAM.

DANIELSONVILLE, CT.
I. B. Potter..........Sunday, April 4th

WORCESTER, MASS.
T. M. Preble..........Sundays, March 21st and 28th

LAWRENCE, MASS.
J. S. White..........Sunday, March 28th

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Wyoming, R. I..........the first Sabbath in each month
Westerly, R. I..........the second Sabbath in each month
Riverpoint, R. I..........the third Sabbath in each month
Bristol, R. I..........the fourth Sabbath in each month
A. DURFEE.

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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $5.50; postage 28 cts. Do. plain binding, $4.50; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $4.00; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.50; postage 20 cts. Do. ref. between verses, $1.50; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $3.00; postage 20 cts. Do. plain, $1.75; postage 20 cts.

Any of the above will be sent by mail on receipt of the price.

Business.

RECEIPTS FOR BOOKS AND TRACTS.

J T Robinson $2.25, E P Hoole $2.50, G W Truell 50c, H N Corey 35c, N H Berry 50, P Tandy 50c, T R Williams 35c, D. J. Prince 35c, E. C. Brigham 35c, H. Brown $1 35, E J Eldred 50c, S L Searle 35c, M E Otis $1.00, C H Williams $2 50, R A Taft $1.00, B B Hill 50c, G Benham $1.50, W Hogarth $1.12, L Town $1.25, P J Pilcher $2 00, A P Pitkin $1.50, W A Mann $2.50, J B S Pillsbury $3.10, H Munger $1.00, O D Woodruff $2.00, C H Foss $1.35, E G Chadsey $4.55, A L Shaw 50c, C H Smith 60c, B St John $10.75, E Bellows $3 00, S W Chase $1.00, E M Shepard $2.00, E M Culch $1.00, E L De Lano 35c, G. E. Merrill $1.50, L. H. Whipple $1.00, H S Mitchell $4.50, L D Demeritt 87c.

BOOKS AND TRACTS SENT.

BY MAIL.—J M Dalton, J M Allen, Wm. Forester, G S Haynie, J. E. Sikes, F S Knowlton, T Casey, E Hakkenseib, E T Wolcott, J M Bently, E M Simonds, A K Hyde, S Robinson, S S Gardner, P H Wolfenbarger, J N Baswell, W. Shepherd, T Bonney, W Chamberlin, H Daniels, D F Andrews, C Goud, G A Sawyer, W C Townsend, H Hubberd, W Hall, W R Scott, C N Wood, N C Twombly, J Flavell, W K Draper, J Whitehead, C H Buckley, J M Luttenton, — Hutchinson, H K Tryon, G E Covell, Mrs H Leavins, H Nichols, E. Little, L Town, H W Robinson, G E Leavenwood A Pease, Thos Harrison, R M Hurlburt, Thos Noss, P D Clancy, A F Coburn, A Sherburn, S Albright, J Dickenson, J H Trufort, H S Utley, W C Townsend, C H Williams, J. R Chamberlin, C H Bliss, L T Dockum, T G Dewey, C. C. Darrow, E S Mattly, L A Wheeler, W F Schoville, A. McSwain, J. Pinkham, S. Sterling, J Blain, S E Teeple, W N Sheldon, A Sherwood, S G Bradbury, N Batchelder, D. F. Nafe, M Grover, G M Dickerman, Mrs W Whitman, A K Trick, J Daly, S L Davis, D Skinner, H P Bradley, M J Asbell, E Y Fiske, Mrs C B Turner, F Gould, F L Piper, A H Harriman, L Laskey, — Langreder, Ira Gardner, J Brown, S Tenney, T D Babcock, L S Cowdry, E Heatsman, Geo E Merrill, J. R. M., G W Pierce, P Wooding, B Taylor, S S Swasey, E M Blanchard, C J Williams, G B Stone, E P Hoole, W K Schuley, R L Elwell, J T Robinson, J C Libby, E Strafford, G W Truell, H A Corey, N C Twombly, E Shultz, J H Dadman, T R Williams, D S Prince, B H Alcee, P G Marsh, E S Brigham, Helen Brown, C H Williams, R A Taff, S J Eldred, M E Otis, C L Searles, P Tandy, W E Brown, Benj B Hill, Wm Hogarth, Geo Benham, L Town, T E Andrews, D Arnold, H W Brown, N H Berry, P J Pilcher, F V Bliss, H J Ashhenfelton, J B S Pillsbury, Geo W Burnham, J Mooney, O D Woodruff, C H Foss, C H Smith, J C Mann, Wm. I Mann, B St John, L H Whipple, L D Demeritt, E L Delano, H D Roberts, E H Balen, Geo E Merrill, C M Shepard, Geo W Whiting, I Harrison, T Ames, O W Frazee, N E Hazen, E G Chadsey.

BY EXPRESS.—L. Wright, J Ward, J Collins, B St John, M R Phetteplace, Ellen T Smith, Pitkins Bros. & Co., H Munger, Eld T Smith, H S Mitchell.

LETTERS RECEIVED.

E G Chadsey, N H Berry, J G Burnham, D A Bean, C C Ramsey, A E Bennett, G W Turner, H P Chase, B P Manning, O R Huls, H Munger, H K Flagg, A. Durfee, M D Wellcome, A B Mann, C Colegrove, H H Hall, H Pratt, H F De Wolf, J. W. Burroughs, G W Brown, A. W. Sibley, A J Page, J. Hemenway, M C Whitaker, H Hawkins, L E Craw, A Lewis, E P Hurd, F Burr, T E Wood, D G M, M B Czechowski.

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For the World's Crisis.

COURAGE.

Courage! the watch-word's ringing
Far down the ages past;
Courage! each pilgrim's singing
The latest and the last.
The long, rough way before us,
How many feet have passed;
Dear followers of Jesus,
They're welcomed home at last.

Courage! the aged pilgrim,
Far up and on the road,
Shout backward to the children
Just taking up the load;
And to the weary, fainting,
Half way the journey o'er,
"Bear up" comes ever wafting
Above the stormy roar.

Oh, tossed with pain and anguish,
Oh, bleeding feet, press on;
He sees us as we languish,
He beckoneth on, still on.
The Captain gone before us,
Heareth our waiting cry;
The smallest whisper reaches
The Lord of Hosts on high.

The Lord of Hosts! oh, army
Of pilgrims marching on,
Lift up the shout of triumph,
The gates are almost won.
The darkness fast is waning,
And rougher though the way,
Our feet are surely gaining
Upon the glorious day.

Shout gladly one to other,
Brethren, upon the way,
Jesus, our Elder Brother,
Cannot be far away.
We see the advancing banner,
The waving of his hands,
And high above the clamor
The voice of angel bands.

ATHERTON.

For the World's Crisis.

PENCILINGS OF A PILGRIM.

PORTSMOUTH, N. H.

This is an old sea-port town of twelve thousand. It has an excellent harbor, but for many years the naval trade has been nearly stagnant. The city bears the marks of dilapidation. The streets are narrow and irregular. The buildings are generally old and much neglected. There is no evidence of present growth. It is still true that there are some pleasant residences and various points of interest in connection with this weather-beaten town. One of the United-States Navy Yards is located here, and two or three iron-clad vessels are being constructed. Will they ever be called into requisition?

I found a band of pilgrims who gave me a cordial greeting and "heard the word gladly." The Lord helped me to use the naked blade, and the people stood it amazingly well. Some of the brethren were a little slow in starting, but they soon began to feel their responsibilities and seek the divine anointing. We had some very profitable meetings. The brethren urged me to come again, as soon as possible, and promised to stand by me in a regular campaign. It is not improbable that I shall accept the invitation. If so, may the God of Israel prepare us for battle and for victory!

NOT FOR SALE!

There are so many men in the general market, who can be frightened or flattered out of their principles, that it is a real luxury to find here and there a glorious exception. I found in Portsmouth a cheering example of fidelity to principle, in the case of a dear brother whose kinsman had offered him *two thousand dollars* if he would renounce his religious associations, and cast in his lot with one of the popular churches. Thank God, he was not to be bought! His love for Christ and freedom and truth was stronger than his love for money. How inspiring it is to see men of unbending rectitude! I plead not for mulish stubbornness that refuses to confess a fault when clearly pointed out; but I do admire that independence of character which enables a man to plant his feet on the rock, and *stand* there, unmoved alike by the flatteries or frowns, the cash or curses of men and devils too! *Back-bone* is the greatest want of many a man, whose good intentions are constantly neutralized by this constitutional tendency to cater and compromise. It requires *real nerve* for a man to "stand up for Jesus" everywhere, and say NO to the charming voices of a tempting world!

SETTLED AT LAST.

My faith in the doctrine of *eternal torment* became seriously jostled about two years ago. I determined to investigate the subject, calmly and thoroughly. My all-absorbing desire was to know the *truth*, however it might affect my preconceived opinions. I was willing to *believe* in the doctrine of endless misery, or *renounce* it, according to its agreement with, or opposition to, the word of God. I resolved not to cherish a theory because of its popularity, nor reject the truth because of the rabble cry—"Away with it!" I well knew that majorities are quite as apt to be wrong as right. The richest veins of gold have always been hidden from the popular eye. I determined to be very cautious and deliberate in drawing conclusions, well knowing that every inch of ground would be boldly contested. I prayed earnestly that God would lead me into all truth. I felt that I could well afford to stand on God's platform, whatever it might be. Though chiefly concerned to know the teaching of the Bible on this subject, I yet availed myself of such helps as came in my way. I secured and read the strongest works I could find, on both sides of the controversy, concerning the doom of the ungodly. Of course I found real arguments on each side, worthy of serious and prayerful consideration. But I was soon struck with the *paucity of Scripture evidence* to prove that millions of sentient beings will be *immortal in misery*. The overwhelming tide of testimony seemed to bear on the other side. I gathered up the strongest possible objections against the total destruction of the wicked, to see how formidable an array could be made. I found many of them could be easily demolished, and perhaps all of them made to harmonize with God's purpose to "burn up" the wicked, "root and branch." For two years I have been compelled to admit that the doctrine of endless torment is so terrible in *itself*, that no man should be expected to believe it without an array of evidence in its favor that is *absolutely overwhelming*. Such evidence I do not find. If two or three passages can be fairly disposed of, there is scarcely a word in the Bible that would ever suggest the doctrine of interminable woe. On the other hand, there are scores of passages that point strongly and clearly to the final extermination of all the wicked. What is the safe and sensible mode of harmonizing Scripture in such a case? Must the few be made to agree with the multitude? or the multitude with the few? Evidently the general tenor of scripture teaching must decide the case. I am compelled to yield the point. "Let God be true." For months I have felt the force of the argument, and regarded the evidence as unanswerably strong and clear. And yet old ideas and impressions would linger around.

But the chains are severed at last! The clearing-up shower descended a few days ago, while on my knees pleading with God for light. I am fully convinced that the devil and all his works will yet be *destroyed*; and the universe of God, so terribly marred by sin, will rise up out of the smoke and ruin, free from every element opposed to purity and love! O enrapturing thought! Transporting prospect! Glorious consummation! Eternal triumph! The plan of redemption will yet be a grand success! Millions of redeemed ones will be crowned as trophies of amazing grace; and all who would not come into the glorious plan will be accounted useless rubbish and cleared out of the way by the raging fires which God will kindle in the day of the sinner's doom! *Praise God for being such a God!* Praise him for devising such a wondrous plan of recovering mercy! The Bible possesses new charms. Harmony is restored. The last spot is removed from the shining face of the Sun. Hallelujah! I shall henceforth be a happier man! A. A. PHELPS.

Boston, March 17th, 1869.

For the World's Crisis.

THE GOOD SOLDIER.

It is one of the duties of a soldier to be "armed and equipped, as the law directs." It would not seem to be a hard task for a man to examine himself to see whether he was thus armed and equipped. "The weapons of our warfare are not carnal, but mighty through God." 2 Cor. 10: 4. We are required to wear the girdle of truth, the breastplate of righteousness, and to take the shield of faith, and the helmet of salvation, and the sword of the Spirit, which is the word of God; and to have our "feet shod with the preparation of the gospel of peace." We have heard that "pride was a requisite element in the character of a soldier" who wars with carnal weapons. But the opposite of this is required of a soldier of Christ. He must be "clothed with humility." Then we must pray "ALWAYS with all prayer and supplication in the Spirit," and watch "thereunto with all perseverance and supplication for all saints." See Eph. 6 It is thus that we must "fight the good fight of faith," that we may gain eternal life. Is not this an "exceeding great reward?" An inheritance incorruptible, undefiled, and that fadeth not away, is reserved for every one of the faithful soldiers of the cross.

What are the foes with whom we fight? There are "fiery darts of the wicked" to be quenched; there are "strong holds," false reasonings, assumptions, "high things" that exalt themselves against the knowledge of God; there are mouths that must be stopped, not by the implements of the inquisition, or the spirit of Papacy, but but by "sound speech that cannot be condemned," and a spirit of "wisdom, which all your adversaries shall not be able to gainsay nor resist." Praise the Lord. *All* your adversaries, though they are as numerous as the armies of Gog and Magog, and each man "a host in himself," all of them must fall before you. Lord, give us a single eye to thy glory, and help us to fight manfully. "Who is he that shall harm you, if ye be followers of that which is good," followers of Christ? There are wolves in sheep's clothing, who will cry out "persecution," when their false doctrines are assailed; but still we must let the arrows fly, and wield the glittering sword. We shall not wound each other unless we engage in "side issues." Let every soldier of Christ take courage. Gird on you armor anew, and keep your eye fixed upon the mark of the prize of your high calling. Look to Jesus, the author and finisher of your faith. Take good aim, load and fire, sending terror into the heart of the enemies of our King.

"Sure I must fight if I would reign,
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy word.

The saints in all this glorious war,
Shall conquer though they die;
They view the triumph from afar,
And faith presents it nigh."

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

BIOGRAPHICAL SKETCH OF JOHN CARTER.

And who is John Carter? The subject of this sketch was born at Coggshall, England, of humble parents, on the 31st of July, 1815. He was rather a wild, reckless youth, and wandered about with evil companions on the Lord's day, instead of attending church. When twenty-one years of age, he went with some others to rob the rookery of a well-known London banker. John Carter ascended first one of the tall trees in search of birds. When he had reached a height of about fifty feet, he missed his hold and fell to the ground upon his back. He was taken up senseless, and from that time never moved hand or foot. A serious injury to the spine had deprived him of all power of voluntary motion below the neck.

For a while the poor fellow's distress was great, in view of his utter helplessness; but at last the efforts on his behalf by sympathizing friends were effectual in bringing him to Christ, there to leave himself in self-abandonment, and accept the bitter cup placed to his lips, sweetened from henceforth with submission.

One day a little tract was brought to him, which gave an account of a young woman in some asylum at Liverpool, who had lost the use of her limbs, and used to amuse herself by drawing with her mouth. This suggested the idea that he might do the same; and he accordingly made the attempt. He drew sometimes upon a slate, and sometimes upon pieces of paper pinned to the pillow, working first with a pencil, and afterwards with water-colors. The first piece produced in this way was a butterfly. The insect was caught in the room, and a six-penny box of paints sent for, and the drawing made, an exact fac-simile of which is given in colors, which awakens our surprise at its correctness and beauty, considering the inexperience and helplessness of the artist. A fac-simile of one of his first efforts, a small rose branch with a half-opened bud, some leaves, and a very pretty bird standing on the branch, is really pretty, and naturally drawn. This is also in colors. A Syrian goat, a head piece, the Virgin and Child, wood-cut of our Lord, the sick horse, the head of a fox, are wonderful drawings, evincing superior talent, exquisite taste, and great delicacy of touch. With the exception of the wood-cut, these last are done with India ink. The picture is first sketched with a lead pencil, and then an attendant [illegible] hair-brush, and places it in his mouth, when, by a curious muscular action of his lips and tongue, he would twirl the brush round with great velocity, until he had thrown off all superfluous ink, and brought it to a very fine point. He then held it fast between his jaw-teeth, and by the motion of his head produced the most delicate and accurate strokes.

These illustrations before us were engraved in copper; for the engraver (Mr. Hall) said nothing else would do anything like justice to the beauty and excellency of his touch. The Queen of England has one of his drawings, and one—"A Rat Catcher with his Dogs"—has been on exhibition in New York, Boston, and Portland, the past year, and was highly eulogized by the press. In the beautiful volume before us, we have a likeness in gold leaf, on the cover, of John Carter, his head slightly elevated on the pillow, his easel before him, on which he is sketching a bust. The same is given as a frontispiece.

During the fourteen years of his paralysis, John Carter exhibited the fruits of true piety, and delighted in prayer and reading of the Scriptures. His death was hastened by a distressing accident. He was being drawn out for an airing, in a carriage prepared expressly for him, in which his couch could be laid; when, in consequence of the stumbling of the boy, who was guiding the carriage down a slight descent, the vehicle was upset, and Carter was severely bruised by the fall. He died the following month, June, 1850; but was sustained and comforted through the valley by the presence of his Savior.

This delightful biography, from the Riverside Press, Cambridge, and published by Hurd and Houghton, New York, will be read with intense interest by thousands, because of the wonderful talent and ingenuity of the person herein described. Truly,

"God moves in a mysterious way
His wonders to perform,"

and behind the dark clouds of his Providence he reveals to his loved ones a smiling face.

Com. by M. D. W.

For the World's Crisis.

CAST YOUR CARE ON GOD.

On the arm that faileth never,
Rest thy fears and burdens ever,
Rest thy weary heart reclining,
Hush thy spirit oft declining.
All thy murmured heart relentings,
All thy broken, lost repentings,
All thy load of vexing care,
Cast on Him who hears thy prayer.

Angels whisper to me gladly—
Hush thy heart oft murmuring sadly.
Child of dust! be thou believing,
Thankful for the gifts receiving;
Rest in God, and rest forever,
Rest that shall be broken never;
Enough to know his guarding care,
Rest in him who hears thy prayer.

Has the power creative failed thee?
Knew he not when foes assailed thee,
Felt he not the sin that stung thee,
Pitied oft when sorrow wrung thee,
Heard thy often piteous groaning,
When thou wast thy Lord disowning?
Cling to God, his blessings share,
Consecrate thy heart in prayer.

Short will be thy night of sorrow,
Soon will dawn life's endless morrow;
Soon the arm that wrought salvation,
Will redeem each holy nation,
Plant the throne of Judah's Lion
On the holy hill of Zion;
Glory's deep to deep shall call,
For God will then be all in all.

M. R. PHETTEPLACE.

For the World's Crisis.

ANTICIPATION OF EVIL.

Half the evils over which humanity is daily groaning are but imaginary. If mental pain were a thing that could be weighed or measured, it would probably be found that the greater share of what rational beings endure, arises not from recollection of past misery; not from present distress, but from anticipation of future evil—of "borrowed trouble." Borrowing is bad in all its tendencies; and to *borrow trouble* is the weakest of all sinful, human weaknesses. For a disciple of Christ to do this implies doubt and a lack of faith in the promises of God; and indirectly denies his loving kindness, which has ever been manifested toward us. It shows a want of confidence in him who has promised "never to leave . . . nor forsake us," and "my grace is sufficient for thee," and "no good thing will I withhold from them that walk uprightly." What need will not these promises meet? and all may be obtained by asking in faith; in a word, simply *believe*. Therefore, while we have a Father in heaven, who careth for us, and provides every needed blessing, why are we ever foreboding evil, and refusing to take God at his word? His promises can never fail—*not once*; and we sin against him, and deserve his anger while we murmur and worry about the dim future—the spectre evils are a mere hallucination of the mind. How it must grieve our righteous Father, as he looks upon his professed children and sees their dissatisfaction, and hears their murmurings over present blessings, and unjust fears about a future they can neither understand nor control.

The anticipation of evil arises from various causes, in a general sense; but the main cause is a lack of faith and trust in God. Some individuals are naturally trusting and hopeful from childhood. My earliest experience has been such; and I know it was because I believed in the existence of a God who was all-powerful, all-wise, and would govern the work of his hands according to his will. Though a sinner, I believed God, and trusted in his promised mercies. I did not believe because I thought it a sin to doubt, but because I *couldn't help it*. But when I came to "believe with the heart unto righteousness" then I considered it a sin to doubt. We have the promise of salvation only as we believe and are baptized.

The past tells us that "coming events cast their shadows before;" admitting this to be a fact, we need not be frightened at the shadows, for oftimes

The shadows are longer and darker by far
Than the object that projects them;
So our evils, while viewed from a distance, are
More ominous, dark, and threatening.

The simile is to my thinking; others have a right to dissent if they choose.

How often we are unable to enjoy present blessings through fear they will soon be taken from us. The presence of a friend makes us gloomy as the hour of parting approaches. We do not enjoy the present for looking into the future. 'Tis the future that's ever shrouded in mystery; hence we, lacking faith, deem it all dark with evil. But as time rolls onward, and days, months, and years pass, we fail to recognize in the present the evils we so much dreaded. The lions which we see in the distance, we shall find chained and harmless when we come up with them. So let us press forward, as long as we may, even if [illegible]. When we overtake them, they may prove to be no more an evil than did the disciples' ghost or spirit on the water. It was fear that saw the ghost; when fear was dispelled, they saw only their beloved Christ.

Hope is given us as a counterbalance to this painful trial of fear. Faith is her twin sister, and they ever go hand in hand. Fear is the reverse of both; is ever on the alert, is in constant dread. Hope thinks no evil, but desires and expects good under all circumstances, however trying. Man's spirit usually vibrates between hope and fear; but if hope were entirely removed; if evils now dreaded were regarded as certain, what an impenetrable cloud of gloom would brood over life. Thank God we are not left thus comfortless. We have a blessed hope, big with immortality, and we may and *ought* to have a faith that will lay hold on the promises of God; that will banish doubt and fear, and cause us to be ashamed to anticipate evil, while he has promised only good to those who love, serve, and obey him.

SOPHIA JACKMAN.

Gems.

— Many lose the opportunity of saying a kind thing, by waiting to weigh the matter too long. Our best impulses are too delicate to endure much handling. If you fail to give them expression the moment they rise, they effervesce, evaporate, and are gone. If they do not turn sour, they become flat, losing all life and sparkle by keeping. Speak promptly when you feel kindly.

— The perfume of a thousand roses soon dies, but the pain caused by one of their thorns remains long after. A saddened remembrance in the midst of mirth is like that thorn among the roses.

— If a bee stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, don't be anxious to revenge it. Let it drop.

— How often do we sigh for opportunities of doing good, while we neglect the openings of providence in little things, which would frequently lead to the accomplishment of the most important usefulness.

— False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

— Guard against reading too much or too rapidly. Read rather with attention; lay the book often down; impress on your mind what you have read, and reflect upon it.

— Great principles are at the bottom of all things; but to apply them to daily life, many little rules, precautions and incidents are needed.

— We should give as we receive, cheerfully, quickly, and without hesitation, for there is no grace in a benefit that sticks to the fingers.

— Never meet trouble half way, but let him have the whole walk for his pains. Perhaps he will give up his visit in sight of your house.

— The first degree in the school of folly, is to think ourselves wise; the second, to tell others so; the third to despise all good counsel.

— Misery and ignorance are always the cause of great evils. Misery is easily excited to anger, and ignorance soon yields to perfidious counsels.

— There is one single fact which one may oppose to all the wit and argument of infidelity, viz:—That no man ever on his death bed repented of being a christian.

— When the heart is pure, there is hardly any thing which can mislead the understanding in matters of immediate personal concernment.

— There is a certain softness of manner which, in either man or woman, adds a charm that almost compensates for the lack of beauty.

— Unjust riches curse the owner in getting, in keeping, and transmitting. They curse his children in his father's memory.

— Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any.

— To excel in anything valuable is great, but to be above conceit on account of our accomplishments is greater.

— Go slowly to the entertainment of thy friends, but quickly to their misfortunes.

— It requires more grace to suffer patiently than to serve laboriously.

— He that pelts every barking dog must pick up a great many stones.

— To have our hearts weaned from the world is the way really to enjoy it.

— Censure is the tax a man pays to the public for being eminent.

— All good principles must stagnate without mental activity.

Opinions founded on prejudice are always sustained with the greatest violence.

— Riches got by fraud are dug out of one's own heart, and destroy the mind.

THE BIBLE TRIUMPHANT.

THEOLOGICAL DOCTRINES.

1. God is satisfied with his works.—"And God saw everything that he had made, and behold it was very good." Gen. 1: 31.

God is dissatisfied with his works.—"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. 6: 6.

The above is the first specimen of the so-called "Self-Contradictions of the Bible." Gen. 1: 31. and Gen. 6: 6, are the first martyrs to be crucified upon the cross of modern skepticism. But we trust they can be rescued by a fair trial. Does it follow that because God was satisfied with the workmanship of his hand, in the morn of earth's creation, that he must be satisfied with all the sin and wickedness of man for 1500 years thereafter? The text in Gen. 1: 31 applies to the time when the earth was filled with wickedness and crime—when man stood in open defiance to God and his law. And so far as the Lord's repenting because he had made man is concerned, we would remark that repentance in the Bible means a "turning from a thing," and agreeable to this definition God turned from preserving man on the earth and destroyed him by the flood of waters, because of his sins against him. Such repentance, God has shown in the overthrow of nations for their transgressions after having been sustained by him until they fillled up their cup of iniquity. Hence the apparent contradiction is harmonized.

2. God dwells in chosen temples.—"And the Lord appeared to Solomon by night, and said unto him: I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. . . . For now have I chosen and sanctified this house, that my name may be there forever; and mine eyes and my heart shall be there perpetually." 2 Chron. 7: 12, 16.

God dwells not in temples.—"Howbeit the Most High dwelleth not in temples made with hands." Acts 7: 48.

There is not even an apparent incongruity here, for 2 Chron. 6: 12, 16, does not intimate that the Jewish house of sacrifice was the place of God's residence, but simply as an house of sacrifice, and as having the name and approval of God under the legal dispensation of Moses. The Queen of Britain rules the province of the Canadas, which is under her control, but it does not follow that she resides there. This, we think, very aptly illustrates the above passage, and must to every candid mind obviate the difficulty, if any exists. God made the temple at Jerusalem, the place of sacrifice, and he is represented as having his name and heart there continually, but the presumption that therefore he must personally dwell there, seems to betray more weakness of discernment in our infidel compiler, than contradiction between the texts he has tried to array against each other.

3. God dwells in light.—"Dwelling in light which no man can approach unto." 1 Tim. 6: 18.

God dwells in darkness.—"The Lord said he would dwell in thick darkness." 1 Kings 8: 12. "He made darkness his secret place." Ps. 97: 2.

The Lord creates both light and darkness, either of which may be the dwelling-place of his power, and though light eternal surrounds his throne, may he not manifest his presence in the "thick darkness," or in the cloud of storm? It may be said of man that he dwells in light, and then again he dwells in darkness, for each twenty-four hours presents these two conditions; and yet no one would infer that there must be a contradiction, because he thus alternately dwells in each. In like manner we may speak relatively of God, and say his dwelling-place is amid the realms of eternal light, but when he manifests his power, makes "darkness pavilions round about him." See 2 Sam. 22: 12. In order for the skeptic to sustain his position, he must show that God dwells only in light—then prove he dwells in darkness, but the Scripture will admit of no such construction, hence it does not contradict itself.—*"The Bible Triumphant," by Mrs. H. V. Reed.*

A SUNNY TEMPER.—You gain nothing by fretting; you only waste your strength by it. Choose your work, plan as skillfully as you can, put your whole heart into what you are about to do, and leave the rest to a kind Providence that overlooks not a single one of us. Do you know how many years of your life and happiness is mortgaged by the habit of worrying? And, after all, what does it accomplish? How does it help you on? How much strength does it bring to you in your labors and exertion? A ruffled temper all the time throws to the surface the mire and dirt of one's nature; it does not combine the best elements, and help them to work together to the best advantage, but only the worst, and gives them alone all the chance.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"THE LAMBS OF JESUS."

And is it true, as I am told,
That there are lambs within the fold
Of God's beloved Son?
That Jesus Christ with tender care
Will in his arms most gently bear
The helpless little one?

And I, a little straying lamb,
May come to Jesus as I am,
Though goodness I have none;
May now be folded in his breast,
As birds within the parent's nest,
And be his little one?

"ONE HEART HAPPY."

"Mother, mother, I have made one heart happy to-day," said little Willie, as he came bounding in from school one lovely summer afternoon and threw his arms about her neck, imprinting a sweet kiss upon her pale cheek. "Yes, mother, I have made one heart happy to-day;" and his his little bosom heaved with an honest pride and delight which caused his bright eyes to sparkle, and a rosy smile to play upon his dimpled cheek.

Little Willie was a bright, active boy, on whose loving countenance seven summers had smiled, leaving new beauties as their visible impress, and a reward for the warm heart beating beneath. His widowed mother, on whom the whole care of his training from infancy had devolved, was called to exercise great discretion properly to curb his naturally hasty temper, and to bring it into due subjection to wholesome restraint, and thus mold it for the accomplishment of some noble end in life—to love rather than hate—to do good rather than evil. And well had the mother done her task. He was a child of many prayers and much faithful instruction, and the good seed thus sown unsparingly, and watered with a mother's tears, had fallen in good soil, and was just beginning to spring up with a promise of an abundant harvest. The oft-repeated counsel that he ought always to try to make some heart happy each day had for once been heeded, and she rejoiced in the thought, and inwardly thanked her heavenly Father that she had lived to see her darling boy so loving and dutiful as he had been of late, and especially that happy day.

"Are you sure, Willie," she said, after a slight pause, "you have made one heart happy to-day?"

"Yes, mother; she said so, and thanked me, O, so many times!"

"Who was it you made happy? and what did you do for her?"

"It was Aunty, mother—Aunty Wilson, who lives in the house by the brook. I went in there when I went to school, and she said she had been looking out of the window to see the beautiful flowers and the little children plucking them; but she was old and lame, and she couldn't pick them as she used to, and as she had no boy nor girl to pick them for her, she had to be content with looking at them from her window. So at noon I went and got all the prettiest ones I could find and carried them to her; and she was so glad, and said God would bless me, for I had made one poor heart happy; that the flowers were very sweet; but she was soon going to a land where there are far sweeter flowers that never fade. Did she mean Paradise, mother?"

"Yes, my dear."

"May I get flowers for her every day, mother, and some of those nice ones from our nice little garden, that I may make her happy again?"

"Yes, my child, as often and as many as you wish; and I trust the remembrance of this day may cause you ever to strive to make some heart happy daily, and then it cannot be said that you lived wholly in vain."

"I will try, mother," he said, and his blue eyes filled with tears—tears of mingled sympathy and joy; sympathy for the disconsolate and suffering, and joy that even he could be of some service—little boy that he was—in making earth's weary and lonely hearts happy. Yes, and it was a blessed privilege. He had made one heart happy that day; and not one only, for the simple story of that little act of childish thoughtfulness and kindness had made a mother's heart happy also. Did not the brightening eyes, the sweet smile, and the earnest recital, tell his fond mother that his own heart beat lighter, and was happier that night for the little act of kindness he had done? Yes, that simple handful of flowers, gathered in field and by road-side, had made three hearts happy that day. The flowers which caused it might wither, but before that happened one more unfading flower was blossoming in three hearts, and sweetening life with its precious fragments.

Blessed privilege, indeed, to make *one* heart happy each day! Is there one who cannot or will not strive to do it? There is sunshine enough—there are flowers enough—there is perfume enough in this world of ours to make every heart happy, and sweeten every bitter cup, if there be always ready some kind word or act to unlock the avenues there, and open them to the reception of those blessed gifts. If every one would live for this, what a blessed world this would be! a little heaven below—every house a temple of praise, and every heart an exhaustless fountain of joy!

Let all live, then, so that each night they may say, "I have made one heart happy to-day."—*Congregationalist.*

A WORD ABOUT SWEET HOME.

"There is one spot upon the earth
Far sweeter than the rest;
There is one spot we all must own,
The brightest and the best."

Little readers, have you a home—pleasant, peaceful, happy? Oh! what a blessing! Do you realize it—are you thankful for it? Multitudes of little folks have no place they can call home. Others, again, have a place of turmoil and wretchedness, poverty and ruin. But a home that is a home in very deed is a heaven on earth, a little paradise. Was there ever a word that fell more delightfully on the ear than "Home, sweet home?"

"What thronging memories come!
Again that little group have met
Within the walls of home."

No spot on earth has the charms like that of home. Friends may be kind and minister to our necessities, our physical wants may be cared for; but still the heart longs for the sympathies of home.

"But there's a home, a happy home,
Where wayworn travelers meet."

O glorious home, the home of heaven, the christian's home, where sorrow and sighing, sickness and death, and, best of all, sinning can never come. There the saints of God shall meet, and part no more forever. "There we shall see Jesus," and be like him, for we shall see him as he is. Though the weary heart may find no resting-place on earth, "There's rest in heaven," when the toils and labors of earth are ended.

—*"Apples of Gold in Pictures of Silver."* For sale at this office. Price $1.50. Postage 20 cts.

CHICAGO'S LITTLE MARTYR.

The story of Knud Iverson, a little Swedish lad who suffered martyrdom in the cause of christianity in Chicago, cannot be too often related, nor his praises too highly sung. And yet there are thousands who now throng our streets to whom his tragical fate and his remarkable fidelity to principles are unknown.

Knud Iverson was, in the summer of 1853, drowned in the Chicago river by a number of wicked boys, because he refused to accompany them to steal apples from the trees of a gentleman who resided in the neighborhood. In vain the poor little fellow, whose age was only twelve years, pleaded the requirements of the decalogue, the lessons of his instructors, and the dictators of conscience. To dissuade them from their evil purpose was simply impossible. His earnestness merely served to awaken their dormant depravity. They threatened him with submersion in the river while they reviled him; and when he continued to plead against their wickedness, with every refusal they plunged him into the stream, pushing him farther down into the dark waters, until death released him from his tormentors. His love of life, of fond parents, of affectionate brothers and sisters, and of his revered teachers, could not tempt him. in that brief but bitter trial, to step aside from the path of rectitude; and while his family, his pastor, his Sunday-school, and many sympathizing friends, wept over his remains, they derived great comfort from the glory which attended his departure.

His martyrdom became the theme of every periodical, and his example was held as a shining light before the pupils of every Sunday school. An effort to perpetuate his virtues by erecting a monument in some public place in Chicago, however, resulted in failure, owing to the negligence of those to whom its management was intrusted. The subsequent history of his murderers is shrouded in darkness.—*Mat. Hawthon.*

GOOD COMPANY.

It was a very dark, rainy night. Our boys, prayer-meeting had just closed, and Henry stopped to tell me a word of hope about one of our class for whom we had long been praying. As I went to the door and looked out into the darkness and rain I said:

"Harry, I am almost afraid to have you go so far alone this dark night. Is there no one going your way?"

He looked up with a bright smile and answered: "O, I am to have good company! I shall not be alone."

"Then your father or our brother are in town. are they?"

"No. Better company than that."

"Who can it be?"

"Why, the one whom we met at prayer-meeting, the Savior. You know he says (you read it to-night) 'I am with you alway.'"

"So you think you will not be lonely or afraid?"

"No, indeed. Christ is good company, and he has promised to take care of me always. Good night."

As I stood looking out into the darkness, after Henry's departure, I thought, this is not the first time a child's faith has reproved me. Henry is not afraid to go anywhere, for Christ will go with him. Why should he fear? Why should I? He believes Christ is ever at his side, though unseen to the natural eye. Christ is real to him; truly present; and so he will be to all his children as they walk through the darkness of this world.

The next day, meeting Harry, I said, "Did you have a pleasant walk last night?"

"O, delightful!" he answered. "It seemed as if Christ was with me all the way. He is blessed company in the darkness or in the light, isn't he, teacher?"

"Indeed he is, Harry, and may his presence always go with you as now."

THE BAD MARK.

A man came to a master workman of a large establishment to get a situation for a neighbor's boy.

"I've got a new boy for you," he said to the foreman.

"Glad of it," "who is he?"

The neighbor mentioned his name and residence.

"Don't want him," said the master, promptly. "He's got a bad mark. I meet him every day with a cigar in his mouth. I don't want smokers."

It was a bad mark indeed for a boy, though I dare say he thought it made him appear smart and manlike. It was certainly like the men one sees about the benches and doors of taverns and liquor shops.

They usually have a cigar or an old pipe stuck in their mouths. But they are not very good models for our your men and boys. They can find a great deal better one.—*Ex.*

BE FAITHFUL.—Wherever you are, my young friends, be faithful in the work set before you. At home, at school, in the field, the shop, the store, the counting-room, do whatever is required of you cheerfully and promptly. Conquer the spirit of impatience and complaining. Do every thing well. The habit of thorough work will conduce much to your success in life, and enable you to enjoy a reasonable self-satisfaction in the retrospect of every day.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 703. BOSTON, WEDNESDAY, MARCH 31, 1869. VOL. XXIX.—NO. 3.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"A LITTLE WHILE."

"A little while, and ye shall not see me; and again a little while, and ye shall see me; because I go to the Father."—1 John 16: 16.

A little while, the Savier said,
Ye shall behold me here no more;
And yet a little while, he said,
Your eyes shall see me and adore.
What words are these his lips declare,
The language comes with mystic tone;
A little while, and I am here,
A little while, and I am gone.

A little while, my mortal life
Will pass and I am here no more;
The awful battle fought, the strife
With sin and Satan will be o'er.
A little while, and these glad eyes
Shall view my resurrection day,
Shall see me from the grave arise,
And soar to kingdoms far away.

Oh, when this heart is desolate,
And desolate it often feels,
"A little while" at Jesus' feet,
Like music o'er my spirit steals.
And when the world with crushing care,
Would rob me of my wanted rest,
A little while his words declare,
And ye shall see me and be blest.

O, may my doubts of unbelief
Be banished at this precious word,
And through each scene of woe and grief,
May each sweet syllable be heard;
And when the hour of death is near,
Amid its sharpest pains I'll smile,
If only those blest tones I hear—
It is but for a little while.

CHICAGO.

RESURRECTION OF THE WICKED.

BY L. C. COLLINS.

I have lately been reading with much interest several works, kindly sent me by friends, in favor of the non-resurrection of the wicked. I can but accord to the works I have read a truly Christian spirit, and admire the earnest manner in which they advocate their peculiar views. Neither do I regard these views as containing in themselves any thing that should sunder the bonds of Christian fellowship between brethren looking for the soon coming of the Master, and agreeing in the great question of the final and utter destruction of all the wicked in the end. It seems so desirable that all interested in the Advent cause should keep the unity of the Spirit, and show to both the church and the world the true spirit of Christian toleration, that I feel all minor views, or side issues, should be held in abeyance, and presented so in love as never to create the least dissensions among those who should in the fullest sense be brethren.

To me at least the above views put up no bar to the fellowship of those who entertain them. It rather seems to me that it is their great kindness of heart, their benevolence toward the sinning race, that has inclined them to their present view. But I am unable to adopt it as the doctrine of the Scriptures.

A principal evil resulting from its advocacy appears to be the great prejudice it creates in the minds of many against the doctrine of the advent at hand. For if so plain and positive declarations as those of Christ and Paul, asserting the resurrection of all the dead, can be set aside or explained away, the feeling is, that one must give up all confidence in the teachings of the Bible, or keep clear of all such interpreters of it. And this feeling is transferred at once to the leading doctrines of the Advent faith.

Neither can I rid myself of the feeling that it is not the doctrine of the Scriptures. To my mind the Bible all through teaches that sin is positively to be punished. But if there be no resurrection of the wicked, I see no way in which they are punished in any sense in which the righteous are not equally involved, and the one punished just as actually as the other. Now God's providence marks no clear distinction in his dealings between the righteous and wicked in this life. An argument drawn from Providence to prove that sin is punished here, would make the righteous the greater sufferers, and hence the greater sinners. The Bible recognizes the fact, too, that the wicked are often prospered, and have here their good things, while afflictions are meted out to the righteous, and through much tribulation they enter the kingdom of God. And few, I think, will claim that remorse of conscience is the punishment, as it is so manifest that the more a man sins, the less on this ground is he punished.

If it be said that death is the punishment of sin, I freely admit it; but I cannot see how that NATURAL DEATH can be claimed as a fulfillment of the penalty. If all the righteous were *translated*, then it would be manifestly clear; but inasmuch as death reigned over all, from Adam to Moses, and has reigned from Moses until now, the righteous and wicked lying entombed side by side in one common grave, I see not yet how one is punished different from the other; or how they can be only on the ground of a general resurrection. Until then the righteous do not receive their *reward*, and *until then* I do not see how the wicked can suffer their *doom*.

Death in its infliction upon the sinner as a penalty for sin, must be *entirely distinct* from any thing visited upon the righteous. Otherwise what meaning can there be in these unqualified expressions of the Bible? "The soul that sinneth it shall die. The wicked shall be turned into hell: shall be cut off, burned up, be consumed, and perish." If all these threatenings are fulfilled when the sinner dies a natural death, they fall equally upon the righteous, and both pass equally under the punishment of the law against sin. The very *nature* of the penalty is the same in both cases. Now it seems absurd to talk about a penalty for sin, and that this penalty is death, when no *distinction* is made in its infliction, and no difference whatever in its affecting the two classes, save in its duration.

Now are not the righteous to be saved entirely from all the threatened punishment of the wicked for the transgression of God's law? So the Scriptures teach. "Only with thine eyes shalt thou behold and see the reward of the wicked." "It shall not come nigh thee." The righteous are "delivered from the wrath to come"; they "escape," and "shall never perish," and "shall never die." This does not mean "not eternally," but not at all, in any sense that these are threatened upon the wicked. "If ye live after the flesh ye shall die." Now this cannot mean natural death; they would die this any way. It is a death they might entirely escape, if they lived after the Spirit. It must be the second death; and the righteous are *saved* FROM it, not OUT OF it.

To evade this difficulty, it is claimed that the death of the righteous is only a "*suspension* of life," while that of the wicked is an "extinction of life." This certainly is making a distinction where the *Bible* and *reason* make none. The righteous have as fully passed under the power of death, and "see corruption," by virtue of the one great law of "death" that "hath passed upon all men," as have the wicked. So far as natural death is concerned, they have perished alike. The distinction is yet to be made when they come forth from the grave, the one to a *resurrection* of *life*, and the other to a *resurrection* of *condemnation*.

That there is any quickening Spirit cleaving to the *dust* of the righteous in any way different from that of the wicked, by virtue of which they shall be raised up, is certainly a misconception of the apostle's words, "that our mortal bodies shall be quickened by his Spirit that dwelleth in us." God is with his people here by his indwelling Spirit; witnessing with their spirits that they are his children, and that he will raise them up by the power of his Spirit, to be his in the world to come. But the same almighty power will be required to raise the one class as the other. The resurrection must virtually be a re-creation, by the same power that at first formed man of the dust of the earth, irrespective of any germ or living principle still adhering to the earthly dust. In no natural or Bible sense can death be viewed in any other light than as an extinction of life, perfect and complete.

If death be called a sleep, it is but to teach us, *by a figure*, that the dead shall again be brought back to life as before, and possess the same conscious identity of being as though but just awakened out of a sleep. The term is a positive assurance of a resurrection; without this it would be not only meaningless, but erroneous. Will it be urged that the righteous alone are said to sleep? Does not the Bible declare that the death of all men is "as a sleep"; "that God turneth man to destruction and sayest, Return, ye children of men"; and that even the rebellious Jeroboam and wicked Ahab, when they died, "*slept* with their fathers"? In death, it is true of *all men* that "the dust returns to the earth *as it was*, and the spirit [or life] returns unto God who gave it." That the believer is said to "sleep in Christ," and that his "life is hid with Christ in God," is a glorious assurance of a resurrection to eternal life.

The reward of the righteous and wicked stands inseparably connected in point of time, and show that the one is no more rewarded at death than the other. Do not the same Scriptures that teach that the righteous will be crowned, and enter together upon eternal life, teach just as plainly that the wicked will receive their sentence, and together sink down to endless death? "When the Son of man shall come in his glory, *then shall he reward every man* according to his works." And not before.

In view of such declarations in the Bible, repeated over and over, are we to suppose the vile of every age are *to* slip out of existence without ever being arraigned to know that they are adjudged to death as a punishment for their sins? Whatever may be the *mode* of the judgment, how can we suppose that less is meant by such a term than that each human being will *know its decisions* and the *results* of his *probation*? These facts certainly stand out most clearly in the scenes of the judgment, as depicted by Daniel and Christ, and by Paul and John. When Christ *gathers before him all nations*, are we to suppose this only includes the living of earth when he comes? Will not the *dead all be there*? When he shall say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you," will not all the righteous, raised from their beds, from Abel down through all the ages, be there? Will one be missing then? And when he shall say to those upon the left hand, "Depart, ye cursed, into [illegible]

whoremongers, and sorcerers, and idolaters, and all liars," be there too? Shall not all these votaries of crime and sin hear and know their doom? Is their presence to be lacking, and the counterpart to fail? Will death and hell, the land and the sea, keep back? Nay. Living and dead, small and great, those whose names are written in the Lamb's Book of Life, and those who are not, will be there. All will be assembled then, and each for himself hear the words, "Come, ye blessed"! or, "Depart, ye cursed"!—*Voice of the West.*

(*To be concluded.*)

A TERRIBLY TORTURED TEXT.

BY A. A. PHELPS.

Perhaps no passage in the whole Bible is more unfairly handled by the adherents of modern theology than Luke 20: 37, 38. "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." The last part of this passage was selected by Rev. Alvah Hovey, D. D., of the Newton Theological Seminary (Baptist), as the foundation of asermon recently preached in Worcester, Mass., on the conscious state of the dead. He of course argued that Abraham, Isaac, and Jacob, are now enjoying a blissful consciousness in the "middle state," because the Lord is their God, and "all live unto him."

To corroborate this position he adduced the usual collection of supposed Scripture proofs, such as Christ preaching to the "spirits in prison," the rich man and Lazarus, the thief on the cross, Stephen's prayer, and Paul's desire to depart. He deprecated the evil effect of teaching or believing that the dead are unconscious, as calculated to remove the restraints of virtue and lead to violence and suicide. "Let it but appear," he said, "that the Bible teaches unconsciousness after death, and the terrors of the future, as depicted so fully in Hamlet's soliloquy, in a great measure disappear."

It is said that "the sermon was listened to with deep interest;" but whether the terrors of Hamlet's soliloquy, or the truths of God's revelation, had the greater influence, is not certainly known.

I was not a little surprised, a few months ago, to see a similar argument from the pen of a Methodist editor. He gave the following syllogistic exposition of the passage above quoted:

1. God is a God of the living, and not of the dead.

2. But he is the God of Abraham, Isaac, and Jacob.

3. Therefore, Abraham, Isaac, and Jacob are now living.

That looks a little like logic, but does it contain one grain of Bible truth? Is it not a gross perversion of Scripture—a terrible torturing of Christ's words, to prove exactly the opposite of what he intended to teach? I believe the reasoning is purely sophistical, and the conclusion wholly unwarranted. The above treatment of this passage is such as honest criticism ough to be ashamed to adopt. The entire discourse relates to a single point—the resurrection of the dead. The Sadducees disbelieved, this doctrine which had been made so prominent in the Savior's preaching. They endeavored to undermine this great, fundamental pillar of the new religion, by resorting to what logicians call *argumentum ad absurdum*. They supposed that the perplexing case of seven husbands to one wife would involve the resurrection theory in inextricable difficulties, and thus deal out a staggering blow to their Pharisaic rivals. Jesus quickly demolished this objection by showing that marriage is only a temporary arrangement, to be swallowed up in the overwhelming glories of the resurrection state. He then adduced a direct argument to prove the resurrection of the dead. No language could show more explicitly that this is the very object in view. "*Now that the dead are raised*, even Moses showed at the bush, when he calleth the Lord the God of Abraham," etc. The appeal to Moses wasespecially in point, as the Sadducees acknowledged the divine authority of the Mosaic record.

If the conscious existence of Abraham, Isaac, and Jacob be admitted, how does Jesus prove the point in view—"*that the dead are raised*"? This very assumption makes his argument perfectly futile. The patriarchs referred to were actually dead. But God is not the God of the dead, but of the living. Yet he is positively called *their God*. How can this be true, unless these sleeping worthies are to be made alive by a resurrection from the dead? The present tense is used for the future, as is commonly the case in general propositions. Thrown into logical form, the argument stands thus:

1. God is the God of Abraham, Isaac and Jacob.

2. But Abraham, Isaac, and Jacob are now dead; and God is not the God of the dead, but of the living.

3. Therefore, Abraham, Isaac, and Jacob must have a resurrection (in common with all men, "for all live unto him"), and not remain eternally dead, as the Sadducees teach.

This is the simple truth which Jesus sought to prove. Did he succeed? Most gloriously. If modern theologians cannot find the resurrection plainly taught in this passage, let them know that their theological ancestors—the Sadducees—were not so obtuse. They saw the point, and were speechless. This simple syllogism from the Master's mouth effectually spiked the anti-resurrection cannon.

The passage under consideration, so far from proving the conscious state of the dead, clearly proves the opposite. If the argument [illegible] maintained in regard to an intermediate state of consciousness between death and the resurrection. If Jesus had given *any* countenance to such a belief, why did not these crafty men take advantage of it, by asking what relation the oft-widowed wife sustained to her husbands during the intermediate state? This would have been equally perplexing to Christ, and the objection, if sustained, would have borne with double weight against the Pharisees, as embracing *two* articles in their creed instead of one. But not the most distant allusion do we find to any such "middle state," for the obvious reason that Christ had never taught that dead folks were alive at the same time! There was no question, however, that Jesus fully believed and clearly taught a resurrection from the dead. Hence the Sadducees proceeded at once to the *resurrection*, as the period when life and action are to be resumed. What a pity that men will not treat the doctrines of Christ as fairly as even the quibbling Sadducees of his own day! Let us not make the Lord Jesus Christ responsible for doctrines which he either wholly ignored or heartily repudiated!—*Voice.*

IMMORTALITY.

Is man by nature an immortal being? To many readers the question doubtless appears strange and startling enough. We are so accustomed to be addressed from the pulpit, and through the press, as "immortal beings," and to be accredited with the possession of "never-dying souls," that to have the assumption of our natural immortality called in question, is at once a shock to our pride, and an offence to our 'orthodoxy.' Yet, we are enabled to enumerate below ten separate publications, ranging from the modest pamphlet to the octavo volume, and eight of them published within the last four years, in all of which we find this popular belief called in question; and that, be it observed, not by scoffing infidels, or materialist philosophers, but by clergymen of the Church of England, and evangelical nonconformist ministers, all of them, so far as their works enable us to judge, devout and earnest christian men, sound in all the essential doctrines of the Christian faith, and who, without exception, make their ultimate and most reverent appeal to God's inspired word.

Are they right or are they wrong? The question, be the conclusion what it may, demands a serious and satisfactory answer. It can no longer be quietly ignored as of little importance. It will not be stifled by the convenient but uncharitable cries of 'heresy' and 'rationalism.' It is beyond all doubt a question of great and growing importance, just because it virtually involves the further question, 'What is the nature and duration of the future punishment of the lost?' And he must be indeed blind to the signs of times who does not perceive, day by day, with increasing clearness that around this latter question the boldness of modern speculation, and the remorselessness of modern criticism, are concentrating themselves in avowed hostility against the orthodoxy of by-gone ages. Behind very much of the recent discussion on the nature of inspiration, and the divine authority of Scripture, lies this ulterior problem, of human destiny; nor is it at all too much to say that there is, at the present moment, no question within the whole range of theological inquiry attracting such deep and earnest attention, even among the most orthodox christians; nor one in reference to which religious opinion is drifting so widely and steadily. "A generation hence," says the Rev. W. L. Clay, incumbent of Rainhill, "educated christians will be as incapable of believing in endless perdition as they now are of believing in the diurnal revolution of the sun round the earth." And though this may be regarded as an extreme and incautious statement. yet it expresses with tolerable accuracy the opinion of many thoughtful and not irreligious minds. The question, then, presses; it can no longer, we repeat, be ignored; and to taboo it in a magazine like the *Rainbow*, having "special reference to the revealed future of the church and the world," certainly seems a curious, and not altogether creditable anomaly. Surely, none of us can be willing to admit that our faith in this matter, whatever it may be, is so delicate and fragile a flower that we fear lest the least wind of controversy should shed its petals on the ground; or of so volatile and inconstant an essence that it must be kept fast sealed in the dark vessel of a rigid dogma, lest, if the vessel be opened for examination, it should vanish at once into thin air.

The writers of the ten works enumerated, while differing among themselves on some points of detail, and in regard to the interpretation of a few texts of Scripture, are thoroughly at one in their enunciation of the three following general conclusions:—

I. They all maintain, in the first place, that man is, as to his whole nature, a mortal creature, and that no satisfactory evidence in support of the 'orthodox' doctrines of the immortality of the soul, and the necessary eternal existence of all men, can be adduced, either from reason or revelation. A few of their statements on this important point we shall here adduce:—"When a man seriously asks himself," says Mr. Dobney, "why he holds that all men, without exception, will live forever—that every creature that has had the human form will be coeval with him 'who alone hath immortality'—he replies that every body believes it of course, that philosophers have constructed famous arguments that demonstrate it, and that Scripture abundantly proclaims it. But, in the mood I have suggested, obvious reply will not satisfy as it once did; for, as to the arguments of the schools, he knows them impossible logically to prove the immortality of man, and that [illegible] into their logical form, for the fallacy lurking therein to become patent. Besides, as a christian man, recognizing the sufficiency of the Scriptures, and devoutly accepting the Sixth Article of the Church of England on the subject, he considers that he is not bound to linger in the schools, or to be biased by the teachings of philosophers—who moreover argue some one way and some another—before placing himself at the feet of those 'holy men of God who spake as they were moved by the Holy Ghost,' and, above all, at the feet of our blessed Lord himself.

"The men of whom I am speaking, coming afresh to the study of the Scriptures, have been struck with the silence of the Bible on this point of an absolute and unconditional immortality for all men. They find nothing in the book at all akin to the popular language on the subject. In company with prophets and apostles alone, they breathe quite another atmosphere, and find quite other light shining on their path. For, from the first page of Genesis, wherein they find the man assured by God that if he eat of the forbidden tree he shall 'surely die,' yet credulously listening to the serpent's lie, 'ye shall not surely die,' and subsequently removed from the garden 'lest he put forth his hand, and take of the tree of life, and live for ever;'—I say, from the beginning to the end, they think they find the Scriptures adopting one uniform tone. Simply disembarrassing themselves of the portentous assumption of a universal and uncontingent immortality (originating to some extent, possibly, in man's pride.) they find themselves free to interpret the Scriptures more naturally than before. Instead of obscurity, there is plainness; instead of apparently hopeless contradiction, there is agreement; for they say that 'death' is death, and 'life' is life, and 'destruction' is destruction, and that 'perishing' means perishing" (pp. 19, 20.)

"Search the Bible from beginning to end," writes Mr. Davis, in his small but weighty volume, "and nowhere will you find sinners addressed as immortal beings. I do not mean as beings who survive the grave, but as absolutely immortal, or endowed with eternal life. Common as as it is to do so in sermons, they are never warned in Scripture as they value their immortal souls to shun sin, never warned there, as they value their immortal souls, to repent and believe in Jesus Christ. The great Teacher, who came down from heaven, did on no single occasion address men as naturally imperishable; neither did any one of his apostles."

But it may be asked, 'If this be so, how did the popular doctrine ever originate, and how came it to be so universally accepted in the Christian church?' The answer is given by Mr. Constable in his most admirable and masterly pamphlet, which, in a cheaper edition, we most heartily wish could be circulated by tens of thousands through the length and breadth of the land. He says:—

"Before the preaching of the gospel, the highest order of heathen intellect had framed for its satisfaction a theory of the immortality of the soul. While the generality of heathen philosophers taught that death was for all an eternal sleep, there were 'high spirits of old' that strained their eyes to see, beyond the clouds of time, the dawning of immortality. Unable, as we are able, to connect it with God as its source, and with his promise as our assurance, they framed the idea of an immortality, self-existing in the soul itself. Plato, in his '*Phædo*,' has given us the marvellous reasoning of Socrates, and Cicero has exhibited the argument in his '*Tusculan Questions*.' According to it, the soul is possessed of an inherent immortality. It is of necessity eternal. It could have no end, no death. What was true of one soul, was true of all souls alike, whether good or bad. They must exist somewhere, be it in Tartarus or Cocytus, in Pyriphlegethon, or the happy abodes of the purified. This sublime philosophical idea passed readily and early into the theology of the Christian Church. We find it running throughout the reasoning of Tertullian and Augustine. Heedless of Paul's warning voice against philosophy, they became the feeble apes of Plato. They applied their theology, as he his theology, to all souls alike—to those of the reprobate as of the redeemed. They taught that the life of the former must be as eternal as that of the latter.

"To this view the declarations of Scripture relative to future punishment were attached, and by it these declarations were moulded. The eternity of this punishment, and the many passages which speak of life and pain as existing, at least in some classes of the damned, in hell, were joined to the heathen doctrine of the immortality of the soul; and hence was formed the plausible and generally accepted view, that not only was future punishment eternal, but that it also consisted in eternal life spent in eternal pain. The fears of mankind, and the laudable desire on the part of christian teachers to warn by the most terrible of all denunciations, filled in this awful description of the future of the lost. The utter callousness to suffering produced by the long reign of heathen cruelty, and shared to some extent even by the christian mind of the period, bore it without a shudder, if not with positive satisfaction.

"The foundation of this theory was a mere fancy; that which gave continuity to its parts but a rope of sand. The essential immortality of the soul was, as Pliny called it, a figment. Its inherent fallacy will be to us apparent from the fact that it involved of necessity a *past eternity of the soul* as much as a future. Cicero gives it expression when he says of the soul, 'It can neither be born nor can it die.' Some of the fathers, shunning the first part of the proposition, eagerly adopted the second. They were just as wrong as, only less consistent than, the heathen thinkers. Others, judging more truly, rejected all idea of any [illegible] immortality of the soul. Scripture denies the entire proposition; its second part as much as its first."

The result of this adoption and absorption of the heathen doctrine of natural immortality into the Christian church has been most disastrous. As Mr Minton well says, "To a heathen it was little matter whether he believed in the immortality of the soul, or not. *Christianity was poisoned by the infusion.*" And "there must, in truth," to use the words of Mr. Barlow, "be divine vitality in the christian faith, when in the face of such a creed as this, it has been able to survive."

The charge of "novelty" brought by some of the more ignorant opponents of the doctrine held by the writers before us, cannot be sustained. Besides the references given by Mr. Constable to Justin Martyr and Irenæus, the fact is that the Apologists, as a class, did not believe in the natural immortality of the soul; and from one of their number—Theophilus, Bishop of Antioch, writing in the second century, we have a statement of this "novel" doctrine as precise and explicit as can be found in any of our recent publications. The passage is so admirable and so important, that we can not refrain from quoting it:—"But some one will say to us, was man made by nature mortal? Certainly not. Was he, then, immortal? Neither do we affirm this. But one will say, was he, then, nothing? Not even this hits the mark. He was by nature neither mortal nor immortal. For if he (God) had made him immortal from the beginning, he would have made him God. Again, if he had made him mortal, God would seem to be the cause of his death. Neither, then, immortal nor yet mortal did he make him, but, as we have said above, capable of both; so that if he should incline to the things of immortality, keeping the commandments of God, he should receive *as reward from him immortality, and so become God*; but if, on the other hand, he should turn to the things of death, disobeying God, he should himself be the cause of death to himself: for God made him free, and with power over himself. That, then, which man brought upon himself through carelessness and disobedience, this God now vouchsafes to him as a gift through his own philanthropy and pity, when men obey him. For as man, disobeying, drew death upon himself; so, obeying the will of God, he who desires it is able to procure for himself life everlasting. For God has given us a law and holy commands, and every one who keeps these can be saved, and, obtaining the resurrection, can inherit incorruption."

We cannot now examine in detail the various arguments for the natural immortality of the soul, and endeavor to estimate their real value; but we may, perhaps, be allowed to indulge in a brief reminiscence of mental experience. We have a still vivid remembrance of the occasion, long years ago, on which the first tangible doubt regarding the popular doctrine of human immortality was injected into our mind. Not from the reading of any book, nor as the result of any train of abstract ratiocination, did this doubt arise, but while walking hastily through one of the poorest and most degraded districts of a great city. From the tolerably wide, but mean and squalid thoroughfare we traversed, numerous narrow and unsavory courts branched off, which seemed the chosen haunts of misery and crime. Disreputable and shameless girls and women passed along, brutal-looking men lounged about the low public houses, or gathered in groups with the women at the entrances of the courts, from which groups many an obscene expression and foul oath fell upon the shrinking ear; while blighted, filthy, and half-naked children crawled upon the pavement or dabbled in the gutter. A miasma of moral as well as physical pollution seemed to fill the murky air; compassion and aversion struggled together in the breast; when, in a moment—by one of those lightning-flashes of thought which reveal the deepest recesses of the soul—the question suggested itself, Are all these immortals? Is this (excepting the small minority whom divine grace and human charity may rescue from their present condition) what, morally and spiritually, it can accord with infinite wisdom and love to perpetuate to all eternity? That thought was a seed planted in the soul, which neither the traditions of the past, nor the cares and sorrows of the then present, had power to kill; it lived and grew as time passed on, it led to deeper and more earnest searching into the teaching of the inspired word, issuing finally in our present assured conviction, that neither from reason nor Scripture is there any sufficient evidence of the tremendous dogma of man's natural immortality to be discovered.

—*The Rainbow.*

(*To be continued.*)

For the World's Crisis.

WORDS.

William Hazlitt says, "Words are the only things that last forever." How often do we use words as if they would soon be forgotten; never thought of after once their meaning had been conveyed to the hearer. But such is not the case. Words, whether written or spoken, will be remembered, if not forever, till the judgment. For we read, "That every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12: 36. We should be very careful, not only in selecting, but also in the way we use words. Use them in a kind, cheering way. Little words of love, spoken in a loving earnestness, sink deep into the heart.

We cannot be too particular in the choice of and especially the way we use words with children. Words learned in childhood are often retained in the heart through life, and have a wonderful efficacy for good or evil. Many have been checked or turned from a course of sin by words that were spoken many, many years before by christian parents and friends, and perhaps as many more are hurried down to destruction by cold, harsh, obscene, profane and untruthful words. Speak words of kindness by acts of charity. "A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25: 11.

A. L. ADAMS.

Somers, Conn.

THE BIBLE TRIUMPHANT.

THEOLOGICAL DOCTRINES.

4. *God is seen and heard.*—And I will take away my hand and thou shalt see my back parts. Ex. 33: 23. And the Lord spake to Moses face to face, as a man speaketh to his friend. Ex. 33: 11. And the Lord called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid. Gen. 3: 9, 10. For I have seen God face to face, and my life is preserved. Gen. 32: 30. In the year that King Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up Isa. 6: 1. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elder of Israel. And they saw the God of Israel. . . They saw God, and did eat and drink. Ex. 24: 9, 10, 11.

God is invisible and cannot be heard.—No man hath seen God at any time. John 1: 18. Ye have neither heard his voice at any time, nor seen his shape. John 5: 37. And he said, Thou canst not see my face; for there shall no man see me and live. Ex. 33: 20 Whom no man hath seen nor can see. 1 Tim 6: 16.

If the words Lord and God in the passages above quoted, refer directly to the person of the eternal Father, we are free to admit that the infidel has made out a part of his case, by finding one contradiction in the Bible. But if the texts referred to in the Old Testament speak of the angels of God and not of God himself, then all the discrepancy vanishes at once. We shall now show that the Lord seen and talked with "face to face" was not the Eternal, but his angel—the messenger of his will. The question will at once arise why the angel of God should be called Lord? The answer will appear from Ex. 23: 20, 21. "Behold I send an angel before thee . . . beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions, for my name is in him." From this we learn that the angel of God bears his name. Hence the Lord that went before Israel, and was seen in the bush by Moses, and that Moses talked with "face to face" on Mount Sinai, was the angel sent forth from the presence of Jehovah. In proof of this, we refer the reader to Acts 7: 35-38. "This Moses they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer by the hand of his angel which appeared to him in the bush. . . . This is he that was in the church in the wilderness with the angel which spake face to face to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us." From this it is clear that the Lord seen by Moses and the elders of Israel was the angel of Jehovah, and the same is true of the Lord seen face to face by Jacob, (Gen. 32: 30.) as the reader will learn by reading Hosea 12: 14. "Yea, he [Jacob] had power over the angel and prevailed." Here the Lord that wrestled with Jacob, is called by Hosea an angel, and by turning back to Gen. 32: 1, 2, it will be seen that angels appeared unto Jacob just before he beheld God face to face. "And Jacob went on his way and the angels of God met him, and when Jacob saw them, he said, This is God's host," etc. From the foregoing quotations we learn the following facts:

1. God put his name in the angel that he sent to do his will, and the angel performed his mission in the name of him who sent him.

2. The appearances of the Lord, as recorded in the Old Testament are the appearances of the angel or angels of his presence, who did visibly appear and talk with men. Hence all the supposed discrepancy of the testimony on this point is obviated. The New Testament affirms that God (Greek "*theos*,") has never been seen by men, which we believe is true, and the fact of the visible appearance of the angels to Moses and the fathers can never be made to oppose this great truth, or make the Bible appear contradictory. There is another point which needs a remark, before dismissing this proposition. In Ex. 33: 11, it is stated that the Lord talked "face to face" with Moses, and in verse 20 the same angel says to him, "Thou canst not see my face, for there shall no man see me and live." We think, however, that a reconciliation may be fairly urged from the context. When the angel talked with Moses face to face, he did not appear in his glory, for after this, Moses entreats the angel talked with, saying "I beseech thee show me thy glory." Verse 18. Now the angel, in whom dwelt the name of the Lord, assures him that he will cause all his goodness to pass before him, and will proclaim the name of the Lord; and further informs him that he will place him in the cleft of the rock, and cause his glory to pass by, "but my face" says the angel, "shall not be seen." Hence Moses could have a diminished view of his glory. The solution, therefore, is apparent; the angel could not allow mortals to see his face, in his glory and splendor. The above reasoning will, we think, remove the cavil, and harmonize with the whole tenor of the chapter. The angel could be seen and talked with, as God's messenger while divested of his glorious brightness, but when clad in the splendors of heaven, mortals could not behold him and live. Hence the skeptic again fails to make a discord in the testimony of Revelation. There are minor points in the [illegible] the same character of those already noticed, [illegible]

"The Bible Triumphant," by Mrs. H. V. Reed. [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 31, 1869.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ BRO. TANDY—It will appear soon.

☞ M. G. S.—It was sent March 30th, as directed.

☞ MRS. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

☞ MRS. WALTER PRATT'S P. O. address is Mt. Auburn Street, Cambridge, Mass.

NEW BEDFORD.

The meetings in the City Hall, New Bedford, were resumed Tuesday evening, March 16th, and continued four evenings with very encouraging results. The hall was crowded every evening with some ten or twelve hundred persons, who were very attentive, and intelligent. We could not ask for better order than we had during the entire series of meetings. Many now see the harmony of the Scriptures more clearly than ever before. Dark passages are filled with light, apparent contradictions are turned into simple harmony, and mysterious sayings now look plain; in short, the Bible has become to them almost like a new revelation, because it is now so easy to be understood and harmonized. Leading members in the churches took an active part in the prayer-meetings, held from half-past six to half-past seven o'clock each evening. These meetings for prayer and conference were special seasons of refreshing from the Lord. Three or four would attempt to speak at the same time. Some four or five hundred would be in to those meetings. They will be remembered with much pleasure by the christians who were privileged to be present. Every lover of Jesus, without regard to color, sex, or denomination, was invited to take a part in the meetings; and the opportunity was well improved. We are more and more convinced that all sectarianism is opposed to vital godliness, and that it is the work of Satan designed to destroy the usefulness of the church of Christ. All who truly love Jesus, and are members of his body, love each other, and can work together, though they may differ on some points of doctrine. Those who have the most truth and light, and manifest the most of the spirit of Christ, will exert the leading and reforming influence in the church. Correct doctrine alone will not save men; they must have the practice, experimental part of religion, to be the true disciples of Jesus. A form without the power will not fit people for the coming kingdom. If we "have not the spirit of Christ we are none of his." If we are filled with his Spirit, we shall love what he loves. If we reject one whom he has accepted, he considers it as done to him. We cannot be too careful on this point; for Satan has made terrible havoc with the professed church by creating divisions, through the spirit of sectarianism. Let us do all we can towards pulling down every sectarian wall that separates the true disciples of Jesus. While in New Bedford, we had some very pleasant visits with Dr. Quint, who gave that very fair report of our campmeeting at Alton Bay in 1867. Many of our readers will recollect it, as it was copied from the *Congregationalist* into the Crisis. He is an able man, highly esteemed among his Brn. in the Congregational ministry. He is satisfied that there is to be no temporal millennium. He firmly believes that the new earth will be the final abode of the saints. We found him ready to examine with candor any Bible subject. He is a man who does his own thinking, and sees the sad state of things in nominal christendom. He often speaks with great plainness to his congregation, which is made up largely of the higher class of people. He is very anxious to devise some means by which the common people may be reached, and the *castes* in churches be broken up. He sees clearly that the present condition of christendom is very far from what it ought to be; and that it is high time to inquire for "the old paths," and seek the simplicity of pure christian worship. Pray for him, that the Lord may make him a polished instrument in his hand, to help in the great work of getting the bride ready "for the marriage of the Lamb."

We also met a Swedish minister, who was unexpectedly led into our meeting, and became most deeply interested in a discourse on the soul; when we endeavored to show that there is not a word in the Bible about an "immortal soul," concerning which so much is said at the present day; and which is the leading doctrine of the Spiritualists. We found his mind fully open to receive the light, and that he was willing to embrace it as fast as it was made manifest. He was ready to let his good name go for the sake of the truth; and whenever we can find such an one, we have but little fear but that they will be led into the clear light of God's word. Many would become the true and humble followers of Jesus, who are now far from him, if it was not for the reproach they must experience if they acknowledge all the light they see. We cannot be free in Christ, and at the same time be ashamed of his words concerning any Bible subject. Satan has succeeded in making the leading truths of the Bible unpopular, and in their place substituted popular "fables." Let us all be brave and bold for the right, if we lose every friend on earth, and be compelled to starve in a dungeon. Let what will come, be true to *Jesus* and his word.

LYNN.

We spent Sabbath, March 21st, in Lynn, Mass., and had a good day in the Lord. Many interesting testimonies were given at the close of the morning sermon. Their hall was crowded with very attentive hearers. The Spirit of the Lord was with us.

KINDS WORDS.

We feel it a pleasure to express our gratitude for the many comforting words often received in letters for the Crisis; but, as a general rule, our dear Brn. must excuse us from publishing such parts of their letters as express special approbation of a personal nature. We trust they will see the propriety of such a course. It is cheering to know that we enjoy their sympathies, and hearty cooperation in the great work of trying to save people by leading them to follow Jesus. We request a special interest in the prayers of all the friends of our Savior, that we may have wisdom and courage to do all to the glory of God.

WISH ALL FELT SO.

The following is from a good writer for "our paper." When we read it, we thought how much lighter would be the Editor's load, if all contributors could sincerely adopt his language and say:—

"'Tis not for me to will
What you shall say or do
As Editor of the 'Crisis';
I leave that all with you.

If you think good for print,
Some part, but not the rest;
Use part, or all, or none of them,
As seemeth to you best.

Contract, abridge, or prune,
Or strike off with a dash;
Make such disposal as you please,
Or count it all as 'trash.'"

We wish to say to our contributors, we endeavor to do the best we can; but then we cannot please all. Every one who sends an article for publication in a paper, wishes to see it the next number received; but this is impossible. Some must of necessity be left over; as the paper is not large enough to hold all the good ones received. We shall get them in as fast as we can. Do not conclude because your communication is not published at once, therefore it is rejected for want of merit; or even if it does not appear at all. But few articles are written for "our paper" that are not worthy of a place in its colums.

Keep writing. It will be a benefit to the writer, if it is never published, because it improves the mental powers. If the first article does not appear, send another, and another. Keep at it. It will not be lost labor. But when doing the best we can, do not censure us too sharply.

QUESTIONS.

Those who have sent us questions which have not been answered, must not conclude that they are lost, or that they will not be published. They are all on file and preserved. Questions are often sent which we think no one can answer. Others we shall answer as soon as we can. Some have already been answered several times, for the reason that the inquirer did not take the paper when the other answers were given.

PENCIL-WRITING.—Those who write for publication should use good *black ink*, and not a lead pencil; because pencil-writing is not so easily read by the compositors; and is liable to get effaced by rubbing. Please use ink when you can.

"IMMORTALITY."—Our readers will find the beginning of a very interesting article in this paper, on the subject of "immortality," taken from the *Rainbow*, an able monthly, published in London, Eng., edited by Dr. Wm. Leask. It will be seen that the truth has some able advocates in Europe. Thank the Lord for the spread of the truth. Many of the most devoted men and women in the churches are examining the subject, and becoming satisfied that the Bible does not teach the immortality of the soul.

RESURRECTION OF THE WICKED.—Our readers will find in this paper a part of an interesting article on the resurrection of the wicked dead, published in the *Voice of the West*, by Bro. L. C. Collins.

THE TIME OF JUDGMENT.

When are men to be judged? Is it before or after they rise from the dead? "What saith the Scripture?" "I charge thee therefore before God, and the Lord Jesus Christ, who *shall judge* the quick and the dead at his apperring and his kingdom;" or as Tyndale's old version reads: "When he appeareth in his kingdom." 2 Tim. 4: 1-3. "Therefore judge nothing before the *time*, until the Lord come." 2 Cor. 4: 5. He has not come yet, therefore the judgment has not yet commenced. According to the Scriptures, it will not take place till after the *dead* are raised. In Rev. 20: 13, we read: "And the sea gave up the *dead* which were in it; and death and hell (*hades*—the grave) delivered up the *dead* which were in them; and they were *judged* every man according to their works." When the sea and the graves *deliver* up the dead, they no longer remain in their power. But they are not judged till after they are brought out of the prison house of death. Criminals are removed from prison into the court room before examination and judgment.

NEVER DIE.

BRO. GRANT:—I am an earnest inquirer after truth. I find much in the Crisis that commends itself to my understanding of truth and reason. I wish to ask some honest, able expounder of Scripture, and Scripture translation, how shall we reconcile the following text with the doctrine of absolute, or total death of the living believers in Christ:—"And whosoever liveth and believeth in me shall never die. Believest thou this?" John 11: 26. Also John 8: 51, 6: 50.

Yours in hope of the coming of Christ,
H. J. MUNSON.

We think these passages are clearly harmonious with the entire teaching of the Scriptures,—that the whole man sleeps in death till the resurrection of the dead, at the coming of Christ. Please look at the context of John 11: 26. Begin at the 23d verse, as follows: "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were *dead* yet *shall he live*." When? "In the resurrection at the last day." How will it be with those who are *alive* at that time, and believe in Jesus? Will they die and remain dead a short time and then be raised up from the dead? Jesus makes this matter all plain by the next verse: "And whosoever *liveth* [at that time] and *believeth* in me shall *never* die. Believest thou this?" Observe it is only the living *believers* at the time if the resurrection, who "never die."

The apostle Paul takes up the same point and says:—"Behold, I show you a mystery; we shall not *all sleep*, but we shall all be changed."—1 Cor. 15: 51. When? "At the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be *changed*." Those alive at that time shall "be changed in a moment, in the twinkling of an eye." This is the only class that will "never die."

We turn now to John 8: 51, and 6: 50, as follows:—"Verily, verily, I say unto you, If a man keep my saying, he shall never taste of death." Does the Savior refer to the *first death?* If so it is not true, for the most obedient die the first death as certainly as the most wicked. In his last revelation to man, Jesus says: "He that *overcometh* shall not be hurt of the *second death*." Rev. 2: 11. This "second death" is the one of which those "shall never taste," who keep Jesus' sayings. The first death they cannot escape unless by translation at the coming of Christ.

John 6: 50 reads as follows:—"This is that bread which cometh down from heaven, that a man may eat thereof and not die." The same remarks apply to this passage as to John 8: 51, just considered.

NEW SUBRCRIBERS.

Some of our brethren and sisters are responding nobly to our call for *new subscribers*. We have during the month of March entered on our list *one hundred and forty-two* new names. Brn. and Srs., keep the ball rolling.

THEATRE COMIQUE.—We hear good news from Bro. Hook's meetings in the Theatre, at 240 Washington St., Boston. Two started in the service of the Lord last Sabbath. He is to be there again next Sabbath.

GERMAN TRACTS.

We have received from Bro. L. Reimer, of Philadelphia, the following German tracts, viz:—

1. "The Hope of the Dead in Christ."
2. "The Future Doom of the Ungodly."
3. "What is Man?"
4. "Answer to the Charge of Heresy."
5. "Rich Man and Lazarus."

Price by mail: Single copy, 10 cents. Per dozen, 75 cents. Postage 4 cents. For sale at this office. AG'T.

☞ BOOK MARKS.

Some of our brethren have inquired where they could get these little pointers, ☞ for book marks to stick on the leaves of their Bibles, to point to the passages they want to refer to. For the accomodation of all such, we have some for sale at the office. Price, a card of twelve for 25 cts. AG'T.

"PICNIC RELIGION."—This is an excellent tract to circulate in these days, when nominal Christianity is being so mixed up with the spirit of the world, in its customs, fashions, manners, politics, amusements, strife and confusion; that it is as hard to separate them as the Siamese Twins. This tract of 16 pp. is from the pen of the author of "Apples of Gold in Pictures of Silver." Price $2.00 per 100. Address D. F. Newton, 303 West 20th St., New York. For sale at the Crisis' office.

BRO. C. COLEGROVE, Sardinia, N. Y., writes that they purpose to build a meeting-house in that place. The Lord has been pleased to bless the people with a love for the blessed hope, and they feel anxious to have a place where they can invite their friends to hear more on the subject.

BRO. E. BARROWS, West Peterboro, N. H., writes:—"I went to Keene to hear you about one year ago. At that time I used tobacco, and had used it for over twenty years. It is now one year since any tobacco has passed my lips. Thank God, there is no tobacco scent about me. I am trying to live so that when Jesus comes I may be counted worthy of eternal life."

Good news, Bro. Barrows. You have got rid of one heavy weight. Many are being crushed beneath their tobacco burden. O when will the professed children of the Lord stop chewing, snuffing, smoking, and raising the poisonous, filthy tobacco weed?—ED.

SR. S. H. DAVIS, South Baltic, writes:—"Bro. Stevens is doing a great work with us. We have prayer-meetings every night but two in the week. The old person of eighty and the child of twelve are leaving their wicked ways and turning to the true and living God."

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 29th, 1868, the following resolutions were adopted:—

Resolved, That we raise Two THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$702.21
A friend at Westfield, Mass	2.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$226.451
P. W. Higgins	5.00
Noadiah Warner	5.00
Mary Howland	5.00
S. T. Howland	.75

EUROPEAN MISSION.

Previous acknowledgments	$209.70
A Friend	6.00
H. D. Roberts	1.50

For the World's Crisis.

AN INQUIRY.

We wish to know what is piped and what is harped before we can support or patronize any religious enterprise whatever. But the point we have especially in view now is to know, from the conductors of each benevolent institution, agents, missionaries, tract distributors, and preachers in the Advent connection, whether they justify or approve the horrid practice or principle of butchering their fellow men under any circumstances whatever; whether by the authority of government, or in private combat, as killing another in self-defense or otherwise? We wish those missionaries and agents in the various departments, when they write for the Crisis, would disclose their views in relation to this thing, that their principles may be "read and known of all men"; for we can never connect our christian sympathy, fellowship and aid with any one, or "bid him God speed" (2 John 10) who does not take an open and decided stand against this, one of the most horrid, abominable and heaven-daring of crimes, the deliberate butchery of our fellow men. Why should any be ashamed to confess Christ before men? If we are the true followers of the Prince of peace, we shall love his doctrine in all its parts, and contend for it earnestly. We shall not hesitate to repeat and believe and try to practice his truth, looking to him for strength in every time of need. Let all who love the truth speak plainly and decidedly, letting their light shine (if they have any) in the columns of the Crisis. THOMAS F. TUKESBURY.

Brentwood, Rock Co., N. H.

[We are ready to speak most emphatically on this subject, and say that we believe true christian love will work "no ill to his neighbor."—EDITOR.

For the World's Crisis.

MEETING AT TAUNTON.

BRO. GRANT:—As you solicit a word occasionally from the readers of the Crisis, I will send you a few lines in regard to our meetings in Taunton, Mass. Bro. Emery, the pastor of the Christian Baptist church, invited me to hold a protracted meeting with him. He gave me liberty to preach as the Lord might direct. I accepted, and found Bro. Emery a true yoke-fellow in the gospel. Bro. Williams, one of my old fellow laborers in Vermont, was present, and joined with us a part of the time. The Lord blessed us with unity of spirit. Our meeting lasted three weeks, with good results. Sinners came forward, wanderers were reclaimed, the church was revived, and our congregation increased from the first. I found several there who love the blessed hope. Some have joined the Baptist and Methodist churches. Bro. and Sr. Truell are doing a good work in the Baptist Sabbath School. I look for good fruits from the meeting in Taunton. To God be all the glory. S. W. THURBER.

For the World's Crisis.

REPORT OF THE N. Y. STATE ADV. CHRIS. CONF.

The New York State Advent Christian Conference convened at Springwater, Thursday evening, March 4th. Preaching by Bro. A. C. Newell, of Darien, from Luke 21: 31.

Friday, 5th. Met at 1 o'clock. Preaching by Bro. D. Cogswell, from John 3: 16. In the evening, preaching by the writer, from Heb. 11: 6.

Saturday, 6th. Met at ten o'clock for business. Bro. Cogswell in the chair. It was stated by Bro. C. that about one hundred dollars were needed immediately to liquidate a debt on our tent, and fit it for the coming season, as some of the canvas is nearly worn out. Whereupon, it was voted that a collection be taken up at this conference and placed in the hands of Bro. D. Cogswell, of Dansville, N. Y., to forward to Bro. Fields, of Rochester, who holds the debt. It was also requested that the Secretary should make a call, in connection with the report of this conference, upon all interested in the tent enterprise throughout the entire State, to send in their mites *at once* to Bro. Cogswell, who will forward it to Bro. Fields. Now, Brn. and Srs., only think of the glorious results that have attended our tent-meetings thus far; and, in the name of our Master, let us unitedly make another grand effort for the salvation of perishing souls the coming season. The tent *must be in the field* just as soon as the weather will admit; and before it goes into the field, it ought to be paid for. Shall it be done? This depends upon the response of the brethren and sisters. Remember, time is short, and what is done must be done quickly. Do we believe it?

The Secretary not being present, Bro. J. W. Taylor was appointed Secretary *pro tem.* No other business being brought before the conference, it was moved the business meeting be adjourned to the annual conference. Carried. Preaching at one o'clock by Bro. H. H. Brown, from Titus 2: 1. Met again at 6 P. M. for prayer and conference, when the Spirit of the Lord took the guidance of the meeting, and we had a heavenly sitting together in Christ Jesus, which was followed by a discourse from Bro. W. J. Hobbs, from Rev. 1: 7.

Sunday, 7th, met at 9 A. M. for love-feast. Preaching at 10½ by Sr. E. S. Jennings, from Gal. 6: 2, 5. Preaching again at 1 P. M. by Bro. Newell, from Rom. 6: 23; and again in the evening by Sr. Jennings, from Matt. 25: 31. There was a very good attendance from abroad, and the brethren and sisters all seemed in earnest in trying to prepare a people for the coming of the Lord. J. W. T.

For the World's Crisis.

WHY I BACKSLID.

BRO. GRANT:—I write to let you know how I became a backslider. It was by jesting and laughing, smoking, and intemperance in other things. These habits led me to forget and neglect my duty to God, and to halt on the way. But thank the Lord, he has given me grace to repent of my sins, and return to him again. It is with much sorrow that I make this confession. The Bible says, "Confess your faults one to another."

CHARLES LOWE.

Correspondence.

From Sr. Jane A. Benson.

DEAR BRN. AND SRS.:—How do you do? As I am somewhat afflicted, and can not go out, I thought I would write you a few lines, for I suppose some have thought that I had gone to the land of the enemy, as the fever was the cause of my returning from the South. Not so. My work was not done, and I am still in the field, thank the Lord. The prayers of God's dear people, mixed with faith, shall save the sick. When I sit down and begin to look over memory's pages, and see what the Lord has done for me, I have to adopt the language of David—"The Lord is my shepherd, I shall not want." Let us not get discouraged. Let us still wait on the Lord a little longer; occupy until our Elder Brother shall come.

I have been laboring this winter in different places, and bless the Lord, many have been brought to Christ, and are getting ready to see Jesus; for they believe the report that he is soon coming to this earth again. On the 5th of December, I left home for Shinnecock, Long Island, to spend a few days; but a terrible storm came upon me while on the way, and I know that the Lord was in the storm, though it seemel quite hard, for I got to a place called River Head, where they were to meet me, but no one was there; and through a mistake, the stage and all left me. I waited till nearly dark, then they would have me go from the depot. I tried to get back to the city, but it was of no use; the last car had gone. I then asked if there were any colored people in the place. The reply was, No, not that I know of. Then I went out of the depot, and went from door to door and tried to get sheltered from the terrible storm; but "No," was the reply; "I can't take you in." I said, I am a stranger, and am almost frozen, and know not what to do.

Then one gentleman said, "There are some colored people about three quarters of a mile from the depot, at a place called East Hampton; I guess they will take you in." All this time the enemy was at work. He said I was a fool for leaving home in such a storm. I would not say that this was not a trial of faith.

Some may say that it seems strange why missionaries are always talking about "hard times," and what they have to go through. Yes, our Captain, who went before us, said through much tribulation we shall inherit the promise. We know all this, but it is not only missionaries that have trials, but christians; the children of God in general. It was so in the days of Job, David, Paul, and many more. Paul says, it is a race. Then he says again, "I have fought a good fight." He compares it to a battle; and I say to-day, it is a warfare. But when I left Egypt, I knew the wind would blow; and when the Lord sent me out in the field some fifteen years ago, he said, Go, and I will go with you. So I went to East Hampton trusting in the Lord, for I had not a cent to pay for one night's lodging. What I had Sister Smith gave me from her rent money, and that was gone. So I told my errand, and they took me in, and my heart cried out with Job, "Though he slay me, yet will I trust in him."

I held meetings all day. The Lord carried it on. We had five mourners Sunday night. The meetings continued for two weeks, day and night. O what a blessed time we had. The whole church was revived, and some twelve professed faith in Christ. All I could say was, I thank God for the storm, for it was in his wisdom. I was paid. Yes, well paid. One white lady over seventy-five years old, for the first time in her life, could say she had religion. Some six white folks were converted. One lady told her daughter, if she got religion amongst those colored folks, she would disinherit her for ever; but she was one of the first ones.

Then I went to another place, called Quohaugue, and held meetings one week. The Lord was with us. Then two weeks in Shinnecock. Then I had some four or five places to go to, but strength failed, and I came home; and as I came I sang:

"God moves in a mysterious way
His wonders to perform."

To God be all the glory. I am trying to get my work done. I want to see Jesus; for just as soon as the youngest child is of age, the property will be divided. Bless the Lord. I am poor now, but shall be rich then. Then there will be no more winds to blow, nor storms to beat on these houses of clay. O Lord, hasten the time, for Jesus' sake. Pray for me. JANE A. BENSON.

260 So. Second St., Brooklyn, N. Y.

From Sr. Fidelia Clark.

Dear Christian Friends:—It is with heartfelt pleasure that I read the many letters in the *Crisis* from the pens of the dear pilgrim band, whose object and aim is to cheer, encourage and instruct each brother and sister in their pilgrimage up the hill of difficulty; for it seems to me that hill is now before us, and there is no getting round it. But our blessed Jesus is ever ready to help us. Let us cling fast to him by a living, active faith, which will surmount all difficulties that lie in the christian's pathway through this cold, unfriendly world; for such it is to many a weary pilgrim, who, like myself, has no home or abiding place, or where to lay his weary, aching head. I am looking forward with strong faith to the change awaiting us as near at hand when all our trials will be ended. O what a glorious hope is ours, if we but hold out faithful to the end. When I think that all our Savior suffered would have availed us nothing had he not acted as our intercessor with the Father, oh what a debt of gratitude we owe to God the Father, to Jesus our mediator and Redeemer. Let us, dear fellow pilgrims, one and all, pray daily, and watch too, that we may hold faithful to the end of the race, and then wear the crown in the kingdom of glory. Thrice blessed hope! and how could we, and especially our dear sisters Chloe and Thera, endure the long years of suffering, but for this blessed hope?

Now, as I have alluded to the many trials of this life, I would also to some of the privileges, which are neither small nor insignificant. (1.) What interest and care our Creator has manifested for us in giving his dear Son to die for us, and in permitting us to address him as our Father, with the promise that he will bestow whatever we need, if sought through faith in Jesus' name. (2.) His revealed will to man, and Christian association in a variety of ways; such as public worship, the prayer-meeting, are important privileges to every christian; but yet a more needful part is a close study of the Bible, and closet duties. And I have enjoyed the quarterly conference, tent and camp meetings very well indeed, where I have met so many dear pilgrims, to whom I feel strongly attached, and expect I shall still more when we have passed beyond the river.

I will notice some articles in the last *Crisis* that interested me; viz., the Resolutions of the Brn. at Conf. at Buchanan; also on "Picnic Religion," by D. F. Newton; an article by N. McCulloch, Rochester.

FIDELIA CLARK.

From Bro. T. Wood.

BRO. GRANT:—I hereby acknowledge the receipt of letters, and packages of papers from dear christian friends. Many thanks for these favors, with their cheering words of comfort and good wishes. The Lord bless them all with abundant grace to overcome all the evils of this life, and save them in his eternal, glorious kingdom. The cause of Christ in Jacksonville, Fla., continues without any apparent improvement. A few believers in the Bible doctrine, I think, are trying to defend and uphold it, against much opposition and popular opinion, though they may be despised by the world and proud professors, yet if they are faithful to the Lord, they will find at last that to be honored by him, will be far better than the friendship of the world, which they may be called upon to sacrifice.

I learn from Elder P. A. Smith, that the truth is spreading much more in the country where he is preaching a part of the time. Some are believing and have been baptized. I think there is much less destitution and poverty in this vicinity, among the freedmen, than there is farther north through the states of Virginia, North and South Carolinas. This probably is owing in some measure to business generally, which is maintained largely by northern men and capital, which is circulated freely for lands; also in building and the lumber business, which is quite extensive. Some five or more steam saw mills running almost constantly, with their gang saws, thus turning out millions of that material for shipment to various parts of the world, and employing many hands in this department. Money is also freely circulated by the large number of visitors, travelers, and invalids, constantly coming and departing. The Freedmen are willing to labor hard for the sake of receiving their share of the common blessings. They have some schools, both day and night, for teaching the children and older persons, who are disposed to attend. A large, nice building, two stories in height, is now being erected under the auspices of the Freedmen's Bureau, for the colored schools. Thus in this part of the south, they are very well provided for in this respect. T. E. WOOD.

Jacksonville, Fla., March 8th, 1869.

From Bro. J. Moody.

BRO. GRANT:—Perhaps the brethren scattered abroad would like to hear from us in this southern region. We are at work doing what we can for the benefit of the destitute and suffering. I have endeavored to find out the true condition of the people by inquiries, and by visiting them at their houses, and they all seem to tell the same story about their poverty and need of help. There are a very few who are comfortable for clothing and bread; but the most of them are in great want of all the comforts of life. I have been out to-day traveling around on the plantation to see them in their open cabins. I found some eating their dry morsel; and I found some sick on their bed of rags, in pain and suffering, and helpless. Pen and ink cannot describe one's feelings to see such scenes of want and distress. I think the most of them are trying to do the best they can under the circumstances. They are turned out upon their own resources, without any means to help themselves. Many of them have to dig up their ground with a hoe. We at the North would think it very hard to have to get our bread in this way, and then have to pay for the use of the land besides. This is the best that many of them can do. There are plenty of places for meetings. I have a great many calls, about every Sabbath, to go and read the Bible, and talk to them about the coming of Jesus; both among the white and colored; and some of them seem to love to learn about it. They love to go to meeting, and are anxious to learn to read, so that they can read the Bible. Their singing sounds so sweet, it would do you good to hear them. We should love to stay here and labor with and for this people, if we had health and strength, and means with which to help the needy. It would compensate for all the sacrifice we have to undergo. We have found the people very friendly and kind; far more so than we expected. The Lord has been with us and blessed us, and I trust our labors have not been in vain. My wife has been quite sick, but is gaining slowly now. How glad I am that the time is near when that home will be given to the faithful, where there will be no more sickness and sorrow.

Your Bro. in Christ, JOB MOODY.

Darlington, S. C., March 4th, 1869.

From Sr. C. C. Smith.

BRO. GRANT:—The Lord liveth, and blessed be his name. I will trust in him for his mercy endureth forever. I truly feel he is my rock, and when trials and temptations from the enemy come rushing in like a mighty flood, he is my safe hiding place from all the storms of this vain and deceitful world. Dear brethren and sisters, may God help us to lay aside all the foolish fashions of the world, take Jesus for our pattern, and live every day as becoming the children of the true and living God. My heart is pained, when I look around on the professors of the religion of Jesus, and see them adorning their bodies with all the fashions and gewgaws they can heap upon them; when there are so many poor that are starving and perishing for the comforts of life; and I see it too much among our sisters who profess to be looking for the coming of Jesus. It is my prayer that we may come out from the fashions of the world, and show that we are truly looking for our blessed Lord and Master from heaven. Dear sisters, let us be clothed with the whole armor of Jesus,—our feet shod with the preparation of the gospel of peace, our lamps trimmed and burning, and oil in our vessels, all ready to replenish when our blessed Lord and Master shall come to call for us. God forbid that we should be so covered with the forms and fashions of the world, that dear Jesus shall not know us when he comes. We must have the life and the pure love of Jesus in our hearts; have our faith stand in the power of God, not in the wisdom of men. We must have the love of Christ's kingdom in our souls, and live rooted and grounded in God.

We must have that faith which is willing to labor and toil for the cause of Christ. He says it is more blessed to give, and work in his vineyard, feed the poor, and clothe the naked, than to receive; and he says, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." The time is so short, we ought to be up and doing. Whatever our hands find to do, let us do it with all our might. The Lord has been very good to me. He has kept me from dangers seen and unseen, and has brought me down beyond three score years and ten. O what reason I have to praise God; and I feel to-night, that I can say, I know that my Redeemer lives, and because he lives, I shall live also. How good it is to feel that we have Jesus ruling and reigning in our hearts, and feel the witness every moment of our lives. I find a solace in Jesus the world can neither give nor take away. Praise the Lord for his unspeakable goodness to poor unworthy me; and let me say to all my brethren and sisters, I am making no other calculations than to outride all the storms of this life, and one day land this weary self in that glorious city, the New Jerusalem, the city of our God, to go no more out forever. There I expect to meet those dear loved ones that I have seen suffering in the agonies of death, and have followed to the enemy's land. No tongue can tell the anguish but those who have passed through the trying scene. Glory be to Jesus, he said when he went away, he would come again. He has the keys of death and the grave, and will bring those loved ones with him. O praise the Lord for his goodness to the children of men. My dear brethren and sisters, let us prove faithful a little while longer. God has promised us a fullness, and may our vessels be full and running over, is the prayer of your dear sister, looking for speedy redemption when Jesus comes, C. C. SMITH.

South Hadley Falls, Mass., Feb. 14th.

Extracts from Letters.

BRO. S. S. JULIAN, Model City, Mich., March 16th, writes:—"I take pleasure in forwarding a new subscriber for the Crisis, deeming it worthy of patronage and circulation. I have been a constant reader for more than three years, and not only receive instruction, but much pleasure in perusing its columns, and do heartily recommend it to all who wish for a good family, religious paper. I do not suffer any of ours to lie idly by, after we have perused them; but lend and give them away to those who do not, or can not take any paper. Although I am personally a stranger to you, you may reckon me among your friends and patrons that not only pay you, but love to pray for you, that you may have wisdom, strength and grace sufficient for your responsible labors, both with the press and in the pulpit, at home and abroad; and that success may attend your arduous labors in the Lord's vineyard.

I have spent my youth and manhood, with some of my riper years, in the gospel field of the West; but performed that labor under the greatest disadvantages, as I now think, on account of an imperfect knowledge of the blessed word of God; and it seems to me (now that my eyes are opened) most incredible that I ever taught the errors of modern theology, such as an eternal hell-fire, immortal-soul doctrine, consciousness in death, etc. But it leads me to rejoice greatly in my emancipation from such darkness, and to exercise a great deal of charity for those who yet cling to those theories; and I do think that we have increasing evidence that we are in the last days, and may with the greatest propriety, as christians, have our "loins girt about with truth," be clothed with the "breastplate of righteousness," "the shield of faith," "the sword of the Spirit," and for an helmet the hope of salvation.

Since I have embraced more fully the old gospel hope, and have been separated from my former church associations, I have experienced severe conflicts, disappointments and temptations in my new relations or associations, growing out of mismanagement; and this teaches us that even here there is no rest, and that we should look for our reward when the Lord Jesus shall be revealed from heaven with his mighty angels. Therefore we both labor and suffer reproach, because we trust in the living God, who will save all those that believe."

BRO. ALI ANDREWS, Bridgeport, Conn., writes:—"We have had a series of meetings in this city, and I am happy to say that we have never had anything like them before. Our place proved to be too small, and we moved to Good Templars' Hall. In both places christians of other denominations came in, and got so waked up and interested that they took the lead in the social meetings, after and before preaching, and we old soldiers had only to sit still and rejoice to see and hear the workings of the Spirit of God with the people. Many old Methodists, Congregationalists and Baptists declared they never witnessed such good meetings before. Some sinners have been converted, and others are anxious. We never received such favor from the people in this city before. They seemed to forget that we were infidels, as they had charged us heretofore.

A word as to our meeting. After having been scattered to the four winds by parties that had no fixed principle, and we had all become like the fig-tree *without fruit*, an effort was made to water the old tree, and the consequence was, we reorganized our church with some six members, which was soon increased to twelve. More than one year ago we resolved to have lay preaching every Lord's day, at 2 P. M., which has been faithfully performed by four brethren chosen by the church, to take their respective turns.

Srs. Smith and Mellen, of the Star-of-Hope Mission, have been with us some. We had our places of worship full, and the people seemed to be in perfect union with us; and Bro. Leonard says we have gained more favor and done more good by this series of meetings than we could otherwise in two years. Praise the Lord for the work he has done."

SR. H. P. CHASE, Bridgewater, Mar. 17th, writes:—"Dear Brethren and Sisters: Who love the Lord, if I could say a word to strengthen and encourage you, I should be glad. 'Him that cometh to me I will in no wise cast out.' Believest thou this? He says, 'Heaven and earth shall pass away, but my word shall not pass away.' And, 'he that doeth the will of God abideth for ever.' If you wish to abide the day of his coming, and stand when he appeareth, do his will and obey his commandments, and you

shall have a right to the tree of life and enter in through the gates into the city, whose streets are gold, whose gates are pearl, and the glory of God is its light. What a home is prepared for all the dear saints. A glorious change awaits the righteous. They are to feel no more pain, there is to be no more crying, for the last tear is wiped away; no more death, for death, the last enemy, and 'him that had the power of death' is destroyed. There will be no sad hearts then. The old earth will be exchanged for a new heaven and a new earth, all smiling in beauty, with no thorns, no thistles, no chilling winds, no scorching heat, but the climate will be just right and agreeable to the saints. Says David, 'I shall be satisfied when I awake with thy likeness.' Praise God for ever more."

Bro. L. F. Moore, Goodspeed's Landing, Mar. 12th, writes:—"Last fall I came to this place and found that Bro. Seth Woodruff had preached once, and by the help of God I undertook to proclaim the glorious gospel of God. At first I found some prejudice, but as the truth was presented in the love of it, prejudice began to give way, the meetings grew both in interest and numbers, until we were obliged to find better accommodations, and more room. Still the interest increased, and the people hired a larger hall, in order to accommodate the audiences. Having had no experience in protracted meetings, I asked Bro. I. B. Potter (under whose labors I was converted and baptized) to come and help. He went, alone at first, I being unable to go on account of my wife's sickness. I followed as soon as possible, and found some thirteen up to the anxious seat, and the interest increasing. Last night eleven more were up for prayers, and still the work goes on. Some of the above we believe have expressed hope in Jesus, and some fifteen have embraced the doctrines of the Bible."

Sr. L. B. Weaver, North Dana, Mass., writes:—"My dear ones in Jesus: Grace, mercy and peace be multiplied to you, and blessings from God our Father and the Lord Jesus Christ, our blessed Savior. Weary with the sorrows and the burdens of this pilgrim life of suffering and affliction, and with a body so racked with pain and distress that tears dim my eyes, I take my pen to write a few lines to the readers of our *more* than *blessed* paper, the 'Crisis.' Never did I feel to prize it more than at the present time.

In the bitterness of my soul I cry, 'Come, Lord Jesus,' and come quickly, and take thy dear ones home, and end the sad wail of the lone and bereaved ones of earth. Here in our quiet little home peace and love reign, and the family altar is never torn down. It is sweet to mingle our voices together in prayer and praise to the Giver of all earthly blessings; but, alas! sorrow is mingled with every thing in this world. For a few days we are together, happy and joyous; then the sad farewell must be spoken."

Sister Weaver wishes the one who wrote her from *Bethel* would write again, and tell in what *State* she lives.—Ed.

Bro. M. L. Searles, Battle Creek, Mich., writes:—"How I love the Bible truths and all the precious promises to God's children. How thankful I feel in my heart this morning that God ever sent his servants to Rochester, N. Y., with the tent, and those great and blessed truths. What a work the Lord has done there, and is still doing, and to his name we will give all the glory and praise forever. How I do love to scatter this light and truth wherever I go, although I have but the widow's mite, and the one talent; yet my heavenly Father does condescend to bless me. How he blessed me on the cars, when my heart was pained at seeing such a flood of papers and books of all kinds, except good ones poured in upon the people, and to see the old as well as the young, church members as well as the world's people, swallow with avidity the sugar-coated poison of the evil one. I felt it my duty to distribute reading matter also, free to those that would read; and many did read the tracts, and I saw some good fruit, praise the Lord. I leave it all in his hands, and will trust, though he slay me."

Bro. F. A. Mitchell, Concord, N. H., writes:—"By the mercies of God, I am permitted to say that God has done great things for me. He has led me to the Lamb of God that taketh away the sins of the world, and I can thank and praise his name for what he has done, and what he is still doing. Bless the Lord, O my soul. I want to be one of that number who shall be ready to meet Jesus when he comes in power and great glory. Jesus our Redeemer endured the cross for the joy that was set before him. He overcame death, and is our companion in pain. The angel of his presence gives us strength and love and joy. We must fulfill his last words of instruction, to feed his lambs, and visit and minister to every child of want and sorrow within our reach. Sweet will be our rest when the labor of life is done. Sweet the voice that will welcome us home.

Your paper has done me great good, and I can not do without it. Yours in the Spirit of Jesus."

Bro. J. H. Stevens, Manchester, N. H., March 20th, writes:—"A blind man came to my house, and desired the brethren and sisters to pray for him. Said he, 'It does seem to me that I shall die. I have not slept hardly any since Sunday evening.' This looked like the old-fashion work of God, that goes down deep. Amen, roll it on, Lord. So my dear Bro. Farrell and wife, Bro. Hatch, and Sr. Thurber, from Canada, came over to my house, and knelt down for the poor man. God heard and answered prayer, and his soul was filled with glory. It would do you good to hear him talk. He was rescued from the grasp of the devil. He had been a confirmed Spiritualist for eight years, blind inside and out; but the Lord is giving him light. Bless his name."

Sr. Selenda Carbee, Lunenburg, Vt., writes:—"Your much loved paper came to my hand by the way of Bro. A. Gorden. The Lord bless him for it. It is a great blessing to me, for I have no other preaching; and, as one sister expressed it, 'It is preaching, conference and prayer-meeting' to me. I hardly know how to wait from one week to another for my paper. O the blessed truths that it contains, my soul loves. I delight in the good news that Jesus is coming; and I do think all those that love him will love to hear about his coming to earth again; coming to set up his kingdom under the whole heavens. O glorious day. Lord, hasten it, is the prayer of your unworthy sister."

Bro. J. Y. Briggs, Bridgewater, Vermont, writes:—"I thank you for those tracts you sent me. I have sown them in many ways; some I gave to people in this town, who were trying to be Spiritualists, and I think they have done much good; others I sent to my brothers and sisters in different places; some to friends in Saratoga, N. Y., and in various other places. Besides that, they gave your humble servant much light on the Bible, which I have tried to impart to others. May the richest blessings which earthly mortals can have be yours, and may we meet each other on that glorified shore, is the prayer of your Bro. in Christ."

Bro. A. S. Kelley, Stoneham, Mass., writes:—"There are a few in this place who are still looking for the same Jesus that went away. We believe he will come again soon. We have meetings three times every Sabbath in the school-house, at Farm Hill station. A good number come in. We have a good Sabbath School. The Lord is at work in this place. Some wanderers are coming back, and sinners are starting for eternal life. The good Lord is convincing of sin and judgment to come. Blessed be the name of our Lord, who is still gracious, and calling sinners to come to him."

Bro. H. A. Little, Warren, N. H., writes:—"We are having excellent meetings in this place. Bro. T. E. Lang has been laboring with the people here for a few months in the past. The Lord has truly been with us. Sinners have been converted, and backsliders reclaimed. A goodly number have been forward in baptism. O that the church of God would wake up, and labor more earnestly for the salvation of mankind, for what is done must be done quickly. Signs are thickening, and all things portend that Jesus is soon to come."

Bro. J. Porter, Dansville, P. Q., Canada, March 17th, writes:—"We are buried up in snow from six to twenty feet deep. This is the condition of our roads at this hour. Travel is stopped. A novel thing here is the sound of a whistle, which I have not heard for weeks. After you left here, I started for Ottawa, and was delayed fourteen days on the way. I was nine days and nights in the cars. Four hundred men turned out to shovel snow from roads. The oldest man in Canada has not seen the like, and an awful state of things is expected here when the thaw comes."

Bro. D. Cogswell, Dansville, Mar. 26th, 1869, writes:—"Our dear Bro. Geo. Hess, was burned out last night, the family barely escaping with their lives. They have nothing left—some of them only their night dresses. Sister Hess is sick. Would it not be pleasing to God, if some who have the good things of this world, should help Bro. H. in his present sad condition? The church here will help what they can."

Bro. C. H. Sweet, Washington, Ct., Mar. 4th, writes:—"We were not disappointed in our meetings at Pine Swamp. God was with us. The saints were strengthened, and four arose for prayers."

Married.

In Loudon, Feb. 17th, 1869, by D. F. Leavitt, Levi Allen, of Alton, N. H., and Mrs. Mary A. Knowles, of Lake Village, N. H.

At Wilbraham, Mass., March 24th, by Elder P. S. Butler, Bro. Francis L. Storrs, of Tolland, Ct., and Sr. Emma M. Kite, of Vernon, Ct.

Obituaries.

Elder George Champlin. Died, Feb. 6th, at his late residence in Providence, R. I., of typhoid fever, Eld. George Champlin (colored), aged sixty-three years.

Since the restoration of Bro. Champlin to the confidence and sympathy of his brethren in the ministry, he has been preaching with great acceptance with the Warwick Plains church, one Sabbath in each month. He was rapidly drawing back the alienated hearts and affections of the church, by a well-ordered life and godly conversation. He was also laboring with the Pond Street Baptist church in Providence, where he was esteemed very highly for his work's sake. But his labors are done, and we trust that, in his own words—the last that were understood—he "rests in Jesus. Rest, rest—yes, I rest in hope."

He was committed to his last earthly repose in his native town of South Kingston, Feb. 9th. Funeral services were held in the Pond Street church, March 7th, and at the Warwick Plains church, March 14th. At each of which large and deeply affected audiences attested the respect in which he was held; not alone by his own brethren in the church, but by many of the other churches holding sentiments differing from them and him. The services at these several places were attended by the writer.

We wish here to call attention to the dependent condition in which his wife, Sister Champlin, is left. Poor, dependent, and almost totally blind. Will those who are blessed with an abundance of this world's goods, remember her in their donations, and be "recompensed at the resurrection of the just." A. Durfee.

P. S. Any donation intended for her benefit, sent to the address of George Champlin, Jr., Dexter Street, Providence, R. I., will be faithfully applied.

Ellenwood. Died in Athol, Mass., Jan. 30th, 1869, Axa Ellenwood, wife of Bro. Benjamin Ellenwood, aged forty-five years.

Death has taken a bright jewel of the Lord from our midst. She was a kind, affectionate wife and mother; one that carried sunshine and gladness to many hearts by her consistent christian life. Her house was a home for the weary preacher, who was ever greeted with a hearty welcome. Her consistent life and kind acts to the needy have endeared her to many, who now mourn with our brother the absence of the loved one. But he is comforted with the blessed hope of soon seeing his dear wife in that world where death cannot come. We endeavored to speak words of comfort to the mourning friends, from 1 Thess. 4: 13–18. J. Hemenway.

Vance. Peacefully fell asleep in Jesus, in Wolcott, N. Y., March 9th, Bro. Vance.

He was formerly a Baptist, but two years ago last fall, when Bro. Hastings' tent came to Wolcott, he embraced the truth of the sleep of the dead, destruction of the wicked, and the soon coming of the kingdom of Christ. He let his light shine. In his last sickness, the Baptist minister tried to persuade him that he would go to glory as soon as he died; but his hope was in the resurrection of the dead. Words of comfort to the afflicted were spoken by the writer, from 1 Thess. 4: 13, 14. M. R. Miles.

Staples. Died in South Elliot, Me., after a distressing sickness of about three months, with tumor, Sr. Margaret, wife of Bro. Daniel Staples, aged forty-three years.

Sr. Staples was patient and resigned, and felt the Lord was with her. After her death, according to her request, she was opened, and a tumor taken from her which weighed fifteen pounds. She died in the faith that Jesus will soon come to call her to a better life, where no pain will ever come. The funeral was attended by the writer. G. W. Brown.

Wiley. Died in Wakefield, Mass., March 14th, 1869, Harriet B., wife of John Wiley, aged seventy years, six months, and fourteen days.

Sr. Wiley was converted in early life, and with her companion walked the pilgrim's path for fifty years. In 1843 Sr. Wiley embraced the blessed hope of the coming of Jesus. She died in peace. Her loss is keenly felt by a large circle. May the good Lord sustain and strengthen the mourners. C. Richardson.

Jewell. Died at East Farnham, P. Q., March 11th, 1869, Lilace A., daughter of Eri and Mary Jewell, aged six years, three months, and twelve days.

Words of consolation were spoken by the writer, from Jer. 31: 15–16. May the grace of God sustain the parents and friends. E. G. Chadsey.

Taylor. Died in Brome, P. Q., Sept. 23d, 1868, Carrie G., daughter of John and Clarinda Taylor, aged two years, four months, and thirteen days.

Words of comfort were spoken, from Jer. 31: 15–16. Loren Marsh.

Lord.—Died in Rochester, N. Y., March 20th, 1869, Sr. Eliza Lord, daughter of Bro. and Sr. Anson Lord, of Honeoye, N. Y., aged sixteen years.

She was a subject of the tent-meeting revival, and a member of the Advent church in Rochester. A dutiful child, affectionate sister, and an accepted christian has fallen. Words of comfort were spoken by Eld. James Hemenway, in the Presbyterian church at Fairport. H. Pratt.

Hayden. Died in Chicago, Ill., March 14th, of consumption, Jane, daughter of Nathan and Lucy Hayden, aged nineteen years and seventeen days.

We rejoice that Jane gave evidence of a hope in Christ. She fell asleep in Jesus, to rest until he awakens her to sing redemption's song. Sermon by the writer, from Job 14: 14. C. C. Ramsay.

Nute. At East Medway, Mass., March 15th, Mrs. Elizabeth P. Nute, wife of Joseph P. Nute.

Pope. Died in Windsor, Me., March 8th, Algie, daughter of John and Mary A. Pope, aged seventeen years.

She was amiable and lovely. God bless the mourning friends. S. K. Partridge.

Hyrlburt. Died in Westerly, R. I., March 13th, 1869, S. Fanny L. Hyrlburt, aged sixty-five years. She sweetly sleeps in Jesus. Her funeral was attended by the writer. A. Durfee.

Summary of News.

FOREIGN.

Cable News.

London, March 23. The strike of the cotton operatives, which commenced at Preston, is spreading to other parts of the country. In Glasgow it has become general, and several mills have partially suspended operations for want of hands.

Paris, March 23. In the Corps Legislatif yesterday, an army contingent of 100,000 men required by the Government was voted. The session was then adjourned to the 31st instant.

The French and Belgium journals publish the preliminaries of the conference between France and Belgium to harmonize their mutual commercial interests.

Paris, March 24. Rio Raneiro dates state that Lopez is collecting his scattered forces at the mouth of the Tebiquary. Detachments of the Paraguayan army were in the environs of Asuncion, which city was still held by the allies.

At the last meeting of Council of Ministers the Emperor introduced the project of a law abolishing the whole system of workmen's registers. He expressed his satisfaction with the results attained by the progressive measures of the past few years. After reviewing former legislation enlarging the rights and liberties of the workingmen of France, he said he believed that the law he now proposed would place them in their proper position, tend to disarm hatred, and cause force to give way to right. The Emperor's project was adopted by the Council, and the law will be submitted to the Corps Legislatif at an early day.

Madrid, March 24. The draft of the new Constitution was laid before the Constituent Cortes today. Its leading features are as follows: The government is to be monarchical in form, with a Senate and Congress. The Senatorial term is limited to thirteen years. Senators are to be elected by Provisional Councils—four for each Province. Deputies to the Congress are to be elected every three years by universal suffrage. The reign of the King is limited to a term of eighteen years.

The majority of the committee which reported the Constitution are favorable to the separation of the State and Church. The minority propose that the Roman Catholic be retained as the religion of the State with toleration for other creeds. The liberty of the press and the right of public meeting are fully guarantied by the new Constitution.

The Cortes has passed the Conscription law.

London, March 24. The debate on the bill for the disestablishment of the Irish Church was resumed in the House of Commons to-night.

Mr. Spencer H. Walpole, member for Cambridge University, opposed the bill, and the O'Donoghue member for Tralee made a fervid speech in its favor.

Mr. Gathorne Hardy followed. He said that the strength of the Liberals came only form the majorities at the hustings. It rested on no firmer basis. Mr. Gladstone had pledged himself and his followers to the destruction of all that was deemed most sacred. The destruction of the church was urged by envy and jealousy. The speaker maintained that the church had always fulfilled its mission.

Mr. Gladstone concluded the debate. He reviewed the course of the bill, and the arguments which had been made for and against it. He declared that a new policy was necessary for Ireland, and this was the first step demanded by the unanimous voice of the majority.

Mr. Gladstone resumed his seat amid deafening cheers, and the House divided on the motion that the bill be read a second time, with the following result:—For the motion 368; against the motion 250. Majority for the government 118.

The announcement of the result was greatly cheered in the House, and the cheers were taken up by the people in the lobbies, and the news was thus conveyed to an immense crowd outside the House, who joined in the applause with the wildest enthusiasm.

The House at 3 o'clock in the morning adjourned over the holidays to the first day of April.

Paris, March 27. The *Gaulois* newspaper says that the Emperor Napoleon has demanded an explanation of the King of Prussia in regard to the recent mobilization of troops in the western provinces.

March 29. Officers and privates on leave of absence have been ordered to rejoin their regiments on the first of April.

London, March 27. Advices from Spain render it certain that Montpensier will be proclaimed King. He will arrive in Spain within a fortnight on the iron-clad Victoria, now in Lisbon.

DOMESTIC.

New York, March 24. A Buenos Ayers letter states that the allies at Asuncion were preparing to pursue Lopez, who had been recruiting his army about twenty leagues from the capital. The people have all removed to him, and Concepcion, Villa Reca, Cerro Leon and several towns are completely deserted.

Minister McMahon remains with Lopez, and the archives of the American Legation at Asuncion have been scattered.

San Francisco March 22. The Oregon papers report that smoke is issuing from the volcanic mountains of Hood, Jefferson and Three Brothers, earthquakes are expected as a consequence.

The Indians of Humboldt county, who have been committing outrages on the settlers, lately attacked a government train, killing ten mules and wounding many more. The loss sustained will reach $12,000.

The prospect of good crops is encouraging throughout the State. Wheat and barley promise better than in any previous grade.

Crossing the English Channel.—There are four plans proposed for establishing a passage across the English Channel between Dover and Calais. The expense of the several plans ranges from $200,000 to $100,000,000. The cheapest plan is a tubular bridge, and the most expensive one is to have a series of large ferry boats, with powerful engines, capable of receiving and carrying the train across the channel, and so large that the motion of the sea would hardly be felt. The other plans are, a suspension bridge, which will cost $40,000,000, and an ocean tunnel, which will cost $50,000,000. Some of these plans are before the British Parliament in the shape of bills.

Passing Events.

☞ The Emperor of Russia gets $25,000 salary a day; the Sultan, $18,000; Napoleon, $14,219; the Emperor of Austria, $10,050; the King of Prussia, $8210; Victor Emmanuel, $6340; Victoria, $6270; Leopold of Belgium, $1643; and President Grant, $68.50.

☞ The snow on the Alps was so deep at the first of the present month that the mails were buried beneath avalanches. Postal intercourse had been cut off for six days at the latest advices.

☞ Immense quantities of snow have fallen all over the south of Europe, and the telegraphs have been interrupted in many places.

☞ Nineteen Protestant girls were received into the Catholic church in Philadelphia on Sunday.

☞ Revivals of religion are reported all over the west.

☞ The Prussian Government is actively engaged in preparing coast fortifications.

☞ Francis Joseph of Austria is reported to be the best linguist among the European Sovereigns.

☞ The Government of Prussia has been expelling the Mormon missionaries from its limits.

☞ Kossuth makes a precarious living as copyist of legal documents in Turin. He refuses all pecuniary assistance at the hands of his friends.

☞ The centenary anniversary of the birth of Napoleon I., which will occur on the 15th of August next, is to be the occasion of great festivities throughout the French Empire.

☞ The induction of Gen. Grant into the Presidential chair was celebrated in between eighty and ninety different places in Germany. The best poets of the Fatherland recited poems on the occasion.

☞ The waters of the Mediterranean have been successfully admitted into Bitter Lake through the Suez Canal.

☞ In one window in Trinity Church, New Haven, there are ten thousand pieces of stained glass, each prepared and cut separately.

☞ Rents in New York are getting so high that the bulk of the best sort of citizens cannot afford to stay there.

☞ A mountain of salt, five miles in length, and six hundred feet in height, has been discovered in the southeastern part of the State of Nevada.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

S. W. Thurber.....Sunday, April 4th
M. Batchelor.....Sunday, April 11th

Boston, (Theatre Comique, Central Court, rear of 240 Washington Street), Sabbath, April 4th.
Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M. John G. Hook.
Baptism at 5 P. M. in East Boston.

Chelsea, Mass., (Library Hall.)

M. Batchelor.....Sabbath, April 4th
J. Couch.....Sabbath, April 11th
T. M. Preble.....Sabbath, April 18th
A. W. Sibley.....Sabbath, May 2d

East Boston.

Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.

J. W. Brittan.....Sunday, April 4th
Geo. W. Brown.....Sunday, April 11th
C. Goodrich.....Sunday, April 18th
W. C. Thurman.....Sunday, April 25th

Charlestown.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

Enoch Morrill.....Sunday, April 4th
W. S. Campbell.....Sunday, April 11th
Rufus Wendell.....Sunday, April 18th
J. W. Brittan.....Sundays, April 25th and May 2d
A. W. Sibley.....Sunday, May 9th

New Bedford, (City Hall).....March 30th, 31st, April 1st and 2d.
Lawrence, Mass.....Sabbath, April 4th
Lowell, (Huntington Hall), Sabbaths, April 11th and 18th, and every evening during the intervening week. Miles Grant.

Kennebunkport, Me.....Sunday, April 4th. C. Goodrich.

Springfield, Mass.....Sundays, April 4th and 11th
Warehouse Point, Ct., (in the Chapel).....April 7th
Lawrence.....Sunday, April 25th. J. S. White.

Scitico, Ct.....Sunday, April 4th
The rest of April at liberty. H. Munger.

Keene, N. H.....Saturday evening, and Sunday, April 3d and 4th. H. L. Hastings.

Keene, N. H.....Sundays, April 11th and 18th. A. W. Sibley.

Plymouth, Mass.....Sabbath, April 4th. Geo. A. Cole.

Hyde Park, Mass.....Sabbaths, April 4th and 11th
Worcester, Mass.....Sabbath, May 9th. T. M. Preble.

Wilbraham, (communion).....Sabbath, April 4th. A. M. Higgins.

Square Pond, Ct.....Sabbath, April 4th. P. S. Butler.

Prospect, Ct.....Sunday, April 4th
Yalesville.....Sunday, April 11th. S. Woodruff.

Seabrook, N. H.....Sabbath, April 4th. A. Simpson.

Hartford, Ct.....Sabbath, April 4th
New Britain.....Sabbath, April 11th. J. T. Dixon.

Starks, Me.....Sabbath, April 4th
Greene, Me.....Sabbath, April 11th. E. M. Haggett.

Natick, Mass.....April 1st and 2d
West Randolph, Mass.....Sunday, April 4th
Wakefield, Mass.....Sunday, April 11th
Monson, Mass., (East Hill, Grant's school-house), April 24th and 25th. Geo. A. Streeter.

Butterville, (Union Church).....Sunday, April 4th
Vernon, Vt.....Sunday, April 11th
Communion at both places. A. M. Higgins.

New Haven, Ct.....Sabbath, April 4th
Guilford, Ct.....Monday evening, April 5th
Madison, Ct., (at Bro. Foster's), Tuesday evening, April 6th.
Hartford, Ct.....Sabbath, April 18th. B. Hitchcock.

Bristol, Ct.....Sabbath, April 4th. R. K. Stark.

West Abington, Mass.....Sunday, April 11th
Westfield, Mass.....Sunday, April 25th. E. McCulloch.

West Abington, Mass.....Sunday, April 4th. W. S. Campbell.

Exeter, N. H.....Sunday, April 4th. J. H. F. Varney.

Chicopee Falls.....Sunday, April 4th. E. McCulloch.

Lynn, Mass.....Sunday, April 18th
Plymouth, Mass.....Sunday, April 25th. M. Batchelor.

Wrightville, Ct.....Sunday, April 4th. A. D. Flagg.

Lowell, Mass.....Sunday, April 4th
Lawrence, Mass.....Sunday, April 11th. D. M. Leavitt.

Lynn, Mass.....Sunday, April 4th. J. G. Smith.

Westfield, Mass.....Sunday, April 4th
Portsmouth, N. H.....Sunday, April 11th
Vernon, Vt.....Sunday, April 25th. E. Owen.

Stoneham, Mass.....Thursday evening, April 1st. D. M. Leavitt. T. E. Lang, Jr.

Warren Summit.....Sunday, April 11th. T. E. Lang, Jr.

Suncook, N. H.....Sunday, April 4th. Daniel Churchill.

Hartford, Ct.....Sabbath, April 25th. H. Pratt.

Collinsville.....Sabbath, April 4th. G. L. White.

New Preston, Conn.....Sunday, April 4th
Prospect.....Sunday, April 11th. S. C. Hancock.

Marshfield, Vt.....Sunday, April 4th
Bethel, Camp Brook, Vt.....Sunday, April 11th
Marshfield, Vt.....Sunday, April 18th
Bridgewater, Vt.....Sunday, April 25th. J. A. Cleaveland.

Freedom, (New meeting-house), Saturday, April 3d, (conference), and over Lord's day. T. W. Piper.

Goodspeed's Landing.....Sunday, April 11th
New Haven, Ct.....Sunday, April 18th. L. F. Moore.

Strafford, N. H., (Robert's school-house), Sunday, April 4th. Wm. Bodge.

Great Falls.....Sunday, April 4th
Greenland Parade.....Sunday, April 11th
Seabrook.....Sunday, April 18th
Strafford, (Felcher school-house), communion, Sunday, April 25th. J. Pinkham.

Corinna.....Sunday, April 25th. Israel Damman.

Cheshire Street.....Sunday, April 4th
Hartford.....Sunday, April 11th. Wm. A. & M. L. Durand.

New York, (Cooper Institute).....Sunday, April 4th
Providence, R. I.....Sunday, April 11th. W. N. Pile.

Rochester, (Chapel).....Sabbath, March 28th. W. H. McDaniels.

Holderness, (Pine school-house).....Sunday, April 4th. Austin Morrill. Davis Page.

West Alton, N. H.....April 3d and 4th
Alton Corner.....Sunday, April 11th. W. H. McDaniels.

Bristol, R. I.....Sundays, April 4th and 11th
Baptism April 4th. Allen Damon.

Concord, (Centre Street).....evening, April 1st
Exeter.....evening, April 2d. S. W. Thurber.

Abington.....evening, April 2d. I. B. Potter.

Goshen, Mass.....April 4th to 11th
Wrightville, Ct.....April 18th
Thomaston.....April 25th. J. K. Bellows.

Great Falls, N. H.....Sunday, April 4th. Wm. C. Stewart.

Burlington, Ct.....Sunday, April 11th. S. M. Tatro. Wm. J. Ripley.

Stoneham, Mass.....Sunday, April 4th
Lynn, Mass.....Sunday, April 11th
Lowell, Mass.....Sunday, April 25th. J. W. Thomas.

Lake Village, N. H.....Sabbath, April 4th
Suncook.....evening, April 9th
Hampton.....Sabbath, April 25th. D. F. Leavitt.

Providence, R. I., Sundays, March 28th and April 4th. F. H. Burbank.

Meredith, (New Hall).....Sunday, April 4th. John H. Evans.

Portsmouth, N. H.....Sunday, April 4th
Westfield, Mass.....Sundays, April 11th and 18th. Joseph W. White.

Holden, Mass.....Sabbath, April 18th
Hampton, N. H., (Town Hall).....Sabbaths, May 2d and 9th. C. H. Swain.

Cold Spring, Mass.....Sunday, April 11th
Campo Mills, (where Bro. Elliott may appoint), Sunday, April 18th.
Cheshire, Street, Ct.....Sunday, April 25th
Yalesville.....Sunday, May 2d
If these appointments conflict with others, please inform me. Wm. J. Ripley.

Bradford, (Pond meeting-house).....Sunday, April 18th
Lake Village, N. H.....Friday evening, April 23d
Meredith, N. H., (Advent Hall, near Phinees Dolloff's), Sunday, April 25th.
Sutton, N. H., (South meeting-house), Sunday, May 2d
Webster, N. H., (Old meeting-house), and baptism, Sunday, May 9th. Simeon Rowe.

Hampton, N. H., (Town Hall).....Sabbath, April 11th. Wm. C. Stewart.

Salisbury, N. H., (Bro. Foot's), Saturday evening, April 3d.
Boscawen, (High Street).....Sabbath, April 4th
Northville, Newport, N. H.....Sabbath, April 11th
Lawrence, Mass.....Sabbath, April 18th
Unity, N. H., (at Bro. Kimball's).....Sabbath, May 9th. Frank Nelson.

Abington, Ct.....Sundays, April 4th and 11th. H. F. Carpenter.

Springfield, Mass.

J. S. White.....Sundays, April 4th and 11th
S. G. Mathewson.....Sundays, April 18th and 25th
Charles C. Barker.....Sunday, May 2d
Wm. N. Pile.....Sunday, May 9th

Biddeford, Me.

W. H. Mitchell.....Sabbath, April 4th
A Simpson.....Sabbath, April 18th
J. W. White.....Sabbath, April 25th

Concord, N. H., (at the Bethel.)

H. Pratt.....Sunday, April 4th
J. C. Wheeler.....Sunday, April 11th
E. Owen.....Sunday, April 18th

Concord, N. H., (Centre Street.)

J. Couch.....Sabbath, April 4th
A. W. Sibley.....Sabbath, April 25th

Pleasant Valley, Ct.

H. H. Dickenson.....Sunday, April 4th

Wolcottville Circuit.

Preaching at Newfield.....Sunday, April 4th
B. Hitchcock.....Wolcottville, Sunday, April 11th
G. L. White.....Newfield, Sunday, April 18th
M. L. Durand.....Wolcottville, Sunday, April 25th
Preaching every Sunday evening at Wolcottville.

Pittsfield, N. H., (Bethel.)

John Parsons.....Sunday, April 4th

Manchester, N. H.

J. C. Wheeler.....Sunday, April 4th
Wm. W. Sutherland.....Sabbaths, April 11th and 18th

Danielsonville, Ct.

I. B. Potter.....Sunday, April 4th

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. Stetson, Pastor.

Wyoming, R. I.....the first Sabbath in each month
Westerly, R. I.....the second Sabbath in each month
Riverpoint, R. I.....the third Sabbath in each month
Bristol, R. I.....the fourth Sabbath in each month. A. Durfee.

Rochester, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Notices.

Notice.

I intend, the Lord willing, to return to the St. Louis Mission about the middle of April, to labor there two months or more. If desired by any living on or near my route back, I would stop and preach at three or four different places. Those wishing my labors, will please write me to Savoy, Mass., immediately, giving all particulars as to route, where to stop, who to inquire for, etc. H. K. Flagg.

P. S. I can return by either of the three routes—by Albany, by New York, or by Philadelphia, as the Lord may open the way. H. K. F.

Savoy, Mass., March 13th, 1869.

Notice.

By invitation of the church at Collinsville, Ct., the next quarterly session of the Conn. A. C. Conference will be held in their hall, beginning Wednesday, April 21st, 1869. Preaching first evening. The place is accessible by railroad from New Haven, on the Canal road to Plainville; change cars then for Collinsville. From Hartford, on the Providence and Fishkill road to Plainville; then change cars as above. Come in the Spirit. L. F. Moore, Secretary.

Conference.

If the Lord will, there will be a conference held in Garland, Me., at Holt's Mills, commencing Thursday evening, April 1st, at seven o'clock, and continue over Lord's day. As this is a new place for such a meeting, the brethren are anxious for a general attendance of the preaching brethren. Call on Brn. Millet, William Field, and Gardner Farmer. Bro. Farmer lives about one half mile east of the school-house. Those coming from Bangor and vicinity had better inquire at Bean's Mills, on the notch road, for Holt's Mills. Those coming from the north and west, inquire for Brn. Wm. Field and Abner Millet, at Garland Village. Preaching brethren will probably find a home at K. Holt's, at the Mills. It is desired that brethren living in adjacent towns and neighborhoods should attend and lend a helping hand. Further particulars hereafter.

In behalf of the church, O. G. Trundy.

Notice.

By the request of the brethren at Edenboro, Erie Co., Pa., I will join Bro. J. Wendell in holding a two days' meeting of the church in Edenboro, April 16th, and over Sunday, as Bro. Wendell and the church there may arrange.

Also, by the request of the brethren at Blooming Valley, I will hold a quarterly meeting there, April 22d, and over Sunday, as the church there may appoint. Let there be a general rally at these quarterly meetings. Soon it will be too late to preach and hear the gospel. Then let all awake. C. F. Sweet.

R. I. and Ct. Conference.

This conference will meet with the church at Danielsonville, Ct., Wednesday, 2 P. M., April 7th, 1869. Come up to the help of the Lord. Come from far and near. H. F. Carpenter, Clerk.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.

	2d	June 5th and 6th
"	3d	Sept. 4th and 5th
"	4th	Dec. 4th and 5th
Norwalk,	1st	April 24th and 25th
"	2d	July 24th and 25th
"	3d	Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders, G. W. Stetson, Pastor.

Mass. Annual Conference.

The next Mass. Annual State Conference is to be held in Worcester, commencing Wednesday, April 14th. E. Owen, Sec.

Wisconsin.

I shall be happy to serve any churches, or preach in any neighborhoods in this vicinity, where help is desired. Chas. E. Barnes.

Amherst, Portage Co., Wis.

Notice.

The brethren in Manchester, N. H., are holding meetings at Merrimack Hall, as usual, and are in full fellowship with the "Crisis," "Voice of the West," and the N. H. State Conference. Preaching brethren please correspond with the Committee:—A. J. Mayhew, S. B. Davidson, O. Proctor.

Notice.

We would call the attention of our friends who visit Boston, and wish to go to a good, neat, quiet place to get meals, a few rods from the Crisis office, and at lower rates than elsewhere, that they will find such a place at No. 87 Hanover Street, kept by Mr. L. O. Pratt. A. W. Sibley.

Notice.

Preaching brethren visiting Lawrence, Mass., are requested to stop with Bro. R. F. Cram, corner of Bradford and Broadway Streets, as provision has been made for them by the church there.

For the church, A. W. Sibley.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garrigues, 608 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

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No. 14 Laurens Street, New York City.

ANNA E. SMITH, Principal and Manager.

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 3 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Business.

LETTERS RECEIVED.

S W Thurber, D B Rogers, C E Barnes, P H Lawrence, J L Goodhue, G R Lederer, L F Allen, J E Clark, I O Wellcome, H Pratt, J Partridge, A Walker, A N Seymour, G W Stetson, D. G. M., M N Jordan, I Fancher, J H Harding, J B Fitch, A Damon, F H Chamberlain, N Wheeler, P M Baker, E Doolittle, R M Rowell.

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But we seek the city of the pure and the blest;
We are often here oppressed and with sorrow cast down,
But we seek life eternal and a glory-gilt crown.
O that city! crown immortal!
In the bright world to come.

We are very often found in the slough of despond,
But a hand lifts us out and points to life beyond;
We are often heard to murmur, and bitterly complain,
But ask what we will, 'twill be done in his name.
O that promise! O how cheering!
Let thy will on earth be done.

We are closed in with darkness, like the still hours of night,
But beyond the dark cloud the sun shines bright;
We are tempted and tossed, and often dismayed,
But we know our life is bought and our mission paid.
O that purchase! blessed ransom!
Made by God's only Son.

We are saddened in heart that our hope is long deferred,
But we know he'll come again, for he says so in his word;
We are trying in patience to say, "Thy will be done,"
For we know it wont be long ere the kingdom will come.
O, my Father, speed that morning!
Let thy kingdom quickly come.

SOPHIA JACKMAN.

For the World's Crisis.

LETTER FROM HUNGARY.

MY LABORS.

DEAR BRO. GRANT:—After much reflection and prayer, I am resolved to open also our holy mission in Hungary, among the noble Huns, as well as the poor Slavonians and the Polanders, for which my sympathy is great. I reached Pest the 20th of January, and find in the streets of Pest and Offen abundance of mud, and the beautiful Danube entirely covered with ice, but very little snow. The ministers of the Lutheran and Calvinistic congregations in this very interesting city of the sons of Arpads received me politely enough, but, as everywhere, with authority and caution, fearing that the new reformation, and our solemn voice of warning for the second coming of our dear Savior, would disturb in some way their established "*consistory and usages.*" My traveling expenses, notwithstanding the greatest economy, from Switzerland to Munchen and Vienna were very great, and for that reason it is impossible for me now to lecture publicly unless I should be able to pay twenty to forty francs for a hall; therefore I begin my mission entirely in silence, from one house to another, forming small family meetings around the city, mostly among the Catholics, who receive me with much candor. They never read the Bible, and prayed me to bring them. Unfortunately I was not able to buy more than three; one in German and two in Slavonian, which were received with much gratitude.

During the thirty-eight days of my difficult work here, God Almighty blessed me abundantly, by forming five small missionary stations around the town, one in the heart of the city of Pest, and one in Offen. Therefore I have done, with the help of God, what I could, by visiting the people privately, and conversing with the best and most influential Hungarians of this vicinity.

THE MISSION.

This Eastern European Advent Christian Mission in Hungary is of great interest to the church, and we must pray God that this great freedom that the Hungarians enjoy presently here (by the grace of Comte de Beust), under the Austrian domination, be also blessed with the pure gospel authority of this last message, which is so dear to our hearts, and that this glorious mission become in reality the morning star and the rising sun (Rev. 7: 2), to show clearly to these people the great rebellious tyranny of fallen man, and the legitimate rule of Heaven.

THE COUNTRY.

The kingdom of Hungary, once so mighty and powerful, is even now one of the largest crown lands of the Austrian empire, containing 5,000 geographical or 110,000 English square miles. It is divided into Upper and Lower Hungary, or the circuits beyond and on this side of the Danube and Teiss, and contains fifty-two counties, which in independence and form of jurisdiction resemble the Swiss Cantons. Some of the counties occupy the space of a large territory; for example, Bihar county contains 4,200, and Pest county 4,050 English square miles. There are also entire circuits which have hitherto enjoyed peculiar immunities, freedom and privileges, as in the Jazygier and Rumania, as also in Little Rumania, between the Danube and Teiss, which have always had the Palatine as their highest judge.

The whole territory, almost surrounded by the majestic Carpathian chain from the Polish Galicia as a garden with a fence, and intersected by various navigable rivers, abounding with choicest fish, as the Teiss, the Save, the Drave, and the magnificent Danube, produces within itself all that the necessities and comforts of life demand. Distinguished by its excellent breeds of cattle, and by natural productions of every kind, as the best corn, wine, gold and silver, rock-salt and iron, with a climate temperate and very healthy, especially in Upper Hungary.

ITS POPULATION.

The population of Hungary according to religion: Roman Catholics, 6,000,000. United Greek church, 1,000,000. Lutherans, 1,000,000. Reformed, 1,000,000. Unitarians, 47,000. Russian Schismatics, 2,000,000. Jews, 250,000. Infidels and Spiritists, 1,880,406. Total, 13,177,406.

According to languages: Hungarians, 4,815,759. Slavonian, 1,667,256. German, 1,279,662. Wallachians, 2202,542. Croatians, 886,079. Raitzians, 828,365. Shobatzians, 629,868. Russniaks, 444,903. Polish, 100,050. Wends, 40,864. Bulgarians, 12,000. French, 6,150. Greeks, 5,680. Armenians, 3,798. Montenegrians, 2,830. Clementines, 1,600. Hebrew, 250,000. Total, 13,177,406.

THE PEOPLE.

The Slavonian people are generally poor and unlearned, but naturally intelligent, kind and humble, which is a contrast with the Magyars, who are a very proud and high-minded people, seeking all that can satisfy the flesh and blood before all; but still they are great lovers of sciences, truth and liberty. May God Almighty prepare them to seek also the liberty of Christ, and to cherish his holy gospel truth.

THE EASTERN QUESTION

Still continues to occupy the public mind, and the great apprehensions of war in Turkey cause those who have the means to conceal it as much as possible; even the paper money is very scarce here, and much suffering results to the people generally from this awful speculation; but it cannot be otherwise; we are not living in the golden time of Nebuchadnezzar, but of the clay and iron, and this is the reason why we have neither gold or silver in the market. James 5: 3 must be also fulfilled. But notwithstanding all these very heavy obstacles, the truth of the fifth and universal kingdom must and shall be proclaimed.

May God help me in his mercy to send to you more interesting *rappotes* from the East, is my humble prayer.

Your affectionate Bro. in Christ,
M. B. CZECHOWSKI.

Pest, Hungary, March 1st, 1869.
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The Voice please copy.

Shall there not be some *material* encouragement sent to this indefatigable brother and missionary, to help him and the cause he would advance in this new and interesting field? In labors abundant, on foot and alone, should he not expect the warmest sympathy and cordial aid from his brethren at home? "The laborer is worthy of his hire."—*Ed.*

For the World's Crisis.

THEY WERE BURIED ALIVE.

Yes, buried alive! How sad the thought; yet how true. How oft we hear of such things, especially on the battle-field. When in those dark trenches, the poor soldiers who have fought bravely to save their country from ruin, dead, half-dead, arms gone, legs broken, heads cut off, some only slightly wounded but unable to walk, and perhaps to speak; amid the bustle and roar of cannon, and clash of arms, and shouts and shrieks of wounded men, and the flow of human blood; alike the dead are dragged into the dark tomb, to finish out their lingering lives, which soon will end when maddened horses and cannon wheels come rolling over them with the fury of war. Yet, being sensible of their fate, and unable to speak, they lift a hand, and perhaps utter a deathly groan, to let their comrades know that they are yet alive. But there are hundreds yet to bury, and no time to take them out.

But how much worse for the servant of Christ to bury men and women in baptism, the blessed emblem of the resurrection of Christ and his saints to a new life, while yet alive to the world, and to all its fashions and forms; having their ears shining with gold, and on their fingers is seen the shining ore; besides all this often found at the glass, while with iron hot, and hair in hand, they crimp and curl, as though they belonged to the worldlings' band.

Notwithstanding all this, if application is made for baptism, in they go into the watery grave, and are baptized in the name of the Father, Son, and Holy Ghost. My Lord and my God, why is this so? It may be for the sake of increasing numbers in the church, or having the name of baptizing a great many. O, my God, save thy servant from having such desires for vain glorying as this. They forget the admonition of Paul, or else do not esteem it as being very important, when he says in 1 Tim. 2: 8-10,—"I will therefore that men pray every where, lifting up holy hands, without wrath or doubting. In like manner also, that women adorn themselves in modest apparal, with shamefacedness [or sober faces] and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Also 1 Pet. 3: 3,—"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."

Oh, say they, I do not think there is any harm in wearing a little, and especially a wedding ring. But remember, dear reader, that God has not made any reserve for wedding rings, nor friendship's presents. Such characters as are here represented are hindrances to the cause of Christ in every sense of the word. Alas! they were buried alive, when there was scarcely a sign of death about them.

Again I say, that such ofttimes are buried with Christ by baptism, the glorious representative of the death and resurrection of our blessed Savior, also of the resurrection of the dead saints to immortality, or a new life. 1 Cor. 15: 51-52,—"Behold I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 John 3: 2,—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him, for we shall see him as he is."

Here is the great change which is to be wrought upon the saints of God, and for which all nature with outstretched neck is reaching forward and longing after.

But to bring about this event Christ had to die for the ungodly. Did he die twice? No, not but once. Did he die, the whole of him? Yes, thank God, without any reserve. Was he buried once, twice, three times? Not but once. Was the whole of him buried? All that died. Did he rise? Yes, he rose the mighty conqueror over death and the grave.

Christ died for sin; we die to sin. Christ rose to a new life with the Father; we rise to a newness of life by faith in Christ. Gal. 2: 20,—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." So we must die to this world; being dead, we are buried with Christ (or in his likeness); we rise as conquerors over sin, flesh, and the devil; are raised from moral darkness to a moral life, from spiritual darkness to a spiritual life, being begotten unto a lively hope of being made like Christ when he comes.

Experience is a good school-teacher; and by it I have learned some things relative to the subject of which we now speak. I fear that some of the servants of Christ, with myself, have been at times in too much of a hurry to baptize persons after professing religion. I discover that there is a vast difference between converts and convicts.

Sometimes people take conviction for conversion; but if we are not in too much of a hurry, or too blind, we shall soon discover the true characters of all; for the rule which the apostle James speaks of works well yet. Jas. 3: 11-12,—"Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries, either a vine, figs? So can no fountain both yield salt water and fresh." It seems to me that it may be well for us, brethren, that we be more careful in regard to this work, which we profess to be called of God to perform in his name.

There is great danger, I perceive, in doing our work (or the Lord's work), as though it was a matter of no importance to us how it is done, if it is only done; but Paul said (1 Cor. 14: 40), "*Let all things* be done decently and in order." This should be remembered by all of God's workmen. We find that these difficulties arise more especially at times of revivals, and campmeetings, where there are so many, perhaps, to be baptized. And perhaps some whose God's humble servants have refused to baptize, on account of difficulties of which we have spoken, may have seen a notice in the paper that those wishing to be baptized can do so at the campmeeting; and so they go, and are baptized, in spite of all that's good or bad.

We are aware that it is crossing to inquire into these things, and to tell them that we can not administer to them the ordinance of baptism; but it will be worse for us when we come to see the reproach which has been brought upon the cause of Christ by our negligence and diffidence which we have manifested in this matter, and many others.

It is time, beloved, for us to know what we are doing, and to know that we are doing it right, and in the right time. God help us, brethren, to stand for the right. We do not speak these things on the authority of hearsay, but we have seen them with our own eyes, and felt the sorrow in our own heart. Sometimes people's feelings are deeply wrought upon by human sympathy only, and take that for godly sorrow, and are baptized; and that is the end of their religion. At other times, persons are persuaded by some particular friend, or friends, to be christians. This is all right, if the motive is right in this matter; but by this letter we wish to stir up your pure minds, brethren, by way of remembrance of these things. But if any who should read this discover that they have not been as careful in this matter as they should be, we hope they may profit by this simple letter, and try and do better in the future. For it seems to me, beloved, that if we were more careful about these things, we should not see so much reproach heaped upon the cause of Christ as salutes our eyes and ears almost daily.

And I here confess that for the reasons which I here present, I have at times refused to immerse. Whatever blame may be attached to me, or to any of my brethren, for so doing, I can not help. For I have learned that it is better to please God rather than man. For that which is without faith is sin. And I furthermore say that until I am convinced that I am wrong, I shall still refuse others who answer to the description as is here described. But my prayer is, O God, help thy servants to cry aloud and spare not, and not be governed by the feelings and notions of men, but rather by the Spirit and word of God.

O, ye servants of God, stand not still, but march on to the battle. Gird on the whole armor; victory is coming; it must come; it will be ours if we fight for it. Army of the living God, hast thou not heard that the Lion of Judah hath gotten the victory over the grave and every foe? Then be not dismayed, but with holy zeal take courage, and march onward till the victory is won. And while earthly kingdoms are reeling like drunken men because of the loss of blood, and nations are growing angry and are about to strike the fatal blow, stand like men of God against the surges of the sea of iniquity; and when the Chief Shepherd shall appear, ye shall receive a crown of glory which fadeth not away. Amen!

ALLEN DAMON.

For the World's Crisis.

THE TRUTH.

BELIEVE IT—PREACH IT—LIVE IT.

One of the great faults of the professed friends of truth is a separation of these three essentials which God has married together. Some believe it (if they believe anything) who neither preach it nor live it. They do not believe the opposite error, but they are ashamed to say so, and they are unwilling to let it have an effect on their lives. It has no more power on their hearts than life has in a dead man. It is like the cold light of the moon, not warming any thing to life and growth; and when people are thus, the fear of offending the proud and popular, and of getting in the way of unfriendly opposers, causes them to hold their peace when they would speak for the truth if for anything; but they are negatives, and so not worth much to the cause. They are not even worthy of so much approbation as the fearless advocates of error; for fearlessness and boldness are commendable, and in error worthy of a better cause. The pearl they possess is laid up out of sight. Their talent is buried in a napkin, and its value is unknown; for all they may do, it will always remain so. I read of one who came to Jesus by night, "secretly, for fear of the Jews,"—Nicodemus by name. I believe he was a representative of this class; although some of these fearful, silent ones are better informed, and know better what Jesus meant, when he said, "Ye *must* be born again," being believers in the resurrection of the dead; but they restrain the Spirit of God, keep back the truth from flowing out in their lives, and through their life, and so do not confess Christ unto salvation. O, if we could only get this class out into the work, what good they might do. They understand the way; they do not need the Aquillas and Priscillas to "teach" them "the way of God more perfectly"; they are provided with the munitions of war, but have not the courage, or disposition, to fight.

It is true, nevertheless, that a belief of the truth is prerequisite to preaching it and living it; but those who thus "hold the truth in unrighteousness" are condemned because they stop short of the whole work. They are deficient in that *heartiness* which will make one active in bringing out of his treasury things new and old, for they only who *heartily believe* can be qualified to preach and live what they believe.

We notice, too, those who preach the truth, who neither believe it nor live it. They are mere hypocritical pretenders. There may be a form of hypocrisy in believing, and pretending not to believe; but the sheer, open, flagrant hypocrisy is in preaching, and not caring whether it be true or not; for then, one pretends to be a friend, when he is not; while the other only pretends not to be, when he is as much a friend as anything. These preachers are loud in their proclamations, and may get some to believe. They understand the theory, and the scriptural arguments, and they rattle through them like a parrot; but that is all. They accomplish but little, except for the devil, from the fact that it takes the life to substantiate the words, and there they fail, and are the worst of all people in the world as hindrances to the cause of God. Loud-mouthed bluster, trumpet-tongued boisterousness, clamorous [illegible], is sickening and disgusting; and these parrot preachers are characterized by this sort of advocacy, unless one happens to be of that smooth-tongued, oily deceitfulness, so serpent-like, charming with poisonous effluvia.

True advocacy of truth, on the contrary, is characterized by a calm, dignified, solid, earnest, eloquent (in the true sense) effort to make people feel and receive that truth, which is to the speaker a glorious reality. There is no great cross in advocating what is of no great importance to the advocate; and hence this class get rid of the cross of the gospel. God pity them. There are far too many in the world.

Of the third class, we have but little to say, as such are seldom found; nay, never found, who live what they neither believe nor preach; but often we find those who strive to live, and avoid advocating the truth. Such persons are in effect but mere moralists,—not christians. The world sees, and can see no difference between them and others whose lives are just as good, and who claim to be only moralists. It is often said that it is better to live than talk; but we doubt it. One can not be done by the christian without the other; and no one can live as well without, as when advocating the truth; for the advocacy of truth gives a higher tone to a good life; it characterizes it; it proclaims what it is, for it gives meaning to it, and shows that it is not for mere moral effect that sins are broken off, and evil things avoided; but for truth's sake; for the sake of the cause of Christ; hence power and meaning are given to the life by the words, and to the words by the life; and to both by a hearty belief of the truth, which is like fuel and fire and water and steam to the engine.

Let us put the three together, or rather let them be where God has put them. It is a kind of trinity we believe in. Have it, and you will be always abounding in the work of the Lord. You will not be dwarfed, nor stunted, nor warped, nor gnarled. You will not be sheepish and squeamish, nor dumpish, nor drowsy, nor skeptical, nor dumb, nor blustering; not parrot-like, nor hypocritical, nor anything but faithful, earnest, working christians, constantly and consistently engaged in the work of the Lord.

L. C. MCKINSTRY.

For the World's Crisis.

TO THE BRETHREN.

Dear Brethren, one and all:—As we see the political people so busy in nominating their candidates, and trying to make people believe they are all right, and must be elected, what zeal they manifest. How hard they work, and how many faults of the candidates come to light. Then others try to make him out all right. The longer the campaign, the more corruption comes to light, and the more lying must be done. He is the regular candidate and must be elected. No split this time. We must go this ticket. So, brethren, we will not trouble them, but will go in for *our* candidate. Will you run the same good candidate this year? He has been up a long while. Who can find any fault with him? What has been his past life? Good. How was he to the poor? He was their friend. O, I have not time in this to speak of many of his qualities. You very well know he is all right. You know his policy,—equality is a part. On reconstruction he is right; the whole earth is to be brought back to its Eden beauty; his people all to be made immortal; land a plenty; privileges to the city—that beatiful city—fruit from any of the trees; ait if you please under the tree of life, walk the golden streets, visit and talk with any of your friends, and as long as you please.

I cannot stop to tell all you can have. You know it is good enough, so we come to the question, will you vote this ticket, and let all other candidates go? How small other candidates look, compared with him. Come, vote for him the rest of the time. Don't deny your faith any longer. Let the world go, politics and all, ballot box, cartridge box; let them all go. Vote for Jesus. He is sure to be elected. Stick to the regular nomination. See that your vote is all right, then vote early and often.

I hope and pray you will think this matter over. I have but just hinted at it. I have seen so much evil in trying to elect other candidates, I felt like saying a few words, hoping I have not hurt any one. The Lord help you, is the prayer of one who has left these things behind some time ago. Thank God. I have no candidate but *Jesus*. I am for him every ballot.

J. T. KIMBALL.

For the World's Crisis.

TEMPERANCE.

When I was thirteen years old, I went to learn the shoemaking trade with Mr. N——, in the town of W——. Up to that time I had never tasted liquor of any kind. Mr. N. was then doing a good little business, was a respectable citizen, and quite kind to me. But there was an evil that awaited him, and threatened me; that evil was *brandy*. This trap of Satan was cunningly set. It was common, when a pair of boots were sold at the shop, for the buyer to throw down a "York shilling," to procure some brandy to "treat." I, being the boy, was sent to the tavern to get the little stone bottle filled. On returning, the contents were dealt out to each one in the shop, and I, though so small a boy, was not slighted. My employer said it was good, and I soon believed it. I soon had learned who "treated," and was glad to see such men come to get work.

The appetite for strong drink soon so grew upon my employer, that I would often be sent to the tavern on Sunday morning with the stone bottle, to get a supply for the Lord's day, a little of which would sometimes be left till Monday morning. I was then, as now, an early riser. I made the morning fires. As I went to the cupboard early one morning to get a match to light the fire, I noticed the stone bottle on the shelf. I felt a great desire for a little brandy. I took the bottle in my hand, and found it was not empty. I raised it towards my mouth, but, though every soul in the house was asleep but myself, there was One near to a motherless and tempted child who never sleeps. I shall never forget the emotions of that moment of struggle which ensued between a depraved appetite and an enlightened conscience.

Upon that same shelf from which I had just taken the bottle lay my Bible, which had been given me by my brother, and which I always carried to Sunday School. I looked upon the bottle, and then at the Bible. I thought how much the love of this brandy had grown upon me in a short time. Now I was about to steal it. The contest was earnest, but victory turned on the side of reason.

I set the bottle back upon the shelf without tasting, and took down that dear, blessed Bible. With it in my hands and my eyes upon it I said, "I never will drink any more liquor" (or words of like import); and having so said I kissed the holy book. From that moment the temptation was no more. I had, through divine help, gained the victory. I took a match and lighted the fire, and felt happy in having taken the pledge, which was the first one I ever heard of. "Be not overcome with evil, but overcome evil with good."

F. A. BAKER.

For the World's Crisis.

AN ACROSTIC.

To Eld. Peter S. W. Deys.

Press on, dear pilgrim, never fear,
Eternal life is drawing near;
Though troubles rise and sorrows come,
Each day will bring you nearer home.
Repentance preach to sinners dear;
Salvation too, the kingdom's near.
While foes surround on every hand,
Declare the truth, for Jesus stand;
Each error meet, each truth defend,
You'll be rewarded in the end.
Oft here on earth your heart is sad,
But Jesus, who is faithful, said
You who have suffered with me here,
My robe of righteousness shall wear.
Deliverance will surely come,
Press on, press on, you're nearing home.

Hanover, Ill., March 5th, 1869.

Gems.

— Never speak without thought.

— Richest is he that wants least.

— Foolish fear doubles danger.

— Avoid hackneyed expressions.

— The Scripture is a river of truth and love that flows from God.

— The most corrective punishment is kindness.

— That is the best part of beauty which a picture cannot express.

— Riches got by deceit cheat no man so much as the getter.

— The real use of talking is almost lost to the world by the excessive custom of lying.

— Clothes and company do often times tell tales in a mute but significant language.

—More have been ruined by their servants than by their masters.

— Our wealth is often a snare to ourselves, and always a temptation to others.

— He is not only idle who does nothing, but he is idle who might be better employed.

— Repentance without amendment is like continual pumping without mending the leak.

— He that blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face.

— Good sense accomodates itself to the world; wisdom endeavors to conform itself to heaven.

— The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.

— Most of our misfortunes are more supportable than the comments of our friends upon them.

— Love, like the cold bath, is never negative; it seldom leaves us where it finds us; if once we plunge into it, it will either heighten our virtues or inflame our vices.

— Be not too slow in breaking off a sinful custom; a quick, courageous resolution is better than a gradual deliberation. In such a combat he is the bravest soldier who lays about him without fear or wit.

— The most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found, and never will be while the world stands. Of all the miserable human beings it has been our lot to know, they were the most wretched who had retired from useful employments, in order, to enjoy themselves.

For the World's Crisis.

HOW MANY SUCH ARE THERE!

In conversation once with an aged saint of orthodox sentiments, he expressed himself thus with regard to the state of the lost:

"It is," said he, "an awful subject to contemplate. The idea of countless milions of human beings, suffering through endless ages the pangs and agonies of unmitigated woe. It fills my soul with sadness." He did not say doubt.

Another orthodox brother, who has stood firmly on the side of the Lord for over thirty years, and is highly esteemed by both saint and sinner, lately opened his heart to me on the same subject. He said the doctrine weighed almost constantly upon his mind. He says when he awakes in the night it is present with him and often prevents his going to sleep again till morning. It bows him down with sadness while such thoughts as these force themselves upon him.

"Oh, why could not the all-wise God have devised some plan to forever annihilate the miserable lost ones? Can it be that there is a necessity for such a decree? Can it be that the glory of God demands it? If so, how does it promote it?"

"Sometimes," he says, "I feel to exult in God my Savior, to praise him for his matchless love and wondrous grace. My soul mounts up as on eagle's wings. I am as it were on Pisgah's top, and I behold with holy rapture the blessed land. When, in a moment, thoughts of the lost force themselves upon me, and I am hurled down to the depths of sorrow. My joy takes wings, and I feel as though my soul were bowed, chained down, almost crushed by some unendurable weight."

The Lord blessed me in presenting to him a view more in harmony with the character of that God, who "so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." A God whose justice is tempered with mercy. Whose love does not descend to fondness and indulgence. Whose righteous indignation does not degenerate into vindictiveness. Whose wisdom and foreknowledge anticipated, and whose mercy prevented, such a dire necessity, by making the way to the tree of life inaccessible to fallen Adam, lest he should live forever in his fallen state.

My soul rejoices in the God of the Bible, just and true, merciful and gracious in all his dealings with men; and in acknowledgement of this truth will every knee bow and every tongue confess. They that go down to the dust shall bow before him, and none can keep alive his own soul. In the judgment, even the wicked will be convinced of the righteousness of their sentence.

Oh, the subtlety of the old deceiver. He invents a horrid lie, palms it off on God's children as God's truth, and then uses it to turn men to infidelity, or with it so torment the child of God as to keep him weak; to prevent him from becoming strong in the Lord, and so destroy his usefulness.

Oh that the people who do know their God might be strong and do exploits in the name of the blessed Savior. What weighty responsibilities rest upon us. God help us to discharge them.

WILLIAM MORFITT.

Massena, N. Y.

For the World's Crisis.

ABOUT FLORIDA.

BRO. GRANT:—Having just returned from Florida, I feel it my duty to write a few lines for the benefit of those who want to go to that country. I have been in Florida about three months for my health. I am troubled with the asthma, and I must say while I was there I was very much better; but when I came home I brought it with me. I think it is a very good place to go for that complaint, or lung difficulty, if one has the means in their hands to live on; for I will assure you that a man cannot stay there long without a mint of money. One man told me that the charges were a perfect robbery. When I was in Jacksonville, the climate was all that could be desired. In the winter I went south some forty miles, west some seventy miles, and to many other places. I took particular notice to see what grew out of the soil. I found sweet potatoes, sugar cane, and oranges, were the principal productions they raised to live on; the rest came from the northern market. They do in some places raise a little corn. The land is too poor to raise corn well. It is most all pine land, and any one who knows about farming knows pine timber grows on poor land; or it is considered so in this country. Some people pretend to call it good land in Florida. If white sand constitutes good land, they have got it; for the land in Florida is as white as flour, at least a great part of it.

Well, what do people live on? It is one thing—sweet potatoes, what they call hog and hominy. Their cattle are very poor and small; their swine more so. I was out in the country some thirty miles on a hunting expedition of a few days, and while there Mr. Thompson butchered five hogs, two years old; and what attracted my attention was, in the afternoon he cut them up for salting, and cut out the ham bone, and did it with a pocket knife. I should say the hogs might kick the beam at seventy-five pounds. That is a specimen of what they do in Florida. I must say it is the poorest land of any State I was ever in. There are plenty of people who have sold out and gone to Florida with small means, who would be glad if they had never heard of the place. Some have written home to their friends to lend them money to get back with.

I forgot to speak of Jacksonville market; they do have something they call beef, but it is enough for a northern man to look at it, without taking any home with him. By the way, I saw a man from the State of Maine, who went down to the Indian river to see the country, and they told him that people were leaving the country there. Some of them had been there one year, others for years, and they could not make a comfortable living. I think it would help Florida very much if they would raise the surface about ten feet; for a great part of the State is a swamp. I might say that Florida has got her part of sand flies, mosquitoes, snakes, and alligators.

In regard to the health of people in Florida where I have been, in every place I find the chills and fever; people either have got them, or have had them; and it is an uncommon thing to see a native of the country who is a healthy looking person. I do not believe Florida is a healthy place in summer. To be sure, oranges look splendidly on the trees, but what are they compared with the fruit we raise at the North? Now when you sum the thing all up, there is a class of northern men that have gone to Florida; some of them are in Jacksonville; and they have bought land, and built houses, and rent them at a very high price. One year's rent will build the house. Others have bought land to speculate upon. Those men are the ones who are writing about Florida, and call it next to Paradise. They say, Look at those beautiful oranges; how delightful! who would not like this country?

In regard to Jacksonville, it is nothing uncommon to see a dead dog, or a cat, or a hog lying in the street. I saw a dead hog lie in the street near the St. James Hotel for the last thirty days before I left.

Now if any one has got the Florida fever, and wants to go there, my advice is, go and see for yourself before you take your family. Perhaps some may say I am prejudiced against that place; but that is not so; for I did not go there to settle; I went for my health, and it helped me while I was there. Looking for the coming of Jesus,

H. S. WOODS.

Fayville, March 1st, 1869.

COMMON POLITENESS.

It is not polite to wait until services have commenced before you enter a church, or any public assembly.

It is not polite for ladies or gentlemen to occupy as much space as possible in pews, cars, or omnibuses, while others are standing.

It is not polite to speak unkindly, or look angrily, when requested to make room for another in a public conveyance.

It is not polite to laugh aloud, or use loud or boisterous language, in cars or on ferry-boats; thereby exciting attention.

It is not polite to use harsh language when speaking to another of his fault, however aggravating you may think it to be.

It is not polite to make boastful remarks, or manifest a defiant spirit. Modesty and humility are christian virtues.

It is not polite to seek opportunities of revenge. To forgive and to forget is the true doctrine.

It is not polite to fret and scold at the petty annoyances of life.

It is not polite to spit on the sidewalk, when the open street is before you.

It is not polite to stand before a shop door or window, and spit on the steps or the walk.

It is not polite, on any occasion whatever, to use profane language.

It is not polite to use the name of the Supreme Being with levity or irreverence in conversation.

It is not polite to have foul teeth. A brush should be used after every meal.

It is not polite to pick your teeth at table, or in the presence of those with whom you are conversing.

It is not polite to question others, in idle curiosity, respecting that with which you have no concern.

It is not polite to get angry when in conversation with another.

It is not polite to get unnecessarily excited and angry, however great the provocation may be.

It is not polite to pass a relative or an acquaintance without recognizing him.

—*Hints on Common Politeness.*

Hygiene.

"This is for your health."—PAUL.

AN INCIDENT.

One Sabbath morning, a few young men, comprising the praying band of the First M. E. church, assembled in their room, for their usual meeting before the morning services. Finding the room cold, they attempted to light a fire, but the matches would not burn. Finally, after exhausting their own supply, they borrowed a fresh lot at the parsonage, and coaxed some shavings into a feeble blaze. These, however, soon refused to do their duty, and the young men gave up the idea of a fire. They decided, however, to have a short meeting and then disperse. Soon they had peculiar feelings. One, who attempted to sing, said his throat seemed to choke. Others felt headache and throbbing pains. But, each, ignorant that others were affected peculiarly, tried to master himself and share in the meeting. However, on kneeling in prayer, these sensations became too dangerous for repressing. One left the room. Just then another fainted. His companions dragged him out. One by one they emerged into the open air with flushed faces, trembling limbs and racking pains. Sympathizing friends conducted some into the parsonage, and others to their homes. Physicians were called, and all finally recovered. Some were very near death, and all will feel the effects of this fearful trial for days. What could be the cause?

The room was used for meeting on Friday evening. Afterward it was closed, and the impure air confined to breed poison and disease until Sabbath morning. Then the door and windows were opened. But these are in one corner of the room and there was no fire to start a draft. So the bad air remained, and the carbonic acid from the last assemblage, reinforced by the effluvia so long confined, was ready to do its work of death. The boys tried to start a fire, but the fuel would not burn—even a match could not find oxygen enough to support combustion. But ignorant of chemistry, as are thousands of people, they remained and tried to compel their bodies to live where fire would not.

There was a broken pane of glass in the solitary window. Through this the bad air ran out from the upper part of the room, but below this level it was dense and deadly. They kneeled down for prayer, and so came under its influence more directly. The carbonic acid crept through the arteries and veins, stopping the flow of blood, dulling the pulse, flushing the cheek, clogging all the channels of circulation, and threatening life itself. The pestilential effluvia of the breath, kept bottled up in a room for thirty-six hours, was inhaled, and swept through, poisoning their whole bodies. Thus we have here one of the most natural results of the want of ventilation. There was no smoke or gas from the chimney. There was no odor strong enough to attract the attention of any one not sensitive to bad air. All was the straightforward effect of supposing that a window raised will of itself ventilate a cold room."—*Elmira Advertiser.*

CURE FOR HYDROPHOBIA.

Mr. Dunbar Moodie, late sheriff of the county of Hastings, writes to the Montreal *News* recommending vinegar and water as a cure for hydrophobia. He tells of a Captain Paul who was bitten by a mad dog on the finger, which soon commenced to swell and gradually increased, extending to the whole arm. A broad red streak extended on each side of the bitten finger up to the shoulder on the outside, and to near the armpit on the inside. He at once took a sharp pen-knife and scarified the finger all around the wound, which bled plentifully. He then moistened some common salt with vinegar, and rubbed it into the wound perseveringly. Gradually the red streaks disappeared until they were confined to the hand. The application of the salt and vinegar produced a copious discharge of watery fluid from the wounds in the hand. He then applied a common flour poultice for some time, until he thought the danger was past.

Several days ago an English lady, on a visit to a friend at Gosport, opposite Portsmouth, was severely bitten by a rabid dog in one of her hands, just as she was about returning in the ferry-boat to Portsmouth. The hand gave her great pain, but on immersing it in salt water the pain gradually abated. In this manner she kept the hand in the salt water all the way back to Portsmouth, which is about a mile from Gosport. By this means the salt water proved an effectual antidote to the poison of the wound from the dog's teeth. Immediately after biting the lady, the dog bit a coachman and a boy, both of whom died of hydrophobia.

FAINTING.—If a man faint away, instead of yelling out like a savage, or running to him to lift him up, lay him at full length on the floor, loose the clothing, push the crowd away so as to allow the air to reach him, and let him alone. Dashing water over a person in a simple fainting fit is barbarity.

— Health is purity, and purity is a condition of health. Every pore of the skin, every globule of the blood, and every fibre of the system, need to be washed every day with pure water.

EURIPIDES was one of the very few men who have been choked to death by the seed of a grape, but a great many die every day from swallowing the juice.

The World's Crisis

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FOR CHILDREN AND YOUTH.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 704. BOSTON, WEDNESDAY, APRIL 7, 1869. VOL. XXIX.—NO. 4.

The World's Crisis

AND SECOND ADVENT MESSENGER,

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE LORD'S SUPPER.

Come, ye that love your gracious Lord,
His table now surround;
Come, all who love his precious word,
Where faith and hope abound.

In memory of your dying Lord,
Come eat this sacred bread,
And drink ye all this sacred wine—
His body and his blood.

Let all examine each himself,
And then so drink and eat,
Despising pride and sordid pelf,
All low at Jesus' feet.

Remember now his dying groans,
His bloody sweat and tears;
For every soul he thus atones,
And drives away our fears.

Then upward look with longing eyes
For your returning Lord;
For soon he'll come from yonder skies,
Fulfilling all his word.

O, then, with him you'll eat the bread,
And drink the heavenly wine;
While crowns of gold adorn your head
With stars that brightly shine.

Peru, Ind. H. H. Hall.

RESURRECTION OF THE WICKED.

BY L. C. COLLINS.

(*Concluded.*)

It is objected, as unreasonable, that the wicked should be raised from the dead to die a second time; as though they were made to suffer death, and be destroyed twice for their sins. It is asked, if "the people of the old world are to perish over again, and the inhabitants of the plains are again to be burned up"? The fallacy of all this is here. Under the present system of grace, the first death is not the penalty of the divine law for personal transgression. All men, good, bad, or indifferent, die. The old world and the Sodomites were all under this law of death; die they must. That they were prematurely cut off from this life because of their exceeding wickedness, will no more excuse them from the final judgment than the man who may now be drowned in the river, or perish in the flames of a burning steamer, or sink into death quietly upon his bed, shall be excused. All must be there. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

God is going to make before his whole intelligent universe this clear, open settlement of all human accounts. And if we cannot see what good it will do, or what reason he has for it, our short-sighted fault-finding should cease forever, with the fact that he says he will do it.

If he has not said this, then I see not how it is possible for him to use human language to do it. Christ says (John 5: 28, 29): "Marvel not at this, for the hour is coming in which *all that are in the graves* shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

There is no criticism, or system of interpretation, that can break the force, and change the plain import, of the above passage. And the sophistry and ingenuity that can evade its literal meaning, would invalidate the testimony of any witness, and change the signification of any written document, human or divine. I cannot state the doctrine of this essay, and I challenge any one to do it, in as unmistakable language as the Savior himself has done it here.

There is but the literal sense in which the good and the evil are in the grave. And *both* are to HEAR the voice of the Son of God. When it was said to Ezekiel's valley of dry bones, "*Hear* the word of the Lord," they did HEAR, and lived. So these "*hear* and *come forth:* they that have *done good*, unto the resurrection of *life;* and they that have *done evil*, unto the resurrection of *condemnation*," to receive "the wages of sin," which "is death." Here is where the divine penalty comes in; when those who "live after the flesh shall die," and when those who "through the Spirit do mortify the deeds of the body shall live."

Paul says (Acts 24: 13, 25): "Believing all things which are written in the law, and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

It is claimed that Paul's faith in the resurrection, which he here calls his "*hope*," could not have included the resurrection of the wicked dead, inasmuch as their resurrection would stand connected with scenes of anguish and despair, that could be no object of "*hope*." But would not such an argument bear equally against the doctrine of *Christ's second coming?* Does not Paul say he will come in flaming fire, taking vengeance on them that know not God, and obey not the gospel? Yet Christ's coming was his "*hope*"; and he calls it a "*blessed hope.*"

But it is argued further, that Paul quotes here what the Pharisees believed, of which he believed only a part. Then, as an honest man, he should have quoted of their faith only so much as he did believe. I leave it to the candid reader to judge if he does not, according to all rules of language, endorse here what he does quote? If not, then he might have started out in telling what was his hope, and that they allowed it, and gone on and quoted their whole creed, when he did not believe a quarter of it. With my faith of a conditional and limited salvation, how would I appear before a Universalist council, declaring that "I had hope toward God, which they themselves also allowed, that the dead will be saved, both the just and unjust"? Now my faith is included in theirs, it is true, as a part is included in the whole; but I should judge it a very unfortunate way of stating it.

Paul here states the *ground* of his faith. "Believing all things which are written in the law and the prophets." The prophet Daniel had written this doctrine of the resurrection of the just and unjust. (Dan. 12: 2.) "And many of them [or the multitudes of them] that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt." It is just as clear that those who come forth to shame and everlasting contempt *awake*, as it is that the others become conscious. The Pharisees claimed that the text taught this doctrine, and Paul squarely subscribes to it.

And, further, Paul clearly teaches this doctrine in his letter to the Corinthians (1 Cor. 15: 22): "For as in Adam all die, even so in Christ shall all be made alive." The apostle is manifestly speaking of a general resurrection. "How say some among you that there is no resurrection *of the dead?*" (verse 12.) Not *from* the dead, nor *from among* the dead, nor *of a part* of the dead, but *of the dead*, without limit or distinction. He predicates the resurrection of Christ upon this broad ground of a general resurrection. "For if *the dead* rise not, then is not Christ risen. And if Christ be not risen," he goes on to show that here must end all hopes.

He then changes the argument, and asserts the resurrection of Christ, which he had before demonstrated (see verses 5–8), and goes on to prove a general resurrection. And he proves it as I would prove that they have a general summer in Minnesota. "How say some among you that they have no summer in Minnesota? If there be *no summer* there, then they can raise no corn; for no corn can be raised where there *is no summer*. But I produce the corn; here it is; the very corn that was grown there, of the best kind, and fully matured. And what is the conclusion? Why there must be a *summer* there. So he says, "But now is Christ risen from the dead [from those literally dead], and become the first-fruits of them that slept"—that had literally died. "For since by man came death [the death of the body], by man came also the resurrection of the dead"—the bringing back to life the same body. "For as in Adam [that is, *by* or *through* Adam] all die [go down to the grave], even so in Christ [that is, *by* or *through* Christ] shall all be made alive"—come up again from the grave.

This is the simple truth here uttered. It can have no reference to any thing other than a literal resurrection of the body. It proves this, and it proves nothing further—all that die shall be raised from the dead. It does not prove that all will be raised in glory, and be saved. "Every man" will be raised "*in his own order*," or rank. "Christ first"; "afterward they that are Christ's at his coming"; "then the end," when comes a destruction of enemies; enemies not glorified, but trampled, and crushed under foot. These enemies die; with their dying, death, the last enemy, is destroyed, because there are no more to die.

In Paul's description of the resurrection body, he passes over those who "come forth to a resurrection of condemnation," and dwells only upon those who "come forth to a resurrection of life"; just the same as he does when he comes to speak of the change of the *living*. He passes in silence over such as will be doomed to death, and speaks only of the glorious change that shall then pass upon the righteous. That he should speak of the dead as being raised only to glory, does not prove that the wicked are not raised in corruptible bodies to perish; any more than when he speaks of the living as changed to immortality, it proves that *none* are left in mortal bodies *to die*. Other Scriptures teach positively these points. But that he does not include *all* in his description of the resurrection body his own language shows—shows manifestly that he has only in view the glorified righteous. He addresses himself *directly to believers*. He says, "as we" "brethren" "have borne the image of the earthy, *we* shall also bear the image of the heavenly." Then in passing to speak of those who shall be alive in that day, he says: "Behold, I show you a mystery; *we* shall not all sleep, but *we* shall *all be changed*." This I believe is the true exposition, and that it will stand.—*Voice.*

Perfection.—The discussion of differences is often greatly facilitated by accurate definitions. Speaking of the doctrine of sinless perfection, as attained upon earth, a Methodist preacher of some celebrity proposed to make it very clear. "Christian perfection, my brethren," said he, "is not angelic perfection, nor Adamic perfection; but it is to be as perfect—to be as perfect—to be as perfect—as—the nature of the case will permit." How perfectly now we can all agree in that!

IMMORTALITY.

(*Continued.*)

II. The second main point on which all the writers before us are agreed is this—that the grand and distinguishing doctrine of the New Testament is, *immortality only in Christ*. Of this doctrine we almost hesitate to write; our conceptions of its importance and blessedness are so intense and exalted, that we fear to be charged with extravagance and absurdity. Seen in connection with it, many of the most fundamental doctrines of the christian faith—such as the Incarnation, Atonement, Regeneration, Resurrection, and Eternal Judgment, acquire, to us at least, a subjective reality and power which they do not otherwise possess. And not only so, but while this sublime truth thus enhances the value of each and all these doctrines separately considered, it at the same time binds them together in a unity of divine truth, which is indeed a true and living "body of divinity," and not the dead inarticulated skeleton which theologians have presented under that name. It may in truth be compared to the chemist's rod plunged into the saturated solution, for around it all the latent elements of revealed truth crystalize in forms of exquisite beauty; but we would rather liken it to a blazing torch lifted up amid the darkness of this world, casting upon the awful problems of human existence a gracious light, and revealing amid the bewildering mazes of theological speculation a straight and shining path for the faltering feet.

But let us hear what our authors have to say on this momentous subject. "The salvation effected" (by Christ,) says Mr. Burgh (an honored name among students of prophecy, which we should not have mentioned here, had not the admirable little volume published by him anonymously, been long ago publicly attributed to him,) "is most commonly expressed in terms which, according to the popular doctrine of immortality, have no meaning; such as the word 'immortality' itself, 'life,' and 'eternal life.' The passages in which the first of these terms occur have been already given; and it has been seen that it is exclusively applied to those who are saved, and spoken of in a way utterly inconsistent with the supposition that all are immortal. Thus in one of them the apostle describes the righteous as 'seeking for immortality.' But wherefore should a creature seek for immortality who is already immortal? Again, 'Christ hath brought life and immortality to light by the gospel;' but both of these, the popular creed says, the damned have as well as the saved, independent of either Christ or the gospel, by natural constitution, etc.

'Life' is another expression for the benefits of Christ's death (and resurrection,) and also used by itself, without any word of qualification. (See John 1: 4; 5: 40; 6: 33; 20: 31. Acts 3: 15; 5: 17, 18; 2 Cor. 2: 16; 2 Tim. 1: 1; 1 Peter 3: 7; 1 John 5: 12; and compare 1 John 2: 17.) Now what is the meaning of 'life' in all these passages? and why, of all words, is it thus selected to express the first of all the blessings of redemption, if all have life by nature, life in its fullest extent, immortal life? and, above all, how are we to receive the last of these sayings: 'He that hath the Son hath life; and he that hath not the Son hath not life'? Shall we give it a positive contradiction, and read it—'He that hath the Son hath life; and so has he that hath not the Son'? It is easy to say that life is not here meant by life. And why, then, with reverence we would ask—why did not God say what he meant? Why, since all have life, do we not find the difference of the life marked (as was so easy to do) by some such qualifying terms as a 'blessed' life, and a 'miserable' life? Much is said about the Scriptures abounding in figurative language; but unless it be maintained that the whole is figurative, and that words are nowhere used in their plain meaning, these passages must be excepted; as it cannot be said they are taken from the poetical books, or quoted out of contexts couched in allegory, or symbolical in their structure. Moreover as has been before observed, this term 'life,' like 'immortality,' is nowhere predicated of the lost.

Again, 'eternal life' is another frequent expression for salvation. It is unnecessary to quote the passages; but when we read, 'The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord' (Rom. 6: 23,) where, it is again asked, is the sense of saying, that the gift of God through Jesus Christ is that which all men have already? And, what is the meaning of 'eternal life' in this passage? With what is it placed in contrast? With 'death;' and therefore we conclude that 'life' means life, or else we have a double metaphor in this most simple of all Scripture declarations. And 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' What would the writer of a dictionary of Scripture terms say is the meaning of 'everlasting life' in this passage? That being contrasted with 'perish,' it must be understood literally; unless 'to perish' be to live everlastingly, and then there is no contrast in the passage." (pp. 16–19.)

It is of course fully admitted that when the Scriptures speak of the eternal life of the righteous, they do not intend merely endless existence; but, as Mr. Dobney has well observed, "Although the life that is promised to them that believe, eternal life, is something unutterably more than protracted and interminable continuity of existence, yet this continuity of being must be an essential and a fundamental element—the very basis indeed—of the blessing to be secured, as seems to be taught by the distinctive assertion, 'He that doeth the will of God abideth forever.' Let us say that this 'life' held forth as a prize to man—who, though not immortal, is capable of immortality—is the very life of Christ himself, and therefore of God; so that the happy possessors thereof are indeed 'partakers of the divine nature' (2 Peter 1: 4.) Is not this amazing thought the one which especially predominates in the gospel and epistles of 'the beloved disciple'? With him Christ is emphatically 'the Life.' It is he who reports the deeper teachings of our Lord concerning his object in coming into the world: 'I am come that they might have life, and that they might have it more abundantly;' 'I give unto my sheep eternal life, and they shall never perish;' 'Because I live, ye shall live also;' but to the despisers he says, 'Ye will not come unto me, that ye might have life.'" (pp. 20, 21.)

Reader, is not this most emphatically a Christ-exalting doctrine? Truly does Mr. Davis affirm, "The doctrine for which I am contending especially exalts the Redeemer of men. We are not immortal independently of him, and indebted to him that we are immortal in happiness, instead of being immortal in woe; but for immortality itself, in other words, for eternal life, our only right trust is Jesus Christ. In the fullest sense that you can give to the declaration, he is our life. We derive from him spiritual life. And by spiritual life, I mean life through his indwelling Spirit; holy, happy, eternal life; not holiness alone, nor happiness alone, nor simply holiness and happiness combined, but with this, life itself; never-ending vital existence." (p. 18.)

As we write the music of the glad Christmas bells has hardly died upon the ear, and we surely do well to ask ourselves, What is it that we commemorate at this joyous and blessed season? Doubtless, as to the actual fact, the birth of the man Christ Jesus. But what does that fact really embody? What is its definite spiritual significance and value? We maintain that any answer is inadequate which falls short of this—It was the taking of an atom of our frail mortal nature into personal indissoluble union with the Divine nature, and in virtue of that union, lifting it up above the atmosphere of sin and death which encompasses this fallen world, into a higher, even a divine, religion of holiness, immortality, and glory, to be the seed or nucleus of that new creation, which is most really, to use a much abused but blessedly true expression, 'An extension of the Incarnation.' So that as we bend in adoring contemplation over the cradle of Bethlehem, we may, without the least poetic license, adopt the language of a recent poet when he says:

"It is the birth of a new earth,
Not of a little child—
This Jesus, born at Bethlehem,
Of virgin undefiled."

We would urge any christian reader who is not unwilling to receive this blessed doctrine of immortality in Christ, and whose mind consequently is not closed against it, to read the New Testament with special reference to this question, marking as he proceeds the necessary effect of its admission upon other doctrines of the christian faith. And if this be done without prejudice and in a receptive frame of mind, we cherish the confident anticipation that ere the search is concluded, he will have hailed the rising of a new spiritual sun, whose gracious light diffuses itself throughout the whole heaven of divine revelation, and be enabled to repeat the words of the beloved apostle with an emphasis and appreciation hitherto unknown: "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. . . . And we know that we are of God, and the whole world lieth in the wicked one. And we know that the Son of God is come, and has given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (1 John 5: 11–20.)

—*The Rainbow.*

(*To be continued.*)

For the World's Crisis.

BIBLE, OR TRADITION?

Which will you have? We can have our choice. The responsibility is ours. Tradition declares man is immortal. The Bible nowhere admits the immortality of man, but always makes it a blessing to be sought after, and no way to reach it but by "patient continuance in well doing," and to be had only at the sounding of the last trump and resurrection of the dead.

Tradition says, We have "immortal souls," "never dying souls," or souls that can never die. The Bible assures us, "The soul that sinneth, it shall die"; that if we convert a sinner, we "save a soul from death." Let tradition tell us how we can save a soul from death if it cannot die; let logic answer.

Tradition rewards every man at *death;* the good go to heaven, the wicked go down to hell. The Bible rewards men at Christ's coming, and only then; "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works."

Tradition rewards men one at a time, before the day of judgment. The Bible has them all at judgment before they receive their reward. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Tradition gives all men eternal life; consequently, the unbelieving must suffer eternal misery, always dying but never *die*,—eternal life in misery. The Bible says Christ is the way, the truth, and the life; and makes life conditional on believing in Jesus. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life." Christ is the one to give life. "And this is the record, that God hath given to us *eternal life*, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Thus much at this time in drawing the contrast. There is no obscurity on the part of the Bible. The language is plain; none need mistake it, nor say they cannot understand it. Then, reader, look at the contrast and decide the matter between yourself and the great God, who gave us the Scriptures by inspiration, profitable for doctrine, instruction, and correction, thoroughly furnishing us for every emergency; securing us against every evil of this life, and ensuring us eternal life in the world to come. Now the question—Which will you choose?

"The Bible shall be my constant choice,
Believing it I shall rejoice."

Chelsea, Mass. L. Boutell.

For the World's Crisis.

INDIVIDUALITY AND INCREDIBILITY.

The trees of the forest, all drawing nourishment from the same soil, maintain their individual dignity. The hemlock will have its bitter, and the maple its sweet; the one yielding its foliage to frost, the other holding on to its green mantle amid the sleet and snows of winter. Why all this? Philosophy may say the maple opens her pores from which she sucks up her nourishment to the sweet, and closes them to the bitter; while the hemlock drinks up her supply of the bitter, and closes her pores to the sweet. Another philosophy will tell us, that they drink up the fluids alike, and that each appropriates to its use that which is adapted to its own nourishment and growth, according to its kind; each believing in turn that the individuality is only maintained in the different kind of trees, but not in trees of the same kind. For instance, the maple, the hemlock, or the apple tree, have no individuality among themselves. The contrary would look incredible at first; but when we see that little pippin cion maintaining its individuality, grafted into whatever apple-tree you choose; and when you see the little bud only of the "greening" triumphing over a whole tree of "baldwins" in its individuality, incredibility retires.

Now if God preserves this distinctive individuality in trees of the same kind, shall it be thought incredible that God should preserve the same distinction in men? When it is declared that he gives to *every seed his own body*, can it be supposed that man's individuality will be of less account? This certainly looks *incredible*, and Scripture denies it. "*It* is sown in corruption, *it* is raised in incorruption." The *it* that is sown is the same *it* that is raised. "I myself," is the language of Job. "I myself"," is the language of Christ. That which dies must live again, individual and distinct from others, or there is no resurrection of the dead. H. Pratt.

For the World's Crisis.

GREEK AND HEBREW.

Many of our brethren are at the present time searching the Scriptures and employing every means in their power to get a better knowledge of the Bible. To this end they have been trying to learn the original languages more perfectly, especially the Greek of the New Testament.

I wish to give a word of caution to those who do not thoroughly understand the Greek, that they be more careful how they quote or use the Greek text. For they not only expose their own ignorance, but they lead others into error also. "If the blind lead the blind, they will both fall into the ditch," and become a laughing stock to the world.

For example. We find a criticism in the Crisis, No. 25, on the word "Semeron," in which the writer corrects the erroneous application of the word. The previous writer had rendered the word "Seemeron,"—"day," "a day," "same day." The term "Seemeron" is found in the Greek N. T. forty-one times, and is rendered "this day" twenty-three times, and "to-day" eighteen times. The word "day" in John 20: 19 is translated from "*heemera*."

This is not the only case that we might mention. Some of our most (would be) prominent writers are guilty of misapplying the Greek text, and by so doing lead the people into error. I hope that they will take a hint when they read these few lines, for there are those watching who will expose them if they do not desist.

Brethren, let us not search the Scriptures merely to maintain some petty theory, but to understand the truth. Let truth be our motto. The truth is what we want. There are but few texts in our common version of the New Testament for which we need the original Greek text in order to get a proper understanding of them. Yet there are a few which gain an essential difference by the proper reading.

May God help us to search earnestly for truth, knowing that we are in "the time of the end," when many shall search and keep searching, and "knowledge shall be increased." But let us be careful lest we be carried away by the errors of others. We are truly in perilous times. We need to "watch and be sober," lest we be lulled to sleep by the peace and safety cry which is so universally made at the present time. Remember that "when they shall say peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." J. W. Burroughs.

Neponset, Ill.

— A profligate young fellow seeing an aged hermit go bare-foot by him,—"Father," said he, "you are in a very miserable condition if there is not another world." "True, son," said the hermit, "but what is thy condition if there be?"

THE BIBLE TRIUMPHANT.

5. *God is tired and rests.*—"For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31: 17. "I am weary with repenting." Jer. 15: 6.

God is never tired, and never rests.—"Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the ends of the earth, fainteth not, neither is weary?" Isa. 40: 28.

The effort here made is purely of a technical character, and will need but a few words to expose the infidel's cavil.

In regard to God's resting and being refreshed, we would say that the Douay Bible gives us a fair translation of the passage, "For in six days the Lord made heaven and earth, and in the seventh day he ceased from work." This view of the text at once removes all objections. Jer. 15: 6—"I am weary of repenting," does not express the idea of physical exhaustion on the part of God, but a state of regret for the many sins of his people; whereas Isa. 40: 28 implies that God has ability to perform without exhausting his power.

The one text (Jer. 15: 6), alludes to God's sympathy with his people, and his sorrow for their disobedience, while the other shows that he is able to execute all he has promised. Hence the texts are not contradictory.

6. *God is everywhere present, sees and knows all things.*—"The eyes of the Lord are in every place."—Prov. 15: 3. "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the earth, even there shall thy hand lead me, and thy right hand hold me."—Psa. 139: 7, 10. "There is no darkness nor shadow of death, where the workers of iniquity may hide themselves. For his eyes are upon the ways of man, and he seeth all his goings."—Job 34: 21, 22.

God is not everywhere present, neither sees nor knows all things.—"And the Lord came down to see the city and the town."—Gen. 11: 5. "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." Gen. 18: 20, 21. "And Adam and his wife hid themselves from the presence of the Lord, amongst the trees of the garden."—Gen. 3: 8.

The omniscience of God is a plain doctrine of revelation, and to suppose otherwise is to undeify him, and rob him of his divinity. The skeptic, however, claims that the Bible is inharmonious on this point, inasmuch as it teaches that God is not all-wise, and as proof we are referred to Gen. 11: 5, Gen. 18: 20, 21, Gen. 3: 8. The most important of which we will examine. Gen. 18: 20, 21, may be considered the most worthy of notice. The Lord here spoken of as coming down to see if the cities were as sinful as was reported, etc., has reference to the angels who came down from heaven to inflict judgment upon these wicked cities, provided that a certain number of righteous men could not be found therein. This position will appear plain by examining the context, and will, we trust, remove the obscurity. In Gen. 18: 1, it is stated that "the Lord appeared" unto Abraham, the second verse says Abraham saw "three men," and in the third verse he addresses them as "my Lord." Two of these angels journey towards Sodom, while one remains, and with him Abraham pleads for the saving of the city. The two angels appear in Sodom at even (Gen. 12: 1), and Lot addresses them as "My Lords," and in verse thirteen they make known to Lot their mission in these words, "For we will destroy this place, because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it." See also verses 15 and 16. Hence the Lord here spoken of had direct reference to the angels of God, who came down from heaven to execute the judgment of Jehovah.

"The Bible Triumphant," by Mrs. H. V. Reed.

For the World's Crisis.

WHAT IS IMMORTALITY?

This is a very important question. It is positively declared by the great apostle to the Gentiles that God "only hath immortality."—1 Tim. 1: 16. If God only hath the principle of immortality, eternal life, then, of course, no human being can be in possession of it as an inherent principle of life. How is immortality to be obtained by man? As a *gift* from God; for, "the gift of God is eternal life through Jesus Christ our Lord." Then, of course, no one has it till God gives it to him. But when is immortality, or the principle of eternal existence, to be given to finite man? Not till he has passed through death, or that which is equivalent. At the resurrection they come forth to life, or are raised from the dead; and then the life which is hid with Christ in God will be imparted to us, and we shall appear with him in glory. Then will be fulfilled our Savior's declaration, "I give unto them eternal life, and they shall never perish." At the resurrection, the Savior will give them that are his the power of eternal existence, from the time they are raised from the dead; and no person will ever be in possession of the principle of eternal life while he is in a state of mortality and subject to death; for it would be a perfect contradiction of terms to say they had eternal life, and still had got to die before the Savior could give them eternal life. The doctrine of the immortality of the soul originated among the heathen philosophers and priests. Is it right to keep before the people a doctrine which is condemned by common sense, reason, philosophy, and the Bible?

Says the objector, How is the doctrine of immortal-soulism in opposition to the Bible? We will try to show you. God has declared that "man is mortal."—Job 4: 17. The Bible plainly tells us that "the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23. Jesus said when here on earth, "I am come that they might have life."—John 10: 10. Please read the following passages: John 1: 4; 3: 36; 5: 39–40; 6: 35; 11: 25; 14: 6; 1 John 5: 12. These passages plainly show that, in order to have eternal life, we must receive it from God through Jesus Christ, or not have it. Every thing in God's word shows us that no part of man is immortal, or can be made immortal, or have eternal life, until Christ comes the second time and raises the dead, and changes the living.

Why does the great apostle Paul tell us that our life is "hid with Christ in God," and that we shall have it when Christ comes? Col. 3: 4. And why does he tell us to "seek for immortality," if we have immortal souls that cannot die (Rom. 2: 7)? and why does God tell us in his word that he will render to us eternal life (Rom. 2: 7), if we have already got it?

We will now show from the word of God that the souls of the wicked must and will die. We read in Ezekiel (18: 4), "The soul that sinneth, it shall die." Ps. 22: 29, "No man can keep alive his own soul." In Jas. 5: 20, we are informed that "he that converteth a sinner from the error of his way shall save a soul from death." How can an immortal or never-dying soul be saved from death? I must confess I do not know. Will you tell me how the passage of Scripture in Ps. 146: 4 is fulfilled, if the soul is immortal and knows more than all the living when the man is dead? "In that very day his thoughts perish." Look at Isa. 53: 10–12; and Eccl. 9: 4–6, 10;—"The dead know not anything"; "their love, and their hatred, and their envy, are now perished." How can a dead person know more than all the living, when it is here declared they "know not anything"? Shall we be guilty of charging the Holy Ghost with a falsehood? The soul primarily means the whole man, made from dust. Gen. 2: 7. Sometimes the word is rendered person; sometimes life; and is often applied to beasts, and sometimes the blood in man is called the soul. But the word "immortal soul" is not to be found in all the Bible. B. Perham.

Vernon, Vt.

For the World's Crisis.

NOTES ON 2 TIM. 1: 10.

As *addenda* to an excellent article in the Crisis of Feb. 17th, I send the following note by Dr. Adam Clarke on the above text, as found in his Commentary, as confirmation of a well-sustained position; the more valuable on account of its paternity.

"'Who hath abolished death' [*katargeesantos men ton thanaton*]. Who hath counter-worked death, operated against his operations, destroyed his batteries, undersunk and destroyed his mines, and rendered all his instruments and principles of attack useless. By 'death' here we are not to understand natural death merely, but that corruption and decomposition which takes place in consequence of it; and which would be naturally endless, but for the work and energy of Christ. By him alone comes the resurrection of the body; and through him eternal life and glory are given to the souls of believers.

"'Brought life and immortality to light.' The literal translation of the original is, 'He hath illustrated life and incorruption by the gospel.' Life eternal, or the doctrine of life eternal, even implying the resurrection of the body, was not unknown among the Jews. They expected this, for they found it in their prophets. It abounded among them long before the Incarnation; and they certainly never borrowed any of it from the Christians; therefore, the gospel could not be stated as bringing to light what certainly was in the light before that time. But this doctrine was never illustrated and demonstrated before; it existed in promise, but had never been practically exhibited. Jesus Christ died, and lay under the empire of death: he arose again from the dead, and thus illustrated the doctrine of the resurrection; he took the same human body up into heaven, in the sight of his disciples; and ever appears in the presence of God for us; and thus has *illustrated* the doctrine of incorruption. In his death, resurrection and ascension, the doctrine of eternal life and the resurrection of the human body, and its final corruptibility, are fully illustrated by example, and established by fact."

I would that Dr. Clarke had always been as correct in his expositions, as consistent with truth. The rendering of the text in the Emphatic Diaglott, is as follows: "Who has indeed rendered death powerless, and who has illustrated life and incorruptibility by the Glad Tidings." On the last clause of the 12th verse, Clarke says:—

"'That which I have committed unto him.' This is variously understood. Some think he means his life, which he had put, as it were, into the hands of Christ, in order that he might receive it again in the resurrection, at the great day."

This certainly was Stephen's dying request (Acts 7: 59), "Receive my spirit,"—take my life as a sacred, a final deposit, to keep unto life eternal, to be restored by Christ at the last day to the veritable Stephen who, having prayed thus, "fell asleep," and "was carried"—not by angels to Abraham's bosom, but "by devout men to his burial," to await the blessed resurrection, his life being "hid with Christ in God." Col. 3: 3–4.

The Note in the "Cottage Bible" is as follows:—"'And brought life and immortality to light.' 'Life and immortality,' as Tillotson remarks, 'is a Hebraism for immortal life.' It cannot be denied, that not only the Jews, but many of the heathen also, had anticipations of a future state; but they were comparatively defective and obscure; and the latter, at least, may be compared to moonshine, faint and cold; but the gospel throws the full beams of the Sun of Righteousness on this doctrine, and renders it resplendent and illustrious. Some, however, translate the Greek word—*aphtharsian*, not immortality, but 'incorruption' [so Parkhurst], and refer it to the doctrine of a resurrection; of which, indeed, the heathen were wholly ignorant, and which was rejected by many of the Jews; but it was clearly revealed in the gospel, and an example of it exhibited in the person of Jesus Christ." Read and ponder. C. P. Dow.

Stanbridge, P. Q.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 7, 1869.

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WHO! WHO! WHO!!

Who sends the following letter:—

"DANBURY, FAIRFIELD CO., CONN.

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PITTSFIELD.

We spent a pleasant Sabbath in Pittsfield, N. H., March 28th. The meeting was held in the Town Hall, which was crowded with a very attentive audience. The morning love-feast was excellent. We have never found the people there more ready to hear than they appear to be now. The truth is spreading in that town. There are some devoted christians in the place, whose influence is most healthful. They are christians every day, at home and abroad. They are known and read of all men.

We had a pleasant interview with Brn. Emerson, Mooney, and Leavitt, who are faithful men in the vineyard of the Lord. Two rose for prayers, and we all felt refreshed in the Lord.

NEW BEDFORD.

Our meetings have been continued in the City Hall, New Bedford, to this date (April 1st), with cheering results. Many now see the glorious truths of the Bible in a clear light. An intelligent lady, who was a member of one of the evangelical churches, said: "The preaching to which I have been listening in my own church has thrown me into skepticism, because it made the Bible so mystical; but now, after attending the meetings in the City Hall, all looks plain, and I see new beauties in Christianity, and I love Jesus and the Bible better than ever." Her testimonies in the meetings were heart-cheering. Several others expressed themselves in a similar manner. Backsliders returned to the happy embrace of the Savior. The prayer and conference meetings continued to be most precious seasons of refreshing to the friends of Jesus. Many from other churches came in to worship the Lord with us, and to help praise his holy name.

The church in New Bedford has taken advanced ground in the service of the Lord, and feel determined to live nearer to him who died to save them. They felt more like coming out from the world, and being separate; and they see the necessity of such a position, in order to be ready for his coming. The church is giving a good light in that city. May the Lord help his children there to shine brighter and brighter till the perfect day.

April 2nd. Our meeting last evening was the best of all. About one thousand people were present. The scene was solemn and glorious. The children of the Lord felt great liberty in prayer and exhortation. Backsliders confessed their wanderings, and several rose for prayers. It was truly good to be there, because the Spirit of the Lord was upon the people, giving much joy to the saints, and heart-trembling among sinners. We felt most sensibly the approving smiles of our heavenly Father. Bro. Batchelor was with us to assist in the good work. He is one of the faithful laborers in the Lord's vineyard.

LAWRENCE.

We spent Sabbath, April 4th, in Lawrence, and found a prosperous church. The Spirit of the Lord was with us. There is much interest to hear concerning the great truths of the Bible. We called on Bro. and Sr. Wm. Ingham, who have spent the winter in Lawrence. He remains about the same as he was last autumn. Those who knew him as a preacher, will remember his faithfulness and self-denial in the cause of Christ. He and his dear companion are worthy of christian sympathy, and in their sad circumstance would be greatly comforted with any thing sent to assist them in obtaining the necessaries of life. Please remember them in your prayers and donations. Direct to Mrs. W. M. Ingham, Box 56, Lawrence, Mass.

FULL OF MEANING.

The following saying, from one of our exchanges, is full of meaning:—"Satan's most artful device is to induce disbelief in his own existence." A thief would be anxious to have people believe that there was no such person in existence, and then the doors and safes would not be locked against him. The seducer would like to have every body think that all were pure, so that his wicked devices would not be suspected. So Satan would be much pleased to convince all that he did not exist; then no one would be on the watch "against the wiles of the Devil." All the Spiritualists are proclaiming for him that he is an imaginary being,—the invention of early christians, used to frighten silly, weak-minded people. They say the time has come to put away such foolish notions. Just when he is doing all in his power to overthrow christianity by the work of his demons, or angels, he would have us believe that he is only a myth of the past, and not a reality.

We see no reason to doubt the Devil and his angels are as truly literal beings as the Lord and his angels. He who disbelieves in his existence is certainly in much more danger of being drawn into his snares than one who believes and watches for his seducing wiles; believing that he is laying plans to lead all, if possible, to follow him and his teachings instead of Christ. If ever the christian needed "the whole armor of God," in order to be "able to stand against the wiles of the Devil," it is now. Let us be wise, be on our guard, lest we fall by yielding to the temptations of Satan, as did our first parents in the garden of Eden.

PLANCHETTE.

The little instrument, known as the Planchette, is being very widely introduced. It has become a fashionable parlor companion. Of course there is nothing wrong in the instrument itself; but its use is wholly opposed to Christianity. Says the "Religio Philosophical Journal," a Spiritualist paper, published in Chicago:—"*Planchette is, indeed, revolutionizing the world.*" The Spiritualists call it a "flank movement," by means of which they have been able to introduce Spiritualism into thousands of families, who would not go near a circle for information. The instrument is a convenient machine for the use of the demons, when they wish to give communications. Every lover of Jesus should shun them as he would deadly poison.

NAPOLEON III.

A writer says:—"When Napoleon wants peace, get ready to fight." We believe there is much truth in the statement. The Emperor says one thing and means another. He is truly a "wonderful man." It is generally believed that he is preparing for some grand move the coming season. He has cried peace till he is well prepared for war upon a grand scale. Some of the governments of Europe have but little confidence in his word, and have been taking measures to be ready for terrible scenes, when they come. No nation dares cross the path of Napoleon; but Prussia feels unwilling to be dictated by the French Emperor. She is making earnest preparations for war, and thus has caused Napoleon to demand a reason of the Prussians for such warlike movements. Much depends upon the answer.

We think the time is at hand when Napoleon will seek some excuse for declaring war upon Prussia as a reward for the snubbing given him by Bismark two years ago. If Napoleon moves to the battle field, all Europe will be aroused. The aim of this mighty monarch is to establish "universal suffrage" in Europe, and humble all the powers that stand opposed, and thus make himself the head man among the people, and be worshipped as their *Messiah;* causing them to believe that he is the Deliverer promised. This is the aim of the demons, who are operating through him to accomplish their diabolical purposes. How far they will succeed is yet to be seen. We would not speculate in relation to coming events, but we feel sure that we are not far from stirring scenes. Those who look for the triumph of christian principles among the nations of the earth will certainly be disappointed. Satan will cause the cry of "*peace*" to prevail amid the most gigantic preparations for war, in order to keep the watchmen asleep till it is too late to sound a successful alarm. When planning for the *worst*, he will spare no effort to blind the people, and make them believe a "good time is coming," in consequence of certain political and social improvements: but he will be careful to keep Jesus and his word out of sight, and not have them incorporated into his proposed reforms. He is making great efforts to substitute a system of *Humanitarianism* for the pure religion of Jesus. Popular ministers are proclaiming that Christ was only a good man, much in advance of his times, setting a worthy example in those days; but that the old system of christianity should now be changed for the improved one as advocated by the Parker school, and others, who receive their sentiments from the teachings of demons given through their mediums. An earnest effort is being made to subvert pure christianity, and establish a religion, which in every feature, is entirely counterfeit. The whole tendency of the popular current is in this direction. This is the time for *christians* to watch and pray. Napoleon will endeavor to keep on the top wave of popular opinion, and act as the prime minister of Satan in this world, to bring about the state of things most pleasing to the Devil and his angels. The eyes of the great men are upon him, wondering what he will do next. The mass of the people in the old world, including the various religious and political interests, are looking to him as their *deliverer;* while he, in turn, is looking to them as his supporter.

The following is from the Boston Evening *Transcript*, March 30th:—

GATHERING STORMS IN EUROPE.—The cable brings to the papers of to-day one item of news, which, if reliable, is of great import. It is stated that all officers and privates belonging to the French army, on leave of absence, are ordered to rejoin their regiments on the first of April. Such an order always means business when emanating from the War Minister of the French empire, and at the present time it possesses peculiar martial significance. There are grave subjects of difference between France and Belgium, in which are involved the causes of animosity that have been smouldering beneath the surface of affairs since Bismark 'reconstructed' Germany, and curbed the ambition of Louis Napoleon. These troubles are of so great magnitude that the London Spectator of March 13th discusses and endeavors to forecast the conditions of a struggle for the conquest of Belgium by the French nation. It asserts that the English, however disinclined to fight, would not listlessly see Belgium incorporated into the French empire, but would exert all their power to prevent such an occurrence. Their determination, if known to Louis Napoleon argues the Spectator, would do much to persuade him against the attempt. Prussia would, of course, range herself by the side of England, while Austria would probably seize the occasion to wrest from Prussian rule the provinces lost to the House of Hapsburg in the late war. The part which Russia would take in the conflict would undoubtedly be determined altogether by its interests in the direction of the Euxine and the Bosphorus. So momentous is the war into which Europe may at any time be plunged by the desire of Louis Napoleon to strike at Prussia through Belgium.

It was thought that Bismark and the reticent occupant of the Tuileries had been made sufficiently friendly to avoid open hostility, but the French despot is the 'creature of destiny,' as was the great Napoleon. The mercurial people whom he has deprived of every popular right begin to chafe in their fetters. They cannot brook the idea of being virtual slaves at home, and cowering beneath Prussian power beyond the Rhine. They are now driving their once master, probably to his destruction. Under the semblance of a fair business operation, such as the purchase of a Belgian railway by a French corporation, he has tried to obtain easy entrance for his legions into Belgium, and thereafter into Germany. The Belgium Government flatly refuses to commit suicide, and hence the complications. Much will depend upon the course of England, as to the extent of the difficulties now quite menacing."

SEEKING HONOR.

"In honor preferring one another."

We were thinking how many among the public men of this county, and in the world at large, have a spirit in harmony with the passage of Scripture just quoted. We believe the Spirit of Christ never leads one to seek the honors of this world. Said Jesus, "How can ye believe, which receive honor one of another, and seek not that honor that cometh from God only?" John 5: 44. This being true, that honor-seeking prevents believing on Jesus, and leads to infidelty; then, of course, it will be Satan's policy to cause every one to seek "honor one of another." One prominent trait of character in the Pharisees, who rejected Christ, was to "love the uppermost rooms at feasts, and and the chief seats in the synagogues; and greetings in the markets, and to be called of men, Rabbi, Rabbi." Matt. 23: 6, 7. Are there any at the present day who profess to be watchmen on the walls of Zion, who, like the Pharisees, love to be called "Rabbi, Rabbi,"—Dr., Dr.? Are there any who are striving to obtain these titles?

Why did not the Pharisees believe? One special reason given is because they sought honor of men. It was asked by some when Jesus was on earth, "Have any of the rulers, or of the Pharisees believed on him?" John 7: 48. Of course not, so long as they sought "honor one of another."

The same question comes up at the present day—Does Dr. so and so believe what you preach about the signs of the times, the fulfillment of prophecy, the state of man in death, and the final end of the wicked? No. Why does he not see it? He is a learned man. We are not his judge. But is it possible that great men, in these days, should do as did the Pharisees at the first advent, seek "the uppermost rooms at feasts, and the chief seats" in honored places; "and greetings in the markets, and to be called of men" by high-sounding titles? If this be true, is there not a sufficient reason why they do not see and believe the simple, great truths of the Bible, that are now shining forth so brilliantly?. The belief of these very truths would make them unpopular, and rob them of their high seats at feasts, fairs and festivals. But those who have consented to give all for Jesus, let their good name go, and be willing to become "of no reputation" as did Jesus, embrace and publish the whole truth, will testify that their peace is "like a river," and their evidence of acceptance with the Lord as bright as a sunbeam. Their dishonored position, sanctified through the truth, affords them more comfort than all the honors a vain world can bestow. He who seeks honor in this life must seek it from the enemies of the cross of Christ, because "all that will live godly in Christ Jesus shall suffer persecution. By receiving honored positions, men escape persecution. Satan distributes the honors of this world among those who will help on his cause; hence Christ has taught us not to "receive honor one of another." We well know that poor human nature loves it, but when we become partakers of the divine nature, we cease to seek honor of men.

After we we become christians, if we yield to the temptation of the Devil, and again seek honor of men, we grieve away the Spirit of God, and then are left to do as did the Pharisees. It is to be feared that many professors of religion are in that condition; ensnared by the enemy, and do not know it. Let there be a heart-searching by the aid of God's word and Spirit; and if the enemy be found hid away in some corner of the heart, rout him with the weapon of all prayer, and give Jesus full possession.

The following leading editorial in the Boston *Journal*, March 15th, shows a striking contrast between the spirit of the world and the spirit of genuine christianity:—

THE OFFICES.—Now resounds through the corridors of Washington, up and down Pennsylvania avenue, under the arches of the Capitol, and particularly beneath the portals of the White House, the wild, fierce hunt for office. Aged and young, members of all trades and professions, and of none, join in the pursuit, groaning under autographic recommendations, button-holeing everybody deemed likely to afford assistance, and talking themselves hoarse. To begin with the highest class of offices, it is reported that there are probably twenty applicants for every foreign mission, each appearing sanguine of success. Senator Drake says that his Missouri constituents have put into his hands no less than a dozen applications for first-class foreign missions. The city of Pittsburg alone has seven applicants for foreign positions. We can form some idea, therefore, of the immense throng of general office-seekers, including representatives from every city and almost every town in the union, who have now opened their campaign in Washington, which will prove nearly as trying to the new President as his memorable struggle in Virginia.

It is useless to moralize upon this spectacle; it is merely bringing to the surface, somewhat rudely and unpleasantly, a feature of human nature which prevails everywhere, and no more strongly here than in other countries. It is to equally little purpose to urge young men, and others blest with good business situations, to keep clear of this mania for office: for it is by no means confined to the young or inexperienced. Show us a man who has already enjoyed a fair share of offices—has been a Governor, member of Congress, etc.,—and in nine cases out of ten, we are sorry to say, you show us a persistent, model office seeker."

It would be very difficult to persuade any of those office-seekers to come to Christ, or to embrace any unpopular truth; hence it has ever been one special object of the Devil to make all essential Bible truth unpopular; while he has done his best to popularize his noted lie—"Ye shall not surely die." Gen. 3: 4. If it were not unpopular, no doubt there are many who would to-day be earnest defenders of the great and important truth, that man in this life is wholly mortal, and is to obtain immortality "by patient continuance in well doing." Others would believe and proclaim the immediate and personal coming of Christ, if the doctrine was only popular. We had better die a martyr than to occupy such a position.

THEATRE COMIQUE.—Bro. Hook's meetings in the Theatre Comique, 240 Washington St., Boston, are increasing in interest and numbers. Some requested prayers last Sabbath. He is to be there again April 11th. Pray for him.

GERMAN TRACTS.

We have received from Bro. L. Reimer, of Philadelphia, the following German tracts, viz:—

1. "The Hope of the Dead in Christ."
2. "The Future Doom of the Ungodly."
3. "What is Man?"
4. "Answer to the Charge of Heresy."
5. "Rich Man and Lazarus."

Price by mail: Single copy, 10 cents. Per dozen, 75 cents. Postage 4 cents. For sale at this office. AG'T.

☞ BOOK MARKS.

Some of our brethren have inquired where they could get these little pointers, ☞ for book marks to stick on the leaves of their Bibles, to point to the passages they want to refer to. For the accomodation of all such, we have some for sale at the office. Price, a card of twelve for 25 cts. AG'T.

FROM BRO. C. C. COLEGROVE.

I enclose for insertion a part of a very interesting letter from Bro. R. C. Shimeall, well known as a copious, learned, and able writer on subjects relating to the coming kingdom. Although I have not his expressed permission for this, I trust it will be no violation of confidence or propriety. Permit me to remark that this brother has sacrificed *all* for the cause, and that if there is one who loves the appearing of Jesus, possessed of liberal means, who would feel it a privilege and an honor to aid a worthy champion of the truth of the immediate return of our Lord, there is here an opportunity for a merited benefaction. If the Lord is pleased to impress this hint on any thoughtful and benevolent mind, I am sure I shall feel rejoiced. His address is Morrisania, Westchester Co., N. Y. I may simply add that for one I have very great confidence in the general correctness of his prophetic interpretations. C. C.

"Thank God, my dear Bro., amid all the political complications and furor confusion created by misguided diplomatists and statesmen, and chimerical speculatists of these times, my faith in the inspired prophetic word remains unshaken. Yea, '*none of these things move me.*' Why should they, so long as *all* the momentous events *now* transpiring upon the prophetic platform have but one direction and tendency, that of *confirming* my 'previous expectations.'

"The events now at hand are the following, viz.: the restoration of the Jews to the Holy Land, in their unconverted state, by Napoleon III. The unification of the Latin races into a Napoleonic dynasty, in connection with the gathering together, and consolidation under him, of the last great democratico-atheistic confederation of the nations of nominal Christendom. The 'battle of the great day of God Almighty' on the field of 'Armageddon,' which will be instigated by the treachery of Napoleon III., through a violation of his 'LEAGUE' with the Jews; their revolt, and his consequent invasion of Jerusalem, as described in Zech. 14: 1, 2, 3. Meanwhile, events of less magnitude, but of great importance, will transpire, either as accessory to, or growing out of, the greater; e. g.—I do expect soon to hear that the indomitable 'EUROPEAN SPHYNX' has arrogated to himself the title and prerogatives of 'Cæsar Pontiff'-of the Roman church.

"The *Herald* of Jan. 27th, under the caption of 'NAPOLEON AND THE POPE,' has the following:—'The Emperor of France intends to give the *Jewish* and *Protestant* churches a legal standing and a voice in France, by making the Grand Rabbi and the President of the Protestant consistory SENATORS of the Empire. This is a notice to the Pope.' The editor adds, '*that his church is no longer omnipotent,*' etc.

"In regard to the affairs of SPAIN, it is now being generally conceded what I have insisted on from the commencement of the revolution, that it would adopt a *monarchical* and not a republican form of government; and moreover, that *whoever* fills its throne, the incumbent will be placed there *by the choice* of Napoleon III., who is now playing a characteristically deep game in that matter, but a game which I firmly believe will secure the return of the *trump* card to his hand. It is this circumstance which leads him to cling with such tenacity to his long cherished idea of 'ITALIAN UNITY,' for it at once subjects France, Italy, Spain, and of course Portugal, aye, with it Great Britain, under Napoleonic rule. Let the papers talk about his 'fits of lethargy,' and approaching 'sinility and overthrow'! a deluded world and a sleeping church will soon learn, to their dismay and consternation, the truth of Dr. Bellows' words,—'intelligent phlegmatics rule the world.' I think that the recent European Congress at Paris on 'the Eastern Question,' is designed in the providence of God to *avert* any war as growing out of the Greco-Turkish imbroglio. 'The man of fierce countenance (Dan. 8: 23–25), viz., TURKEY, when he falls, it is not to be by the arbitrament of arms. The prophetic word declares that '*he shall be broken without hand.*' (See Dan. 8: 25, last clause, and Rev. 16: 12.) That power is at the disposal of NAPOLEON III., and when his other plans are sufficiently matured, like the *evaporation* of a mighty river under the absorbing rays of the sun, it will *cease to be.*"

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 29th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$705.21
J. H. & A. S. Downing	1.50
J. Hall	4.50
J. A. Cleaveland	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 203, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2280.26
G. S. Brewster (pledge paid)	5.00
M. M. Dinsmore	4.50
J. H. & A. S. Downing	1.00
J. Hall	5.00
M. B.	2.00

EUROPEAN MISSION.

Previous acknowledgments	$217.20
J. H. & A. S. Downing	1.00
J. Hall	3.00

For the World's Crisis.

PRAISE THE LORD!

What for? For all things, and more especially for the rich manifestation of his power among the people here, in converting sinners, reclaiming backsliders, and strengthening the weak saints. Agian I say, Praise the Lord! Eight more happy ones have just been baptized by Bro. L., making thirty in all that have been baptized this month, and most of these are members of the school.

O, what a work is going on among this people, and especially is he working among the young; and it is with them we must rest our hopes. The present condition of the colored people warrants us in saying, that should time last even a few years, the greater good can be accomplished by rightly directing the now rising generation, rather than by exclusively giving attention to the elder portion. This class has so long been under the old regime of violence and deceit, that the truth is not so readily received as by the young and tender-hearted. And when the truth of the gospel is once fixed in their minds, they have an antidote for every ill of after life, and something that keeps them from many of the superstitious notions of their ancestors; elevating them in the scale of humanity, and preparing a people for the judgment.

Is time too short for this work? Well, we can reach more among the youth with the gospel than any other class, and with greater effect for good; then why not put forth some effort for them? The Lord will have his own, and when the aged and middle-aged will not heed the invitation to the gospel feast, then those in the highways and hedges, who have heretofore been passed by, and have been suffered to remain unmolested, shall be summoned to the feast. So is the Lord at work.

I will not attempt to describe the last baptismal scene; the long procession, the river alive with boats, the sweet songs of praise welling up from the waiting congregation, combined to make an impression that will not be effaced while reason retains her throne. And these scenes are frequently occurring, as the poor children flock to the Savior and find sweet peace in him. O that all our friends could witness what we have witnessed; how their hearts would fill with joy, and indeed many would say, "The half never was told," for truly words can not convey to the mind what we would like to convey. Still the work is going on; the interest seems not yet to flag in the least; a seriousness is on the minds of many that must end in freedom. The whole community is stirred to the bottom, and may it remain stirred up until the day of perfect peace. Remember us in prayer, and also remember that words of cheer to us are like drops of water to a thirsty one. L. F. COLE.

Mission House, Memphis, March 30th.

For the World's Crisis.

TO THE BRN. IN NOVA SCOTIA.

Dear Brethren:—I have something of importance to say to you, and I think I can do it in this way better than any other. We must have a mission-tent in this Province. Yes, in the name of the Lord we will set up our banner. I am now writing to every lover of Jesus and his appearing who reads the Crisis; and I ask you to give for this object, according to your means. There are some who love the truth, who do not get the Crisis. Will you hunt them out, and let them know what we are doing, and give them a chance to build with us. Ask those who do not love the Lord, if they would not like to take stock in this building. It will open the way for you to exhort them to get ready for the judgment. You read the heart-cheering account of the labor in the New Brunswick tent, last season; and now, shall we have one? I know you will say, Yes, in the name of the Lord, we will. Will Bro. Grant please learn from the tent-maker in Boston, what a tent fifty feet in diameter, and of the same material of the N. B. mission-tent, will cost?* I understand it was made there, and we want ours of the same quality and dimensions. Please inform us through the Crisis, and much oblige your Bro. looking for deliverance when the Deliverer comes. J. B. FITCH.

Pictou, N. S., March 22nd, 1869.

* $325 with flag, and 308 without.—ED.

For the World's Crisis.

"GOOD TIME COMING."

This is the title of a tract by Bro. Sidney Hall of Hartford. He has published and nearly distributed twenty thousand free. We received and scattered one thousand in Rochester. I have taken much interest to inquire the result, and every time found them highly commended as a candid exposition of the first principles of our faith, and well calculated to introduce the same among the people. It should have received an earlier notice. Those wishing tracts for free distribution can write Bro. Hall, who is scattering them like the leaves of autumn. I trust he will be comforted to know that his labor is not in vain in the Lord. H. PRATT.

For the World's Crisis.

STAR OF HOPE MISSION.

BRO. GRANT:—We feel very grateful to our friends for their liberal donations to the Star-of-Hope, as well as to our monthly subscribers, for their promptness (in most cases) in sending their subscriptions, to aid us in meeting the heavy demands necessarily made upon those who carry on an institution like this. There is a great amount of good being accomplished, and we are almost daily having some manifest token that our heavenly Father is approving of the work. We have continual applications for assistance, in the way of food, clothing, or money; and, through the blessing of God, we have not been obliged to turn many empty away. Our calls to visit the sick are very numerous; and oh, the destitution and misery that greet the eye, as we enter some of these wretched abodes, so dark and forlorn in their appearance! but we have attempted to describe these scenes before, and we find words are inadequate to portray to the minds of those unacquainted with missionary life the picture as it is; suffice it to say, we are often led to cry from the depths of our heart, "Come, Lord Jesus, and come quickly," and put an end to sin and suffering.

Our meetings are still in a prosperous condition. Quite a number have been converted during the last month. May the Lord still give to those who have the means, a heart to aid in this great and last work; and to those who have the *heart*, and not the *means*, do aid us by your prayers and sympathy, while we try to lie passive in the hands of the Lord, to be used in any way that seemeth to him good. Your sister in the highways and hedges,

New York, Mar. 26th. M. E. DOW.

Receipts from Feb. 25th to March, 1869.—Mrs. S. T. Woodward, Davenport, N. Y., $1.00. Wesson Mosher, Gloversville, N. Y., $5.00. B. L. Bassett, Bridgeport, Ct., $1.00. J. B. Morgan, W. Northfield, Mass., $1.00. P. P. L., Whitefield, N. H., $2.00. S. M. Whittier, Exeter, Wis., $2.00. Mrs. T. S. Brown, Chicopee, Ms., $5.00. E. B. Stickney, Waubeck, Iowa, $2.00. Sister Butler, Pa., $5.00. J. D. Merriam, Ct., $1.00. G. H. Bundy, Lakeville, Ct., $1.00. J. F. R., Pa., $1.00. J. Edes, Suncook, N. H., $1.00. E. C. Woodman, Boston, Mass., $10.00. A Friend, Lockport, N. Y., $1.00. Lucy A. Osgood, Cal., $10.00. Rachel Evans, Washington, D. C., $5.00. A barrel of clothing, etc., Brimfield, Mass.

M. E. D., Sec'y Star-of-Hope Mission.

For the World's Crisis.

ROCHESTER.

Bro. Hemenway came here Saturday, Mar. 20th. Our evening prayer-meeting was quite interesting. Seven or eight arose for prayers; some were blessed. Sunday was another of those heavenly times which the Lord has permitted us to enjoy here without opposing influences. Again we visited the baptismal waters, and buried four more in the likeness of Christ's death. Though the air was very cold, it was a good time. The afternoon and evening were seasons of deep interest; at the close of which, some ten or twelve started for Mt. Zion. May no lions scare them, or fairy scenes of earth divert them from the light of life. To-day (March 22nd), we are called upon to attend the funeral of a beloved daughter of Bro. Anson Lord's, who sweetly sleeps in Jesus, of which we shall speak more anon.

Laborers of God's vineyard, why stand ye idle? Why clamor over dry theories, when men are perishing for some kind hand and sympathetic heart to lead them to Christ? H. PRATT.

For the World's Crisis.

WILL YOU TRY?

It can hardly be that any who read the appeal of Bro. Colegrove, in which he so earnestly and truthfully sets forth the claims of "our paper," have quite forgotten it; and let me ask you if you did not then resolve that you would make some effort to get at least one new subscriber for the *Crisis?* For one, I did so resolve, and I now send the name of one new subscriber and the pay for the same. If every reader of the *Crisis* would do as much, the subscription list would be doubled, and the usefulness of our excellent paper greatly increased.

Will you try to do as much or more than this? Do not forget it. Do not delay. Act promptly, and a blessing will attend your efforts.

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

HOW TO RETAIN THE PEACE OF GOD.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—*Paul in Phil.* 4: 7.

The above is Paul's receipt for keeping one's self in the love of God; for it is the presence of divine love that produces the peace here spoken of. And when one feels its blessed presence in the heart, there is an inward desire for its continuance; then, following the apostle's rule, we should by prayer and supplication, with thanksgiving, make this request known to God, and thereby secure a continuance of the blessing promised.

At the same time it is necessary to guard against those desires and passions of the fleshly nature which tend to quench the glowing fire of God's love in the breast.

"For," saith the apostle again, "all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say, then, walk in the spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other. But if ye be led by the spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have told you in times past, that they that do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5: 14–23.

Giving over to any of the above works of the flesh, tends to quench the Spirit in our hearts. We shrink from the thought of the commission of any of the greater sins enumerated here, and yet we should zealously guard against the lesser. We look with horror upon murder, and yet it is written, "He that hateth his brother is a murderer." Idolatry we regard as pertaining to heathenism, and yet "covetousness" is called "idolatry" in the New Testament, because it makes a god of one's self. Variance is very often born of some wrong or slight received from another; and the "old man" says, I would not stand that; I would let him know that I am as good as he is; and persons that should be friends become enemies to one another.

Is there any remedy for these things? Yes. "Confess your faults one to another, and pray one for another, that ye may be healed." If a person has wronged you in any way, go and pray to God in secret that he will forgive him, and the wrong will cease to annoy you, and the mind will become occupied with something better than the failings of our erring fellow men. "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."—Matt. 6: 14–15.

Forgiveness! what a blessed word to bear with reference to one's own sins. Would we know the blessedness of sins forgiven? "Forgive, and ye shall be forgiven," are the words of the Son of man, who had divine authority to forgive sins to such as forgive others their trespasses. Do not be too particular in dispensing pardon, when by being liberal you can obtain peace and pardon from above, which far outweighs any fancied satisfaction that can be obtained from nursing a grudge for wrongs received. Do not wait for a brother to come and ask forgiveness, and to be convinced of his offence; forgive when you can, that you may be forgiven. The Savior prayed for his murderers—"Father, forgive them; they know not what they do." It is best to follow his example.

How gracious the benediction sounds—"Grace, mercy and peace, from God our Father, and from our Lord Jesus Christ." But much better to receive this benediction in the heart, and feel the divine love glowing within the breast, speaking conviction to the soul, and saying, Thy sins are forgiven thee. This we can have if we forgive those who trespass against us, and then seek the Father's blessing, through Jesus Christ, by prayer and supplication with thanksgiving, thus making our requests known unto God. For in so doing we have the apostolic assurance that "the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The writer has to return thanks to God, through Jesus Christ his Son, for the many manifestations of his blessed love and peace within; for blessings received at the tent meeting in Cambridgeport last August, and for still greater tokens of love and peace received at the campmeeting at Alton Bay, particularly at the communion on the last day of the meeting, when an intense love and peace filled his soul.

The memory of it is very precious, although followed soon after by the death of an only son. And since this affliction, I have enjoyed many precious seasons of communion with God; when peace, like a river deep and still, thrilled my soul with joy divine. This enables me to sing—

"I am glad salvation's free;
Salvation's free for you and me,
I am glad salvation's free."

March 10th, 1869. WM. HOBBS.

For the World's Crisis.

WHAT WILL YOU DO?

What will you do, dear reader, to enlarge the circulation and usefulness of the Young Pilgrim? The circulation can soon be doubled, if every one will do his part? Will you do yours?

Come, boys and girls, young men and maidens, fathers and mothers, sisters and brothers, ministers, superintendents, teachers and all; let us every one take hold and see what, with God's help, we can do. Warm weather is coming, new schools are starting, old ones reviving, and all things are waking to new life. Let us awake too, and begin with new zeal in the Sabbath School work. Show the Young Pilgrim to your friends, raise subscriptions, form clubs, and help on the good cause.

We shall do our part in trying to make the Young Pilgrim "the best Sabbath School paper in the land," and a safe and unerring guide to our youth and little ones, in the way of truth and righteousness, to the kingdom of heaven. Will you help? W. H. H.

"THE BEST SABBATH SCHOOL PAPER."
From the Editor of "The Child's Delight."

To the Editor of the Young Pilgrim.

Brother Editor:—I have secured you a new subscriber. I recommended your little paper as THE BEST OF MY EXCHANGES. It is so good that I must insist on your sending me *two copies* again in exchange; for I cannot make *one* do for cutting and filing.

Respectfully, S. BOYKIN.
Editor Child's Delight, Macon, Ga.

Extracts from Letters.

BRO. J. W. BALLARD, San Francisco, Cal., Jan. 24th, writes:—"For the past year or so, I have been a reader of your valuable paper, through the kindness of one of your subscribers 'Mrs Lucy Scholl.' For some time I was disposed to disbelieve, and argue against the correctness of its teachings and doctrines. Reared as I, and a large majority of modern youth are, under the belief that we have immortal souls, and that when we are done with temporal things, we immediately go to our reward, be it association with God and holy angels, or banishment forever from his hallowed presence, I conceived it my duty to defend the principles and ideas inculcated from my earliest recollections; and, as *I* thought, the teachings which were within the strict interpretation of the Bible, correct. I would draw upon my meagre store of scriptural passages in refutation, but as often was I met with other passages which were so plain, and couched in such bold language, that I knew not how to meet them. For the time, I attributed their partial victory to their better knowledge of the word of God, and a happier faculty of bringing to bear upon the points at issue.

Still steadfast in my former belief, I went to searching for more evidence, more enlightenment upon the matter, thinking I would yet have an opportunity of substantiating the teachings of my childhood, taught by both father and mother, who died steadfastly and happily in the faith. But I am free and *glad* to acknowledge that the more I sought for proof in the defense, the more confounded became my doctrine, and stranger and more beautiful to my sense of equity and justice, became the teachings of your people; and now I believe that *yours* is the *only* doctrine which makes the Scriptures, when compared from Alpha to Omega, tend to one common point, which admits of no distinctions, harshness or friction of passages, that would tend to diminish the beneficial effect intended, and all this in such glaring characters that ever 'he who runs may read.'

There are quite a number on this coast who are subscribers to your paper, and who esteem it very highly; some cherish it next to the Bible as a medium to help them secure a seat in the kingdom to come. One good sister remarked that it was to her a draught of pure cold water in a dreary desert, after long abstinence. This is a common-place illustration; but how truthful, when we take it into consideration. Many lack one great and very necessary quality of the working christian; viz., a knowledge of the word of God, and its proper application. They think to solve the meaning of its teachings until their souls become filled with feverish thirst after knowledge and enlightenment; when God, in his mercy, comes to our aid through the medium of the "Crisis," and it, in its thoroughness of explanation, makes *all* plain, at once allaying all our anxiety, and fear, making the rugged paths smooth, and the intricate within the comprehension of the most common-place intellect. Surely it is like a draught of pure cold water; aye, it is more; it is a *well*, an overflowing well of water, giving comfort to all who drink thereof. I hope to see the time when it will be as common on the family file as the most popular of the daily journals.

And just here, I would like to draw your attention, as well as that of the church, to the fact that we have but one minister upon this coast, of this denomination. We have a land almost flowing with milk and honey, rich in agriculture and mines. Already our hill-sides and valleys are dotted over with the green blades which bid fair for a plentiful harvest. Our fruit trees are almost budding, and soon they will hang loaded with all the fruit that is pleasant to the eye and taste. In short, this is the country where one can experience the truth of the saying 'We live under our own vine and fig-tree.' But amidst all these luxuries, I am sorry to say, that there is a disposition on the part of Californians to ungodliness, which seems to increase instead of decrease. All other denominations have able pastors who are doing all in their power for the saving of souls; and why cannot we have an able expounder of the doctrine?"

BRO. A. N. SEYMOUR, Reading Mich., writes:—"We desire to say to all the lovers of Jesus scattered abroad, that we are still interested in the great truths that distinguish us from other religionists in the world, and that we are still rejoicing in the same blessed hope that has animated and given good cheer to the church in all ages; and are still publishing, as far as our health and limits will allow, the same to perishing humanity. After having toiled, endured, suffered, and partially confronted the uncongenial influences of this degenerate age, whether professional or otherwise, for twenty-five years and more, we are far, very far indeed from taking any retrograde steps, or in any way relinquishing our most precious hope, that has contributed so largely in buoying up our often tired spirits, and of yielding us such unspeakable consolation, while anticipating our everlasting new earthly home. The motive that first arrested our attention and led us out into the extensive field of usefulness, still holds good. And as the necessity of labor multiplies, and is pressing us on every hand, we still purpose with our waning strength and small talents to do the best we can for the salvation of those that surround us. Our love for the salvation of unregenerate men and women abates not, but approximates the end of all things; and it is our constant prayer that we may have grace and wisdom equal to our day. We desire the prayers of all those who commune with God daily."

BRO EZRA DEAN, Auburn, N. Y., March 22d, writes:—"I think the signs multiply every day, signs which the Bible reader ought not to ignore or neglect, clear to me as the shining of the sun at noon-day; and I talk and preach to the people with whom I associate on this subject. I have read many authors, and think I am posted in the signs of the times. The events of each day all over the world, satisfy me the coming of the Lord draweth very nigh. I can say in all sincerity 'Even so, come Lord Jesus.' I am tired of this state of things. My own sins and those of others about me, annoy me very much. If I had the time to spend to-day, I should like to give you some of the reasons for the hope that is in me, that of seeing my Savior coming in the clouds of heaven with power and great glory, *very soon*. The minds of men in my own denomination (Baptist) are being interested, and some of them are beginning to speak out. One D. D. has said as I am told, 'he did not think time would continue twenty-five years.' I tell them I do not think it will continue *five* years, I hope less than that.

For this hope of of mine, I am called an old fogy, etc., etc.; but none of these things move me. They only convince me that I am right. 'As the days of Noah were, so also shall the comming of the Son of man be.' I say again, the signs multiply, the Scriptures are being fulfilled as fast as one day follows another, and none but the ignorant or wilfully blind can fail to see it."

SR. MARIANN SANBORN, Black Walnut, Va., writes:—"Sister Sarah and I find ourselves many miles remote from home and its privileges, isolated from christian friends of like precious faith; but "with ready mind and active will" have entered upon our work and labor of love, among the poor, ignorant, colored people of Southern Virginia. This is indeed a new and extensive mission field, with harvest great, and laborers few. Prejudice, grown out of southern customs and sentiments, already begins to bend, hindrances to our work to remove, and we gladly improve every available means of usefulness; patiently waiting and praying for the Lord to bless with greater facilities to instruct the many who are hungering after knowledge. Trust some among them will 'hunger and thirst after righteousness' too; and 'be filled' according to the promise.

This is a country region and sparsely settled with whites, some of whom we have found to be very intelligent. Our peculiar work, however, excludes us from society generally. Several religious denominations are represented in this vicinity. The prevailing sects are Methodists and Baptists. We teach day and evening; have a Sunday School and children's meeting each Lord's day, and the Lord abundantly blesses us in our self-denying efforts. Poverty abounds in some localities, and numerous instances call for help, which we are glad to afford, as means are supplied.

Bro. Hastings furnished a large quantity of books, tracts, etc., for the benefit of the schools. Among the many home privileges we miss, not the least is, the weekly perusal of the 'Crissi,' with its religious teachings so dear to us, and interesting letters from brethren and sisters scattered abroad. We would be very glad and thankful, Bro. Grant, if you would send it to us. [It is sent.—ED.] May wisdom and grace be constantly given you as an editor and a preacher of the 'gospel of the kingdom'; and a glorious reward await you at the end. Pray for us, that we grow in grace, and 'be steadfast, unmovable, always abounding in the work of the Lord.'"

SR. L. B. WEAVER, North Dana, Mass., writes:—"As many of my dear friends in Jesus, are writing to me, asking whether the 'Resuscitator' has done me good, will you please insert this letter in the Crisis, that all may see just how I am, after using it for three months. Some of them think, from what Bro. Munger put into the paper, that it has done a *great* cure. I will here state, in as few words as possible, the true situation I am now in. I would say to one and all, that I think at first the 'Resuscitator' did me much good, and caused my blood to circulate more freely, and produced more warmth in my system. I think, also, that it has kept me from having fits, although I had a very hard fit some two or three weeks ago. I have used the 'Resuscitator' as faithfully as one could, and I do think that it has done me some good; but it has produced no cure whatever. I could not expect it would in so short a time, if ever, for my body is diseased all through, bloated badly with dropsy, drawn out of shape by convulsions and contraction of the cords; and, as a friend remarked to me, when talking about using the R., 'If I was not *dead* when I began to use it, it would have helped me more than it has. I never suffered as I have this winter. I am not free from pain one minute of the time. At present I have such a severe hoarseness upon my lungs, that I have not spoken a loud word for a week without the greatest exertion.

I have tried the R. faithfully on my lungs and chest, and they are covered with small blisters now. I have the utmost confidence in the R. as doing great cures, and would recommend it to any of our dear ones who may need help."

BRO. E. COTTON, Lincolnville, Pa., March 20th, writes:—"In my travels in western Pa., I was invited to hold some meetings in the town of Athens. There I fell in company with Father and Mother Ongley, who have been preachers in Canada, western New York, and other places. They have now become so old and infirm that they are not able to travel any more. Father Oogley had a slight shock of the palsy. He is now seventy-five years old, and quite feeble. He was brought to the meeting one evening, and took part in the exercises. His whole heart was in the work; but the effort was too much for him, and he felt quite exhausted. He hopes to live to see Jesus come. I found them quite poor for the comforts of this life. I would say to the brethren, who love to help the Lord's poor, send in your mites. And you who are able, send in your dollars. Direct your letters to William Ougley, Lincolnville, Crawford Co., Pa."

BRO. N. H. BERRY, Farmington, N. H., March 20th, writes:—"We are having two and three evening meetings a week, a Sunday School Sundays, and forenoon and afternoon prayer and conference. Last evening we had a heavenly season. The power of the Holy Ghost was shed on us in answer to prayer. There was a deep feeling in the meeting. One sister, an old Free-Will Baptist, rose and said that she felt the spirit of the Lord, and she thanked the Lord for light. She has been reading the 'Crisis,' and some tracts; one was by Bro. Edwin Burnham. The sister feels to rejoice in the God of her salvation. She says she has almost faith enough to believe that she shall live to see the blessed Lord come in the clouds of heaven.

Bro. Grant, this pays me for all that I can do. God is with us here in Farmington."

BRO. J. H. HARDING, So. Vershire, March 16th, writes:—"I am interested in the great truths for which so many have forsaken house and land, home and ease. In January last, Sister Shimper and daughter came to West Fairlee, and started a prayer-meeting, which has been well sustained; also one here at South Vershire, twice a week, which gives me an opportunity to work for the salvation of my fellow men. When Bro. Carpenter came to visit this place, I took him to Fairlee, and he preached the word with power in the Universalist meeting-house. The meetings were well attended by the first men of this thriving little village. They listened with interest; and the only fault they could bring (so said Lieut. Gov. Thomas) was, that they could not have more of it. Since the close of his labor, two have confessed Christ and are quite happy in the Lord. Others are inquiring the way."

BRO. and SR. D., West Swansey, N. H., Mar. 17th, write:—"The 'Crisis' has learned us to reconcile many seeming contradictions in the word of God. It seems like a new revelation to fallen man, and more precious than ever it did before. The Lord bless you in your efforts to enlighten the church of Christ and lead its members to come out from the world and be separate. We are trying to make the paper a messenger of good to others, as it has been to us."

BRO. L. C. MCKINSTRY writes:—"We have had a blessed revival in Albany, N. H. It is a new place, and about sixty have been converted and reclaimed from a backslidden state, who were once Freewill Baptists."

Married.

In Melvin Village, N. H. March 27th, at the residence of the bride's father, by Elder T. W. Piper, MR. ALONZO JOHNSON, of Greenland, N. H., and MISS ANNAH E. WALKER, of Melvin Village.

At Caldwell, N. Y., March 17th, 1869, by Elder C. Pike, EZRA A. HARRIS, of Queensburg, and NANCY L. RANDALL, of Bolton.

At the residence of the bride's father, March 21st, 1869, by Elder J. W. Taylor, MR. IRA MOCREY, of Farmington, and MISS FANNY MERRICK, of Chatham, Pa.

Obituaries.

GREENLEAF. Died, at his residence in Galesburg, Mich., March 20th, 1869, after an illness of six days, of inflammation of the lungs and brain, Elder Wm. J. Greenleaf, aged fifty-two years.

To many who will read these lines, he was known personally as an earnest, sincere worker for the gospel, one who had labored faithfully in the vineyard for many years, being one of the early pioneers for the cause in the west. He always seemed striving to live so as to be ready for the Master's call, and expressed himself so in his last moments, repeating to himself many times, "If by any means I might attain unto the resurrection of the dead."

On Sunday, the 22nd, the large congregation was fitly addressed by his friend and co-laborer, Elder Edgar Cheesbrough, of Leroy, and then we laid the dear form in the quiet village churchyard, to await the day that in life he always looked forward to so trustingly. He leaves a wife sadly bereaved, but strong in the faith that has sustained them so long, and looks forward to the time when the great Conqueror shall come, and then—

"There will be no more parting there."

BY THE HAND OF AFFECTION.

Voice of the West, please copy.

BOWLES. Died at Sugar Hill, N. H., March 18th, of consumption, Sr. Emma, daughter of Bro. David and Sr. Mary J. Bowles, aged twenty-two years.

"It is well," she said, "I shall soon awake up in glory." Funeral services were attended at the chapel, Sunday, P. M. We tried to present to the large audience present man's loss by transgression, and his only hope through Christ.

N. WHEELER.

BROWN. Died in East Boston, March 26th, Charles A. Brown, formerly of South Elliott, Me., aged thirty-three years and nine months.

My brother is dead. GEO. W. BROWN.

HANSON. Fell asleep in Jesus, March 3d, 1869, our dear Sister Mary, wife of Bro. Edmond Hanson, of Honeoye, N. Y., aged twenty-six years and nine months.

Peacefully, and with an unyielding faith and trust in the Lord, she met that unwelcome foe—consumption. The house of worship was her delight; at the family altar she was ever faithful; and even when too weak to bow, she joined in vocal prayer lying upon her couch.

Words of comfort were spoken by the writer, assisted by Bro. I. Allen. E. S. JENNINGS.

STOKES. Died in Lisbon, Me., Oct. 20th, 1866, Idah H., aged three years and ten months. Also March 21st, 1869, Walter J., aged two months and twenty-one days, only children of John W. and Susan Stokes. E. M. HAGGETT.

Summary of News.

FOREIGN.

Cable News.

LONDON, March 30. In the draft of the new Spanish constitution, the reign of the king is not limited to eighteen years, as reported. On the contrary, the possession of the crown remains to the king for life, and descends to his heir, the period of whose majority is fixed at eighteen years of age.

MADRID, March March 31. Hostility to the conscription law continues in the provinces, and fresh outbreaks are apprehended.

ATHENS, March 31. The Greek Chambers have been dissolved. Elections will be held on the 16th of May for a new Legislature, which will assemble on the 5th of June.

The Turkish Ambassador has presented his credentials to the King.

MADRID, April 5. Informal meetings of the members of the majority in the Constitutional Cortes have been held, and have resulted in a resolution to support ex-King Ferdinand of Portugal for the throne of Spain. The Council Ministers have also decided to second the majority of the Cortes in this determination, and a deputation, with Don Solustiano Alozaga at its head, has gone to Lisbon to invite King Ferdinand to accept the candidature.

DOMESTIC.

THE INDIAN WAR.—Gen. Custar's Indian expedition is returning northward through Texas and the Indian Territory. On the 15th of March a village of nearly three hundred Cheynene lodges was surprised on a branch of Red river, and two white women rescued from captivity. The Indians fled leaving their lodges and much camp property. A large number of Cheyennes are held as hostages for the promised appearance of the tribe to treat for peace.

San Francisco, April 1. The most severe shock of an earthquake we have had since the great shake in October last occurred this evening, at forty-five minutes past five o'clock. As far as ascertained no serious damage has been done to buildings, but the people are somewhat alarmed.

New York, March 31. Advices from Cuba state that Cespedes has replied to Dulce's declaration of war to the knife, by a decree that all persons taken hereafter, except regular Spanish soldiers, are to be immediately put to death.

THE PAPAL SUCCESSION.—The Ecumenical Council, which is to assemble at Rome in December of the present year, will be a very important gathering, and the questions which will then and there be discussed will be of great interest and significance to the Roman Catholic church. One of the questions which is then to come up is in regard to the election of a successor to Pope Pius Ninth during the life time of the latter. The object of such a movement is to obviate the danger which might result to the temporal power of the Pope by having an interregnum of any considerale length in the Papal office. The choice and inauguration of a Pope are divided into three parts, the first of which is the election by the Cardinals, the second is the exaltation, when the pontifical chair and its occupant are carried to St. Peters upon men's shoulders, and the third is the coronation. Only the first part of this programme, of course, could be carried out during the lifetime of the present Pope, but the accomplishment of this would greatly lessen the complications that might otherwise arise at the death of the Pope, and it is understood that the Pope himself has authorized and sanctioned this arrangement. If it is a measure originated or approved by him, there can be little doubt that the Council will give it a most favorable consid-ration.

The principal purpose of this proposal is to check the aspirations of the Italians for the extension of Italian sovereignty over the present Papal territory. The temporal power which the Pope exercises is a source of perpetual annoyance discomfort and irritation to the Italian Government and people, and they have long hoped that at the death of Pope Pius they would be able to include Rome in the Italian kingdom. They are willing enough to have the Pope retain his spiritual power and position, but they want to make Rome the capital of Italy, and to have the Pope occupy himself with religious matters rather than with the exercise of temporal sovereignty. The present Pope has often and forcibly declared that he would never willingly yield an iota of the temporal power which has been so long associated with the Papal office, and the Italians have been quietly hoping for the realization of their aspirations at his death. It seems from this movement that Pius has been fully alive to the situation of affairs, and that he means to leave no effort untried to perpetuate at Rome the temporal sovereignty of the occupant of the Papal chair. This whole matter will have an important bearing upon European politics, and now that the Papal policy has been announced, the Italians and those who sympathize with them in their wishes to have a separation between the temporal and spiritual power will lose no time in consolidating their forces and preparing to combat the purposes of the Vatican.—*Boston Journal.*

Passing Events.

☞ Another source of trouble has arisen in Europe. A French company purchased a Belgian railway, but the government refused to allow the company to take possession and run the road, on public grounds. Some think Napoleon will take advantage of this occurrence to go to war with Belgium, and annex that country to France, an object for which he has long aspired. Of course England and Prussia would object to this, and should Napoleon persist, the long threatened war would break out at last. It is stated that all officers and privates belonging to the French army, on leave of absence, are ordered to rejoin their regiments on the first of April, which has a threatening look.—*New Bedford Standard.*

☞ Holland has abolished the stamp duty on newspapers, and to make up for the deficiency thus occasioned has raised the duty on liquors. By so doing the Dutch place a premium on education and endeavor to discourage intemperance.

☞ Reuth Goshen, the Arabian giant, has settled down at Algonquin, Ill. He is seven and a half feet high, weighs six hundred and fourteen pounds, and is, with one exception, the largest man in the world. He is a native of Jerusalem, and is said to speak twenty languages.

☞ Orders have been received from Washington at the United States Armory at Springfield to begin the manufacture of the new model breech loader, and to turn out 500 per day.

☞ A Japanese scholar protests against the christian religion on two grounds. He considers the doctrine of the Fatherhood of God incompatible with proper reverence for rank. His argument has been printed, and scattered widely through the Empire.

☞ An entire family in Montreal last Wednesday were attacked with trichinosis from eating ham. None of the patients show any signs of recovery.

☞ Public worship is regularly conducted in Chicago in eight languages.

☞ Victor Emmanuel is said to be the best shot of all the European monarchs, and Napoleon the best horseman.

☞ At a recent revival at Ames, Iowa, a lady over one hundred years of age made a profession of religion and joined the church.

☞ The Rev. Henry Ward Beecher's income for the last year was $21,175.

☞ The extremes of climate in California are well illustrated by the editor of a paper in Alpine county, who rides to his office in a sleigh, the snow being five feet deep in some places, and writes behind a boquet of flowers plucked in the open air, within sight of his office window.

☞ Brain diseases are said to be on the rapid increase in England. In 1857 the number of deaths from softening of the brain was 766; in 1860 it was 1664, or more than double.

☞ The ladies of Hungary are determined to have their rights. They have asked the Parliament to authorise the beautiful Queen of Hungary (the Empress Elizabeth of Austria) to appoint twenty female members of the Hungarian House of Magnates.

☞ The French Minister of War has made preparations for calling out at any moment the 140,000 men on *conge*.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
M. Batchelor.....Sunday, April 11th

BOSTON, (THEATRE COMIQUE, Central Court, rear of 240 Washington Street), Sabbath, April 11th.
Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M. JOHN G. HOOK.

CHELSEA, MASS., (LIBRARY HALL.)
J. Couch.....Sabbath, April 11th
T. M. Preble.....Sabbath, April 18th
A. W. Sibley.....Sabbath, May 2d

EAST BOSTON.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
Geo. W. Brown.....Sunday, April 11th
C. Goodrich.....Sunday, April 18th
W. C. Thurman.....Sunday, April 25th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
W. S. Campbell.....Sunday, April 11th
Rufus Wendell.....Sunday, April 18th
J. W. Brittan.....Sundays, April 25th and May 2d
A. W. Sibley.....Sunday, May 9th

Lowell, (Huntington Hall), Sabbaths, April 11th and 18th, and every evening during the intervening week. MILES GRANT.

Portland, Me.....Sabbath, April 11th
North Carver, Mass.....Sabbath, April 25th
C. GOODRICH.

Stowe, Mass.....Sabbath, April 11th
Salem, Mass.....Sabbath, April 18th
A. P. MOORE.

Rochester, N. Y.....Sabbath, April 11th
Dansville, N. Y.....Sabbaths, April 18th and 25th
A. A. PHELPS.

Springfield, Mass.....Sunday, April 11th
Lawrence.....Sunday, April 25th
J. S. WHITE.

Keene, N. H.....Sundays, April 11th and 18th
A. W. SIBLEY.

Hyde Park, Mass.....Sabbath, April 11th
Worcester, Mass.....Sabbath, May 9th
T. M. PREBLE.

Lawrence, Mass.....Sunday, April 11th
Hampton.....Sunday, April 18th
Lynn.....Sunday, April 25th
D. M. LEAVITT.

Seabrook.....Friday evening, April 9th
Portsmouth, N. H.....Sunday, April 11th
Lawrence.....Tuesday evening, April 13th
Hopkinton, N. H., evenings, April 20th, 21st, and 22d
Vernon, Vt.....Sunday, April 25th
Westfield, Mass.....Sundays, May 2d and 9th
E. OWEN.

Suncook.....evening, April 9th
Hampton.....Sabbath, April 25th
Manchester, N. H., (Merrimack Hall), Sabbaths, May 2d and 9th. D. F. LEAVITT.

Bristol, R. I.....Sabbath, April 11th
Wakefield, Mass.....Sabbath April 25th
ALLEN DAMON.

Hartford, Ct.....Sabbath, April 18th
Square Pond, Ct.....Sabbath, April 25th
B. HITCHCOCK.

Bangor, Me.....Sunday, April 11th and May 9th
Corinna.....Sunday, April 25th
Commence a meeting at Holden, Me., in the Clewly neighborhood, on Friday, before the first Sunday in May, at ten o'clock A. M., and continue over Sunday. The ordinance of baptism and Lord's Supper will be attended to. Let all who love our Lord come and share with us. ISRAEL DAMMAN.

Abington, Ct.....Sabbath, April 11th
Let all waiting baptism come prepared.
Westborough, Mass.....Sabbaths, April 18th and 25th
H. F. CARPENTER.

Hampton, N. H.....Sunday, April 18th
J. H. F. VARNEY.

North Somers, Ct.....Sunday, April 11th
Scitico, Ct.....Sunday, April 25th
HIRAM MUNGER.

Ossipee, (No. 4 school-house).....Sunday, April 18th
Melvin Village.....Sunday, April 25th
Freedom, (New Chapel).....May 1st
Conference, and over the Sabbath.
Albany, N. H.....Sunday, May 9th
T. W. PIPER.

Kennebunkport, Me.....Sabbath, April 18th
N. C. TWOMBLY.

West Falmouth, Me., (meeting-house), Sunday, April 11th.
Portland, Me.....Sunday, April 18th
I. C. WELLCOME.

Nashua, N. H.....Saturday evening, April 17th and over the Sabbath. W. H. MCDANIELS.

Cillysville.....Saturday evening, April 10th and over the Sabbath.
Danbury, N. H.....Sunday, April 18th
Hill, (Hersy school-house).....Sabbath, April 25th
F. S. RANSOM.

Suncook, N. H.....Sunday, April 11th
DANIEL CHURCHILL.

Meredith, N. H., (Advent Hall, near Phineas Dolloff's) Sabbath, April 11th. S. JULIA BUSWELL.

Pine Swamp, Ct.....Lord's day, April 11th
A. D. FLAGG.

North Somers, Ct.....Sunday, April 18th
Woodstock Valley, Ct., (or supply), Sunday, April 25th
Hartford, Ct.....Sunday, May 2d
I. B. POTTER.

Deerfield, N. H., (District No. 10).....April 11th
Northwood Narrows, N. H.....Sunday, April 18th
Barnstead, (Clark's Corner).....Sunday, April 25th
JOHN PARSONS.

Brunswick, (Yellow school-house), Lord's day, April 11th. H. D. REED.

Hartford, Ct.....Sabbath, April 11th
Burnside, Ct.....evening, April 12th
South Windsor, Ct.....evening, April 13th
Wallingford, (North Farms).....Sabbath, April 18th
Attend the Conference at Collinsville.
Wolcottville, Ct.....Sabbath, April 25th
Woodbridge, Ct.....Sabbath, May 2d
Bristol, Ct.....Sabbath, May 9th
WM. A. & M. L. DURAND.

Manchester, (Merrimack Hall).....Sunday, April 25th
T. E. LANG, JR.

West Randolph, Mass., (Tower Hill Hall), Saturday evening, April 17th, and over the Sabbath, the 18th.
ENOCH MORRILL.

Farmington Village, N. H.....Sunday, April 11th
Pittsfield Village, N. H.....Sunday, April 25th
Lake Village, N. H.....Sunday, May 2d
Loudon Ridge, N. H.....Sunday, May 9th
J. G. SMITH.

Richmond, R. I., (Clark's Hall).....Sunday, April 11th
J. J. NORTHUP.

Yalesville.....Sunday, April 11th
S. WOODRUFF.

New Britain.....Sabbath, April 11th
J. T. DIXON.

Greene, Me.....Sabbath, April 11th
E. M. HAGGETT.

Wakefield, Mass.....Sunday, April 11th
Monson, Mass., (East Hill, Grant's school-house), April 24th and 25th. GEO. A. STREETER.

Vernon, Vt.....Sunday, April 11th
Communion at both places. A. M. HIGGINS.

West Abington, Mass.....Sunday, April 11th
Westfield, Mass.....Sunday, April 25th
E. MCCULLOCK.

Lynn, Mass.....Sunday, April 18th
Plymouth, Mass.....Sunday, April 25th
M. BATCHELOR.

Warren Summit.....Sunday, April 11th
T. E. LANG, JR.

Hartford, Ct.....Sabbath, April 25th
H. PRATT.

Prospect.....Sunday, April 11th
S. C. HANCOCK.

Bethel, Camp Brook, Vt.....Sunday, April 11th
Marshfield, Vt.....Sunday, April 18th
Bridgewater, Vt.....Sunday, April 25th
J. A. CLEAVELAND.

Goodspeed's Landing.....Sunday, April 11th
New Haven, Ct.....Sunday, April 18th
L. F. MOORE.

Greenland Parade.....Sunday, April 11th
Seabrook.....Sunday, April 18th
Strafford, (Felcher school-house), communion, Sunday, April 25th. J. PINKHAM.

Hartford.....Sunday, April 11th
WM. A. & M. L. DURAND.

Providence, R. I.....Sunday, April 11th
W. N. PILE.

Alton Corner.....Sunday, April 11th
W. H. MCDANIELS.

Wrightville, Ct.....April 18th
Thomaston.....April 25th
J. K. BELLOWS.

Burlington, Ct.....Sunday, April 11th
S. M. TATRO.
WM. J. RIPLEY.

Lynn, Mass.....Sunday, April 11th
Lowell, Mass.....Sunday, April 25th
J. W. THOMAS.

Westfield, Mass.....Sundays, April 11th and 18th
JOSEPH W. WHITE.

Holden, Mass.....Sabbath, April 18th
Hampton, N. H., (Town Hall).....Sabbaths, May 2d and 9th. C. H. SWEET.

Cold Spring, Mass.....Sunday, April 11th
Camps Mills, (where Bro. Elliott may appoint), Sunday, April 18th.
Cheshire, Street, Ct.....Sunday, April 25th
Yalesville.....Sunday, May 2d
If these appointments conflict with others, please inform me. WM. J. RIPLEY.

Bradford, (Pond meeting-house).....Sunday, April 18th
Lake Village, N. H.....Friday evening, April 23d
Meredith, N. H., (Advent Hall, near Phineas Dolloff's), Sunday, April 25th.
Sutton, N. H., (South meeting-house), Sunday, May 2d
Webster, N. H., (Old meeting-house), and baptism, Sunday, May 9th. SIMEON RUBY.

Hampton, N. H., (Town Hall).....Sabbath, April 11th
WM. C. STEWART.

Northville, Newport, N. H.....Sabbath, April 11th
Lawrence, Mass.....Sabbath, April 18th
Unity, N. H., (at Bro. Kimball's).....Sabbath, May 9th
FRANK NELSON.

SPRINGFIELD, MASS.
J. S. White.....Sunday, April 11th
S. G. Mathewson.....Sundays, April 18th and 25th
Charles C. Barker.....Sunday, May 2d
Wm. N. Pile.....Sunday, May 9th

BIDDEFORD, ME.
A Simpson.....Sabbath, April 18th
J. W. White.....Sabbath, April 25th

CONCORD, N. H., (AT THE BETHEL.)
J. C. Wheeler.....Sunday, April 11th
E. Owen.....Sunday, April 18th

CONCORD, N. H., (CENTRE STREET.)
A. W. Sibley.....Sabbath, April 25th
A. Ross.....Sabbaths, May 2nd and 9th

WOLCOTTVILLE CIRCUIT.
B. Hitchcock.....Wolcottville, Sunday, April 11th
G. L. White.....Newfield, Sunday, April 18th
M. L. Durand.....Wolcottville, Sunday, April 25th
Preaching every Sunday evening at Wolcottville.

MANCHESTER, N. H.
Wm. W. Sutherland.....Sabbaths, April 11th and 18th

DANIELSONVILLE, CT.
I. B. Potter.....Sunday, April 4th

KENNEBUNKPORT, ME.
J. H. F. Varney.....Sunday, April 11th
C. Goud.....Sundays, April 25th and May 2d
Rufus Wendell.....Sundays, May 9th and 16th

BRISTOL, CT.
A. H. Steele.....Sabbath, April 11th
B. Hitchcock.....Sabbath, May 2d

CHICOPEE FALLS, MASS.
L. M. Stoddard.....Sunday, April 11th
E. McCullock.....Sunday, May 2d

Notices.

Advent Conference.

The Mass. Advent State Conference will hold their annual session, for the choice of officers, at Worcester, Mass. (by vote of their church), commencing Wednesday evening, April 14th, at half-past seven, at the Advent Chapel. This will be an important meeting. The question to settle is, whether the conference shall live, and be a great blessing to the cause of truth and righteousness. It cannot be such unless it have the hearty cooperation of all the faithful in united action.

Now, brethren, what say? Shall we see you at the conference? Will you lay aside "every weight" and be there? Come, brethren, one and all. Preachers, delegates, disciples, make an effort to be there. Come, and by the blessing of God let us see how much good can be done in reviving his people, and saving the impenitent at this meeting. The Worcester church will care for our needs generously. So come to the feast. Friday morning session will be set apart for the choice of officers.

L. BOUTELL, *President.*

The New Hampshire Tent.

If time rolls on, the time for tent meetings will soon be upon us, and we wish to do all we can to feed the flock, and strengthen any who desire life in the future kingdom, and do all that the Master requires in laboring to bring sinners to Christ, that they may be saved in the day of his wrath. We believe tent-meetings, if rightly conducted, are in these last days a great means, under God, of accomplishing this blessed result. And as we wish to make arrangements in season, so as to do all we can during the time of tent-meetings, will our brethren in New Hampshire (and if we go into the regions beyond, we think that we shall not go beyond the commission), survey the field, and let us know as soon as they can where tent-meetings are desired. We wish to go into new fields what we can, but there are places where there are a few brethren who have no meeting-house, where the tent will give your neighbors and friends a good chance to hear. Our first meeting will be at Farmington Village, N. H. Brethren, will you let your alms and prayers go up before God for this object, that the truth may be carried into new places. Any who wish to help in this good work, can hand it to either of the committee; and while you are doing good in different directions, do not forget Bro. White and the tract committee, so that we may have a good supply of tracts to scatter.

My brethren, if you could see what God has wrought in Rochester, N. H., in raising up a church to wait for his Son from heaven, as the fruit of the first meeting in this tent, you would feel that it paid a thousand times for all the expense and labor. Remember we have but a short time to work, and the blessed reward will be given. As the tent will be pitched in different localities, we hope our preaching brethren will render us all the assistance they can.

T. H. FORD,
JOHN SHOREY, } Tent Committee.
J. G. SMITH,

Notice.

Brethren of Orleans and Niagara Co's, N. Y., the response of those that have answered the question, "Shall we engage evangelists to employ their time in preaching the gospel, having regular appointments within our bounds?" is emphatically, "*Yes.*" You are invited to meet at the church in Knowlesville, Saturday, Apr. 24th, 1869, at 1 o'clock P. M., to confer on the subject. It is desirable that every person in these counties and adjoining territory, that wishes to have the gospel of the kingdom preached in their neighborhood, or will assist in proclaiming the glad tidings, be present at the meeting, or be represented by delegates.

WARREN BURNHAM.
AARON RIGGS.
PHILIP THURTLE.

Notice.

By the request of the brethren at Edenboro, Erie Co., Pa., I will join Bro. J. Wendell in holding a two days' meeting of the church in Edenboro, April 16th, and over Sunday, as Bro. Wendell and the church there may arrange.

Also, by the request of the brethren at Blooming Valley, I will hold a quarterly meeting there, April 22d, and over Sunday, as the church there may appoint. Let there be a general rally at these quarterly meetings. Soon it will be too late to preach and hear the gospel. Then let all awake. C. F. SWEET.

Notice.

By invitation of the church at Collinsville, Ct., the next quarterly session of the Conn. A. C. Conference will be held in their hall, beginning Wednesday, April 21st, 1869. Preaching first evening. The place is accessible by railroad from New Haven, on the Canal road to Plainville; change cars then for Collinsville. From Hartford, on the Providence and Fishkill road to Plainville; then change cars as above. Come in the Spirit.

L. F. MOORE, Secretary.

Information.

Many have inquired of me, by letter and otherwise, to know whether that wonderful Prussian Instrument, "The Resuscitator," is all that Bro. Munger claims for it in his advertisement. Permit me to reply publicly, I do not know. Dr. Linden has furnished me with the instrument, book, and certificates, to supply the afflicted in Maine who wish to buy. From reading the book and certificates, with a practical consideration of the action of the instrument, the nature of the human structure and its diseases, I have much confidence that this instrument is far superior to medicine. I can fill all cash orders for it in Maine. Price $10.50, delivered free. I. C. WELLCOME, Yarmouth, Me.

Notice.

BRO. GRANT:—For the benefit of those sending money to us for the Prussian remedies, we would recommend sending a post-office order, or have the letter registered; for there have been two letters stolen with $10.50 in each; one from Vt., and one from Bondville, Mass. MUNGER & WEAVER.

P. S. We prefer to have you send $10, and you pay the expressage when the instrument comes. If you are at a great distance, they can be sent by mail for 70 cts., safer and cheaper than by express. By mail, $10.70. Direct to Munger and Weaver, Springfield, Mass., Drawer 81.

Notice.

The brethren in Manchester, N. H., are holding meetings at Merrimack Hall, as usual, and are in full fellowship with the "Crisis," "Voice of the West," and the N. H. State Conference. Preaching brethren please correspond with the Committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

Bristol, Ct.

There will be preaching every Sabbath in Bristol, Ct., at Paradise Hall. Preaching brethren wishing to visit the church in Bristol, will please correspond with Elder B. Hitchcock, Forrestville, Conn. We hope the brethren and sisters in our neighboring towns will come and worship with us. We are having some excellent meetings, characterized by the Spirit of Christ, which is love, joy and peace. B. HITCHCOCK.

Business.

LETTERS RECEIVED.

I C Wellcome, L F Cole, C Colegrove, H W Jackman, J A Cleaviand, L E Hoar, J A Libbey, E R Egleston, H F Carpenter, E A Corker, J Capener, E Hutchins, H W Clark, M J Isham, L C McKinstry, L Boutell, M W Martin, J A Cleaveland, J W Taylor, F H Chamberlain, I H Tolman, L F Peverly, I K Bellows, H Pratt, B Hitchcock, J C Barnes, Mrs A D Flagg, J Reynolds, J C Gilman, H A King, J Root, M N Stearns, J F Tilton, W C Stone, C J Greenleaf, K M Haggett, Sr C B Turner, E S Jennings, J V Himes, E Cotton, A Bailey.

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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $5.00; postage 28 cts. Do. plain binding, $4.50; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $1.00; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2 50; postage 20 cts. Do. ref. between verses, $1.50; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $1.50; postage 20 cts. Do. plain, $1.75; postage 20 cts.

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My heart overflowing in love-given song,
When meetings and partings for aye shall be o'er;
I feel, my dear friends, that the time is not long.
O, well may we heed the Apostle's blest word,
As forward we press to the work for the prize,
The high calling of God in Christ Jesus our Lord;
O, think just before us the victory lies.

The crown of bright glory that's laid up for Paul,
On his glorified forehead soon we shall see;
If we are faithful, there are crowns for us all,
Crowns pure, unfading, for you and for me.
O, let us be steadfast, unmovable, friends,
Always abounding in the work of the Lord;
And now when his sweet holy Spirit descends,
Our hearts give him glory in joyful accord.

O, is there some sad heart that's struggling for light,
That longs to be freed from sin's potent control?
Then pray to dear Jesus; he'll open your sight,
And love, peace, and joy, shall illumine your soul.
O, come, I entreat you, to Christ's healing fount;
Come, wash and be clean from all death-blighting sin;
His blood freely flowing on Calvary's mount,
For your life and glory unfading to win.

O listen, I pray you, while Christ doth invite;
Come, lay all your burden on Jesus' dear breast;—
"My yoke it is easy, my burden is light,
Come, heavy-laden, and I will give rest."
Ho! every one thirsting, come ye and buy;
Hear the Lord's invitation, dear sinner, to-day;
Without money and price, oh, why will ye die?
Salvation is yours—take it now while you may.

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For the World's Crisis.

DO YOU PRAY IN YOUR FAMILY?

There are families that call not on the name of the Lord. They have no family altar around which, night and morning, the parents and children gather and offer praise and thanksgiving to God. It is strange indeed that individuals will sometimes make long prayers in public, and proclaim their religion before the world, and at the same time be neglecting the most important religious duties in their *own homes*. I was once very much surprised, and almost stumbled, too, at the conduct of a certain minister, that I had heard preach, and in whom I had great confidence, to learn that he did not have family worship, nor ever ask a blessing at the table. He could go away Sundays, and preach and pray in the pulpit, and appear to enjoy the love of Christ; but when you entered his home during the week all would be cold, barren and desolate, as if Jesus was a stranger to the household. I have seen and become acquainted with others too, at meetings in different places, who appeared to be very devoted; and you would think that their *homes* would be almost heaven upon earth; but when you come to go into them, you will be shocked to find no family altar, no reading the blessed Bible, no hymns of praise, no religious service to open and close the day. Now this is strange, especially when such families profess to be looking for the soon coming of Jesus.

We are taught by our Savior, that if we would be his disciples, we must take up our cross *daily* and follow him. I remember well how this passage rung in my ears, and followed me from day to day. I had made a profession of religion, and was in the habit of praying much in secret, but had never prayed in the family before my parents, and brothers and sisters, none of whom enjoyed religion. I was young, and consequently made many excuses, thinking perhaps I might be justified and serve God acceptably without praying before them; but day after day the impression followed me, "*Pray in the family*; take up your *daily* cross; call upon God morning and evening before your friends." At first it seemed as if I could never do it. I tried to be faithful in secret, and in the public meetings, but still I felt as if I had not done my whole duty; I had not prayed at *home*. Often, while at secret prayer, a voice would seem to be saying to me, "Go home and take up your cross, and pray with your friends and relatives; perhaps you can win them to Christ." Thus I struggled for quite a long time, but no rest could I find to be lasting, until I was willing to obey the voice which said, "*Pray at home*." When I took up that cross, oh, what a burden was removed. I felt then as if I could look any body in the face without my conscience smiting me, and accusing me of that neglected duty. I could say then, "If you do not believe I am a christian, go to my home and ask those who know me best." From that time onward I kept up the family altar night and morning, singing, reading the Bible, and calling upon God, all alone, among my friends and whoever came in. I know that God's blessing rested upon me in doing it. All the family respected and listened to me, and it had an influence for good. I enjoyed the peace of God.

Not long after I took up that cross, I felt as if I must go and tell sinners of the precious love of Jesus, and the glories of his soon coming kingdom. I praise God for all the way in which he has led me, though I know I have often grieved his Spirit; yet he has been merciful and kind, and has enabled me, I trust, to accomplish some little good. Praise his name. But since I have become acquainted with many christians, and have been around considerably in different places, nothing has astonished and even grieved me more than to find so few families that call upon God. It seems to me that every family that makes a profession of religion ought (if possible) to have an altar around which the family should kneel and offer praise to God for his mercy, and ask him for help day by day. I am fearful that many do not consider this matter as seriously as they should. They are too much taken up about other things, and too neglectful of the religious duties of their own household. There is a great responsibility here, and every one who has a family should consider it. There were some such families in the days of Jeremiah the prophet, and he took notice of them. He prays for them too. It seems as if he was divinely inspired to call down the indignation of the Lord upon them. "Pour out thy fury," he says, "upon the families that call not upon thy name." I should not like to have been a member of one of those families, and much less the head of one of them. It must have been very displeasing to God to see families where he was not acknowledged and worshiped; and if it was displeasing to God *then*, is it any the less so *now?* Are not families as much under obligation to God now as they were then? O it seems to me that the people of this generation are under greater responsibility to God than any previous one. The people in this day have the accumulated light of all the past. Does not our responsibility increase with the light? How, then, if we live in the neglect of duties which are made so plain, can we expect to escape the fury of the Almighty? How many are there in the [illegible] to-day, where God's name is honored [illegible] worship sustained? How many houses [illegible] even among those who profess to be [illegible] for Jesus, where Jesus delights to [illegible] Thank God there are some. I would that there were more. O how many more children would be converted, if the parents endeavored to bring them up in the "nurture and admonition of the Lord." The wise man says, "Train up a child in the way he should go, and when he is old he will not depart from it." How can children be trained aright if they are not taught to pray? and how can parents teach them to pray, if they have no family worship? There are many examples in Scripture which show us how holy men used to live. I suspect Abraham, who was so careful to instruct his household in the way of the Lord, did not neglect to pray with them. And David, I am quite confident, prayed in his family. It is said of him on one occasion that "he returned to bless his household"; and in one of his Psalms he says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness early in the morning, and thy faithfulness every night." No doubt there was both prayer and praise in that family. Again David says, "As for me I will call upon God; and the Lord shall save me. Evening and morning and at noon will I pray and cry aloud, and he shall hear my voice." There certainly must have been praying in the house of Joshua; if not, how could he then have fulfilled his resolution that his house, as well as himself, should serve the Lord? What! resolve to serve God with his family, and not join with them in supplication for the grace to serve him? That is not at all likely.

Now is it not right and proper that every head of a family should adopt the resolution of him who said, "As for me and my house, we will serve the Lord"? But can there be religion in a family without prayer? Is there not inconsistency in saying, I and my family will serve God, but we will have no family altar or offering? Is not prayer one of the most essential parts of the service of God? Do we not suppose that family prayer is more pleasing to God than the omission of it? I wonder if any one ever omitted it for fear of being guilty of will-worship, or through dread that it might for some reason offend God? I wonder if the practice of family prayer ever distressed any conscience? The omission of it has troubled many; I would that it might more, until there be more praying houses in the land than there are at present.

I do not see how persons can really enjoy the peace of God, and feel that they are ready to begin the new song with the redeemed of all ages in the New Jerusalem, while they are living in such a loose and careless manner here. If we do not delight to pray and worship God in our own homes in this world, do we imagine that it would be the joy of our hearts to enter the pearly gates and engage in the services and participate in the joys and raptures of heaven? Could we enter there to-day, would our hearts be fully in tune for such holy delights? Are we living so near to God from day to day that our longing souls are panting for his immediate presence, where there is fulness of joy? Have we the earnest of the Spirit in our hearts? Do we know the love of Christ, and are we filled with all the fulness of God? Can we sing with the poet in truth—

"I have tasted Canaan's grapes,
And now I long to go
Where the Lord his vineyard keeps,
And where the clusters grow."

Do we take more pleasure in the service of God than in any thing else? If we do, then we are becoming more and more like the heavenly, and the language of our hearts will be, "Lord, what wilt thou have me to do?" Prayer and praise will not be a task, but a delight.

If every professed christian lived where it is his privilege to live, and would aim to please God in all the little duties of life, what a heavenly land would ours be. There would be thousands of family altars, where now there are none at all. From thousands of happy hearts and homes the incense of holy prayer and praise would arise continually to the great and living God, who dwells on high, but who condescends to abide by his Spirit in the hearts of the humble and contrite ones. O what a privilege it is to hold communion with God; to draw the light of heaven down into our dark minds; to have God for our sun and shield; to have all the bitter things of life sweetened with his blessing. It is such a privilege to pray, I do not see how any individual who has once tried it can ever leave it off. We should consider how good it is in our heavenly Father to open a way whereby poor sinful worms like us could have the privilege to call upon his great and holy name. Through Jesus we may approach the mercy-seat, without fear of being repulsed; remembering that we have such a compassionate high priest, we are exhorted to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." How sweet and precious the language of that beautiful hymn—

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Every thing to God in prayer.

I have often thought how many trials, perplexities and difficulties in families might be remedied, alleviated, and sometimes avoided, if they would only take every thing to God in prayer.

How much better it is to enter a house where the atmosphere is impregnated with the love of God; where there is singing, praying, reading the Bible, smiling faces, and happy hearts, bounding with holy joy; than it is to go where every thing appears stiff, cold and formal; where there is little or nothing said about Jesus; where there is no singing, praying, or rejoicing in the love of God. How much different a servant of God feels in such a family, than he does in one where there is humility, and freedom to praise the Lord. No wonder that ministers feel downcast, and almost crushed sometimes, when they go round and find so little sympathy, and so little humble, Christ-like religion among those who ought to be willing and always ready to lift and help and encourage the servants of God, by their prayers and words of kindly cheer. Let a minister go into a family where they really enjoy religion and love the appearing of Jesus, and he feels much stronger to preach than he does when he meets with a cold reception, and finds but very little if any Holy Ghost religion. Young ministers are sometimes almost killed by slights and rebuffs from proud, cold-hearted professors. Sometimes, and quite frequently too, in these days, when you enter a house, all the conversation will be about "this great minister," or "that great preacher," and, "I should like to hear such a one," etc.; and by the time they get through, the young preacher feels that he is nobody and they do not care to hear him; and so he goes to the meeting-house all discouraged, and cannot preach half as well as he could if he had not heard the conversation, or if they had talked more about Jesus and salvation, than about some "great man." It seems to me the first questions asked concerning preachers should be, "Is he a good man? Is he full of faith and the Holy Ghost? Is God with him? Does he do good wherever he goes?" instead of, "Is he a great man, or a great preacher?" If those who profess to be looking for the coming of Jesus lived nearer to God, and were more humble, prayerful and devoted, there would not be such pulling and hauling and quarreling about preachers; they would be willing for God to work through and by whom he would; there would be more union and harmony throughout the churches.

I believe we must be right in our own hearts and homes, before we can be right in the church, or in the world. We must commence against our own house, and then watch and pray and work, night and day, as the Israelites did, and then we shall be accomplishing something for God. Religion is an every-day thing. It is not like a garment, to be worn only on special occasions, and then laid aside. True religion has its seat in the heart. Our righteousness is to exceed that of the Scribes and Pharisees, or we shall never enter the kingdom of heaven. We must have a righteousness in the heart which develops itself in practical conformity to the will of Christ. The true christian is a new creature in Christ Jesus; old things are passed away, and every thing becomes new. He is not his own; he is bought with a price; and his constant endeavor is to glorify God in his spirit and body, which are his. God dwells in his heart by his Spirit, and he is transformed and changed by the renewing of his mind.

If we have religion in the heart, will it not show itself in the household? Can we be christians abroad, and not be christians at home? Can we expect to live eternally in "our Father's house," if we do not invite God into *our* house? Do we expect to commune with Christ for ever in a world of light and blessedness, if we do not love to commune with him the few short days we tarry here? Are we ready to meet the great change which is so soon to come? Have we been changed from sinners to saints? Have we been changed from a life of carelessness, unbelief, and unholiness, to a life of faith, holiness and prayer? Are we living daily in the favor of God, and carrying the evidence in our hearts that we are the children of God? If so, then we are ready for the great change from mortality to immortality; from this world of sin and misery to the kingdom of holiness and eternal felicity; from this vile, corruptible body, to the beautiful and glorious image of our immortal King. O what a change that will be. No wonder the poet sang—

"We'll gladly exchange a world like this,
Where death triumphant reigns,
For a beautiful home in that land of bliss,
Where all is happiness, joy and peace,
And nothing can enter that pains."

O how many there are to-day who are waiting all the days of their appointed time, until their change come. From how many hearts and homes does there arise the prayer, which Jesus so long ago taught his children to utter, "Thy kingdom come."

O reader, can you breathe this prayer from the depths of your heart? Should it be announced to-day, "Behold he cometh," would your heart leap for joy? Could you say, This is my God; I have waited for him? Are you living all the time in your family, in the church, and in the world, so as to convince all who know you that you are a true christian, and are looking for and loving the appearing of Jesus? O, if there are any doubts, look around you; awake, and call upon your God. Bear every cross, perform every duty, pray in secret, pray in public, pray in your family, pray everywhere; pray without ceasing, pray in faith, pray in the Holy Ghost. Make short prayers in your family, but in secret pray as long as you please, and at last hear the "Well done." J. W. Thomas.

For the World's Crisis.

ABIDING IN CHRIST.

It is the privilege of every christian to abide in Christ, and not only a privilege but a duty; for we as christians represent Christ to the world, and we cannot really honor or be of service to him, unless we are in possession of this blessing, this conscious union to the true vine. The christian who is resting in Christ, is not disturbed by the petty annoyances of this life. To be sure, he will be tried and tempted in various ways; but the power of temptation will be broken, and it is easier to resist its influence with the grace of God in the heart to help in every time of need. This all-sustaining and all-sufficient grace enables him to rejoice, even in the most severe trials; and while dark clouds may hover around him, and everything looks dark and gloomy, he still rejoices, for he knows that beyond the clouds the sun is shining brightly, and in due time unerring wisdom will make all things plain.

But these trials of his faith do not disturb the sweet peace he feels in his heart; it is "like a river, and the righteousness thereof like the waves of the sea." The surface may be ruffled for a season, but the undercurrent remains undisturbed, and it still flows calmly and steadily on, until it is lost in the boundless ocean of God's love. "Great peace have they that love thy law, and nothing shall offend them."

Another reason why we should abide in Christ is, we cannot work successfully for him, unless we have his love as the ruling motive of our lives. It is this power—this burning love for Jesus and a perishing world, that will reach the heart, and have an influence ont he minds of sinners. Many fail of accomplishing the good they desire, because they lack this fullness of Christ's love, this unfailing source of peace and joy.

The Christian who is sweetly resting in Christ will be joyful. We cannot be unhappy when we feel that Jesus loves us. The assurance of his abiding and unchanging love in the heart, dispels every lingering doubt, and casts out every tormenting fear.

It is this love that has followed us through all our wanderings, forgetfulness, and ingratitude, and it is this love that freely pardons, forgives, and restores us again to the favor of God. When we contemplate the eternal and immutable love of God to us, as revealed in Jesus Christ, that love which did not spare the only Son of God, but while we were yet sinners, he died that we might live; that love which restores the soul, and keeps us in sacred nearness to Christ, we can but exclaim, surely this is the love that is "unspeakable and full of glory." May God help us to abide in this love and stand complete in Christ; then we shall glorify him by bringing forth much fruit; and while we feel our weakness and unworthiness, yet knowing that he is love, and we have the assurance that he loves us, we will say,

Would that I were more closely bound
To my Beloved who ever lives!
Would that my soul were always found
Abiding in the peace he gives.

Goffstown, N. H. Jennie E. Whipple.

PERDITION LITERATURE.

This new enemy does not wait to be sought out; it refuses to be avoided. It meets us on the street-cars, on the boats, is before us and stares at the passer-by from every news-stall, around which groups of young men and boys may hourly be seen, eagerly feasting their fancies on scenes of debauchery. We may keep our children from the theatre, and so train them that they shall never desire to frequent it; but there is now an educator presented within their reach which may soon undermine all the home lessons of purity, and, by easy steps, lead them to perdition.

The teachings of our schools and our churches must be to a great extent in vain, while these wretched panderers to depravity are undoing the work of the school and the church. One such periodical may do more evil than many pulpits can correct. If this raid of license remains unchecked, preaching, teaching, and warning will be alike in vain.

The demoralizing tendency of a large part of the issues of the press, is positive and wide-spread. The brains of authors are taxed to their utmost to write and re-write tales of the most extravagant and startling description, to meet the popular taste. Cross-eyed and fevered visions are invoked, the hellish inspiration of the intoxicating beverage is called into play, to furnish sensation stories, and tragic tales of love, seduction, desertion, suicide, and death—murders, elopements, assignations, and crimes of damning hue—all written to order to "sell" the sheet, and to "sell" the purchaser.

The tale being written, immense placards decorate the walls of the city, illustrated with pictures of assassinations, or desperate leaps from mountain cliffs, or midnight plunges into the sea, while the pale moon looks down on the saddening spectacle. And the eye and heart of the young, as they pass along the street, are educated into familiarity with the base and sensual passions of the vicious, the abandoned, and the lost. The reading of these exciting and "thrilling" tales follows, and the serpent winds his snare around the heart, which loses not its hold until thousands are swept into the damning pool whence so few return to the atmosphere of purity or of hope.

It is the duty of every man and woman who loves his country, and its better and nobler social life, to exert a positive influence against this entire class of perdition literature. It is poisoning and corrupting the hearts of hundreds of thousands of the youth of our country to-day. It is leading scores of thousands insensibly, but surely, into the maelstrom where they will be swallowed up forever.

—"*Apples of Gold in Pictures of Silver.*" For sale at this office. Price $1.50. Postage 20 cts.

For the World's Crisis.

OMENS OF REFORM.

Amid all the confused, strange, uncertain sounds given out from the pulpit in these days, there is occasionally a strain that sounds especially pleasant to a believer's ear. It is a true gospel sound, where we have been accustomed to hear discordant and opposing doctrines. A few evenings since, we attended a meeting in W., with a brother with whom we had put up. A protracted meeting was in session, and an elder from another town preached from Matt. 25: 21,—"And his lord said unto him, Well done, thou good and faithful servant." Many good things were said upon the text, relating to the talents, our personal duties and responsibilities; then the preacher applied the subject as illustrating the second coming of Christ, and the final judgment; stating that "we must all appear there and receive reward;" that it would "be a personal matter." He then remarked, "We hold many things too lightly; the evangelical churches hold many truths too loosely; we believe important truths, but think too little of them. The judgment is a personal matter, and is at the second coming of Christ. We should all think seriously, and often of it; and the nearer we can bring it to us, the better effect it will have on our lives."

To this discourse, we could have heartily responded, Amen; but thought it not duty so to do, lest the people might think it was heresy if we adopted it. We could but think how often and bitterly the same doctrines had been opposed when preached and taught by our people; and the remarks urged against us, that it made no difference whether the day was near or far off; or that it hindered mission work and crippled our efforts for good. I wished to shake hands with that brother but had no opportunity. May the Lord bless him, and lead him and others of his church to grasp those precious truths connected with the judgment, and following it, more closely, and to urge them upon the church and world more vehemently, that more good may follow.

March 17th, 1869. I. C. Wellcome.

For the World's Crisis.

HEALTH.

Bro. Grant:—I desire to tell to you and to all my brethren and friends who read the *Crisis*, the story of God's merciful dealings with me for the past year. There has been a decided improvement in my health, a constant, steady, though slow gain for about twelve months. From my youth, I have been prejudiced against drugs and drug medications. I have believed that health in a great measure depended upon air, exercise, and food. So in my weakness I did not look with confidence to the doctors, but prayed to God that he would send the healing balm in his own good time and way. I believe it was in answer to this constant prayer, that I was directed or lead to read and investigate the views of Dr. J. C. Jackson, of Dansville, N. Y. Never did I before meet with expressions so reasonable, so completely in harmony with my own experience and convictions; and though I was rather slow to enter fully upon the course marked out in the "Laws of Life," and in the "home prescription," freely given to me by Dr. Jackson; yet by degrees I have been entering into, and striving to walk in the highway of health as thus plainly set before me. It may seem to many to be "strait and narrow," but like that other "narrow way" of which we read, the end of that way is life and peace.

"Pure air, pure soft water, and wholesome food," seem to be the essential requisites, aided by a firm and hopeful faith, and a cheerful resolution to OBEY all the laws of nature and of God. I fully believe there are thousands who read the *Crisis*, who would be greatly benefited in body and mind by following this course. I cannot now tell all that might be desirable for you to know on the subject of health; but I may say this with confidence to all invalids: you will never gain a permanent and satisfactory state of health by the use of drugs and mineral medicines. No turn away from these disgusting provisions, and look to God, and follow the laws of health, and life, and purity; and though the change in your symptoms may be slow and almost imperceptible, yet it will be sure, and all the more permanent and complete for being slow, like most of the operations of God and nature. In a future letter, I may, with your permission, give a sketch of the leadings of Providence, during the past year, in regard to spiritual things. Let us all praise the Lord for his goodness.

Webster, Mass. F. H. Chamberlain.

For the World's Crisis.

SOBER THOUGHTS.

There is one place wherein we may talk about our neighbors in safety; that is in the closet. There is but one to whom we can talk with safety; and that is God. There is but one we can talk before in safety, and that is Jesus. He who thus talks, will prove a blessing to his neighbor, rather than an injury. If you have anything good to say of your neighbor, say it behind his back, if any thing evil, say it to his face, and he will not be puffed up in the one case, or fall without opportunity for self-defence in the other.

Evil speaking may be greatly diminished by a refusal to hear it, on the part of those who would not encourage it. Incredulity is only commendable when an evil report of your fellow falls on your ear. If you are compelled to listen to an evil report of your neighbor, avail yourself of the first opportunity to hear an explanation of the matter from the lips of him who is reported, and you may save him from ruin, and yourself much trouble.

Were tale-bearing any part of the law of righteousness, we should, no doubt, have examples of its commendation in the gospel, rather than its condemnation. In other words, if tale-bearing were a blessing, tale-bearers would not be cursed by the Savior.

Wm. A. Fenn.

Gems.

— A man's reputation has been very aptly compared to a sheet of white paper, which, if it be once blotted, can hardly ever be made to look as spotless as before. Apologists of youthful immoralities should think of this.

— If a man would keep both his integrity and his independence free from temptation, let him keep out of debt. Dr. Franklin says, "It is hard for an empty bag to stand upright."

— "That man," said Sydney Smith, "is not the discoverer of art who first says the thing; but he who says it so long, so loud, and so clearly, that he compels mankind to hear him."

— Let him who would do good reflect that while he forms his purpose, the day rolls on, and the night cometh "when no man can work."

— Good sense and christian principle must be in a very languid state, when a disrelish or weariness of life is the predominant feeling.

— When a man dies, people generally inquire what property he has left behind him. The angels will ask, what good *deeds* he has sent before him.

— The heart softened by the fire of affliction is like the iron when heated in the furnace; capable of receiving impressions and being fashioned at will.

— Joseph Joubert says, "Instead of complaining that roses have thorns, be glad that the thorns are surmounted by roses."

— We are always complaining that our days are few, but acting as though we thought there would be no end to them.

— Where can an object be found so proper to kindle all the best affections, as the Father of the universe and the Author of all good?

— Submit to the guidance of those older than yourselves, and become wise by the wisdom of those who have gone before you.

— Engrave on your mind the sacred rule of doing unto others as you would wish they should do to you.

— The excesses of our youth are drafts upon our old age, payable with interest about thirty years after date.

— When a fish is wounded, the other fishes fall upon and devour him. There's some human nature in fishes.

— He who has never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life.

— If we delay till to-morrow what can be done to-day, we charge the morrow with a burden that belongs not to it.

— True religion cheers adversity, tempers prosperity and animates us with hope in the hour of death.

— See that each hour's feelings, actions and thoughts are pure and true, then will your life be such.

— Practice flows from principle; for as a man thinks, so will he act.

— He that cannot live well to-day, will be less prepared to live well to-morrow.

— Trust not him who seems more anxious to give credit than to receive cash.

— Many have suffered by talking, but few by silence.

— All human virtues increase and strengthen by the practice and experience of them.

COMMON POLITENESS.

It is not polite to refuse to accommodate another, when it is in your power, and you can do it without detriment to yourself, and without infringing on the rights of others.

It is not polite to request of another a favor you would not willingly grant under similar circumstances.

It is not polite to invite persons to your house, when you do not desire to see them.

It is not polite to chew tobacco in the presence of those to whom your breath may be offensive,—whether in a dwelling-house, a stage-coach, a car, or a steamboat.

It is not polite to say through another, to a stranger or acquaintance at the door, whom you do not wish to see, that you are engaged, or not at home.

It is not polite to spit on the floor of a church, a dwelling-house, a car, in the cabin of a steamboat or a ferry-boat. The spitting on the floors of our cars and ferry-boats has become so common that ladies have often found it difficult to obtain seats where they could prevent soiling their dresses. A person who uses tobacco, and is obliged to spit, should never enter apartments set apart exclusively for ladies and gentlemen, unless he is willing to swallow the delectable juice.

It is not polite to contradict another, or rudely to question the truth of his remarks. You should speak with moderation, and convince with truthful arguments.

It is not polite, when passing another on the sidewalk, to turn to the left. Always to the right.

It is not polite to hurry through the streets, jarring one person, jostling another, and stepping on the toes of a third.

It is not polite to use perfumery about your person. Nature does not require it in those who keep themselves clean and pure. When a person is highly scented, it appears as if it were done to conceal an offensive breath, or some other disagreeable smell.

It is not polite to borrow money, a book, or any article, and not to return it at the time designated, or to wait until called upon by the owner. Forgetfulness or thoughtlessness is not a justifiable excuse when you retain, a moment longer than the time specified, whatever belongs to another.

It is not polite to use pompous or high-sounding words in conversation. The more simple words the better, in which you can convey your meaning and be understood.

It is not polite to notice the defects of nature in others, or to speak in their presence of their deformity. Cast your eyes on what is perfect, and speak only of what is agreeable.

It is not polite to beg earnestly in public for any charitable object. It is sufficient to lay your case before your hearers, and let them decide how much it is their duty to give. They can judge, without the advice or dictation of another.

—*Hints on Common Politeness.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE CHICKEN'S MISTAKE.

A little downy chicken, one day,
Asked leave to go on the water,
Where she saw a duck with her brood at play,
Swimming and splashing about her.

Indeed, she began to fret and cry,
When her mother wouldn't let her:
"If the ducks can swim there, why can't I?
Are they any bigger or better?"

Then the old hen answered: "Listen to me,
And hush your foolish talking;
Just look at your feet, and you will see
They were only made for walking."

But chicky wistfully eyed the brook,
And didn't half believe her;
For she seemed to say, by a knowing look:
"Such stories couldn't deceive her."

And, as her mother was scratching the ground,
She muttered lower and lower:
"I know I can go there and not be drowned,
And so I think I'll show her."

Then she made a plunge where the stream was deep,
But saw too late her blunder;
For she had hardly time to peep
Ere her foolish head went under.

And now I hope her fate will show
The child my story reading,
That those who are older sometimes know
What you will do well in heeding.

That each content in his place should dwell,
And envy not his brother;
And any part that is acted well
Is just as good as another.

For we all have our proper sphere below,
And this is a truth worth knowing:
You will come to grief if you try to go
Where you never was made for going.

—*Independent.*

NOT WILLING TO LEARN HIS OWN FAULTS.

A FABLE.

Paddle, my lady's lap-dog, and Tom, her favorite cat, had long entertained feelings of jealousy and envy toward each other; but at last they made it up, and agreed to be friends. Instead of snapping at Tom to make him go farther from the fire, that he might have the very front, Paddle would merely nudge him gently along, looking amiably at him at the same time; and Tom, though he wouldn't give way an inch farther than he was obliged, made no warlike demonstrations, such as putting up his back and swelling his tail.

"I think, dear friend," said Paddle one day (not being yet quite satisfied with the deference paid to him by his companion,) "we fail to show the reality of our regard to each other in one respect."

"What is that?" asked Tom.

"We are not candid with each other as to our mutual faults. Don't you think it would greatly improve us both if we acted the part of honest reprovers to each other?"

"I don't know but what it might," said Tom.

"Be assured of it," said Paddle; "and, that we may no longer neglect one of the most sacred duties of friendship, let us begin this very day."

"With all my heart," said Tom; "and, that being the case, do you know Iv'e often thought that when you"—

"Hush!" said Paddle; "every thing in order. You know, dear, I am older than you. I may say I remember you a kitten; so let me give you the benefit of my observations first."

"Very well," said Tom. "I'm ready."

"Well, then, first, dear," said Paddle, "you are too fond of the front of the fire, and sit in such a way before it, that I am obliged to have recourse to many gentle hints before I can induce you to move. In the next place, dear, when we go to dinner, you invariably try to take the nicest, which I look upon as indelicate. In the third place"—

"When will my turn be?" interrupted Tom.

"Stop!" said Paddle; "I haven't done." And he went on to enumerate several other infirmities in Tom's character, the exhibition of which he considered in some way to affect his own comfort.

Tom, with some effort, contrived to wait it all out, and then asked, "Pray, is that all?"

"All I can think of at present," said Paddle.

"Then," said Tom, drawing himself up, "in the first place"—

"Thank you," said Paddle, interrupting him. "You must excuse my staying now. I hope you'll improve upon what I've said to you; but I have an engagement, and can not stop any longer this time."—*Child at Home.*

FRANK KINGSTON'S RESOLVE.

"Halloo, Frank! where are you bound for?" cried Ned Hillary to his friend Frank Kingston.

"Just going home," said Frank; "they kept us pretty busy at the shop to-night, and we couldn't shut up till late."

"Well, say, don't stay at home and mope all the evening. It's a splendid night; let's have some fun."

"What kind of fun?" asked Frank.

"O, most anything. A game of billiards, perhaps, for variety."

Frank hesitated. He knew very well that his parents did not approve of his going to the billiard-room, but his fondness for the game sometimes overcame his scruples.

"Well, I'll come if I can," he said, as he moved on.

Ned called after him, "Don't fail; that's a good fellow. I'll meet you at the corner."

It had been a busy day, and Frank was tired and hungry. The table was waiting for him when he reached home, and his mother met him at the door with a smile and a pleasant word, but her voice had a weary sound, which Frank's ear could not fail to catch. He did not think of it again, however, till, having finished his supper, he was about to leave the house, his glance fell on her troubled face. She was rocking the baby, who was wakeful and worrying; the table was yet to be cleared, and the girl ran away on a visit to a sick sister. For an instant Frank deliberated, then back went the old straw hat to its nail behind the door, and the next moment he had coaxed baby from mother's arms, and was quieting it as gently as a girl. It was a pretty picture they made in the golden twilight—the curly-headed boy hushing the baby sister to sleep—and the pleased smile on their mother's face told that, to her eye, no painting by any of the masters could be half so sweet.

Eight o'clock came, and baby was sleeping soundly. Mother had seated herself darning stockings, and Frank was wondering whether it was not still early enough to meet Ned, when his father came in with the evening papers.

"Very busy to-night, Frank?" he asked. "My eyes feel badly, and I don't like to use them much. Suppose you read a while to mother and me."

It was something of a disappointment, and Frank began the task reluctantly, but quickly becoming interested, all thoughts of Ned and the evening's amusements vanished. After the reading, there was a pleasant chat over the events of the day, and when Frank kneeled with his father and mother at prayers, he felt that it had been a happy and restful evening.

"Heard the news?" said one of the shop boys, the next morning.

"Ned Hillary had his eye put out last night—got into a quarrel in the billiard saloon."

Frank shuddered when he thought how narrowly he had escaped being mixed up in the same quarrel, and, then and there, he resolved to have nothing more to do with the billiard-room.

At noon he told his mother of Ned Hillary's misfortune.

"Had he been home, making others happy, like my Frank, it would not have happened," she said, with her loving hand on his shoulder.

Frank hung his head; and then, because his sense of honor was too fine to let him take praise that was undeserved, he confessed how many times he had been at the billiard-room, and how near he had come to being one of the party that night. "But I shall never go there again, mother dear," he said, seeing the tears in her eyes.

"My boy has need to pray, 'Lead us not into temptation,'" she said softly. And Frank did pray those words in a way he had never prayed them before, and though he sometimes found it hard to refuse an invitation to play his favorite game, He who gave that prayer to his disciples, gave him strength to resist the temptation.—*Alta Grant, in Little Corporal.*

HOW TWO CHILDREN WERE SAVED.

Some time ago, in India, two little children were asleep in a bungalow—a bungalow is a house, in India—when a tiger came came out of the jungles—jungles are thick woods—smelling after something to eat. He smelt the children, and broke into the bungalow after them. But the first thing the tiger saw was a looking-glass, and in the looking-glass he saw a tiger. The tiger did not know it was himself, so he growled and grew angry, and the tiger in the looking-glass growled and grew angry. That made him furious, and he sprang at the tiger in the glass, which of course smashed the glass into a thousand pieces, and it frightened the tiger so that he was glad to run off as fast as his legs could carry him.

So the dear little children were saved. This is the way God saved them. Was it not a curious way? God has a great many ways and means of protecting and blessing us which we do not know about, so that we can never thank him enough for his fatherly care of us.

I am glad we do not live in tiger countries. When our grandparents came to this country there was nothing but woods, and the wolves and bears often crept around their log-cabins after something to eat. They would have been very glad of a baby to eat, I dare say.

There are no bears and wolves around now, and the children can go quietly to sleep in their little beds with nothing to harm or make them afraid.

Some children like a light in the room when they go to sleep.

"I do not want a light," said little Bessie, "because I can't see myself when I am fast asleep, and I know God can look down and see me just as well without it."

Wise little Bessie.

PRAYING OVER LESSONS.

"There," said a little boy, "I have learnt my lesssons sooner than ever; I believe that it does good to pray over my books."

He was asked what he meant by so saying.

"Well, when I came home from school, and looked over my lesson, I thought how difficult it was. At first I said it cannot be learnt in so short a time as I have; but then I remembered what my Sunday school teacher had told me about Daniel and his three companions; so I thought, if prayer aided them it might help me. I then prayed over my lesson, asking God to help me to make my memory good, and I learned my lesson in half the time."

This little boy took an excellent method; and if he continues to look to God for a blessing on his studies, he will not look in vain. And why not ask divine aid in one's studies, as well as in anything else? Learning is not easy work, and we need God to help us. Our minds are under his control, and he can make the memory strong, and enable us to do more work in one hour than we could otherwise do in two.—*Children's Guest.*

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 705. BOSTON, WEDNESDAY, APRIL 14, 1869. VOL. XXIX.—NO. 5.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

ANASTASIS.

I sit and call before me kindred faces,
And rich-toned voices thrill again my ear;
I think of meeting-times and meeting-places,
In pleasant by-gones with the loved and dear.

And now to miss so many brings such sorrow,
I write and weep, falling my tears like rain;
And there would be for me no bright to-morrow,
If these were gone ne'er to return again.

My soul is wedded to the dear departed;
Though many coldly turn from fallen dust,
I cannot, but must fondly cling, true-hearted,
To those long loved and lost, with holy trust;

That He who calmly entered death's dark prison,
Losing his life for sinners to atone,
Will bring his saints all back, as he hath risen,
With life and being, endless as his own.

O, blissful vision o'er my senses stealing!
O, scene all radiant with golden rays!
The bowing, breaking heavens the Christ revealing,
And time of resurrection day of days.

Yes, blessed day; for then I hope to meet them
Beyond the darkness of death's shadowy vale,—
The very same,—and I shall know and greet them,
Not as I left them, cold, and still, and pale;

But every cheek flushed with a lasting luster,
And every eye filled with a living fire,
And, gathered where the singing angels cluster,
The rolling ages swell our praises higher.

Darlington, S. C. J. Albert Libby.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

DAVID ON THE SOUL OF MAN.

That *soul* and *self* and *life* are truly and strictly identical in many scriptures, needs not much argument to show. A conclusive illustration is furnished in the familiar prophetic prayer, "Thou wilt not leave my soul in hell," quoted by Peter standing up with the eleven at Pentecost. A two-fold reference to David and Jesus is not permitted, because the apostle expressly says of the Psalmist, that "he is *dead* and buried," and also that he "is not ascended into the heavens." The limitation to Christ is therefore complete, and so Peter insists by the most lucid representation. That he spake with authority, who would deny? Look at the man fully recovered from the lethargy and gloom that fell on him from the awful scene of the crucifixion, where pale and lifeless, after the bitterest experience of insult and agony, hung the Lord. Now animated, and filled with the Spirit, Peter preaches with wonderful power and effect, and three thousand are baptized. His version of the prophecy of David is therefore valid, as fulfilled in the august son of David and second Adam.

Peter said of David, "*he is dead.*" And to discourage any sophistical perversion or misconstruction of the situation, he pre-advises—"Let me *freely* speak unto you." Perfect openness marks the man, both in his manner and communication. Why not have said, "David is *disembodied*," if it were *true?* Why not have intimated, or set forth by some form of implication, "David has gone home to glory"? Or if such a representation were not exactly adapted to the argument which was the power and glory of that day's preaching, why have we not some usual form of expression in Scripture in regard to the experience and condition of the dead, analogous to modern and popular conception? Let us just think slowly and remember carefully whether we find modern and Bible phraseology concurrent. Compare the necrologies of Christendom and inspiration, and see if "Christendom" be not theologically *backslidden.* How very common is the remark concerning the deceased saint, "he wears a crown of gold," "he strikes a golden harp," "he stands on the sea of glass," "he bathes in an ocean of bliss," "he has joined the company of the glorified," "he sits on a throne," "he sings the song of Moses and the Lamb." A mistaught faith locates these beatitudes at the instant succeeding death, or nearly, while the word of God comprehends the whole coming coronation and joy in the resurrection.

What says the prophecy? "Thou wilt not leave my soul in hell,"—my *nephesh* in *sheol*, or my *psuche* in *hades.* Where now, then, is the soul of Christ after the terrible struggle is ended, and he lies motionless, at full length, a dead majesty in the heart of the rock? Behold him there, the precious gift of God for man! He sees not, he hears not, he breathes not. May I now, with half-drawn breath, draw softly near, and on my knees contemplate the inconceivable wonder, the only begotten of God, a prisoner here, under the power of death? May I look on that face of purity, rest my eye on that forehead, clear, massive, and noble, and remember that here, in the silence broken by no sound, sleeps in death the appointed King of kings? If I lean my ear toward that side wounded by the spear, shall I hear the faintest heart-beat? If I softly lay my finger on the wrist tinted with a blood-stain from the hand, shall I feel one feeble thrill of life in the pulse? Let me watch to see if the bosom of this dead Nobleman does not just perceptibly rise with an inspiration? Here I stretch out my lamp, in whose light the contour of the face is more fully revealed—(it is the never-to-be-forgotten face of the Captain of our salvation), and I wait to see if one little flutter in the flame does not betoken a motion of air in expiration. No! There is no sign, no sound of life. Jesus is dead. How *could* he live with that mangled side? I have found it out now; the soul of my Savior is in *sheol.* The life of my God, nay, the manhood, the humanity, the very being of Jesus is here. The hope and glory of the world is here. Here, on this hewn shelf, here in this niche of rock, sleeps the Son of God, a prisoner. Call *sheol* and *hades* the grave, or the state of the dead; here lies the the victim. But this is not *Gehenna.* Has any part of Jesus gone to *Gehenna?* Has a soul immortal of the Prince of life gone down to a hell of fire and despair?

For what conceivable reason, after the appalling agony and death of the cross, should Jesus, disembodied, make this visit? What necessity in the covenant of redemption shall impose or require such an ideal of woe? Is it to bring out trophies of grace from the fierce abyss? No one believes that. Is it to suffer a greater expiatory pain than that of crucifixion, or complete an unfinished work of atonement? Does any one believe that? Suppose there are no souls in *gehenna;* and we know there are none, for the wicked *shall be* brought forth *to the day of wrath*, and that is future yet. It is enough to know that the dead Jesus is in *sheol*, not *gehenna.* And here now, in this rocky closet, in this noiseless darkness, shut up and barred with a heavy stone, reposes the mighty dead. Every thing of Christ is here but the *spiritus vitae*, or spirit of life. Be this air oxygen, ozone, or electricity, it is not *the Christ.* The *power of life* is in the hand of God, and he will give it presently again.

O, the precious trust committed to this narrow cavern, the sacred flesh and solid bones, the prostrate stature of the mighty. Shall it lie here helpless forever? Shall it decompose and dissolve? No, not a speck of mould will tarnish the heavenly aspect of the dead. Not one point of discoloration shall startle a looker on with a foreboding of wrecked expectation and eternal death. "Thy holy one shall not see corruption." David did; Jesus did not. And here then in this *hades* reposes my all. I remember that the *blood* of Christ cleanses from sin, a *material* current of life, lost, expended, given up, for the life of dying men. If this *material* blood is so priceless and so potent to wash away the guilt of material, mortal man; so then also the *material* Jesus, sleeping here (though bloodless, still material,) is my glory. But here he shall not long remain. For at the moment appointed, in the twinkling of an eye, by the power of God, our Lord Jesus is broad awake; and though he last looked down with death-filmed eye, faint and failing, on both foes and friends, from the cross, now he sees the faint dawn of morning stealing into his tomb. He rises, and angels pay obeisance to the conqueror.

C. Colegrove.

For the World's Crisis.

TRUTH.

What is truth? "Thy word is truth." What a miserable people we should be, if left to drift among the various doctrines of men, with no other means of finding out the truth than our own degenerate reasons; but God in his goodness has graciously given us his word, that by it we may steer clear of the mere teachings of men, and arrive at the truth. We are aware of the fact that God's word, as revealed in the Bible, has been perverted by men ever since it was given; sometimes intentionally, sometimes by men who have been sincere and conscientious in their interpretations of Scripture. Now we can see the fearful results that have been brought about by such a course. Look, for instance, at the immense loss of life resulting from the mistaken ideas of Constantine, with reference to the propagation of christianity by the sword. Follow it along until seventy millions of the faithful are made to feel the pangs of famine, or the smart of steel; and then consider that all this has arrisen from simply the difference in the opinions of poor fallen man, some of whom have undoubtedly believed (like Paul) that they were doing God service in slaying those who differed from them in point of belief. In their day, Bibles were very scarce indeed, and this, together with the fact that the people were forbidden to read the Bible themselves, may in a degree mitigate their case. But for men in this age of the world, with Bibles as common as newspapers, to begin uncompromised wars of extermination, and revive the same spirit of bitter hatred, exhibited by the Mother of harlots in her palmiest days, against those who differ from them, is really astonishing. But alas, such is the fact. We see men of intelligence who would not like to be considered bigoted, just as firmly tied to some creed as ever a poor ignorant, priest-ridden son of the Emerald Isle could be to his spiritual guides or teachers. Speak one word to such men, found in the word and not in their creed, and your orthodoxy is at once questioned. Undertake to reason with them from the word, and at once they fly to the standard works of their church; and before you are aware, although you love the same Jesus they profess to,—you are reported as an infidel, or an imposter. This is painful, and hard to bear, but when we remember that Jesus said, "If the world hate you; know that it hated me before it hated you," we forget it all, and forgive it all also.

With these few remarks, I wish to offer a few thoughts on what I consider to be truth. The resurrection of the wicked is questioned by some, who are looking for the Lord to return from heaven. To such, let me say, that I have been very free to read all the arguments in favor of the theory that have come within my notice; and in them have failed to discover that the following thoughts have been met at all; viz., God placed Adam in the garden as a neutral, i. e., as a candidate for a living or a dying nature. In the midst of plenty, he transgressed the law that God had established, the penalty of which was, "Dying thou shalt surely die." Consequently he became dying in his nature, or mortal. Question: Would not Adam give to his posterity precisely the same nature that he had? Yes. Then, of course, his posterity must all die regardless of character; but if this is not so, why is it that infants, who are incapable of discerning between right and wrong, die? If it is urged that "A clean thing cannot be brought from an unclean," we again claim this as proof that the thing born is just like the parent; not because it partakes of the parent's sins, but of the parent's nature (mortal.)

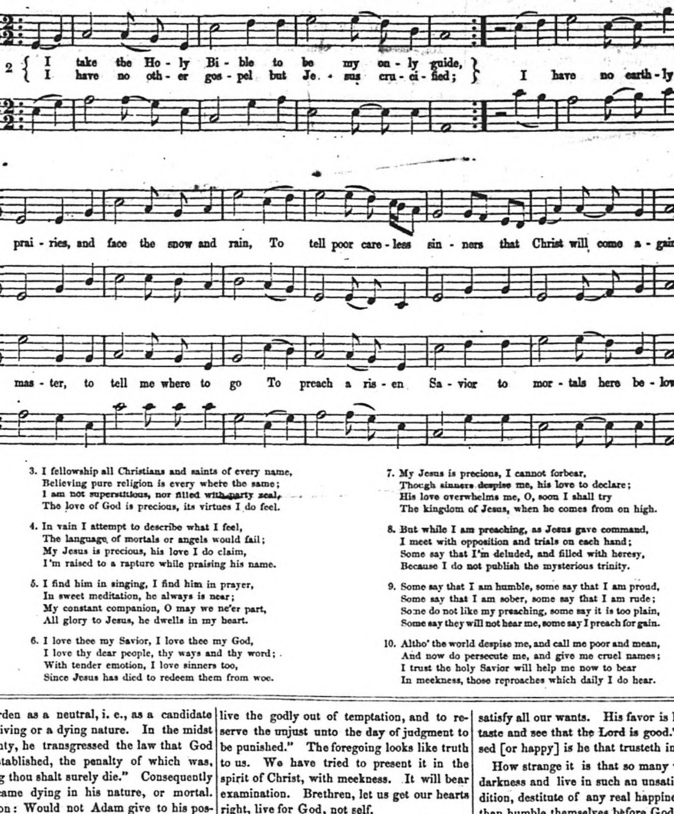
Again, in regard to Christ, we read in Heb. 2: 14, 15, that he partook of "flesh and blood," that he might "through death," etc. Now, this to my mind clearly shows that, although "In him was no sin," he must die, because he had taken upon himself a mortal or dying nature. This all goes to prove that men will die whether they sin or not. Very well; we now see that the law given in the garden, which is a divine law, necessarily demands the life of every man, woman and child; and, being founded in justice, will have all it demands.

Now we come to the Mosaic law. There we see men again have the offer of another probation. In fact this is shown where the seed of the woman is promised; and also bear in mind that Christ was as fully slain, to all intents and purposes, at the foundation of the world, as four thousand years after. The law says: "The soul that SINNETH, it shall die." Then we ask the question, What shall the soul die for? Why the law says for its SINS. This is law number two.

Now we have one man and two laws, both divine, founded in justice, and demanding life, or blood. The first asserts its claim on the man, and when he dies the first, or Adamic death, it is satisfied; but the second asserts its claim, and the question is, will it get it? If it is a divine law, which we believe it is, it must; then in order for that law to be satisfied, it is absolutely necessary for the man to live again in order to die for his *sins.* To say that the second law simply demands a continuation of the condition, or state in which the first law had placed him, is simply to rob the second law of its force and just demands, for it distinctly says that, "The soul that sinneth, it SHALL DIE"; and how could it be said that a man dies for his sins, when, in fact, he *never lives?*

Again, Paul says in Gal. 3: 13, that "Christ hath redeemed us from the curse of the law." Now this law spoken of is not the law given in the garden, but clearly the Mosaic. That is plain; for, says the apostle, "Christ *hath*," not *will.* He hath done it already; bear in mind that Christ is as a "lamb slain from the foundation of the world." The curse of the law in the garden was death. How can it be said, with any degree of truth, that "Christ hath redeemed us," when every Christian from John the Baptist to the present time has suffered the penalty of the first law given in the garden? It is very evident that law number two is referred to, for in the fullest sense of the term it can be said that Christ hath, or has redeemed us from the curse of the (Mosaic) law; therefore, Christians never suffer the penalty of the law for sin, for Christ has redeemed them from it, hence sinners must suffer the penalty of the "second death," in order to pay the debt of the second law. "God knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." The foregoing looks like truth to us. We have tried to present it in the spirit of Christ, with meekness. It will bear examination. Brethren, let us get our hearts right, live for God, not self.

Somersville, Ct. L. F. Moore.



3. I fellowship all Christians and saints of every name,
Believing pure religion is every where the same;
I am not superstitious, nor filled with party zeal,
The love of God is precious, its virtues I do feel.

4. In vain I attempt to describe what I feel,
The language of mortals or angels would fail;
My Jesus is precious, his love I do claim,
I'm raised to a rapture while praising his name.

5. I find him in singing, I find him in prayer,
In sweet meditation, he always is near;
My constant companion, O may we ne'er part,
All glory to Jesus, he dwells in my heart.

6. I love thee my Savior, I love thee my God,
I love thy dear people, thy ways and thy word;
With tender emotion, I love sinners too,
Since Jesus has died to redeem them from woe.

7. My Jesus is precious, I cannot forbear,
Though sinners despise me, his love to declare;
His love overwhelms me, O, soon I shall try
The kingdom of Jesus, when he comes from on high.

8. But while I am preaching, as Jesus gave command,
I meet with opposition and trials on each hand;
Some say that I'm deluded, and filled with heresy,
Because I do not publish the mysterious trinity.

9. Some say that I am humble, some say that I am proud,
Some say that I am sober, some say that I am rude;
Some do not like my preaching, some say it is too plain,
Some say they will not hear me, some say I preach for gain.

10. Altho' the world despise me, and call me poor and mean,
And now do persecute me, and give me cruel names;
I trust the holy Savior will help me now to bear
In meekness, those reproaches which daily I do hear.

For the World's Crisis.

HUMBLENESS OF MIND.

What a sweet and precious passage of Scripture that is recorded in Col. 3: 12. How much better the world would be if it was generally heeded. If all professors, instead of putting on things which God forbids, would "put on humbleness of mind," what an influence it would have to convince unbelievers of the reality, preciousness and value of the religion of Jesus Christ. How much deeper, purer and lasting would be the enjoyment of thousands of professors, if they only lived "down in that lowly valley where grace crowns the meek and the lowly." It is impossible for any one to enjoy the presence of the Holy Spirit, while they are proud and haughty.

We must, like Zacheus, "come down," if we would have the Savior abide at our house, and we "receive him joyfully." Humility is a grace of the first rank and eminence in christianity. It is mentioned in Scripture with peculiar marks of distinction and honor. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—Micah 6: 8.

Pride is stigmatized as God's peculiar abhorrence, but humility is honored with the fullest testimonies of his approbation. "The fear of the Lord is to hate evil; pride, arrogancy, and the evil way, and the froward mouth do I hate."—Prov. 8: 13. "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off."

When the Son of God condescended in our nature to instruct mankind, he set humility in the front of his beatitudes, and at the head of his excellent sermon on the mount. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Matt. 5: 3. The importance and rank it holds in our religion is still more emphatically described in another place. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matt. 18: 4.

He that excels in humility is the greatest and best christian. It is a laudable ambition to aspire after this foremost rank of honor among the disciples of Christ. God's way to greatness and honor is through the valley of humility and meekness. "Whoso exalteth himself shall be abased; but he that humbleth himself shall be exalted." Be clothed with humility; for "God resisteth the proud, and giveth grace to the humble." "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."

The most truly distinguishing promises are made to the truly humble. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57: 15. O what a privilege and blessing it is to have God to dwell with us by his Spirit; how deep and pure is the joy and peace we experience when we have God with us as our upholder and supporter. If God is our portion, what more can we ask for? There is enough in him to satisfy all our wants. His favor is life. "O, taste and see that the Lord is good." "Blessed [or happy] is he that trusteth in him."

How strange it is that so many wander in darkness and live in such an unsatisfied condition, destitute of any real happiness, rather than humble themselves before God, and seek the presence of his blessed Spirit. The true way to be happy is to be humble. Humility is necessary to faith. "Without faith it is impossible to please God." If we do not please God we cannot have the peace of God; consequently we are miserable. They who possess the Spirit of God are the most happy and useful persons in the world. "For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." The tree which bends the lowest bears the most fruit. So the individual who lives in the valley where the stream of salvation flows, will be the most fruitful. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Humility is a grace which adorns every other grace, and recommends religion to the eye of every beholder. One reason why no more sinners are converted, is because there is so much pride among the professed people of God. When the church is adorned and decorated with those things which bespeak pride and vanity, how can we expect the unbelieving to see any beauty in religion? If the church would put on the ornaments of grace—humbleness of mind, meekness and love, then she could prevail with God and men. Then they would be "living epistles, known and read of all men." Humility is the grace which casts a lustre upon all other attainments, even if they are comparatively low; while pride eclipses the beauty of great and distinguishing excellence. Humility makes us feel right, act right, live right, and talk right.

To be christians we must be like Christ. "Let this mind be in you which was also in Christ Jesus." He was meek and lowly in heart. He made himself of no reputation, but humbled himself even to the shameful, painful death of the cross. When he was reviled, he reviled not again. Jesus condescended to men of low estate. He labored with the despised and down-trodden. He eat with publicans and sinners.

O, how many there are to-day who might be useful if they would only be humble. How many poor, sorrowing hearts might be comforted, if it were not for pride. Reader, how is it with you? Are you too proud to confess Jesus? Are you too proud to associate with his despised followers? Will you deny the truth to obtain the honor of men? O, be wise, and consider your ways. Remember, God will not dwell in a proud heart. Give up to God. Cast away pride. Be willing to confess Christ any where. Live before the world so as to convince them you are a christian. Walk with God. Pray without ceasing. Love the appearing of Jesus, and then you will walk the golden streets and sing the new song.

J. W. Thomas.

The Bible reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them, and all that trust in such; in short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all errors. A nation would be truly happy if it were governed by no other laws than those of this blessed book. It is the first book, the best book, and the oldest book in the world.

IMMORTALITY.

(*Concluded.*)

III. The third proposition sought to be established is, that the language of Scripture bearing on the subject of future punishment can, on the whole be, without violence, interpreted in harmony with the two preceding propositions. We say designedly 'on the whole,' for we maintain that it is only by a full and impartial review of the whole evidence that we can hope to arrive at a true verdict. We must distinctly decline to stake the whole of this tremendous issue, involving as it does not only the eternal destiny of a large proportion of the human race, but the ultimate victory of Divine goodness, upon the definition which may be adopted of any single word, whether Greek or English, or on the interpretation proposed of any two or three selected texts. . . . We cannot believe that divine revelation is thus Janus-faced; or that the voice of the lively oracles is as the dubious utterance of the pythoness; on the contrary, we are persuaded that it only needs the recognition of another truth, plainly revealed in Scripture, to effect a complete and satisfactory reconciliation of all the passages referred to.

This needful truth is, we hesitate not to assert, that which we endeavored to establish above—man by nature mortal, immortal only in Christ. Let this be accepted, and a solid basis is at once laid for the ultimate reconciliation of Scripture testimony. For even if we concede, what is to concede a good deal, that the passages which appear to favor the doctrine of eternal suffering, are of equal value with the passages which appear to favor the doctrine of the ultimate destruction of the lost, yet the recognition of the fact of man's essential mortality at once throws a preponderant weight into the scale with the latter; for, be it observed, it is no longer so many passages on the one side against so many on the other, but so many passages in favor of eternal suffering against so many passages in favor of eternal destruction, *plus* the fact of man's natural mortality, from which it follows of necessity that man can only suffer eternally on the supposition that he is to be made immortal in order so to suffer; which supposition is morally inadmissable. This is by Dean Sherlock, an able defender of the popular doctrine, distinctly admitted; "Whatever other difficulties there may be in eternal punishments," he observes, "this will be an unanswerable one, that a mortal creature should be made immortal to be punished for ever. For eternal punisments can never be just, if the person who is to suffer them be by nature mortal. For such punishments as exceed the proportion of nature, must exceed the proportion of justice also."

But, more than this. Not only does the fact of man's natural mortality, once recognized, thus clearly indicate which class of passages must necessarily govern our interpretation of the other, but at the same time it gives us the key by means of which the *prima facie* difficulties attaching to the other class may be easily unlocked. Thus, if we review the passages which apparently affirm the doc of eternal suffering, we must see at once that, with one or two unimportant exceptions, their whole strength lies in the use of the Greek word *aionios* (*lit.* 'age-lasting,') the adjective derived from the substantive *aion* (*lit.* 'age,') or the intensive form of *aion-eis aionas aionon* (*lit.* 'unto ages of ages.' Now, when it is asked, as it is with no small air of triumph, do not these expressions, especially the last denote eternity? we are content to reply, that depends on the subject to which they are applied. In most cases, at least, the adjective, and in all cases the intensive forms, signify a duration coincident with that of the subject spoken of. On this point, we have great pleasure in being able to quote Dr. George Sidney Smith, of Trinity College, Dublin, whose Greek scholarship will hardly be called in question, and whose testimony is all the more valuable as that of an opponent. "There is," he says, "no mystery or ambiguity about the word *aionios.* Like many other words in the Lexicon, it has several meanings; but this creates no difficulty; the context is always sufficient to decide; the relation and genesis of its different meanings are well ascertained; and as a general definition, it may be safely held that it commonly means a continuous duration as long as the subject is capable of."

One consideration, perhaps the most tremendous of all, which looms like a thunder-cloud in the mental horizon, we have not touched in the preceding remarks. The dogma of eternal suffering involves nothing less than than the moral character of God. We tremble as we tread this ground, for we feel that it is hallowed. Yet is it as clear as the mid-day sun that these two propositions: (1) The character of the God of revelation is summed up in one word, LOVE (1 John 4: 8); and (2) A large proportion of the Creator's intelligent creatures are to exist to all eternity in extremest misery, cannot both be true. If the first be true, as most assuredly it is, then the second must be false; if the second be true, then, however appalling the conclusion, the first is not. Men may delude themselves by thinking that they really believe both, but if they could analyze their own minds, they would, we are persuaded, discover that they did so very partially. Many, no doubt, who thoroughly believe the first, accept the second as an article of their creed, but it is not as the conviction of their moral consciousness, and it is to this fact, more than anything else, that we are disposed to trace the strange sensitivness, too often the angry terror rather, with which so many of our christian brethren hear the doctrine called in question. They feel instinctively that if they looked at it steadily, they must cease to believe it. Others there are who, really believing the second proposition, have thereby had their conceptions of the Divine character so darkened and distorted, that it has begotten in them that gloomy fanaticism which in past times burnt the heretic without compunction, and still presents religion to the world under the aspect of a grim and stony-eyed Medusa, rather than that of a beckoning angel at heaven's opening gates.—*The Rainbow.*

For the World's Crisis.

EXPOSITORY.—1 THESS. 5: 23.

Following light full and clear on "the day of the Lord," the descending of Jesus in connection with the waking echoes of the reverberating trump of God, when dead saints should "hear his voice" and come forth from the death sleep, in like manner as God brought Jesus to life from the dead; the change of the last remnant of the church, and the whole family of the redeemed being caught up to meet the Lord in the air, *so* ever to be with him; adding, "wherefore, comfort one another with these words," they revealing the only manner and time for saints, apostolic or others, to be with the Lord; in perfect agreement with Christ's solemn parting words, John 14: 1–3, "I *go* to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," with the enforcement of sundry practical duties of universal obligation, as a preparation for the great reward, the apostle Paul prays:—"The very God of peace sanctify you wholly"; that is, every part, property, power or attribute, that man might be by any supposed to possess, and adds, "I pray God your whole spirit, and soul, and body, be preserved blameless." What! the body in distinction from the soul, the real responsible man, that never sinned, and is incapable of sinning, as matter cannot think, hear, reason, or judge, can neither do good or evil; be preserved BLAMELESS "unto the coming of our Lord Jesus Christ? Faithful is he that calleth you, who also will do it." Well, what does the apostle mean? Does he not teach the double, yea, the triple entity of man? Paul was a consistent, well-informed teacher of the Gentiles "in truth and verity."

What suggestions do the learned make? Let us see: Philip Doddridge—"Sanctify your whole [constitution] spirit, and soul, and body." Macknight, still better, "Your whole (person) 'spirit,'" etc. "It is," says Doddridge, "very evident that the apostle refers to a *notion* which prevailed among the Rabbis, as well as the philosophers (Pythagoreans, Platonists, and Stoics), that the person of man was constituted of three distinct substances, the rational spirit, the animal soul, and the visible body."—*Cottage Bible.* See Paul to the Hebrews, 4: 12. "Piercing even to the dividing asunder of *soul* and *spirit.*" Adam Clarke gives from Doddridge's collections the following: "The *word* of God penetrates deeper into a man than any sword; it enters into the *soul* and *spirit;* into *all our sensations, passions, appetites;* nay, to our very *thoughts;* and sits as judge of the most secret *intentions, contrivances*, and *sentiments* of the heart. "*Piercing even to the dividing asunder of soul and spirit.*" "When the *soul* is thus distinguished from the spirit, by the former is meant that *inferior faculty* by which we *think* of, and *desire*, what concerns our *present being* and *welfare.* By *spirit* is meant a *superior power*, by which we *prefer future things* to *present;* by which we are directed to pursue *truth* and *right* above all things."

Faculties of the *one man* are meant, so the Doctors say. See note in *Cottage Bible* on this text. It is rich. "Dividing asunder," etc., "that is, of things the most intimately and inseparably connected. See our note on 1 Thess. 5: 23. Here we have distinguished the rational soul from the animal; but whether the latter (which is *common to brutes*), be *matter* or an *inferior kind* of *spirit*, or a middle *substance* between both, we presume not to decide. Most certain it is, that *many animals are intelligent*, that they *feel*, that they *recollect*, and that they *dream;* and, therefore, that they *think.*"

Indeed! is it so? and have they immortal souls? Dr. Clarke taught their future existence by a resurrection. See notes on Ps. 104, last part. It may come to be admitted that God can so organize *matter* as to give it the power of thought, will, etc. This comes pretty near it; it verges fearfully near to cold, base *Materialism.* See another passage, the words of the Virgin Mary. Luke 1: 46, 47. "My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Savior." Dr. Clarke says, "These words are uncommonly emphatical. They show that Mary's whole soul was filled with the divine influence, and wrapt up in God." Why not say her whole being, all her powers and faculties were so. So with the text at the head of this article. "Sanctify wholly," entirely, "soul, body and spirit," the entire being. No proof in these texts of a superadded entity, called the soul, distinct from "the first man," who "was of the earth earthy," and so material, that was formed of the dust. Paul represents God as saying (Heb. 10: 38:—"Now the just shall live by faith; but if any man draw back, *my soul* shall have no pleasure in him." Is the language not equivalent to saying, "I will have no pleasure in him"? This is very plain.

What absurdities men will contend for to save a darling theory. Let us "search the Scriptures." I will close this detail of thoughts for the thoughtful by giving an extract from *J. Wesley's Journal*, in six vols., printed in 1825. In vol. 5, p. 10, he writes: "Wednesday, 7th. I read and abridged an old treatise on the origin of the soul. I never before saw any thing on the subject so satisfactory. I think he proves to a demonstration that God has enabled man, as all other creatures, to propagate his whole species, consisting of soul and body." C. P. Dow.

Stanbridge, P. Q.

— Life is a book of which we can have but one edition. Let each day's action, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world read.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 14, 1869.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

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Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance.* Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe.* In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

BRO. B. KNEPPER—It was received and accepted.

BRO. H. B. SEVEY—We cannot give you any information.

MRS. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

MRS. WALTER PRATT'S P. O. address is Mt. Auburn Street, Cambridge, Mass.

THE SUPPLANTER.

Spiritualism proposes to supplant and uproot Christianity, and substitute in its place the worship of demons. Among other questions put to the spirits at the *Banner of Light* office, in Boston, and their answer, as published in the *Banner* for April 10th, 1869, is the following:

"QUES.—Is Spiritualism, as a religion, to supplant Christianity?

ANS.—Spiritualism, as a religion, I believe is to supplant Christianity. The era of the Christian religion is passing away, changing. It will lose nothing of its life, nothing of that which the world of mind has need of, but it will part with its dross and become absorbed in the newer and more perfect."

The spirits, through their mediums, are making a most persistent effort to destroy the influence of the Bible and the Christian religion.

We are aware that some of our readers think we magnify the present and coming influence of Spiritualism; but we are sure if they knew all we know about its workings, they would think us quite moderate in what we say about it. The final conflict of principles and doctrines,—truth and error, Christ and Belial,—we are satisfied will be between all of the true followers of Christ, from every denomination, on one side; while their antagonists will comprise the Spiritualists, embracing the great mass of the people, including a host of mere nominal professors of religion on the other side. It will be a conflict—already begun—between the true and the false, light and darkness, God and the Devil. *Activity* is seen every where in the ranks of Satan, while the most of Christ's professed children appear to be asleep. Is it not time to heed the warning to "*watch*"? Are not the "perils" sufficient to keep us awake? Christian soldier, gird on thine armor for the conflict. This is a time when every christian should be able to give a Bible reason for his hope; and if he has things in his creed which he can not sustain by a harmonious teaching of the Bible, like the doctrine of the immortality of the soul, and the eternal torment of the wicked, let him abandon such views at once; and he will find himself in possession of weapons with which he can withstand all the attacks of the enemy through Spiritualism and all other false systems of religion.

The Bible informs us that "the spirits of devils [demons] working miracles" are to "go forth unto the *kings* of the earth, and of the *whole world*, to gather them to the battle of that great day of God Almighty."—Rev. 16: 14. The next event, in connection with this work of demons, when they may seem to be successful in their plans, is the coming of Christ. At the time when the people generally will have given up the idea that Christ is ever coming *personally*, he says, "Behold I come as a thief."—Rev. 16: 15. Though warned, as in the days of Noah and Lot, the most of the people will have no more expectation of the personal advent of Jesus, than had the antediluvians of the coming flood, or the Sodomites of their destruction when they gathered about the house of Lot, the night before they were destroyed by fire and brimstone.

Again we say, Dear Brn. and Srs., *awake*, and gird on your armor, and be ready to meet the great foe under all circumstances. Let cowards flee, but let every true child of Jesus be bravely bold for the right, if he stands alone in the conflict. Victory is sure to all true christian soldiers. But lovers of the world, and those who conform to it, and seek its friendship and honers, and chase after its silly, ungodly fashions, must not expect to stand when the hour of trial comes. He who will bow and submit to what is wrong, to secure popularity, is unworthy of eternal life with the pure and the holy, who have denied themselves of "ungodliness and worldly lusts." He who will not bear the cross has no reason to hope for the crown. Said Jesus: "Whosoever doth not bear his cross, and come after me, he *cannot* be my disciple." Luke 14: 27.

THEATRES.

Public amusements in theatres, and elsewhere, are becoming more and more unchristian, disgusting, licentious, and Sodom-like. Those who think the world is growing better, must be asleep or dreaming of some 'summer-land.' The more disgusting these scenes of amusement become to a good, christian taste, the more they are patronized. The New York correspondent of the Buffalo *Courier* says performances that "would have been stopped by the police three years ago," now attract the largest audiences, on "account of the conduct and gestures" of the girls, who exhibit their persons in a very immodest manner. He remarks:

"It is a most damning proof of the evil times upon which we have fallen. That men, (and, let me whisper, a few women,) can be found in such numbers to gaze upon so naked indecency, and listen to, or sit over against, twaddle so vapid, is a fact which bears such testimony to the moral and intellectual degradation of the American people as should rouse every American man and every American woman, to enter his or her protest by tongue or pen against the avalanche of filth with which we have been and are to be flooded."

MUSIC.—The heading to the music in this week's paper was accidentally omitted. It is called IMANDRA, from the Missouri Harmony. The metre is 11's. The music and hymn were furnished by Bro. P. S. W. Deyo.

PRAYER-MEETINGS.

During the National Christian Convention in New York, last autumn, H. W. Beecher was requested to make some remarks on the best method of conducting prayer-meetings. His remarks were *excellent*; we never heard better. At the close of the meeting, quite a number gathered around him to ask questions, and get further information on the subject. Bro. D. L. Moody, of Chicago, was the principal questioner. In the Chicago *Advance*, we find the following report of the conversation:

"Mr. Beecher, what do you do with bores in your prayer-meeting?"

"Well, I try to be patient with them. Christ when he was living was troubled with bores, and I say to myself, Why should I not be? I try to educate them, and make something out of them. The man who is a bore now may become an effective worker if one is only patient."

"Well, but Mr. Beecher"—it was Mr. Moody that interrupted, as one might almost know from the character of the question—"there are some that are confirmed bores, and if you let them go on they will smash a prayer-meeting all to pieces—what do you do with them?"

"I never have and never will allow any one to 'smash,' a prayer meeting. If I cannot bring about a reformation by privately talking to him,—if no other means will answer, I can say to such a man, *sit down*. But then, there are many ways to be tried first. If I see that a man is apt to talk in set phrase and continually repeat, I interrupt him with a question. A question is an obstruction in his track. He will have to get over it, or go around it, or come to a standstill. I ask him about his own experience in relation to what he is talking about, and in such a conversation there is no chance to be formal. I question the timid ones also. When I see that one that is deserving of aid is halting and stumbling, I can help him with a question. There are a good many that cannot make a speech in prayer meeting that can answer questions."

"Do you make special preparation for a prayer meeting?"

"Yes. That is, I always have a subject in my mind that that I want to present. Sometimes it is adhered to by others, and sometimes it is not. When it is not, I never try to bring it back, but I try to develop the thought that comes out the most prominently. I try to find out as quick as possible the leadings of the Holy Spirit, and then follow them."

"Did you ever have to exercise any authority in prayer meeting of the nature you alluded to?"

"I had one man once that used to trouble me a great deal. He used,"—and here Mr. Beecher impersonated him to the life, "he used to drag his words in the most tediously slow process that you can imagine. One evening he commenced as usual: 'I—hope—that—my—young—friends—will—not—like me—put—off—their consideration—of the interests—of eternity,' and just then I interrupted him, by saying, 'Mr.——, if you go on that way much longer, eternity will be here and half through before you finish?'"

"What are your theories for developing those that attend your prayer meeting, and managing men?"

"I have no theories. One is to be developed in one way, and another in another. One man lacks in this and another in that. It must be a minister's constant study to cultivate that which is feeble in men and to prune the overgrowth. As to managing men; I never see a man unless I think, Now, how could I manage this man? I am like an engineer that can never pass a fort without thinking, How could I take that fort?"

It should be remarked that Mr. Beecher has such interesting prayer-meetings, that some seven or eight hundred attend. He has a most thorough knowledge of human nature, which is a great help to him in conducting public meetings. He is also noted for his happy art of illustrating everything in a very clear manner.

TEA.

In the Boston *Journal* March 27th, are some interesting remarks from "Carleton," in his "Round the World Sketches," No. 13. He visited China, and paid special attention to the manufacture of tea. He say:—

"If those four hundred millions with pigtails who live on the under side of the globe were to stop cultivating a small shrub which thrives in their country, teapots the world over would be useless lumber in the closet, or thrown out into the ditch as old crockery."

What a blessing it would be to the human family if such an event should take place. What a vast amount of head-aches, tooth-aches, and all-goneness in the stomach, loss of appetite, nervousness, and many other bad feelings, would pass away if no more tea was used; and what an amount of money might be saved for benevolent purposes, if all the tea money was given to the poor, or used to scatter the truth.

"Carleton" goes on to say:—

"The consumption of tea in the United States amounts to more than 30,000,000 pounds per annum, or nearly one pound each for every man, woman and child in the country.

We must state it as a fact that does not commend our good taste, that Americans use an unduly large proportion of green tea. No Chinaman would think of drinking this variety which we so highly prize, for they know that the greenness which gives it such value in our estimation is not a natural condition of the leaf in its dried state, but is obtained by the admixture of foreign substances, and poisonous ones at that. Tumeric and Prussian blue, with other less harmful substances, are used in the preparation of green tea, and quite a lare share of this variety comes into the American market."

When describing the tea shrub, he says:—

"The tea shrub is an evergreen, and may be propagated either by seeds or slips. Though it sometimes attains a growth that would seem to give it a right to be ranked among trees, yet as cultivated by the Chinese it is not often more than seven feet in hight. The root is not unlike that of the peach, and the plant is very tenacious of life. It blossoms in the winter, giving out a flower somewhat like the wild rose, and the seed, when ripe, contains considerable oleaginous matter, and a commodity called 'tea oil' is extracted from them.

It bears leaves in great profusion, and for these it is chiefly valuable. These go to the ends of the earth, making all nations pay tribute to the Celestials. The shrub is hardy and thrives well on poor, gravelly soil. It is very desirable to have a southern aspect, since plenty of sunshine not only promotes the thrift of the plant but greatly improves the quality of the leaves.

When grown from the seeds the plants are ready for setting in a little more than a year from the time of planting, and in two or three years more the leaves are first plucked. The finest teas are those gathered from young stocks. As the shrub grows older the quality is not good. At about seven years the tree is usually replaced by new settings, or if it is still cultivated is cut back or "headed in" as willow trees are sometimes treated in America, the branches being cut away and only the stumps left. On the following year a new and more leafy set of branches will shoot out, and the old tree, thus rejuvenated, will live as it were, a second life, and yield successive crops. The leaves are gathered three times a year. They are picked by hand—labor is cheap in China—and one man will gather from five to twenty pounds per day, according to circumstances."

"Carleton" informs us that after the Chinese have used their tea, and got out most of the strength, they throw the "grounds" into jars, after which it is "taken out doors, spread on cloths, dried, doctored, repacked, and sent over to us." The average cost of teas in China is from fifteen to twenty cents a pound.

POLITICAL CORRUPTION.

We think but few of our readers are aware of the amount of "political corruption" practiced in the American government; which, it is claimed, is the model for the whole world.

The following from one of our exchanges, will give some idea of what is going on in high places:—

"Are our politics corrupt? It has so been decided. They are abominably corrupt, stinking in the nostrils. None, we believe, not even the participants in the dirty work, lay any claim to honesty or decency in our American politics. Occasionally, frequently, the rogues fall out, and in their haste and wrath, 'blow' on each other. And when the cup of filth runs so full as to overflow, honest portions of the political press make a clean sweep, and tell what they would at other times not dare do. For instance, a few days ago, the Chicago *Tribune* the most popular Republican organ in the West, thus pitches into our politics and politicians:

'From primary meetings to national elections is an unbroken chain of bargains, of buying votes, and selling of legislatures. Laws are made not the public welfare, but to subserve private interests and are bought by the purchase of members of legislatures at so much a head in money or office. Office is sought and accepted, whether legislative or executive—not with any purpose of faithfully discharging its duties at a fixed emolument, but for what can be made out of it by wholesale theft or plundering the public. Never before in this country has there been such destitution of public morality, or any such well-grounded reason for fearing that we may not be able to get back to a healthy state without serious convulsions.'

And as to Washington city and the characters who there most do congregate, let the following few items clipped from the correspondence of our leading papers serve to describe:

Senator Saulsbury has broken his leg. Well, that will keep the drunken democrat out of the Senate for a while. So the country will be the gainer. Prostitutes mingle with the wives and daughters of members on the floor of the House of Congress.—*Cor. N. Y. Times.*

The reception-room of the Senate—an elegantly furnished apartment—is 'notoriously the greatest assignation place in Washington.' —*Cor. Chicago Republican.*

Every afternoon, after three o'clock, some twelve or fifteen United States Senators are so drunk that they are unable to attend to business.—*Boston Commonwealth.*

Almost daily are similar paragraphs to be found in the columns of the daily press, and they are true."

THE UNQUENCHABLE FIRE.

BRO. GRANT:—I wish to make an inquiry in the columns of "our paper" concerning the Greek words, found in the 9th chap. of Mark, 43d and 45th verses, where are two words of the same import. The passage in the connection has reference to the final end of the wicked. The *pur asbeston*, as I understand it, has reference to the fire that is to consume the object and to complete total destruction; if so, how does Bro. L. claim that it means forever burning, and never consuming? How does he claim it as an irrefutable argument in favor of everlasting conscious misery?

D. N. CHADSEY.

We can not tell how Bro. L. or any one else, can see proof that an unquenchable [*pur to asbeston*] fire will not burn at all; and hence the wicked who are to be *burnt* "up" (Matt. 3: 12) by this fire will live eternally in it, and never be burnt in the least. We confess that we have no skill in solving such metaphysical problems.

The temple at Jerusalem was burnt with an unquenchable fire. Jer. 17: 27. The fact that the fire is unquenchable is positive proof that the wicked must of necessity be *burnt up*, and "be no more."

GERMAN TRACTS.

We have received from Bro. L. Reimer, of Philadelphia, the following German tracts, viz:—

1. "The Hope of the Dead in Christ."
2. "The Future Doom of the Ungodly."
3. "What is Man?"
4. "Answer to the Charge of Heresy."
5. "Rich Man and Lazarus."

Price by mail: Single copy, 10 cents. Per dozen, 75 cents. Postage 4 cents. For sale at this office. AG'T.

BOOK MARKS.

Some of our brethren have inquired where they could get these little pointers, ☞ for book marks to stick on the leaves of their Bibles, to point to the passages they want to refer to. For the accomodation of all such, we have some for sale at the office. Price, a card of twelve for 25 cts. AG'T.

For the World's Crisis.

A REQUEST.

I have long been afflicted with a lingering disease, and for sixteen weeks have been confined to the house, being unable to walk across the house unaided; but believing that God is able to heal the sick, and willing, too, I request all the dear brethren and sisters to pray in faith believing that I may be healed. Your sister in hope, ALICE LYON.

Woodhull.

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, Boston, Mass.

Donations for the Tract Fund.

Previous acknowledgments	$712.21
S. Dodge	.50
M. C. Allen	2.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2297.76
"A Friend of Missions" (St. Louis)	5.00
" " " " (Memphis)	5.00
S. Dodge	1.00
M. C. Allen	2.00

EUROPEAN MISSION.

Previous acknowledgments	$223.00
"A Friend of Missions"	5.00

For the World's Crisis.

DIARY PAGES.

Have been to-day to help build the chimney of our new school-house; and a curious way they have here for such a piece of work. It is built like the house, only with smaller logs, and framed in from the outside, till the fire-place is completed, and then turn up with smaller sticks. A kind of reddish clay is found anywhere beneath the soil, of which we made our mortar, and we would "tote" it to black Calvin, the mason, who with his hands would plaster the inside as fast as some half dozen of us could tend him. The colored boys would "tote" it on their *heads*, but I preferred to take mine on a spade. Now we will have a house that we can turn around in, if fifty scholars do come. I guess I have helped build the first plantation school-house in S. C., if not in all the South.

To-day I have been to attend to a burial service for an old white woman. Walking out three miles, I found in a shattered cabin, stretched upon its only door, which they had taken off for a table, the one who for eighty-eight years had battled with misfortune, along life's roughest pathway. Death came to her suddenly, and easily, as if the poor soul had seen already enough of hardship. She was laid in her coffin, and we bore her away some fifty rods, followed afar off by a grand-daughter (an only relative), and a few others, both white and colored, who came not like mourners, but as a drove of sheep. They gathered around, and we waited until the grave was dug, and the coffin lowered to its resting-place; when I read a hymn, and some in the Bible, and then invoked God's blessing for those who stood around, asking him to remember them in their ignorance, to pity them in their poverty, and to make them thoughtful and ready for the same event, which might come to some of them at any time. I noticed, as I opened my eyes upon the little group, their indifference was gone, and I saw tears starting from poverty-burthened eyes. I felt glad that one among them could be blessed with christian burial. I knew by their looks the ceremony was something unusual, and was told that it was. Our service was offered, or it had not been. Poor old lady, she came a few weeks ago to the Mission House for bread, and perhaps since then may have suffered again. "Heaps of these old people are obliged to die," said a colored man, whom I overtook on my way down, "because they are gone past helping themselves." "There," said the colored man who buried her, as he lifted her into the grave, "she has gone to get her *best part*, if she was only right for it." And so let her rest, and wait. The Lord will do right by all.

A little new business for me to-day, this cutting and making pants; but then 'tis a splendid fit I've got. I measured the boy on my cane, when he came to beg, and taking an old pair of men's pants (as my mother used to do for me), I have made him a nice good pair. Then I pulled him out of his rags, and taking a little West Poland shirt, I made him look as tidy as "Tom Thumb"; and then his brother I dressed up clean, and sent them along, telling them I guessed their mother would hardly know them. More anon, perhaps. J. ALBERT LIBBY.

Darlington, S. C., Mar. 30th.

For the World's Crisis.

WHAT A COMFORT IS JESUS.

What a comfort to the heart do we find in Jesus. How often is this exemplified in every christian's life. When the dark and gloomy clouds of sorrow overshadow the human heart, what immediate and untold comfort, peace, and light, are obtained in flying to the mediatorial throne of Jesus. There he binds up the wounded heart, and, by the outpouring of the spiritual Comforter, he wipes all tears away. O blessed and inestimable privilege.

What a comfort Jesus was to the world while wandering here. He fed the hungry multitudes, who followed him, by working miracles. The sick were healed, the lame made to walk, the dead raised, words of life preached to the poor, and he mingled his tears with those who wept. Peace, love and light were dispensed in majestic splendor around his pathway.

What a comfort he is to sinners. His ear is turned anxiously to hear the first feeble cry for mercy, that he may whisper the comforting words of pardon into their hearts. By night and by day he pleads with the wandering to return to Father's house, where "there is enough and to spare." The flowing fountain of life runs free to all; and with inexhaustible love Jesus entreats them to "come," and wash their guilty stains away. He will clothe them in royal robes of righteousness, give to each an immortal crown of glory to wear, and bring them into eternal association with God and the heavenly hosts.

> "Oh that the world might taste and see
> The riches of his grace;
> The arm of love that compasses me,
> Would all mankind embrace."

What a comfort he was to his disciples during his forty days sojourn with them after his resurrection from the dead. Their hearts often burned with joy as he unfolded glorious visions of the kingdom to come. And at last, when by shining angels he was borne to the courts of heaven, he would not leave them comfortless, but dispatched heavenly messengers to cheer their hearts with the glad news that "this same Jesus, which is taken up from you into heaven, *shall so come* in like manner as ye have seen him go into heaven." O blessed promise. How it has cheered the hearts of all his saints down the whole course of time. *Jesus will come again.* Those who have longed and prayed his glorious face to behold, will see him in all his royal majesty, and that very soon.

> "Fly swifter round, ye wheels of time,
> And bring the welcome day."

Through eighteen hundred years he has comforted the church by his spiritual presence; yet throughout an eternity of blessedness in his kingdom, he will comfort his people by his literal presence. Oh, sublime thought, that he shall "lead us unto living fountains of waters, and God shall wipe all tears away." Then shall we begin to realize "the eternal weight of glory" that God has in store for those that love him.

> "There shall I bathe my weary soul
> In seas of heavenly rest;
> And not a wave of trouble roll
> Across my peaceful breast."

Rochester, N. Y. WM. H. SPENCER.

For the World's Crisis.

ROCHESTER.

Months had rolled away since Eliza and Clara Lord had given their hearts to God. The heavy gold rings which had shone upon their fingers were removed, and with joyous hearts and cheerful hands were given up, to be converted or changed for the golden promises in the word of life. Time rolled on. Clara married and moved to Rochester. Eliza came and attended school, and they were still joyous in each other's love. City life had its influence. She felt an indifference to worship coming over her, and often said, "Bro. Pratt, I want to be a christian." Friday evening, the 12th of March, she requested prayers. A few days after, at three o'clock in the morning, I was called to go to her sick bed. I said, Eliza, you are sick. "Yes, and I wanted to see you. My teachers and the scholars were all against me in my religious views, and I have yielded to their influence, and laid down my watch; do you think I shall get well?"

Eliza, I don't want to talk about that, said I. Do you feel that Jesus loves you, and that you love him?

"Bro. Pratt, I have not been as faithful as I ought, but I shall do better if I get well."

But you must not wait till you get well. Come right to him now. We talked, we prayed, and ere we left she could say, "Lord, thy will be done."

Again we sat by her bedside. Her godly mother was there. She said, "Mother, you told me something dreadful would come upon me if I was not more faithful in the service of God; and now it has come."

She then desired a dear schoolmate to come to the bed, and summoning all her strength, she placed her death-like arms around her neck, saying in a strong, full voice, "Clara, I love you. Clara, I love you dearly Clara, I want you to meet me in the kingdom."

The sobs and sighs of Clara told that the words had reached the heart. "Will you, Clara, will you? promise me," said the dying Eliza. Clara's heart was too full for utterance. "Tell me," she cried again in the earnestness of a dying conflict, "will you meet me in the kingdom, Clara?"

"Yes, yes, dear Eliza," cried the heart-broken innocent; "I'll meet you there."

The pale arms relaxed, she sank back upon her pillows all exhausted. A heavenly calm lit up her features, and in a soft, sweet accent she said, "Jesus accepts me *now*, Jesus accepts me *now*." The conflict was ended, and like the sobbing infant upon a mother's breast, she sweetly slept in Christ. H. PRATT.

For the World's Crisis.

GRATEFUL NOTES.

I seldom "cackle." A hen that never gets off or on her roost without "cackling" is certainly an annoyance, and to such an one it might be wisely said, "Give us more eggs and less cackle." Eggs are wholesome and valuable, and a "cackle" to acknowledge their deposit is very grateful to a farmer's family; so a word acknowledging the blessing and mercy of God is grateful to the children of the Most High.

I have just returned home from a tour of five weeks into Vermont, during which the blessings of God have been so rich, I must briefly confess them. On my way, an evening was spent pleasantly at Bro. Jennings, in Wilsonville, Ct., where quite a number gathered to worship God. Two evenings at So. Ashburnham, Mass.; the most precious I ever enjoyed with that church. Sabbath, Feb. 21st, at Keene, N. H., trying to "strengthen the things that remain." Tuesday, Feb. 23d, we reached Dinsmore Hill, Vt., in a snow-storm. Here, in spite of driving snow and blustering cold, we held two meetings, and the peace of God was upon us.

Thursday, 25th, we reached Bridgewater, Vt. The divine blessing rested upon the first meeting. The snow was deep, and came still deeper every day with driving fury, till it seemed impossible almost for a team to venture out; yet such was the interest that each night the house was well occupied by attentive hearers; and Sabbath evening three came forward for prayers. It was hard to leave such a prospect for good, but duty called to another appointment.

West Fairlee, Vt. This is one of the neatest of Vermont villages, beautifully located in a quiet valley, among hills, of which this State is proud. It is the home of Lieut. Governor Gen. Thomas. The only church of which it can boast is Universalist. Until recently, I was informed, only two praying souls were known in the village. Yet, in morals, it is by no means worse than other villages. We were cheerfully granted the use of the Universalist house. The interest to hear the truth of God increased every evening, till the house was filled. If we may judge from expressions which reached my heart, the cloud of blessing was just ready to burst when our week of happy labor closed. To say the least, much prejudice was removed, convictions of truth left not soon to be lost, and the study of the Bible greatly promoted. I learn that a weekly prayer-meeting is now well sustained, and that two have come out since I left. They call loudly for a renewal of the meetings.

Pomfret, Vt. March 9th and 10th were spent with this church. Brethren came from Bridgewater and Dinsmore Hill. Shall I ever forget the sweetness of these two days?

North Springfield, Vt. Having only two evening appointments for this place, I had resolved to abandon them, and return to the interest in Bridgewater. But God would not have it so. He troubled me until I was willing to go. After a hard ride of thirty-five miles, over soft snow drifts, I reached the place about dark; found no one expecting me, as my way had been hedged up from them several times before. There was no appointment out, no fire in the chapel; Bro. Cook and family were gone; and all others were strangers. I was tried. What did all this mean? Went into the Baptist (close communion) prayer-meeting. They asked me to preach. They had no pastor, no preacher; I tried to do so, and God blessed again. The next evening, our chapel was packed full,—Methodists, Baptists, *Herald* Adventists, and *Crisis* Adventists,—all sorts. The blessing settled; eight or ten came forward for prayers. The chapel getting too strait for us, the Baptist deacon kindly asked us to occupy their house. Sabbath, March 14th, we entered the Baptist church, and that evening about twenty-fiae came forward for prayers. We could not get away. Instead of two evenings, we stayed twelve days, the interest increasing all the while, and from twenty-five to forty forward for prayers every night. The appeals of children to parents, and of parents to children, were truly affecting. Such love and unity; such complete letting down of sectarian bars, I never saw before. I was free to preach as God bade me. I shunned not to declare the whole counsel of God. Every feature of Bible truth was presented boldly and freely in love, and received in love, and no check given to the revival power, but rather strength. The two Advent churches felt no more like being twain, but *one* body. Wrongs were confessed, and forgiveness granted. May God bless them, and cement the bond. We formed a young people's prayer-meeting of about forty members. Some of these young converts were born of God in the old-fashioned way—with a mouth of praise. May they never become silent in the love and worship of God.

Having preached forty-five discourses in thirty-five days, beside conducting afternoon prayer-meetings, duty bade me rest awhile. I found a true yokefellow and an efficient helper in Eld. Chedle (Adventist) of No. Springfield. We were also cheered both Sabbaths by the presence of Bro. Salmon Cook, whose faithful ministry has done much for the church in this place. We regretted that the distance of his new home, in Andover, denied us the benefit of his constant attendance.

March 23d, we took an early train for home, where we found all kept in health and blessing, by the mercy of God. The *joy* of this tour I know, and hereby gratefully acknowledge. The fruits unto eternal life the kingdom of Christ alone can tell.

H. F. CARPENTER.

For the World's Crisis.

PILGRIM DOTTINGS.

Since it is always interesting to me to read of the state of religious prosperity, and the progress of the truth, I expect it is so with others who feel a true interest in Christ. I therefore pen a short sketch of such matters for the *Crisis*. During January, I visited Augusta, Me., and spent two days visiting several families, who wait the return of our blessed Lord. The society, which, a few years ago, was an active body of workers, is now broken down by perverse elements, and united effort has given place to discouragement and slumber. May the Lord arouse the few faithful ones to see and feel their obligation to do all they can for perishing souls, and give them help Visited Webster, and preached once in company with Bro. Walker, to an interested audience. The Lord has lately converted a number among them, and opened the eyes of several christians to see the glorious truths we preach, and set them to work in earnest. Visited Bowdoin. There the Lord has lately converted several and awakened quite an interest to hear the glorious truth of Jesus coming, to give immortality to his church. The truth has taken root and is progressing in these towns, under the labors of Elders H. D. Reed, and A. H. Walker.

Visited Bath, and preached one Sabbath. The flock is increasing steadily amid trials and apostasies. This is a working, faithful church. Attended our annual ministerial conference at Richmond. It was a good and interesting meeting in many respects. It was pleasant to see so many faithful ministers of the cross, who have stood up in defence of the last message of the gospel, amidst all the privations, trials, and persecutions of these times, and determined to go through by the Lord's help. It was interesting to hear the reports of the conversion of many in the various parts of the State; the progress of the truth, the awakening of many of other churches to a deep interest to occupy a watching and waiting position for the return of our dear Redeemer; yet our hearts were saddened by trials and want of union on measures and systematic work. But our hearts rejoice in the Lord for what he has done for us in Maine, even in this matter, in approximating so rapidly toward perfect union. There has been a great improvement in twenty years. Praise the Lord.

Feb. Visited Topsham. There are a few humble veterans of the cross, and with them a few younger believers, who are striving to overcome the opposition of sectarian bigotry, and the temptations surrounding them. They need prompt and decided action to build up a fortification that shall deter the enemy. Visited several families in Litchfield, where I was kindly cared for through the greatest snow storm of the winter. They love and cherish the "blessed hope" of Jesus' soon return, but have no regular meetings. Some interest has recently been awakened by the occasional labors of Bro. Walker, and several reclaimed and others converted. Visited Stark. I found much difficulty in getting there through the deep snow. Preached and visited one week. There are a few of the faithful, self-denying, self-sacrificing ones, who wait for the Lord. Our meetings were good; and those who attended enjoyed "the word." The mass are given up to politics, sings, levees, sociables and other pleasures, such as lead souls to perdition. Called on several families in New Sharon, Wilton, and Jay. Found them in "the faith," and enjoying the hope. These are inviting fields for a faithful minister. May the Lord direct some one into that region with the word.

Called on Bro. H. B. Seavy, who had just returned from Woodstock, and Peru with a good report. He left a blessed revival interest. Souls had been converted, and the mass stirred. Praise the Lord By invitation, I accompanied him to Belgrade to hold a protracted meeting. A few waiting ones reside there but have no regular meetings. The people came out well to hear, and the prospect was bright; but Bro. S. and myself were so afflicted with influenza, we closed our batteries and raised the seige, hoping the Lord will bless the effort we made the three days we worked.

March. Attended our quarterly meeting in So. Gardiner, which was a precious season in the Lord; then to No. Whitefield, and preached to a few who had gathered for their weekly evening meeting. Spent one evening and preached in Windsor, where I found a protracted effort and revival interest. Brn. Rines and Weeks were laboring to good effect. Several had been converted. Next visited Winthrop, and Monmouth, where I found the few believers looking for redemption soon. Next to Greene, with the Brn. Parker. Met Bro. Haggett, and with him preached and visited several days, sowing good seed. At Auburn one eve with the Baptists. Had a good hearing. Next at Lisbon, preached one Sabbath with signs of good. Found ears to hear. I. C. WELLCOME.

For the World's Crisis.

ANNOUNCEMENT.

I would say to my friends, and the friends of our blessed cause, that I propose to publish on the first of July next, the initial number of a new periodical, to be called *The Advent-Christian Quarterly*; to be issued thereafter on the first of each October, January, April, and July. It is designed to fill a vacancy in our literature too long unoccupied; and I anticipate for it a hearty welcome. We hope to make it just what the Advent-Christian body would desire in such a periodical.

Each number will contain eighty large octavo pages; though if sufficient encouragement is given, the number of pages will be increased to one hundred. The subscription price will be one dollar a volume of four numbers.

We hope for the hearty co-operation of all workers in and friends of our blessed cause, to make this important enterprise a success from the start. Further particulars hereafter.

Meanwhile, communications with words of sympathy, advice, subscriptions, or other aid, will be welcomed, and may be addressed to *Buchanan, Mich.* WILLIAM L. HIMES.

For the World's Crisis.

SHALL WE HAVE A CAMPMEETING IN MINNESOTA THIS YEAR?

The church in Ottawa to the churches and brethren of Minnesota—Greeting:

DEAR BRETHREN:—Grace, mercy, and peace be multiplied unto you. Our hearts have rejoiced as we have learned the progress which the truth has made in different parts of the State; and for the furtherance of this work we propose that a General Campmeeting be held in connection with the annual conference, to convene in this place in June next, at which time all interested be invited to meet with us in convention, and adopt such measures as shall more effectually unite and concentrate all our forces, for the spreading of light among the people concerning the speedy coming of our Savior, and kindred Bible truths.

A pleasant grove on the bank of the Minnesota river can be obtained in this place, with plenty of good water, and near the railroad, on which we think a reduction of fare can be secured for those attending the meeting. Arrangements can also be made to secure board on the camp-ground at reasonable rates, and provisions for those who may chose to board themselves. We are confident that all the necessities of a well regulated campmeeting can be met here, and as soon as the meeting shall be determined upon, we will arrange the ground. Will not our preaching brethren throughout the State take this matter in hand, and present its importance to the people, and also the necessity of an early preparation of tents by those intending to come? Will Brn. Reed and Bursell bring their tents? and shall we not hear, in a few words through the *Voice* and *Crisis* immediately, from those who are favorable to this proposition? In behalf of the church. J. J. ANDROSS, Clerk.

Ottawa, Minn.

For the World's Crisis.

"THE FIRST-DAY SABBATH."

The above is the title of a valuable book from the pen of Eld. T. M. Preble. This work has not received the notice and patronage it deserves. While "*Both Sides*," by Urial Smith, "*History of the Sabbath*," by J. N. Andrews, "*Testimony*," by E. C. White, and various other works teaching that is duty to observe the "*Seventh-day*" as "*the Sabbath*," have been, and are being extensively circulated among our people, very many have been misled and deeply *impressed* by their erroneous statements and claims, and have asked, "Are these facts? If not, why are they not refuted by our writers?" And while they have not seen this fully done, have often concluded the subject was dark, and difficult to determine, and have tried to dismiss it from the mind as of little importance. But the subject is neither dark nor difficult, only as it has been loaded down and burdened by the great blunders, erroneous claims, badly quoted history, and misapplications of Scripture, in the works above mentioned.

Its chief points have been refuted in several tracts; but books containing hundreds of assertions without foundation, partial and erroneous quotations of history and scripture, can not be noticed and properly met in a tract. Eld. Preble has undertaken it in a larger form, and in the *second* part of his book, has given time and space for masterly arguments and incontrovertable testimony from history,—*history not garbled*—which shows that the above named works are totally unreliable, and in many points untruthful. Although we do not endorse Bro. P.'s use of the word "*Sabbath*," yet we can heartily commend his book as the best and most reliable work to be found, touching the whole subject of the "Seventh day" arrangements. It is a subject which should be well understood.

I. C. WELLCOME.

For the World's Crisis.

NEW YORK STATE MISSION TENT.

BRO. GRANT:—I have just returned home from Pittsburg, Pa.; found letters of invitation to hold Tent meetings this season; and now I want to urge upon the brethren of the State, to see to it that the Tent is paid for at once. You have doubtless seen the action of the Conference held at Springwater; a collection was taken up for this purpose. This was right; let every church throughout the State do likewise, and send the amount to Bro. D. Cogswell, Dansville, N. Y., and then no one will be burdened; and if there should be more than enough to pay for the Tent and repairs, let the same be invested in books and tracts.

Now, my brother, do not allow the spirit of covetousness to control you, by saying to yourself, "The money will be raised without my help. Those who pay can afford it." But can you? Remember that "covetousness is idolatry," and is named the first in the catalogue of the many sins that prevail in the last day. J. WENDELL.

Correspondence.

From Bro. P. Tandy.

To the Brn. and Srs. scattered abroad: Dear friends in Christ, it is a long time since I have written anything for the *Crisis*; not because I did not want to, nor because I did not feel it my duty or privilege; but because I had not time to do so; or my time was occupied, as I supposed, in other necessary duties. And that is not all; I felt that the columns of the blessed *Crisis* were weekly filled with far better matter than anything I could produce from my pen. So I have been trying to excuse myself on these grounds. But my conscience is not still or quiet. Duty is duty; and no one can do my duty for me; not even God or angels. If God says speak, we ought to speak. If he says to us pray, we ought to pray. If he says to any of us preach, male or female, we ought to obey him. If he says to you or me write, we should try to perform the duty according to the ability he has given us. None, who has named the name of Christ, has less than one talent; and we are just as accountable for the faithful improvement of that one talent, as though we had five, or ten talents; why not? The word of the Lord informs us, that it is required of a man according to what he hath.—Where little is given, little is required; and where much is given, much is required. We believe it is especially incumbent, or binding, upon us to give the "gospel of the kingdom" to the world; from the solemn fact that no others will do it. In fact, they have no heart or mind to do it. We believe this has been faithfully done already; and this is one great, primary evidence that makes us believe, without a doubt, that the end is near.

And now, dear brethren and sisters, as we profess to take the "perfect law of liberty" as our unerring guide, how holily and unblamably we ought to live. Yes, we should let our light shine before the world, that they seeing our good works, may be lead to glorify God. Father requires that we come out, and keep out, from the world; and touch not the unclean thing. The apostle James informs us that "Pure religion, and undefiled before God and the Father, is this; to visit the fatherless and widows in their affliction, and to keep himself UNSPOTTED *from the world.*" Are we doing this, as God requires of us? May the Lord help us to come up to his help against the mighty. The world, the flesh, and the devil are allied enemies to the christian; and they will prove fatal snares to us, unless we do reject them by faith, and humble, believing prayer. May God help his ministers to "study to show" themselves "approved unto God;" workmen that "needeth not to be ashamed, rightly dividing the word of truth." And may the God of peace sanctify you wholly, body, soul and spirit. May you be preserved blameless unto the coming of our Lord and Savior Jesus Christ. Yours, in the faith of his SOON coming, P. TANDY.

Extracts from Letters.

BRO. L. BOUTELL, Chelsea, April 7th, writes: "Saturday last, I took the boat for the Elm City, to answer the call of Bro. York to be with the church looking for the advent of their long absent Lord. I had a cordial reception in the morning, and a little time to rest before meeting. At the ringing of the bells, we went to their old hall, on Congress Street, which was well filled with old friends and familiar faces, with new accessions, whose attention to the word spoken gave the best evidence of their relish for the living bread; and in others a strong desire to hear upon the way of life and salvation.

In the afternoon more were out. The large hall was well filled, and all seemed interested to hear that there was a better day soon coming. Tears of joy and heartfelt rejoicing told plainly that we were preaching to those that were lovers of the Lord and his glorious appearing. The evening meeting was well attended, and it was a precious one. The Lord, by his Spirit, was present. Indications for good were manifest, and I could but hope, amid all their trials, perils, and discouragements, truth and righteousness might prevail, and a revival of pure religion be experienced, and the people flock to the standard, and be loyal to the government of King Jesus. O how important to be in love and favor of the government that is soon to be established over the whole earth, and stand forever. Thine for this peaceable, healthful, deathless reign."

BRO. GEO. STREETER, North Dana, Mass., writes: "I have just attended a discussion between Bro. J. Hemenway and Mr. Gibson Smith, of Groton. It was an interesting one. Mr. Smith was understood to say that he had held a discussion with you, and that you said he was the best man for perverting Scripture you ever saw. I think so too. In describing the inner man, he said that it filled the material body, and had hands, fingers and nails, feet, toes and nails, looked like the material body; and this is an immaterial body and an immortal soul. He said death does not change the natural mind; hence, if a man dies, and is a rough, coarse, vile creature, he will be so in the spirit-land. What a place that must be. He came out boldly and denied the Bible, and then wished his friend H. believed as much of it as he did. He said that Jesus Christ was no more the Son of God than we were. We were all the sons of God. This scouring up of the good old book, only makes it look brighter and brighter. I love it, I love it, and who shall dare to chide me for loving the good old Bible?

Bro. H. sustained his ground well, by the help of God; and the truth did look bright, when held up by the side of error. Many were convinced of the truth. 'Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith.' 2 Tim. 3: 8. If the class of men called 'Spiritists' do not fill this picture, pray tell me what does? Are they not deceived concerning the faith of God's book? I am sure they are creeping into almost every house. Many who will say they do not believe it, dare not stand up against this hideous monster, but cry out, Keep still, let them alone. Shall we let alone the very thing that is sapping the vitality of the Christian religion? Never, no, never. I feel as Bro. Paul said once, 'I am set for the defense of the gospel'; then, by the help of the good Lord, I will defend this noble cause; and God calls upon every one that names his name thus to do. O for living, active faith in his word. The apostle adds further (verse 9th), 'But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.'

'But they shall proceed no further.' Further than what? To the end. How long did they withstand Moses? Until God wrought a mighty deliverance of his people. How was their folly manifested unto all men? God destroyed them all."

BRO. P. H. LAWRENCE, Lawrenceville, P. Q., Canada, March 20th, writes:—"I cannot lose sight of the storms through which some of us have passed, in our endeavors to advance the glorious cause of our Redeemer. The tide has been stemmed in afflictions oft, in perils by sea and upon land, and among our own countrymen. Also the privations of the poor preachers' families, while from valley to hill-top we have wended our lonesome way, in seeking to help some poor human beings to become the sons of God by faith in Christ Jesus. O brethren, this know ye, there is a heart away up here in Canada, that has not only heard of these things, but by experience has tasted some of the bitter dregs of this cup. Yet, to poor me, God has been very good, and how precious to-day is the love of Jesus my Lord. While I look over the many names of our dear brothers who now rest from their labors, I can but bless God for their respite; but oh, the pangs of those smitten hearts of widows, and wails of orphans' woes. My heart is full, and I am consoled only in the assurance that these things will soon end in the everlasting triumph of the faithful.

How the great truths, we love so well, have spread and are now spreading. Some of the most eminent men of the age, in all parts of the world, are proclaiming the glad tidings that Jesus is soon coming to set up his kingdom upon the earth. We stand upon an elevation of solid rock, from whose summits we look down, not upon here and there a solitary camp-fire of a lonely stranger, but the mighty hosts of the Lord, dwelling in cities, and towns, and country, and a great army passing hither and thither, bearing the precious seed; while from the Eastern Archipelago is heard, 'Watchman, what of the night?' and the response from the western isles of the great Pacific, and its coasts,—'The morning cometh!' is wafted upon our ears in tones of solemn joy. Let us all cheer up, for soon the day will dawn, and the shadows flee away."

BRO. A. DAMON, Fall River, Mass., writes: "It has been mentioned of late, in a neighboring paper, that I do not preach doctrines which are in accordance with popular opinion. To such I am compelled to say, that if they call the theology of men, which is commonly preached from the pulpit at the present day, the 'popular opinions' referred to, that thay may as well despair of there ever being any change in me in that direction; for the good old hope of the gospel has got too deep a root in my heart to be given up at this late hour, for an old rotten ship at sea, which has nothing for its sails but popular opinions; whose pilot has become drunken with the love of pleasures, and takes on board Spiritualism among its passengers.

Who, that has a sound mind, wishes to ride in such a craft, upon the sea of time, only to be dashed at last upon the rock of ruin? Who, for a little worldly honor and a great name, dares risk his eternal welfare on such a frail bark? Our ship is sound, sails all hoisted, and under full sail. Her flag is fluttering in the breeze. The ship is known by its banner, for on it is inscribed, in glowing letters, 'Behold I come quickly; and my reward is with me, to give to every man according as his work shall be.' Rev. 22: 12. Praise the Lord God of Israel, we stand on the foundation of the prophets and apostles, Christ himself being the chief corner-stone. O what a fortress, what a battery! It has no mask, it needs none. It recommends itself as being safe for all to use in time of battle; so let us not be ashamed of our hope. O glory to God, let earth rejoice and receive her king. Let the mountains quake before him, and the islands flee at his presence, when he shall come down the burning pathway of heaven to fill the earth with his glory. O, ye weak ones of his flock, be strong, for behold your King cometh. And you, sinner, flee from the wrath to come. O haste thee, and seek for the unfading crown of glory. It is by declaring such sentiments as these that I seek for honor, but not the honor of this world.

Brethren, I am still in the war, fighting for our King, using the weapons which he has provided for that purpose. But after I have done the will of my Master, I find that I am an unprofitable servant. O Lord, keep me ever in the way of life, is my prayer. Amen.

I would say, for the benefit of those who would like to know my address, that it will be Fall River, Mass., until further notice."

BRO. P. M. BAKER, Clarke's Mills, March 22d, writes:—"I take this opportunity to say that the good Lord has revived his work among the Narragansett tribe of Indians, in Charlestown, R. I. A good work of grace has been in progress in their tribe church for some time past. Some twenty or more have been converted and reclaimed from a backsliding state. They have had but little labor from the ministry. They are an intelligent people. I am preaching for them Sabbaths, and have baptized twelve happy converts. Fourteen have been added to the church, and others will unite soon. Five of those I baptized were members of our Sunday school last summer, at Clarke's Hall, Richmond, R. I. Four were from one family. We bless God that the work still goes on. Meetings are held every evening. There is a thorough reformation. I hope our ministering brethren who come this way will not forget to give them a call, and preach the word to them. Call at their homes. They will find a very hearty reception. The latch-string to their homes is always on the outside. Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you."

BRO. WM. HOLSINGER, Emporia, Kansas, March 25th, writes:—"I want the Crisis, it helps me so much to understand the great apostasy with which I am surrounded. Dear Crisis, do keep your readers posted in the dreadful deceptions of modern Spiritualism, and also in the affairs of the nations of the earth, and their changes as they are developing for the great battle of Gog and Magog. We are in the very last times of this world's history. We are certainly far advanced in 'the time of the end,' hence we should 'cry aloud,' and also rejoice with exceeding joy. We may have to wait a little longer than some anticipate, yet we know that at the time appointed, he will come."

BRO. N. E. SYMONDS, Lowell, Mass., writes: "I wish to write a few lines for your worthy paper. 'Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.'—Matt. 22: 9. While reading the above, I have been thinking it is a great thing to be called by God to preach the gospel. Many do not realize how much our brethren in the ministry have to contend with. I feel as though we ought to do more for them, especially our younger ones. They need to be cheered and sustained both by our prayers and alms."

BRO. B. KNEPPER, Wellersburg, Pa., writes: "The doctrine of life and death, as the reward of the righteous and the wicked, and with it the time doctrine of the Bible, is gaining ground almost daily in my charge; although opposed by some few of the Lutherans and Methodists."

For the World's Crisis.

THE GREAT SHAKING.

We are certainly admonished by the very frequent tremblings of this terrestrial ball, that the great shaking, spoken of by the holy men of God, is not far distant. Yes, all things that can be shaken, will be shaken; "that those things that cannot be shaken may remain."—Heb. 12: 27. All the kingdoms of this world, with all their pride and pomp, will be carried away "like the chaff of the summer threshing-floors." "Fear, and the pit, and the snare, are upon thee, O inhabitants of the earth. . . . And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake."—Isa. 24: 17, 18. Many other portions of Scripture bring to view the same grand subject. Job 38: 13, says the wicked shall be shaken out of the earth. That awful day is very near, and the great question, to all minds, at that time, will be, how shall I escape? but there will be no way of escape for those who had not chosen the Lord for their hiding place. Some are convinced of these solemn truths, and who, like the devils, believe and tremble, but are not willing to submit to be governed in all things by the word of the Lord; so they go on, and neglect the great salvation.

How is it with you, dear friends, who have felt alarmed for your safety, and profess to love the Lord? What seems to be the most important, your own pleasure, or the glory of God? Who knows that you have chosen the Savior for your friend, and that you believe that he is soon coming to judgment? If you are the true children of God, all your former friends, who hate this doctrine, will despise and persecute you; for thus have all christians been treated ever since Cain slew his brother, because his own works were evil, and his brother's righteous. 1 John 3: 12. Peter tells us not to think strange of these fiery trials; but we are to look beyond to the glory that shall be revealed.—1 Pet. 4: 12, 13.

Lincklaen, N. Y. E. A CORKER.

Obituaries.

PAGE. Died in New York City, April 2nd, Harriet, wife of Thomas S. Page, in the thirty-third year of her age.

Sister Page was converted in the Methodist Church, fifteen years ago, and three years afterwards became a strong believer in the soon coming of Christ and a glorious immortality in his everlasting kingdom. She lived a true and consistent christian, and died in the full hope of a speedy resurrection.

Words of consolation were spoken by the writer, from 1 Cor. 15: 22. THOMAS J. COX.

SHIPPEE. Died in the village of Crompton, R. I., Jan. 22d, of scarlet fever, Frankie H. Shippee, aged seven years and six months.

Funeral services March 21st, at "Odd Fellows Hall," Crompton, R. I., by the writer. Rest, little one, till Jesus comes. May the bereaved parents find that God's grace is sufficient for them.

A. DURFEE.

PERRY. Died in Fall River, Mass., March 27th, Ella J. Perry, eldest daughter of John and Delilah J. Perry, aged seven years, two months, and one day.

Little Ella was an amiable and lovely girl. Sermon preached by the writer. ALLEN DAMON.

STEERE. Died in Taunton, Mass., March 13th, 1869, after a short and distressing illness of three days, my mother, Hannah Steere, widow of Hosea Steere, of Gloucester, R. I., aged eighty-three yrs.

She rests from her labors. H. A. PRAY.

MARSH. Died in West Meriden, Conn., Minnie Ellen, only daughter of George and Josie Marsh, aged four months and fourteen days.

GEORGE MARSH.

Married.

At Lake Village, N. H., March 18th, by Elder John Parsons, MR. JOHN BUZZELL and MISS MARY BEAN, both of Laconia, N. H.

At Savoy, March 29th, by Elder E. McCullock, MR. HARVEY HADLOCK and MISS MARY ANN BARDEN, both of Savoy.

In Loudon, N. H., March 17th, by Eld. D. F. Leavitt, ELDER LEVI ALLEN, of Alton, and MRS. MARY A. KNOWLES, of Lake Village.

Summary of News.

FOREIGN.

Cable News.

MADRID, April 6. The Government has granted permission for the introduction into Spain of Protestant books printed in foreign languages.

Fears are entertained that the Carlists will soon make another general rising. The government is taking every precaution to prevent it.

It is reported that King Ferdinand of Portugal positively declines the crown of Spain.

April 9. Much political excitement exists in this city, and apprehensions are entertained that the exasperation of party feeling will result in an outbreak of violence. The police and military are taking every precaution to prevent disorder.

The Madrid Government is about to send a Naval Commission to New York to purchase monitors or service in Cuban waters.

The proposition to establish a triumvirate has been abandoned. It met with many practical objections, the most formidable of which was that any immediate change in the form of the administration would tend to delay the settlement of the financial difficulties of the country.

The refusal of King Ferdinand of Portugal to accept the Spanish throne is confirmed.

DOMESTIC.

Havana, April 9. Francisco Leon and Augustin Medina were garroted to-day in the presence of a vast crowd of Spectators. They both maintained their composure and firmness to the last. Leon, in mounting the scaffold, shouted "Viva Independencia." There was great excitement among the spectators. Some parties uttered seditious cries, and the volunteers who guarded the scaffold, faced about and fired about twenty shots into the crowd with disastrous effect. Six men were killed and many wounded.

Passing Events.

☞ The Princess De La Tour D'Auvergne, a member of one of the four princely families of France, has bought the Mount of Olives, which so many crusaders died to gain for Christendom. The Princess is erecting at Jerusalem a campo santo, or cemetery, to be called the "Pater-Noster." All around the walls of this cemetery, Our Lord's Prayer will be inscribed in letters fifteen centimeters long, on plates of bronze and in all known languages. The Princess has also given a sum of money to maintain a priest for the special service of this sanctuary, which will be completed in May, and taken possession of at that time by the French Consul in the name of France.

☞ The forthcoming Council at Rome is to be called, it seems, the "First Council of the Vatican," and is to be held in the right transept of St. Peter's. The stalls, etc., will cost some £10,000, and for this and the other large expenses to be incurred, subscriptions are collecting. It is thought six months will scarcely give the Council time enough in which to do its work.

☞ The colonies of Victoria and New South Wales are both suffering terribly from the want of rain. The drouth is universal. From Melbourne in the south to Queensland in the north sheep are perishing by thousands from want of water. On one "run" 30,000 have been lost in this way. Horses are offered at eight and ten shillings each, and sheep can find no purchasers at seven pence a head.

☞ Severe weather prevails in the south of Europe. Hail storms and cold winds have destroyed the almond crop of Provence, injured the grape crop of Languedoc, and despoiled the fruit trees of their blossoms. The sea has been greatly agitated, and shipwrecks are reported on all the coasts of the Mediterranean.

☞ A Jewish alliance in France has nearly ten thousand members. It is looking forward to the occupancy of Palestine by the Jews. They have an agricultural school and colony near Jaffa. The eighth anniversary was held January 14th, in Paris, and was a brilliant gathering.

☞ The Pope is said to entertain the intention of conferring on the Prince Imperial of France the title of Roman *Patrice*, which was once destined for the Emperor himself, and which was last borne by Charlemagne.

☞ The Emperor Napoleon, with the Empress, the Prince Imperial, Prince Napoleon, and all the Imperial family, will pay a visit in August next to Corsica, to celebrate the hundredth anniversary of the birth of Napoleon I.

☞ The Prussian journals state that a Protestant jubilee is to be held next autumn at Berlin, to form a counterpoise to the council to assemble at Rome. A preparatory meeting is to take place at Worms after Whitsuntide.

☞ The Emperor Napoleon is about to purchase the property of Saint Point, belonging to the estate of the late M. de Lamartine, for the purpose of establishing a model farm.

☞ Russia has ordered 700,000 needle guns to be delivered as soon as possible.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
T. M. Preble........................Sunday, May 2d

BOSTON, (THEATRE COMIQUE, Central Court, rear of 240 Washington Street), Sabbath, April 18th.
Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M. JOHN G. HOOK.

CHELSEA, MASS., (LIBRARY HALL.)
T. M. Preble........................Sabbath, April 18th
A. W. Sibley........................Sabbath, May 2d

EAST BOSTON.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
C. Goodrich........................Sunday, April 18th
W. C. Thurman........................Sunday, April 25th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Rufus Wendell........................Sunday, April 18th
J. W. Brittan............Sundays, April 25th and May 2d
A. W. Sibley........................Sunday, May 9th

Lowell, (Huntington Hall), Sabbath, April 18th, and every evening during the intervening week. MILES GRANT.

Wakefield, Mass........................evening, April 22d
North Carver, Mass........................Sabbath, April 25th
Stowe, Mass........................Sabbath, May 2d
C. GOODRICH.

Salem, Mass........................Sabbath, April 18th
Fairhaven, Mass........................Sabbath, April 25th
A. P. MOORE.

Dansville, N. Y............Sabbaths, April 18th and 25th
A. A. PHELPS.

Lawrence........................Sunday, April 25th
J. S. WHITE.

Portland, Me........................Sunday, April 25th
Fairhaven, Mass............through the month of May
L. BOUTELL.

Westfield, Mass........................Sunday, April 18th
JOSEPH W. WHITE.

Keene, N. H........................Sundays, April 18th
A. W. SIBLEY.

Hyde Park, Mass........................Sabbath, April 25th
Worcester, Mass........................Sabbath, May 9th
T. M. PREBLE.

Windsor Locks, Ct., (where Bro. Terry may arrange), Wednesday, April 21st.
Vineland, N. J........................Friday evening, May 23d
Philadelphia, Pa., (corner of 9th and Spring Garden Streets), Sundays, April 25th and May 2d.
Will go to Moorestown, N. J., if Bro. Reimer will arrange with the brethren at Spring Garden as to what evenings, between April 25th and May 2d.
Chicago, Ill........................Sunday, May 9th
Will preach evenings, May 6th, 7th and 8th, if desired. I cannot meet any more calls till I have been at St. Louis. H. K. FLAGG.

Danielsonville, Ct........................Sabbath, April 18th
Woodstock Valley........................Sabbath, April 25th
H. F. CARPENTER.
My appointment for Westborough, Mass., is withdrawn. H. F. C.

Lewiston Falls, Me., Sabbaths, April 25th and May 2d, and every evening during the intervening week.
Alton Corner, N. H............evenings, May 5th and 6th
Barnstead, N. H., (Clark meeting-house), Sabbath, May 9th.
Pittsfield, N. H........................Sabbath, May 16th
A. SIMPSON.

New Haven, Ct........................Sunday, April 18th
Goodspeed's Landing, (and baptize), Sunday, April 25th.
New York City, 24th street, (as Bro. Cox may arrange), Sunday, May 2d, through the following week, and over Sunday, May 9th. L. F. MOORE.

Warren, (Oak Hill)........................Sunday, April 18th
Manchester, (Merrimack Hall)............Sunday, April 25th
Warren Summit........................Sunday, May 2d
Haverhill, (Union meeting-house)............Sunday, May 9th
T. E. LANG, JR.

Belmont, Me., (Higgins school-house), Sunday, April 25th.
Lincolnville, Young Town........................Sunday, May 2d
JER. CARR.

Greenland Parade........................Sunday, May 2d
J. PINKHAM.

New Hampton, (Brick school-house), Sunday, April 18th.
Meredith, (Dolloff school-house)............Sunday, April 25th
N. GLIDDEN.

Wrightville, Lord's days............April 18th and May 2d
Communion May 2d. A. D. FLAGG.

Square Pond, Ct........................Sabbath, April 18th
Brimfield, Mass........................Sabbath, May 2d
RUFUS BAKER.

Campton, N. H., (Bump school-house), Sabbath, April 18th.
Lake Village, N. H., (North Church), Sabbath, April 25th.
Holderness, (True school-school-house), Sabbath, May 2d.
Holderness, N. H., (Carr school-house), Sabbath, May 9th. JOHN H. EVANS.

Suncook, N. H........................evening, April 17th and over Lord's day.
Clinton, Mass........................evening, April 21st
Z. FORD.

Lynn........................Sunday, April 25th
D. M. LEAVITT.

Hopkinton, N. H., evenings, April 20th, 21st, and 22d
Vernon, Vt........................Sunday, April 25th
Westfield, Mass............Sundays, May 2d and 9th
E. OWEN.

Hampton........................Sabbath, April 25th
Manchester, N. H., (Merrimack Hall), Sabbaths, May 2d and 9th. D. F. LEAVITT.

Wakefield, Mass........................Sabbath, April 25th
ALLEN DAMON.

Hartford, Ct........................Sabbath, April 18th
Square Pond, Ct........................Sabbath, April 25th
B. HITCHCOCK.

Corinna........................Sunday, April 25th
Bangor, Me........................Sunday, May 9th
Commence a meeting at Holden, Me., in the Clewly neighborhood, on Friday, before the first Sunday in May, at ten o'clock A. M., and continue over Sunday. The ordinance of baptism and Lord's Supper will be attended to. Let all who love our Lord come and share with us. ISRAEL DAMMAN.

Hampton, N. H........................Sunday, April 18th
J. H. F. VARNEY.

Scitico, Ct........................Sunday, April 25th
HIRAM MUNGER.

Ossipee, (No. 4 school-house)............Sunday, April 18th
Melvin Village........................Sunday, April 25th
Freedom, (New Chapel)........................May 1st
Conference, and over the Sabbath.
Albany, N. H........................Sunday, May 9th
T. W. PIPER.

Kennebunkport, Me........................Sabbath, April 18th
N. C. TWOMBLY.

Portland, Me........................Sunday, April 18th
I. C. WELLCOME.

Nashua, N. H............Saturday evening, April 17th and over the Sabbath. W. H. MCDANIELS.

Danbury, N. H........................Sunday, April 18th
Hill, (Hersy school-house)............Sabbath, April 25th
F. S. RANSOM.

North Somers, Ct........................Sunday, April 18th
Woodstock Valley, Ct., (or supply), Sunday, April 25th
Hartford, Ct........................Sunday, May 2d
Goodspeed's Landing........................Sunday, May 9th
I. B. POTTER.

Northwood Narrows, N. H............Sunday, April 18th
Barnstead, (Clark's Corner)............Sunday, April 25th
JOHN PARSONS.

Wallingford, (North Farms)............Sabbath, April 18th
Attend the Conference at Collinsville.
Wolcottville, Ct........................Sabbath, April 25th
Woodbridge, Ct........................Sabbath, May 2d
Bristol, Ct........................Sabbath, May 9th
WM. A. & M. L. DURAND.

West Randolph, Mass., (Tower Hill Hall), Saturday evening, April 17th, and over the Sabbath, the 18th.
ENOCH MORRILL.

Pittsfield Village, N. H............Sunday, April 25th
Lake Village, N. H........................Sunday, May 2d
Loudon Ridge, N. H........................Sunday, May 9th
J. G. SMITH.

Suncook, N. H........................Sunday, April 18th
DANIEL CHURCHILL.

Monson, Mass., (East Hill, Grant's school-house), April 24th and 25th. GEO. A. STREETER.

Westfield, Mass........................Sunday, April 25th
E. MCCULLOCK.

Lynn, Mass........................Sunday, April 18th
Plymouth, Mass........................Sunday, April 25th
M. BATCHELOR.

Hartford, Ct........................Sabbath, April 25th
H. PRATT.

Marshfield, Vt........................Sunday, April 18th
Bridgewater, Vt........................Sunday, April 25th
J. A. CLEAVELAND.

Seabrook........................Sunday, April 18th
Strafford, (Felcher school-house), communion, Sunday, April 25th. J. PINKHAM.

Wrightville, Ct........................April 18th
Thomaston........................April 25th
J. K. BELLOWS.

Lowell, Mass........................Sunday, April 25th
J. W. THOMAS.

Abington, Ct........................Sabbath, April 25th
Hampton, N. H., (Town Hall)............Sabbaths, May 2d and 9th. C. H. SWEET.

Camps Mills, (where Bro. Elliott may appoint), Sunday, April 18th.
Yalesville........................Sunday, May 2d
If these appointments conflict with others, please inform me. WM. J. RIPLEY.

Bradford, (Pond meeting-house)............Sunday, April 18th
Lake Village, N. H............Friday evening, April 23d
Meredith, N. H., (Advent Hall, near Phineas Dolloff's), Sunday, April 25th.
Sutton, N. H., (South meeting-house), Sunday, May 2d
Webster, N. H., (Old meeting-house), and baptism, Sunday, May 9th. SIMEON BONY.

Lawrence, Mass........................Sabbath, April 18th
Unity, N. H., (at Bro. Kimball's)............Sabbath, May 9th
FRANK NELSON.

Hampton, N. H., (Town Hall)............Sunday, May 23d
THOMAS H. JONES.

Chicopee Falls........................Sabbath, April 18th
E. MCCULLOCK.

Alton Corner, N. H........................Sunday, April 18th
Farmington Village, N. H............Sunday, April 25th
Strafford, N. H., (Robert's school-house), Sunday, May 2nd.
Barnstead, N. H., (Clark meeting-house), Sunday, May 9th. WM. BODGE.

Richmond, R. I., (Clark's Hall)............Sunday, April 18th
J. J. NORTHUP.

West Meriden, Ct........................Sunday, April 18th
Forestville........................Sunday, April 25th
Hartford, (Talcott & Post's Hall)............Sunday, May 2d
Worcester, Mass........................Sunday, May 16th
New York, (Cooper Institute)............Sunday, May 23d
WM. N. PILE.

SPRINGFIELD, MASS.
S. G. Mathewson............Sundays, April 18th and 25th
Charles C. Barker........................Sunday, May 2d
Wm. N. Pile........................Sunday, May 9th

BIDDEFORD, ME.
J. W. White........................Sabbath, April 25th

CONCORD, N. H., (AT THE BETHEL.)
E. Owen........................Sunday, April 18th

CONCORD, N. H., (CENTRE STREET.)
A. W. Sibley........................Sabbath, April 25th
A. Ross............Sabbaths, May 2nd and 9th

WOLCOTTVILLE CIRCUIT.
G. L. White............Newfield, Sunday, April 18th
M. L. Durand............Wolcottville, Sunday, April 25th
Preaching every Sunday evening at Wolcottville.

MANCHESTER, N. H.
Wm. W. Sutherland........................Sabbath, April 18th

KENNEBUNKPORT, ME.
C. Goud............Sundays, April 25th and May 2d
Rufus Wendell............Sundays, May 9th and 16th

BRISTOL, CT.
I. B. Potter (if not supplied)............Sunday, April 25th
B. Hitchcock........................Sabbath, May 2d

CHICOPEE FALLS, MASS.
E. McCullock........................Sunday, May 2d

☞ To Preaching Brethren.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,

ELD. A. D. FLAGG, Cor. Sec'ry, Torrington, Ct.

☞ Preachers sending appointments to Wakefield, are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES TREFETHEN.

Notices.

Advent Conference.

The Mass. Advent State Conference will hold their annual session, for the choice of officers, at Worcester, Mass. (by vote of their church), commencing Wednesday evening, April 14th, at half-past seven, at the Advent Chapel. This will be an important meeting. The question to settle is, whether the conference shall live, and be a great blessing to the cause of truth and righteousness. It cannot be such unless it have the hearty co-operation of all the faithful in united action.

Now, brethren, what say? Shall we see you at the conference? Will you lay aside "every weight" and be there? Come, brethren, one and all. Preachers, delegates, disciples, make an effort to be there. Come, and by the blessing of God let us see how much good can be done in reviving his people, and saving the impenitent at this meeting. The Worcester church will care for our needs generously. So come to the feast. Friday morning session will be set apart for the choice of officers.

L. BOUTELL, *President.*

The New Hampshire Tent.

If time rolls on, the time for tent meetings will soon be upon us, and we wish to do all we can to feed the flock, and strengthen any who desire life in the future kingdom, and do all that the Master requires in laboring to bring sinners to Christ, that they may be saved in the day of his wrath. We believe tent-meetings, if rightly conducted, are in these last days a great means, under God, of accomplishing this blessed result. And as we wish to make arrangements in season, so as to do all we can during the time of tent-meetings, will our brethren in New Hampshire (and if we go into the regions beyond, we think that we shall not go beyond the commission), survey the field, and let us know as soon as they can where tent-meetings are desired. We wish to go into new fields what we can, but there are places where there are a few brethren who have no meeting-house, where the tent will give your neighbors and friends a good chance to hear. Our first meeting will be at Farmington Village, N. H. Brethren, will you let your alms and prayers go up before God for this object, that the truth may be carried into new places. Any who wish to help in this good work, can hand it to either of the committee; and while you are doing good in different directions, do not forget Bro. White and the tract committee, so that we may have a good supply of tracts to scatter.

My brethren, if you could see what God has wrought in Rochester, N. H., in raising up a church to wait for his Son from heaven, as the fruit of the first meeting in this tent, you would feel that it paid a thousand times for all the expense and labor. Remember we have but a short time to work, and the blessed reward will be given. As the tent will be pitched in different localities, we hope our preaching brethren will render us all the assistance they can.

T. H. FORD,
JOHN SHOREY, } Tent Committee.
J. G. SMITH,

Notice.

Brethren of Orleans and Niagara Co's, N. Y., the response of those that have answered the question, "Shall we engage evangelists to employ their time in preaching the gospel, having regular appointments within our bounds?" is emphatically, "*Yes.*" You are invited to meet at the church in Knowlesville, Saturday, Apr. 24th, 1869, at 1 o'clock P. M., to confer on the subject. It is desirable that every person in these counties and adjoining territory, that wishes to have the gospel of the kingdom preached in their neighborhood, or will assist in proclaiming the glad tidings, be present at the meeting, or be represented by delegates.

WARREN BURNHAM.
AARON RIGGS.
PHILIP THURTLE.

Notice.

By the request of the brethren at Edenboro, Erie Co., Pa., I will join Bro. J. Wendell in holding a two days' meeting of the church in Edenboro, April 16th, and over Sunday, as Bro. Wendell and the church there may arrange.

Also, by the request of the brethren at Blooming Valley, I will hold a quarterly meeting there, April 22d, and over Sunday, as the church there may appoint. Let there be a general rally at these quarterly meetings. Soon it will be too late to preach and hear the gospel. Then let all awake. C. F. SWEET.

Notice.

By invitation of the church at Collinsville, Ct., the next quarterly session of the Conn. A. C. Conference will be held in their hall, beginning Wednesday, April 21st, 1869. Preaching first evening. The place is accessible by railroad from New Haven, on the Canal road to Plainville; change cars then for Collinsville. From Hartford, on the Providence and Fishkill road to Plainville; then change cars as above. Come in the Spirit.

L. F. MOORE, Secretary.

Information.

Will the lady who saw Mr. Walter C. Carr at Holderness Village, in the forepart of the past winter, and sent a message by him to me, please write to me immediately, and let me know where she may be found? It is important for me to know. JULIA A. YORK, Holderness, N. H.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.
" 2d........................June 5th and 6th
" 3d........................Sept. 4th and 5th
" 4th........................Dec. 4th and 5th
Norwalk, 1st........................April 24th and 25th
" 2d........................July 24th and 25th
" 3d........................Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders,

G. W. STETSON, Pastor.

Business.

LETTERS RECEIVED.

Wm. Hobbs, D A Bean, H Beadle, C E Livermore, S Jackson, J Lyle, B Waterhouse, I C Wellcome, Geo. E Lee, M C Allen, W H Spencer, M L Horne, H S Mitchell, E S Willard, L E Horr, A A Seymour, B H Alben, H B Sovey, M. D. W., M A Allen, A Durfee, T J Cox, S M Haynes, F Schellinsee, J Wendell, C H Hurd, J H Evans, Mrs. D S Roberts, Mrs. W A Lovejoy, A M Stark, J E Whipple, J Carr, J Taylor.

BOOKS AND TRACTS SENT.

By Mail—J B Eastman, A Worden, A Kelley, C H Fitzgerald, W C Austin, E G Emmons, S W Chase, Geo E Haddock, A H Frick, Margaret Terrence, J F Flory, Wm C Mann, Annie Woodroff, Mrs S D Stone, J F Rathgeber, H H King, H C Couch, N Johnson, A Livermore, W K Schaley, Wm. Bassford, J Ellsworth, I Sheen, J Wade, J Starr, Z Boodey, T Hibbard, Helen Nichols, J P Goodwin, W A Munroe, W A Eggleston, Mary Jones, N H Young, R L Bragg, G H Bundy, L M Howell, E Miller, D D Chaffee, A F Sheldon, I Bailey, L Peters, B Carr, J R Savage, E H Eggleston, J H Nafe, J Shafer, A K Frick, B H Fellows, J A Johnson, O R Huls, Geo. E Merrill, E P Hoole, E Dean, L Town, J F Rathgeber, J F Flory, T E Lovy, Mrs. B Richardson, Mrs. M W Martine, H L Woodard, S L Hubbard.

By Express—Mary A Wright, H H King, E Haynes, J S Moulton, A Aldrich, T E Lang, Jr.

NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP."

WITHOUT THE MUSIC.

The above work, printed in *large, clear type*, on beautiful paper, we are ready to fill orders for, at the following prices:—

Bound in cloth, with sprinkled edges, 75 cents per copy; $7.00 per dozen; $55.00 per 100.

Bound in leather, gilt edge, $1.00 per copy; $9½ per dozen; $75 00 per hundred; when sent by mail, 16 cts. additional postage.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cts. per copy additional, when sent by mail.

LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $5.00; postage 28 cts. Do. plain binding, $4.50; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $4.00; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2 50; postage 20 cts. Do. ref. between verses, $1.50; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $3.50; postage 20 cts. Do. plain, $1.75; postage 20 cts.

Any of the above will be sent by mail on receipt of the price.

"Historic Echoes of the Voice of God."

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"OUR FATHER."

O, what sweet, glad thoughts the Christians have now,
As they think of the crown that will deck their brow,
And in perfect trust and confidence bow
Before "our Father."

And what happy thoughts can our work beguile,
When we have our Savior's approving smile—
Ever busy, yet silently all the while
Praying "our Father."

When chilling winds come, and poverty sore
Checks every glad emotion; and the door
Of hope seems closed; then from the heart let pour,
"Help, oh, 'our Father'!"

Our cry he hears, and forgets not our need;
And more—in the heavens our Savior pleads,
And every good thought and every good deed
Is known to "our Father."

In meditation, in work or in despair,
When the winds blow chill, and everywhere
Distress and alarm is borne on the air,
Then pray "our Father."

SOPHIA JACKMAN.

For the World's Crisis.

PENCILINGS OF A PILGRIM.

BOSTON.

Do not ask me to give a description of this crowded city of 250,000 inhabitants. It is ancient, awkward, and interesting. If not the "hub" of the universe, it is at least the metropolis of New England, and ranks among the influential cities of the civilized world. There are many magnificent buildings of brick and massive granite, in various parts of the city, though the architectural average of the whole place is not of a high order. Some of the public buildings will compare favorably with any that can be found in this or other lands. But what shall be said of the *streets?* Narrow, crooked, roughly paved, and running in every conceivable direction, a stranger needs a keen eye and a large bump of locality to travel these winding pathways and find his way back to the starting point. It is no wonder that the "cow-paths" of the original settlers have been thought of as a philosophical key to the city plan. The historic associations of Boston and its suburbs are full of interest. Learning, war, and religion have played their respective parts, and left their monuments behind.

I have just spent two Sabbaths here, in trying to preach Jesus, the world's Redeemer. I found an interested audience at the Lowell Street Chapel, and delivered such messages as I was enabled to do by the grace of God. We had four meetings during the intervening week, with some tokens of good. Two or three professed to find pardon, and some others acknowledged their coldness, and promised to get right with God. I see no reason why the brethren should not look for large results. The field is white, and many precious sheaves are waiting to be gathered. Let the friends of Jesus rally for a united and persistent encounter with the Prince of darkness. O that clouds of mercy may break in blessings on their heads!

"THE CRISIS."

Not the least important item to be mentioned, is the fact that there is a certain paper published in this city of Puritans, called "*The Worl's Crisis,*" edited by Miles Grant, having a weekly circulation of over eight thousand copies, and exerting an influence upon the religious world that is not to be despised. May thy columns reflect the bright rays of truth divine, and burn with living fire borrowed from God's own altar.

"THE CHRISTIAN."

This is a sweet-spirited sheet, free from puffs, pills, and sectarianism, and calculated to promote an earnest, practical religion. Though young in years, it has reached a circulation of over twenty thousand. It is published monthly by H. L. Hastings, with whom I formed a short and pleasing acquaintance. He is a fine writer and a hard worker. So far from being an ape or a fool, I should call him a christian philosopher. He has written quite largely on the signs of the times, the destruction of the wicked, etc. I have nothing but good wishes for him and everybody else whose chief desire is to fan the flame of vital christianity.

FREE RELIGION.

This is a fast age. Many are rising up in in these days—including some men of letters—who are determined to rob Jesus of his divinity, and christianity of its power and glory. Meetings are being held in one of the halls of Boston, on Sunday afternoons, by those who esteem the cross of Christ foolishness and advocate what they term a "free religion." Men of talent lend their influence to its promotion. Their utterances are strongly tinged with infidelity, and their operations are fulfilling the signs of the last days. I subjoin a few extracts from one of their recent lectures:

"Wickliffe, Huss, Luther, Calvin, and their compeers, were the first apostles of Free Religion, while Socinus, Priestly, Channing, carried on the work of disintegration still further, and gave birth to the deafening demand of humanity for spiritual freedom. Liberal christianity, that is, 'christianity as liberal as it can be,' has reduced the Messianic idea to its minimum power. The next step is outside of christianity altogether. Christianity, gradual in its growth and gradual in its decay, coming to its prime in the Romish church and lying at death's door in the Unitarian church, has reached the highest possibilities of the Messianic faith, and is destined to wane before a faith deeper and broader still."

Christianity wane and die! Never! Its triumphs shall be sung by glorified millions, when its revilers shall have been swept away by the fires of a sin-avenging God. Listen to another blast from this silver trumpet of infidelity:

"There is a greater ambition than that of Christ, who aspired to reign by serving, and that is to serve without aspiring to reign. This is a loftier ideal than Christ's, and Socrates lived and died to make it real. There is no spiritual freedom but in supreme reverence for the still small voice within the private soul, which made the greatness of Jesus himself, but which he did not foster in his disciples. This was his great mistake."

If this theological adventurer can see nothing in Jesus Christ that entitles him to a higher place than was occupied by a heathen philosopher, he needs a special application of gospel eye-salve. There are those that see the loveliness of Jesus, and feel the power of his atoning blood. Another extract from the same lecture, by F. E. Abbott, draws a striking contrast between christianity and "free religion" in the following words:

"The supreme object of the Christian church is to bring all men within its fold under the scepter of its Lord; but the supreme object of Free Religion is to humanize the world, to educate, to spiritualize, to develop the race, to bring out of man the best that is in him. While the social idea of the Christian church is that of a 'Kingdom of God,' with Christ for its king, that of Free Religion is that of a Commonwealth of God, in which there is neither king nor Lord, but all are free and equal citizens. The highest possible exhortation of christianity is to say 'Be like Christ,' the highest eulogy, 'He is like Christ;' but the highest exhortation of Free Religion is, 'Be thyself,' its highest possible praise, 'He was true to himself, and therefore true to humanity and God.' It sees that a single absolute ideal for all mankind would be a most appalling curse. It would extinguish individuality, make character impossible, and destroy the very root of all civilization. But the spirit of christianity has always been that of self-abnegation, self-distrust, self-contempt, on the one hand, and on the other that of utter spiritual prostration before Christ and utter submission to his perfect will. This has always, if carried out, produced the suppression of self, the humiliation of the private will in order that the will of the Master may be done in heart and life: the soul is surrendered to a will outside itself. But the spirit of free religion produces in the free soul self-poise, self-respect. God in Christ is God outside of self, and devotion to him must be self-suppression; but God in humanity is God in every soul, and devotion to him becomes supreme self-reverence and self-trust."

It is true, indeed, that denial of self is indispensable to christian discipleship. The spirit of the age is for self-indulgence—not self-denial; and the spirit of "free religion" lavishes upon sinful self the glory which belongs to Christ alone. Our great danger lies in exalting humanity. A religion with no Christ and no cross in it, is demanded by many who are trying to climb up some other way. But this eager craving for a christless religion only proves the dreadful degeneracy of the times. Thank God, there is a better way. Others may cry up free religion, free love, free thinking, and Free Masonry, but we will run up the standard of a Savior crucified, and wave the glorious banner of *free salvation!*

A. A. PHELPS.

Boston, March 24th, 1869.

For the World's Crisis.

PERVERTING THE SCRIPTURES.

We were a little amused, as well as tried, a few days since, while listening to a sermon by one of our Orthodox brethren, from these words: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us; and let us run with patience the race set before us." Previous to taking his text, he read the preceding chapter (Heb. 11th), which treats expressly on the faith of Abel, Enoch, Noah, Abraham, and numerous others of the patriarchs and prophets. After reading the chapter, he remarked that this cloud of witnesses were the *glorified spirits* of these departed ones, witnessing around the throne of God for us. Now we would like to ask any Bible student, if there is an intimation in the whole chapter that this numerous company are glorified spirits? On the contrary, Paul declares that notwithstanding they all "obtained a good report through faith," yet they "all *died* in faith, not having received the promises"; "that they without us should not be made perfect."

Again in speaking of the "*weights,*" he confounded them with "*the sin* which doth so easily beset us." For instance, he went on to say that indulging in intemperance, pride, avarice, covetousness, envy, evil speaking, slander, etc., were the weights, or in other words *the sins* (plural) which are such a hindrance in the race set before us. Now we believe all of these things, and many more we might mention, are "weights," and are constantly impeding the Christian's progress in the divine life; but "*the sin*" here alluded to by the apostle we believe to be the sin of *unbelief;* and we find it originated as far back as when our first parents were placed in the garden of Eden, and has been more or less prevalent from that time until the present.

In the Old and New Testament Scriptures, we have some striking illustrations of this sin of unbelief, and the apostle in the third chapter of Heb., in referring to the captivity of the children of Israel, and so many of them perishing in the wilderness on account of their unbelief, exhorts his brethren to take heed, lest an evil heart of unbelief be found in them, and so they, too, fail of entering into that rest which remaineth for the people of God. As we contemplate the past and the present, and see to what an alarming extent this sin is pervading our land and nation, we are led to cry out from the depths of our heart, as one did anciently, "*Lord, I believe; help thou mine unbelief.*"

M. E. ORR.

Reading, Mich.

For the World's Crisis.

"THE TIMES."

As our age is acknowledged to be a progressive one, the following culled items will show wherein we are progressive—not in righteousness, but backward, to eternal perdition.

RELIGIOUS AFFAIRS, etc. Boston *Journal,* of Feb. 11th, 1869, speaking of Manchester, N. H., "Correspondent" says:—"I am safe in saying that less than half of this people, who are of suitable age to attend church, ever enter a religious meeting of any kind. . . . . Churches are thinly attended, compared with thirty years ago. . . . . One reason why some of the churches in the larger towns have lost their hold on the affections of a large portion of the people, is because they have become the temples of fashion and display, instead of the sanctuary. . . . Another cause of the diminution is the dullness and monotonous duration of the sermons. . . . For a series of years 'tis the same trite phraseology, both in preaching and prayer; the same threadbare arguments and stale illustrations."

Father Ignatius, lecturing in London, said, "There were (900,000,000) nine hundred millions who do not believe in Christ at all"; and that it was "a pity the few believers in Christ should quarrel among themselves."—New York *Rural,* of Jan. 2nd, 1869.

Dr. Holland in Springfield *Republican* says, on "Religion at home and abroad, in Switzerland," "We see everywhere the Sabbath desecrated. . . . They forget that there is a world to be converted. . . . Religion is a thing apparently unknown here."

Herald of July 11th, 1868, states, that at Lyons (France), the "clergy have Sunday services earlier, so that the people could attend the races."

Post of Dec. 4th, 1868, says:—"Rev. Mr. Denton, the Bible Agent, to give Bibles to every family in the county, canvassed Warren, Mass. Out of four hundred and sixty-seven families, three hundred and sixty-eight claim to attend church, eighty of which had no Bibles; eighteen refused to accept of one, even as a gift."

Publisher's Circular of Dec. 15th, 1868, says: "Charles Read, of London, has to have $50,000 by the publishers of the New York *Galaxy* for writing a novel for that paper."

Putnam, for January, 1869, says:—Of the writing of many novels in England there is not only no end, but a fresh beginning."

INCREASE OF CRIMES. *Round Table,* of Dec. 19th, 1868, on "Chapter of Horrors," says:—"Dismal as has been the long catalogue of crimes and casualties during the last ten years, have shocked the most refined centres of the world."

DAY'S DOINGS, of Dec. 12th, 1868. *The Leader* on "The Blood Carnival,—the Reign of Terror,—the Plague Murder," etc., says:—"Every paper throughout the country was compelled to devote its columns to the detail of deeds of self-destruction. Men, women and children seemed to be taken suddenly weary of life and earth, and rushed to death and the unknown. Every possible variety of self-extinction was successfully practiced. Some resorted to the rope, others to the knife, others again to the water, and not a few to the cup of poison. Even the young lad, or budding maiden, who from their youth knew nothing of the world, seemed to have become tired of it, before they had learned anything about it, and rid themselves of existence as they would of a burden; and now, at the present date, even while we write these lines, a carnival of blood is holding revel in our midst. The plague of murder is upon us. North, South, East and West, we read of women and men killed by women and men. We cannot suffer our eyes to rest upon a stray paragraph, without the well-grounded fear that it may contain the account of some recent tragedy. The very demon of crime seems to be stalking in earth night and day, seeking whom it may devour. The plague of murder appears to be confined to no particular locality.

'No pent-up Utica confines its powers,
But the whole boundless universe is'—

blood and death. In the country, amid rural sights and sounds, amid all the breezy freedom of the fields, the fiend is active. . . . But in the corrupt and corrupting city, the plague of murder is especially virulent. It affects with its foul influence both high and low, rich and poor. The knife, the gun, and even the poker are used to fulfill the mad dictates of hate, avarice, and drink."

POLICE NEWS of New York says:—"It is impossible to account for the gradual increase of crime in the various cities of the Union. . . . Crime is on the increase in every city and town in the United States. Many of the crimes comprehend some of the most frightful in the calendar, and a number of them are really nameless. Who will explain the cause of this steady expansion?"

Portland Transcript, of January 9th, 1869, thinks that "Lewiston (Maine) rivals Sodom and Gomorrah in wickedness, if one is to believe the Lewiston *Journal,* which makes the startling revelation that three hundred cases of abortion occur there annually."

The Last Sensation, of January 18th, says: In France there were 139,000 convictions; in England there were 339,000 convictions for crimes committed. Such news from the London *Times* is astounding, when we consider that England is the greatest missionary place or country on the globe. But all these things prove conclusively the Scriptures true, that wickedness shall increase, seducers waxing worse and worse, and people having only a form of godliness.

The New York *Herald,* June 13th, 1868, says:—"There are five millions and a quarter dollars spent for prostitution in New York; and 172,000 people affected with disease." The same paper states that "tobacco is used by eight hundred millions of people."

The *Congregationalist & Recorder,* of Oct. 29th, 1868, quoting from the *Christian Mirror* an article on "Pre-infanticide," says:—"On investigation and proof from high medical authority, the proof is all on one side. Let the imagination draw the darkest picture that reason could allow, and it would fail to set forth the shocking details of this horrid home of crime. . . . Full one third of the population of our land fall by the hands of violence. . . . 'Tis more destructive than war, slavery, and intemperance put together. A blood stain upon Christianity, forcing a hundred times more hands to heaven red with blood, for the curse of God, than all other murders in our land put together. . . . The crime itself has become a fashion."

The *Herald* says that "it took two days to burn the obscene books of a London publisher." What would the aggregate of missionary London be? The same paper calls the present state of things the "Reign of the knife," and adds that "there are four hundred and nine arrests in New York city every twenty-four hours."

The *Alto Californian* urges that San Franciscans, who have babies they want to get rid of, may "have the decency to throw them into the bay, and not leave so many about the streets, as it has become disagreeable."

After reading these things, who can say that the world is progressing in Christianity? I would that man would pay more attention to the word of God, than to the fables of these last days.

Harpers' Magazine for last May, page 809, on amusements, says: "That the ballet should enchant the public for more than a year, is declared to be another proof of our demoralized condition; another of those horrible portents in which we seem to behold the advent of the disastrous end of things."

Can we expect other than a sad state of things to exist, when boys have become demons in crime? Says the Boston *Herald:*—"A party of boys broke into the family tomb of the Putnam family, at Danvers, Mass., stole the silver plate from the coffins, sold the bones of the bodies to peddlers; and when arrested were playing foot-ball with the skulls." This was last May.

A FEW WAR ITEMS. Rouher, the French minister, said:—"All nations must ever be prepared for war; for no confidence could be placed in the fraternity of nations."

The *Tribune* says: "The great war will at last be unavoidable." Yes, the last great battle of God Almighty will come, and will not tarry long.

"Very large purchases of hay have been made in New York for the French government, also heavy purchases of horses for the same party; and the enormous accumulation of bullion in the Bank of France, equal to $250,000,000 (two hundred and fifty millions of dollars), is looked upon by not a few of the longest heads in financial and business circles as indicating a coming war."

The Paris *Presse* states that the French Minister of War is establishing in the Hotel Des Invalides two magazines to receive all the necessary material for an army of two hundred thousand men, entering on a campaign. The first magazine already contains the field ovens, machines for making biscuits, boxes of bandages, surgical instruments, ambulances, etc.

Says the New York *Post* of Sept. 15th, 1868:—"The Rome correspondent to *Pall Mall Gazette* says:—Nothing is now talked of but the new Saint Maria Taigi, who died in 1837. A great sensation has been created by her prophecies, which were confided to her by her confessor, Father Natali, now ninety years old; who has faithfully related them as the events successively happened. The other day the confessor was asked whether Maria Taigi prophesied any further danger from the Garibaldians? Yes, he answered; and in those days we shall see the Tiber as full of corpses as it is now of fish. At this moment fish are so abundant in the Tiber, owing to the floods from the Umbria, that the Romans pick them out of the water with their hands."

May we not neglect the signs of the times, as they are beacons of the coming future.

New Sharon, Me. JOHN TAYLOR.

RATIONALISM.

Rationalism is a word now used to designate that philosophy, which denies that there is anything supernatural in the universe; and which seeks to explain the origin and phenomena of material and spiritual existence, on principles that may be cognized and comprehended by the human reason. The history of Rationalism shows, that at the first, this word was used in no bad signification. At first it was used in a dialectical sense; then, in the time of Bacon, in a philosophical sense, as opposed to the empirical; afterward, as equivalent to naturalism, or a belief in the natural in religion; and, lastly, as the bold assailant of all revealed religion. If we may credit the writers of a book entitled "Essays and Reviews," the tone of English theological writing during the eighteenth century was eminently rationalistic in the sense of the word then current. It expressed no anti-christian spirit or antagonism to revealed religion, but simply a habit of thought that underlaid all controversies, and was common to all parties.

At the beginning of the present century there were two classes of Rationalists; (1) those who like Bretschneider were called Supernatural Rationalists, and who on the evidence of reason held to the necessity of a revelation; and (2) those who were called *pure Rationalists,* who regarded religion as altogether natural, having in it no element of the Supernatural.

In its present use, Rationalism has a still more enlarged signification. It is now a sweeping denial of the supernatural in every department of the universe. It holds that the supernatural is impossible, and also that the facts of the universe are against it. It will scarcely admit the existence of the divine Being, and generally does deny a divine Personality.

In its positive aspects, it is an affirmation of the universality and invariability of natural law. According to this law, all things, material and spiritual, have their origin, and by it all the differentiations of species and individuals are brought to pass. A personal creation, God gives place to, or invariably expresses himself through an impersonal law, a plastic force, devoid of feeling, sympathy, or power of condescension. Like the ancient mythology, in which even Jove was bound fast by the irreversible fates; so Rationalism, in the present day, teaches an invariable sequence in the order of events, constraining God and man alike. Hence it affirms with amazing audacity, what God *can* or *cannot* do in a given case; and it degrades man to the condition of slavery to circumstances, from which no emancipation is possible.—*Home Circle.*

THE BIBLE TRIUMPHANT.

7. *God knows the hearts of men.*—"Thou, Lord, which knowest the hearts of men."—Acts 1: 24. "Thou knowest my down-sitting and mine up-rising; thou understandesth my thoughts afar off. Thou compassest my path and my lying down, and thou art acquainted with all my ways."—Psa. 139: 2, 3.

God tries men to find out what is in their hearts.—"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. 13: 3. "The Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart."—Deut. 8: 2. "For now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me."—Gen. 22: 12.

This proposition does not indicate a contradiction, neither has the infidel compiler so stated it as to make it appear incongruous. For God may know the hearts of all men, which is the truth, and he may wish to try them, not indeed to satisfy himself, but to make examples of his people in order to prove to the world the certainty of truth, and to show his faithfulness in all his promises; we shall, therefore, dismiss this with out further notice.

8. *God is all-powerful.*—"Behold, I am the Lord, the God of all flesh; is there anything too hard for me?"—Jer. 32: 27. "With God all things are possible."—Matt. 19: 26.

God is not all-powerful.—"And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron."—Judg. 1: 19.

That God is omnipotent, we most heartily believe, and that he is able to fulfill all he has spoken, we claim as the basis of all true faith. But the skeptic brings forward Judges 1: 19, to prove that God was so deficient in power that he could not drive out the inhabitan's of the valley because they had "iron chariots;" but a grammatical examination of the text will show that the antecedent of the pronoun "he," is not Jehovah, but Judah. It does not follow that because the Lord assisted Judah under many circumstances, that therefore he would be with Judah in all his undertakings. It was therefore Judah, not Jehovah, who could not drive them out of the valley in consequence of their iron chariots. The Douay Bible translates it much plainer than King James' version. It reads as follows: "And the Lord was with Judah, and he [Judah] possessed the hill country, but was not able to destroy the inhabitants of the valley, because they had many chariots armed with scythes."

The above leaves no room for doubt, for the same one who possessed the hill country was the one who failed to obtain the valley, and it is clear that this was Judah.

9. *God is unchangeable.*—"With whom is no variableness, neither shadow of turning."—Jam. 1: 17. "For I am the Lord, I change not."—Mal. 3: 6. "I, the Lord, have spoken it; it shall come to pass and I will do it. I will not go back, neither will I spare, neither will I repent."—Ezek. 24: 14. "God is not a man that he should lie, neither the son of man that he should repent."—Num. 23: 19.

God is changeable.—"And it repented the Lord that he had made man on earth, and it grieved him at his heart."—Gen. 6: 6. "And God saw their works, that they turned from their evil way; and God repented of the evil that he said he would do unto them, and he did it not."—Jonah 3: 10. "Wherefore the Lord God of Israel saith, I said, indeed, that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me. . . . Behold, the days come that I will cut off thine arm, and the arm of thy father's house." 1 Sam. 2: 30, 31. "In those days was Hezekiah sick unto death. And the prophet Isaiah, the son of Amos, came unto him, and said unto him, Thus saith the Lord, set thy house in order; for thou shalt die and not live. . . . And it came to pass afore Isaiah was gone out into the middle court, that the word of the Lord came unto him, saying, Turn again and tell Hezekiah, the captain of my people, thus saith the Lord, . . . I have heard thy prayer, ... and I will add unto thy days, fifteen years."—2 Kings 20: 1, 4–6. "And the Lord said unto Moses, Depart and go up hence, thou and the people. . . . For I will not go up in the midst of thee. . . . And the Lord said, I will do this thing, also, that thou hast spoken. . . . My presence shall go with thee, and I will give thee rest."—Ex. 33: 1, 3, 14, 17.

God has stated in the Scriptures his purpose in regard to some things, concerning which he will never repent or change his course of action, among these we may mention Num. 23: 19. Balak tried to get Balaam to curse Israel, but the prophet each time blessed Jacob instead of cursing him, and at last he assured Balak that God would not repent, or turn from blessing Israel. Hence Balak failed in his endeavor to have the Lord turn from and act in opposition to his word.

On the other hand, there are things of which God promises to repent, if the people confess their sins and turn to him. For he declared by the mouth of his prophet Jeremiah, that "If that nation against whom I have pronounced, turn from their evil way, I will repent of, or turn from the evil I thought to do unto them."—Jer. 18; 8. And this was fulfilled when the people of Nineveh turned from their sins, for God then repented of the evil he had pronounced against them and did it not. But this by no means proves that the Bible contradicts itself. God repented that he had made man, that is, he turned from preserving him upon the earth and destroyed him by the flood of waters. We might notice other points in the above proposition, but we trust the reader will at once see the principle by which they all harmonize. God or man may make promises which they will not repent of, or turn from, and again they may promise certain things on conditions, and yet no one would accuse them of inconsistency in this respect. If the reader will examine the above texts in their connection, he will see that the compiler of this little work before us, has totally ignored the principles of reason and justice.

"The Bible Triumphant," by Mrs. H. V. Reed.

For the World's Crisis.

SPIRITUAL HEALTH.

BRO. GRANT:—In my last, I gave a brief sketch of my experience in seeking after health of body. In this letter, I wish to say something about spiritual health. Some of the remedies prescribed for the "sin-sick soul" are as unfit and ill-adapted to heal the disease as the vile and poisonous compounds of the druggist. There seems to be an analogy between the mineral medicines of an M. D., and the unscriptural doctrines of a D. D. And it is often the case that those who hold to the one, swallow the other. And the result can never be good and permanent health in either case. In seeking for bodily health, we must obey the laws of nature. And in seeking for spiritual health, we must obey the laws of God. We must be led by the Spirit. And the Spirit will lead you into all truth. This is the testimony of the inspired apostle, and it is in harmony with the experience of thousands who have been raised up from the gates of death, and made to sit in heavenly places in Christ Jesus, and a new song put into their mouth, even praise unto our God and the Lamb forever.

There is no other physician who can give you life and health, but Jesus. And the way for us to learn his mind and will concerning us, is to study his word, and follw the leadings of his Spirit, which is freely given to all who truly desire it. I do not profess to have attained to perfect health, but I am striving to follow on in this way, the King's highway, being assured that there is no other way where-by any can be saved.

Webster, Mass. F. H. CHAMBERLAIN.

COMMON POLITENESS.

It is not polite to smoke a cigar or a pipe in the streets, where are constantly passing those to whom the smoke is offensive.

It is not polite to betray confidence reposed in you, or to obtain the secrets of others with the intention of using them to their disadvantage.

It is not polite to spit from the window of a dwelling-house, or the door of a shop, where people are constantly passing.

It is not polite to request another to do an act, which, if it not positively wrong, it may be disagreeable to perform.

It is not polite to interrupt another, by attempting to speak before he has finished his sentence.

It is not polite for three or four men to rise, and leave their pews in church, to give room for a lady at the foot. If she comes in last, she should occupy the first vacant seat.

It is not polite in public assemblies, to crowd above others, with the intention of getting the best view of the speaker.

It is not polite to beg of others for the use of yourself or friends, while you have the means to purchase what is necessary.

It is not polite to drink intoxicating beverages with another, or resort to questionable places, when your inclinations and principles lead you to another course.

It is not polite to put shop-keepers to unnecessary trouble in looking over their goods, when you have no intention of purchasing, or coolly remark, as you leave, "We only came to examine goods to-day."

It is not polite to preach up charity and good will towards men, while you indulge in unchristian feelings towards your fellow creatures.

It is not polite to attend church with a long face, and be punctilious in the observance of the Sabbath, while, during the week, you pay but little regard to the common duties of christianity.

It is not polite to borrow a book, or any article your neighbor has just bought, when you are as well able as he to purchase for yourself.

It is not polite to recommend yourself for any office of trust, honor, or emolument.

It is not polite to pay for puffs or advertisements where your own deeds are proclaimed, or your own articles are extolled.

It is not polite to praise a man at his face.

Gems.

— If every one would mend one, all would be amended.

— None have less praise than those that hunt most after it.

— Reap ideas and house them well, but leave the words high stubble.

— Life is half spent before we know what it is.

— No man has a right to do as he pleases, except when he pleases to do right.

— He who sends the storm steers the vessel.

— Multitudes express opinions; few form them.

— Civil, obliging words cost but little and do a great deal of good.

— Wisdom is the olive which springs from the heart, blooms on the tongue and bears fruit in the actions.

— Be always at leisure to do good; never make business an excuse to decline the offices of humanity.

— Visit the sick, the widow and the fatherless; this is one part of that religion that is "pure and undefiled."

— Think little of yourself, and you will not feel injured when others think little of you.

— A thousand parties of pleasure do not leave a recollection worth that of one good action.

— The charitable man gives trifles which he could not keep, to receive treasures which he cannot loose.

— Scandal is a bit of false money, and he who passes it is frequently as bad as he who originally uttered it.

— Divine love is like a rod of myrtle, which, as Pliny reports, makes the traveler who carries it in his hand so lively and cheerful, that he never faints nor grows weary.

— Knowledge is not wisdom; it is only the raw material from which the beautiful fabric of wisdom is produced. Therefore, let us not spend our days in gathering material, and live and die without a shelter.

— A christian sailor, when asked why he remained so calm in a fearful storm, said, "Though I sink, I shall but drop into the hollow of my Father's hand; for he holds all these waters there."

— It is a good thing to obey the law of God, but it is a better thing to love it. The former is to live a new life, the latter is to have a new heart. A slave may obey a master whom he fears and hates, but the child loves the law of a father.

— Pope wrote to Swift: "I am now rich enough, and can afford to give away five hundred dollars a year. I would not crawl upon the earth without doing a little for truth. I will enjoy the pleasure of what I give by giving it alive, and seeing another enjoy it. When I die, I should be ashamed to leave enough for a monument, if there was a wanting friend above ground."

Hygiene.

"This is for your health."—PAUL.

A GOOD RESOLUTION.

At the late Methodist Conference, held at Fall River, Mass., presided over by Bishop D. W. Clark, it was voted to receive no members into the conference who used tobacco. It is time that all christians were awake to the evil effects of tobacco, in all its forms, upon the human constitution. It weakens the physical, mental and moral powers. Its whole tendency is downward. Any amount of facts can be produced to prove this statement. It is a sad sight to see a professed minister of the gospel with a pipe, cigar, or quid of tobacco in his mouth, or snuffing the powdered weed into his head. If the reader is one of this class, do quit it at once, and promise the Lord on your knees never to use it again, live or die. Such a noble resolution, by the help of the Lord, will kill the appetite for it at once; and in about three days your constitution will begin to improve, and soon you will be rejoicing in the fact that you are free from a filthy, tormenting habit, that was destroying your best vitality, hastening you to the grave, and opening avenues for Satan to get an easy access to your heart by means of evil imaginations, awakened by the tobacco stimulus upon the brain. In the strength of the Lord, *quit it, quit it forever,* and let no more tobacco-chewing and cigar-smoking boys hide behind your bad example.—EDITOR.

FASHIONABLE SUFFERERS.

In these cold, blowy, snowy days, I am pained to see the efforts of foolish parents to freeze their little girls. It is an outrage. Girls should be dressed as comfortably as boys. On the contrary, the poor little shivering things are sent out in the streets, with their heads comfortably protected, thick shawls round their shoulders, which comparatively need no protection, their skirts standing out an angle of forty-five degrees, and their poor little drum-stick legs as unprotected from the blasts as the legs of a turkey hanging in a meat stall. And thus we pack off these little girls to school, with their big heads to be crammed full of learning, at the expense of their legs, which, at a tender age, are of more importance than their heads.

As a general rule, parents should devote their entire attention to their little girl's legs, and let their heads alone. The heads will take care of themselves in due time. The legs are helpless, and need looking after. By taking care of the heads, little girls acquire a knowledge, such as it is, of music, drawing, all modern languages, botany, the use of the globe, embroidery, poetry, and in general a little of nothing; and, by neglecting at the same time their legs, they acquire colds, coughs, headaches, weak backs, pipe-stem legs, hollow chests, neuralgia, and other complaints, which either send them to the grave before they ought to go, or, if they grow up, to make them drag through a miserable, unhappy, and unhealthy life. And all this time you take your great, strapping, tough hulks of boys, who are never cold, and twice as strong and hardy as your girls, and wrap them up, and fit them out in thick woolen trowsers and drawers, and heavy top boots. The result is they grow up to be tough, strong men, and these little wretched, artificial feminine creatures do not grow up at all, or, if they do, they develop into a sort of human curiosity, far better for preservation in a case of butterflies than for contact with the sharp edges of the world.—*Ex.*

POSITION IN SLEEP.

It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents of it are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep let the body take its own position. If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs and that of the food, resting on the great vein of the body, near its backbone, compresses it, and arrests the flow of blood more or less. If the arrest is partial the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent and hearty, the arrest is more decided; and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or impending dangers, and the desperate effort to get rid of it, arouses us, and sends on the stagnating blood; and we wake in a fright, or trembling, or in a perspiration, or feeling exhausted, according to the degree of stagnation, and the length and strength of the efforts made to escape the danger. But when we do fall over the precipice, when the trembling building crushes us, what then? That is death. That is the death of those of whom it is said, when found lifeless in the morning, That they were as well as ever they were the day before; and often it is added, "and ate heartier than common!"

This last, as a frequent cause of death to those who have gone to bed to wake no more, we give merely as a private opinion. The possibility of its truth is enough to deter any rational man from a hearty meal. This we do know with certainty, that waking up in the night with painful diarrhea, or billious colic, ending in death in a very short time, is probably traceable to a late large meal. The truly wise will take the safe side. For persons who eat three times a day, it is amply sufficient to make the last meal of cold bread and butter, and a cup of some warm drink. No one can starve on it; while a perseverance soon begets a vigorous appetite for breakfast, so promising of a day of comfort.

SIMPLE CURE FOR DEAFNESS.

A gentleman, who for some years was so deaf as to be utterly unable to hear conversation in an ordinary tone of voice, called upon us the other day, and requested us to publish the method by which his cure was effected, for the benefit of all who may be afflicted with this infirmity, whether arising from catarrh or other cause.

After trying the remedies prescribed by his physicians, this gentleman—now over sixty years of age—was recommended to inject into the ear a mixture of castile soap and tepid water; or, it may be made as hot as the part will bear. By this simple and entirely innocent preparation, used daily for about two weeks, the hearing of the gentleman who recommends it was completely restored.

The addition of a few drops of pure oil or glycerine is also of advantage, as it softens the wax of the ear when it has become hardened; or if the deafness is accompanied with the sense of uneasiness or pain, the addition of a few drops of laudanum will be of advantage in relieving the pain. A very large number of people are afflicted with partial deafness, and it can, we trust, do no harm to try so simple a remedy—a remedy which, our informant assures us, is a certain cure in many cases.—*Atlanta Baptist.*

SMALL POX.

From extended and close observation, the following general deductions seem to be warranted:

1. Infantile vaccination is an almost perfect safeguard till the fourteenth year.

2. At the beginning of fourteen the system gradually loses its capability of resistance till about twenty-one, when many persons become almost as liable to small pox as if they had not been vaccinated.

3. This liability remains in full force till about forty-two, when the susceptibility begins to decline, and continues for seven years to grow less and less, becoming extinct at about fifty—the period of life when the general revolution of the body begins to take place, during which the system yields to decay, or takes a new lease of life.

4. The great practical use to be made of these statements is, let every youth be revaccinated on entering fourteen. Let several attempts be made, so as to be certain of safety. As the malady is more liable to prevail in cities during winter, special attention is invited to the subject at this time.—*Hall's Journal of Health.*

WORRIED TO DEATH.

This is a very common expression, with a metaphorical meaning; but many a time, alas! it is literally true—especially so with the over-sensitive, the too high-strung. But it is often an unnecessary result, arising from idleness, giving time to brood over trifles, or from the wicked and weak minded habit of getting into a worry about trifling things. I once knew a lady to cry because it rained before she could have some work finished around her splendid mansion. All of us should accustom ourselves to take things by their smooth handle, remembering that it has been wisely said, "The chief secret of comfort lies in not suffering trifles to vex one, and prudently cultivating an overgrowth of small pleasures, since very great ones are let on long leases.—*Ibid.*

NATURE'S DECISIONS.—Fifty thousand females in the northern States of America, sentenced by the inexorable COURT OF NATURE to permanent diseases of *catarrh, neuralgia, spinal irritation,* for violating her laws willfully and purposely, in casting off the proper *head dress,* and removing her protective *shield* from the *neck.* Ten thousand girls doomed by the same court to a variety of cutaneous and stealthy, permanent diseases, which end in premature death, for the sin of their mothers, in clothing them in short dresses.—*Fashion Observer.*

The World's Crisis

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

CHASTENING.

O God, my heart is sad and faint,
For waves of trouble round me roar;
Trembling I come with my complaint,
And at thy feet my sorrows pour.

When with rebukes thou dost chastise,
And bring'st to light my inbred sin;
All vain-conceited goodness dies,
And, loathing self, I cry "unclean"!

But oh, some hopeful rays appear,
Some little beams of comfort shine;
These gracious words I seem to hear,—
"I love, rebuke, and chasten mine."

Father, is it thy Son who speaks,
Thy Son who groaned upon the cross?
Thy Son who bruises me, and breaks
My heart to separate its dross?

Savior, amen, thy Dove shall rest
With me, according to thy word;
And, freed from every rival guest,
My heart shall magnify the Lord.

Whom God hath freely justified,
Let no accusing foe condemn;
Who shall lay charges? Jesus died;
For me he died and rose again.

Let tempests rage, he'll lead me through,
Faultless before his face I'll stand;
And when he doth the earth renew,
I shall behold Immanuel's land.

Newark, N. J. JOHN LYLE.

For the World's Crisis.

COMING EVENTS.

READERS OF THE CRISIS:—Brethren and Sisters, will you be grieved or displeased with me for citing your attention once more to a subject to which I have frequently adverted? Will a single subscriber to your own cherished paper, the Crisis, be offended, or revolve a thought of directing its discontinuance, because I suggest once more a few words touching this discredited, or seeming incredible "Napoleonism"? I trust not. I have seen this feature of prophetic evolution very earnestly objected to, and seen it with grief, well assured that every such objection would be overcome by the invincible, the unanswerable logic of events. Now it is not "Napoleonism," but the *coming of Christ*, which is the glorious hope of the church, and the grand object of humble and ardent expectation. But truth is precious. Whatever God has declared must come to pass, and I rejoice in God's word. I rejoice in his power, his wisdom, his majesty; and I earnestly desire to see his purposes accomplished, and his declarations fulfiled. Let his word be vindicated and his name glorified. And it is because this stupendous evolution is so near, and so certain, and so wonderful, that I realize also the interposition and coming of the Son of God to be so near and certain also.

Brethren, believe me or not, but I do most earnestly insist that this vast and awful confederation of evil is at hand. How can I describe to you the varied and solemn emotions which I experience in view of the rapidity, and I may say the fearful momentum, with which the forces of evil are gathering for their brief but terrible hour? Is there no escape for watching and waiting saints? Blessed be God, there is a door of early and glorious escape. What saith Christ? "Because thou hast kept the word of my patience, I also will keep thee from that hour," etc. Jesus openeth, and no man shutteth; shutteth, and no man openeth.

Now what is the obvious and startling fact in regard to the progress of events towards a Napoleonic development of power and dominion? It is simply this, that in an exceedingly short period of time, the cousin of Louis Napoleon, I mean Lucien Bonaparte, a member of the college of cardinals, will be chosen the next Pope, and accordingly *ecclesiastical head of the whole Catholic world.* At all events, the probability is so great, that to my mind it amounts to almost a mathematical certainty. Some of the most able and intelligent journals begin to realize the prodigious meaning and amazing results of such an eventuality. Who is so dull or blind as not to see at a glance how much is comprehended in this elevation of a Bonaparte to the so-called chair of St. Peter? Who is so loth or slow to read the language of events, in harmony with the word of God, as not to recognize the tremendous accession of power that is gained to Louis Napoleon, the Emperor of the French? I am almost astonished at the hesitation of those looking for the coming of Christ to credit and understand this portentous evolution. Be assured, my brethren, a great and almost boundless surprise awaits the sleeping church, when they awake suddenly to discern what they had previously decried and discarded; to wit, the truth and magnitude of the gathering tide of evil, and the cunning device of Satan in bringing a snare of unprecedented depth and danger upon the world. Yes, a great and even speechless surprise. And it is because of previous incredulity that the wonder will be so great, when it is brought to pass according to the word of God—"*And all the world wondered after the beast.*"

Just think calmly and attentively what will be the result when the French Emperor, frequently and justly called the dictator of Europe, with his political and military strength, and the alliance of the kingdoms of Europe (or many of them), has also at his command the vast resources involved in a universal homage of the catholic world to the name of Bonaparte, when a Bonaparte is elected Pope. Think of it calmly and well, and then hesitate before rejecting the view of this swiftly approaching hour of trial. Pause a little before excluding this coming crisis of the world from every system of prophetic interpretation. Be not reluctant to receive the truth, even though it involve a modification of previous ideas.

The facts are, as I am most earnestly persuaded, that Romanism, Spiritualism, and Judaism in particular, will very speedily be compacted in a pledge of fealty to Louis Napoleon. It is impossible to doubt it on any rational ground. And I beseech brethren to seek very earnestly to be divested of every possible prejudice or prepossession in the way of a perfectly clear observation of facts.

Finally, I beg to suggest interrogatively, why is the decisive and determining argument of *the name*, "*the number of a man*," so very greatly neglected? Why, it is a species of literature by itself. And literature according to God's plan. "Here is wisdom." How many really know or have inquired in how many ways the name of Napoleon fits to the arithmetical mould of the number 666?

Brethren and sisters, I write earnestly, for I feel in earnest; and I am really sorry to hear that antipathy should exist to this species and sphere of inquiry. I am sorry, but I feel sure you will accede to the general and substantial correctness of the outline, and its great and imminent aspect of menace. But as a relief to the picture, the glory of a redeeming and coming Christ rises to the mind. That glory is the brighter by the contrast. *A ready people will escape.* "Therefore, be ye also ready." None can tell what tremendous events are yet lurking in the womb of this very year, 1869. Who knows but an ereption of saints *may* occur? At any rate it is near, I am sure.

Now, brethren and sisters, whenever I could be assured of a general and welcome hearing, I should be glad to enlarge upon this topic. But, otherwise, it may be best for me to keep silent, for the most part in your hearing. But if I should hear that one subscriber to the Crisis had desired the paper discontinued on account of this letter, I should still take a compensating consolation from the irrefutable argument and language of most speedily coming *events*. Such logic is hard to overcome. I am contented to wait. May God bless all the waiting saints, each with a clear head and a warm heart, and crown the glorious hope with a swift accomplishment. Eagerly watching, your unworthy and humble servant,

Sardinia, N. Y. CLINTON COLEGROVE.

For the World's Crisis.

THE TIME OF OUR LORD'S BIRTH.

BRO. GRANT:—As there are such efforts made to ascertain the time of the birth of Christ, I wish to offer the following, which settles it with me: E. Robinson says, "The birth of Christ cannot be fixed later in any case than the autumn of B. C. 5"; and, if we adhere strictly to Scripture, we can get the year, month, and day, when our Lord was born. The Babylonish captivity commenced on the tenth day of the fifth month, B. C. 558; and the Lord said, "After seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place."—Jer. 29: 10. The word of God being fulfilled to a day, the commandment went forth to restore and build Jerusalem on the tenth day of the fifth month, B. C. 488. From this, unto the Messiah the Prince, shall be seven weeks, threescore and two weeks, which end on the tenth of the fifth month, B. C. 5; and that year, the tenth of the fifth month fell on Aug. 14th.

Again, the sheep were out feeding, which was not before April, nor later than September, before the fall rains. See History of the Jews.

Again, Paul has reference to this time, which he calls the fullness of time, i. e., Daniel's sixty-nine weeks, as there is no other connected with this subject under consideration. Josephus says there was an eclipse of the moon at Jerusalem. This was on March 13th, Herod's death being fixed by Josephus A. D. 4. In A. D. 11, the first year of Tiberius Cæsar, on Aug. 28th, Augustus associated Tiberius with himself in the full government of the empire. See Adam Clarke. In Aug. 19th, A. D. 14, third year of Tiberius, Augustus died; from which time Tiberius became sole emperor; and according to Josephus, he reigned twenty-two years, five months, and three days. The total eclipse of the moon Sept. 27th, A. D. 14, was one month and eight days after the death of Augustus. This eclipse beginning the reign of Tiberius, reckoning from the death of Augustus, Aug. 19th, A. D. 14, indisputably fixes the date to be Aug. 14th for true Christmas-day, instead of Dec. or Feb., as some claim. See Hale.

Again, Christ was baptized in the 15th year of the reign of Tiberius (Luke 3: 1), he being thirty years old. See Luke 3: 23. If he was just thirty, it makes his baptism Aug. 12th, A. D. 26, which was the fifteenth year of Tiberius' reign, which commenced Aug. 28th, A. D. 11. Christ began his ministry, according to the law, which was at 30 years, at the feast of tabernacles, A. D. 26, on Oct. 15th.

Perhaps this is enough to settle the point to all, that about the middle of August is the Christmas of christians. The heathenish idea of its being in December is exploded; also the Popish, that adopted that of the heathen, which is as far from the truth as their doctrines. I can see no evidence of its being in February, or any other time but Aug. 19th, which is fixed by Cæsar's death and by the eclipse, which must be true. I wish our brethren could be wrought upon to publicly denounce the old heathenish day of Christmas, and make a mark in this generation for truth, which would be felt in this direction, and set the world looking at the truth which is the result of searching the Scriptures.

H. MUNGER.

[The foregoing is the position of Bro. Thurman, according to his "Sealed Book of Daniel Opened." We think it is correct.—ED.

For the World's Crisis.

DAN. 11: 40.

THE SEPTUAGINT RENDERING OF DAN. 11: 40.

Kai en kairou perati sungkeratisthesetai meta tou basileos tou notou, kai sunachthesetai ep auton basileus tou borrha. "And in the time of the end shall smite horns together with the king of the south, and shall gather together upon him the king of the north." Now since *sungkeratisthesetai* signifies "to smite together with the horns," the word here signifies a close combat between two distinct powers; and as one of them is the king of the south, the other must be the immediate antecedent subject of the prophecy; namely, the willful king, described in verses 36–39; and so he, instead of the king of the south, is the aggressor in this warfare. And he being the leading subject of the first member of the sentence, must be so regarded in the second member; for, otherwise, it would be letting him drop out of sight too unceremoniously, to be consistent with the importance assigned to him in the prophecy. Hence, the second member of the sentence denotes the agency of the willful king, in gathering together with the king of the north against the king of the south. The willful king is the leading character, while the king of the north, at the time spoken of, is subordinate to him. Therefore, when it is said, "And he shall enter into the countries, and shall overflow and pass over," it denotes the progress made by the willful king against the king of the south, in conjunction with the king of the north, with his force of chariots, and horsemen, and many ships.

That this interpretation is correct, seems evident from the 44th verse, which reads thus:—"But tidings out of the east and out of the north shall trouble him; therefore shall he go forth with great fury to destroy, and utterly to make away many." If this was not the willful king, instead of saying, "he shall go forth," it should read, he shall return with great fury, etc. If it was the king of the north, the tidings out of the north indicate that he was to be in some other place than in the north, when bad tidings came to him from there, and so would have to return, instead of going forth in that direction.

It is not the object of the writer to make an historic application of this part of the prophecy, but to point out the willful king as one distinct from the kings of the north and south, and the final and principal subject of the vision of chapter eight, and of the explanation thereof in chapter eleven. As a power, according to the vision, it was to come out of one of the four divisions of the Grecian empire, and so not to be confounded as either of the four. As a power, according to the vision, it must be "broken without hand"; or, as in the explanation, "he shall come to his end, and none shall help him." As a power, it was to "practice and prosper," and "do according to his will, and shall prosper till the indignation be accomplished"; hence, not to be superseded or eclipsed by the king of the north. The king of the north, spoken of in Dan. 11: 20, cannot mean Augustus Cæsar, for he reigned fifty-seven years, six months, and two days, according to Josephus; while the subject of verse 20 was to be destroyed "in a few days," and so his reign was to be short, instead of a long one, like that of Cæsar. Truth is harmonious.

WM. HOBBS.

For the World's Crisis.

SUNDAY SCHOOL CATECHISM.

Who made this world? "In the beginning God created the heavens and the earth."—Gen. 1: 1.

Who created man? "And the Lord God formed man of the dust of the ground."—Gen. 2: 7.

How did God make man live? He "breathed into his nostrils the breath of life." Gen. 2: 7.

Which became the living soul, the man or the breath? "Man became a living soul."—Gen. 2: 7.

What is truth? "Thy word is truth."—John 17: 17.

Can we please God without faith? "Without faith it is impossible to please him."—Heb. 11: 6.

What is faith? "Faith is the" confidence "of things hoped for."—Heb. 11: 1.

How do we get faith? "By hearing . . . the word of God."—Rom. 10: 17.

Which should we have the most confidence in, God's word, or man's word? "The word that I have spoken, the same shall judge" you "in the last day."—John 12: 48.

What was the first man's name? "Adam." Gen. 5: 2.

Where did God put Adam when he created him? "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed."—Gen. 2: 8.

Did God tell the man that he might eat of the fruits in the garden? "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat." Gen. 2: 16.

Did God prohibit Adam from eating of any one tree? "But of the tree of the knowledge of good and evil thou shalt not eat of it."—Gen. 2: 17.

Did the Lord tell Adam what would be the result if he did eat of the tree of knowledge of good and evil? "In the day that thou eatest thereof, dying thou shalt die." Gen. 2: 17.

Did any one tell Adam that he would not die if he did eat? "The serpent said unto the woman, Ye shall not surely die."—Gen. 3: 4.

What did God do to Adam after he ate of the forbidden fruit? "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. 3: 23.

Which told the truth? Did Adam die or not? "And all the days that Adam lived were nine hundred and thirty years; and he died."—Gen. 5: 5.

What was Adam's condition in death? "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Eccl. 9: 10.

Do dead folks know anything? "The living know that they must die; but the dead know not anything."—Eccl. 9: 5.

Did God promise Adam anything after he drove him out of the garden? "The seed of the woman shall bruise the serpent's head." Gen. 3: 15.

Who was this seed promised, that was to bruise the serpent's head? "And the God of peace shall bruise Satan under your feet."—Rom. 16: 20.

Does man return to dust after death? "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3: 19.

Who is to bring man back to life again? "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."—John 11: 25.

Where is our immortal life now? "For ye are dead, and your life is hid with Christ in God."—Col. 3: 3.

When are christians to get that life? "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3: 4.

If the resurrection should fail, should we fail of getting that life? "Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 18.

When is the resurrection to take place? "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised." 1 Cor. 15: 52.

Where are the saints to live after they are raised? "Blessed are the meek; for they shall inherit the earth."—Matt. 5: 5.

How long are they to dwell there? "The righteous shall inherit the land, and dwell therein for ever."—Ps. 37: 29.

What is to be the doom of the wicked? "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up." Mal. 4: 1.

How long does Jesus say their punishment shall last? "And these shall go away into everlasting punishment."—Matt. 25: 46.

What does Paul say is the nature of this punishment? "Who shall be punished with everlasting destruction."—2 Thess. 1: 9.

Does Paul say anything further about the punishment of the wicked? "Whose end is destruction."—Phil. 3: 19.

Are the wicked to dwell with the saints in the new earth? "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37: 10.

Is Jesus to dwell with the saints in the new earth? "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John 14: 3.

How long is Jesus to reign on the new earth? "And he shall reign for ever and ever."—Rev. 11: 15.

Has God promised that the earth shall be made new? "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."—Isa. 65: 17.

Did the apostle Peter look for the fulfillment of the promise? "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3: 13.

Are Abraham, Isaac and Jacob to be in the kingdom? "And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matt. 8: 11.

Is God the Father to be with them in the new earth? "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Rev. 21: 3.

Is there to be any more death in the new earth? "And there shall be no more death." Rev. 21: 4.

Are all things to become new at that time? "And he that sat upon the throne said, Behold, I make all things new; and he said unto me, Write, for these words are true and faithful."—Rev. 21: 5.

Do we get our reward before Jesus comes? "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 22: 12.

What does Jesus say about getting our reward? "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."—Matt. 16: 27.

Have the prophets received their reward? "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great."—Rev. 11: 18.

What shall be our portion, if we add to or take from the word of God? "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22: 19.

Can all be saved in the kingdom if they will? "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22: 17. D. COGSWELL.

For the World's Crisis.

HOME.

Home, when life's rough voyage is o'er
Home, where sorrow comes no more;
Home, beyond death's swelling tide,
Forever by the Savior's side.

Home, where trials ne'er can come,
Where grief and anguish find no room;
But where with joy the raptured throng
Swell loud and clear redemption's song.

The parted ones shall gather there,
Eternal bliss forever share;
Sickness and death be known no more,
Nor feared at all on that blest shore.

O glorious prospect, heavenly rest,
With all the ransomed and the blest;
Soon will that blessed morning come,
When all the saints shall rest at home.

Lake Village, N. H. H. W. JACKMAN.

For the World's Crisis.

NATIONS BEFORE THEY ARE BORN—NATIONS AFTER THEY ARE DEAD.

That nations are spoken of after they are passed away in death, is shown by Rev. 5: 9, which speaks of the saints being "redeemed" to God by Christ's blood, "out of every kindred, and tongue, and people, and nation." All nations are to be "blessed" in "Jesus Christ, the son of David, the son of Abraham." In Gen. 18: 17, 18, the Lord said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" And again in Gal. 3: 8, 9, we read: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." This blessing which is to be bestowed upon some "out of" every nation, cannot be confined to this mortal life; for those who have the promise of salvation, are not saved until they are "redeemed" from death, as the following texts will show:—"But God will redeem my soul from the power of the grave." Psa. 49: 15. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51: 11. "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13: 14.

"Waiting for the adoption, to wit, the redemption of our body" (Rom. 8: 23). This glorious redemption, brought to view in the foregoing passages, is spoken of by the apostle, in Heb. 9: 12, as being an eternal "redemption." This will be when the saints shall have been "redeemed" "out of every kindred, and tongue, and people, and nation." Now if the "soul," according to David, and the "body," according to Paul, as above quoted, are to be redeemed, then none can be said to be fully redeemed until they are redeemed from death. And hence, all those nations, out of which any are to be redeemed, must be taken into the account when the redemption shall take place, whether these nations are in a living or in a dead state. Yes, all the nations out of which Christ will redeem any by his blood, must be classed in the number of these nations. For if none can be called nations except such as shall be living on the earth when God's people shall be redeemed from death; then none can be redeemed except such as shall be found among the living nations at the time of their redemption.

Nations are made up of individuals; and why do not the nations exist with God, as well as individuals, after they have passed away in death? But again, if "two nations," or "two manner of people," could be in the "womb" of Rebekah before they were *born* (Gen. 25: 23), cannot nations exist with God after they are *dead?* All nations, dead or alive, will appear before Christ for judgment, as set forth in Matt. 25: 31, 32; for he will "judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1.

Now the day of judgment must find people, or nations, living upon the earth, who are spoken of as "the quick," or as the living. Such, therefore, must either be judged in the flesh, while still living in their natural life, or they must pass through some miraculous change equivalent to the resurrection; and if the latter, then they would lose the distinctive character of "the quick." What, then, would become of the judgment of "the quick," as distinguished from the judgment of "the dead"? In this case, there would be no such judgment as of "the quick." Hence, the distinction made by the Scriptures between the judgment of "the quick" and the judgment of "the dead" would be entirely lost. But if there is any meaning in words, then "quick" does not mean "dead," and "dead" does not mean "quick"; and, therefore, the judgment of the one cannot be the judgment of the other. And if the natural life of "the quick" ends before they are judged, then there can be no such judgment as of "the quick." And if "the dead" are made alive before they are judged, then there can be no such judgment as of "the dead." Hence, it is clear that God speaks of the nations who are dead, as well as nations who are alive. And, as above stated, there can be no more impropriety in speaking of nations after they are *dead*, than there is in speaking of nations before they are born (Gen. 25: 23.) When God speaks, he knows what he is talking about; and he says what he means, and he means what he says. And although nations do not exist with men only while they are in a living state, yet with God they exist before they are *born*, and also after they are *dead*. And hence, in Rom. 4: 16, 17, the apostle could say: "Abraham . . . is the father of us all, as it is written, I have made thee a father of many nations." Therefore, the apostle could with propriety add, "God, who quickeneth the dead, and calleth those things which *be not* AS THOUGH THEY WERE." Hence we see that the nations which have passed away in death do not exist with us, but they do exist with God. And so we have proved that nations do exist with God before they are born, and after they are dead.

When this subject of the nations, and the proper time of their judgment, is rightly understood, it will greatly assist in a correct understanding of many other things which stand connected with events to take place when Christ comes at the end of this age. For the want of more study and more reflection upon this great and important question, much strife and serious divisions have been made among the people of God. O that men would study to show themselves approved unto God, workmen that need not "to be ashamed, rightly dividing the word of truth."

Lynn, Mass. T. M. PREBLE.

For the World's Crisis.

CONTRADICTIONS AND INCONSISTENCIES IN MODERN THEOLOGY.

Among all the various doctrines of men, and of different organizations of religious bodies, there are none but what are considered as "sound doctrine" by those holding them, and are supposed to be fully substantiated by the word of the Lord; yet many of them appear to have a very shaky foundation when closely compared with the certain portions of Scripture, which it is said are fully able to sustain them. And it matters not how much these doctrines may conflict with each other, it is always claimed that "*our views*" are right, according to the Bible; and if passage after passage is quoted in direct contradiction to a peculiar view that is set forth as being the right one, the immediate answer given is, "Well, that is *your* way of explaining the Bible," when the passage explains itself. But the greatest stumbling-block in the way of many who have been brought up to believe in certain false doctrines, seems to be, the quotation of a plain, simple, "Thus saith the Lord."

People who are generally willing to tell you what "we believe," or what "our church believes," or what "our creed is," can seldom tell you but little of what the Bible teaches, unless it be in a spiritual, or greatly mystified way. They admit that the Bible is a great and wonderful book, but say that it contains but very little that we can understand; and that "little" is to be understood in such a "spiritual" sense, that we are obliged to look to the men of greatest education for a full understanding of it. And what do *they* tell us it means? Just the opposite of what God tells us. For instance, the penalty for breaking the first law ever given to man by the Lord God, in whom we profess to believe, was this: "Thou shalt SURELY *die*."—Gen. 2: 17. But theology contradicts this plain statement, and takes up on the side of the serpent, who was bold to say in defiance of the One who created heaven and earth, "Thou *shalt not* SURELY *die*." (Gen. 3: 4.) And we know that the serpent told an untruth, for in Gen. 5: 5, we read: "And all the days that ADAM *lived*, were nine hundred and thirty years; and HE *died*." Thus we find that God's penalty was fully executed; for ADAM *did* "SURELY *die*." How are we in any way whatever to understand this passage to mean as popular theology interprets it, "*Adam did not* die; only his body died?" The very assertion is contradictory in itself; the word says that "HE [Adam] DIED"; not Adam's *body* alone, for that did not become a "living soul" until the "breath of life" was breathed into its nostrils, and hence could not die when there was no life in it of itself.

Thus we can plainly see the inconsistency of believing the popular theology of the day, which teaches us that "what we see of man is not the real man, but only the *house* in which the man lives; that which is of the dust, and unto the dust returns, is of no account whatever. The real man, being a part of God, of course cannot die; that is invisible, without any form, and is the spirit, which returns to God who gave it." Now this is in direct opposition to the history of the creation of man given in Gen. 2: 7, where we read that "the Lord God *formed* MAN of the *dust* of the ground." We know that "*dust*" is a visible substance; and we know too, that MAN *does* "*return* unto the dust from whence he was taken." And in this account of the creation of "*man*," we cannot find the least intimation that he became possessed of an "immortal soul" at that time; neither do we find that there was more than one "breath of life" which was all that was necessary to cause "*man*" to become a "living soul;" hence, all that can possibly leave "*man*" and "*return* to God who gave it," is this "breath of life." Yet, notwithstanding the great plainness of the Scriptures, men take the liberty of asserting that "the breath of life" is, or means, the same thing as an "immortal entity," which is a part of God, because nothing can come from God but what is immortal. But does not every living thing upon the earth live by breathing this same "breath of life" which God breathed into "man's" nostrils at his creation? And can it be immortal in any more than in the beast? And does not "man" die as the beast dieth? What saith the Preacher? (Eccl. 3: 19.) "For that which befalleth the son of man, befalleth beasts; even one thing befalleth them; *as the one dieth, so dieth the other*; yea, they have *all* one breath: . . . . so that a MAN *hath no preeminence above a beast*: for all is vanity."

"Oh," says one, "I cannot believe any such doctrine as that; I cannot believe that my *soul* will die, and that I shall not know anything when I am dead, any more than a dog." But you can certainly believe no other way, if you believe the Scripture just quoted; also if you believe Eccl. 9: 5; "For the living know that they shall die; but the DEAD *know not anything*." And further, Ezek. 18: 4, 20; "The *soul* that sinneth, it *shall* DIE." Although people may read these plain declarations over and over again, yet they are so blinded by the traditions of men that they continually sing of "a never-dying soul to save," which if it was "never-dying" would be already saved. "But," say they, "we mean that it is to be saved from the eternal torment that awaits the wicked." Then you contradict this view of the case when you sing the last verse of the same hymn, which reads thus:

"Help me to watch and pray,
And on thyself rely;
Assured if I my trust betray,
I shall forever DIE."

According to this idea, if we "betray our trust," "eternal death" awaits us, which is in harmony with Rom. 6: 23. "For the wages of sin is DEATH." "But," says the objector, "we do no believe this death to mean annihilation; it means the death that never dies." That is just no death at all; but the wicked have eternal life, and are preserved just as much as the righteous, which is contrary to Psa. 145: 20. "The Lord *preserveth* all them that love him; but all the wicked will he *destroy*." Now "*destroy*" and "*preserveth*" cannot mean one and the same thing. But these terms when applied by men to the perishable things of this earth, always mean just the opposite of each other. Then why can we not take God to mean just what he says, and not so attempt to explain his word as to make it hard to be understood? Eternal life is a gift, which is only to be obtained by "patient continuance in well doing." And if there are some who believe that God will save them at last, let them disobey him as much as they will, they must count his law as without power, and the gift of his dear Son as a Savior of sinner, as utter uselessness. But our Savior has pointed out to us a "broad way that leadeth to *destruction*," and a "strait and narrow way that leadeth unto *life*."—Matt. 7: 13, 14. Here are two opposites,—"*life*" and "*destruction*." Let us all seek to walk in the "narrow way," that we may be sure of "eternal life," which our Savior will give "at his appearing and kingdom," unto all those that "endure unto the end."

Brimfield, Mass. GEO. E. LEE.

THE BIBLE TRIUMPHANT.

10. *God is just and impartial.*—"The Lord is upright, and there is no unrighteousness in him." Ps. 92: 15. "Shall not the Judge of all the earth do right?" Gen. 18: 25. "A God of truth, and without iniquity, just and right is he." Deut. 32: 4. "There is no respect of persons with God." Rom. 2: 11. "Ye say the way of the Lord is not equal. Hear now, O house of Israel; is not my way equal?"—Ezek. 18: 25.

God is unjust and partial. "Cursed be Canaan; a servant of servants shall he be unto his brethren." Gen. 9: 25. "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations." Ex. 20: 5. "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, . . it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, and Esau have I hated." Rom. 11: 12, 13. "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." Matt. 13: 12.

It is true that God is upright and holy, and that he is just and righteous. It is also true that with him "there is no respect of persons," but he has respect for character and goodness. As to the curse which fell upon Canaan, it was a prophecy of the woe which would follow the sinful conduct of the Canaanites as a nation, for the curse never fell on Canaan personally. This prophecy did not create the servitude of the nation, but simply foretold what would come to pass in the future, and it was literally fulfilled. Ex. 20: 5, shows that God is jealous for the welfare of his people, and also that fathers and children who practice iniquity, will alike meet with judgments from the hand of God. The text does not teach that the fathers do all the sinning and escape judgment, while the children do not sin and still receive the punishment due their fathers. The idea of the text is, that fathers and children would all be punished for practicing iniquity. The reference to Jacob and Esau is purely national, meaning the two people, or their descendants—one doing the will of God, and the other disobeying his word. In proof that the reference is national, and not individual, please read Gen. 25: 22–23.

We now ask the reader in the light of the foregoing facts, if the skeptic has sustained his proposition that God is unjust or unrighteous? We think there is no way of making the Bible appear at variance with itself, except by thus wresting a few sentences from their proper connection, and a few words of explanation will at all times expose the infidel's hatred for God's word.

"The Bible Triumphant," by Mrs. H. V. Reed.

Charity is never lost; it may be of no service to those it is bestowed on; yet it ever does a work of beauty and grace on the heart of the giver.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 21, 1869.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

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☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ BRO. W. H. WILD—We shall not be able to comply with your request.

☞ A. M. STARK—As it appears to be *personal*, perhaps it will not be best to publish.

☞ JOSEPH S. RUNDLETT—All right.

☞ M. C. KERSHAW—The date is changed on your paper.

☞ Will J. P. LOUGEE please give us his P. O. address?

☞ G. W. HENSON—Yes. Send on.

☞ JACOB SHAFER—The "Voice of the Church" contains the views of Ancient Christians on the coming of Christ.

☞ D. E. LYON—All right. Send on.

☞ M. G. S.—You may expect to hear this week.

☞ J. A. RUNDLETT—All right.

☞ BRO. JOHN PRUSSEY'S P. O. address is Salem, N. H., instead of North Salem.

☞ MRS. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

☞ MRS. WALTER PRATT'S P. O. address is Mt. Auburn Street, Cambridge, Mass.

SHALL IT BE DONE?

DEAR BROTHER OR SISTER.—There is, it may be, this moment burning in your heart a desire to honor the Lord Jesus, and to do good. We affectionately beg leave to say, let us try and spread the truth,—glorious, mighty, amazing,—that our Lord is coming *quickly!* We have a great message. With it are linked illustrious, *kindred* truths. O how short the time is in which to work! There is scarcely the *shadow of a doubt* that most wonderful and important events are before us. We look for them this very year.

We are looking constantly, and with *intense expectation*. In Europe, in America, *everywhere*, are great commotions, and vast changes are impending. We are *deeply impressed* with this truth. We feel exceedingly confident that you will realize the truth of these words in a *very short* space. Now, will you not help to prepare a people for the Lord? Among other things, can you not get *one* more subscriber to the Crisis,—at least *one?* May you not thus do a special good, at a time of special interest? Is not the *truth* special and precious? There ought to be a million copies of papers in America sounding aloud the tidings of the tremendous crisis of the world, now arriving. We humbly and kindly ask you, therefore, to aid in doing *something*. And do it *quickly*, we entreat you, for there is no time to *lose*. Can not the least and feeblest reader do something? Let us not stop short of the great aim to *double* the circulation of the *Crisis*. We dislike special appeals, but a special *exigency* justifies and demands a special *effort*. Let our motto be, *By the grace of God, and to the glory of God.*

ST. LOUIS MISSION.

The friends of Missions, especially that of St. Louis, will find an interesting and important article in this paper from Dr. H. Beadle. Bro. and Sr. Beadle embraced the "blessed hope" during our tent-meeting in Washington, in 1867, and afterwards moved to St. Louis, where they have done what they could to advance the cause of Christ.

The facts set forth in his article demand a candid and immediate consideration by those who have the charge of the missions, and all who are interested in their welfare; for what is true of St. Louis, is to a large extent of all others: if the missionary goes exclusively to the colored people, he can reach but few of the whites; and *vice versa*. It is a well-known fact that the white people at the South are now specially anxious to hear the great truths presented that we love so well. They listen with an interest similar to that manifested at the North twenty-six years ago. Shall they have a chance to hear? When they have received the truth, the colored people can be reached much easier in the same neighborhood; and much will be accomplished towards breaking down the wall of partition between them. Let us act wisely, and preach the gospel to every creature.

PERSONAL.

Bro. Wm. Sheldon has been in poor health for about a year, and has suffered much. Those who know him need nothing said in his favor to convince them of his true christian character or his ability and faithfulness as a minister of Christ. He deserves the sympathies of all the friends of Jesus.

The following information concerning his present condition is from the *Voice*:—

"I am recovering slowly from my attack of lung fever after being confined to my house for two weeks. Have walked out once or twice, and have about concluded to try a '*water cure*' in my own county, as soon as I am a little better, though it is not a first-class establishment. I shall thereby save traveling fees, and exorbitant prices, and perhaps fail to get help; but better do that than to grasp what I can never pay for; and it is easier for ministers to get into debt, than to get out again. I may get great benefit from this institution. I intend to test it for a while, as the only available facility within my financial power."

The church in Lowell is to be favored with the labors of Bro. J. W. Thomas, commencing May 2nd. The heavy snows in Canada prevented him from visiting that country as proposed some weeks since.

IMMORTALITY OF THE SOUL.

Next week we purpose to commence publishing another very able and interesting article from the April number of the *Rainbow*, relative to the origin and progress of the doctrine of the immortality of the soul. It appears that some very able and devoted men in Europe are now defending the doctrine that man, in this life, is wholly mortal; and after death can never have a future life without a literal resurrection of the *dead*. The writer in the *Rainbow* shows that all the Apostolical Fathers, who were Barnabas, Clement, Hermas, Ignatius, and Polycarp, believed that the wicked would be destroyed, and not live eternally in misery. They did not believe in the immortality of the soul. Polycarp, the last of the Apostolic Fathers, was martyred in A. D. 147.

The writer in the *Rainbow* shows that the first appearance in the Christian church of the doctrine of the immortality of the soul, and the eternal misery of the wicked, was not earlier than A. D, 164. We rejoice to see the truth spreading on the other continent. The *Rainbow* is an able monthly, published in London, 9 Paternoster Row, and edited by Dr. W. Leask.

LOWELL.

We commenced meetings in Lowell Saturday evening, April 10th. We had a precious meeting that evening. We found the church in a healthy condition, ready to labor in the vineyard of the Lord, and to make efforts to save sinners. A large number took part in the meeting, and their testimonies and prayers were truly edifying. They were short, earnest, and effective. Three rose for prayers.

Our meetings Sabbath day, April 11th, were held in Huntington Hall, which is said to hold three thousand. About one thousand were out in the morning, some hundreds more in the afternoon, and in the evening the hall was crowded to hear on the evidence that Jesus is soon coming. Notwithstanding extra seats were brought in, about a hundred were obliged to stand, and many went away. Good order prevailed. The people, even the first class, and those occupying high official relations, seem more anxious to hear on the prophetic Scriptures, and the other great truths of the Bible, than we have ever seen them since 1844. The time seems to have come, when people who wish to be saved must take a decided stand for the truth, regardless of all consequences. The impression is deep on many minds, which have not been moved till of late, that "the end of of all things is at hand," and that what is done, must be done quickly. Satan is doing all in his power to blind the people with the idea that a good time is coming, and that they need have no fears about the future. Many have settled down at ease in his destructive snare; while others are waking up to the perils of the times in which we live.

THINGS IN EUROPE.

The foreign correspondent of the Boston *Journal* writing from Paris, March 4th, 1869, when speaking of Napoleon's opinion of Gen. Grant, says:—

"No one who has access to the Emperor, who has any means of knowing anything about Gen. Grant, can doubt the Emperor's interest in the distinguished gentleman now at the head of the United States Government. He places Gen. Grant in the fore front of great soldiers. He regards him as one of the ablest men of the day. Those who have the best opportunities to judge, say that the Emperor regrets the position he took in regard to our civil war. He will be among the first to put himself right with the incoming administration, and restore, if it may be, the ancient cordiality. One of the most eminent of the Emperor's ministers said to Mr. Burlingame the other day: "I am astonished at your new President; his ability to keep his own secrets is wonderful. He is the most remarkable specimen of American production in a nation of speakers. Gen. Grant is the silent man of the world." Lord Lyons, the British Minister, expressed himself in very much the same terms. As never before, all Europe waits for the dawn of to-morrow, when the vibrations of the Atlantic cable will bring us the Inaugural and the Cabinet."

When speaking of the city of Turin, he says:—

"This is without dispute, the most beautiful city in Italy. It lies on a plain between two rivers, with a long line of the Alps on one side and fertile mountains clothed with fruit on the other. The station is the most elegant in the world. The public buildings, palaces, garrisons, galleries, museums occupy a large part of the place. The public buildings are mostly on grand squares, the entrance of which is under arches; and the whole city is arcaded and is said to be the only complete city in Italy. The palaces of the King and the national galleries are open to every one. I have been through Buckingham Palace, Windsor Castle, St. James and the Tuileries. Neither of them equal in splendor or extent the vacated Palace of Victor Emanuel. When he vacated Turin and made Florence his capital, it is difficult to see what he took with him, seeing he left so much behind. So near is Turin to the French boundary that a large army is stationed here. Soldiers of every grade, wearing every conceivable kind of uniform, and priests in uniform meet one everywhere, not as single spies, but in battalions. The priests and the nuns do not walk with the quiet downcast look of America, but with a stately step and head up, as if they were at home.

SOULS IN PARADISE.

The belief is quite common, that at death the souls of good men go to Paradise, where they remain as in a kind of half-way house, in a conscious state, waiting for the time when Christ shall come and raise the dead bodies and let these souls from paradise go into them again. The greatest objection to this view is, that we do not know of a single passage of Scripture that teaches such a doctrine; but many that teach the opposite.

At a terrible collision of two steamers on the Ohio river, last December, two ministers were killed. At a meeting of ministers for the purpose of expressing their sympathy with the bereaved friends, a letter was read from the Bishop, in which we find the following:—

"'God's judgments are a great deep.' 'His ways are far above out of sight.' It pleased him, whose faithful servant he was, to translate him almost as by a chariot of fire. He is not, because God took him."

"Dear brethren, we cannot mourn for our beloved brother, as those who have no hope, for we have every confidence that his ransomed soul rests in the Paradise of God. But that dreadful midnight scene sends its warning voice to us. Be ye also ready, for in such an hour as ye think not the Son of man cometh." "Let us each one as in the sight of God trim our lamps, gird up our loins, watch unto prayer, so that when death shall whisper to us, 'Behold the Bridegroom cometh, go ye out to to meet him,' we may be ready to obey the summons."

Is it not *strange* that any Bible reader should believe that "the Son of man" came when those steamers came in collision and killed those ministers? We do not find in the whole Bible any intimation that Christ came at death. If he does, then he must have come millions of times before the first advent.

WELL DONE.

The following decision of the young ladies in Dover is worthy of the consideration of all who wish to improve society, and prevent crime and misery:—

"The young ladies of Dover, Ind., have formed a Society for the redemption of young men from bad habits. Each of the members has pledged herself not to receive the attentions of any young man who uses liquor, tobacco, or profane language."

But few are aware of the moral, social, and intellectual evils arising from the use of tobacco and liquor. They blunt the moral, social and intellectual faculties, and at the same time lead the victim to think he is actually improving himself by their use. They are among the choice instruments of Satan to fit men for his service. Let every young lady come to the same decision as those in Dover, and happy results would follow.

INFORMATION.

As many are sending for our Discussion with Dr. Litch on the punishment of the wicked, we would inform them that it is out of print. We have the discussion between Grant and Clayton on the same subject.

"THE IMPERIALIST."—Our readers will find in this week's Crisis a most significant prospectus of a new paper, the first number of which is just issued. It is ominous of coming events.

"CHURCH NAMES."—We commend to our readers Bro. G. W. Turner's article on church names.

THE PRERIDENT'S POWER.

It is very evident that the President is receiving almost unlimited power. He may yet have abundant reason for its exercise. Some important changes in political matters appear to be near at hand. When speaking of the power given to the President, the Boston *Journal* of April 12th, says:—

"Congress has voluntarily committed to the hands of the President the whole governmental control of the still outstanding question of reconstruction, and has besides put at his disposal $2,000,000 to be used at his discretion in dealing with the Indian tribes of the West. Neither President Washington, in the meridian of his popularity, nor President Jackson, when his word was law with the then invincible Democratic party, was ever clothed with such a degree of responsibility as this."

NO GOD.

In answer to a question concerning the nature of our heavenly Father, a spirit says, as recorded in the *Banner of Light*, Jan. 23d, 1869:—

"God, the universal spirit, is indeed without any special form. Having all forms, it can claim none as a speciality. Living and acting through every different degree of matter, it can claim no one degree more than another."

It will be noticed that the Spirit uses the neuter pronoun "*it*" to represent the God of the Spiritualists. When they speak of God, they do not mean the God of the Bible, but one conjured up by the demons.

QUERIES.

BRO. GRANT:—We read in Dan. 2: 44, as follows:—"And in *the days of these kings* shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Is the kingdom spoken of here yet in the future, or is it already "set up"? (1) If it is yet to come, what is the meaning of the expression, "*In the days of these kings shall the God of heaven set up a kingdom*"? (2) If the term "these kings" means the rulers of the four kingdoms that were to arise on the earth, does it not refute the idea that the kingdom is yet to be set up? (3) Is it not evident that in *the days* of these kings does not mean *after?* (4) And still further, it was to break in pieces and consume all these kingdoms. How could this be done except it (the kingdom) was first set up? (5) Please let us have your opinion on this subject and greatly oblige the writer, if no one else. Yours,

Bridgton, Me. JOHN C. BOWERS.

(1.) We have no doubts but that the kingdom is yet *future*. We shall not have the kingdom set up before the King is present himself. Satan is ruling in the kingdoms now in the world, and they are very properly symbolized by the wild beasts in Daniel's prophecy. The Savior will not engage in a copartnership with the Devil, for a joint reign over the kingdoms of the world.

(2.) We understand the expression, "In the days of *these* kings shall the God of heaven set up a kingdom," to mean that before the last remnants of the old Roman empire are gone, "the God of heaven" will begin the work of setting up his everlasting kingdom. We do not understand that the whole work will be accomplished in a moment; but a certain time will be allotted for this purpose. The work will commence before the Roman power is blotted out; but it will be when it is in a weak condition, as compared with its former greatness. When we get down the stream of time to the last part of the history of the divided state of the Roman empire, we may know that we are near the time when "the God of heaven" will "set up a kingdom." It will be "in the days of these kings," but not in copartnership with them. They will be destroyed in the process of setting up the kingdom of God.

(3.) We do not believe that "'these kings' means the rulers of the four kingdoms that were to arise on the earth," but the kings connected with the last divisions of the *fourth* kingdom. The language is very plain on this point. After speaking of the rise of the "fourth kingdom," the prophet says, "the kingdom shall be *divided*." Then, "in the days of *these* kings shall the God of heaven set up a kingdom"; i. e., before their kingdoms come to an end, the Lord will appear to set up his kingdom.

(4.) "In the days of these kings" must mean that while they are in existence, Christ comes to put an end to them, by dashing "them in pieces like a potter's vessel."

(5.) The breaking in pieces and consumption of "all these kingdoms" does not take place till after the coming of Christ, when he appears to set up the everlasting kingdom; but he does not allow the corrupt kingdoms of this world to stand as his rivals long after he comes.

THE BEST SOAP.

It is quite an object in a family to have good soap. Having tried various kinds, which were highly recommended, we have become fully satisfied, after using it for several years, that the "Excelsior Soap," manufactured by Bro. E. G. Kingsbury, Chelsea, Mass., is the best for washing, and all other household purposes, of any we have ever tried; and take pleasure in recommending it to all our friends.

☞ We learn that Bro. Hook is still pressing the battle at the Theatre Comique, with good success.

GERMAN TRACTS.

We have received from Bro. L. Reimer, of Philadelphia, the following German tracts, viz:—

1. "The Hope of the Dead in Christ."
2. "The Future Doom of the Ungodly."
3. "What is Man?"
4. "Answer to the Charge of Heresy."
5. "Rich Man and Lazarus."

Price by mail: Single copy, 10 cents. Per dozen, 75 cents. Postage 4 cents. For sale at this office. AG'T.

☞ BOOK MARKS.

Some of our brethren have inquired where they could get these little pointers, ☞ for book marks to stick on the leaves of their Bibles, to point to the passages they want to refer to. For the accomodation of all such, we have some for sale at the office. Price, a card of twelve for 25 cts. AG'T.

For the World's Crisis

DAYS OF SORROW.

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."—JOB 14: 1-2.

Among all the writings of the Scriptures, there is no truer saying than the one above quoted. From the cradle to old age, there is something to mar the peace of all. The child has its trials in youth, and when we arrive to manhood they increase, and in middle life we are not exempt. Look to the East, and it is trouble. Cast the eye to the West; it is there also. To the North and South, and behold it is there. In childhood we are apt to think that riper years are going to bring better days, and with them much comfort; but who has found it? Where is the man or woman that has had their anticipations met? So far as my experience goes, I must say I never have had, or found, what I have anticipated. Some say they would like to know what their fortune is to be beforehand. I can not say that I do. I am well satisfied that there is but one way for man to be happy in this world, and that is to be just and good. If you have enjoyment, it must be to-day. To-morrow will not bring it.

True happiness is not found in nature's garden. It is true there are pleasures in the world; there are pleasures in sin; but they last but a moment, and they vanish. True happiness is only found in *Christ*. In him alone can we find rest and comfort. In the world we have tribulation; in Christ peace. Glory to God for the peace there is in believing, and the joy there is in the Holy Ghost.

Job was a man of faith. He was not ashamed to let the world know what he believed. He did not believe that he was going to heaven at death. He said that man would lie down and rise not until the heavens should be no more, and then he would come forth. He said that he knew that his Redeemer lived, and that he would stand on the earth in the latter day, and in his flesh he should see him.

Well, brethren, that is just as I understand it. I believe what the Lord says, and if it was not for this hope, I should sink; but glory to God, we shall get through soon. Your brother in Christ, J. A. CLEAVELAND.

For the World's Crisis.

"DIDN'T YOU THINK?"

During the revival at S——, a little girl of some eight or ten summers went to the anxious seats unobserved by her mother. That mother rose, and amid loud tears interceded for several older children than the one referred to, but made no mention of this one, nor expressed one anxious thought for her. The meeting closed, but this little girl could not forget that her mother made no request for her, and running to her parent's arms she said, "Mother, didn't you think of *me?*"

This little incident is too suggestive to pass by in silence. How many parents wait till their children are fully grown before they become anxious for them. The feeling is too general that children cannot be christians. Hence parents leave the most important years of a child's mind to be sown with tares, till too late they wake to their mistake. Children can feel sinful. They can feel their need of Christ, as this one did. They can know and love Jesus too.

Parents, have you any little child, which you have neglected in your prayers, in your anxieties, in your exhortations, in your religious instructions, who may come to you saying, "Mother, didn't you think of me?"

H. F. CARPENTER.

— Keep yourselves from opportunities, and God will keep you from sins.

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$714.71
H. N. Chapman	.10
M. E. Stone	.60

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2310.76
Charles Howard (pledge paid)	10.00
Mary J. Raymond	10.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$42.55
L. F. Bacon	1.00
Sarah Taylor	.25

S. N. A. CAMPMEETING FUND.

Bro. Willfaune (pledge paid)	20.00
S. J. Parsons " "	10.00

BRO. WADSWORTH.

I have this day received a letter from Bro. Wadsworth. He is in Mississippi, on his way here; but is sick, and cannot get here until he is better. He thinks he may arrive here in twelve days.

I wish to say to the brethren and sisters that this faithful and indefatigable servant of Christ needs help. He is deserving of our sympathy and aid. Anything sent to him here will be received by him. I subjoin his letter. I. I. LESLIE.

Memphis, April 14th, 1669.

[Help Bro. Wadsworth.—ED.

"BY THE WAYSIDE.

Dear Bro. Leslie:—I think I shall be with you in about twelve days. I would be glad to see Bro. Jackson. I shall not have time to go where he lives, for I want to hurry on to Carolina. I am very sick to-day. Yesterday I could not walk twenty yards, but bless God, his grace is sufficient. I have had many ups and downs since I was with you. My trials become more every day. The colored people seem to be my best friends. I would like to add more, but I am so weak I must close. Pray for me. Yours in much love, J. B. WADSWORTH.

Garner's Station, Miss., April 13."

For the World's Crisis.

CHURCH NAMES.

Does an unscriptural name tend to divide God's flock? We answer, Yes, as well as an unscriptural position, in regard to any point, tends to distract, mystify and bewilder the mind. The church of God is *one*, and so are her interests. Says Jesus, "That they all may be *one;* as thou, Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me." One reason why the church of God has lost her power over the world, is because it is so divided.

But I commenced to say a few words in reference to the *name*, as one cause for divisions and sectarian parties. To illustrate: Suppose we ask one who by his godly walk and holy conversation we believe to be a disciple of Jesus, Are you a Methodist, or a Baptist, or a Presbyterian, or an Adventist, or an Episcopalian, or any other man-made name? he might in all good conscience answer, No. But ask him, Are you a *Christian?* "I hope I am." Are you a disciple of Christ? "I am trying to live so as to be a true disciple of Jesus." Do you belong to the church of God? "I trust I do, and that my name is in the book of life." And thus would be the answer of all true christians the world over. Then why take any other than a Bible name to designate a child of God? "The church of God" is the most prominent Bible name, and the most appropriate. Paul addresses his letter (1 Cor. 1: 1-2), "Unto the *church of God* which is at Corinth"; which you will see, by reading the connection, embraced not only all christians at Corinth, but all everywhere. Again, 1 Cor. 10: 32, we read, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the *church of God*." "Or despise ye the *church of God*." 1 Cor. 11: 22. "Because I persecuted the *church of God*."—1 Cor. 15: 9. "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the *church of God* which is at Corinth."—2 Cor. 1: 1. "How that beyond measure I persecuted the *church of God*."—Gal. 1: 13. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the *church* of the living *God*, the pillar and ground of the truth."—1 Tim. 3: 15. "How shall he take care of the *church of God?*"—1 Tim. 3: 5. "Feed the *church of God*."—Acts 20: 28.

We have now referred to nine passages of Scripture, where the body of believers is called the "church of God"; and I ask, Where can any one get a more appropriate name for God's people? Though we search the universe through, it can not be found. It is in God we live, move, and have our being. "For ye are the temple of the living God; as God hath said, I will dwell in them, and I will be their God, and they shall be my people; wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." God the Father has undertaken through Jesus Christ his Son, in accordance with the blessed truths of the gospel, to gather out of the fallen sons and daughters of Adam a people to praise him through all eternity; and when the work is all done, Jesus, as the head of the church, will say, Here, Father, are those whom thou hast given me; and God will be all in all throughout eternity.

I will not lengthen these remarks at present, only to say that we profess to be a Bible people, and we feel to rejoice in view of what we have gained by contending earnestly for the word; but in taking the name of "Advent church," or any other, beside the true and most prominent Bible name, are we not so far departing from the "old paths," and taking the first step to cause divisions among that people for whom Jesus prayed that they might be *one?* From your Bro. in Christ, trying to grow in grace, and in the knowledge of Jesus, GEO. W. TURNER.

Augusta, Wis., March 16th, 1869.

For the World's Crisis.

WAIFS FROM THE STAR-OF-HOPE MISSION.

It was a cold, bleak night; the wind howled fiercely as the missionaries started out with their basket of beans and meal, and bag of crackers, to relieve the destitute and suffering family of a poor dying woman. It had been a long, hard day at the Mission. Beside our many other duties, we had dispensed food and clothing, more or less, from the time we first seated ourselves for breakfast, till late in the evening. Then, too, those missionaries had gone up and down garrets and cellars, till it seemed every bone in their bodies ached. But new demands were made upon their already over-taxed energies, and however optional or conditional it may be with the dear ones, who enjoy home comforts, the duties of missionaries are imperative. When a call comes to visit the sick and dying, the destitute and starving, we dare not pray to be excused. So having drawn a few shillings from private purses, bonnets and cloaks were donned, and off started the mission sister in haste to relieve the suffering ones; also to return in season for our meeting. As the work before us is great, it is necessary that every one be at her post. And that night in particular, there was great need of earnestness, for there were but two souls at the altar, and there was conviction enough resting upon the people for more than a score to flock to its holy retreat. But the people here will resist any amount of conviction. Yet not willing that any should be lost, if by becoming all things to all men, we could by any means save some, we carried the altar to them in the rear of the house, where they knelt in humility, and tears of penitence flowed freely. We lingered till eleven o'clock, and closed, weary with the labors of the day.

But to the dying woman. We found her lamp of life flickering in its socket; her dying features illuminated with a faint smile of recognition as her lustrous eyes turned toward us. Some two months ago, we were sent for to visit her. We found her sinking in consumption, and without hope in Christ; yet was desirous of becoming a christian. She was intelligent, and knew what she was about; but her physical sufferings were so great as to render it almost impossible to give herself to the Lord. We prayed earnestly that the Lord would rebuke disease and keep it under restraint till she could become a christian. Thanks to our kind Father, he gave us all we asked for. He held disease in check till she found the Savior precious to her, and she became strong in the Lord; then he allowed the insidious disease to progress with rapid strides, till she sank in death. While grappling with the enemy, she whispered, "Jesus," till past speaking, then lifted her fingers in honor of him she loved. We visited her many times, and were greatly interested in her. We used always to sing, "If I in thy likeness, O Lord, may awake." It would soothe poor Clara so much, and she would exclaim, with a smile, "Oh yes, thank Jesus, I shall be satisfied then." We trust Clara will awake in his likeness soon.

There are some very striking instances of God's care over these poor oppressed creatures; of which I will mention but one. An intelligent but unlettered woman, whom we had visited and labored with from time to time, was feeling her need of a Savior, but too proud and high strung to yield. She and her husband, like thousands of poor people in New York, were out of work, and had been all winter, and to get an honest livelihood, had pawned one article of clothing after another, till scarcely a whole garment remained. We were impressed to tell them that when they gave their hearts to the Lord he would find them a situation; and we could see no door of relief open short of that. They viewed it quite incredulously at first, not knowing the power of God. But conviction began to fasten itself upon them more fully, and that night she came out to meeting, but the husband was not willing to come with his tattered garments. She was slain of the Lord, and when she was made alive again, and we lifted her prostrate from the floor, her whisperings of "hallelujah" grew more and more audible, till shouts of praise, and the downward beat of the dancing feet woke the echoes of the whole Mission, and the glory of the Lord filled the whole house, and presented a scene not for a painter's, but an angle's eye.

That was a mighty hour, and the work a mighty work. The Lord she found was not only her Savior, but also her Teacher; for he taught her to read in two or three days, at which time we visited her, and with her face glowing with a heavenly radiance, she brought, us a bundle of tracts which we had left there from time to time, and said, "See, I have read these all through." Knowing she had not been able to read at all we asked, "But who taught you to read?" With the same heavenly smile, she said, "My Father, bless his name; and I have read them all through since I was converted." In obedience to our request, she took Bro. Hastings' tract, "The second appearing of this same Jesus," and read the first page till we were satisfied, and told her it was sufficient. You who have read that tract, know there are long, hard words, at least for beginners; but she read them accurately. We asked her who told her how to pronounce those hard words? She replied:—"The Lord alone. When I came to them, I could not imagine what they were, or what they sounded like; then I would lift my heart to the Lord, and ask him to teach me, and every time he told me just what I have called them now." We told her they were right, and we were satisfied it was all of the Lord, and we were giving glory to his dear name; when she exclaimed,—"But the Lord has done more than this for me since I gave myself to him."

"My husband prays with me, and is seeking the Lord earnestly; and do you believe it? we have both got a situation on a steamboat, and it is all of the Lord." The evidence of his providential care over his little ones accumulated so fast, we could only bow around the newly created altar, and offer our tribute of thanksgiving and praise for his wonderful dealings with this dear people. These are indeed but few of the many incidental sun-beams which glance upon the otherwise shadowy picture of missionary life.

Your Sister in the courts and alleys,

New York, ANNIE E. BENNETT.

BRO. GEO. W. HOWARD, Stowe, Me., April 13th, writes:—"The good Lord is reviving his work in this place. Some three or four have started for the kingdom. The brethren are awake in the cause. Bro. E. Johnson was with us last Sabbath. We had a good time in the Lord. The Spirit came with power. Bro. J. is one of God's dear children."

For the World's Crisis.

BELIEVING ON CHRIST.

What is it that one does in becoming a Christian? What is that one thing, the doing of which makes him a Christian? It is not "seeking religion." Religion is not to be sought as an object, but possessed and practiced as a life; and to do the will of God as this is made known in the gospel, is religion.

It is not "seeking a hope." The christian's hope is a state of expectation, based upon certain facts. It springs up where these facts exist, but cannot be conjured into existence by seeking and striving. Where there is repentance for sin, faith in Christ, love to God, then hope is warranted by divine promise. But getting a hope is not the thing to be aimed at in becoming a christian.

Mending one's ways is not the specific thing to be done. There must be repentance; there must be amendment; there must be a turning from sin. But the essential thing in becoming a christian, while it inolves all this, is, nevertheless, something distinct from this. The gospel says, "Believe on the Lord Jesus Christ, and thou shalt be saved." This is a single request, and a very simple act. Yet many fail of this simple thing, while they do, or try to do, many other things which they imagine necessary to becoming a christian. If we can point the serious, inquiring reader to just the thing to be done, we may leave him rejoicing in a hope which he has sought in vain.

"Believe on the Lord Jesus Christ." There is an emphasis in that little word "on." One may believe sound doctrine concerning Christ, but not have saving faith. Right doctrine is important, since a misconception of the character and work of Christ may mislead the mind in the act and the object of faith. But holding the true faith concerning Christ may fall short of the act of faith, which the gospel requires.

Now is it enough that one believes in Christ? You may believe in the reality of his mission, in his' representations of himself, in his work of atonement, in his remedial power in the world,—believe in him as the only appointed Savior of man, and yet come short of the faith that saves. But believing on Christ carries with it the act of the will; this is to cast yourself on Jesus for forgiveness, for succor, for support; to cast one's self upon him as the personal Redeemer, as the trusted Savior, as the only help and hope; to lean upon him for guidance, counsel, strength, and salvation.

Till the mind reaches this point of simple, absolute commitment, the will, the affections, the whole man going with the act, the real work of faith is not begun. First of all and always, Believe on Christ!

H. S. MITCHELL.

Correspondence.

Extracts from Letters.

BRO. M. N. JORDAN, Pay Sippi, Wis., March 16th, writes:—"I started from my home the first of Jan. for Pleasant Valley, in Minn. The first night I stopped at Waupeka with Bro. Burnham, a faithful laborer in the cause of truth. I found some friends there. Next to Stevens' Point. There I found a few friends. Next to Nealsville. There are a few friends of the truth, but no workers. Next to Augusta, where I found Bro. Turner laboring hard for the salvation of sinners. I visited Elder Fish, a Baptist preacher. He had been preaching three weeks. He said he wanted us to help him; but his terms were such we could not. We did intend to have a series of meetings there, but the friends thought it best to stop until he was done. There are some warm-hearted friends in that place. Next to Hudson one hundred miles, where I found Sister Slater and some other friends. There was a good interest in the cause of truth. They are looking for Jesus. May God bless them.

Next to Minneapolis, where I found Bro. Fassett and Bro. Reed laboring hard for the cause of Christ. There is a good church, and they are building a house of worship. From thence to Lily Pond, thirty-five miles from Minneapolis, where I found Bro. N. Bailey I preached there four times. They appear to have made a full consecration to the service of God. From there to Monticello, five miles, where I found Bro. L. C. Collins. He is the brother who was requested to surrender his parchment as a minister of the gospel in the M. E. church, in the Minnesota Annual Conference last fall. He is a faithful disciple of Jesus. He is a shining light, that can not be hid by the cry of heresy. There is a good church in that place, and still they come. They are coming out from modern churches daily. They intend to build a meeting-house next summer.

Next to Pleasant Valley, nine miles. I found a few believers in the blessed hope.

I have returned to my home again, ready to go out wherever I can do good. Brethren, let us labor for Jesus. 'Ye are the light of the world.' May God forbid we should hide our light. Let us cleanse ourselves from all sin, and present our bodies a living sacrifice, holy, acceptable unto God. May God help us to do our duty as men who are looking, watching and praying for Jesus to come and redeem his children from this sin-cursed earth. Pray for me, brethren and sisters, that I may be found of him without spot and blameless, when he shall come to establish his kingdom."

SR. M. H. RICHARDSON, Conesus Centre, N. Y., writes:—"Ever since that memorable day in which the Spirit of the Lord was poured out without measure in answer to my unworthy prayer, I have had an intense desire to herald to the waiting church what great things God has done for my soul, in showing me his truth, which had been hidden from mine eyes. New light, like an eternal sea of radiance flows in, and I rejoice with joy unspeakable and full of glory, that when this shadow was on my heart, he opened the windows of heaven and poured in the light of his everlasting love. I have a desire that will not rest short of the fulfillment, not only to tell what Christ hath done for me, but to lift my voice against the prevailing sins of the professed people of God. I would not censure, for that is not my way of teaching Christ.

A short time after God had revealed to me his truth, after a season of prayer, I was earnestly engaged in my mind, pressed in spirit, and asking myself how I could best glorify and honor him who had lain down his life for me, and now in these last days had manifested himself to me in taking away the scales from mine eyes, and enabling me to see things as they are, my mind instinctively turned to my dress. I knew I did not dress like a stranger and pilgrim, but more like a citizen of the country I inhabit. The more I thought, the more the conviction pressed itself upon me, that there must be a radical change in this also. I resolved in my mind to give up all for God; to dispense with all useless modes of dress. I was musing deeply, when suddenly these four words were distinctly spoken in my hearing,—'Wear what is necessary,' just as though some one sat near me and whispered them lovingly to me. I have never doubted but it was the Spirit of God, which searcheth the deep things of the heart, and bringeth them to light. It could not have been Satan, for in the strength

of him who imparted to me so much of his Spirit, I had resisted the tempter, and he had fled. It could not have been any human agency, for I was all alone with God; not a soul was in the house but myself, nor about it.

I am anxious to win souls to Christ. This is the moving principle of my life; the last thing when slumber seals my eyes, or the dawning of each day wakes me to conscious existence; and I am often lost in amazement at the constant pressure that rests upon me from day to day of the Spirit's influence.

Beloved in the Lord, countless blessings have been poured out upon me since I obeyed the voice of the Lord in believing the truth; and conspicuous among these was the reception of the Crisis to my hands, my home, my heart. O how grateful to God was I for this token of his watchful care for me, in sending this ray of light to my dwelling. It was to me 'the shadow of a great rock in a weary land.' I rejoice, and give God thanks for the kindness shown me by your most noble and praiseworthy Society, for extending to the poor this most notable expounder of the word of life; and I shall ever cherish feelings of gratitude to God, that he ever put it in the hearts of brother and sister Farnsworth to get it for me. How the tables are turned. Formerly, I resisted every effort to induce me to read any thing from what I then supposed to be a deluded people. I verily believe my reading of any thing that savored of what the Crisis advocates would not exceed the limits of one page of your paper; but when God converted me, I picked up every scrap I could find, and placed them together in a box."

Bro. E. O. Allen, Springfield, Ms., April 5th, writes:—"Peace be unto you in your labor of love in conducting the Crisis with the words and spirit of peace, with which its pages come laden to the household of faith, and to all that will read with minds desiring peace. May all be profited by reading its rich words of peace and good will to men. Truly peace is an indispensable attribute of the gospel. It produces forbearance, long-suffering, meekness, patience, and all other christian graces needful for the overcomer. Christ breathed the spirit of peace in all his words of comfort to his people; and when about to part with them, to be crucified, he spake these words: 'Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'—John 14: 27. And let it 'rule in your hearts, to the which also ye are called in one body; and be ye thankful.' Col. 3: 15. It is the ruling principle of love that must govern, or we cannot be sons and daughters of the Lord Almighty."

Bro. J. A. Cleaveland, Tunbridge, writes: "I just wish to say that I am still in the field, and am trying to do my Master's bidding. I am preaching one half of the time at Marshfield, Vt., and am happy to say the Lord has blessed our labors there the past autumn and this winter. Quite a good number have found the Savior. One over fifty years old, and other men and their companions have found peace in believing. A good number of children also have been made happy in the love of God. The work is still going on. There is quite a large Universalist church there, who worship in the same house that we do. We find them very kind. Although they do not see things as we do, yet they come out to hear for themselves.

We have organized a church there. I think we shall get about twenty-five to take hold with us. There is a right kind of a feeling. The brethren wish to do something, and where there is a will there is a way. For one, I like to see things in order. Brethren, we want your prayers that God may still bless us at Marshfield.

I am spending the other half of my time anywhere the Lord calls. We are having good meetings everywhere we go. Had an excellent meeting with the brethren at South Troy, Vt. I never witnessed a freer spirit in my life. The brethren need help there. I hope the preaching brethren who go that way will call. They will find good homes with Brn. C. V. Coburn, Spaulding, Saunders, and others.

Come, my preaching brethren, get out of the cities. Come back into this northern country. Come, there is room enough for a hundred good fresh hands. Who will come?"

Bro. E. H. Eggleston, Spring Mills, N. Y., March 27th, writes:—"I am still trying to serve the Lord and labor in his vineyard. The Lord has blessed me much of late, while trying to proclaim his truth. Praise the Lord, some are willing to listen to the truth, and believe and obey it. We humbly trust a few precious souls have been converted to God and his truth in this vicinity, and backsliders have been reclaimed. A number expect to go forward in baptism soon.

Brethren and sisters, we are living in perilous times. We need much of the grace of God. How much we need the Spirit of Jesus in our hearts to help us, that we may be useful in our Master's cause. Let us deny ourselves of every thing that is not right in his sight, and 'be diligent, that' we 'may be found of him in peace, without spot, and blameless.'"

Bro. A. Walker, Rockville, Me., March 22d, writes:—"I have been for a little while with Bro. Hall, who has been laboring in these parts some time, but is now holding meetings in Rockville, preaching the plain, practical truths of the gospel. Under these, every ism falls, and the people are left without a shelter from the mighty storm that is coming. It had a powerful effect on the people here. The whole place is moved, sinners cry for mercy, backsliders are returning, while the power of God is manifest. Dear children, let us love God, and keep his word, that we may have a right to the tree of life."

ANNOUNCEMENTS.

NEW WORKS—NEW TRACTS.

The Western Advent Christian Publishing Association beg to announce the following contributions to our Advent Christian literature:—

Collin's Address to the Methodist Conference of Minnesota. Seven thousand and five hundred circulated in three months. A new edition will be ready in season for the demand.

The Twenty-three Hundred Days. A new, revised edition of this tract, by Eld. L. T. Cunningham. 24 pp. 7 cents single. Two copies, 10 cents; 40 cts. a dozen, postpaid.

Everlasting Punishment; or, Destruction vs. Torment. By the editor of the *Voice*. Just issued. A strong tract, destined to do good wherever it goes. 24pp. 7 cts. single. Eight copies, 25 cts.; $1.80 a hundred, postpaid.

A NEW SERIES OF TRACTS NEARLY READY.

We are preparing a series of sixteen four page tracts, which we call "Gems." Beautiful and telling tracts in behalf of "the present truth." They are "letter size," and will make the best "Leaflets for Letters" ever published. But they will also be suitable for general distribution on the cars, on the road, in hotels, stages, tent, camp, and all other meetings; in short, they are calculated to be effective and efficient in any and every place where a tract can be used. Scarce any will refuse to read them. Mostly Scripture. Short, pointed, and telling. They are as follows:

1. Rules to Promote Christian Harmony.	9. The Prayer-meeting.
2. Immortality.	10. The Second Advent.
3. Worms, and their Work.	11. A Little While.
4. Baptism.	12. Is Evil Eternal?
5. The Sinner's Doom.	13. The Resurrection.
6. Everlasting Fire.	14. Our Creed and Covenant.
7. Intermediate State.	15. ....
8. Saint's Inheritance.	16. ....

This series will soon be completed. Packages of 384 pp., 20 cts. Extra and colored paper, 30 and 35 cts. Let no Advent-Christian be without a supply. Special terms for large quantities.

SOMETHING NEW.

We are getting out a series of unique tracts in an entirely new form. Sure to command attention. The first of the series is *A Wonderful Dream.* A brief, but clear and convincing exposition of the Image of Dan. 2; together with much other testimony as to the times we live in, and our duty. These tracts will be letter size, and contain nearly as much matter as a twelve page tract, but in an entirely different form, being in the shape of a railway circular. Colored paper, 20 cents a dozen; $1.00 a hundred. Ready soon.

The True Hope of the Church; or, The History and Doctrine of the Millennium. By Henry Dana Ward. In three parts.

Part I. The Heavenly Millennium—Its Acceptance by the Ancient Church—Perversion of the Doctrine, and Fall of the Millenaries in the Fourth Century.

Part II. The Reformation; The Anabaptists; The Augsburg Confession; The English Reformers; The Ancient Doctrine Partially Revived; New Perversions; Whitby, Edwards, Hopkins, "Millenists."

Part III. The Analogy of Faith; The True Millennium not of this World; Modern Millenism a Contradiction of the Scriptures; Scripture its own Interpreter; Scripture Synchronisms; Summing Up; Jesus and the Resurrection our only Hope.

This work will prove one of great value and deep interest to a waiting church. It demonstrates the fallacy of the hope indulged by the professed church of this day, of a temporal millennium, or universal triumph of the church by the gospel in *this* world, and shows the true millennium, anticipated since the fall, to be the eternal kingdom, introduced by the second personal advent of Christ and the resurrection of the dead. The work will contain 130 pp., more or less, and will be issued soon.

The Doctrine of Immortality. This is the title of a new work, the manuscript of which is nearly ready, by James H. Whitmore, of Ypsilanti, Mich., which we hope to issue early this spring. A brother in the ministry who has examined the MS. says: "It is a work of sterling merit; original in its conception and plan; masterly in execution; neither cumbrous nor prolix, yet comprehensive and convincing. In argument, both Scriptural and metaphysical, it is sound and pithy. It shows extensive research, and is just such a work as has long been demanded among us. *Just the book for the times,* on this subject."

Besides the above, we announce a small pamphlet from the pen of Bro. E. Royce, entitled *Restitution*, a work entering upon a hitherto unoccupied field in Advent literature, being in part devoted to the typology of the patriarchal and Mosaic dispensations, and their relations to the gospel dispensation and the eternal ages. It will be a rich treat, and awaken new thought and research even among those who may not receive all his ideas.

We have also the MS. of a little tract on the all-important question, *What must I do to be saved?* from the pen of Bro. J. R. Preston—a thoroughly practical tract, yet one that will give clear doctrinal views. We have many tracts styled *practical* in these days, so diluted with theological water as scarcely to taste of the gospel. The salvation they talk of is as indefinite as it is incomprehensible. We want something better; the best the word of life affords.

We also have the permission of the Rev. Samuel Minton, of Eaton Chapel, London, Eng., to republish his most interesting work, "*The Glory of Christ*: in the creation and reconciliation of all things unto himself." Mr. M. is a minister of the Church of England, and his work will deeply interest all into whose hands it may fall, with its convincing argument against the eternity of evil.

We have in preparation a pamphlet, by Eld. Joshua V. Himes, giving his views and experience on *the Life and Death Question*, of which further notice will be given hereafter.

A pamphlet edition of T. M. Preble's crushing review of Andrew's pretended History of the Sabbath, will be issued soon.

Bro. Sheldon has several new works blocked out, and will prepare them for the press as soon as his health will allow.

Joshua V. Himes, Business Agent.
Buchanan, Mich.

Married.

In Whitefield, by Elder S. K. Partridge, David S. Fish, of Jefferson, and Annie E. Dunton, of Whitefield.

Obituaries.

Jarvis. Died in Shipton, P. Q., March 31st, 1869, Elizabeth Jarvis, wife of Bro. Edward Jarvis, aged sixty-two years.

For seventeen years, our much esteemed sister believed and loved those Bible truths which distinguish us as a people; and so nobly maintained and defended by the "World's Crisis," of which she was an earnest reader, and to her a peculiar weekly treasure. She never hid her face from the truth, when the reproachful slur was cast upon it. Her hope was in the coming of Christ, and an early birth from the grave to immortality and eternal life. So conscientious was she, up to the dying hour, that she scrupulously refused the medicine prescribed by the physician to stupify and benumb the sense of pain, so that nothing might intervene between her and a sense of the divine presence. For a length of time past, she had promised the Lord to abandon tea, but in her sickness had been persuaded to take a little, but this was followed by remorse, and caused her much grief.

In a word, she was a good woman, and the Lord owned her on this side of death, and pointed her out to others. She sleeps in Jesus. J. Porter.

York. Died in Campton, N. H., March 13th, Garrie E., eldest daughter of Bro. Oscar and Sr. Mary York, aged seventeen years and four months. Words of comfort were spoken by Bro. D. M. Leavitt, from Job 14: 14, assisted by John H. Evans and John B. Brown. J. H. Evans.

Swasey. Died in East Cabot, December 1st, Anna Swasey, aged seventy years, wife of Parker Swasey.

Summary of News.

FOREIGN.

Cable News.

Paris, April 13. The Emperor has ordered that the increased pension to the surviving soldiers of the Republic and the First Empire date from April 15th, in commemoration of the centenary of the birth of Napoleon 1st.

Lisbon, April 16. A military rising is feared in Oporto, and the strictest precautions are being taken by the Government.

Rome, April 17. It is rumored that the Emperor Napoleon has ordered the evacuation of Rome by the French troops in June.

Madid, April 18. The building of gunboats for service in the waters of Cuba is going on with great expedition, and it is expected that they will be completed and ready to sail before the end of Jund next.

DOMESTIC.

Baltimore, April 11. A salute of fifty guns was fired yesterday evening from Federal Hill, by the German Catholics, in honor of the fiftieth anniversary of the Priesthood of Pope Pius IX., and festivals were held in all Catholic Churches to-day in commemoration of the event.

Jews in China.—A correspondent of the *Jewish Times* says that he made a visit three years ago to a community of Jews, three or four hundred in number, in the heart of China. Extreme poverty had compelled them to sell their synagogue, to be pulled down for the stone and timber it contained. They had preserved their faith and worship for more than two thousand years, until the troubles following the outbreak of civil war robbed them almost of the means of existence. Now it is forty years since their last Rabbi died, and no one remains among them who has any knowledge of Hebrew. Without assistance to rebuild their synagogue and re-establish education and worship, the little community must at last perish.—*Boston Journal.*

The Aurora Borealis.—A very beautiful and singular display of the Aurora Borealis was visible from seven to twelve o'clock April 15th. Early in the evening the phenomenon presented some very unusual features. Instead of looking to the northern horizon for the chief point of illuminations, the centre of it seemed to be right overhead, or, in fact, somewhat inclined toward the southern horizon. From this centre incessant flashes and scintillations of light, occasionally of greenish and purplish hues, shot backward and forward, sometimes with the brilliancy and rapidity of summer lightning. The effect was very fine, and many thousands delighted themselves in witnessing the display.

The telegraph reports remarkable Aurora displays all over the country. In many instances telegraphers worked their instruments without the aid of batteries.

From Bad to Worse.—We have letters from the City of Mexico, from various sources, down to Feb. 28th, all of which concur in representing the country in about as wretched a condition as it ever was in before the days of "the Empire." Anarchy prevails almost everywhere, where there are no government troops stationed, with highway robbery, and other outrages, without number. Official statements show that in the district of Mexico city alone, during the past twelve months, no fewer than 24,936 criminals of various grades were in prison,—that is to say, something near, or over, ten per cent. of the entire population. This simple fact affords a fearful picture of the existing condition of society. What is to become of such a country, socially, politically, or any other way, who can tell?

The Suez Canal.—M. de Lesseps's great undertaking is rapidly approaching completion. At eleven o'clock on Thursday, in the presence of the Viceroy of Egypt, a ceremony was performed which may fairly be considered as the beginning of the end. The waters of the Mediterranean were admitted into the Bitter Lakes—a wide and shallow natural series of excavations through the middle of which the canal passes. The Bitter Lakes are remote from the Mediterranean end of the canal, and near the Red Sea. M. de Lesseps's calculation that the whole canal will finally be opened in October, is supported by the best authorities who have examined the work.

Female Preaching.—Widow Van Coot is a licensed Methodist preacher in New York, and the New York Conference, now in session, is agitated over the question of allowing her to continue in the pastoral work. It is stated as an evidence of her service to the cause of religion, that nearly two thousand persons have been converted under her ministrations during the past year, and she is represented as being veay eloquent, earnest and effective in her pulpit services. The question at issue is whether or not the Conference shall license women to preach at all. Mrs. Van Coot is said to be the only licensed female preacher of any denomination in New York.

Crime in New York.—Such is the degree of crime in New York, that the *Sun* of the 9th inst. says, in view of the many burglaries and bond robberies recently committed, it is proposed that the merchants and others hold a mass meeting soon and organize an independent police of men of known integrity and worth. Under the rule of the present police and private watchmen the robbers have "the freedom of the city." Several down town stores have been robbed, the police meantime concealing the facts from the newspapers.

Passing Events.

☞ The present heir apparent of Russia, according to several German papers, is said to be suffering from the same malady which carried off his elder brother two years ago at Nice, and the Emperor, apprehensive of a similar fatality, has recently convoked the Russian Senate in order to deliberate on the possibility of such an event.

☞ The revival in Washington county, N. Y., which recently began among the Methodists in North Granville, has spread into the adjoining towns, till over eight hundred have been added to the various churches, chiefly the Methodists, though the Baptist churches have received large accessions.

☞ The New York East Methodist Conference, which has just closed its session at Middletown, adopted a temperance platform which declares the church a total abstinence society, questions the propriety of the sacramental use of wine, assails tobacco, favors prohititory laws, and condemns the employment of physicians who prescribe stimulants freely.

☞ Maple sugar is selling in Richford, Vt., from ten to thirteen cents per pound. Notwithstanding the snow is so deep in the woods a large amount will be made, and intelligence to the same effect comes from other quarters, where the crop was reported to be a certain failure.

☞ The Liberal party in Rome declare they have positive information that Italy has joined France and Austria in a treaty of alliance, and that one of the covenants provides that "the *status quo* shall be maintained at Rome till the death of Pius IX., when Rome shall be declared the capital of Italy.

☞ Mazzini is engaged in Republicanizing the Italian army, preparatory to the overthrow of the monarchy. Great popular discontent prevails throughout Italy, and the collection of the obnoxious bread tax causes frequent outbreaks.

☞ The largest rose bush in France is at Toulon. It covers a wall seventy-five feet long by eighteen in height, and near the root measures two feet eight inches round. In the months of April and May it produces fifty thousand roses.

☞ Railway trains in Sweden are provided with a complete medical and surgical staff, for cases of sudden sickness or accident.

☞ An Austrian letter states that, in consequence of the severe drouth which has prevailed there, one man, who had 18,000 sheep, has lost 14,000 of them.

☞ The Sultan of Turkey proposes to spend $1,500,000 in gold in the entertainment of the Prince and Princess of Wales.

☞ The proposed bridge over the East river at New York is estimated to cost $7,000,000 and to require six years for its construction. It will be a mile in length.

☞ An International Universal Exhibition is to be held in Brussels in 1870, and the site is already chosen.

☞ Naples was recently covered with a yellow dust, brought by a tempestuous southeast wind from Africa.

☞ Eighty-eight inches of snow fell at Irasburg, Vt., during last season.

☞ The ice bridge at the Niagara Falls Ferry broke away last week, after having afforded safe passage to hundreds of persons during several weeks.

☞ Peach trees are in full bloom in Cairo, Ill.

"The Imperialist."

The public and the trade are hereby informed that arrangements for the publication of "*The Imperialist*" are now fully completed, and the first number of this long-expected journal will be issued on Saturday, April 3d.

For the first time in the history of the United States, an American journal dares to proclaim as false, and pernicious in their influence, the Democratic dogmas of "Popular Sovereignty" and "Equality"; and to demand that, on the ruins of this unfortunate Republic, shall be reared the firm and substantial structure of an Empire.

The creed of "*The Imperialist*" is revolutionary: its mission to prepare the mind of the American people for the revolution that has already begun throughout the country.

The conductors of this journal believe Democracy to be a failure. Though theoretically plausible in its practical workings, it has been found totally inadequate to the wants of the American people.

We believe that the national faith, if left in the keeping of the populace, will be sullied by the sure repudiation of the national debt, and that an Imperial Government can alone protect the rights of national creditors.

We believe that an Imperial Government, in its paternal relation to the people, will care equally for all citizens, and, while guaranteeing security to the rights of capital, will jealously protect the interests of the industrial classes.

We believe that the Republic means lawlessness, corruption, insecurity to person and property, robbery of the public creditors, and civil war; that the Empire means law, order, security, public faith and peace.

This creed "*The Imperialist*" will advocate earnestly, fearlessly, and without compromise, and many will find in it the open expression of convictions and opinions long held and cherished in secret. Its columns will be free from the low vulgarisms which have heretofore disgraced American journalism, and in the discussion of political and social questions, will unite the high tone and thorough culture of the English weekly press with the more popular features of the best current literature of the day.

"The Imperialist" will be published weekly, on Saturday. It will be promptly forwarded to other cities, and sold by newsdealers throughout the country.

All orders and business communications may be addressed to the Imperial Publishing Company, No. 37 Mercer Street, New York City.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
John G. Hook..........Friday evening, April 23d

Boston, (Theatre Comique, Central Court, rear of 240 Washington Street), Sabbath, April 25th.
Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M. John G. Hook.
Baptism at Mystic River, Charlestown, one o'clock P. M.

Chelsea, Mass., (Library Hall.)
Miles Grant..........Sabbath, April 25th
A. W. Sibley..........Sabbath, May 2d
C. Goodrich..........Sabbath, May 9th

East Boston.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
W. C. Thurman..........Sunday, April 25th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
J. W. Brittan..........Sundays, April 25th and May 2d
A. W. Sibley..........Sunday, May 9th
J. G. Smith..........Sabbath, May 23d and 30th

Hyde Park, Mass.
T. M. Preble..........Sabbaths, April 25th and May 2nd
D. M. Leavitt..........Sunday, May 9th

Groton Junction, Mass., (Union Hall), Wednesday evening, April 21st. Miles Grant.

North Carver, Mass..........Sabbath, April 25th
Stowe, Mass..........Sabbath, May 2d
C. Goodrich.

Fairhaven, Mass..........Sabbath, April 25th
A. P. Moore.

Dansville, N. Y..........Sabbath, April 25th
Lockport, N. Y..........Sabbath, May 2nd
A. A. Phelps.

Portland, Me..........Sunday, April 25th
Fairhaven, Mass..........through the month of May
L. Boutell.

Worcester, Mass..........Sabbath, May 9th
T. M. Preble.

Lawrence, Mass..........Sunday, April 25th
Plymouth, Mass..........Sunday, May 2nd
West Abington, Mass..........Sunday, May 9th
J. S. White.

Stoneham, Mass..........Sunday, April 25th
Enoch Morrill.

Oakdale, West Boylston, Mass..........Sunday, April 25th
Chickopee Falls, Mass..........Sunday, May 9th
Sr. L. M. Stoddard.

Worcester, Mass..........Sabbath, May 2nd
J. T. Dixon.

Worcester, Mass..........Sunday, April 25th
Warren, Mass., (at Bro. Alven Tucker's)..........April 27th
Z. Ford.

Richmond, R. I., (Clark's Hall)..........Sunday, April 25th
At which time and place the Sunday School will be re-organized for the season. J. J. Northup.

Fayville, Mass., (as Bro. Wood may arrange), Friday evening, April 23d, and over Sunday, the 25th.
S. W. Thurber.

Manchester, N. H., (Whitney's Music Hall), Sunday, April 25th. J. H. F. Varney.

Bradford, N. H., (Bush meeting-house), Sabbath, May 2nd. Dustin Davis.

Exeter, N. H..........Sunday, April 25th
Wm. H. Mitchell.

New Durham Ridge..........Sunday, April 25th
Epsom, (Marden's Corner)..........Sunday, May 2nd
Loudon Ridge..........Sunday, May 9th
If any of the above conflict, please inform me at Gilmanton Iron Works, N. H. Levi Allen.

Seabrook, N. H..........Sunday, April 25th
Wm. C. Stewart.

Rochester, N. H., (Chapel)..........Sunday, April 25th
Great Falls, N. H..........Sunday, May 2nd
West Alton, N. H..........Sunday, May 9th
Alton, (Luning Cove school-house), Sunday, May 16th
W. H. McDaniels.

Manchester, (Merrimack Hall)..........Sunday, April 25th
Warren Summit..........Sunday, May 2d
Haverhill, (Union meeting-house)..........Sunday, May 9th
T. E. Lang, Jr.

Belmont, Me., (Higgins school-house), Sunday, April 25th.
Lincolnville, Young Town..........Sunday, May 2d
Jer. Carr.

West Falmouth, Me., (meeting-house), Sunday, April 25th. I. C. Wellcome.

Porter Village, Me..........Tuesday evening, April 27th
East Rochester, N. H..........Thursday and Friday evenings, April 29th and 30th.
Strafford Corner, N. H..........Sabbath, May 2nd
Elisha Johnson.

Granby, Ct..........Sabbath, April 25th
J. L. Wood.

Pleasant Valley, Ct..........Sunday, May 2nd
H. H. Dickinson.

North Somers, Ct..........Sunday, April 25th
A. Morse.

Greig, N. Y., (Union Chapel), at 10½ A. M. and 1 P. M., Sunday, May 2nd.
The eucharist will be celebrated at the close of the afternoon service. C. H. Williams.

Piermont, (Piper school-house, near Bro. Clark's), Sunday, May 16th. No Name.

Strafford, (Felcher school-house), communion, Sunday, April 25th.
Greenland Parade..........Sunday, May 2d
J. Pinkham.

Meredith, (Dolloff school-house)..........Sunday, April 25th
N. Glidden.

Wrightville, Lord's days..........April 18th and May 2d
Communion May 2d. A. D. Flagg.

Brimfield, Mass..........Sabbath, May 2d
Rufus Baker.

Lake Village, N. H., (North Church), Sabbath, April 25th.
Holderness, (True school-school-house), Sabbath, May 2d.
Holderness, N. H., (Carr school-house), Sabbath, May 9th. John H. Evans.

Clinton, Mass..........evening, April 21st
Z. Ford.

Lynn..........Sunday, April 25th
Stoneham, Mass..........Sunday, May 2nd
D. M. Leavitt.

Vernon, Vt..........Sunday, April 25th
Westfield, Mass..........Sundays, May 2d and 9th
E. Owen.

Hampton..........Sabbath, April 25th
Manchester, N. H., (Merrimack Hall), Sabbaths, May 2d and 9th. D. F. Leavitt.

Wakefield, Mass..........Sabbath April 25th
Allen Damon.

Square Pond, Ct..........Sabbath, April 25th
B. Hitchcock.

Corinna..........Sunday, April 25th
Bangor, Me..........Sunday, May 9th
Commence a meeting at Holden, Me., in the Clewly neighborhood, on Friday, before the first Sunday in May, at ten o'clock A. M., and continue over Sunday. The ordinance of baptism and Lord's Supper will be attended to. Let all who love our Lord come and share with us. Israel Damman.

Scitico, Ct..........Sunday, April 25th
Hiram Munger.

Melvin Village..........Sunday, April 25th
Freedom, (New Chapel)..........May 1st
Conference, and over the Sabbath.
Albany, N. H..........Sunday, May 9th
T. W. Piper.

Hill, (Hersy school-house)..........Sabbath, April 25th
F. S. Ransom.

Woodstock Valley, Ct., (or supply), Sunday, April 25th
Hartford, Ct..........Sunday, May 2d
Goodspeed's Landing..........Sunday, May 9th
I. B. Potter.

Barnstead, (Clark's Corner)..........Sunday, April 25th
John Parsons.

Wolcottville, Ct..........Sabbath, April 25th
Woodbridge, Ct..........Sabbath, May 2d
Bristol, Ct..........Sabbath, May 9th
Wm. A. & M. L. Durand.

Pittsfield Village, N. H..........Sunday, April 25th
Lake Village, N. H..........Sunday, May 2d
Loudon Ridge, N. H..........Sunday, May 9th
J. G. Smith.

Monson, Mass., (East Hill, Grant's school-house), April 24th and 25th. Geo. A. Streeter.

Westfield, Mass..........Sunday, April 25th
E. McCulloch.

Plymouth, Mass..........Sunday, April 25th
M. Batchelor.

Hartford, Ct..........Sabbath, April 25th
H. Pratt.

Bridgewater, Vt..........Sunday, April 25th
J. A. Cleaveland.

Thomaston..........Sunday, April 25th
J. K. Bellows.

Lowell, Mass..........Sunday, April 25th
J. W. Thomas.

Abington, Ct..........Sabbath, April 25th
Hampton, N. H., (Town Hall)..........Sabbaths, May 2d and 9th. C. H. Sweet.

Vineland, N. J..........Friday evening, May 28d
Philadelphia, Pa., (corner of 9th and Spring Garden Streets), Sundays, April 25th and May 2d.
Will go to Moorestown, N. J., if Bro. Reimer will arrange with the brethren at Spring Garden as to what evenings, between April 25th and May 2d.
Chicago, Ill..........Sunday, May 9th
Will preach evenings, May 6th, 7th and 8th, if desired. I cannot meet any more calls till I have been at St. Louis. H. K. Flagg.

Yalesville..........Sunday, May 2d
If these appointments conflict with others, please inform me. Wm. J. Ripley.

Meredith, N. H., (Advent Hall, near Phiness Dolloff's), Sunday, April 25th.
Sutton, N. H., (South meeting-house), Sunday, May 2d
Webster, N. H., (Old meeting-house), and baptism, Sunday, May 9th. Simeon Rost.

Unity, N. H., (at Bro. Kimball's)..........Sabbath, May 9th
Frank Nelson.

Hampton, N. H., (Town Hall)..........Sunday, May 22d
Thomas H. Jones.

Farmington Village, N. H..........Sunday, April 25th
Strafford, N. H., (Robert's school-house), Sunday, May 2nd.
Barnstead, N. H., (Clark meeting-house), Sunday, May 9th. Wm. Bodge.

Forestville..........Sunday, April 25th
Hartford, (Talcott & Post's Hall)..........Sunday, May 2d
Worcester, Mass..........Sunday, May 16th
New York, (Cooper Institute)..........Sunday, May 23d
Wm. N. Pile.

Woodstock Valley..........Sunday, April 25th
H. F. Carpenter.

Lewiston Falls, Me., Sabbaths, April 25th and May 2d, and every evening during the intervening week.
Alton Corner, N. H..........evenings, May 5th and 6th
Barnstead, N. H., (Clark meeting-house), Sabbath, May 9th.
Pittsfield, N. H..........Sabbath, May 16th
A. Simpson.

Goodspeed's Landing, (and baptize), Sunday, April 25th.
New York City, 24th street, (as Bro. Cox may arrange), Sunday, May 2d, through the following week, and over Sunday, May 9th. L. F. Moore.

Biddeford, Me.
J. W. White..........Sabbath, April 25th
Miles Grant..........Sunday, May 2nd

Forestville, Ct.
W. N. Pile..........Sunday, April 25th
C. C. Barker..........Sunday, May 9th

Springfield, Mass.
S. G. Mathewson..........Sunday, April 25th
Charles C. Barker..........Sunday, May 2d
Wm. N. Pile..........Sunday, May 9th
J. S. White..........Sundays, May 16th and 23d

Concord, N. H., (at the Bethel.)
O. D. Woodruff..........Sundays, May 2nd and 9th

Concord, N. H., (Centre Street.)
A. W. Sibley..........Sabbath, April 25th
A. Ross..........Sabbaths, May 2nd and 9th

Wolcottville Circuit.
M. L. Durand..........Wolcottville, Sunday, April 25th
Preaching every Sunday evening at Wolcottville.

Kennebunkport, Me.
C. Goud..........Sundays, April 25th and May 2d
Rufus Wendell..........Sundays, May 9th and 16th

Bristol, Ct.
I. B. Potter (if not supplied)..........Sunday, April 25th
B. Hitchcock..........Sabbath, May 2d

Chicopee Falls, Mass.
E. McCullock..........Sunday, May 2d
J. S. White..........Sundays, May 19th and 20th

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. Stetson, Pastor.

Wyoming, R. I..........the first Sabbath in each month
Westerly, R. I..........the second Sabbath in each month
Riverpoint, R. I..........the third Sabbath in each month
Bristol, R. I..........the fourth Sabbath in each month
A. Durfee.

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

☞ To Preaching Brethren.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church.
Eld. A. D. Flagg, Cor. Sec'ry, Torrington, Ct.

☞ Preachers sending appointments to Wakefield, are particularly requested to correspond with John B. Adams.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. James B. Trefethen.

Notices.

The New Hampshire Tent.

If time rolls on, the time for tent meetings will soon be upon us, and we wish to do all we can to feed the flock, and strengthen any who desire life in the future kingdom, and do all that the Master requires in laboring to bring sinners to Christ, that they may be saved in the day of his wrath. We believe tent-meetings, if rightly conducted, are in these last days a great means, under God, of accomplishing this blessed result. And as we wish to make arrangements in season, so as to do all we can during the time of tent-meetings, will our brethren in New Hampshire (and if we go into the regions beyond, we think that we shall not go beyond the commission), survey the field, and let us know as soon as they can where tent-meetings are desired. We wish to go into new fields what we can, but there are places where there are a few brethren who have no meeting-house, where the tent will give your neighbors and friends a good chance to hear. Our first meeting will be at Farmington Village, N. H. Brethren, will you let your alms and prayers go up before God for this object, that the truth may be carried into new places. Any who wish to help in this good work, can hand it to either of the committee; and while you are doing good in different directions, do not forget Bro. White and the tract committee, so that we may have a good supply of tracts to scatter.

My brethren, if you could see what God has wrought in Rochester, N. H., in raising up a church to wait for his Son from heaven, as the fruit of the first meeting in this tent, you would feel that it paid a thousand times for all the expense and labor. Remember we have but a short time to work, and the blessed reward will be given. As the tent will be pitched in different localities, we hope our preaching brethren will render us all the assistance they can.

T. H. Ford,
John Shorey,
J. G. Smith,
} Tent Committee.

Notice.

Brethren of Orleans and Niagara Co's, N. Y., the response of those that have answered the question, "Shall we engage evangelists to employ their time in preaching the gospel, having regular appointments within our bounds?" is emphatically, "*Yes.*" You are invited to meet at the church in Knowlesville, Saturday, Apr. 24th, 1869, at 1 o'clock P. M., to confer on the subject. It is desirable that every person in these counties and adjoining territory, that wishes to have the gospel of the kingdom preached in their neighborhood, or will assist in proclaiming the glad tidings, be present at the meeting, or be represented by delegates.

Warren Burnham.
Aaron Riggs.
Philip Thurtle.

Notice.

By invitation of the church at Collinsville, Ct., the next quarterly session of the Conn. A. C. Conference will be held in their hall, beginning Wednesday, April 21st, 1869. Preaching first evening. The place is accessible by railroad from New Haven, on the Canal road to Plainville; change cars then for Collinsville. From Hartford, on the Providence and Fishkill road to Plainville; then change cars as above. Come in the Spirit.

L. F. Moore, Secretary.

Notice.

Our Brn. of this place, having engaged Metropolitan Hall, with the intention of having regular religious services every Sunday, have requested us, as their committee, to extend an invitation, through their Crisis, to our ministering brethren, who are in full faith and fellowship with the leading and prominent doctrine advocated in the above named paper, to give us a call as often as they can make it convenient. Men of deep and earnest piety are needed. The hall being under our control, can be opened any time during the week, whenever any of the brethren wish to send an appointment.

Eld. Thomas Rines.
Horace G. Smiley.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.

"	2d	June 5th and 6th
"	3d	Sept. 4th and 5th
"	4th	Dec. 4th and 5th
Norwalk,	1st	April 24th and 25th
"	2d	July 24th and 25th
"	3d	Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders.

G. W. Stetson, Pastor.

Business.

LETTERS RECEIVED.

T W Richards, G W Howard, A Damon, T J Wadleigh, D. G. M., D D Lathrop, C C Smith, T Marron, L Cook, H Campbell, A N Seymour, J Howarth.

RECEIPTS FOR BOOKS AND TRACTS.

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I'm weary of sinning, corruption, and pride,
Of trials unnumbered on life's troubled tide;
The shades of the future, portentous of woe,
Give no sign of that "gladness" earth's pilgrims shall know.

I'm weary of suffering, of sin, and distress,
Of hate and oppression where God seeks to bless;
I sigh for the morn and its unfading day,
Where earth's shadows forever shall all flee away.

I'm weary of toiling, temptation and care,
And weeping o'er failings, low bending in prayer,—
Oh, when from all sinning, forever set free,
Shall I in the robes of Christ's righteousness be?

I'm weary of wandering, oh, when shall I rest,
Forever, forever, on Jesus' strong breast?
Oh, when shall the waves of affliction be o'er,
And "peace like a river" roll on evermore?

I'm weary of tenting within a strange land,
Where numbers the foe as the vast ocean's sand,
And pray for the time when from dangers set free,
With the "saved of the Lord" I ever shall be.

I'm weary of waiting on unhallowed ground,
As the sunset of life throws its dimness around;
Fast looms the dark shadows athwart the dim sky,
And near the "wild breakers" my bark passeth by.

I'm weary of watching His coming to see,
When prisons shall open and captives go free;
Ah! yes, I am weary; my heart, sad and lone,
Beats, longing to kneel at the foot of the throne.

I'm weary, my Father, and long to be thine,
And in thine own likeness forever to shine;
Oh, hasten, my Father, thy kingdom to come,
And with thy redeemed bring me to that blest home.

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ITS ORIGINAL DESIGN—ITS LEGITIMATE SPHERE—AND ALSO THE FURTHER DEMAND OF THE CAUSE OF CHRIST IN THIS CITY.

To whomsoever the following may interest or concern:

The writer having been for nearly two years connected with, and deeply interested in, the A. C. mission work of this city, and also a close observer of whatever might be calculated to impede its progress, or impair its usefulness; in view of which he feels competent, and furthermore that it is his duty, to make the following presentation of facts and suggestions for your consideration, hoping that they may engage immediate attention, and also secure your prompt action. Again, the writer feels that it is not only due to the friends of the mission East, but also in a special manner to the interest of the cause of Christ in the West.

In the first place, he would observe that this is no new discovery on his part; the dictates of wisdom having, as he believes, heretofore restrained him from writing, even as they now prompt him to state the facts. It is not necessary to his purpose that he should enter into a detailed account of the trials through which the mission has passed; many of which were matters of history before he came here; neither will he indulge in any personal reflections as regards the *management* of the mission, nor yet as regards the course of individuals connected therewith.

It is however his purpose to make manifest a great and serious *mistake*, relating to the mission, even from its first organization; which we shall prove has well nigh defeated itself, as regards the end for which it was instituted. Hence we may well inquire if this be so; and if true, it behooves us to cast about at once for both the *cause* and the *remedy*.

As having bearing in this direction, we will remark first, that this mission was originally designed, and has been sustained as a mission church, for the special benefit of colored people, especially destitute freedmen. Such was its contemplated work and sphere, outside of which it is powerless for good, without involving almost an entire sacrifice of the very ends for which it was instituted; which the following facts will, we think, fully demonstrate. In presenting which, we want it distinctly understood that we are writing in the *interest of the mission*. It may seem strange to many that so much expenditure of means and labor should have brought forth so little fruit in the line of its speciality. We shall, however, explain the cause and also present the remedy.

It is now two years (less only a few weeks) since we became acquainted with this mission; then, and since, under the care of Eld. H. K. Flagg, up to last fall. We remark that at that time the mission was a year (more or less) old. The entire, or ordinary attendance at said time was about twenty, less or more. The present status of the mission may also be indicated in a few words. Our Sabbath morning (11) service attendance ranges from twenty to thirty, of which *only* from three to five are *colored*. Sabbath evening service, general attendance ranges from fifty to seventy-five, rarely over the latter, of which only ten to fifteen are colored, oftener falling below ten, than going over fifteen. Class, prayer and conference meetings through the week, as regards general attendance, range from twenty to twenty-five, of which from one third to one half are colored.

From the foregoing, it will be seen that there is not a very extensive colored church here (unless we refer to the *record*), nor yet very much to speak of in the direction of a white church. We may and should observe in this connection, that the colored attendance has at times ranged somewhat higher; nevertheless, latterly in proportion as our white attendance has increased, the colored attendance has diminished. Among us such are the well known facts in the case; in view of which may we not well ask if so be these results are such as to meet the expectations on the part of the friends of the mission East? As regards myself, I am disposed and must admit, that my own expectations concerning *outside* points are not likely to be realized as soon, nor yet to the extent, I have heretofore permitted myself to hope.

In view of these facts, does it not become every one, whose interest and duty lie in this direction, to cast about for the why and wherefore of these things, in order that the remedy may be applied at the earliest possible moment? Certainly it is accomplishing very little in its legitimate sphere; and at the same time it is falling almost equally far short of meeting the necessities on the part of the whites; and which we may safely say must ever be the case, so long as the present mode of conducting the mission shall be continued.

The great error, to which we have made allusion, is undoubtedly more than anticipated, and consists in this: that there was not established at that time, or at the earliest possible moment thereafter, another mission (independent or otherwise), with a view to church organization, having a *special reference* to the promulgation of our religious faith among the white population of this city, even the *same* as the present organization was designed for the colored people. If the foregoing facts are not sufficient to fully demonstrate the correctness of this view, we may, in this connection, present others; some of which may be new to the reader, who need not be told that there exists, on the part of whites, an almost universal prejudice against "mixing," as they say, with colored people; while at the same time, such are not probably aware that this feeling is even *more* than reciprocated on the part of the colored people of this city; than which, there is perhaps no other city in the Union where these prejudices are so *mutual*, or carried so far, as here.

The colored people are incited to exclusiveness, to a great extent, by unwise leaders among themselves; and the result is very unfortunate for this class of people, which is evident from the fact that there is no city in the Union, to my knowledge, where the colored people are so far deprived of their constitutional rights as here. For example, they have no privileges on street R. R. cars, worth naming. They are compelled, with few exceptions, to ride outside on the front, rain or shine, cold or hot; and often are they denied even this privilege. Again, sometimes they are rudely expelled from the cars, and in such cases they find no redress at the law. Why? Because their own course is such as to destroy much of the sympathy that would otherwise prompt many of their friends among the whites to stand by them in the maintenance of their rights. We might in this connection cite various facts having bearing in this direction. One more however must suffice, which will go to show the violence of their prejudice against the whites; which circumstance came to my knowledge only a few days since.

Two of our best colored sisters, who were living some distance from our place of worship, have been subjected to very great persecutions on the part of those of their own color, because they attended the "white nigger church." This opposition was so violent, at times, that they were afraid to venture out to evening meetings, except both went together. And now that one has moved away, the other is often deprived of the privilege of attending evening meetings, except when her husband can accompany her, or some other escort.

In view of these facts, and under such circumstances, the question arises, and is forced home upon us, What can be done? or what course shall be pursued, in order to do the the greatest amount of good to the greatest number of colored people? such being the special and ostensible object of this mission. Shall we take the fearful responsibility of saying unto them, by either word or act, that they MUST yield their prejudices before they hear the gospel, or die eternally? Or, again, shall we on the other hand declare that white people, who will not thus do, may also and likewise perish? It may be asked, if we would expect to have people, either black or white, saved *with* their *prejudices?* We answer, not any more than in their sins. We hold that Christ is at the door, and far be it from us to attempt to open or point out any other way. We do furthermore hold and believe that we are authorized by Christ, and Paul his apostle, to remove all stumbling stones from *before* the door, and *out* of the way to the same, in order that all who will may enter thereby. They must, however, first hear the word, by which (when it chances to fall in good ground) come faith, love, and good works. When the word (which is truth) shall have had free course to and into the head, and shall have settled into the heart with its purifying and sanctifying influence, then that which would at first have prevented them from coming to this knowledge will have no existence.

I would here ask, if such course be not in perfect keeping with the admonition of Christ to his disciples, on a certain occasion, while he was instructing them in regard to their labor of love to him, and towards their fellow men, at which time he said unto them, "Be ye therefore wise as *serpents*, and as harmless as doves." The term serpent is the first name given to the devil in holy writ, which testifies of him that he was *wise* above all the creatures of the field (or world); hence I understand Christ, when thus commanding his disciples, as saying, "Be ye therefore *wise* as" *demons*. Christ, on a certain other occasion, testified that "the children of this world are in their generation wiser than the children of light." Now we apprehend that the children, much more their father the Devil, are too wise to adopt a plan, or pursue a course calculated to cheat themselves out of so much of their investment and labor, as does the sadly *mistaken* policy of the A. A. C. Mission of this city. Paul said, "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

In view of the foregoing, may we not well question the propriety of requiring that people, white or black, shall exercise a *christian grace* BEFORE they have any knowledge of Christ? Is not this holding the light too high? or as we have heard remarked, "laying the fodder too high in the rack"? We think it is, and such has been our well-known opinion for more than a year. It is not, however, strange that these points should not have been anticipated from the first; nor yet under the circumstances, that they were not provided against. That this error has not long ere this been brought to light, and corrected, is in my judgment the fault of ill-advised efforts on the part of persons whose object was to overcome this very difficulty; yet their course did, in my judgment, involve an entire sacrifice of the primary object, and the already acquired fruit of the mission, in view of which I could not co-operate with them. As then, so am I now a friend of the mission, and its interest I am now presenting.

We would however assure our friends, that this difficulty is not an insurmountable one; and furthermore, that they need not fear lest their sacrifices, prayers and labors of love in this direction shall come to naught; for faithful and true is He in whose interest and name you have cast your bread out upon these waters; hence the promise is sure: "Thou shalt find it after many days." Yet was it not more necessary that "these abide in the ship," than it is that there should be a *radical change* of operations.

In conclusion, I would say in behalf of the mission proper, that there is needed here a good colored preacher from the East, to take *pastoral charge* of it; a labor, as regards which, no white man can *successfully perform* in this city. With Peter Noka at their head, having a good place for worship, and Sabbath School, we believe that his labors in this direction would, even in a short time, be manifestly recognized and blessed of the Lord. We would not be understood as objecting against white preachers serving colored people from time to time, as opportunity offers. Yet as regards this mission proper, we are firmly persuaded of this fact, that its fruits must be well and faithfully nourished by a competent colored preacher, or they will be for most as "waters spilled upon the ground," and also golden opportunities for good and usefulness in behalf of the objects of this mission will be forever lost. There has been a great deal of good seed sown here, which requires watering in order that God may give it its increase, which, when the Lord shall send forth his angels to gather, he will not forget, nor yet fail to reward those who planted, with those that watered, even as he shall those whom he hath appointed to gather his harvest.

A word as regards the necessities on the part of the white membership of our society, and other attendants upon its services, whose love for the truth is stronger than their prejudices against colored people. I have to say that we are nearly all of that class which in Christ's time (as regards his personal ministrations) had the "gospel preached unto them," we may conclude. Hence we also, for a short time at least, may require your further sympathy and aid. Being, for the most part, an unlooked for product of your labors in this direction, we feel that we may with some assurance make this appeal, hoping for a continuation of your favor toward us, which, in a pecuniary point of view, need not exceed present expenditures, in this direction, which we furthermore believe would ultimate, in less than one year, in two independent, or self-sustaining religious bodies, which would be able to co-operate with you in your labors of love to God and man.

Having thus presented my subject, it only remains for me to submit the same for your serious consideration, and such action as shall in your judgment be best calculated to serve the interests of the good cause in which you are engaged; feeling on my own part, that I have now discharged an important duty that devolved upon me; involving as it does grave responsibilities, in view of which, could I have consulted my own feelings, I would gladly have escaped; nevertheless, I have endeavored to discharge it in the fear of God only, and love towards all men.

HIRAM BEADLE.

St. Louis, Mo., April 2nd, 1869.

For the World's Crisis.

"REPENTANCE."

God, the creator and upholder of all things, visible and invisible, has commanded "all men everywhere to repent;" and the reason assigned is, "because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Repentance and judgment, here referred to, presignify, or presuppose that the "all men" referred to in this most important demand, have sinned; or in other words, have become morally contaminated by a deliberate, open, and high-handed course of rebellion against his royal law, or government; hence the demand is just and righteous. The world that lies in sin, has not only sinned against "truth," "wisdom," and "righteousness;" but against God himself, from whom all derive their being; and not only so, but against one from whom all blessings flow for their especial good, and happiness in this life, as well as the life to come; consequently, while through his benevolence and from his merciful hand, the pathway of the unregenerate is strewn with multiplied favors continually; yet the major part of a lost race seem to regard God's blessings and demands as of but little or no consequence, and esteem it their perogative to walk in the ways of disobedience, and consequently are dead to a life of happiness, the natural result of a life of obedience to God's pure and righteous law. Oh that men would be wise; that they would stop and deeply consider their disobedience, their loss, their moral depravity, their wretched condition out of Christ, and their imminent danger of the overwhelming destruction that awaits them. Yes, speedily awaits all of earth's disloyal inhabitants.

"Repentance," what is it? Why simply this: first, a thorough knowledge and conviction of disloyalty to heaven's ordained "royal law," and its appendages. Second, a godly sorrow for this course of disobedience; and third, a settled determination, that for all future time we will be resigned, or reconciled, to the will and worship of God. At this point, God meets the repentant, broken-hearted, trembling sinner, and washes all his former disloyalty away; adopts him into his own royal family by giving him the spirit of adoption, and all those heaven-born elements of happiness that cause the human heart to overflow, and to rejoice with joy unspeakable and full of glory, while anticipating that better day, the day of immortality. If such are the legitimate fruits of loyalty, how important that all men everywhere should repent. Oh, I do rejoice in this great salvation, and that it is full, and free for all lost in sin and moral depravity. Sinner, dear, hopeless, faithless, graceless, perishable sinner, why, oh why will you not now come, and for Jesus' sake, your own sake, and the sake of a world imbedded in the snares of moral contamination, and drink of the never-failing, over-flowing fountain of salvation. Oh, it is so blessed to do so. God's invitations are multitudinous. His exceeding great and precious promises are reliable; and his unnumbered blessings unlimited. Nothing need be lost by the act (save your sins), but every thing gained; even heirship to all things. It is for your good, your present and future good. It is for the good of society in which you move. Moral, loyal, and holy principles and influences ought to be sustained; and disloyal ones brought to nought. It is for the good of mankind generally that all should move in this good way. God's demands in this direction are imperative, and all are held responsible for continued non-compliance; and unless we comply, the awful day of judgment and retribution will disclose our history and ultimate destiny, in which the lost sinner will be overwhelmed with disappointment, sadness, and utter despair, mingled with tears of bitter regret, while weeping, wailing and gnashing of teeth will be their doleful condition, until they are forever lost in the agonies of the second death. Dear sinner, will you, dare you, run so great a risk? In heaven's name, I do beseech and "pray you in Christ's stead, be ye reconciled to God." A. N. SEYMOUR.

P. S. BRO. GRANT, by the request of Bro. H. A. King, I have been to Paulding county, Ohio, where, in connection with Bro. King, I have been holding a series of meetings. This is one of his fields of labor, where he has done a good work for the cause of Christ. The good Lord blessed our efforts in preaching the word of life to sinners. Twenty-one came forward and frankly confessed Christ during the fourteen meetings we held. At this juncture of our meeting, and the interest still rising, and a good prospect of many more taking a noble stand on the Lord's side, I was suddenly called home to take care of my dear sick wife. She has been a great and constant sufferer for the last four weeks, and there is still little or no abatement. Her whole system seems to be wonderfully deranged, and as all human efforts seem to prove inadequate for her recovery, I could wish that the "church of Christ" would make her case a specialty at the throne of the great Physician. She joins me in this expressed wish. See John 15: 7. A. N. S.

For the World's Crisis.

TWO-YEAR OLD COLT.

When returning from Rochester, I was engaged in conversation for a while with two farmers. One especially was well up with the philosophy of the times, and sneered at the mention of the resurrection of the dead. "T'was impossible." "All of our substance passed off every seven years, and went into other bodies," etc., etc. To talk about all things being possible with God, reminded him of the question the boy asked his mother,—"If God could make a two-year old colt?" "To be sure," said the mother. "But," said the boy, "would it be *two years old?*"

This was sufficient in the mind of the farmers to upturn the world, Bible, and all. When the excitement and triumph had subsided a little, I remarked, We are getting old, and soon must try the realities of the future, be they what they may. "Yes," said he, "the years seem like months." You are about fifty, I should judge? "Yes." You say that all our flesh and bones and sinews are renewed every seven years? "Yes." That there is not a particle in our systems to-day that there was seven years ago? "Yes." Is it possible, then, that a being made up of new particles, the oldest of which is but seven years, can be fifty years old? Perhaps others may answer more readily than the farmer. I wait an answer. H. PRATT.

P. S. If I put new boards and new timbers in my barn once in seven years, I would suppose it would have a new appearance. New boards certainly are quite discernible on an old building. If the boards that are put on are as old as those taken off, then what benefit in the change? If we are continually casting off the old material and being replenished with other, it must be old, or it must give us a new appearance. If it be insisted that it (the material) is altogether new, how can it (the structure) be fifty years old? I think when this is proved and settled as a fact, there will be no difficulty in making a two-year old colt at once. H. P.

For the World's Crisis.

SOUND ARGUMENT.

BRO. GRANT:—While many of our brethren in all parts of the country are now receiving tracts and pamphlets by mail, speciously written, to disprove the resurrection of the wicked, which would also disprove the salvation of infants, as any logical mind can see; it will be well to let such see the following article, which was written by the same hand years ago (when J. T. Walsh first taught it,) which now writes these pamphlets. This is a sound argument against the new views advocated by Bro. Storrs. We quote *verbatim et literatim*. I. C. WELLCOME.

Elder Storrs says:—"We have no intention of spending our time for a year and a half in discussing so fruitless a topic, and one which we are clearly satisfied is opposed both to the spirit and the letter of the Bible. If any man can give us as plain a text that men are immortal by creation as we have that—'*all* that are in the graves . . . *shall come forth* . . . they that have done good . . . *and they that have done evil*,' then we will confess our error in ever having preached or printed the 'Six Sermons.' Here we leave the topic of the non-resurrection of wicked men, and little children; for, the theory we oppose denies the resurrection of infants, *except possibly the infants of believers*. According to it, there is a bare *possibility*, nothing more, that our sleeping children 'shall come again from the land of the enemy;' and it is quite *uncertain* whether to them, *Jesus is the resurrection and the life*.'

The method of interpreting Scripture on which this theory depends, unsettles all faith in the Bible, and saps the foundation of christianity. Prophetic Scripture is made by it to speak of events past at the time. Because the prophets speak as if God had *already done* what he will finally do, it is inferred there shall be no resurrection of the wicked. For example, the Psalmist says—'*Thou hast* destroyed all them that go astray from thee'—W. says, 'there is no intimation of a resurrection . . . for the characters are utterly consumed and destroyed.'

The question here all turns on *time*. *When* are 'all that go astray destroyed?' If he is correct in his theory, David lived in a *happy time*; all the wicked *had been* destroyed—not one was *then* left; for David says—'Thou *hast* done it;—not, thou *wilt* do it. Thus the truth of God is turned into a fable, and christianity is a falsehood. Do you ask how so? We answer—Several centuries before the birth of Jesus of Nazareth, Isaiah said, 'Unto us a child is born . . . the government shall be upon his shoulder,' etc. Now, says the Jew, 'It is plain the Messiah was born long before Jesus of Nazareth; Jesus cannot therefore be the Messiah of God.' Again, the same prophet said of Messiah, seven hundred years before the birth of Jesus, 'He *is* despised, . . . we *did* esteem him smitten of God, . . . with his stripes we *are* healed, . . ., the Lord *hath laid* on him the iniquity of us all, . . . he *was* oppressed,' etc. Hence, it is as plain a matter of fact, to a Jew, that Jesus cannot be the Messiah, as it is to the author of '*Anastasis*' that the wicked will have no resurrection from such *texts* as that in which David said—'Thou *hast* destroyed all them that go astray from thee.' And we think the argument of the Jew is as well founded and as forcible as that of him who contends there is no resurrection of the wicked because their future and final destruction is spoken of as already past. To us it seems clear that 'blindness in part has happened to' the authors of such interpretations. 'God calls things that be not as though they were' on account of the certainty of the accomplishment of his purposes; thus he said—'I have made thee a father of many nations,' when as yet he had no child.

This principle understood and applied subverts all the fine-spun theory of no-resurrection of the wicked, and shows that what is spoken on the subject of their being destroyed, and not rising, in the various texts relied upon, to support the Pharisaic doctrine of the non-resurrection of the wicked, relate to their final destruction *after* the 'judgment of the great day,' unto which the wicked are '*reserved*;' when, as Job says—'The wicked *shall be brought forth to the day of wrath*;' and he affirms, they are '*reserved unto the day of destruction*;' Job 21: 30; and Jesus Christ says, they '*shall come forth from the graves*' to condemnation or 'damnation;' after which, the testimony of John the apostle is, they shall be 'cast into the lake of fire;' surely that is '*the day* of destruction.' Let men beware of deluding their souls with the vain fancy that they will lie in their graves in a state of insensibility to the judgment and the awful execution of the sentence that is to follow; vain hope; *strong delusion*.

We have called the doctrine of the non-resurrection of the wicked '*a Pharasaic doctrine*.' Our authority for this assertion is Josephus and the 'Cyclopedia of Biblical Literature, by John Kitto, D. D., F. S. A.,' an English work of great research. The Pharisees maintained that those who had 'lived virtuously,' and they '*only* have power to *revive and live again*.' This fact is worthy of serious attention, as the advocates of the non-resurrection of the wicked, who have recently come up, try hard not only to destroy the force of Christ's words (John 5: 28, 29), but to make Paul's words (Acts 24: 14) to mean only, that the Pharisees *allowed* there would be a resurrection of the just and unjust, while the apostle did not. The truth is, the Pharisees 'allowed' there would 'be a resurrection of the dead,' but *denied* that it embraced the '*unjust*.' Paul affirms his *expectation*—for that is all the Greek word *elpida*, translated *hope*, in this text necessarily means—'that there shall be a resurrection of the dead *both* of the just *and of the unjust*;' thus agreeing with the testimony of Jesus, that '*all* in the graves shall come forth—good and evil;' and the 'two witnesses' strike down the Pharisaic doctrine of the just *only* being raised from the dead.

We have said much more than we intended when we commenced this notice; and we have done so, that all might understand that we have no fear to meet all that can be said, however subtle the argument may be managed. A Jew called on us, not long since, to prove to us from the Scriptures that it was impossible that Jesus could be the Messiah; and his argument was full as strong as the argument by which it is attempted to establish a limited resurrection; and, as we have before remarked, they both have *one principle* in interpreting the Scriptures."—*Bible Examiner, Vol. V. pp.* 43–44.

Gems.

— Glorify a lie, legalize a lie, arm and equip a lie, consecrate a lie with solemn forms and awful penalties, and after all, it is nothing but a lie. It rots a land and corrupts a people like any other lie. Men may die for it, churches may groan for it, but if the word of God condemns it, it is a lie still.

—Guilt, though it may attain temporal splendor, can never confer real happiness. The evil consequences of our crimes long survive their commission, and, like the ghosts of the murdered, for ever haunt the steps of the malefactor.

— It is our duty to hold communion with all who hold communion with Christ. Little party differences should never prompt us to deviate from christian fellowship with each other.

— A word of kindness is seldom spoken in vain, while witty sayings are as easily lost as pearls dropping from a broken string.

— Four things cannot come back; the broken word, the sped arrow, the past life, and the neglected opportunity.

— Prayer is ever profitable: at night it is our covering; in the morning it is our armor.

— You may gather a rich harvest of knowledge by reading, but thought is the winnowing machine.

— Some minds are like sieves; they retain all that is worthless, while that which is good passes through them.

— Sin is bad in the eye, worse in the tongue, worse still in the heart, but worst of all in the life.

— Memory is a servant for good to good men, but to him who dies in his sins it will be a messenger of terror.

— Preaching Christ in our own strength and wisdom is like a man going out on a clear night, with a candle, to show you the moon.

— He who is angry with his just reprover, kindles the fire of the just avenger.

— Most misfortunes may be turned into blessings by waiting the tide of affairs.

— Sorrow is the furnace that melts selfish hearts together in love.

— The snake's poison is in his teeth; the slanderer's in his tongue.

— Hopes and cares, anxieties and tears, divide our life.

— Refrain from bitter words; there is only one letter between them and swords.

— The valley of humiliation is very near to the mount of transfiguration.

— Truth is not a salad that it must be served with vinegar.

— The teacher must be divinely taught to "know" the doctrines he teaches.

— Go slowly to the entertainments of your friends, but quickly to their misfortunes.

— Whatever you dislike in another, take care to correct in yourself.

— Bless God for what you have, and trust him for what you want.

— Wealth is not his who gets it, but his who enjoys it.

— Better break your word than do worse in keeping it.

COMMON POLITENESS.

It is not polite to make a remark loud enough to be heard by another, which is a word of reproach or a slander on him.

It is not polite to pick out flaws or petty foibles in the characters of your neighbors, when you are not angels yourselves, and are far from laboring to become such.

It is not polite to utter the ideas of another as your own, and thus attempt to shine in borrowed plumage.

It is not polite to crowd into a full car or omnibus, and expect another to rise, and give you his seat.

It is not polite to refuse to manifest your obligations to those who have assisted you in any way, or given you any desired information, no matter how trivial it may be.

It is not polite to take down a book, or any article, in a store or dwelling-house, and not return it to its proper place.

It is not polite to forget to shut the door in cold weather, when you leave a house or a store, or to stand with the door open while conversing with another.

It is not polite for persons to dress extravagantly, or in the extreme of fashion, when by so doing they know they will mortify their neighbors who are not able to do the same.

It is not polite to refuse a present, however trifling, bestowed by a generous heart, from the best of motives.

It is not polite to hold the contribution box in a man's face, as if to force him to give, when you know he does not approve of the object for which you solicit charity.

It is not polite to stand at the corners of the streets to stare at those who pass, or to make improper remarks.

It is not polite to halloo in the street, or engage in boisterous conversation, particularly when the hour for retirement has arrived.

It is not polite to speak disrespectfully to another, more especially if he is older than yourself, or in humbler circumstances.

It is not polite to speak in an authoritative or angry tone to men or women older than yourself, who may be in your employ.

—*Hints on Common Politeness.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

PRAYER; OR, THE LITTLE GIRL AND THE APPLE.

"Prayer, ardent, opens heaven,
Lets down a stream of glory
On the consecrated hour
Of man in audience
With the Deity."—*Young.*

Reading about "Mollie's Ducks, or the Answer to her Prayer," which I understand to be true, and not a "made-up story," I wish to say to Mollie, if she reads The Well-Spring, that I believe just as she does,—that she received what she wanted because she asked God for it in a prayer of faith.

I remember, when a child, living on a farm, there was one large tree in the orchard that had a few fine apples upon some of the high branches. One day I went to the orchard, and looking up at those large, ripe, red apples, I very much wanted one of them. I knew of no way to get it; so I knelt under the large tree, and asked my heavenly Father for it; and I expected to have it. And, waiting a few minutes, down one fell just at my feet. I picked it up with no more surprise than as though some earthly friend had gived it to me. I went to the house with it quite satisfied, and not doubting that God gave it to me. I found my loving mother wondering where I had staid so long. I told her about the apple, and she only smiled; and I was happy.

A few years afterward, thinking of that prayer in the orchard, I looked upon myself as then a silly child for my simple faith, and thought to myself, "The wind happened to blow the apple off just at that time."

But now I believe God did really send the apple in answer to prayer, just as his dear Son, our blessed Lord and Savior, said, "Ask, and ye shall receive." He hath not said, "Seek ye my face in vain."

"Prayer is the heart's sincere desire, unuttered or expressed."

And I wish to assure little Mollie, that I, a grown-up woman, now believe just as she does about answer to prayer. She asked for what she wanted, in faith; and it was according to God's will, and he gave it to her. And I would still further say, "Mollie, never give up the faith of your childhood. 'Without faith, it is impossible to please God.'"

May all children be blessed with similar trusting hearts, and all men and women become like little children, trusting unreservedly in the word of the Lord.—*Well Spring.*

VERY LITTLE FOLKS.

What is the smallest house to live in? Do you say, a drop of water? Yet millions of living creatures live in a drop of water. What mites they must be! Yes, mere atoms—a thousandth part of an inch in size; and such queer shapes! They look like bottles, funnels, fruit, wheels, crabs, serpents, eels, worms. Some are soft, like leeches; others have a hard flinty shell. They are of all colors, green, red, yellow, and no color at all. The green scum you see on stagnant water is formed of them. Some emit light like a glow-worm. A ship sailing on the ocean at night often seems to leave a trail of light behind her in the waters. It is caused by millions and millions of these little creatures. They are called in-fu-so-ria. Not a drop of water from the ocean, not a drop from the clearest spring, pool, or running brook, but has millions of them in it. You cannot see them with the naked eye, only by a microscope. They have horns, claws, bristles, ears, paddles and move swiftly about, as if time was short, and there was plenty to do. So there is; and they do their part.

Deposites of the shelly in-fu-so-ria form the fine sand which is used in making the beautiful porcelain ware. The famous pyramids of Egypt are built of them; for what is limestone but the dead bodies of these little creatures? Charleston, in South Carolina, is built on a bed of them; and they are at work all along the coast, filling up the harbors and forming shoals.

What pains God takes in making even the smallest things. Nothing is too small for his care and notice. Nothing is too small to be of use in his wide kingdom. Some of his greatest works are done by the power of littles. Let nobody despise little folks; no, no.

KITTIE'S NEW SONG.

"Happy day, happy day,
When Jesus washed my sins away,"

sang little Kittie, as she came along from school across the fields. The silvery notes came through the open window into papa's study, and papa laid down his book to listen.

Soon the voice ceased, and little pattering feet were heard on the staircase, and then a gentle knock.

"Come in, Kittie."

"Papa, isn't this a nice hymn? Please, may I sing it to you?"

And so papa listened again to that soft voice, singing the same sweet hymn.

"I like 'happy day' part the best, papa."

"The chorus, you mean, don't you, Kittie—the lines repeated in every verse? But why?"

"Because, papa, I can't quite understand the rest, but I know that if Jesus hadn't washed my sins away, I could never go to heaven to live with him."

"Why not, Kittie?"

Kittie repeated slowly the verse she had learned that morning: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." "And, papa, I used to make lies."

"And do you think Jesus has washed that sin away, Kittie?"

"Yes, papa, I asked him to. And if we ask we shall receive, you know. Don't you like those lines too, papa?"

"Yes, Kittie, very much."

"Please sing it with me once."

And so papa and his little Kittie sang together of that happy day, when Jesus washed their sins away.

FUNERAL OF A BEE.

On Sabbath morning last, I had the pleasure of witnessing a most interesting ceremony, which I desire to record for the benefit of our readers. While walking near Falkirk, we observed two bees issuing from one of the hives, bearing with them the defunct body of a comrade, with which they flew for a distance of twelve yards. We followed them closely, and noted the care with which they selected a convenient hole at the side of the gravel walk; the tenderness with which they committed the body, head downwards, to the earth; and the solicitude with which they afterwards pushed against it two little stones, doubtless *in memoriam*. Their task being ended, they paused for about a moment, perhaps to drop over the grave of their friend a sympathizing tear; and then they flew away to their hive.—*Glasgow Herald.*

A NEGRO'S PRAYER.

"O Lord, bless de teacher who come so far to 'struct us in de way to heaven. Rock her in de cradle of love. Backen de word of power in her heart, dat she may have souls for her hire, and many stars in her crown in de great gittin' up mornin' when de general roll is called. And when all de battles is over, may she fall all kivered with victory, be buried wid de honors of war, and rise to wear de long white robe in glory, and walk de shinin' streets in silver slippers, down by de golden sunrise, close to de great white throne, and dere may she strike glad hands wid all her dear scholars, and praise you, O Lord, forever and forever, for Jesus' sake. Amen."

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 707. BOSTON, WEDNESDAY, APRIL 28, 1869. VOL. XXIX.—NO. 7.

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

A PRAYER.

TUNE.—*A Weary Traveler.*

Dear Savior, at thy coming
Wilt thou remember me,
And give me life unending,
With all the ransomed free?

Chorus—Then palms of victory,
Crowns of glory;
Palms of victory we shall bear.
Repeat—Yes, palms of victory, etc.

Give me thy promised blessing,
While trusting in thy word;
Thy peace and love possessing,
Prepared to meet my Lord.

O keep me from temptation,
My faith and hope renew,
While waiting for salvation,
Which now is just in view.

Unite thy waiting children
In union, to proclaim
The Savior soon is coming,
In righteousness to reign.

Awake, O church, that sleepeth,
Send forth the holy cry;
Behold the Bridegroom cometh,
The judgment scenes are nigh.

Then hasten, Lord, thy glory,
When wickedness shall cease;
And earth, enrobed in beauty,
Be clothed in endless peace.

—*Selected by B. C. Simonds.*

UNIVERSAL RESTORATION—ITS RISE IN ORIGEN.

It is high time that we fairly face the great question of the future of the ungodly. The idea of eternal torments, which has dominated in the church for so many ages, can no longer give even the miserable satisfaction that it once did. The closer it is looked at, the more forbidding does the picture appear. The mind turns with loathing from an eternal future in which the wailings of miserable souls equal, or almost drown, the hosannahs of the redeemed. It does not believe in the possibility that such is to be the endless aspect of God's world.

It is not merely ungodly men that feel thus. It is not the railer and the scoffer at sacred things to whom alone this familiar picture is a loathsome object. Men of piety and faith; men who reverence God and are jealous for his honor; men who come to Holy Scripture with an implicit belief that it is the utterance of their Father's will; turn with horror from the thought that everlasting torments are the result of the Creator's handiwork. They take refuge in the well-grounded conviction that all will be as it once was, "very good"; that the morning stars will shout with joy at the result, as they shouted at the inauguration of the creation of man.

But there is always danger in the casting off of old opinion; there is the danger of running into the opposite extreme. This danger exists now in regard to the question before us. The sentiment which refuses to accept eternal misery for any, is fast drifting to the sentiment which demands eternal life and glory for all. The bright picture in which reprobate men and devils are painted at the feet of Jesus, returning to their Maker from a wandering which is not endless, only longer than that of others, is dazzling many eyes. Balaam and Judas are in it seen as walking in accord with Moses and Peter; Lucifer and Satan once more taking counsel with Gabriel and Michael. The spirit of Origen has waked up, and is working in the minds of many thoughtful men.

No language can express too strongly our conviction of the danger, as well of the error, of this view. Augustine's theory blackens God's character and converts him into a tyrant; Origen's gilds with seductive light the ways of sin. One would force on the wretched and the depraved a life they would execrate; the other, generally accepted, would, we firmly believe, in a single generation reduce the morals of the world to a level with those of Sodom.

We propose in this, and one or two following papers, to consider the question of future punishment from Origen's point of view. We will, perhaps, effect our purpose best by reviewing the line of argument which was adopted by Origen himself in his day, and by his followers in our own time. In our present paper we will give a rapid sketch of Origen's train of thought, pointing out as well as we are able, within our brief space, its fundamental errors. To do this with clearness we must first allude, hastily, to the theological views in the church which preceded the rise of the School of Origen.

The end of the ungodly, according to Scripture, is their destruction, or death. As this death is the punishment of sin, and as there is no recovery from it, it is called everlasting punishment and destruction. This was also the doctrine of the apostolical age of the church, as we find it declared in those "Epistles of the Apostolical Fathers" which have been preserved to our time. The best and soundest of the Fathers of the age immediately succeeding were also of this opinion. Justin and Irenæus, men who suffered martyrdom for their Master, and Theophilus of Antioch, all maintained the old scriptural doctrine. If the opinion of the church had never departed from it, we would probably have never heard of the view of Origen.

At an early period, however, doctrine on this point began to be corrupted, and the corruption grew with a rapid growth. Of all the systems of philosophy in vogue at the time, the most sublime was that of Plato. Of a part of human nature, the soul, it took a very lofty and captivating view. It abandoned the body for ever to its dust, but it ascribed to the soul a life which should have no end.

The reader of Scripture knows how earnestly and frequently Paul warned the church against philosophy.* He is the only one of the apostles who has specially done so, as he was probably the only one of them who had any acquaintance with philosophical systems. In his warnings he does not make any exception; he does not condemn the Stoic or Epicurian Schools, and exempt that of Plato; he prohibits with all the weight of his authority the introduction of any philosophical system or dogma into the church. He warned that it would spoil and corrupt, not elevate or strengthen truth. It might be that every system of philosophy had its portion of truth, but he knew that every system was also poisoned with error. Accordingly, while he has quoted more than once from the poets, he has never quoted from the philosophers of heathenism.

Many of the early fathers forgot this warning of the apostle, and it is amongst these, precisely, that we find the origin of error upon the great doctrine of future punishment. Educated in Platonism, they thought that they might with great advantage to the cause of christianity, bring at least a portion of their old learning into its service. But on one point they were substantially agreed. All of them, with Tertullian, adopted the sentiment of Plato—"Every soul is immortal."† On this point Plato took rank, not among prophets and apostles, but above all prophets and apostles. A doctrine which neither Old Testament nor New taught directly or indirectly, nay, which was contrary to a great part of the teaching of both, these fathers brought in with them into the church, and this gave to the old Sage of the Academy a greater authority and a wider influence by far than he would ever have had otherwise. It was in effect Plato teaching in the church, under the supposed authority of Christ and his apostles, doctrine subversive of and contrary to the doctrine which they had one and all maintained.

This dogma of Plato was made the rigid rule for the interpretation of Scripture. Christ, and Paul, and John, all were forced to Platonize. The deduction of reason was palmed off on men's minds as the teaching of revelation. We have read the writings of the early fathers with carefulness, at least on this question. It is impossible, of course, to affix a date to a nameless forger, but we think it quite possible, if not probable, that the first known holder of the theory of eternal life for the reprobate was the author of the writings known under the title of "Clementina," and falsely attributed to Clemens Romanus. It is indeed difficult, if not impossible, to ascertain the exact sentiments of this writer. If his work is not interpolated, he appears to hold directly opposite opinions in different parts of it. In one place he speaks of the soul as if it would at length be extinguished in the fire of hell; in another as if, from its essential immortality, its sufferings could have no end.‡ To our mind, he seems to have lived at a period and a place where opinion was changing from the Apostolical to the Augustinian point of view, and that it is thus we are to account for his inconsistency. It is enough for our present purpose to note that he has fully adopted the lofty language of Plato on the nature of the human soul, and thus laid the sure foundation for that change of doctrine which he did not, perhaps, himself fully adopt. With him the soul is of "the same substance with God," and is hence "immortal" and "incorruptible."§ And all this he has placed in the mouth of an apostle who, in his genuine sayings, has taken precisely the opposite view of human nature.‖ This nameless forger is, so far as is known, the first maintainer of the doctrine of eternal life in hell.

* Col. 2: 8. 1 Cor. 1: 22.
† Tertullian, De. Ris. 327: iii. Paris, 1675.
‡ Clementina. Hom. Ter. vi. Hom. Undec. xi. Ed. Antwerpice, 1698.
§ Hom. Decimasenta xvi. Hom. Undec. xl.
‖ 1 Peter 1: 24. 2 Peter 2: 12.

(*To be continued.*)

For the World's Crisis.

THERE IS PEACE IN JESUS.

Amid all of the strife and confusion that may abound, and the vain efforts of the world to find peace where it is not, how pleasant it is to know that in Jesus there is peace, which the world cannot give nor take away; and that all who diligently seek for it in him, shall find that peace which is beyond comprehension; and flows onward, increasing as we progress in the way of life, like as the river does in its way to the ocean. We may have many a conflict to pass through, both within and without; and sometimes even fears may arise lest we at last, in some unguarded moment, should be overcome by our common enemy; but all of our conflicts will be passed through in safety, and our fears prove to be groundless, if our trust is wholly in Him who has told us not to fear; and the more abundant peace will be our portion when the conflict is over. Often sorrow fills our hearts while beholding the abounding evils in the world, and many, many of our fellow creatures walking the sure road to destruction; yet if we prove faithful in our mission, and do our whole duty to them, as far and as often as practicable, in word and deed, in our manner of living before them and of dealing with them, we may be sure of the abiding peace of our heavenly Father.

Sometimes we feel almost disheartened, and our courage well-nigh gone, while fierce temptations assail us; but the Man of our choice, who "was tempted in all points like as we are," knows how to deliver us out of all our temptations; and the welcome invitation of our Savior calling, "Come unto me, . . . and I will give you rest," secures to us a sure and ever-open place of relief, and refuge from the power of the tempter. No earthly power can give us this peace. We may have all the wealth, wisdom and honor that earth can give to mortal man, and never know what it is to have peace in believing on the Son of God. It only can be found in Him who came to save, through our continuing patient in his service.

CHAS. H. HURD.

Freedom, N. H.

FATE, BY WAY OF ADDITION.

Louis Philippe came on throne	1830	was born 1773	Louis Napol'n made himself Emperor	1852	was born 1808
Revolution	1848.			1869.	
Maria Amelia came on throne	1830	was born 1782	Napoleon's reign began	1852	Eugenie born 1826
Revolution	1848.			1869.	
[illegible]ilippe & Amelia [illegible] the throne	1830	married 1809	Napoleon's reign began	1852	L. Napoleon and Eugenie married 1853
Revolution	1848.			1869.	

Look out for 1869.

ARITHMETICAL PROPHECY.

Figures are said to be incontestible; and, perhaps, that is one of the reasons why prophecy flies so much to arithmetic. Some of these calculations are well known; and here is the latest of the kind. What is wanted is to determine the date when the imperial rule shall end in France. Let us go back, then, to the reign of Louis Philippe for facts which may help up in the calculation. Louis Philippe ascended to the throne in 1830. If we take that as a fixed point we shall find that, by adding to it certain numbers, the result will give the year 1848, when the reign of the Orleans family came to an end. Thus, Louis Phillippe was born in 1773. The ciphers of this date added together make 18; and, if you add 18 to 1830, it brings us precisely to 1848. Again, his queen was born in 1782. The ciphers of this date added together make 18; and 18 added to 1830 makes 1848. Or, once again, the king and queen were married in 1809. The ciphers of this year also make 18; and, if we treat this amount as before, it will yield the same result. Now let us proceed in the same fashion to deal with the empire. It was proclaimed in 1852. The emperor was born in 1808. If we add the ciphers of the latter date together, and add the result to the date of 1852, we obtain the figures 1869. Again, the Empress was born in 1826. Proceed as before, and the result is 1869. The Emperor and Empress were married in 1853. Still repeat the calculation, and the result is 1869. Last of all, take the date of the Revolution—1848. Manipulate its figures in the same fashion as the others—the sum total is 21; and this added to 1848 makes 1869. Is it not perfectly clear, therefore, that the empire will come to an end in 1869?

THE BIBLE TRIUMPHANT.

11. *God is the author of evil.*—"Out of the mouth of the Most High proceedeth not evil and good?"—Lam. 3: 38. "Thus saith the Lord, Behold I frame evil against you and devise a device against you."—Jer. 18: 11. "I make peace and create evil. I the Lord do all these things."—Isa. 45: 7. "Shall there be evil in the city, and the Lord hath not done it?"—Amos 3: 6. "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live."—Ezek. 20: 25.

God is not the author of evil.—"God is not the author of confusion."—1 Cor. 14: 33. "A God of truth and without iniquity, just and right is he."—Deut. 32: 4. "For God cannot be tempted with evil, neither tempted he any man."—Jas. 1: 13.

The word evil has two meanings in the Bible. It means punishment, and also sin. When it says that God creates evil, it merely conveys the idea that he executes judgments. When it states that man does evil, it is a record of his sins against God. This will be plainly seen by reading 1 Kings 16: 25, 30. Job. 2: 10. Isa. 45: 8.—(See Cruden.)

We conclude on this point, therefore, that though God inflicts evil upon the wicked for their sins, still the Judge of all the earth will do right.

12. *God gives freely to those who ask.*—"If any of you lack wisdom, let him ask of God, that giveth to all men freely and upbraideth not, and it shall be given unto him."—James 1: 15. "For every one that asketh receiveth, and he that seeketh findeth."—Luke 11: 10.

God withholds his blessings and prevents men from receiving them.—"He hath blinded their eyes and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them."—John 12: 40. "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor,"—Josh. 11: 20. "O Lord, why hast thou made us to err from thy ways and hardened our hearts?"—Isa. 63: 17.

That God gives freely to those who ask of him is true, providing they do not "ask amiss;" then they receive not.

The infidel wishes to make it appear in opposition to the above position, that God intentionally blinded the eyes of the Jewish nation, lest they should embrace Christ, and refers to John 12: 40, as proof. This, however, fails him, for it does not happen to be a decree that the Jews must reject Christ, but a prophecy of Isaiah's showing that they would reject him. Hence the passage is altogether misapplied. See Matt 13: 14.

The reference to Josh. 11: 20, is to those wicked nations who fought against Israel, and the Lord overthrew them for their hatred to his cause and to his people. Isa. 63: 17, and its connection, shows that Israel had forsaken God, and when they pleaded for forgiveness, he returned to them in the plentitude of his mercy. These texts, therefore, cannot be forced to antagonize other parts of God's word.

13. *God is to be found by those who seek him.*—"Every one that asketh receiveth, and he that seeketh findeth."—Matt. 7: 8.—"Those that seek me early shall find me."—Prov. 8: 17.

God is not to be found by those who seek him.—"Then shall they call upon me but I will not answer; they shall seek me early but shall not find me."—Prov. 1: 28.

Matt. 7: 8, and Prov. 8: 17, refer to the period of offered mercy. Whereas, Prov. 1: 28, refers to the time when mercy ceases to be offered and judgment is about to be executed. This will be seen by reading the verses preceding and following. "When your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you, Then shall they call upon me and I will not answer; They shall seek me early but they shall not find me; for that they hated knowledge and did not choose the fear of the Lord."—Prov. 1: 27-29. The connection cited above, relieves the text from all obscurity, and takes the objection from the over-anxious infidel.

14. *God is warlike.*—"The Lord is a man of war."—Ex. 15: 3. "The Lord of Hosts is his name."—Isa. 51: 25.

God is peaceful.—"The God of peace."—Rom. 15: 33. "God is not the author of confusion but of peace."—1 Cor. 14: 33.

The Lord is a man of war to all his enemies, and a God of peace to all who obey him. He is a God of wrath to his foes, and of goodness to his children. Were it not that the skeptic was determined to find just 144 contradictions of the Bible, he would never have inserted the above.

"The Bible Triumphant," by Mrs. H. V. Reed.

For the World's Crisis.

THE ETERNAL SONSHIP OF CHRIST.

There was a difference of opinion between John Wesley and Adam Clarke. upon the eternal sonship of Christ, although both were ardent trinitarians, having each adopted the creed of Saint Athanasius, rather than the creed of Paul, who said, "We know . . . there is none other God but one. . . . There is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ." 1 Cor. 8: 4-6. In opposition to Paul, Athanasius taught, "There is one person of the Father, another (person) of the Son, and another (person) of the Holy Ghost." "So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God." That is to say, this theological arithmetic does not allow us to consider three separate, individual things, or persons, as *three*, but ONE.

Against such as could compute numbers thus, Athanasius fulminates the worst kind of damnation. But he died as a man, and his thunders, long since silent, neither their echoes, have power to alarm us. Thank God for Bible light and gospel liberty. John Wesley thus explains the language of 1 Pet. 1: 3, "Blessed be the God and Father of our Lord Jesus Christ," thus:—"The God of his human nature, the Father of his divine nature"; and elsewhere calls him the "*eternal* Son," as do others of the same sect. In opposition, Adam Clarke says:—

"The doctrine of the *eternal sonship* of Christ is, in my opinion, anti scriptural, and highly dangerous; this doctrine I reject for the following reasons:—

1st. I have not been able to find any *express* declaration in the Scriptures concerning it.

2nd. If Christ be the Son of God, as to his divine nature, then he cannot be eternal; for son implies a father; and father implies, in reference to son, *precedency* in *time*, if not in *nature* too. Father and son imply the idea of *generation*; and generation implies a *time* in which it was effected, and time also *antecedent* to such generation.

3d. If Christ be the Son of God, as to his *divine* nature, then the Father is of necessity *prior*, consequently *superior* to him.

4th. Again, if this divine nature were begotten of the Father, then it must be in time; i. e., there was a period in which it *did not* exist, and a period when it *began* to exist. This destroys the eternity of our blessed Lord, and robs him at once of his Godhead.

5th. To say he was *begotten* from all *eternity* is, in my opinion, absurd; and the phrase *eternal* son, is a positive self-contradiction. Eternity is that which has had no beginning, nor stands in any reference to time. Son supposes time, generation, and father; and time also antecedent to such generation. Therefore, the conjunction of these two terms, son and eternity, is absolutely impossible, as they imply essentially different and opposite ideas. The enemies of Christ's divinity have, in all ages, availed themselves of this incautious method of treating this subject, and on this ground have ever had the advantage of the defenders of the Godhead of Christ. This doctrine of the eternal sonship destroys the deity of Christ."—See *Notes* on Luke 1: 34.

Thus they disagree. If believers in man's mortality happen to disagree on mere minor points of exposition, while they perfectly agree in the main, it is paraded with great ostentation as condemning their doctrines. Let the same rule apply here.

C. P. DOW.

— If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles we must labor. These include all that is valuable in life.

SAVE THE FRAGMENTS.

"Gather up the fragments that remain, that nothing be lost."—JOHN 6: 12.

These are the words of our Savior to his disciples, spoken when he had performed the miracle of feeding five thousand men with five barley loaves and two small fishes. He had so increased the amount of food, that all had eaten and become satisfied, and still some remained. He was not willing that anything useful should be lost. What an important lesson is here taught, applicable to all times, but especially to us in these last times. Our Savior was a rigid economist. He taught that everything valuable should be saved. At another time he said, "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." Thus we see he attaches great importance to little things. And many times a small act produces great good, or great injury. What a rebuke our Lord's words are to those housewives who throw out bread, or other food, that by a little care or labor might have been saved for family use. But not only bread is thus wasted, but small sums of money; cents and dimes are thrown away for candies, and other things that do no good, that just gratify the taste; and also for little superfluities in dress, to gratify pride and vanity. These little sums of money are wasted.

We are the Lord's. "We are bought with a price." All we have is his. Soon it will be said to each one of us, "Give an account of thy stewardship." And then how many small sums of money, as well as larger ones, will be found to have been thrown away. Oh! what a strict account we must give for our behavior here in this world. A little sum will place a tract in the hand of some person who may, by reading it, be led to search the Scriptures, until he shall be led into the light of present truth, and following the onward track of truth, he may become an inheritor of the kingdom of God. Thus a soul is saved from death. More than this, this man may become a minister of Christ, and be the means of turning "many to righteousness." Let us save the cents, and make good use of them. While we faithfully use them as Christ would have us, we lay up for ourselves treasures in heaven. But a little squandered every day, or every week, after a while amounts to a large sum.

But many waste fragments of time in idleness or in vain talking, or useless and even hurtful reading, and in many other ways. How many useful little things might be done in these little periods of time. Ofttimes we might do something for the comfort of others, or gain some instruction for ourselves, or lift up earnest prayer to God, and receive rich blessings. We might use these moments in speaking words of truth, or writing a few sentances to do some one good. All our time is made up of moments. For the manner in which we have used or abused these, we must give a strict account before God. Oh! let us improve the the moments as they pass. May we be faithful in little things.—*Ex.*

For the World's Crisis.

TEACHINGS OF OUR DAY.

"Ye do err, not knowing the Scriptures, nor the power of God."—Matt. 22: 29.

The present condition of the world is, in many points, similar to that which existed at the first advent of Christ. On the one hand, we have a large class of Pharisees believing in the separate existence and immortality of some mysterious part of man—"not knowing the Scriptures," which refute their false philosophy; and on the other hand, we have a large class of skeptical Sadducees, who can conceive of no future state, or resurrection, "not knowing the . . . power of God." Hence when we attempt to present the exact doctrine of Christ, which is neither that of the Pharisees nor Sadducees, "the multitude are astonished." I can find nothing in the Scriptures that teaches the immortality of man in this state, or the endless torment of the wicked in the world to come. The Scriptures, when rightly understood, teach no such doctrine. The multitude believe what the serpent taught our first parents—"Ye shall *not* surely die." Thus the mass do not believe man really dies; death is nothing more than a change from earth to glory; that the man (soul) is conscious, while the body crumbles back to dust. Thus the idea is taught and the mass believe, while we stand beside our departed loved ones the immortal spirit has fled—as their Pago-christianized poetry teaches—

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints' secure abode."

Thus, if this be true, the heavenly place has never yet been reached by the first saint that started for that far-off place; in fact, it is no place at all. Conceive for one moment the distance—"beyond the bounds of time and space"! There is no end to space; yet the heavenly place, "the saints' secure abode," is said to be beyond all space. I think when the saints reach this orthodox heaven, they will be secure enough.

Well, I hear one ask, where is to be the abode of the saints? Let the Bible answer: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."—Dan. 7: 27. "For the Lord God giveth them [the saints] light, and they [the saints] shall reign forever and ever,"—Rev. 22: 5. In another place it reads—"And they [the saints] shall reign on the earth." "Blessed are the meek; for they shall inherit the earth."

Thus, when we read and understand the Bible correctly, the idea of a sky-kingdom, and the regions "beyond the bounds of time and space" for the abode of the saints, is done away; and there is something substantial presented, something that we can comprehend; and the best of all is, it is a Bible doctrine. The apostle Peter represents the passing away of the present heavens, and the melting of the earth with fervent heat, and that the works therein shall be burned up. This work is accomplished during the "day of the Lord." Beyond this great change and work of God is something promised to the saints—"new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3. Thus the saints are not represented any where in the Bible as floating about in space, or sitting on a cloud singing psalms. I believe the Scriptures locate the final abode of the saints just as certainly as geography locates the two hemispheres, or the Atlantic Ocean. Let us search the Scriptures, for "in them ye think ye have eternal life; and they are they which testify of me."—Christ.

J. E. CLARK.

For the World's Crisis.

A GOOD CHANGE.

THE CHURCH UNION: "CRAMMOND KENNEDY AND HIS BOOK" CLOSE COMMUNION, OR OPEN COMMUNION?

We think there is, without doubt, a genuine case of conversion afforded in "THE CHURCH UNION." That it has truly "passed from death unto life," is clearly evidenced, since it has passed under the superintendence of an editor who is not ashamed to give his name, though a contraband one in the estimation of some of his former brethren. The "Church Union" has been, till recently, a sort of "pottage-pot," into which any one could strew "bitter herbs," the partaking of which was calculated to produce a corresponding spirit.

We have formed somewhat of an acquaintance with the present editor, Crammond Kennedy, who has recently rendered himself exceedingly obnoxious to his former Baptist brethren, by apostatizing from the faith once given to Calvin in part, and to the founders of the close communion church in full. Our acquaintance has not been face to face, but through his recent work, entitled "Close Communion, or Open Communion? An Experience and an Argument."

We doubt not but in his own experience he relates that of thousands, who have had the same convictions respecting the impropriety of exclusive communion; the same heart-struggles when that love which draws all christians together in union comes in conflict with the restraints of a creed, that will not allow them to come together around the Lord's table, and by drinking of the same "cup of blessing," "the communion of the blood of Christ," and eating of the same broken bread, "the communion of the body of Christ," show thereby that they indeed, though "many, are ONE BREAD and ONE BODY," by virtue of that one spiritual baptism which makes them one body in Christ; for "by ONE SPIRIT are we all baptized into one body," says an inspired writer.

"It is clear from this passage," says Neander, "that Paul considers the unity of the church not as something formed from without, but as fashioned from within." Most clearly and unanswerably does our author argue from this stand-point of unity, the rightfulness of all christians, constituting that "one body," to partake unitedly of that divinely instituted symbol of that broken body and shed blood, whereof they are all partakers by faith. The Lord's Supper belongs to that one body, and not a distinctive member of it. We have been deeply interested in tracing the conflicts of a soul longing to cast off the shackles of exclusiveness, and show by word and deed the fellowship he felt toward brethren of other churches, and yet fearful thus to do, lest he err from the "old paths" in which he had been instructed to walk, and so go astray like "Christian and Faithful," and perhaps fall into the hands of some giant, if not of "Despair," yet one quite as dreadful.

Poor Brother Kennedy! we could but pity him as we read his account of a Sabbath passed in Noel's church, London. Knowing what sacrifices he had made of preferment in the National Church, and position in society, for the gospel's sake, he listened with deep emotions of christian sympathy and love to the sermon, so simple, so sweet, so humble, and yet so grand, because so essentially christian and godly, that he was led to exclaim, "This is none other than the house of God and the very gate of heaven." The preacher closed, and as Mr. Kennedy bent his head forward to join in his prayer, he saw that the table was spread with the sacred emblems. He says: "The battle between my doubting, longing, unsatisfied heart, and my poor, misinformed and prejudiced, but still faithful head, was renewed with more wounding and confusion than ever before; and I left the scene—the inviting Savior, his inviting minister, his inviting disciples, and the inviting emblems of his body and blood, the very bread and wine seeming to beckon me forward, and, like an alien, I passed out of the sanctuary with the dying request of Jesus sounding in my ears, '*Do this in remembrance of me.*' I think that the doctrine of 'Indorsement' received its mortal wound in one of the pews, and expired in the porch of that plain old meeting-house, which is hallowed by a good man's ministry. I never rested till I sat at the table on which, with a mistaken fidelity, I had turned my back.

"How ridiculously scrupulous and presumptuous, too, the doctrine of 'Indorsement' appears to me now. I know in my heart whether I indorse a thing or not; and I have a tongue to express my opinion at proper times and in fitting words; but then, in fear of indorsing what I considered minor errors, by sitting at the Lord's table with fellow disciples, I used to go about the world, and into churches, the veriest fraction of the people, if any, knowing who I was, or that I was there, and far less what I thought about the method and subjects of water baptism."

Bro. Kennedy, however, got into a tighter place after this, as we shall show. He says: "I had returned to my native land, which I left for the new world as a wee boddie (he used to be called the 'Boy Preacher'), and was invited to preach to an Independent church that had no minister. Not knowing that they were in the habit of communing every Sunday, I gladly consented, and preached on the opening words of the Lord's prayer. My subject being the Fatherhood of God, and my residence in a distant country, I naturally dwelt gladly on the family that was growing up in every kindred, and tribe, and tongue, into the likeness of his Son, and into the heavenly home. But imagine my horror, when my eye rested on the cloth that covered the bread and the wine, which my brethren and sisters in the Lord, some of them my parents, friends in 'auld lang syne,' were expecting to partake with me in the spirit of my sermon. I did not know what to do, and wished we were all Quakers. I did not think it would be proper for me to explain my position; I could not conscientiously serve at the table, and so I pronounced the benediction and went to the vestry. Here the deacons met me, and, thinking I was unwell, expressed their concern, and wanted to know how they could help me. But I had an affection of the heart, which, as I saw by their faces, they could scarcely understand, far less cure. So when they had told me that there was no other minister present to officiate, and had heard my poor explanation and regrets, they let me go. What a position it was for a christian minister to occupy in a land where Baptists were few and divided; or indeed wherever he might labor outside of his own sect. I could preach in the Established Church of Scotland, wear a gown and bands, and give out the 'psalms of David in metre,' without indorsing the union of church and state, ritualism, or the literary character of the Hebrew bard as he appears in English doggerel; but if I ate and drank with these Presbyterians at the Lord's table, I at once became a party to their views of baptism."

We rejoice that friend Kennedy has broken loose from his exclusive communion bonds, and no longer trembles when preaching in the pulpit of a Pedobaptist, if he sees before him the table spread with the Lord's Supper; but, extending his hand in friendly greeting, can say from the heart, "*Whosoever doeth the will of my Father, the same is my mother, sister, and brother.*" The Baptists claim Calvin as one of the fathers, though they reject his views of the method and subjects of baptism. They glory in Bunyan, but will not accept his doctrine as set forth in his able essay, "Differences of Judgment on Water Baptism no bar to Communion."

Our author takes the ground that water baptism is not a prerequisite to communion, which is undoubtedly right; but we can but think, from many remarks, that he goes from one extreme to another, and has overleaped somewhat the true Biblical stand-point. This is often the case. When the overstrained bow rebounds, it goes beyond its native limit, and so Mr. Kennedy, we think, holds too loosely the ordinance of baptism, and fails always to establish his arguments on a solid basis.

M. D. W.

For the World's Crisis.

FELLOW SERVANTS.—No. 1.

The ministers of Christ, though called to a great work, are but frail men—"earthern vessels, that the excellency of the power may be of God, and not of us." Ministers engaged in the same work should be "ONE." Paul and Apollos were planting and watering the same seed, in the same field, and Paul says, "Now he that planteth and he that watereth are one." Amen. When ministers have fully realized this important truth, their union and harmony have worked like a charm upon the people; for then it is manifest that they are "workers together with God." The love of Christ in the heart causes this "laboring together," and makes us sensible that our work is the Lord's, and he must "give the increase." When men have lost sight of this great fact, that the work is the Lord's, and that they were called to be his servants, they will begin to frame and plan the work for *self*. There are various manifestations of poor *self* in the ministry. When one becomes independent, *self*-managing, *self*-counseling, *self*-appointing, and alone in his work, there is reason to suspect some *self*-work. The best and most useful ministers have always been *union workers*, often in counsel with Christ their Master; and in intimate association with their brethren, calling on them, advising with them, working with them, bearing burdens with them, suffering reproaches and sorrows with them, being mutual helpers one of another. When this principle is wanting, there is much danger. Let us avoid it.

I. C. WELLCOME.

THE RIGHT PITCH.

Probably few brethren have failed to find the following verified in their experience. Still, it seems to be often necessary to be earnest, and exceedingly animated, at whatever cost though it takes us far in advance of our hearers. Particularly is this true of the message of the coming of the Son of God.

From a letter by Rev. J. G. Warren.

GIVE YOUR MEETING THE RIGHT PITCH.

In singing, much depends on setting the tune at the right key. So in praying, so in conducting a prayer-meeting. If your own spirit is elevated and uncomonly fervent at the outset you must not let it all appear unless you know, which is rarely the case, that others are in full sympathy with you. Seeing you so far in advance of them, they will despair of overtaking you, and so refuse to step one foot forward. This explains the silence and stillness that is so painfully felt on occasions after the leader throws the meeting on to the membership at large. They dare not speak, conscious to themselves that they are not up to the point of your fervency. So on the other hand, if you find yourself for any cause depressed in spirit, unable to soar on the wings of devotion, you had better not let it be known. You will take special pains not to diffuse your tone and temper over the meeting. Look over your assembly, see what you have before you, put out a feeler by the eye and the ear and that mysterious agency through which a practiced mind will take up and measure the average of sentiment and emotion in a mass of people, and set your tune to suit it. So you will work upward and onward, and see the tide rising from first to last provided you stop at the right moment. Stop at the maximum.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, April 28, 1869.

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LOWELL.

Our meetings at Lowell continued to increase in interest until their close. A large number of the members of other churches have become deeply interested. It was remarked by one of them, that we had been very badly misrepresented. The individual expressed much astonishment that our views of the Bible had been put in such false light before the public. We are aware that this is one of Satan's best means to hedge up the way of truth; but thank the Lord, the obstruction is out of the way of many, and they are now rejoicing in the "blessed hope" of soon seeing Jesus, and being with him in his kingdom. The truth received a hearty welcome in many minds. The people have become really tired of the popular preaching of these last days, and call for something *real*. They have been entertained with fables instead of gospel sermons, until they are weary of them; and unless they can have something better, they will turn away, and become decided unbelievers.

After a discourse on the "soul," a Catholic minister took occasion to ask some questions. In turn, we asked him why the Bible did not say something about the immortality of the soul, if it is a Bible doctrine? He admitted the question was an important one; but remarked the immortality of the soul was only "*assumed*" in the Scriptures, and not plainly expressed. This was admitting all we claimed, that the immortality of the soul is not taught in the word of the Lord, and therefore it is not a Bible doctrine. We showed that the doctrine originated among the heathen, was brought into the church from that source, but is not taught in the Holy Scriptures. We found the ears of the people were open to hear the whole truth.

Very large audiences were present every evening, and on the last night the hall was crowded, and many had to stand. It was thought there were two thousand persons present. There was deep feeling. The truth is spreading rapidly, and many are rejoicing in it now, who a few days since were groping in darkness. An intelligent lady remarked, in the Sabbath morning love-feast, that she had learned more about the Bible the last week, than during the past sixteen years.

At 6½ o'clock, Sabbath evening, we met around a long table to commemorate the death and sufferings of our dear Savior; when some two hundred partook of the bread and wine, and felt it was good to be there. As one brother remarked, the scene was "eloquent."

We had a pleasant interview with a Baptist minister, who came to hear. We find many, who have been indifferent to the great truths for the belief of which we have been called infidels, are now anxiously inquiring for the same "old paths"; and are astonished at their plainness, when they look at them, after they have taken off their theological goggles. They wonder that they could have been blinded so long by fables and tradition. The change in their feelings is a joyful one, almost equal to their conversion; and some say it is even greater. Their Bible is to them now an open book; before it was sealed.

The church in Lowell is alive, and growing in grace. We have never seen it in a better condition. The prayer-meetings are excellent, and seasons of real refreshing to the humble followers of Jesus. Their earnest efforts have done much towards spreading the light and truth in the city, causing the strong holds of error to tremble to their very foundation. Praise the Lord.

TIME OF THE COMING OF CHRIST.

We fully endorse the following, published in the "Voice of the West:"—

"The time of the advent is not to be kept out of sight." This is the great theme of this last hour of the dispensation. We must seek light, and give all the light we find on the subject. The miscalculations of prophetic students are no reason why we should not look for the true time. It will be the object of the tempter in this hour, to turn the hearts of God's people from this important portion of the truth. Let us understand his wiles, and keep wide awake on the times, and nearness of the advent."

We believe there is much danger that we lose sight of the evidence that Christ is coming soon. This subject should be kept before the church and people continually. It is meat in due season for all the friends of Jesus. In these last hours of peril, we need the stimulus afforded by the evidences which show that Jesus is soon coming. Let us hold them up everywhere.

BRO. INGHAM.

It is well known to many of our readers, that Bro. Ingham has been in a sad state of health during the past year, and has been in Lawrence, Mass., since the Springfield campmeeting. Those who know Bro. and Sister Ingham, need not be informed that they are worthy the sympathy of all christians. They have sacrificed their all for the cause of Christ. We learn that Sr. Ingham is now anxious to get her dear, sick husband back to their little home in Nova Scotia, where she can again be with her children, from whom she has been necessarily parted for several months. She does not feel able to take on her husband alone. She wishes some preaching brother could accompany her, and stay some three weeks and hold meetings. Is there not some one who can go? No doubt he who will go will never have cause for repentance. If any one will go, please drop a line to Sr. S. A. Ingham, Lawrence, Mass.

BRO. HIMES SICK.

We have just received a note from Bro. Wm. Himes, dated Cordova, Ill., April 20th, in which he says:—

"I am here with father, who has been very sick. The doctor gave him up on Saturday night, but now he is on the mend, decidedly. He has had a severe time, and will not be himself again for some weeks. He has had, as he said in his half-wandering moments, 'a narrow escape from *sheol*,' and is more than ever of the opinion that man is *mortal*."

Pray for him.

IMPORTANT NEWS.

The Mount of Olives has been purchased by a French lady, probably by the direction of Napoleon III., and the French Consul is to take possession of it next May, "in the name of France." This is the spot which the Crusaders endeavored to rescue from the hands of the infidels, and about which all Europe was stirred. It is a very significant event to have this memorable spot fall into the hands of Napoleon just at this time. He is accomplishing marvelous things in a very quiet way. We think other important events are close at hand in the career of this wonderful man.

Here is another interesting item of news, as follows:—

"The Liberal party in Rome declare they have positive information that Italy has joined France and Austria in a treaty of alliance, and that one of the covenants provides that 'the *status quo* shall be maintained at Rome till the death of Pius IX., when Rome shall be declared the capital of Italy."

For a number of years we have expected just what is announced in this last item of news. We have believed that "the ten horns" upon the scarlet-colored beast, of Rev. 17: 12, represent the ten divisions of Italy, whose work is to "hate" the harlot woman, "make her desolate and naked, . . . and burn her with fire; for God hath put in their hearts to fulfill his will, and to *agree*, and *give their kingdom unto the beast*, until the words of God shall be fulfilled." The late "treaty" is in complete harmony with the foregoing.

In a *Catholic* Commentary on this scripture, published about 1860, we find the following:—

"By the late Italian war—the war of 1859—the same two Catholic powers [France and Austria] that altered, broke up, or joined the toes, have now repaired and arranged them again. Now, after the war in Italy, the Catholics have got all their kingdoms—all the toes—ready, all ready to be given up. The Italian war of 1859 was, as it were, for this very purpose. And it ceased suddenly when this object was accomplished. The Italian war raised up an additional and necessary kingdom—the kingdom of Venetia. . . . So that viewing the late Italian war of 1859 in a scriptural point of view, the object of it was to get the toes of the statue— . . . ten Catholic kingdoms—ready for the beast."

This Catholic writer thought the beast represented Mohammedanism; and that it would trample upon Rome about the middle of 1864, and continue its desolations for three and a half years, till the close of 1867, when the Lord would appear to deliver the Catholic church from the power of the Turkish oppression. But instead of being humbled by the Mohammedan power, the Roman woman has been hated and humbled by the ten divisions of Italy, who were once her lovers and protectors. Since 1859 they have been taking away the dominion" of "the Mother of harlots and abominations of the earth." Her final end and burning can not be far in the future.

THEATRICAL WICKEDNESS.

The wicked and licentious tendency of theatres is daily increasing. They are the highways to perdition, and are thronged with visitors, especially those theatres that are the most dangerous. Says the editor of the *Home Jonrnal*:—

"The whole tendency of the hour is to make New York the Paris of the new world; and it is characteristic of imitation to seize upon the more prominent points of its model first. So true is this, that born and bred Parisians look with unfeigned astonishment upon the ambling facility with which we not only copy, but exaggerate, the vices of their native city. Paris sends us her fashions not only in dress but in moral laxity, in amusement, in festivity, in dissipation. All these we adopt with the eager voracity of a brilliant, but spoiled child, knocking down and pulling up by the roots one after another, the old time-honored, and once revered social landmarks, safe-guards and hedges. The present day might be aptly termed the can-can period in our history. The students and grisettes of the Latin quarter and the *habitues* of the Sardin Mabille, in the wildest of their mad revels, have a dance made up of graceful vulgarity and gymnastic indecency, in which extravagant suggestiveness is the principal feature. Through the medium of the stage, we have been introduced to this dance, and its devastating influences have spread far and wide, like a wild-fire. It tickled the popular fancy, fed the growing appetite for sensuality, and, before we knew it, became fashionable. Not many weeks since, it was presented nightly, in one form and another, at ten nominally first-class theatres in this city, before audiences, respectable in the best sense of word. But respectability cannot shield from taint in such an atmosphere; and when we remember what a large proportion of our citizens are theatre-goers, and what an immense influence for good or evil the theatres exert, we can but tremble in anticipation of the result of this subtle admixture of sensuous vice with our most popular diversion."

POLITICAL CATHOLICISM.

There is no doubt but that the Catholics in this country are laying plans to obtain the control of political matters. It will be recollected that from 1853 to 1856, there was a noted "Know-nothing movement designed to head off an expected opposition from the Catholics. It appears that their political feelings are no less strong now than then; and that they are becoming bold in their denunciations against those who took an active part in the "Know-nothing" movement.

It appears that James F. Babcock, Editor of the New Haven (Ct.) *Palladium*, took occasion to speak out plainly in his paper against the operations of the Catholics in this country. He is now a candidate for Congress. Sabbath morning, March 21st, 1869, a large number of hand bills were circulated in the Catholic meeting in Waterbury, Ct., on which may be found the following:—

"Fellow Catholics and Citizens of the Second Congressional District: We place before you, for your information, some of James F. Babcock's editorials on the questions which agitated the public mind during the never-to-be-forgotten reign of Know-Nothingism. It was miraculous that the scenes enacted in Louisville and other cities were not in like manner repeated here, when such *unscrupulous bigots* as Babcock and his *ilk* were hounding on the mob to deeds of violence and bloodshed all over the land. The Devil himself could not abuse the church of God, its venerable head, and its sacred dogmas, with a more diabolical virulence and blasphemy than did *this man*, the creature of a *corrupt and venial convention*, who, forgetting all decency and respect for the people they pretended to represent, thrust him (Babcock) into our very teeth, with all his '*crimes full blown as May*,' thereby adding insult to injury. We ask you to read these articles carefully, and afterwards hand them also to your neighbor, so that all may know the man they are called upon to place in the halls of Congress."

After making several quotations from the *Palladium*, the hand bill closes with the following:—

"And now, fellow Catholics and citizens, after you have read over this array of damnable insults and innuendoes to our race, and all we hold in respect, can it be possible that any man who claims to be an Irishman or a Catholic, could possibly find it in accord with his conscience and self-respect to vote for a man who did all the harm he could in his day? Is it possible that we can be taunted with the usual reproaches that we would vote for any man the democratic party might place in nomination, and that we dare not at our peril do otherwise?

"Oh, shame! oh, perdurable shame, if we should be found so wanting in manhood! Let us now, when the occasion offers, beat back into the teeth of our enemies this infamous assertion. Let all men understand that any organization at war with our rights as citizens, cannot and will not be maintained. Let us in God's name, then, vote down this man Babcock, and teach others a lesson *that will last a lifetime*—that no man, or set of men, *can abuse his fellow men or their religious principles* with impunity. It will be an infamous disgrace if this fellow should get to Congress. See to it, then, that his name is scratched wherever and in whatever form it appears. Deceptive tickets will be introduced by *paid hirelings*. Examine them carefully, and scratch out and vote down this deceptive and corrupt politician.

"This is no political dodge, but an honest appeal from your brethren of New Haven, who know Babcock unfortunately but too well."

SPIRITUALISM AND BUDDHISM.

The Spiritualists are advocating the same doctrines as the old Buddhists; and, no doubt, get them from the same source—the lying demons. The Buddhists believe that "the soul" is "an emanation of the Divine Being, which, after having accomplished its transmigration, returns to its high origin."—*Discoveries in Afghaniston, by H. T. Prinsep, and the Theogony of the Hindoos, by Count M. Bjornstjerna*, p. 88.

The Hindoos believed "that the soul . . . had existed from eternity (had pre-existed), and, consequently, must be an emanation from the infinite, eternal Spirit, who fills the universe, having proceeded from the latter as beams from the sun."—*Theogony of the Hindoos*, p. 28.

"Menu [the Hindoo 'Commentator'] affirms that God and the world are one; . . . that all is God, and that God is all."—*Ibid.* p. 54.

"The soul is enclosed in the body as in a shell." "At death it leaves the body, ascends on high," and "clothes itself in a watery veil."—*Ibid.* p. 74.

In China, the followers of Confucius, and Lao-tse (born 604 B.C., 54 years before Confucius) "both deny divine revelation." Lao-tse founded the religion of the Tao (supreme reason.)" Its followers "believe in the existence of a spiritual world, in spiritual manifestations, and a migration of souls." "The real religion of the Chinese is the worship of deceased ancestors."—*New Amer. Encyclopædia*, vol. 5, pp. 104–5.

"CAUSES OF BACKSLIDING."

The above is the heading of a pithy article in *Zion's Herald*, from Bro. H. P. Blood. *Zion's Herald* is the leading Methodist paper in New England. We are glad to find some of the Methodist ministers speaking out so faithfully against the "causes of backsliding." This minister says:—

"Among the prominent causes of backsliding are secret socities, and church gatherings of a worldly character.

Converts are brought into close contact with the world in these gatherings, and are taught to return to their former ways and practices. Often they are led even beyond what they had known of sin in their former life.

Many have taken their first lessons in gambling at church festivals.

Here they meet with the 'wheel of fortune,' 'lotteries,' 'grab-bags,' 'fish-ponds,' 'target-shooting,' and a host of new and popular inventions; all as barefaced lessons in gambling as are given in any gambling hell on the face of the earth.

But they are told that this is not gambling; and hence are taught lessons in lying, which is ever an accompaniment to gambling.

If, however, it is allowed that these things savor of gambling, it is then taught that the end justifies the means; hence 'Let us do evil that good may come,' is the lesson impressed. Is it strange that converts backslide?"

WILL THEY LIVE AGAIN?

Will some one please answer this: Is there any chance for the wicked to live again, in the plan of salvation? TRUTH SEEKER.

Yes, for Jesus tasted death "for every man," (Heb. 2: 9), and if he "died for all, then were all dead," (2 Cor. 5: 14. "For as in Adam all die, even so in Christ shall *all* be made alive." 1 Cor. 15: 22. "Marvel not at this; for the hour is coming in the which *all* that are in the graves shall *hear* his voice, and *shall come forth*." Jno. 5: 28–29. We were all in Adam when he sinned, and thus partook of his mortal nature. Christ died for the first man, and brought him back from the embrace of death, and all his posterity; as when one buys a fruit tree, including all the fruit it will ever bear; with the privilege of disposing of the fruit as the purchaser may think best. Jesus has paid the price necessary to buy Adam and all his posterity from the claims of the law that held them in death, and in this way has become the "Savior of *all* men;" and "*specially* of those that believe." 1 Tim. 4: 10. He saves 'all men' from the power "of the second death." As men die in consequence of what Adam did; it is right that they should have their life restored to them unconditionally, and then answer for what they have done themselves.

NEW MUSIC.

Many who have heard the Freedmen sing "The General Roll," have been anxious to obtain the music. Bro. Geo. E. Lee, Brimfield, Mass., has been among the colored people, and written out the music and words, which we purpose to put in the next Crisis. We can furnish "The General Roll," and "Jesus comes again," on one sheet for five cents, postage 2 cts. Per doz., 50 cts., post-paid.

GERMAN TRACTS.

We have received from Bro. L. Reimer, of Philadelphia, the following German tracts, viz:—

1. "The Hope of the Dead in Christ."
2. "The Future Doom of the Ungodly."
3. "What is Man?"
4. "Answer to the Charge of Heresy."
5. "Rich Man and Lazarus."

Price by mail: Single copy, 10 cents. Per dozen, 75 cents. Postage 4 cents. For sale at this office. AG'T.

BOOK MARKS.

Some of our brethren have inquired where they could get these little pointers, ☞ for book marks to stick on the leaves of their Bibles, to point to the passages they want to refer to. For the accomodation of all such, we have some for sale at the office. Price, a card of twelve for 25 cts. AG'T.

For the World's Crisis.

ROCHESTER.

We spent the 18th with the church in this place. The cordial greetings from all well paid for sleepless nights before reaching here, and we trust good will result from this unexpected meeting. The church here have endeared themselves to me by all the kind acts of christian affection. We have shared together the buffetings of Satan and the joys of hope. The celestial pathway has opened up before us the beauties of an endless life. The fields and groves of Eden restored have rejoiced our hearts, and we have talked and sung of our beautiful home, as though it were already prepared; but we remember that here is no rest; like the velocipede, we can only keep upright by running; stop treading, and our vehicle is over.

Our morning meeting was specially interesting. The testimonies of many show a deep experience in the things of God. Our deaf Bro., who is called by some our D.D., says, "*Keep yourselves in the love of God.*" The cars could not keep on the track unless there was something about their wheels different from other wheels; there must be something to *keep them on the rail*; there must be a flange. So on God's track to the kingdom; every thing else may be right, but unless we have our wheels flanged with the love of God, we go into the ditch; therefore "keep yourselves in the love of God."

One devoted German Bro. says: "I love my Bible so goot, since I came to these meetings, that I bro't my farder and brodder with me this morning; so they may love my Jesus too." The father's eyes moistened, and the brother's tears increased to sobs, while each observing heart seemed to say, This is the house of God; this is the gate of heaven.

H. PRATT.

For the World's Crisis.

A RECEIPT

FOR CHRISTIANS WHO COMPLAIN THAT THEIR RELIGIOUS PAPER GROWS UNINTERESTING.

Sit down immediately and write the best article you are capable of. As we are commanded by high authority to "seek to edify one another," choose a *subject* you think the best calculated to edify; clothe it with the best language of which you are master; and if you only write enough to fill one column of a common newspaper, you will find it is more like labor than you had thought. Send it immediately to your editor, and when it comes out fairly printed, compare it with those articles you thought so insipid, commonplace, etc., and see how far it eclipses them in point of interest. If in your judgment it really does stand number one, why then try it again, and choose a subject of sufficient magnitude to occupy two or three columns; and if by this time your editor, his subscribers and yourself, really think a new interest is added to the paper, why then it is plain you ought to be a *helper* instead of a *complainer*.

Try it, and see if this is not the diagnosis of your moral dyspepsia,—not having labored sufficiently to gain a healthy appetite,—hence you are dainty, because disordered, and will only pick here and there a sweetmeat. Then, as for Therapeutics, I would recommend labor, *labor*, LABOR!! For I have noticed this effect follows this cause; those who labor most complain the least, and *vice versa*; whether it be in helping forward a religious paper, the prayer-meeting, or sustaining any other religious interest. "The LABORERS are seldom complainers."

BEULAH MATHEWSON.

☞ John Stuart Mill says all reforms "have to pass through three stages—ridicule, argument, and adoption."

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as Agents in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$715.41
F. P. Smith	5.00
W. W. Newton	1.10
G. M. Washburn	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2330.76
A Brother in Canada (pledge paid)	100.00

EUROPEAN MISSION.

Previous acknowledgments	$228.20
M. C. Allen	2.00

EUROPEAN WAR-CLOUDS.

The correspondent of the Philadelphia *Morning Post*, writes from Paris under date of February 2d, that this year must inevitably bring forth a general and fierce European war. Every country in Europe has long been dissatisfied to the utmost with its own and the general situation. The sudden and radical subversion of the economical laws, which for centuries governed the world, have dislocated the habits and interests of all classes, and led to discontent, material sufferings, and demoralization, which induces part of the people to think that a new territorial partition of the continent among the different races will result to the universal advantage. The rest of the people, the greatest number, are confident that a general revolution, whatever may be the geographical result, will give them the best opportunity for establishing the economical law henceforth, their favorite theme, the socialist dogma. So that, though divided as to the secret or avowed reasons for war and its ultimate consequences, all, high or low, rich or poor, capitalists or laborers, economists or socialists, join in a common and irresistible call for WAR.

France, where both people and rulers have been so deeply wounded in their pride and prestige for the last six years, is longing for the signal to advance to the Rhine, for it is very likely in the vicinity of that river that the European Gordian knot will be cut; and besides her ambition for glory and her desire to regain her natural frontiers, France, perhaps, more than any other power in Europe, is eager for war, because of the above-explained economical uneasiness. As for the Emperor, he seems certainly resolved to play the whole for the whole. If he succeeds in getting the Rhine, and assuming again the *role* of arbitrator of Europe, he will reach the goal that he has ever had before him; and he is bent upon gaining it, or falling gallantly and with the honors of war.

Prussia, drunk with glory since the day of Sadowa, is eager for a contest with France, not only for political purposes, but also to give the proof that the Prussian army is the first army in the world, and the Prussian generals the first generals. Behind Prussia, all Germany waits but a word from Berlin to rush toward the Rhine first, and the Danube soon after.

Russia, stronger than ever after the annihilation of Poland and the failure of the Western scheme of conciliation between the Mohammedan and the Christian populations of the Ottoman empire, will rise as a single man, with enthusiasm and confidence in her final success. She is ready to make all sacrifices to avenge her disasters in 1855, and to give the *coup de grace* to the "sick man," whose succession is hers, (according to a religious and political faith,) from the Pruth to the Amoor. Sustained, morally and materially, by all the Greco-slave populations of the Sultan's dominions, numbering nearly two-thirds of the whole, the traditional Moscovian policy meets now with a chance that Russia would certainly not allow her government to throw away. But the emperor and his counsellors share the resolution of the people to set up the St. Andrew's cross upon the shores of the Bosphorous.

Austria—poor Austria! who is being day after day dismembered, and whose prestige was forever lost at Sadowa, has but one chance to recover part of her greatness and influence among nations, and that chance is war.—*Ex.*

For the World's Crisis.

REPORT OF R. I. AND EAST CONN. CONFERENCE,

HELD AT DANIELSONVILLE, CT., APRIL 7TH, 8TH, AND 9TH, 1869.

This conference, for various reasons, was thinly attended by preachers and delegates; yet, from its beginning, God's presence was manifest, and that presence dispersed our gloom, and made all within us rejoice. Wednesday evening, Bro. Sweet gave us a timely word from. Phil. 2: 21.

Thursday A. M. and Friday A. M. were devoted to business sessions. Two dollars and ninety cents were reported in the treasury. The following churches reported: Foster, R. I., by letter.—Young converts mostly holding on. Zeal among older ones languishing again, somewhat. Abington, Ct., by Clerk.—Without change. No special interest. Westerly, R. I., by letter.—Struggling against sin in all its forms. Prayer-meetings interesting. Truth gaining ground. Determined to press the battle to the enemy's gates. One added since last conference.

Lafayette, R. I., by A. G. Brown.—Trying to serve God. Four have joined us since last conference. Rockland, R. I., by J. S. Collins.—In trial still, but mean to regain lost ground. Scituate, R. I., by Bro. Angell.—United and in good working order. Danielsonville, Ct., by Bro. Shumway.—Some growing amid trials. One had fallen and been restored. One had been converted. Another, not a member, but a visitor with the church, had been silenced for disorderly conduct.

PREACHERS' REPORTS.

Bro. E. Bellows had labored in revival at West Gloucester, R. I. Seventeen converted, one reclaimed; others from other churches are about to change their relations. Bro. C. H. Sweet had endeavored to do duty; had seen some converted to God. D. V. Corey had preached nearly every Sabbath, and worked during the week with his hands. Way of manual labor now hedged up. Thought it might be duty to give himself more fully to the work.

Bro. I. B. Potter felt Jesus more precious than ever. Had held meetings of interest in Westfield, Mass. Some sought the Lord. Had labored also at New Haven, Guilford, Woodstock Valley, North Somers, and East Haddam, Ct. At the latter place about thirty sought the Lord. Bro. J. S. Collins had been blessed in holding meetings in the centre of Gloucester, R. I. Also found Jesus very precious at home. Bro. D. O. Hopkins had labored at Comer's Hill, Killingly, Ct. Some had been converted. Felt free in Christ; was ready for his coming. The Clerk reported his labors at home and abroad, but as they have already appeared in the Crisis, we omit them here.

These reports being given in, the Western Ct. Conference invited us, through their committee, Bro. I. B. Potter, to join them in holding a union campmeeting upon an old-fashioned plan, to be located somewhere between Plainfield and Plainville, Ct., on the Hartford and Fishkill R. R. After some interesting remarks as to the demands for such a meeting, it was unanimously voted, That it is the sense of this meeting that R. I. unite with Conn. in holding such a meeting. On motion, a committee of two was chosen to confer with the committee of the Western Ct. Conference as to time, place, and all other matters pertaining to a complete arrangement for the proposed campmeeting. Brn. Bellows and Carpenter were appointed that committee.

The conference then adjourned its business session to meet at River Point, R. I., or at North Scituate, R. I., as the Moderator and Clerk should decide best.

Thursday P. M., Bro. E. Bellows cheered many pilgrim hearts from 2 Pet. 3: 9; and Bro. I. B. Potter gave a quickening word the same evening from 1 Cor. 15: 58. Friday P. M., Bro. C. H. Sweet gave a clear, heart-searching word from Matt. 7: 1; and Bro. Potter again in the evening gave a profitable discourse. One sought the Lord during the conference. Though the attendance from abroad was not large, our evening congregations were good, and all felt at the close that the meeting had not been in vain.

H. F. CARPENTER, *Clerk*.

For the World's Crisis.

BOOK NOTICE.

"Give attendance to reading."

THE LIFE AND EPISTLES OF ST. PAUL." "BY CONYBEAR AND HOWSON." "PEOPLE'S EDITION."

This is a reprint of an English edition, and is a work of rare merit. It is a great work, illustrating the life and labors of the "great apostle" of our Lord, by giving copious statements of the civil and religious condition of the Hebrews, Greeks, and Romans, in the times of Paul; the countries he visited, the routes he traveled, illustrated by landscapes, cuts and maps, together with a statement of the events connected with his mission, which are of thrilling interest, in foot-notes to the epistles. Also varied versions of many passages of Paul's epistles. It contains a great amount of valuable information, which every lover of the gospel would like to possess. Some of the comments in the foot-notes contain some of the *popular errors* of modern times, but these can be overlooked. The work was prepared by W. J. Conybear, M.A., late Fellow of Trinity College, Cambridge, Eng., and J. S. Howson, D.D., Principal of the Collegiate Institute, Liverpool.

There is much work bestowed upon this book, and he who buys it will get the worth of his money. *Be careful which you buy.* There are three publishers in this country publishing it. One publishes it with Greek and Latin notes, another has it abridged, while S. S. Scranton & Co., Hartford, Ct., publish the full edition, with the notes translated into English. Be sure and get "The People's Edition," by S. S. Scranton & Co. Price $3.00.

I. C. WELLCOME.

Correspondence.

From Bro. J. J. Maress.

To my dear Brn., Srs., and Friends:—I believe that many of you, who befriended me when I was on my pilgrim journey, have been disappointed in not hearing from me through the Crisis, according to my promise; but I can assure you, that I wrote when I was in Detroit; then I had been three weeks from Chicago; but by some mistake the letter has been mislaid, so it was not put in the Crisis; but I can assure you all that the Lord was with me all the way through my journey. It was seventy-nine days from the time I left my home till I returned back; and the good Master provided a bed for me every night; and although my feet were wet most of the time, and I had to carry from twenty to thirty pounds weight of tracts, with clothing, yet I can truly say that I never felt better in my life; for the Lord was with me, and his yoke is easy, and his burden is light. I have been paid a hundred-fold in this time, with persecution, and although I have felt like a bruised reed, and been called a fanatic, yet the good Lord has strengthened me, and I have found his yoke is easy, and his burden is light.

I find that the greatest trials are when we get persecuted by one in like precious faith; but thank the Lord, none of these things move me, for I am willing to be called anything, suffer anything for the Lord's sake. I would say to all my brethren and sisters, that if any of you feel that the Lord calls you to go into the highways and hedges, don't think you are not strong enough in the Lord, but go at once; for it is the best college to go to, and you will have the best teacher to teach you by his Spirit. I have found him most precious to me on my journey; and truly the harvest is ripe and the laborers are very few. I pray that the good Master will send me again, and more into his vineyard. I have been often asked, How I can afford to buy my tracts, and give my time, and not charge anything on the road? My answer is to all such inquiries, that since the most merciful Lord has called me into the vineyard at the eleventh hour, I give the money that I used to lay out in tobacco, beer, and all other useless things that have any tendency to pride; and I can declare to all that read this letter, that I feel stronger, happier, and wiser, than when I used them; and now I am going to work hard to support my little family, and to have a dollar for Master whenever he requires it of me. Although I was fifty-five last March, if my Master sends me next to New Orleans, and to come back on foot, my heart says, Good Lord, here I am, send me. Now as I am not quite eighteen months in this blessed truth, and feeling assured that we are all in the eleventh hour, I wish to double my diligence.

Dear brethren and sisters, pray for unworthy me, that amidst all the scoffs and frowns, I may hold out till the end. I would say to any of my friends, that helped me on my pilgrim journey, if they wish to take the *Crisis*, or the *Christian*, or the *Voice of the West*, and cannot afford to pay for it, I shall feel it a privilege to send it at my own expense. For the encouragement of others, that may be as weak as I was when I first left my home to work in the vineyard, I can assure you that I have been in many a battle in towns and villages with the enemy, but I cried aloud and spared not, and the Lord always gave me the victory. Yours in the Lord,

J. J. MARESS.

71 *Maverick St., Chelsea, Mass.*
Voice of the West, please copy.

From Sr. Mary N. Stearns.

DEAR BRN. AND SRS.:—It is high time that we were awake, improving our talents. The reckoning day is at hand. Can we be silent and stupid while we see a world coming to the judgment? God forbid. "Up, thou drowsy soldier, worlds are charging to the shock." The Lord calls for laborers in his service, true volunteers; men who are not afraid to die; who will esteem it a privilege to engage anew in this warfare. Who will sound the last notes of warning to a guilty world? Ah! I hear the response from warm hearts, We will go. Glory to God. The Lord will have his work done. May we all feel it a privilege to share in the work. No idlers on this line; all must work their passage. I rejoice that it is so. We receive a large bounty as we pass along, and eternal life at the end of the journey. Glory to God for ever. Amen.

MARY N. STEARNS.

Lowell, Mass.

Extracts from Letters.

BRO. A. F. SHELDON (brother to William), Burrillville, R. I., March 26th, writes:—"I wish to acknowledge a little first. I used to think you a mean man, deluded by the Devil, because you preached that man had not an immortal soul. I considered you dangerous to society; still I was a member of an evangelical church. I was where Paul was when he was going to Damascus to persecute the church. I verily believed I had an immortal soul, that would either go to heaven or hell at death; and I thought that he who believed and taught any other doctrine than this was all wrong, and much to blame. Silas Tucker used to try to argue the point with me, but I thought he was blind, leading the blind, and both would fall into the ditch. I hated the name of Second Advent; but, dear brother, I am convinced by God's revealed will to man, that Christ has 'become the first fruits of them that slept'; that 'as in Adam all die, even so in Christ shall all be made alive; . . . Christ the first fruits; afterward they that are Christ's at his coming.' I read that Christ is now a mediator between God and man; that the time is coming (and I think soon), when he will leave the mediatorial seat and become a Judge, and 'all that are in the graves . . . shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.'

I feel that God has, for Christ's sake, forgiven me my sins, and I am now waiting for the second coming of my Savior, when we shall bring our reward with him—eternal life. Forgive me for my hardness, and hard feelings for your faithfulness in preaching the truth. Pray for me that I may learn more of the truths of the Bible. May God bless you and the truth."

BRO. A. PENNEL, Honeoye, N. Y., writes: "It is no very strange thing that people, coming as we have from the thick darkness of the popular theology, should differ in some points; especially when we consider how hard it is to unlearn errors that have almost been interwoven in our natures. Then, again, it is quite mortifying and humiliating to a man, who was regarded as knowing something, and fancying himself that he knew something, after carefully studying the Bible that he hardly knew anything aright; or, in other words, to be converted over again, when he had never backslidden. To be converted to the popular theology strikes deep into the roots of pride in the human heart; but to be converted to Bible theology roots out the last vestige of it. Now, and not till now, is he truly a disciple of Jesus Christ. I am not theorizing on this point. It is my own experimental knowledge. I would not be uncharitable to any who profess to be the friends of Jesus; but how little does that sectarian, creed-bound devotee of popular theology know of the liberty and power of the gospel of the Son of God. Christ told his disciples they should know the truth, and the truth should make them free. How many of his professed disciples of the present day have found this out? What an awful upheaving of the present order of things it would take to do it. This will probably not be till the day of Jesus Christ, and may that day soon come."

BRO. S. BUSH writes:—"I was first led to adopt the views I now have by reading the last chapter of Malachi, and the parable of the wheat and tares. These led me to believe that the wicked would be destroyed in the day of judgment; but I was a Baptist, and thought we must have a spirit that would live when the body was dead. The idea that the whole man slept, I thought was awful. I thought the reply to the thief on the cross, by our Savior, was enough on that point to settle it forever. But I began to investigate the subject, and when I got once into the stream, there was no landing, although I caught at every willow on the bank, and threw out my line for every snubbing post or willow that would hold, until I was clear over the dam. But when I got over, every thing was as clear as day. I saw that we were to have eternal life through a resurrection from the dead. I began to read your tracts, and found I was with them, and they with the Bible, and could not help it.

The Baptists could not stand such a doctrine as that, and began to cry, 'Heresy, heresy; away with him, away with him'; and as Christ was crucified for heresy, so I was banished from the church for advocating that same heresy. He said, 'My reward is with me, to give to every man according as his work shall be'; that is, when he comes again; so I taught, and they cast me out; but still I feel that my name is recorded in the Lamb's book of life; and if I hold out faithful, I shall receive a crown of life when Jesus comes, that will not fade away."

BRO. T. W. RICHARDS, Augusta, Wis., Apr. 8th, 1869, writes:—"I have always desired to write you, since we had that blessed meeting at Fairfield, last June. It was there I obeyed my Master, by being buried with him in baptism, and ever since I have been crucifying and mortifying this sinful body and trying to live in the Spirit. I know his Spirit dwells in my heart to-day, and I shall come off conqueror if I patiently continue in well-doing, and with you, Bro., reap eternal life. I long for that day when that same Jesus (Acts 1: 11) will come again. The times are eminently portentous, and the most astounding events are likely and liable to be compressed into a few days, weeks or months, at most. Surely, we are in the "quickly" time (Rev. 3: 11). It seems, as Bro. Turner remarked in a sermon the other day, that this history is running as it were without a history. All is about accomplished, but his coming. The works of these lying spirits are about to be made manifest to all men, as were those of Jannes and Jambres. Ex. 8: 17-19.

I have just returned from Burns, and had the pleasure of meeting with the dear saints,

who enjoy the labors of Brn. Hough, Dennis, Downer, and Adams. The cause prospers gloriously, and I was much refreshed and strengthened by meeting with them. It does one good to see the hopeful and happy countenances of those that love the appearing of Jesus. Bro. Hough is a hard worker, and a faithful laborer. The great day only will show all the good he has done.

Eld. Turner is located here, and we have a few that contend for this faith once delivered to the saints. We have preaching every two weeks, and prayer-meeting every week. Eld. Hough is coming to labor and help Bro. Turner, and we trust in the Lord that some brands will be plucked from the burning. I have not held any meetings myself lately, but intend to arrange to have them every Sabbath, and week days, when convenient. My heart is in the work, and trust God will open a way for me. The other churches appear to be getting more embittered against us than ever. I do wish you could come up here.

I hope the brethren will excuse me for not writing to them, as I have to write left-handed, since I lost the use of my right hand a year ago. I send my best wishes to them, and all the other brethren. Let us rally for Jesus. We are on the last charge. We will soon gather at the river. Our warfare will soon be accomplished. Our elder brother will redeem us, and present us before the throne of his Father."

Bro. Thomas Rines, Augusta, Me., Feb. 27th, writes:—"The Lord is at work by his Spirit at Mud Mills, converting sinners, and reclaiming backsliders. When we commenced laboring there, there was not a praying house in the place; now the family altar is erected in about every house, and still the good Spirit is at work. Praise the Lord, to whom be all the glory. Brn. Somes and Weeks have been laboring in the same place of late.

There is also quite an interest awakened in the Preble district, Windsor. Some backsliders have been reclaimed, and sinners are beginning to inquire what they must do to be saved. The people in these places are very poor, as regards this world's goods, and unable to do anything to support the gospel; and they have been sadly neglected by the preaching brethren. A little more than a year ago, when we first commenced laboring in those places, there had not been any kind of a meeting for over a year."

Bro. Josiah Willoughby, Keswick, P. O., Canada, writes:—"I have read several numbers of your worthy paper, the *World's Crisis*, with great interest, being perfectly satisfied that what it teaches is in accordance with the truth of the gospel, as it is in Christ our living head. We thank God that there are a few of us who believe in the second coming of our blessed Lord and Master, and are waiting patiently for the same. At present we are holding a discussion on the truths of the living God. Our opponents affirm that the soul of man is immortal. We have had two nights. The last night, our opponents seemed to be willing to leave it to the house. We divided it in favor of the negative. Two thirds majority were in our favor."

Sr. A. D. Flagg, Torrington, Ct., March 28th, writes:—"I have had the privilege, for the past two months, of visiting quite a number of churches in this State, and had many good seasons with the brethren and sisters; but some places that I visited are very much in want of more preaching. In these cases they are out in the country, where there are no R. R., or stage routes; consequently the preachers are very few, and it has been said to me many times, 'O that we could have more preaching.' Now it has been impressed on my mind, for some time, to ask the preachers, through the 'Crisis', if they would think seriously of this matter and go more out into the country. There are many friends ready to receive them, and if they willl go through the part I have been through, I know the Lord will bless them. In some places I have no doubt they will find financial affairs at a low ebb; but most of the farmers have a good horse and wagon, and are always ready to carry them from one place to another. I have a route that I think is a good one, I will give it here, then the brethren will know where to find good houses on the way. Take the cars at Bridgport, on the Housatonic R. R., go to Lanesville, call on Bro. Marsh, stay there as long as the Lord directs. Bro. Marsh will carry you to New Milford. There is a little band of colored people there who will give them a hearty reception. Their hearts are in the Lord's service and are looking for his coming. They will devise means to convey you to New Preston, where you will be received gladly by Bro. and Sr. Baldwin, and they are anxious to hear the word. You can then go to Washington, and stop with Sr. French. She will be glad to take care of any of the Lord's children. From there to Morris, to Bro. Emmons', where there are quite a number of the Lord's children, ready to hear and profit by the word they are so much in need of. There, too, you can learn of different routes. Brethren are ready to carry you any where the Lord directs.

The time has come when we ought to go into the high ways and hedges and compel men to come to the marriage supper of the Lamb. May the Lord direct some of the preachers to go this way, and if they go trusting in him, they will be rewarded an hundred fold in this world, and in the world to come eternal life."

Sr. B. Waterhouse, Mechanics Falls, Me., writes:—"It encourages me on the heavenly journey to hear through your excellent paper from so many of like precious faith. For two years I have read the 'Crisis' every week, and should feel sad and lonely to be deprived of its weekly visits. By it I have learned the truth of the gospel. I have also learned there is no true happiness in this life but in the service of God. I thank the Lord I have a hope that is like an anchor to my soul, both sure and steadfast. It affords me comfort and consolation while journeying along the rugged pathway of this life, and gives me to expect an entrance into the kingdom of heaven. I feel like girding on the armor anew and fighting the good fight of faith, and laying hold on eternal life. Jesus will soon come to make up his jewels, and gather all his children home. I want to be numbered among them, and be made like him, and have this body fashioned like his glorious body, when he shall reign on the new earth for ever and ever. Lord help me to live in constant readiness, so that when he who is our life shall appear, I may also appear with him in glory."

Sr. M. J. Isham writes:—"This morning my heart is drawn out towards those who are afflicted by the loss of their precious little ones, whose hearts ache as mine aches. To whom the world seems as nothing, who look in vain for the sweet face, the curly hair, the clear blue eye, that so lately met their gaze. The 17th of Jan., 1869, my beautiful little girl, Jennie Louise Isham, of Bloomfield, Ct., aged five years, two months, fell asleep in Jesus, after one week's sickness of scarlet fever. While I write these words, I ask myself, as I often do, How do mothers live, and see those we love snatched from our homes? How can we come around the table at meal time, and see one chair empty, one plate gone? How do we live, and lay the doll away, the tea-set, and the little thimble, we have seen so often used in those long winter evenings? The little patch-work is taken out; mamma threads the needle, makes the knot, and little fingers work so busily, until little eyes are heavy with sleep; then the Lord's prayer is said, the good-night kiss, and we lay our darling in her little bed, thanking God for so great a blessing. And I still ask how do mothers live when all this is taken from them, and the little one is carried from her father's house to the cold, cold grave?

While the heart is almost broken, the home desolate, there arises a ray of light, and as we look it expands, brighter and still brighter, and we wonder why we cannot keep it before our eyes,—'Thy child shall live again.' Blessed hope. It lifts our fainting spirit up, and we pray God to help us to keep the blessed promise before our eyes. When people come to comfort us, and say, Try to think your little one is an angel, a bright happy spirit, safe in Jesus' arms in her home in heaven, I wonder how people read their Bibles. Rachel's only promise was, Thy child shall come from the land of the enemy, and I feel willing to wait for the dear Jennie I saw put in the grave—all that composed my dear child, that is what I want to see; that same loved one.

These afflictions are sent to wean us from this world, and the things that are in the world; O Lord, help that they may be used aright, and answer the purpose for which they were sent. I do praise God for our hope. There is not another hope that can be compared to ours. Now mothers, let us try to wait patiently, and work for those in our families that have not this hope, for the little ones will be there. There is not a shadow of doubt but that they will be in the kingdom. How I long for that day. My soul cries out, Come, Lord Jesus, come quickly."

For the World's Crisis.

WORCESTER CONFERENCE.

Bro. Grant:—The State Conference at Worcester was a success. Those that have attended the conferences in the past, know they all have been good, and they are destined to do good, and if all would take more of an interest in them, they would be better than now. The one at W. was a good one, and was very well represented. The church in W. did their part well. Quite an interest was manifested Sunday. May the interest in the conference continue to increase, and the blessing of God rest upon them all.

Geo. A. Streeter.

IS IT HONEST?

A brother, who is not a preacher, suggests the publication of the following:

Have you paid your preacher? Do not turn away to some other collumn, because you may not relish this discussion. Say, have you paid him? We do not ask if you have given him anything? Not that. Have you discharged your obligation to him? Can he eat wind? Can he and his wife and children subsist on good wishes?

The preacher is alive, it may be, but what have you done to keep him alive? Are you a member of his congregation? Do you go and take your seat quietly, hear his sermon over, on which he has labored many long hours and perhaps days? Do you come out at the close and say, "A fine sermon—an eloquent discourse?" Have you paid him for it? How can you sit in his church, and look him in the face, if you have not? The preacher may have been paid something, but who did it? Did you help?

Can it be possible that any honest man would be willing that others should support the preacher while he does nothing? Are you not a member of his church? Upon what principle is it that you can escape the duty while I cannot? Suppose we were hungry—a number of us order a repast—we all eat, drink and are satisfied. The bill must be paid. But instead of coming up like a gentleman and paying his part, one of the company slinks off and leaves the burden on the others, who are to ohonorable to let it go unpaid? What would be said of that man? Would he be considered honest? Not he. The man who will not pay his preacher is no better. Not a whit. There is no use in withholding the truth.—*Ex.*

Married.

In South Boston, 28th ult., by Rev. Geo. W. Mansfield, Mr. James A. Bliss and Miss Lucy E. Clough, all of South Boston.

In Warner, N. H., April 21st, by Eld. Simeon Roby, Mr. J. Henry Jepson, of Concord, N. H., and Miss Naomi B. Sargent, of Warner, N. H.

Obituaries.

McCulloch. Died in Rochester, N. Y., April 8th, Anna B., infant daughter of Bro. and Sr. N. McCulloch, aged ten weeks and four days.

Thus we have been called to follow another precious jewel to the resting place of the dead, there to sleep until the Lifegiver comes, and bid it arise to die no more. We have laid away six loved ones; but glory to God, they will soon come from the enemy's land to their own borders, with shouts of victory over the grave. Words of comfort were spoken by Bro. A. A. Phelps, from these words: "This year thou shalt die." Jer. 28: 16.

N. McCulloch.

Fletcher. In Colebrook, N. H., of consumption, April 1st, Mrs. Eliza A. Fletcher, widow of Mr. John Fletcher, and daughter of the late Elder Benaiah Bean, aged forty-two years and nine months.

Ours is the blest assurance that she sweetly sleeps in Jesus. S. B. W. Mulliken.

Turner. Died in Etna, April 6th, of consumption, Matilda E., daughter of Bro. John and Sr. Wetha Turner, aged twenty-seven years, eight months, and sixteen days.

May the Lord bless them in their hour of affliction. Services by Eld. John Morrell.

Mary S. Turner.

Summary of News.

FOREIGN.

Cable News.

Madrid, April 21. The Cortes is considering a project for the reorganization of the army, on the Prussian system.

Another informal meeting of the members of the majority in the Cortes was held to-day to nominate a candidate for the throne. So great was the diversity of opinion that the meeting broke up without result, leaving the members more widely divided than before on the subject. Prime Minister Serrano declared that the choice of Montpensier for King or the declaration of a Republic were the only possible alternatives. Gen. Prim, who was also present, remained silent throughout the proceedings. His conduct has given rise to a wide-spread belief that he would not be unwilling to accept the Presidency of a Spanish Republic.

DOMESTIC.

New York, April 21. A Montreal special says the desire of the people of the New Dominion to cut loose from their dependence upon the Mother Country has received a powerful impetus from one or two recent events, and whatever course may finally be adopted there can be little doubt that a great political change of some sort is not far distant. Several private meetings of influential persons have recently been held here for the purpose of considering the question of a change in the form of Government, and the general dissatisfaction with the present state of things is more and more openly expressed.

There is a party in favor of independence, but a larger part aims at annexation to the United States, and will soon make itself prominent. The acquisition of the Hudson Bay territory has given additional force to the arguments of the annexationists, and it is felt that such a magnificent domain as the New Dominion now promises to be, ought no longer to be dwarfed and kept down by dependence on a trans-Atlantic government.

April 22. A London special says: The London papers of to-day comment very freely on the present state of affairs in Cuba. The *Telegraph*, a ministerial organ, and moderate in tone, says that in regard to the independence of Cuba England is unbiased, but at the same time admits that England's interests can be best subserved by Spain retaining her authority in the Island. The article does not say, however, that in any case it should be the business of England to interfere and endeavor to prevent Cuban independence, but it maintains that the good offices of England might prove useful to arrest a quarrel between Spain and America. It designates the seizure of the brig Mary Lowell as a mad act, implicating England, Spain's best friend, unless the latter country offer reparation for the insult. The article then goes on to argue that the Cubans can never willingly attach themselves to the United States.

The London *Owl* argues that President Grant has been mad on the subject of Cuba, and thinks England and France would interfere if America attempts to wrest the Island from Spain. Grant, says the *Owl*, longs for a foreign war, knowing, as he does, that the feeling at present pervading American officials is one of intense hatred to England, and, though in a less degree, to France. It is stated that in a day or two a yacht will be dispatched from here to Cuba on a mission from the Government to ascertain the exact position of affairs. There is a belief that a heavy storm is brewing, which may yet occasion much trouble.

New York, April 22. A Montreal special says the order for the withdrawal of the British troops from Canada in May next is said, by well informed persons, to be held in abeyance for a while. There will be, however, considerable changes in the military stations, and one change, both curious and unaccountable, is the transfer of troops from Montreal to Quebec, which has been ordered. The general order from the Horse Guards directing the return of the regiments to England and to foreign stations has never been withdrawn, and considerable uncertainty prevails in consequence. The dispatch from London stating that the United States had demanded of the British Government an explanation regarding the capture of the Mary Lowell, is regarded here as showing a speck of war.

The exodus of French Canadians to the United States still continues, and another load of them went west yesterday.

The *Star* takes the ground that the time has now arrived when the question of independence or annexation must be met, but the young Canadian party is still undecided on the subject. There will probably be a strong meeting with closed doors in a day or two.

Accounts of the late Freshet.

Springfield, Mass., April 21. The Connecticut river at this city was nineteen feet above low water mark this afternoon, and is still rising. No serious damage is yet reported, though the dwellings in the exposed portions of the city are partially submerged and deserted. Railroad travel between Brattleboro and Bellows Falls, Vt., is interrupted, and the trains now go by the way of Keene, N. H.

Concord, N. H. The Merrimack river has continued steadily rising to-day, and is now very high. The intervales are overflowed for a long distance, and present a beautiful appearance. The roads to East Concord and Pittsfield are both impassable. The steam engine at the Concord Railroad shops has been stopped by high water.

The Ammonoosuc river is very high, and the trains cannot get over a portion of the track near the Bath depot.

The railroad bridge at Braintree, Vt., was carried away this morning.

April 22. The Merrimack river is still rising very fast, and at this point it is higher, with one exception, than at any time since 1852. At Sewall's Falls the water washes the bottom of the bridge, and if it rises much longer the structure will be carried away. A portion of the Concord and Portsmouth railroad, near Hooksett, is flooded and impassable for trains.

On the Passumpsic railroad no trains have been further north than Barton since Tuesday morning.

Last night another wash-out occurred on the Passumpsic, and now the trains can go no further than Newbury. Several of the passengers from that route have been taken across the Connecticut River in boats to the Montreal road. It is reported that the rafts of logs above Wells River have broken away and a large number of rivermen passed north through Concord this forenoon. There is a large wash-out at South Charlestown and the passengers are carried by in boats. One report says that two million feet of logs have broken away from McIndoe's falls and are doing great damage.

Montpelier, Vt., April 21. We have almost an unprecedented high water here to day as the result of the warm and heavy rain which fell during last night. The streets are inundated in several places in the village. State street, from the old Episcopal church nearly to the cemetery, is almost entirely under water. Near the Main street bridge over the Winooski the water flowed across the highway into and around the residence of Mr. Chas. Silver, threatening for a time to undermine it and sweep it away. Temporary dams have been erected in several places to prevent damage to private and public property. All grocery keepers, barbers, and other occupants of cellars and basement stories in the business part of the town have been drowned out. In many cases their shops are filled with water, on the surface of which float chairs, benches, boxes, tubs and barrels. It is said that the firm of Bancroft & Holmes removed over forty tons of goods during the forenoon.

Although it stopped raining at eleven o'clock this forenoon, there seems to be no abatement of the flood. Of some five or six stages running to and from this point not one had arrived or departed to-day. The flood is the worst since June 1851.

Montreal, April 22. There is no hope of relief by the ice breaking up. The Custom House is surrounded and the water has reached Lemoine street. The roadway in Craig street is flooded. The Grand Trunk cars cannot come further than Point St. Charles. No communication has been had with St. Helen's Island since Monday.

Longueil and La Prairie are flooded to an alarming extent, the water in the latter place being nearly up to the eaves of the houses. A signal of distress has been hoisted, and much loss of life and farm stock has probably taken place.

The Ecumenical Council.—His Holiness Pius IX. is busily engaged in surveying the preparation made for the reception of the Ecumenical Council. This reunion of all the Catholic Bishops of the world is looked upon as the greatest event of the age. No doubt that the discipline of the church will be modified; it is already rumored that the council will allow Catholic priests to marry, and that the bills on that subject are ready.

Passing Events.

☞ A severe shock of earthquake was felt at Valparaiso on the 15th of March. It created a good deal of alarm, but there were no casualties. Shipmasters state that their vessels trembled violently during the shock.

☞ The Princess Louise, daughter of Queen Victoria, is to be married on the 27th of July next to the Prince Royal of Denmark. This will leave the Queen only one unmarried daughter, the Princess Beatrice.

☞ Mrs. Harriet Beecher Stowe is said to have given up her plantation in Florida, for the reason that her title, acquired at a military tax sale, does not hold good. The original owner regains possession, paying Mrs. Stowe the amount she expended for the estate.

☞ The final stroke was given on the 3d inst. to the demolition of the fortress of Luxembourg by the firing of two mines by means of electricity. The effect was tremendous and leveled the whole structure.

☞ The friendly intercourse between the courts of Russia and Austria is improving daily, and it is reported that the embassies that have been vacant for some time will shortly be filled in the two capitals.

☞ Mr. Higgins, the British astronomer, has demonstrated by experiment that heat from the principal fixed stars reaches this earth.

☞ It is said that among the numerous patrons of the clairvoyant fortune tellers in New York, none are more liberally represented, or more credulous than bankers and men controlling large commercial and manufacturing interests.

☞ Mormonism is flourishing in England. In London alone there are eight branches of the church, and 104 elders, 38 priests, 23 teachers and 30 deacons are always hard at work.

☞ Ten of the continental nations of Europe, embracing 130,000,000 inhabitants, have adopted the uniform gold coinage, and it is said that Germany with its 38,000,000, and Russia with its 68,000,000 will probably come into the arrangement this summer.

☞ The Chinese, it is said, tolerate every religion in theory and practice none. In Pekin one may attend service in as many different forms as any city in the world.

☞ Fourteen railway locomotives have exploded within the past seven months in the United States, killing twenty-nine persons outright, and severely wounding a much larger number.

☞ The highest store rent paid in Broadway, N. Y., is $60,000 per year, and the highest hotel rent is $100,000.

☞ The fare by rail from New York to Sacramento, Cal., will not be over $100 in gold, and the emigrant will be able to get through for less than $100 in currency.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

H. Pratt ....Sundays, May 2nd and 9th
A. A. Phelps ....Sunday, May 16th
and onward as the Lord may direct.

Boston, (Theatre Comique, Central Court, rear of 240 Washington Street), Sabbath, May 2nd.
Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M. John G. Hook.

Chelsea, Mass., (Library Hall.)
A. W. Sibley..........Sabbath, May 2d
C. Goodrich..........Sabbath, May 9th
George A. Streeter..........Sabbath, May 16th
T. M. Preble..........Sabbath, May 30th

East Boston.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
J. W. Brittan..........Sunday, May 2d
A. W. Sibley..........Sunday, May 9th
J. G. Smith..........Sabbath, May 23d and 30th

Hyde Park, Mass.
T. M. Preble..........Sabbath, May 2nd
D. M. Leavitt..........Sunday, May 9th

Portland, Me..........Sabbath, May 9th
Miles Grant.

Stowe, Mass..........Sabbath, May 2d
Fayville, Mass..........Sabbath, May 16th
C. Goodrich.

Salem, Mass..........Sabbath, May 2d
Fayville, Mass..........Sabbath, May 9th
A. P. Moore.

Plymouth, Mass..........Sunday, May 2nd
West Abington, Mass..........Sunday, May 9th
Lawrence, Mass..........Sunday, May 30th
Hartford..........Sundays, June 6th and 13th
New Britain, Ct..........June 9th
Bristol, Ct..........June 10th
Southington, Ct..........June 11th
J. S. White.

Fairhaven, Mass..........through the month of May
L. Boutell.

Worcester, Mass..........Sabbath, May 9th
T. M. Preble.

Plymouth, Mass..........Sunday, May 9th
(Baptism if the Lord will.) Geo. A. Brown.

Lawrence, Mass..........Sabbath, May 2nd
J. Spinney.

Chicopee Falls, Mass..........Sunday, May 9th
Sr. L. M. Stoddard.

Worcester. Mass..........Sabbath, May 2nd
J. T. Dixon.

Melvin Village, N. H..........Sabbath, May 9th
Lake Village..........evening, May 11th
Manchester..........evening, May 14th
Lawrence, Mass..........Sabbath, May 16th
South Reading..........evening, May 20th
Stoneham..........evening, May 21st
Chelsea..........evening, May 25th
Lynn..........evening, May 27th
Salem..........evening, May 28th
Exeter, N. H..........Sabbath, May 30th
Dover..........evening, June 1st
Kennebunkport, Me..........evening, June 2nd
Bonny Eagle..........evening, June 3d
Freedom, N. H..........evening June 4th
Albany, N. H..........Saturday, June 5th
Monthly Conference, at 1½ o'clock, P. M. Preaching Sabbath, June 6th, and onward.
L. C. & M. McKinstry.
Shall come with a private team.

Westfield, Mass..........Sundays, May 2d and 9th
E. Owen.

Lynn, Mass..........Sunday, May 2nd
J. T. Jordan.

West Randolph, Mass., (Tower Hill Hall), Saturday evening, May 1st, and over the Sabbath, May 2d.
Enoch Morrill.

Lee, N. H., (where Bro. Davis may arrange), Sunday, May 2nd. W. W. Sutherland.

Northwood Narrows..........Sunday, May 2nd
Nottingham, (at the Hall)..........Sunday, May 16th
S. S. Mooney.

Stoneham, Mass..........Sunday, May 2nd
Portsmouth, N. H..........evening, May 3d
Great Falls..........evening, May 4th
Rochester Village..........evening, May 5th
Farmington..........evening, May 6th
Alton..........evening, May 7th
D. M. Leavitt.

East Rochester..........Sunday, May 2nd
Wm. H. Mitchell.

South Sunapee, N. H..........Sunday, May 2nd
South Sutton, N. H..........Sunday, May 9th
C. H. Fletcher.

Lake Village, N. H..........Sunday, May 2d
Loudon Ridge, N. H..........Sunday, May 9th
J. G. Smith.

Hampton, N. H., (Town Hall)..........Sabbaths, May 2d and 9th. C. H. Sweet.

Assonet Neck (Berkly), Mass..........Sabbath, May 2nd and onward as the Lord may direct. M. E. Otis.

Lake Village, N. H..........Sunday, May 9th
Schoodac (Warner)..........Sunday, May 16th
C. W. Sargent.

Portsmouth, N. H..........Sabbath, May 2nd
S. S. Brewer.

Meredith, N. H., (New Hall)..........Sabbath, May 9th
Julia Buswell.

Holderness, (True school-school-house), Sabbath, May 2d.
Holderness, N. H., (Carr school-house), Sabbath, May 9th.
Meredith, N. H., (New Hall)..........Sabbath, May 16th
Campton, N. H., (Bump school-house), Sabbath, May 23d. John H. Evans.

Bradford, N. H., (Bush meeting-house), Sabbath, May 2nd. Dustin Davis.

Epsom, (Marden's Corner)..........Sunday, May 2nd
Loudon Ridge..........Sunday, May 9th
If any of the above conflict, please inform me at Gilmanton Iron Works, N. H. Levi Allen.

Seabrook, N. H..........Sunday, April 25th
Wm. C. Stewart.

Great Falls, N. H..........Sunday, May 2nd
West Alton, N. H..........Sunday, May 9th
Alton, (Luning Cove school-houne), Sunday, May 16th
W. H. McDaniels.

Warren Summit..........Sunday, May 2d
Haverhill, (Union meeting-house)..........Sunday, May 9th
Piermont, (Piper school-house, near Bro. Clark's), Sunday, May 16th. T. E. Lang, Jr.

Lincolnville, Young Town..........Sunday, May 2d
Jer. Carr.

Strafford Corner, N. H..........Sabbath, May 2nd
Elisha Johnson.

Greenland Parade..........Sunday, May 2d
Elliot, Me..........Sunday, May 9th
J. Pinkham.

Brimfield, Mass..........Sabbath, May 2d
Rufus Baker.

Sutton, N. H., (South meeting-house), Sunday, May 2d
Webster, N. H., (Old meeting-house), and baptism, Sunday, May 9th. Simeon Roby.

Unity, N. H., (at Bro. Kimball's)..........Sabbath, May 9th
Frank Nelson.

Hampton, N. H., (Town Hall)..........Sunday, May 22d
Thomas H. Jones.

Strafford, N. H., (Robert's school-house), Sunday, May 2nd.
Barnstead, N. H., (Clark meeting-house), Sunday, May 9th. Wm. Bodge.

Hartford, (Talcott & Post's Hall)..........Sunday, May 2d
Worcester, Mass..........Sabbath, May 16th
New York, (Cooper Institute)..........Sunday, May 23d
Wm. N. Pile.

Manchester, N. H., (Merrimack Hall), Sabbaths, May 2d and 9th. D. F. Leavitt.

Bangor, Me..........Sunday, May 9th
Commence a meeting at Holden, Me., in the Clewly neighborhood, on Friday, before the first Sunday in May, at ten o'clock A. M., and continue over Sunday. The ordinance of baptism and Lord's Supper will be attended to. Let all who love our Lord come and share with us. Israel Damman.

Freedom, (New Chapel)..........May 1st
Conference, and over the Sabbath.
Albany, N. H..........Sunday, May 9th
T. W. Piper.

Acworth, N. H..........Sunday, May 2nd
Rossonville, Vt..........Sunday, May 16th
No Name.

Bath, Me..........Lord's day, May 9th
Sabbatusville..........Lord's day, May 16th
H. D. Reed.

Bristol, R. I..........Sunday, May 9th
If any wish a few evening appointments on or near the Providence and Worcester R. R., please inform me at once at North Dana, Mass. Geo. A. Streeter.

Bath, Me..........Sabbaths, May 2d and June 6th
N. G. Reed.

Lewiston Falls, Me..........Sabbath, May 2d
and every evening during the intervening week.
Alton Corner, N. H..........evenings, May 5th and 6th
Barnstead, N. H., (Clark meeting-house), Sabbath, May 9th.
Pittsfield, N. H..........Sabbath, May 16th
Clinton, Mass..........Sunday, May 30th
A. Simmons.

Vineland, N. J..........Friday evening, May 21st
Philadelphia, Pa., (corner of 6th and Spring Garden Streets), Sundays, April 25th and May 2d.
Will go to Moorestown, N. J., if Bro. Reimer will arrange with the brethren at Spring Garden as to what evenings, between April 26th and May 2d.
Chicago, Ill..........Sunday, May 9th
Will preach evenings, May 6th, 7th and 8th, if desired. I cannot meet any more calls till I have been at St. Louis. H. K. Flagg.

New York City, 24th street, (as Bro. Cox may arrange), Sunday, May 2d, through the following week, and over Sunday, May 9th. L. F. Moore.

Lockport, N. Y..........Sabbath, May 2nd
A. A. Phelps.

Rochester, N. Y..........Sabbath, May 2nd
S. W. Thurber.

Greig, N. Y., (Union Chapel), at 10½ A. M. and 1 P. M., Sunday, May 2nd.
The eucharist will be celebrated at the close of the afternoon service.
Glenmore, N. Y..........evenings, May 13th, 14th, and 15th
Taberg, N. Y., at 10½ A. M. and 1 P. M., Sunday, May 16th
Florence Hill, N. Y., (Crawford Dist.), eve., May 17th
New London, (Morrell Dist.)..........evening, May 20th
Higginsville, N. Y..........evening, May 21st
Verona, N. Y., (Lock school-house), Sunday, May 23d, at 10½ A. M., and 1 P. M. Also at the Landing in the evening of the same day.
Empyville, N. Y..........evening, May 25th
Will Bro. Jilson please notify the people of Empyville?
Redfield Square, N. Y..........evening, May 27th
Greenboro, N. Y..........evening, May 28th
and over the following Sunday.
Boylston, N. Y..........evening, May 31st
Will Bro. Ballou please arrange for this meeting.
C. H. Williams.

Abington, Ct..........Sunday, May 2nd
H. F. Carpenter.

Savoy, (Chapel)..........Sunday, May 9th
Brimfield..........Sabbath, May 16th
Baptism and communion. E. McCulloch.

Piermont, N. H., (Clay meeting-house), evenings, April 27th and 28th.
Canaan, N. H..........Sunday, May 2nd and 9th
and evenings intervening. A. A. Hoyt.
E. S. Moulton.

Morris, Ct., (4th District school-house)..........Sabbath, May 2nd.
Wrightville..........Sabbath, May 9th
(Communion.) A. D. Flagg.

Granby..........Sunday, May 9th
(Expect Sr. Childs to be with us.)
S. M. & H. R. Tatro.

Cheshire, Street, Conn..........Sabbath, May 2nd
East Hartland, Ct., (where Bro. Gains may appoint), Sunday, May 9th.
Lovely Street, Ct..........Sunday, May 16th
Baptism. Also expect help to preach the word.
S. Woodruff.

Square Pond, Ct..........Sabbath, May 2nd
P. S. Butler.

Pascoag, (Elliot Sayler's)..........Sunday, May 9th
Foster Tabernacle..........Sunday, May 23d
D. V. Corey.

Square Pond, Ct..........Sunday, May 9th
West Stafford..........Saturday evening, 7 P. M., May 8th
Sunday evening 5½ o'clock. Hiram Munger.

Hartford, Ct..........Sunday, May 2d
Goodspeed's Landing..........Sunday, May 9th
I. B. Potter.

Woodbridge, Ct..........Sabbath, May 2d
Bristol, Ct..........Sabbath, May 9th
Wm. A. & M. L. Durand.

Collinsville, Ct..........Sunday, May 9th
Bristol, Ct..........Sunday, May 16th
Wrightville, Ct..........Sunday, May 23d
Cold Spring..........Sunday, May 30th
Wm. J. Ripley.

Springfield, Mass.
Charles C. Barker..........Sunday, May 2d
Wm. N. Pile..........Sunday, May 9th
J. S. White..........Sundays, May 16th and 23d

Chicopee Falls, Mass.
E. McCullock..........Sunday, May 2d
J. S. White..........Sundays, May 19th and 20th

Wilbraham, Mass.
A. M. Higgins..........Sabbath, May 2nd
P. S. Butler....Sabbaths, May 9th, 16th, 23d and 30th

Concord, N. H., (at the Bethel.)
O. D. Woodruff..........Sundays, May 2nd and 9th

Concord, N. H., (Centre Street.)
A. Ross..........Sabbaths, May 2nd and 9th
N. C. Twombly..........Sabbath, May 16th

Kennebunkport, Me.
C. Goud..........Sunday, May 2d
Rufus Wendell..........Sundays, May 9th and 16th

Biddeford, Me.
Miles Grant..........Sabbath, May 2nd
Benj. Woodside..........Sabbath, May 9th
O. D. Woodruff..........Sabbath, May 16th

Kennebunkport, Me.
A. P. Moore..........Sabbath, May 23d
C. Goodrich..........Sabbaths, May 30th and June 6th

North Carver, Me.
Geo. A. Cole..........Sabbath, May 2nd
C. Goodrich..........Sabbath, May 16th

Bristol, Ct.
B. Hitchcock..........Sabbath, May 2d

Forestville, Ct.
C. C. Barker..........Sunday, May 9th

Pleasant Valley, Ct.
Geo. L. White (in place of H. H. Dickenson), Sunday, May 2nd.
Mrs. R. E. Childs..........Sunday, May 16th
B. Hitchcock..........Sunday, June 13th

Wolcottville Circuit.
Wolcottville..........B. Hitchcock, May 9th
Newfield..........preaching May 16th
Preaching every Sunday evening at Wolcottville.

Norwalk, Ohio..Sunday, May 2d, and May 3d and 4th
Fairfield, Ohio..........May 5th and 6th
Cecil Station, Ohio..........May 8th and 9th
and through the week.
Antwerp, Ohio..........Sunday, May 16th
Jonas Wendell.

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Wyoming, R. I.......the first Sabbath in each month
Westerly, R. I.......the second Sabbath in each month
Riverpoint, R. I.......the third Sabbath in each month
Bristol, R. I.......the fourth Sabbath in each month
A. Durfee.

Notices.

Notice.

The Lord willing, the annual conference of the State of New York will be held at South Butler, N. Y., commencing Thursday evening, June 3d, 1869. A cordial invitation is extended to all the lovers of Jesus, and of his soon coming back to earth again. Let all the churches send delegates, and make arrangements for the present needs of the cause. Come one, come all, and come in the name and love of the Master. Ample provision will be made for all. Come at the commencement of the meeting.

N. B. Brethren will leave the cars on the New York Central R. R. at Savannah depot. We have made arrangements with the stage proprietor to carry all coming to the place of meeting and back for fifty cents each. The stage will leave on the arrival of the trains, each day, during the meeting (Sundays excepted), about ten o'clock A. M. and six P. M.

N. B. Brethren will ask for return checks of the driver when paying fare.

Per order of Com., B. P. Stevens.

Notice.

Our Brn. of this place, having engaged Metropolitan Hall, with the intention of having regular religious services every Sunday, have requested us, as their committee, to extend an invitation, through their Crisis, to our ministering brethren, who are in full faith and fellowship with the leading and prominent doctrine advocated in the above named paper, to give us a call as often as they can make it convenient. Men of deep and earnest piety are needed. The hall being under our control, can be opened any time during the week, whenever any of the brethren wish to send an appointment.

Eld. Thomas Rines.
Horace G. Smiley.

Notice.

Meetings formerly held at the corner of Grand and Allen Streets, New York, are removed to the hall six blocks east of the former one, on Grand Street, one door from Clinton Street.

Bro. J. K. Bellows will preach morning and afternoon, Sabbath, May 2nd, at the above place.

Tent Meetings.

All those desiring Tent Meetings this season will please notify me at once, so I can arrange accordingly.

J. Wendell, Edenboro, Erie Co., Pa.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.

"	2d	June 5th and 6th
"	3d	Sept. 4th and 5th
"	4th	Dec. 4th and 5th
Norwalk,	1st	April 24th and 25th
"	2d	July 24th and 25th
"	3d	Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference all interested can know the time. By order of the Elders.

G. W. Stetson, Pastor.

Business.

LETTERS RECEIVED.

H P Sikes, B Perham, C H Williams, S Bolles, T A Sheldon, H S Terry, M M Stetson, J Ridley, C Colegrove, A A Phelps, C Hurd, A G Bartlett, M C Whitaker, L M Drake, L W Bragg, Geo Thompson, H S Mitchell, G Dillabaugh.

BOOKS AND TRACTS SENT.

By Mail—D W Patterson, M Conrad, S S Thompson, C H Hodsdon, Geo L White, J Earle, R Y Henderson, H L Steele, W H Simmons, H Lowry, Wm E Page, F Upson, M C Tree, T H Mowry, J Pelt, L E V Coon, J Kimball, A D Flagg, M F Ordway, N Richards, Wm C Mann, J D Sheridan, R B Blackstone, D Clark, Geo P Hayes, J Daley, J Cance, A Gilbert, J Storr, S G Smart, S Smalley, J. F. Day, J E Cowin, S Crabtree, R Bolles, B A Gilbert, J Goud, A Andrews, H S Tousley, J Downing, Mrs L A Wait, J C Howard, A M Barber, A A Hopkins, G W Howard, W Hall, M A Cummings, H E Moseley, B F Fellows, M E Stone, A Watter, D W Stevens, J J Kehler, O H French, D F Tripp, J Shapee, A J Goodwin, O J Streeter, A Corey, M Losey, H C Terry, H Aubel, Z A Waterhouse, A A Hoyt, W H Bradley, E E Livermore, B H Albee, D D Derickson, T S Parks, J Taylor, J W Stokes, E N Harvey, P S Butler, A L Beard, M E Hopkins, W G. Ladd, N. C. Twombly, H. Cade, H. Buswell, J. B. Twing.

By Express—D Cogswell, B Wilson, J M Worthing, C S Hall, E Traverse, I C Wellcome, Bro. Knowlton, J. C. Smith, T M Souther, L Reimer, T B Andrews, J L Wood, Denny & Carpenter, H F Carpenter, Miss S K Paine.

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For the World's Crisis.

THE LAST APPEAL.

Song by Peter S. W. Doyo, Strawberry Point, Iowa.

Listen, sinner—sinner, listen,
While I make one more appeal;
Would with tears your eyes might glisten,
Would to God your hearts might feel.
You will all ere long be dying,
Soon they 'll miss you from the earth,
And your forms will soon be lying
'Neath the green mound and the turf.

But the grave is not the ending,
Sin will kill beyond the tomb;
Oh! what awful horrors pending
In that world, the sinner's doom.
God has wrote it with his finger,
Jesus said it should be so;
He that lives and dies a sinner,
To destruction sure must go.

You have had the Bible warning,
You have had the Spirit too,
Ever since life's early morning,
It has strove and plead with you;
Many times the tear drops glistened,
Many times your hearts did melt,
While of Jesus you have listened,
Of the pangs the Savior felt.

But the Bible you have slighted,
And the Spirit turned away,
And refused to be invited
To improve your gracious day.
Oh! how hard your hearts are getting,
Soon you'll quench the Spirit's ray;
Friends, your star of hope is setting—
Come, oh! sinner, come away.

O, ye sinners, be entreated
To prepare to meet your God,
Ere the Spirit has retreated,
Ere you sleep beneath the sod.
Hark! your God is on you calling,
Dying friends have said, prepare;
In the grave you may be falling—
Sinner, you will soon be there.

ITINERANT EVANGELISTS.

THE FRUITS OF THEIR LABORS.

Inquiries having been addressed to John Hambleton on some points concerning the work of God in the hands of itinerant evangelists, he has returned the following reply:—

Your letter contains six questions, on each of which I shall be happy to give a few thoughts, so far as I have been taught by my own experience since the year 1854, when the revival began at Liverpool.

1. What life and power are apparent?
2. What is there needing correction?
3. Is the work deep or shallow?
4. Do the converts, as a rule, endure, and adorn the gospel?
5. What could be done, under God, to make the work more effectual?
6. Is the preaching generally in the Holy Ghost?

First, then, as to the life and power. Some evangelists with whom I have been acquainted have preached the grace of the gospel with power, and the love of God to sinners has been received with gladness. The hearers have rejoiced in the knowledge of a present salvation from the consequences of their past sins, having learned that "Jesus was delivered for our offences;" but they have stopped short of the other half of the gospel—"He was raised again for our justification." Such converts have generally become backsliders through lack of resurrection-life, and the knowledge of righteousness revealed in the gospel from faith to faith. They gradually lost the relish for meetings and revival hymns which had kept them alive for a short time; and from want of power in resurrection they have gone back, some to be reclaimed after a time, others to wallow in the mire of Sodom; while others have become vain janglers on controverting points of doctrine, using the Scriptures in the letter for the purposes of a clever victory over their opponents. Tares, therefore, have grown up with the wheat; nevertheless, the precious grain of true life with spiritual power is visible in many places, proving that the word preached has not come in word only, but in the Holy Ghost and much assurance. Wherever the word has been received in much affliction—that is, deep conviction of sin—not only of sins of past life, but sin of Adam-nature, the joy of the Lord then has become the strength of the converts. They not only turn from idols to serve the living God, but having learned that Jesus rose from the dead, and that they are begotten again to a lively hope by his resurrection, they wait patiently for his coming again from heaven; and with this power of faith and hope they purify themselves from all filthiness of flesh and spirit, going on to perfection, leaving the things of this world behind, and pressing forward to things before, adorning the doctrine of God our Savior. Such search the Scriptures for themselves in secret, and are not looking to preachers or churches for their example, but to Jesus only. I am acquainted with many such, who are not without their trials, but know the spring from whence comes joy in sorrow, and walk well.

Your second question is, What is there needing correction? Much, both in preachers and converts. We are living in days of lawlessness, both in the professing church and in the world; those seeds sown in the churches of Asia are in our day fully developed. Self-exaltation is a ruling passion with many, and wants correction. Some, young and older, who are gifted of God for the preaching of Christ, often use the talents intrusted to them to preach themselves, seeking their own glory or advantage, instead of being themselves nothing and Jesus everything. Although the Lord uses his own word in conversion through their preaching, such evangelists resemble King Uzziah, who built towers, digged wells, fought battles, gained victories, planted vineyards, and was helped of the Lord marvelously till he became strong; but when he was strong, his heart was lifted up to his destruction, and he was struck with leprosy in the forehead. 2 Chron. 27. Paul says, "I keep under my body, lest, after I have preached to others, I myself should be a cast away."

All novices are in danger of being puffed up; therefore the needs-be of always judging ourselves, that we may "preach, not ourselves, but Christ Jesus the Lord."

One great snare that Satan has laid for these young evangelists is the flattery they so often receive from the daughters of Babylon, those professors of religion who join in the excited meetings of a revival time, but, instead of profiting by the word of life preached, have their minds fixed on the preacher. . . .

The third question was, Is the work deep or shallow? Wherever the ground of the heart has been deeply ploughed, and the seed has gone into the furrows of repentance unto life, (that is, a complete heart-surrender of all to Christ,) the roots of faith have struck into the dying love of the sinners' Friend. The sense of gratitude and love to Jesus has swelled the soul of the convert; and Jesus, becoming sweeter and more precious the more he is known, the faith has grown, nourished by the sap of that most precious blood, and the sincere milk of the word undiluted with doctrines and commandments of men. Such converts are healthy, and grow strong in the grace that is in Christ Jesus. When temptation assails them, there is no parleying with it, no compromising truth or the honor of Christ for the deceitful smiles of Satan. If business failures stand in the path, there is no truckling with the world or the king of Sodom; comfort and safety are found in the promises of God; and the believers learn by experience that godliness is profitable for all things, having the promise of this life as well as that which is to come. We have known many such during the revival, who are now strong in the Lord, having been taught in the school of Christ, and tried in the furnace.

Others are shallow in the things of the Spirit. You may perceive a measure of grace in them. They, like Lot, can walk a certain distance with Abram, but their eyes are always toward Sodom. The world is not wholly a dead thing with them. If they read the word, "not slothful in business," they alter it and say, "We must be diligent in business;" and their activity in gathering up dust is extraordinary; but for communion with God they have no leisure. The heap of letters by post will not allow time to search the word of truth; the express-train goes too quick to admit of reading anything except business advertisements. They take a pew and pay for it, and help to pay the minister for talking something on Sundays. They know they were converted in a revival meeting once; and if they settle down with the doctrine, "once in grace, always in grace," what more is needed?

These are shallow indeed, and woe be to the preacher who allows such to be rocked to sleep by the false and easy-going Laodicean delusions of this religious, money-loving age, without warning every man, and teaching every man with all wisdom, that we may present every man perfect in Christ. There must be a total separation of God's people from this present evil world, for its customs and maxims are all of the earth, earthy; while our place is with Christ in the heavenlies. If the preachers themselves would live Christ as well as preach him, they would not be stumbling-blocks in the way of others, but pressing on to the likeness of Jesus, which is our calling.

Another token of want of depth is the flippant manner of some professed teachers in reading or teaching the Scriptures, as though the Bible were a mere history instead of the inspired word of the living God, given for our spiritual instruction. A loose head-knowledge has been learned of certain doctrines, but, in many instances, with little searchings of heart and judging of the flesh, or practical walking with God by deadness to this world and life in Christ. Converts often suck at the dry breasts of such teachers, and, for want of sincere milk, get nothing but some favorite dry dogma, and either become starved in soul or exclusively closed in from all communion with saints of better pasture, where faith is mellowed by holy love to that which is divine and above all worldly wisdom, either in its pleasantries on the one hand, or fleshly sentimentalities on the other. The grace of God which bringeth salvation teaches the denial of all ungodliness and worldly lusts, and inculcates sobriety of mind, gravity, sincerity, not handling the word of God deceitfully, but while in the body living righteously and godly. Though some deny the possibility of living above this world, there are men of God, even in this adulterous age, who know a power above the world, the flesh, and the devil, who have no confidence in the flesh or creature righteousness, but who believe in the power of God, who is able to keep them from falling, and who will not suffer them to be tempted above that they are able to bear. In localities where such men are found, converts thrive well; but where a mere outward activity exists, converts either stand still without growth, or dwindle down into a mere religious profession.

A personal Christ, preached and lived, is the only power to make real, living, heavenly-minded christians. In these last days, when every thing both in the church and world has a tendency to shallowness or surface work, solid, deep, holy meditation, and depth of truth in the inward part, are the exception and not the rule; and pulling souls out of the fire is, in most instances, the work of evangelists at the end of the present age.

In reply to the fourth question, Do the converts, as a rule, endure, and adorn the gospel? My own experience leads me to believe that the majority have been brought into the first chapter of Ephesians, but know very little, if anything, of the last chapter; so that their standing in Christ is both taught and studied; but the walk in newness of life, as risen with Jesus, or the fight in the heavenlies with the rulers of the darkness of this world and wicked spirits, are matters of which both converts and teachers are often ignorant. Yet there are a few with whom I have met whose spiritual discernment appears to be more enlarged than others in respect to the practical walk and living testimony against this evil day. As to endurance, I believe that to endure the pleasing sights of the eye and sounds of the ear, and fashionable temptations spread at the feet of every one of us, is a greater trial than the fagot and the stake would be to thousands. To adorn the gospel is to be clean within from these pollutions, and according to the abundance of the heart the outward life will be manifested.

The fifth question was, What could be done, under God, to make the work more effectual? For those who preach and teach to live themselves more effectually as examples to the flock. If we could get upon the platform of life with Paul, and say, "Follow me as I follow Christ," we should be made more effectual to the salvation of others.

My reply to the last inquiry, Is the preaching generally in the Holy Ghost? is that, in general, the work has been especially of the Holy Ghost, but, through ignorance of Satan's devices, the flesh has often marred a good work; and a true discernment between what is of the Holy Spirit, and what is of the flesh and Satan, is a study, under God, for both preachers and hearers at this time. Volumes might be written; but I have given a few thoughts for your consideration. "Little children, keep yourselves from idols." If buried with Christ into death, let the old man remain dead.—*Witness.*

INVISIBLE CHURCH.—The question as to what this may mean, has been settled by some person through the *Central Baptist*. He thinks it applies to those members of the churches whose names appear on the church book, but whose persons never appear in the congregation.

FASHIONABLE MOTHERS.

Fashionable mothers, what are you doing to make the world better or happier—to elevate, purify, and sanctify? How are you training your sons and daughters? On gospel principles, to habits of industry, economy, purity, and sobriety; and is your influence for good or evil; on the side of virtue or of vice?

Who ever knew a great and good man, or great and good woman, reared under the tuition of a fashionable mother? Whence came our Moseses, Miriams, Samuels, John the Baptists, our Timothys, Wesleys, Doddridges, the John Newtons, the Washingtons—whence are they—who trained them, moulded their infantile years—fashionable mothers? Not one! These great, good, holy, and eminently useful men had great and good mothers—plain, practical, industrious, economical, diligent in business, prayerful, God-fearing.—See Prov. 31: 10–31.

Read the biographies of all our great and good men and women, from early time to the present—not *one* of them had a fashionable mother. They all sprang from plain, strong-minded women, who had as little to do with fashion as with the changing clouds. Away, then, with your starch, your aristocracy, your gewgaws, your pride, and your folly. Live for something—live for God and glory.

A pious mother, then, is the greatest of all earthly blessings. The influence she exerts is the most excellent known on earth. Children brought up by a godly mother—who knows her duty and does it—who doubts their salvation? She makes the earliest, the deepest, and the most lasting impressions on their hearts. In their minds, religion is associated with all that is kind, winning, and pleasant in home-life. They grow up with reverence for the Bible, the Sabbath, the house of God, and the ministers of Christ. They cannot remember the first time they heard the name of Jesus, or bowed their knees in prayer, or lisped the praises of God. They are instructed to hate and shun vice, and the seductions to it, and to admire and practice virtue. Having been trained up in the way that they should go, when they are old they will not depart from it.

How great is their responsibility! God has committed to them the salvation of their own offspring. To secure the faithful discharge of the trust, he has planted in the maternal heart an affection which no toil, care, or sacrifice can exhaust. No mother, who studies her responsibility or the interests of her children, can consent to be without the sustaining and guiding influence of divine grace.

Fashion kills more women than toil and sorrow. Obedience to fashion is a greater transgression of the law of woman's nature, a greater injury to her physical constitution, than the hardships of poverty and neglect. The slave woman at her task will live and and grow old, and see two or three generations of her mistresses fade and pass away. The washerwoman, with scarcely a ray of hope to cheer her in her toils, will live to see her fashionable sisters all die around her. It is a sad truth that the fashion-pampered women are almost worthless for the great ends of human life. They have but little force of character, they have still less of moral will, and quite as little physical energy.

—*"Apples of Gold in Pictures of Silver."* For sale at this office. Price $1.50. Postage 20 cts.

For the World's Crisis.

WHAT SHALL BE DONE?

We often hear the question asked, "What shall be done?" and as we look around upon the church of our Savior in these last days, who can help but cry in the same language? But when I see so many young people rushing down to destruction, who have been connected with us as a people from their earliest days, and yet have no regard for the truth, I cannot help but cry, what can be done? I think there is no subject at the present time that needs attention more than the one under consideration. I have felt for a long time that there is a work to be done in behalf of the young, which we, as a people, are neglecting, and will be accountable for at the bar of God.

In the short space of time, during which I have been connected with this people, I have often thought of the awful condemnation that will rest upon those who neglect the duty of influencing the young in the way to eternal life. The wise man says, "Train up a child in the way he should go; and when he is old he will not depart form it." Is this so? Did not the wise man know what he was saying? I think he did; and I also think that if our people had given more heed to the word of God in this respect, the few years since God called them out as a separate people, there would not be so many parents to mourn over the condition of their children. How often do we hear parents lament that their children are not with them in this blessed hope of Jesus' coming; but, on the other hand, are making the pleasures of this world their God. Now here let me ask, why is this so? But this question cannot be answered in a word. We must look at our condition as a people. We find here and there, scattered up and down among the mountains, little companies forming the church of our Savior. Then in our cities and villages we find the same, who profess to believe God's word; and week after week they wend their way to a little humble place of worship, and there mingle their voices together in prayer, and exchange their thoughts about this blessed hope of the gospel. And yet among the fashions and amusements of the world is where we find the most of the young people to-day. The truth is, they are forsaken by this people that profess such great things, and left to mingle with the first thing that presents itself to their minds, and looks as though they might get some consolation from it.

The question arises, who is responsible for these things? It looks to me as if the fault lay at our own doors; and if the people who profess to believe in the immediate appearing of Jesus Christ were more earnest in this work, things would look different. We owe it to our profession of faith to see to this work. How often do we see those who profess such great things, and find a great deal of fault with others of the same faith, yet they show so little of the spirit of their Master, that even their own families have no confidence in their christianity; therefore, they cannot exert that influence over their children which will lead them in the way of life. We cannot tell what men believe by what they say. It is their *actions* that make them honest in the eyes of the ungodly, and the professed church in general. Now in these last days, when we see the word of God fulfilling every day, and "men's hearts failing them for fear" of those things that are coming on the earth, may God help us to see that we have on the whole armor, and "our feet shod with the preparation of the gospel of peace," so that we may be clear of the blood of all men; and may the prayer of each heart be, Lord, roll the burden on each one of thy professed people until they shall cry, Here I am, Lord, what wilt thou have me to do; or send by whomsoever thou wilt, only let thy name be glorified in carrying on this work.

New Britain, Conn. B. TAYLOR.

AION—AGE.

Aion meets the eye of the reader of the Greek New Testament very frequently. The same thing may be said of the Septuagint translation of the Old Testament. In our authorised English Bibles this word is translated variously, but its proper signification is that of *duration*. It denotes a space of time, or time in general; whether past, present, or future. This is its only classical meaning. It is used to express *an age*: it may be the lifetime of an individual, the length of a king's reign, the duration of a particular dynasty, the continuance of a particular constitution, or a nation's existence; and hence it is applied to the condition of the earth, or of the world, during a certain period of time. But its real meaning does not embrace *any thing that is material*. On many occasions it would legitimately be translated *dispensation*; by which word we understand a certain state of things—social, moral, or religious, historical, or political—continuing during a certain space of time. Thus we are accustomed to speak of the Antediluvian age, the Noachian, the Patriarchal, the Legal or Levitical, and the Christian age or dispensation. And on the same principle profane history, and even profane literature, are marked by *ages*.—*Rainbow.*

Gems.

— Keep yourselves from opportunities, and God will keep you from sin.

— In prosperity, prepare for a change. In adversity, hope for one.

— Some hearts, like primroses, open most beautifully in the shadow of life.

— There is no exclusive truth in poetry. It belongs to him who recognizes it.

— Greater is he who causes good deeds than he who does them.

— The spirit of Christ sweetly calms the soul of a suffering believer.

— Love is like a river; if the current is obstructed it will seek another channel.

— A great safeguard to youth and age—meditation upon the word and ways of God.

— A sanctified heart is much better than a silver tongue.

— A small allowance at home is much better than a large one abroad.

— Every day is a little life, and our whole life is but a day repeated.

— Keep thy shop, and thy shop will keep thee.

— Quiet consciences never produce unquiet conversations.

— Titles of honor add not to his worth who is an honor to his titles.

— He that can render a reason, is worthy of an answer.

— Unmannerliness is not so impolite as over politeness.

— Passion will master you if you do not master passion.

— Be just to others that you may be just to yourself.

— The honest man will rather be a grave to his neighbor's errors than expose them.

— Good words cost nothing but are worth much.

— Ye avaricious! remember that shrouds have no pockets.

— The most lovely in the sight of God is that tenderness of spirit which fears before the Lord always.

— Calumny is like the brands flying from a large fire, which quickly go out if you do not blow them.

A cheerful word of sympathy
May scatter clouds away;
One little act performed in life,
Turns darkness into day.

— Base all your actions upon the principle of right. Preserve your integrity of character, and never reckon the cost.

— Seed which is sown in toil, springs up and yields an abundant harvest; the righteous who labor in the night of trouble, receive as a reward great prosperity and joy.

— Write your name in kindness, love and mercy on the hearts of those with whom you come in contact, and you will never be forgotten.

— The cure of an evil tongue must be in the heart. The weights and wheels are there, and the clock strikes according to their motion.

— God regulates the movements of conscience, and God allows of no apology for sin. He can forgive it; he can forget it; he can blot it out as a cloud, and a thick cloud; he can bury it in the depths of the sea; he can carry it away so that no more mention shall be made of it; but he never, no, never excuses it.

For the World's Crisis.

"THOU GOD SEEST ME."

GENESIS 16: 13.

This language was used by Hagar, after she was cast off by Sarai, Abram's wife, in consequence of her trouble. No doubt it seemed to her as though she had no friend to sympathize with her, but there was One who sent his messenger to her with a message to relieve her distress, and to comfort her in her sadness. I wish, by this language, to impress the fact that God's eye is ever open. Let us be where we will, he sees all we do, and hears all we say. Even the thoughts of our hearts are all known to him. Brother, do we realize this fact? Do we act as though God was looking down upon us? How careful we should be to do nothing but what we know will meet his approbation; that when we are in trouble, he may bless us, and comfort our poor hearts; for the children of God are turned off from the popular churches, and out of popular society to-day, as Hagar was from the society of Abram's family. We need God's watch-care to protect us from the darts of the enemy. If God's people ever wanted help, it is now. O let us live close to God, then he will not forsake us nor leave us alone, but will give us strength to overcome every thing in our path.

Brethren, let us do nothing, say nothing, think nothing, but what is in harmony with God's plan of salvation. Let us be one, even as the Father and Son are one. Let us make a full consecration to God of all we have and are; for he has done all for us, and is willing to do more, if we will only live humbly at the foot of the cross. Let us present our bodies a living sacrifice, holy, and acceptable to God. M. N. JORDAN.

Pay Sippi, Wis.

THE DAY OF JOY.

"Unto Jesus still, unto Jesus always," must we look if we would make progress in the heavenly race; not at stated times in the sanctuary, or even in the closet alone, though it be daily: but always, in all things, all events, all cares, all sorrows, in all joys, must we see his hand, recognize his presence. Thus may we walk with him, work with him through the hours of the week; and when the day arrives—the day the Lord hath made, the day when Christ arose, "the pearl of all the days," the blessed and holy Sabbath, it will be indeed a rest and a refreshing to our souls.

And when the eternal Sabbath dawns, our hearts will be attuned to its blissful occupations. It will be but a changing from glory into glory, till we shine in his likeness, for we shall see him as he is.

Here we are "looking unto Jesus," but a veil dims his glory to our eyes; we see as "through a glass darkly," but then "face to face." O, what an anticipation! to behold Him whom we have loved so long unseen, without a cloud between. To hear his voice speaking unto us such words of peace and love as mortal ears never heard, mortal heart never conceived.—*Ex.*

COMMON POLITENESS.

It is not polite to select the largest share of whatever is placed before you to eat.

It is not polite to laugh at a joke perpetrated at the expense of the feelings of another.

It is not polite to deceive, or in any way to wound the feelings; to make needless expense; or to lead others into difficulty or mortification.

It is not polite to refuse to make a suitable apology, whenever you have inadvertently done any thing to injure the feelings of another, or in any way slighted a friend or a neighbor.

It is not polite to hesitate for a moment to forgive a person who makes an apology, and endeavors to repair any injury he may have done to you.

It is not polite to refuse to take the part of a friend whose character may be traduced in his or her absence.

It is not polite for a minister to make so long a prayer as to weary the congregation, or to pray to his people and not to his Maker.

It is not polite to be recounting your own christian benevolence, your own devotion to truth and integrity.

It is not polite to praise your own book, your own music, your own work, your peculiar talent, whatever it may be.

It is not polite to put yourself forward in company so as to be the observed of all.

It is not polite to praise a man to his face.

It is not polite for a minister, when preaching on charity, to beg so vehemently as to disgust his hearers. People generally know for what objects to give, and how much they are able to spare, better than they can be told.

It is not polite for a purchaser to attempt to beat down the price of an article he is buying.

It is not polite to place a spit-box in a pew, a cabin, or a car, where ladies and gentlemen sit. Such have no occasion for the article; and certainly it is not a pleasant object to gaze upon.

It is not polite to speak of a person's dress, or appearance in the street, so as to be heard by him or her.

It is not polite to wear a peculiar dress, or pursue any irregular course for the sake of oddity or notoriety.

It is not polite to read or sleep in church during divine service.

It is not polite to whisper aloud, to laugh, or to act in any way unbecoming in church.

It is not polite, in company, for one to make any remark that may produce unpleasant sensations in the bosom of a sensitive person present.

—*Hints on Common Politeness.*

For the World's Crisis.

A LETTER FROM THE SICK ROOM.

BRO. GRANT:—As I pass along in the journey of life, walking by its sickly waters, how often my ears are saluted with the sad news that some dear one has passed away to the enemy's land. If not fallen a victim to the iron grasp of death, they lie but a short space from the jaws of the monster. Such an one I am called to visit this day. An aged Mother in Israel, whose name is Susan Wordell, born Nov. 19th, 1772. At the age of fourteen years she gave her heart to God, and connected herself with the Baptist church at Fall River, Mass., during the time that Elder Job Burden was pastor of the church. She has been a resident of this town ever since; and from her earliest experience, until she lost her reason, she has lived a devout christian. Her life was characterized by her earnest efforts to do good to all around her, though a part of it has been marked with scanty meals. We think it will be said to her, when the King comes, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was . . . . naked, and ye clothed me; I was hungry and ye fed me."

She has had fears, in days past, that she would be sent to the alms-house; but God, who careth for the widow and the fatherless, has raised up friends to watch over her during her present illness. Bro. Joseph Wordell and wife for the past eight months have watched over her, and tenderly cared for her wants. ALLEN DAMON.

Westport, Mass., April 15th, 1869.

P. S. It will be seen that this aged mother is one of that generation who lived at the time the sun was darkened, in 1780. They are almost gone. Soon Jesus will come.

P. S. 2ND. Since writing the foregoing, I hear that the aged mother is dead, aged ninety-six years and five months.

For the World's Crisis.

"BRIDGE UP."

Riding along the other day, I saw a sign with these words: "Bridge up." I looked at the narrow road, then I looked at the bridge a little beyond, and I knew what it meant. I thought how well it illustrated the condition of this world. They see the sign, but the road is narrow, and not well trod, and we shall have to leave this road, which looks better. They think they will keep on to the bridge, and run the risk, thinking, perhaps, they can cross; but if they can not, why, then they will go back and take this narrow road, and cross. How many will be in that condition when the judgment overtakes them. Then there will be no chance to cross over. Jesus will have left the mediatorial throne. The cry will be, Too late, too late, too late!! O how I wish I had taken that narrow road.

How kind the Lord has been to show all this narrow road. He has placed the sign where all can see it. He has said to all, "Danger ahead—bridge up—take this road." O how glad I am I ever saw the sign, and was willing to take this narrow road. Dear brethren and sisters, let us keep this narrow road; then, by and by, we shall cross over.

Dear sinner, if you read this, will you take this narrow road? In it there is peace, joy, and gladness. It is narrow and despised, but it reaches over. We meet with scoffs and frowns, and but few walk in it; but it reaches over. Bear the cross the whole distance, then cross over, and wear the crown for ever. Will it pay? We think it will. Come, turn into this road, will you? It is the only one that reaches over, and if you go on to the bridge, you won't have time to get back. It will be too late. The Lord help us all to keep this road, then we can cross over when Jesus comes. JOHN T. KIMBALL.

Concord, N. H.

USEFUL HINTS.—Grease may be removed from a coat collar by washing it with a sponge moistened with hartshorn and water.

Three parts of lard and one of rosin, melted together, makes an excellent coating for iron implements, to preserve from rust when they are lying idle.

Worms will not trouble dried fruit if a little sassafras bark is scattered through it; a handful to a bushel of fruit.

To take rust out of steel, rub well with sweet oil, and let the oil remain for forty-eight hours. Then rub with leather sprinkled with unslaked lime, finely powdered, until all the rust disappears.

To keep away red ants, cover the shelf where they are troublesome with salt; then set on it butter, preserves, anything, with impunity. Did you ever see ants about a salt barrel?

Liquid glue, superior to mucilage, may be made by dissolving glue in an equal quantity of strong hot vinegar, adding a fourth of alcohol and a little alum. This will keep any length of time when placed in closed bottles, and will glue together horn, wood, and mother of pearl.

Hygiene.

"This is for your health."—PAUL.

DISORDERS INCIDENT TO SPRING.

In the spring of the year pill-makers reap rich harvests from the sale of their nostrums. A single dealer has informed us that in a town of five thousand people between the 1st of March and the 1st of June, he has sold as many as nine hundred boxes of pills. Of course they had been puffed well by almanacs devoted to that purpose. The reason why there is always such a demand for physic in the spring, is because when the warm weather of March and April comes people keep on eating too much food, more than can be managed by the stomach except during the cold winter weather. The result is, the stomach is over-taxed, the liver and bowels obstructed, the blood deteriorated, and the patient, for want of knowledge, knows no better than to resort to physic. The true method to be observed in such cases is, on the approach of spring, to eat less food, and that of a milder nature. The brown bread should take the place of white, if white is used in the winter. More fruit should be taken. Avoid stale vegetables. If you have not good pototoes, eat none, for poor potatoes are very unwholesome. If you have good potatoes, bake or broil them, and not fry or hash; eat with fresh cream instead of gravy or butter. Use freely of canned fruit, or well kept apples; at least one meal each day should consist largely of fruit. Avoid fat meat, pastry, cakes, rich puddings, and live simply and naturally.

Every family should put by for spring use, sufficiently good fruit to have it abundant during March, April and May, and as soon as the strawberries ripen, they should be used freely. Strawberries for those who have attacks of the disorders incident to spring, are one of the best remedies that can be used. We pity the family that does not have them in abundance, and early ones too. Nature seems to have made them on purpose to meet a demand of the system in early summer, and we have known many cases of invalids being greatly improved by their free use. Wilson, the ornithologist, was once ordered by an Indian doctor to live on strawberries, in order to cure an obstinate dysentery, and to his surprise he was cured in less than a week. The tomato, which can be canned in almost unlimited quantities, so as to be fresh and good in the spring as in the autumn, should also be used freely, and not as an occasional luxury, but as a regular article of diet. They are especially wholesome at this season of the year. These simple rules followed, will, in most cases, prevent much disease and suffering.—*Herald of Health.*

MOULD POISONOUS.

Mould, however induced—whether eaten in cheese, or mouldy bread, or other food, or breathed in the infinitesimal spora that are diffused from it in the atmosphere—seems to be the source of a great variety of very serious diseases. One variety, which is found in the hold of damp and badly ventilated ships, is proved to be the cause of ship fever, which is often very fatal.

Another variety, which is found in some localities, formed on newly-stirred earth, is the cause of fever and ague; and in one place, at one time, in western Pennsylvania, every man who worked in digging a canal was affected with it, and most of the inhabitants who lived in that vicinity, on low grounds, were also affected; but above a certain elevation all escaped; and on examination with a microscope, spora from mould on the recently made banks, too fine to be seen with the naked eye, were found floating in the damp evening in every house where those slept who were taken with the fever, but none in the houses on a higher level, where there were no cases of fever.

Other varieties of mould, in cellars and damp places, are believed to be the cause of typhoid fever, endemic dysentery, and many other diseases whose origin cannot otherwise be accounted for. These facts should make us afraid of all moulds, and, indeed, of all decomposed and decomposing materials, whether in the food we eat, or in our dwellings, or even in our vicinity, where they can impart to the air a deleterious influence.

As corroborating this view of the case, it is a significant fact that in New Orleans, with more people in it than usual, for five summers, while the houses and streets were kept clean and clear from all decomposing substances, not a case of yellow fever is caused by mould, or at least by decomposition, with which mould is always associated.—Ex.

OAT MEAL PUDDING.

It is one of the strangest considerations in our whole system of living that the laboring classes will not learn to eat that kind of food which will give them the most muscle. A hard working man does not want food that will repair the waste of the brain, but he wants something that will impart strength to his sinews. Oat meal will do it. Children that are romping and playing like young colts all day, will feast on oat meal pudding and milk; nothing is better for them. And if mothers would have their children grow up clear-eyed and comely, with frames of bone and not of cartilage, with transparent complexions instead of muddy ones, with full and well-rounded limbs instead of scrawny ones, they should not always set before them bread of fine flour and highly seasoned meats, but give them four or five times a week a breakfast of oat meal mush. Do not say that they don't like it. Perhaps you don't know how to prepare it properly. The Scotch method of preparing oat meal is to make a very thin mush, a little thicker than gruel, and salt it well. The water should be salted when the meal is stirred in, and the boiling should continue three to five minutes (not more) after the thickness is finished. This eaten with sugar and milk, with milk alone, or with syrup, is highly palatable, and is generally liked by children whose tastes are not vitiated by indulgence. Oaten bannocks are made by mixing the meal, water and a little salt, and baking it in little patty-pans about twenty minutes, or they may be baked on a griddle.—*Exchange.*

CARE FOR THE FEET.

Many are careless in the keeping of the feet. If they wash them once a week they think they are doing well. They do not consider that the largest pores of the system are located in the bottom of the foot, and that the most offensive matter is discharged through the pores. They wear stockings from the beginning to the end of the week without change, which become completely saturated with offensive matter. Ill health is generated by such treatment of the feet. The pores are not only repellants, but absorbents, and this fetid matter, to a greater or less extent, is taken back into the system. The feet should be washed every day with pure water only, as well as the arm pits, from which an offensive odor is also emitted, unless daily ablution is practiced. Stockings should not be worn more than a day or two at a time. They may be worn for one day, and then aired and sunned and worn another day if necessary.—*Scientific American.*

HEALTHY CELLARS.

What is the condition of your cellar? Is it damp, close, filled with disagreeable odors, proceeding from germinating or decaying vegetables? If so, it is high time you gave the matter your earnest attention; for you have in that locality the germs of that disease, and yourself and family are liable to be prostrated at any moment. Have you looked over the potatoes, turnips, squashes, and other vegetables, to ascertain their condition? We know that diptheria, typhoid and scarlet fevers, and many other most serious illnesses, have their origin in cellars, both in city and country.

Cleanliness is essential to health, and it is just as necessary in the country as in the city. A family living over a foul cellar is more liable to be poisoned and afflicted with illness than a city family living in its polluted atmosphere, but without cellar or basement filled with fermenting roots and fruits. There is far more sickness in the country among husbandmen than there ought to be. With plenty of pure air, water, and exercise, disease ought to be kept at bay. Bad-conditioned cellars, small, close sleeping rooms, stoves, these are all agents of evil, and are fast making the homes of farmers almost as unhealthy as those of the dwellers in cities. Are not these suggestions worthy of consideration?—*Boston Journal of Chemistry.*

THE NIGHT LAMP.

There are many families who use night lamps, and through inability to provide gas, have been in the habit of burning kerosene oil, a very good thing when properly used. A few words on the subject of its uses at night may prove interesting to the general readers. When the light of the kerosene lamp is turned down low the combustion is not perfect, and the atmosphere of the room becomes vitiated by the unconsumed oil vapors, by the gas produced by combustion, and also legitimate particles of smoke and soot thrown off, to be taken into the lungs of the occupants. Air thus poisoned is deadly in its effects, and the wonder is that the people are not immediately and fatally injured by breathing it. Its consequences are the unaccountable and mysterious headaches, irritation of the throat and lungs, dizziness and nausea.

BURNS AND SCALDS.—Kerosene is the best antidote for a severe burn or scald. Immerse the injured part in cold water for a moment, dry with a soft cloth, taking care not to rub at all. Then bathe in kerosene, and the terrible pain soon ceases. We know of a little child who put his foot and leg into a pail of nearly boiling water. The above remedy was applied, and in a few minutes the child's screams ceased. We know not of the philosophy of the matter, but we do know that it is the most efficacious remedy for severe burns or scalds in the materia medica.—*Ex.*

CURE FOR TOOTHACHE.—The *Lancet* says toothache can be cured by one drachm of collodion added to two drachms of Calvert's carbolic acid. A gelatinous mass is precipitated, a small portion of which, inserted in the cavity of an aching tooth, invariably gives immediate relief.

DIARRHEA of summer is often cured by maintaining perfect quietude on a bed, and eating acid fruits or berries in their natural state while ripe, raw, and fresh. If the acid fruit fails, eat nothing for a few days but common rice, parched brown like coffee, then prepare in the usual way.

PROPER CLOTHING.—Clothing, night and day, should give sufficient warmth, with perfect cleanliness, freedom of motion, and free transpiration. Feather beds, cotton comforters, oil-cloth and India-rubber clothing, are civilized abominations.

EFFECTS OF TOBACCO.—A little girl in Ohio bruised her lip. Her mother wiped the oil from the bowl of her pipe and applied it to the bruise, and the result was convulsions and death.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

"REJOICE IN THE LORD."

To this command I gave no ear,
Nor heeded once that precious word—
"Rejoice in me,"—how could I hear,
Till heavenly love my heart had stirred?

But now I hear it every hour,
And oh! how sweet the accents sound,—
"Rejoice in me, rejoice always,"—
That precious joy I now have found.

Long had I sought, but never found,
Cause for rejoicing, which I craved;
All rung a false; discordant sound;
I turned from earth and thus was saved.

Oh! pure and endless fount of love,
That opens such a door of bliss,
Now bids me seek it from above,
Not in a transient world like this.

How keen or long my sorrows now,
I will rejoice, for well I see,
If in my griefs I humbly bow,
Its deadliest weight ne'er rests on me.

Oh! what delight it is to know
I may rejoice though dark clouds lower;
If here in righteousness we sow,
There we rejoice forevermore.

M. C. Allen.

UNIVERSAL RESTORATION—ITS RISE IN ORIGEN.

(Continued.)

We now come to a man who has at least the recommendation of having a name. We know his antecedents, and can give some fair opinion of what his judgment is worth. He is Athenagoras, who lived from about A. D. 127 to A. D. 190. He was born at Athens; was educated there in the philosophy of Plato; became a christian and settled at Alexandria, where his great object seems to have been to show that Christianity and Platonism were one and the same in substance. Beyond a question, he held to its full extent the doctrine of eternal life for the reprobate, as it was afterwards elaborated by Augustine. He based it on an argument of reason, for, it is as clear as daylight, this theory of the soul's immortality is pre-eminently a Rationalistic deduction. He laid it down that God's grand object in making man was *that man should live.** He does not say a word about God's having man's happiness, or his own glory, in view in creation; but that *simple existence* was his end. Hence, he argues as God's end cannot possibly be defeated, man *must* live forever, be he good or evil, miserable or happy. This is indeed *Rationalism*, except that it is Rationalism of a very poor order. One text of Scripture Athenagoras never dreams of advancing for his opinion; but then he has his master's sonorous phraseology for our nature. With him, as with Plato, the soul is "immortal," it *must* continue to exist; it was made immortal at its creation and cannot be subjected to death; no change can affect its invulnerable being; for it is, and was, and always will be "incorruptible."† Athenagoras being a Christian as well as a Platonist, took the liberty to add to his master's theory. Plato dropped the body altogether at death, and was only glad to do so as being with him only a clog, a prison, a curse to the soul. Here Athenagoras struck out a new line for himself, which diverged, we must say, fully as much from Scripture as from Plato, and was no improvement to either system. The body, according to our Alexandrian philosopher, was originally created immortal, but became mortal by Adam's sin. At the resurrection, however, it will, in the case of the wicked as much as of the righteous, resume its original immortality. The glorious chapter of Saint Paul, in which he describes the resurrection of the just, and the change which passes on their corrupt, dishonored, weak, and natural bodies, to fit them for an eternal life, is applied by Athenagoras to the resurrection of the unjust as much.‡ Monstrous as this idea is to us—abstaining as our modern Agustinians do from this application of Paul's great chapter, such an application is a necessity to them, and Athenagoras was reasonable here. The mortal body must put on immortality if it is to endure an eternity of pain.

But while Athenagoras, the Platonist, is at Alexandria maintaining the novel doctrine of eternal life in hell, he has a worthy fellow laborer in Mesopotamia, in the person of Tatian, the Marcionite heretic. It is curious and instructive to trace, when we can, the progress of error. Tatian had been, in his earlier days, a scholar of Justin Martyr, and after the death of the latter, professed great reverence for his old master's opinions, and affected to consider them identical with his own.§ Justin, a great admirer of Plato, had, to a great extent, adopted the phraseology of Plato concerning the soul, and called it immortal and incorruptible. We know, however, that his meaning was that it was immortal *as compared with the body*, and did not suffer death when the latter did, but continued to exist in a separate state. We know this from a very remarkable passage in his writings, in which he describes with much minuteness the death of the soul when God

* S. Justini Opera. Paris. 1615. Athenagoras, 53, c. 57, 1. † p. 31, a. 53, d. 64, c. ‡ 54, a. 60, a. 65, c. § 163 a.

withdraws from it the life he had given to it.* Tatian, well aware of this prominent doctrine of Justin, introduced a view of the soul of wicked men which, so far as we know, was quite peculiar to himself. He supposed that when the body of the wicked died, the soul also died with it, being forsaken by the higher spirit; that, at the resurrection, it is raised to life again along with the body, and then receives an immortality which makes it capable of enduring endless pain.†

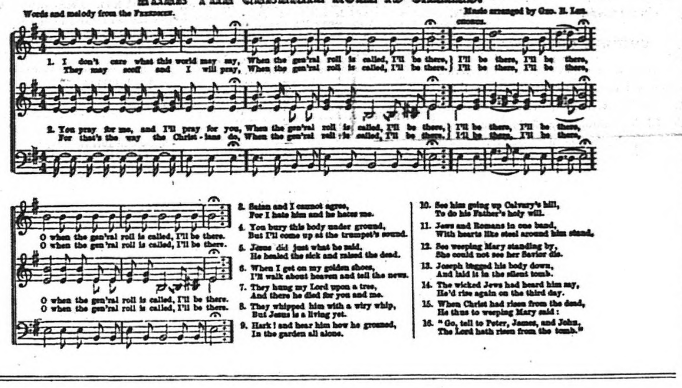
In Athenagoras, Tatian, and the forger of the "Clementina," we have the earliest known advocates of the theory of eternal life in hell. From their writings we gather the marvelous power which the introduction of the Platonic dogma of the soul's immortality had upon the doctrine of the church. But this theory required a more powerful advocate than any of the above writers, and it found it somewhat later in the person of Tertullian. A perfect master of the Latin tongue, a powerful reasoner where not led away by his peculiar errors, of a vehement nature, and a vivid imagination, he was well suited to impress an idea on an age disposed to accept it, and, spite of his heresies, spite of his strange hallucinations, he left the lasting impression of his mind upon the church of succeeding times. Accordingly, the theory of eternal torments culminated in the second century, in this fierce African theologian. He did not hold it more plainly than Athenagoras and Tatian, but he impressed it with a power to which they were utter strangers, and he freed it from some of their statements which would expose it to animadversion. In his utter ignorance of the Hebrew language, he attempted to find some Scriptural support for the base of his theory—the immortality of the soul—in the description given in Gen. 2: 7, of the creation of man.‡ But he does not rely on this alone, or even chiefly; he appeals boldly to the natural argument, and when he feels pressed here, he throws himself on the revelations of a sister, to whom divine visions of the soul were vouchsafed.§ Thus fortified he uses, to their utmost possible latitude of meaning, most of Plato's terms for the soul. It is, even in the case of the wicked, not subject to death, but must ever continue immortal; it is ever indissoluble, indivisible, an eternal substance, having the very same immortality which belongs to Deity.‖ But it is in the descriptions of the endless agony of the lost that Tertullian surpassed his predecessors, and threw them into the shade. He does not draw any vail over his scene of punishment. Without saying that he took a positive delight in the contemplation of it, he depicts its fancied circumstances with a minuteness and a force that has scarcely been surpassed by the imagination of Dante, or the agonizing details of a a Jesuit or a revivalist preacher. Nor can we say that he was wrong, if his theory were but true. No amount of terror, horror, disgust, that could possibly be awakened here in the human mind could be too great, if only by it a single soul could be persuaded to fly in time from this wrath to come. The delicacy that tells us there is such a hell, but that good manners, or regard for feeling, should lead us to conceal its naked and terrible aspect, is a false delicacy, which risks eternity rather than give pain for a moment. Tertullian certainly was not guilty of this false delicacy. He believed in eternal torments, and he drew faithful pictures of them. With him hell was a scene where endless slaughtering (*æterna occisio*) was being enacted, where the pain of dying was to be ever felt, but never the relief which death could bring.* And God was the author and inflictor of this!

We think of a terrible scene in English history. The Duke of Monmouth has laid his head upon the block. The executioner, in his agitation, has struck a blow which pains but does not deprive of life, and the ill-fated son of Charles raises his head, and looks reproachfully at the man whose want of nerve only had made him act the part of cruelty. Such is the picture which Tertullian represents as being enacted throughout eternity, not in the case of a single being, but of millions upon millions!

Let us look fairly and boldly at this. It was the root, and basis, and justification of the theory of Origen. No man can deny that God is able to destroy what he was able to create. No man can deny that God had a power to choose whether he would inflict death upon the sinner or an endless life of agony. Which would he choose—the gentler or the more fearful doom? Will you say the latter? Why? There must be a reason. Is it to please himself? He repudiates wholly this kind of character.† His mode of dealing here contradicts it; where pain is sharp it is short. Is it to please his angelic or redeemed creation? They are too like himself to take pleasure in such a course. Did no pity visit the Creator's bosom, they would look up into his face and pray for mercy. Is it to terrify them from sin? Would it? What is it? Is it not pre-eminently alienation from God? What would alienate from him so completely as the sight or the knowledge of such a hell as Tertullian taught? Pity, horror, anguish, would invade every celestial breast. Just fancy a criminal with us. He has been a great criminal. Let him be the cruel murderer; the base destroyer of woman's innocence and honor; the fiendish trafficker in the market of lust; the cold-blooded plotter for the widow's or the orphan's inheritance. Let him be the vilest of the vile, on whose head curses loud and deep have been heaped. He is taken by the hand of justice. All rejoice. He is put to death! No. That is thought altogether too light a punishment by the ruler of the land. He is put into a dungeon; deprived of all but the necessaries of existence; tortured by day and by night; guarded lest his own hand should rid him of a miser-

* 224 b. c. † 152 b. c. ‡ Tertulliani opera. Paris, 1675. p. 270. b. § 269 c. d. ‖ 260, 346, 261.
* p. 364, d. † Ezek. 18: 23.

"WHEN THE GENERAL ROLL IS CALLED."



able existence; and this is to go on till nature thrusts in an irresistible hand, and frees the wretched offender. Now, what would be the effect upon the community of such a course? The joy at the criminal's overthrow, once universal, would rapidly change into pity, into indignation, into horror, into the wild uprising of an outraged nation to rescue the miserable man from a tyrant, and to hurl the infamous abuser of law and power from his seat. And this is but the faintest image of what a cruel theology would have us to believe of God? Nature steps in, in the one case, and says there shall be an end. Omnipotence, in the other, puts forth its might to stay all such escape—*for ever and ever!* Millions of years of torment gone, and yet torment no nearer to its close! Not one, but myriads to suffer thus! Their endless cries! Their ceaseless groans! Their interminable despair! Why, heaven, and earth, and planets—all worlds which roll through the great Creator's space, would raise one universal shout of horror at such a course. Love for God would give way to hatred; apostasy would no longer be partial, but universal; all would stand aloof in irrepressible loathing from the tyrant on the throne; for a worse thing than Manechæism would be seated there—*the one Eternal Principle would be the Principle of Evil.*

The theory of Origen was man's revolt against this doctrine of man. This fearful picture of God could not be laid in its bare horrors before the mind without drawing forth a protest. It came in the form of *Universal Restoration.* Tertullian had consigned reprobate men and devils to endless suffering in hell; Origen converts hell into a purgatory, and sends men and devils forth from it purified and humbled to the feet of the great Father, and to the joys which are at his right hand forevermore. It is the old story of human thought—from one extreme to its opposite. The truth always lies between the two.

Origen had seized hold of a scriptural truth—the final extinction of evil, which was just as much a part of our Father's revelation as Tertullian's eternity of punishment. Each had his share of truth, and if the question lay between these two human systems it could never be set at rest. If Tertullian could appeal to Scripture for the overthrow of the wicked, whether angels or men, as being of an endless nature, Origen could point from the same source of truth to a blissful coming time when all that had breath should praise the Lord.*

What was there which prevented Origen from going back to the old scriptural doctrine of death as the end of sinners, which places the two scriptural truths just mentioned in harmony and not in opposition? It was the very same human dogma of the immortality of the soul which had led Athenagoras and Tertullian to their endless life in hell. This dogma of Plato, this creation of human reason, this tradition of men, made the revolt from Tertullian to be only the exchange of one human system for another, instead of being a return from man's heresy to God's truth.—*The Rainbow.* *(To be continued.)*

* Psalm cl. 6.

For the World's Crisis.

JESUS IS COMING.

O, glorious thought. The real, tangible Son of God, who was made under the law, and born of a woman; upon whom rested the spirit of wisdom and of the fear of the Lord; who grew up to manhood in the likeness of sinful flesh; who went about doing good; "a man of sorrow and acquainted with grief;" who agonized in the garden, and was taken by wicked hands and crucified and slain; who burst the bars of death and came forth conqueror; who showed himself alive by many infallible proofs; who was seen to go into heaven by men of Galilee; who says, "I am he that liveth, and was dead; and behold I am alive forevermore; . . . and have the keys of hell and death." Yes, it is "this same Jesus" who is about to descend from heaven with a shout, and with the voice of the arch angel, and with the trump of God.

Already the heavenly hosts are being marshaled for the escort. He hath sent forth his premonitory tokens to his waiting church, saying, "I come quickly."

"His chariot will not long delay,
I hear the rumbling wheels, and pray,
Triumphant Lord, appear."

But who may abide the day of his coming, and who shall stand when he appeareth? when he shall lay judgment to the line and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters overflow their hiding-places? Will it be that evil servant who says "in his heart, My Lord delayeth in his coming," and smites the men-servants and the maid-servants, and eats and drinks with the drunken? Will it be that nominal professor who loves the place of worldly pleasure more than the house where prayer is wont to be made? Will it be he who, to gain earth's gilded toys, shuns the cross, compromises the truth, and speaks to please the unholy throng? Will it be the one who is so wedded to the mighty dollar as to be deaf to the cries of the widow and the fatherless? No! no! But it will be the meek of earth; those who hunger and thirst after righteousness; the poor in spirit, the reviled and persecuted ones for Jesus' sake. He whose soul is not lifted up unto vanity, nor hath "sworn deceitfully," in whose eyes a vile person is contemned, but he honoreth them that fear the Lord. "He that despiseth the gains of oppression; that shaketh his hand from the holding of bribes; that stoppeth his ears from the hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks."

Then let us be fully awake to these three important considerations: The *certainty* of Christ's speedy coming; the *perils* of these last days; and what constitutes the *preparation* for the coming kingdom. A. Ross.

For the World's Crisis.

THE TALENTS.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey."—Matt. 25: 14, 15.

The kingdom of heaven is likened unto one of the ancient masters, who had a number of servants. This master denotes the Savior, and the servants, such as profess to be his followers. The master was about to take his journey into a far country, as the Savior has since gone from his followers on earth. The Savior may now be considered as far away, attending to important business. He has told us that he will return again at the appointed time. The servants in old time were often very cultivated and skillful men, and were allowed to engage in business, upon condition of paying to their master a fixed yearly sum. As in the parable, they were furnished with means to trade on their own, or their master's account; with the arrangement and understanding that they were to bring him a proper share of the profits. So our Lord has furnished his people with goods, or means, that during his absence they might employ these means for his glory and their good. After delivering the talents, Christ ascended up to heaven, which denotes the far country. Unto one he gave five talents, to another two, to another one; to every man according to his several ability. Each one is fully furnished. The man who received the two talents, in comparison to his ability, receives just as much as he who receives the five. "As a small circle is as complete and perfect as a large one, so each man is supplied to his full capacity to receive and manage." The apostle says, "There are diversities of gifts, but the same Spirit." The body is not all foot, or all hand. In an army there are generals, captains, privates, etc.; so the Lord has given lower places to some than to others. Each one has his own sphere, and his gifts; all are to occupy their place in the church, and do what they can for Christ in this world. It is a very true saying that some men make good deacons, but very poor preachers.

At first Christ "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The apostle says, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy." Some of these gifts were extraordinary, and vanished with the age in which they were given; others have been continued. I understand our talents, as believers in Christ, to be our spheres of usefulness, our duty, our responsibility in this world as christians, and our usefulness in the church, whether pastors, teachers, elders, deacons, or parents; and our gifts of grace are given to profit withal. There is no one who has not received something which the all-wise Creator designs we shall use.

The 19th verse reads: "And after a long time the lord of those servants cometh, and reckoneth with them." Although the Lord has been long away from his church, he will come at last, and "render unto every man according as his work shall be." We shall all soon stand before the judgment seat of Christ, and shall have to answer for all the gifts, means given to us, and the manner we have used them. It will not be asked in the great day, whether we occupied the uppermost rooms at feasts, and the prominence in all things; but, How many hungry have you fed? how many naked have you clothed? etc.—such questions as will not suit most men. How many souls have you won from sin and error? What self-denial, as laborers, have you sustained for dying men? Such questions will be pressed home upon each one. O the solemn reckoning day! Who shall be able to stand? The one that had entrusted to his care five talents came and bought other five talents; this represents a faithful servant of Christ. He made his means tell for good. The Lord says to him, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." The one that received two talents came and said, "Lord, thou deliveredst unto me two talents; behold, I have gained two other talents besides them." Here, again, is the picture of a faithful servant of Christ, of less capacity, doing what he could for his Master. But Christ does not despise his effort, because it was not in his power to do more. The widow's mite was commended by the Savior more than the rich donations of the Pharisees. We are to be faithful with what we possess. "Well done," greets the ear of the one with two talents, as well as of him that had five. The two servants are alike admitted to share the joy and the reward.

But there is another one, who has not yet rendered in his account—the last one. True, he had not wasted his master's goods, nor spent all his portion in rioting, like the prodigal. This man, or servant, is one who had received gifts from the Savior as well as those whom we have just considered. The difference is, that he had "digged in the earth, and hid his Lord's money." It does not say he wronged his Lord out of a farthing; but he buried the gift, instead of using it to profit. This servant, who buried his talent, represents a large class of professing christians—those who decline labor. They profess to believe in Christ, make a show of religion, appear unto men to be christians; at the same time they have no hope of salvation through the Lord Jesus Christ. They are inactive, fruitless, take no part in promoting the work of God, and are always full of excuses. They do not love prayer. They give but little, and do less for God and his gospel. They are exceedingly poor, when called on for donations for charitable purposes. They are very much afraid the judgment day will come; at the same time they may profess to believe it is at hand. They have a slavish fear, and an awful dread of God and the day of account. But what does the Master say to such servants, when he reckons with them? "Thou wicked and slothful servant; . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury. Take therefore the talent from him, and give it unto him that hath ten talents. . . . . And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." All this happened because this servant was slothful, inactive, and wicked. We have all received, and we must all account for what we have received, whether much or little. And if we are faithful in that we have received, we shall receive a glorious reward at the return of the Master. But on the other hand, if we are faithless, there remains an awful account, and a fearful looking for of judgment.

On the whole, we have every reason to be diligent and hopeful. Do not be ashamed of your *one* talent. Use it. God will bless and save you, if you do all you can. Each has his place and work; therefore, whatever thy hand findeth to do, do it with thy might, for in death there is no remembrance of God. We can not work for God when dead. We must do what we do now, in our lifetime. Work, you feeble saint. God wants all hands to labor. Be up and doing; no excuses. Take courage; hope in God; "for thou shalt yet praise him, who is the health of thy countenance, and thy God." J. E. Clark.

Love and Hate.—If you love, love more; if you hate, hate less. Life is too short to spend hating any one. Why war against a mortal who is going the same road with us? Why not expand the flower of life and happiness by learning to love, by teaching those who are near and dear the beautiful lesson? Your hands may be hard, but your heart need not be. Your forms may be bent or ugly, but do you know that the most beautiful flowers often grow in the most rugged, unsheltered places? If we are not careful, business will crowd all there is of beauty out of the heart.

THE CHURCH OF GOD.

By the church of God we understand all true believers in Jesus Christ. All members of his body, united in him by faith and love, born of the Spirit, and made new creatures by a change of heart, and the atoning sacrifice of the cross by which they are justified, constitute the church. There is no other sense in which the word is warranted by Scripture use.

The terms *visible* and *invisible* church are not found in the Scriptures. The idea of an invisible church is not found there. The church is spoken of as the light of the world which cannot be hid. The term invisible church is of modern origin; being first used, we believe, by Martin Luther to designate those christians who were not in the regular organizations of Rome. So now it is understood of those christians outside of all organizations. But since none who are in Christ, are outside of the true church, nor invisible by the Scripture test, therefore the term is inadmissible, and there is no other but the visible church on earth.

Again, the church of any locality can mean nothing more or less than the christians of that locality. Any party divisions cannot be called a church. A sect is not a church, any more than a man's arm can be called a man. It is only a fragment; and exists in direct conflict with Christ's church, which is one body. All the saints of a place are necessary to constitute the church of that place; because the church means simply the body of Jesus, which is composed of all his disciples. No divisions can be recognized in Christ's body, so as to be called churches.

The churches of Asia and Europe were only the saints of various localities, separated by no lines or distinctions whatever, except that they inhabited different cities, or countries. In every city and country the saints were one in Christ, presenting his body complete without schism; even Jews and Gentiles "being made nigh by the blood of Christ," so that they were called churches, being one whole body of Jesus in each town, and also one church as embracing all the saints on earth. The moment any distinctions are introduced so that believers are divided in interest, or by name, into separate families, the term "church" cannot be applied, because it can be applied in no sectarian sense. There is no such thing as a church in any community which does not include all believers in that community.

With these facts before us, which none can deny are authorized by Scripture, why do men accuse us of dividing or tearing down churches when they mean their sect organizations which are no churches? Why do they call these divisions churches which are no churches, and then charge us with schism of Christ's church when they know their charge to be false? Why do they shut their eyes to the fact that their sect, or denomination, divides Christ's body, and at the same time blame us for dividing their divisions precisely as they have divided the body of Christ?

The Bible says nothing against dividing a sect, but puts all the stress of the law on dividing the body of Jesus. What sort of consistency or virtue is there in denouncing us for dividing their sects precisely as they have first divided the church of Jesus?—*The Church.*

For the World's Crisis.

THE CHILDREN OF GOD.

It is evident that we can not be the "children of God" until we are "born" of God; and as we are declared to be the "sons of God" *now* (1 John 3: 1), some think the "new birth" must have already taken place. Again: "Ye, . . . as *new born babes*, desire the sincere milk of the word."—1 Pet. 2: 2. As babes do not desire milk before they are born, and as the convert is spoken of as being a *new* BORN *babe*, the new birth must be accomplished here. A few thoughts, we believe, will obviate all this perplexity.

1st. In what sense are we the children of God now? Paul answers, in Gal. 3: 26,—"For ye are all the children of God *by faith in Christ Jesus.*" This shows that we are only children "by faith in Christ Jesus." And now "By grace are ye *saved* THROUGH FAITH" (Eph. 2: 8); for, "if thou shalt confess with thy mouth the Lord Jesus, and shalt *believe in thy heart that* GOD HATH RAISED HIM FROM THE DEAD, *thou shalt be saved.*" Rom. 10: 9.

So a saving faith centres in Christ, and we must believe in the heart (and not with the head only) that he died and God raised him from the dead. A heart belief will produce fruits, and our works will correspond with our faith; for "*faith without* works is *dead.*" James 2: 20. Therefore, we are not only to believe, but must reduce our faith to a *form*, and obey the form. Read carefully Rom. 1: 5, and 6: 17. The only way we can reduce our faith in the death and resurrection of Christ to a form, is to be "*baptized* . . . in the likeness of his death"—be "*buried* with him by baptism into death."—Rom. 6: 3, 4.

And to believe with the heart that Christ died and rose again, implies much more; for if we truly believe that Jesus as the Son of God *died*, we believe he died to purchase our salvation; and if we believe he purchased our salvation, we must expect to obtain it through him, unless we believe he died in vain; which would be a reprobate faith indeed. And now if we believe he died to purchase our salvation, and expect through him to obtain it, we must believe that he will come "the *second time*" to bring it (Heb. 9: 28); for unless he does come the second time, the dead will never rise (1 Thess. 4: 16); and if the dead never rise, all that have fallen asleep in him are *perished* (1 Cor. 15: 15–18); and as Christ died that all that believe in him might *not* perish (John 3: 16), it must be obvious to all that if the dead never rise, *Christ died in vain.*

So when we have done just what the Savior has commanded us—believed and been baptized (Mark 16: 16), then we have been "*born of water*" (John 3: 5); our faith has been made perfect, and we have become "the children of God *by faith.*" And then we are "*waiting* for the *adoption*, to wit, *the redemption of our body*," when we shall be born of the Spirit, and become the children of God in fact. J. W. Taylor.

THE BIBLE TRIUMPHANT.

15. *God is cruel, unmerciful destructive, and ferocious.*—"I will not pity, nor spare, nor have mercy, but destroy."—Jer. 13: 14. "And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them." Deut. 7: 16. "Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling."—1 Sam. 15: 2, 3. "Because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men."—1 Sam. 6: 19. "The Lord thy God is a consuming fire."—Deut. 4: 24.

God is kind, merciful and good.—"The Lord is very pitiful and of tender mercy."—Jam. 5: 11. "For he doth not afflict willingly, nor grieve the children of men."—Lam. 3: 33. "For his mercy endureth forever."—1 Chron. 16: 34. "I have no pleasure in the death of him that dieth, saith the Lord God."—Ezek. 18: 32. "The Lord is good to all, and his tender mercies are over all his works."—Psa. 145: 9. "Who will have all men to be saved and to come unto a knowledge of the truth."—1 Tim. 2: 4. "God is love."—1 John 4: 16. "Good and upright is the Lord."—Psa. 25: 8.

It has ever been the boast of Infidel writers that the God of the Bible is cruel and unmerciful, and the texts brought forth in the first part of the above proposition, are ever quoted to sustain the idea. If the reader will take the trouble to examine the passages referred to, in their connection, he will see that they all allude to the judgments of God falling upon wicked nations, for their sins against him. In Jer. 4: 14, God proposes to destroy the nation of Israel from the land, because they had sinned against him with a high hand, and trampled on his holy law; but before the threatened judgment was executed, he offered them pardon and forgiveness if they would turn unto him and cease to pervert his ways. Hence this text is purely of a judicial character, and cannot be made to sustain the skeptick's attack. Deut. 7: 16, alludes to those nations that were vindictive enemies to God's people, and he commanded Israel to destroy them. This also was a judgment visited upon the sinful, and therefore founded in justice. The same is true of 1 Sam. 15; 2, 3. Amalek had done much evil to the people of Israel when they were in the wilderness, killing those that lingered behind in their march, that were fatigued and weary, etc. And for these acts of hostility, God had decreed the overthrow of the Amalekites, and the time now came for its execution. But why, it will be asked, did God decree the destruction of women and helpless infants? We answer, it was upon a nation, and as such it fell upon all. It was so in the days of the flood, and so of Sodom and Gomorrah. Indeed, the Infidel who blames the "God of the Bible," and boasts of his "God of nature," is in a worse difficulty than this, for his God buries millions by earthquakes and volcanoes, many of whom are innocent women and helpless babes. His acts are not deserved judgments for sin, but they come without warning or mercy, upon the innocent and helpless. But, says the infidel, they transgressed a physical law, and must suffer its penalty. So we say of those nations. They transgress a moral law, and must suffer its penalty. The infidel sees no cruelty in his "God of nature" visiting families by disease, by famine and pestilence, taking all the little ones from affectionate parents; he sees no injustice in his "God of Nature" executing the penalties of violated law. Yet if the God of the Bible inflicts a judgment on a nation of sinners, he is frightened, and exclaims cruelty! unmerciful! ! ferocious! ! ! Reader, be not deceived. It is done to lead you from the God of truth, who dose all things for the best, for the good of man, and for his own glory.

"The Bible Triumphant," by Mrs. H. V. Reed.

For the World's Crisis.

FELLOW SERVANTS.—No. 2.

"I have planted, Apollos watered; but God gave the increase." Thus Paul went as a pioneer to plant the word of God, "where Christ had not been named," lest it should be said he preached for gain or applause. Had he first gone where others had prepared the way, it would likely have given occasion for suspicion, after his great hatred of Christ. But Paul did not strike out independently of his fellow laborers. We find him in company with Silas, laboring in the ministry, also with Mark, until Mark grew too fast to take counsel, and separated. We find him at Miletus sending for the elders of the church to confer with them. We find him with Apollos united and associated. No select fields, or parties; no choice societies, fat salaries, nor heavy contributions sought. Nor could he be turned aside from the one great work of gathering sinners to Christ, and seeking to unite all the working elements of the brotherhood, in the one work. All the brethren were dear to him, and shared his notice.

Such was the spirit of all the apostles of Christ. In these things we should imitate them. Give no place to *self.* Seek not for the easier fields, the most pleasant places, the most agreeable associations, the most wealthy brethren." Doing nothing by partiality"; always "bearing one another's burdens," anxious to become acquainted with all the brotherhood, conferring with the local ministers, and especially seeking counsel of the elders (older persons) of the churches, and, if possible, working in harmony with them.

I. C. Wellcome.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 5, 1869.

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DAY-STAR.

In 2 Pet. 1: 19–21, we read as follows:—

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

We think the punctuation is not in harmony with the sentiment, but should be as follows: "Until the day dawn, and the day-star arise. In your hearts knowing this first," etc. The day-star rises in the heavens, not in our hearts; but we are to take heed to the "sure word of prophecy" until the dawn of day, which will be indicated as near at hand by the day-star. This day-star may be "the sign of the Son of man." When that appears, we shall not need prophecy to tell us the time is near. The *events* will then occupy our whole attention.

THE STATE OF EUROPE.

The state of Europe is specially interesting to the student of prophecy. Every day the world expects to hear of some event that may show the certainty of a terrible conflict between the great powers of Europe. Says the New York *Herald*:—"All Europe, and the world, are holding their breath in expectation of the terrible struggle so long delayed; but the more terrible, because of the delay, when it comes."

TAKE HEED TO THE DOCTRINE.

Paul has exhorted the followers of Christ to take heed to . . . the doctrine." If one is not well instructed in the *doctrine* of the Bible, he is in much more danger of being led astray by Satan.

The following is from the last Nov. No. of "The Vials," published by Mr. Purden, Torquay, Eng.:

"You are, let us suppose, a converted person. As such you expect a future kingdom of some kind or another. You do not trouble yourself with considering what sort of kingdom it is to be. You are told by your minister that the kingdom of God began long ago! that you yourself are a KING at this day, while you are offering up prayers which God does not see fit to grant; and that you are doubly a king when you are listening to a discourse from which the true kingdom of God is carefully excluded—a sober sermon of solemn misrepresentation! You are told that such is the kingdom, and that such is the King; and you return home wondering that so great a king (as yourself) should be so poor, or so sickly, or so uncomfortable, or so powerless, and with a slight suspicion that sitting upon a cloud hereafter will not very much improve your condition. You have therefore but one resource, and that is to plunge into the affairs of the world. To keep your conscience easy by shunning theatres and races, and the gaieties of life, for which you have no taste, but to keep your blood in active circulation by talking, striving, and struggling, where, money, or preferment, or high society, or church politics, are concerned. Church politics are a treasure to the serious world, for they have a show of spirituality because they relate to the church; yet they are full of the fine flavor of the world—for what is the visible church but the world under a mask?

It is to the cold unfaithful preaching of the day that you owe this dreamy state of mind. The ministers of the gospel are ashamed of their high commission. They are ashamed of the sublimity of truth. They are proud of being 'men of the world,' ashamed of being out of the world; and to keep up their credit as men of the world, they have stripped the gospel of all its sublimest attributes, and turned it out before the public in only half its vestments—the Jewish High Priest without his breastplate, or like the Red Cross Knight, with a cross upon his shoulder while the rest of his body was clothed in the habiliments of strife.

The members of the visible church are nothing but ordinary men. They may belong to the visible church without having any part in the kingdom of God; but the members of the true church have been made unto God 'kings and priests' (Rev. 1), and they are bound to put on the insignia of their offices. The hope of the kingdom is the royal crown, and the influence of that hope is the breastplate of their priesthood. Our modern style of preaching deprives us both of crown and breastplate, and leaves us nothing in their place but a mist of Spirituality."

JEWISH CONSUL.

It is manifest that the Jews in all parts of the world are contemplating some important movement in relation to their native land.

We are well satisfied from facts already known, that they are arranging with Napoleon III. to restore them to Palestine, while they acknowledge him as their Messiah.

The following is an interesting item in relation to the Jews of this country:—

"The leading Israelites in this city, with Senator Wilson, Rev. Dr. Samson and others, have petitioned the President to have a Consul professing the Jewish faith appointed at Jerusalem, and they also desire an appeal to the Government of the Sultan for the privilege to Israelites as well as Christians in the Holy Land of visiting the spots held sacred by the believers in the Old Testament, as also the security of their rights in engaging in various industrial pursuits, especially in the right of purchasing and cultivating the land in this province of the Turkish Empire."

A GOOD RULE.

We are glad to see that some sensible men are opposed to using "complimentary titles." How much better it looks to see a letter addressed to the simple name of the person, than to see a lot of titles prefixed, or affixed. The following published note expresses the true sentiment:—

"A great many business men have adopted a rule never to give complimentary titles, such as 'Hon.,' 'Esq.,' or 'Mr.'—believing that they are useless, meaningless, and in all respects played out."

We would commend the following from Job 22: 21–22;—"Let me not, I pray you, accept any man's person; neither let me give *flattering titles* unto man. For I knew not to give flattering titles."

QUITE DIFFERENT NOW.

There has been quite a change during the past century, as may be seen by comparing the following with the present customs of society:

"Ninety-eight years ago, the English Parliament enacted, 'Whoever shall impose upon, seduce, and betray into matrimony any of His Majesty's mail subjects, by scents, paints, cosmetic washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes, or bolster hips, shall be prosecuted for witchcraft, and the marriage shall be null and void.'"

We apprehend that if the foregoing was put into effect now, many marriage relations would "be null and void."

"SECRETISM."—In this paper will be found an interesting article on "Masonic Secresy." If any of our readers wish to inform themselves more fully on the subject, they can do so by sending to John T. Walsh, M. D., New Berne, N. C., who published the work from which are made the extracts. Orders can also be sent to Ezra A. Cook, Chicago, Ill Price, single copies, 25 cts., five copies for $1; $2. per dozen, postage free.

BRO. R. E. LADD.—We learn that Bro. Ladd's health has failed, so that he is obliged to give up all business. He should be remembered in the prayers of the saints. May the Lord bless him.

BRO. DICKENSON.—We learn that Bro. H. H. Dickenson, of Hartford, is very sick. Remember him in your prayers.

THE BEE-KEEPER'S JOURNAL AND AGRICULTURAL REPOSITORY, for April, comes to us with several interesting engravings; one representing a home of bees that burrow in the ground, and another a cluster of queen cells, illustrating an article on queen-rearing. This number also contains many articles of interest in the departments of Agriculture, Ladies' Column, Home and Fire-side, and Youth's Page. Mrs. Tupper's Editorial, Two Ways of Training Boys, will well repay any one for the trouble of sending for the April number. Sample copies sent free. Address H. A. KING & Co., Nevada, Ohio.

WHICH IS RIGHT?

BRO. GRANT:—There seems to be a difference between Isaiah 59: 20 and Rom. 11: 26. Which is right? J. K. BELLOWS.

Isa. 59: 20, reads:—"And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord." Rom. 11: 26 reads:—"There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

The Septuagint of Isa. 59: 20, reads:—"And the deliverer shall come for Zion's sake, and shall turn away ungodliness from Jacob."

PROGRESS.

Much is said concerning the *progress* the world is making at the present time. If people mean in literary matters, mechanical improvements, conveniences for travel, etc., it may be granted; but if they mean *morally*, facts deny it most *emphatically*. The progress in wickedness and infidelity is truly alarming, and is beginning to arrest the attention of all classes, excepting those who may be floating with the current. Read the following from *Adam's Transcript*:—

VICE AS A SYSTEM.—The statistics of startling crime with which our newspapers are constantly filled have come to be a staple of daily expectation. Marriages and deaths are scarcely more regular in their appearance than this unremitting chronicle of vice. Drunkenness, robbery, murder, disclosures of private scandal, the breaking up of homes, the ruin and disgrace of individuals public and private reel along in one giddy procession before the general eye, and are read with an indifference that is truly appalling. Is it that the keen pang of horror can dull with repetition? or is it as a people that we are becoming indifferent to the affairs outside our immediate interest from the soul absorbing care of NUMBER ONE? However it may be, it is a manifest truth that vice was never so rampant, so unchecked, so successful, or endued with so little general manifestation of public disproval as at present. In the rapid current of our daily political and commercial life, events flash too hurriedly for the mind to fully grapple with their intrinsic import, and are succeeded by fresher occurrences which fill their place. Still it is a statement to call serious attention, both to discover its source and, if possible, its remedy. Vice in its present manifestations seems to have its schools, its course of study, its graduating degrees. As a system, the Paris Police in all its fabulous dexterity was never more thoroughly developed. Common and vulgar theft has almost fallen into contempt, as the work of a bungler beside that of a well-trained artist, and we feel ourselves almost insulted to read of petty crimes. The appetite of the public has been whetted and stimulated into unnatural inclinations for such details as rape, murder, arson, etc., can afford, and a regular gusto appends to much of our sensational items. That this must bring its reaction, poisonous to all who crave its indulgence, is simply a law of nature. As the perusal of Robinson Crusoe has induced many a boy to run off to sea, so the reading of Jack Sheppard has surprised and plumed many an adventurous youth to the high though unenviable flight of a gallows-bird. That the very details of such crime should exist, and flourish and be on the steady increase, is a sadder acknowledgment still. What then are the causes of this present state of affairs? The answer is multiform. The vast amount of wealth so speedily accumulated in this country, the open and extravagant display of luxury, the growing need to be rich, based as it is upon the universal spirit of emulation and social ambition, the facilities of concealment to those who commit crime, and of ultimate escape from justice if detected, the false estimate of being 'smart,' and that a smart transaction excuses its want of honesty—an error so fatal to many a youth—all these and a thousand others tend to produce and make permanent that looseness of principle which is the prolific germ of many a downward course."

INFORMATION.

As many are, and have been, writing and ordering the "SCRIPTURAL QUESTION BOOK," we would say it is in the hands of the printer, and will be ready soon. Due notice will be given in the Crisis. AG'T.

CHINESE CHRONOLOGY.

Some of the enemies of the cross of Christ, who would be glad to overthrow the Bible, have got hold of some statements concerning the fabulous chronology of the Chinese, and are trumpeting it around, saying the Chinese Empire has stood for some fifteen or twenty thousand years; and, consequently, the Mosaic account of Creation must be false; as well as the account of the flood. For the benefit of those who may be attacked by these enemies of the Bible, we give the following historical extracts from standard historians and chronologers:—

"Nearly all the eastern nations have legends of times when gods ruled on the earth for many thousands of years, giving way to demigods, and these to men; but these claims are considered by chronologists to be undeserving attention, and to have arisen simply from the difficulty of conceiving an abrupt commencement to the existing order of human events."—*New Amer. Cyclo.*, vol. 5, p. 202.

"It is . . . manifest that the high antiquity of the Chinese empire must be deemed little better than a fiction."—*Universal History*, vol. 20, p. 7.

"Their original . . . favors strongly of fable, as does also the history of several of their first emperors."—*Univer. Hist.*, v. 20, p. 109.

"In fine, that the Chinese annals cannot be depended upon, may be inferred even from Confucius himself, who more than hints the inaccuracy of them; nay, that many of the oldest materials for such annals had been destroyed before he wrote."—*Univer. Hist.*, vol. 20, p. 155.

"In the memoirs concerning the history, arts, etc., of the Chinese, extracted from the grand annals, and lately published by the missionaries of Pekin, it is asserted, that all the relations of events prior to the reign of Yao, or You, (as differently pronounced by different writers), which they date B. C. 2057, 'are fabulous, composed in modern times, unsupported by authentic records, and full of contradictions. And that neither the *Chou-king*, or *Xu-king*, their most ancient and authentic record, nor the books of *Confucius* (who died B. C. 479), or of his disciples, make mention of any genealogies, or princes, before *Yao*. It is also proved, that the origin of the *Chinese* empire cannot be placed higher than one or two generations before *Yao*.'"—*Dr. Hales' Chron.* vol. I., p. 296.

GRECIAN CHRONOLOGY.

"A little after the death of Alexander the Great, they began to set down the generations, reigns, and successions, in numbers of years, and by putting reigns and successions equivalent to generations, and three generations to an hundred, or an hundred and twenty, (as appears by their chronology), they have made the antiquities of Greece three or four hundred years older than the truth."—*"Chronology of Ancient Kingdoms," by Sir Isaac Newton*, p. 3.

EGYPTIAN CHRONOLOGY.

"The priests of Egypt told Herodotus that Menes built Memphis and the sumptuous temple of Vulcan, in that city, and that Rhampsinitus, Mœris, Asychis, and Psammiticus, added magnificent porticos to that temple. And it is not likely that Memphis could be famous before Homer's days, who doth not mention it, or that a temple could be above two or three hundred years in building. The reign of Psammiticus began six hundred and fifty-five years before Christ, and I place the founding of this temple by Menes, about two hundred and fifty-seven years earlier; but the priests of Egypt had so magnified their antiquities before the days of Herodotus, as to tell him that from Menes to Mœris (who reigned two hundred years before Psammiticus, there were three hundred and thirty kings, whose reigns took up as many ages; that is eleven thousand years, and had filled up the interval with feigned kings, who had done nothing. And before the days of Diodorus Siculus, they had raised their antiquities so much higher, as to place six, eight, or ten new reigns of kings between those kings, whom they represented to Herodotus to succeed one another immediately."—*"Chron. of Ancient Kingdoms," by Sir Isaac Newton*, p. 6.

The Egyptians held that on the account of the rich "soil, the first men were formed in Egypt," or grew up out of the ground.—*Diodorus Siculus*, vol. I, p. 18–19.

"From Osiris and Isis, to the reign of Alexander the Great, who built a city after his own name, the Egyptian priests reckon above ten thousand years, or (as some write) little less than three and twenty thousand years."—*Diodorus Siculus*, vol. I, p. 29.

How did they make out so many years?

"In their fabulous stories, they say that the most ancient of their gods reigned twelve hundred years . . . apiece." The Egyptian priests, in their computation of time, do reckon above three and twenty thousand years from the reign of Sol to the passage of Alexander the Great into Asia."—*Diodorus Sic.* vol. I, p. 32.

It is said they had *lunar years* of thirty days each.

Diodorus Siculus says:—"The priests have fabulously reported" that "the gods and demigods reigned in Egypt for the space almost of eighteen thousand years." "Afterwards, they say, that men reigned there for the space of fifteen thousand years, to the one hundred and eightieth Olympiad, at which time I myself came in to Egypt, in the reign of Ptolemy, who took upon him the name of Dionysius the Younger."—*Diod.*, vol. I, p. 50.

THE MASSACHUSETTS DIRECTORY.

The Mass. Register and State Directory for 1869–70, a copy of which we have received from the well-known and enterprising Directory publishers, Sampson, Davenport & Co., 47 Congress St., Boston, is a very useful and convenient book of 850 pages, and contains a record of State and County officers, a list of post-offices and public institutions, and a complete Business Directory, alphabetically arranged, of merchants, manufacturers, clergymen, and other business and professional men in the State; including also a complete Business Directory of the City of Boston. It is mailed to any address on receipt of the price—$3.00. AG'T.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chaplin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$722.57
Mary C. Wardwell	2.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$43.80
Mary C. Wardwell	2.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2430.76
Wm. Barker (Memphis)	25.00
" " (St. Louis)	25.00
24th St. Church, New York (by T. J. Cox)	35.00
Mary C. Wardwell	1.00
M. S. Smith	2.50
J. Bitgood	1.50

EUROPEAN MISSION.

Previous acknowledgments	$238.20
P. W. Higgins	5.00
J. Bitgood	1.00

For the World's Crisis.

DIARY PAGES.

To-day the horrors of the late war have been brought afresh before me by a visit to the rebel stockade, at Florence, and the soldiers' cemetery, where many poor northern boys, after months of suffering, found rest in the *dreamless sleep*. The stockade contains eighteen acres of land. The most part is rough and shrubby, sloping from two sides down to a small creek running through the centre, which would have afforded water in abundance and good. The rebel guard knowing this, and wishing to deprive the boys of such a blessing, built over it their private walk outside and above them, so that of necessity they must use its drainage or die of thirst. Here I begin to grow indignant, and gladly turn to talk of something else; yet all musings are provoking and uncomfortable in this field of death.

We will visit now the little shanties, where one or two, and perhaps more in each, had their burrows; for the most of them were over cellars, which, of course, would be warmer in winter, and cooler in summer, than the surface of the ground. The shanties were built with Yankee skill, of small logs and sticks, plastered with clay. The chimneys also of the same, though some I saw were of brick, which the boys made with their hands. These little dwelling places were scattered over all the ground. O what a city of sorrow this must have been. What yearnings of heart for home firesides, tables, and beds; aye, more for the loving smile and words of wives, children, mothers, fathers, and sisters. If battle-fields were drenched in blood, it seems to me such places as this were baptized with tears. A small hut near one corner is pointed out as the one in which Florena Budwin lived and died. Till her death, she was known only as a soldier boy. Death came to this dismal enclosure many times a day. He loves to lurk around such places. We call him an enemy, but I thought of him here almost as a friend.

We will go now to his prison, "where the wicked cease from troubling and the weary are at rest." "*There* the prisoners rest together." The cemetery is arranged with taste, and enclosed with a picked fenced. The gateway is arched, and through the lattice-work a running southern rose tree is weaving itself. Near the gateway, a beautiful cottage is nearly completed for the attendant. Here are buried two thousand and eight hundred soldiers from the Northern States. A painted head-board marks each grave, and each is numbered. The names of the dead were registered, but the list was lost, or destroyed, before coming to loyal hands. A few headboards, however, bear a simple record. Here, side by side, are the graves of some boys from the fifteenth Maine Reg't, whose names are given. The names of officers are also inscribed.

Now we stand by the resting-place of some one whom love, or respect, has seemed to favor. Kindly hands have been here. The grass is springing, and a beautiful rose-bush grows from the mound, to drop year after year its blossoms, as if to teach mankind the shortness of life and beauty. I will read this inscription:—"In memory of Florena A. Budwin, of Phila., who died Jan. 23d, 1865, at Florence, S. C.

'Asleep in Jesus, far from thee
Thy kindred and their graves may be;
Yet thine is still a blessed sleep,
From which none ever wakes to weep.'"

A feeling of sadness crept over me among these graves in this lonely spot, and I left them with an unusual homesickness for the sinless and deathless land.

J. ALBERT LIBBY.

Mission Cottage, Darlington, April 23d.

For the World's Crisis.

WHAT I HAVE SEEN AND HEARD.

BRO. GRANT:—Having an appointment with the dear brethren and sisters at Grand and Allen Sts., March 28th, and feeling an anxiety to visit the Star-of-Hope Mission, I left my field of labor, and started for that large and wicked city, New York. I arrived in season to be present at the evening prayer and conference. It was a very stormy day and evening; in consequence, the house was not quite full, but the Spirit of the Lord was there, and its soothing, consoling influence was felt and appreciated by my poor heart, as I entered that old brick structure, 14 Laurens St., where prayer is wont to be made, and where so many poor, frail human beings, both black and white, have been compelled to turn from the error of their ways, and find that peace that the world knows not of. It was quite late when I arrived, and I found Srs. Boide and Bennett acting in the capacity of teachers, while the whole company combined were looking away to Jesus, who is the author and finisher of our faith, and who has promised life and immortality to all that love him and fear his name, both small and great.

After our good meeting was over, I accepted of the so-called "prophet's room," in which to spend the night. As there are many of our dear brethren and sisters who have never been to the mission, perhaps it would be well to speak of the furniture found therein. It consists of three pieces: a small iron bedstead, an old wooden chair, and a pine table of small dimensions. I would like to add right here, that I hope Sister Smith will excuse me for informing the public of the amount and quality of her household goods; but I have come to the conclusion, that perhaps it would be a good plan for those who have enough of this world's goods to remember the Star-of-Hope.

The next morning, I arose thanking the good Lord for the preservation of my life and health, and left the room thinking I would go somewhere else to procure a breakfast; as Sister Smith was away sick, and not able to send home means, I did not suppose they had any more than they wanted themselves; but ere I left the house, that dreadful word "death" rang in my ear, accompanied with an invitation to preach a funeral sermon (Srs. Mellen and Dow both being disabled, and on the sick list). I consented. About 8 o'clock, we started for one of the lowest, most degraded, God-forsaken dens of iniquity I ever saw. We passed through a long alley filled with thieves, blacklegs, rum-sellers, prostitutes, and all sorts of the most miserable creatures on earth. As we entered that dreadful place, how my heart yearned for the time to come when, instead of misery, will be peace; and instead of sorrow, joy.

(Inside view.) After passing through a back yard, surrounded by large tenement buildings, we went up a flight of old broken stairs, along a little narrow walk, into a small room. O what a sight to behold. There lay the object of our visit in one corner. A few old chairs, table, and water pail, constituted the furniture. We called in the neighbors, and I spoke a few words from the text, found in Matt. 27: 22: "What shall I do then with Jesus?" Tears flowed freely, and we received a blessing from the Lord. Sr. Boide then offered up an earnest appeal for God not to withdraw his insulted Spirit from his people, and we left them alone to their shame.

Now, Bro. Grant, allow me to add, that I do believe it would be a sin and a great sin for us as a people to withdraw, or withhold support from that mission. If Sr. Smith and all her helpers were to get as rich as A. T. Stewart of this city, it would not begin to pay them for what they have to suffer. I am satisfied that nothing but the grace of God can sustain them. May the good Lord put it into the hearts of those that have means to do all they can in the missionary work; and let us who are poor in this world's goods do all we can by prayer and supplication to the throne of grace for the support, comfort and consolation of our fellow laborers in the Lord.

A. D. FLAGG.

Jersey City, March 29th, 1869.

For the World's Crisis.

REPORT

OF THE CAMP-GROUND COMMITTEE OF THE IOWA CHRISTIAN CONFERENCE.

Met at New Hartford, April 10th. S. B. Ensign in the chair. W. H. Peck was elected Secretary and Treasurer, and H. D. Peckham Assistant Secretary.

Voted, To commence the campmeeting June 21st. Tent meeting to commence Saturday, June 19th.

Voted, That Elder Peter S. W. Deyo draft rules and regulations to be observed on the camp-ground.

Voted, To complete the arrangements commenced last June with Elder Miles Grant, to attend the campmeeting.

Voted, To have a livery, and a boarding table on the camp-ground, and board at reasonable rates.

Voted, To furnish straw and hay for horses, and lumber for tent *frames* free of charge.

Voted, To hire Eld. P. S. W. Deyo's tent.

Voted, That Elder Deyo confer with the R. R. Company for a reduction of fare.

Adjourned.

It is hoped that brethren will come prepared to provide for themselves, or hire board, so as not to be a burden to their neighbors.

PETER S. W. DEYO,
President of Camp-ground Committee.

[We now purpose, the Lord willing, to be present.—EDITOR.

For the World's Crisis.

WHO WILL GO?

It is now time to arrange for the summer campaign with the Maine Mission Tent. We have consulted and written several of the ministry about taking charge of the tent the coming season; but no one is ready to go. We now call for a volunteer. Is there a minister among us who will take charge of the tent? If so, please notify me at once by mail, and I will lay the proposal before the tent-committee for action. We do not yet know who will convey and care for the tent. Let us be ready for every good work. In behalf of the committee, I. C. WELLCOME.

For the World's Crisis.

STRAY THOUGHTS.

BRO. GRANT:—A word or two to be cast among the rubbish, or put in the "Crisis," just as you think best. It won't cost much to write, and if I am doing this I shall not be doing worse. It is a very true saying, "If we have nothing to do, the devil will set us to work at something." If it is not talking about some of our neighbors, it will be finding fault with some of our brethren; perhaps it will be with the Editor. What they have written has not been published, and the devil will tell them, "There, you see, they don't care for anything you can write. Perhaps they are having a good laugh over my poor writing; perhaps some words are not spelled right, and they will make sport about that. Well, I am bound they shan't have anything more from me to make sport of, any way, or to throw away. I can spend my time better than all this comes to. So you may do your own writing after this, and publish your own paper without anything from me; for I won't stand it anyway."

Now, brethren, I would not entertain any such feelings about this matter. I would keep writing. It will occupy and bring new thoughts to your mind, improve your composition, and do you good; and perhaps it will do some one else good also. As for the poor writing and bad spelling, it is not to be expected that a man who works hard with his hands can write as well as he that never does anything but write. It is the case with me, when I am writing, I can't think how to spell some of the most easy words in the English language. Some-times I get too many letters, sometimes not enough. So don't mind that; let those at the office who prepare for publication, take care of it. We want more good, warm letters from one and all. I know many who are well qualified to write, who never write a word.

I am sure there are none more illy prepared to write than I am; but still I must do something. I can't be idle. Now, I don't care whether Bro. Grant publishes this or a number of other epistles I have written lately, or not. I am perfectly willing they should be, if he thinks best to do so; if he don't do it, I shan't fret about it. If we have a man appointed for Editor, he ought to know enough to do his work; and if he can get anything out of what I can write that will assist him, I am willing he should; if not, throw it away. J. A. CLEAVELAND.

Malden, Mass.

For the World's Crisis.

WISCONSIN CAMPMEETING.

Wisconsin friends, campmeeting time is approaching, and our State campmeeting and State conference (which are to be held in connection) should claim a share of your attention. In former years many have failed to attend simply *because they did not begin in season to lay their plans to attend*. This year we look for a great gathering, and we earnestly admonish every one to come up to this feast of tabernacles. None are too poor to come, if timely plans are made. Begin *now* to arrange. The meeting will probably be held about the first of June, near Prairie du Sac, Sauk Co., Wis. Let not a single believer within one hundred miles dream of making an excuse; and many in remote parts of the State should come. This is our yearly gathering, and it is a crime in the sight of heaven to belittle it by staying away. These gatherings electrify the body at large, and thrill it with heavenly vigor.

It is fondly hoped that not a minister in the entire State will absent himself. Let none get out an appointment, on the time of this general gathering, to keep himself or others from attending. Let several unite in getting up a tent, where one family can not do it alone. Notice in time. WM. SHELDON.

YOUNG PREACHERS AND VISITING.

It is difficult for a preacher to accomplish much good without a great deal of visiting. It is very true that even with much visiting he is not always successful. This is especially the case when his visits are purely of a social character. Visits of this kind are usually very agreeable, but they do not, as a general thing, tend greatly to the spiritual edification of the church.

Many preachers do a great amount of visiting of this kind, and think themselves very good pastors, when, in fact, they may not be worthy the name of pastors at all. Purely pastoral visiting is what is required. In paying visits of this kind the preacher seeks not his own comfort or pleasure, but the good of those visited; generally their spiritual good, very often their temporal. No order of exercises can be laid down that would be suitable for all cases of pastoral visiting. The preacher's own judgment must dictate the course to be pursued in each particular case. Sometimes it may be suitable to pray; sometimes to sing and pray; sometimes to read, sing and pray; sometimes to hold a religious conversation; sometimes to listen to a tale of suffering, and to sympathize with the afflicted; and sometimes it may be found inconvenient to do any of these. But the visit is not lost; it gives knowledge that the preacher is at work.

In distinguishing between social and pastoral visiting, I do not mean to condemn social visiting, or to say that a preacher should never indulge in it. He and his family have the same right that other people have to participate in the enjoyment of social life, provided those enjoyments are not of a sinful character. But social visiting is not work, and it is not a discharge of pastoral obligations; and the preacher who visits a great deal socially, is almost certain, from a want of time, to visit much both socially and pastorally, to do very little visiting in the latter way. His social visiting is, of necessity, for the greatest part to those in good temporal circumstances. His neglect falls on those who are not able to entertain him socially. And yet he is the servant of all men, and has been sent forth, not to seek enjoyment, but to do good. He may find rest, from time to to time, from his labors, but he cannot place that rest to his credit as a partial discharge of his duties.

The sincere, earnest preacher, who probably appreciates his own mission, will adopt some system for visiting, as well as for the discharge of his other duties. He will endeavor to do justice to all the members of his charge. He will resist the temptation to visit the abodes of affluence and refinement exclusively or mainly. He will not be able always to do this without a struggle; for sometimes the temptation will come to him double-voiced, the one voice appealing to his love of ease, and the other to his fear of provoking the displeasure of the powerful, in his efforts to deal impartially by the poor. He will discover that other preachers, older, more influential, and, perhaps in his own estimation, more pious than himself, have not resisted it, and he may be induced to ask himself the question, why he should strive to do better than they.

But he will, nevertheless, stand firm as a preacher and an exemplar of righteousness, and a feeder of the flock of Christ. He will cultivate the fear of God rather than that of man, and not conceive that he has discharged is duties when he has gratified his own tastes, or pleased those persons who may desire to appropriate his attentions in the greatest measure to themselves. He will, if he makes any difference at all, make it in favor of those who most desire his attentions. He will remember the injunction, "Mind not high things, but condescend to men of low estate," and will make the poor, the sick, the friendless, and the bereaved the objects of his especial sympathy and care. He will try to take his Master as his example.—*Mathetes.*

For the World's Crisis.

WORTH KNOWING.

I know that many horses suffer at this time of the year for the want of the antidote God has provided for them; i. e., horse radish. Put from one-half to three-fourths pound into their feed, if they will not eat it without. Most of them will. Try it, and see the effect. They need it as much as a cat does catnip. We should help all that we can that are suffering under the curse. HIRAM MUNGER.

At a late meeting of "Liberal Christians," in Boston, Mrs. Julia Ward Howe affirmed the sentiment that "the orthodox churches of the day are so busied with acting over the tragedy of Christ's death, that they care little for the secret of his life." That "the doctrine of the atonement of Christ is but a heathen sacrifice to a heathen deity," and claimed that only a few "liberals" have found out that "God is the friend of man."

Correspondence.

From Bro. I. I. Leslie.

BRO. GRANT:—Our dear Bro. Wadsworth has at length reached here. He arrived today in a very feeble condition. He has been two months on the way from New Orleans here; a distance of about six hundred miles. He will not be able to leave here at present. His health is greatly impaired by his labors and exposure to heat and cold; lying out, as he often has at night, and carrying a heavy load of tracts and his blanket through the day. I fear he has greatly over-worked himself, and that he will never fully regain his former health and strength. His nervous system has been greatly taxed, and there are indications of congestion of the brain. He is greatly changed in appearence since he left here, a year ago, having grown thin in flesh, and looking weather-beaten and burned by the sun. His hands have been burned to a blister, and are yet sore. He needs medical treatment, rest and clothing, before he can go on in his work. I trust to be able, under God, to get this dear servant of Christ up again to health, that he may still continue to scatter light and truth in the dark portions of the land. We shall do all we can for him here.

If any of our brethren and sisters feel like helping this dear servant of Christ, they can write to him here in my care.

Yours, hoping for rest soon, I. I. LESLIE.

Memphis, Tenn.

[Do not forget Bro. Wadsworth. Let us make him comfortable, if possible.—ED.

From Sr. A. E. Smith.

BRO. GRANT:—As this is the first time I have been able to write for the Crisis since I was sick, it is with heartfelt thanks to my dear brethren and sisters, who have so nobly exerted themselves in behalf of the Star-of-Hope Mission, while I was sick and prostrated, nerves weak, and mind affected. The Lord found first one friend, and then another, to stand by the cause, and help in so many ways (what Paul calls "helps"); first, he put it into the heart of a friend to take me South with her, as I was not able to go alone, which did me some good; but the heat was too great for my weakness, and I returned home with two other friends.

Not only did the Lord raise up friends to care for me personally, but he put it into the hearts of others to send in the means to keep the table, buy the oil, and keep the laborers comfortable, while I was unable to labor. O how good the Lord is. He can work and none can hinder.

We have received blessed letters under these trying circumstances, such as this from Lowell:—"Sister Smith is sick, and I think we ought to do something for her; and if you will help, I will." So they went to work, and in a little while sent a letter with something for rent. Another dear sister, and son, who are living in California, whose hearts beat strong for the Star-of-Hope, sent a letter with kind words and aid for rent. A number of others, some for rent, some for the poor, some to be used where most needed; and all this as an extra effort from those that love mission work.

I have thought, in the past, it was a great care to have the responsibility of this house on my shoulders; but I have learned, I think, in this sickness, to cast all my cares on Jesus, for he careth for me. The work is his, the money is his, the power his, and the glory belongs to him. How glad it made the laborers, when I was away sick, and they knew not but what we must give up the mission, or else get in debt, to have the blessed letters of personal effort and encouragement, and something inside to relieve the poor and pay expenses. Our laborers have been the past winter from garret to cellar, in alleys and lanes, through snow and cold, to carry food and raiment to cold and starving ones, and their letters have encouraged their hearts to still do it; and God has blessed, and in return given souls for their hire. O it is the best thing in the world to work for God. Many poor ones, now sleeping in Jesus, were sustained in their last day of suffering by what was sent in some of those kind letters.

Also from my dear sisters of the Union Female Missionary Association, in the hours of deepest trial, came the noble response for this home, to keep the doors open for the speedy coming of the Lord. Language fails me, my dear brothers and sisters, to express to you how I feel towards you, for your christian sympathy with me in my mission work; and it shall be my greatest endeavor from this time forward, by the grace of God, to become more devoted to God and his cause than ever.

As there are so many who send us letters and donations, and are desirous of hearing how we prosper, and would like us to answer personally, we have concluded not to publish them in the Crisis; hence it is important that those who send us money should give us their names, so we can direct to them.

I wish to correct a mistake made by some, in reference to what Bro. Hastings said in the March number of the *Christian*; viz., "Any parcels or barrels of clothing, etc., sent to the Repository will be duly forwarded. Nothing more should be sent to New York for the present." He simply meant those sent to his *own* address, and not mine. Some of his barrels have been sent here *en route* for the South. Yours in the highways and hedges,

New York, April 29th. A. E. SMITH.

RECEIPTS FROM MARCH 25TH TO APRIL 25TH.

Monies not acknowledged by letter or othwise: H. E. F., Newport, N. H., $1.00; Nancy L. Pierce, New Britain, Ct., $2.00; A Friend, Reading, Mass., $1.00; J. Clothey, from Crisis office, $2.00; S. K., Guilford, $2.00; from Exeter, N. H., for rent, $3.00; Sallie Winship, Sandy Hill, N. Y., $2.00; Mary G., Stockbridge, Ct., $1.00; J. Hall, Quebec, (by A. P. Moore), $5.00; "The Lord's Money," $10.00; from Bro. G., Groton, Mass., $10.00; Delia Randall, Bolton, Ca., $2.25; Mrs. John Russell, $6.00; Lucy Ransom, North Carver, $2.00; George E. Rounds, North Scituate, 50 cts. Half barrel of apples from G. H. Bundy, Lakeville, Ct.; a bag of clothing from Mrs. McLean, Lawrenceville, Pa.; four barrels from Bro. G.

M. E. DOW, *Secretary*.

Star of Hope Mission, New York City.

From Bro. William Baker, of Rochester, (through Geo. T. Adams), $25.00. A Friend of the Mission, do., $5.00. Jesse Keen, do., $1.30. A Believer, Sheldon, Vt., $4.00.

BRO. L. GREENLEAF, Bradford, Vt., writes: "I have long desired to see some one of the preachers published in your paper, who is commissioned to preach the word. We have a meeting-house that has not been occupied since last September. It is free at present. I wish some man of God would come and occupy it."

Extracts from Letters.

Bro. H. A. King writes from Pittsburg, Pa., March 29th:—"Bro. Jonas Wendell, of Edinboro, Pa., has been the instrument in God's hands of doing a great work in Pittsburg. I received a letter from him last week calling for help, as he has the use of only one arm, and several wished to be baptized. Although other duties were pressing, I felt that it was the Lord's call, so I came Saturday night, to be here on Sunday; and I feel well repaid in forming pleasant acquaintances with many of God's dear children, who are rejoicing in the discovery of many hidden treasures in God's great storehouse of truth. After the afternoon services, six noble soldiers of the cross came forward and were buried in the likeness of Christ's death, and arose to walk in newness of life. The Christian Baptist church (formerly called the Disciple church) kindly tendered us the use of the baptistry in their church, which we gladly accepted, as the Alleghany river was very high and muddy. In the evening, Bro. Wendell extended an invitation to all who wished to unite together as a band of brethren and sisters, to manifest it by rising to their feet; when about twenty arose; and before they sat down, he extended the invitation to all who believed he had preached the truth, and were willing to sustain it, when about two hundred arose, including nearly all, and I am not sure but every one in the hall; and the number would probably have been much larger, had not the congregation been previously dismissed, many having left the hall on account of the lateness of the hour.

Bro. Wendell expects to remain another week, when he thinks Bro. Brown, of Edinboro, will come and continue the meetings, and perhaps settle as the pastor of the church. Among the many places where Bro. Wendell has been blessed in raising up a church, there is none more important than this, as Pittsburg is a great centre, where many railroads meet; and our preaching brethren going East and West can call upon our devoted Bro. John Best, corner of Fifth (extension) and Chatham streets, and spend a Sabbath to aid in building up the church here."

Bro. D. A Bean, Sutton, N. H., writes:—"Although I have never written for the Crisis, my pen must now move to give vent to the pent up feelings of my heart. Bless the Lord, O my soul. I felt to say last night when I opened the Crisis and read the letter from Sr. Smith, God has had mercy on us, or rather on the poor, as he had on Paul.—Phil. 2:27. Then this morning, when reading Bro. Leslie's letter, I thought, can it be possible if God blesses the labors of one of his dear children, who have gone out to enlighten the ignorant, and are laboring to ameliorate the condition of the poor and suffering, that jealousy or selfishness should arise in the heart of any one? God forbid that it should be so; but rather let us pray that God would open the hearts and hands of those who have the means, that they may give, and do it with a cheerful heart, for 'God loveth a cheerful giver.' I do believe, as Solomon says in Prov. 11:24, 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'

Truly, God's children have been praying for you, Bro. Grant, or your health and strength would not have remained so good amidst all your exposure to the cold and your abundant labors. How God has blessed you in winning souls to him, and scattering light and exposing error. My prayer is that God may hasten the day when all shall be brought in that will come, and be prepared for the great advent; when the wheat shall be gathered in, the earth purified, and Christ gather his children together to dwell with him on the new earth. Shall I be there? It is the greatest desire of my heart that I may be accounted worthy. Dear brothers and sisters, let us scatter up and down this world, let us pray for each other, that we may be able to overcome all the perils of these last days, and be ready to enter into 'the marriage supper of the Lamb.'"

Bro. E. Cotton writes, March 25th:—"I saw in the last "Crisis" a request for preachers to write more, as the brethren would like to hear from them. I would say to the dear brethren scattered abroad, that I have been laboring in western Pensylvania this winter. Edenboro, Bloomingvalley, Pittsburg, Concord, Union, Bearlake, and Pinevalley. I am now at Athens. Preached here every evening for nine evenings, and on the Sabbath seven arose for prayers. I expect some of them will go forward in baptism next Sabbath. I am filled with comfort. I am exceeding joyful, as I travel from town to town, and county to county; for my heart burns with love to God and man. Glory to God in the highest, peace on earth, and good will to man.

I have sold quite a number of Bro. Sheldon's books (Adventism), and Bro. Blain's 'Death not Life.' I have given away a large quantity of tracts that Bro. Himes sent me. Got six to take the Crisis, and four to take the *Voice*. I am all ready and waiting for Jesus to come. I am glad I can tell you the past year is the happiest year of my life."

P. S. "Where I have labored since Nov., twenty-two have started to seek the Lord. A number have found peace and comfort in believing."

Bro. A. B. Swanesburg, Shelburne, N. S., Mar. 22nd, writes:—"While looking over a number of what are called religious papers, and which are being sent out broadcast in the world, and while I see so many making such mighty efforts, compassing sea and land to get subscribers for the same; and not only so, but trying to promulgate doctrines which are not in accordance with the Bible, philosophy, or common sense, those things awaken me to a sense of my duty; and while I feel, and not only feel but know, that the Crisis is the best printed weekly in the world, and the best setter forth of good, sound Bible doctrines, and has but one exception in the world, and that is the blessed word of God itself, the question comes home to me, What are you doing to advance those truths it sets forth? I have to answer, with a shamed face, Not as much as I might; but by the help of the good Lord, I will make a greater effort than ever to advance the glorious light of the gospel, that is now enveloped in gross darkness, brought on by human tradition and superstition. May the good Lord help us all to make a bold push for God and his truth."

Bro. Joel Haworth, Emporum, Kan., writes:—"Being encouraged in the Crisis of March 17th, I will endeavor to write a few lines to encourage the brethren of like precious faith, and to let them know that even away out in the far western Kansas, there are some who are trying to stand up for Jesus, and are looking for his coming kingdom. I have been a local preacher in the church of the United Brethren. I am now cast out into the cold. The United Brethren have only allowed me a good moral character. Of this I am proud. These afflictions I suffer for Jesus' sake, in trying to hold up the gospel banner, while teaching that man is mortal, and that Jesus is coming soon to set up his kingdom.

When I look forward to the near approach of the time of the coming of the saints, it fills my heart with rejoicing, and with love to God and all mankind. My prayer is, Lord, send forth more laborers into the harvest field. If there are any of the dear brethren of like precious faith who could come to Kansas next summer, come and help us. Call and see me."

Bro. John Bigelow writes:—"I am, as I have been for some years, much interested in the Crisis, as conducted by you, and also in the communications of many of your correspondents, especially that class of thought presented by Bro. Colegrove. I think we need all the light from the watchmen that can possibly be shed on coming events. Those who can read the signs of the times should speak, in order that we may be found waiting and watching for the ushering in of the kingdom of God. We are certainly living in a time when the Scriptures are fast having a fulfillment; and it will be wise in us to heed the injunction of the Savior: 'So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.'"

Bro. M. R. Steele, Canandaigua, N. Y., writes:—"We have been blest with a revival here during the winter, and some thirty young persons are rejoicing in hope."

Obituaries.

Sibley. Died in Boston, Mass., April 11th, 1869, Addie E., daughter of Richard F. D. and Emily B. Sibley, aged three years, one month and twenty-two days.

Little Addie was carried to Wakefield, N. H., for interment, where words of comfort and consolation were addressed to the afflicted parents and friends by the writer, from Jer. 31:16. May the Lord sanctify this bereavement to the good of the surviving friends. Joseph Spinney.

Married.

In Kennebunkport, Me., April 27th, by Eld. W. H. Mitchell, John W. Boston, and Nora C. Kelley, both of Kennebunkport.

In Harvard, Mass., April 29th, at the residence of the bride's father, by Elder L. Boutell, Daniel W. Ellinwood, of Worcester, Mass., and Ann Eliza Withington, of Harvard.

Summary of News.

FOREIGN.

Cable News.

London, April 11. The Pope's jubilee was celebrated at Rome with great splendor. The Pope said Mass at St. Peters, and the *Te Deum* was sung in the presence of the Cardinals, Foreign Ambassadors, notabilities from all parts of Europe, and an immense congregation. At night the city was illuminated.

A letter from Rome says:—"For a long time past so many visitors had not been seen here as are now collected; in fact, the last comers have great difficulty in finding lodgings. Taking into account the high price of apartments and of the cost of living, there is no exaggeration in putting down the daily expenditure per head at 30fr.; as there are at present more than 30,000 strangers here, a sum of nearly a million of francs is put every day into the pockets of the Romans. All kinds of pleasures and amusements are offered to those generous guests; there are monster concerts of five hundred performers, who sacrifice their taste for the national music by executing the compositions of the German masters; hunting parties, races, and archæological excursions are organized; an illumination of the Coliseum and the Forum is announced, and on the 4th of April Mme. Ristori will appear for the first time at the Great Apollo Theatre and give a series of performances.

Londonderry, Ireland, April 20. Serious riots occurred here yesterday between the Catholics and the Orangemen. During the collisions between the two factions the police charged upon both. Firearms were freely used, several of the rioters being wounded and two killed. The riot at one time assumed fearful proportions, but the efforts of the police and the appearance of the military from the garrison finally succeeded in restoring quiet, and the city is now tranquil. The military will remain on duty for a day or two.

Geneva, April 29. It is rumored to-day that the Swiss Government has requested Joseph Mazzini to leave the country. Mazzini lives at Lugano, near the Italian border, and his connection with the recent conspiracy at Florence and Milan has probably led the Italian Government to make such a request of Switzerland.

St. Petersburg, May 1. The Russian Council of State propose to grant more power to the municipal Councils throughout the Empire, enlarge the number of voters and to modify the press law.

London, May 2. Advices from Paraguayan sources represent that President Lopez with 10,000 men is preparing to take the offensive.

Paris, May 1. The protocol for a conference between France and Belgium has been signed.

DOMESTIC.

New York, April 29. By the way of St. Thomas, the 15th of April, we have late advices from Maracaibo. The populace of that city was in a fearful condition for want of water. Not a drop of rain had fallen for three years. A letter from a respectable firm says that the town is about to be deserted. Merchants and all are about leaving on account of the total lack of water.

The Isthmus Canal Project.—We have intelligence to-day by the Aspinwall steamer of a character to revive the apprehension, that the French may, after all, get the start of us in the matter of the much talked of Isthmus Canal. The Congress, it seems, has ratified the contract with M. Chevalier. This has drawn forth a spirited protest from Mr. Felix Belly, who some years ago obtained a concession for making a canal, and whose concession is held to be valid by the French Law Courts, as shown in a recent trial. Nicaraguans are very sanguine about this canal, and now fully believe that M. Chevalier, backed by the French Emperor, will be able to carry out his contract, but those who look upon the canal across the American continent with an impartial eye must see that great as may be the difficulties in Darien in carrying out the grand project, they are three-fold greater in Nicaragua, where the distance between the two oceans is so very much larger, and where neither the river San Juan nor the Lake of Granada offer the facilities which projectors at one time thought they did. Meanwhile we have nothing more as to the final disposition of the American Treaty, at Bogota. The Congress, there, are doubtless hanging back to see if better terms cannot be made at Washington than those offered by Mr. Cushing.

The Aurora Borealis, April 16th.—The latest sensation of the day is the aurora borealis, or Northern Lights exhibition, last Friday evening. Before such an exhibition, man's most pretentious and ingenious efforts at gorgeous display, pale into utter insignificance. The exhibition, as will be seen by our telegraphic dispatches elsewhere, extended over the major portion of the country, and excited both awe and delight throughout the length and breadth of the land. Many will be the awful predictions of evil to come that will be hazarded to-day on the basis of last night's show of celestial pyrotechnics. In 1837 there was a great aurora, which was very generally a source of terror to the ignorant.

The display last night was most remarkable, rivalling that seen in this region in January, 1837. The bank of auroral vapor, the streamers, the arches, the corona, and the undulations or merry dancers, the whole set off by a peculiar light, were all observable last night, and will form for many days, the subjects of conversation, thought and speculation.—*N. Y. Express.*

Solar Eclipse.—Astronomers are making extensive preparations for observing the total eclipse of the sun, which will occur, according to astronomical calculation, on the 7th of Aug. It is the only total eclipse that will be visible in N. America in the present century. At Boston the event will happen about sunset. The centre of the line of totality passing through the city of Springfield, Illinois, and quite near Des Moines City, Iowa. Both of these stations, as well as many others, will be occupied by Coast Survey parties. Congress has appropriated $5000 to defray the expense of observations. Prof. Winlock, Director of Harvard Observatory, is making arrangements for viewing the eclipse and noting its features at Shelbyville, Ky. The obscuration will last between two and three minutes.—*Boston Journal.*

Bicycles a Failure.—The New York *Sun*, whose editor is a practical manager of the velocipede, affirms that, as a means of locomotion, it is practically worthless. He says the question was fairly settled against it on Tuesday in a trial on the Union Course. The track was in fair condition, and was therefore far more favorable for traveling by velocipede than the ordinary roads of the country, despite which fact a mile in about six minutes was the highest rate of speed that was attained, and even then the rider was almost exhausted and could not have gone a quarter of a mile further. Leaving out of the question, then, the fatigue to the traveler and the generally rough nature of country roads, the velocipede is found to be a failure.—*Boston Journal.*

Southern Travel.—At a meeting of railroad superintendents at Louisville, a combination was agreed upon by which a through train will be run from New York to New Orleans in seventy-six hours and a half. The new time table will also extend to Boston. There will be but a single break between the two cities, at Louisville.

The New Massachusetts Liquor Law.—The Legislature has finally agreed upon a prohibitory liquor law which has passed its third reading. It is fully as stringent as the old law which was repealed a year ago. It prohibits the sale of all liquors except cider, and that it forbids to be drank where sold. The salary of the State Liquor Agent is fixed at $4,000 a year. Towns of less than 3500 inhabitants are allowed to have a liquor agent, who is limited to fifteen per cent. profit. Heavy penalties of fine and imprisonment are attached to the adulteration of liquor. The Government appoints annually an analyzer and inspector of liquor at a yearly salary of $3,000.—*Ex.*

Legislative Corruption.—The *Commercial*, alluding to the buying and selling of votes at Albany, asks,—"Where is this terrible condition of things to end? There seems to be no security against the money power of the country. Statutes are bought the same as pork and potatoes. Honest legislators are overwhelmed by the power of venality and swept down by the tide of corruption. The evil grows worse and worse every year. Our system of legislation is most disgraceful, and there is no prospect that any improvement will take place until the people are aroused to take more interest in the affairs of the country. We are drifting to a terrible condition of things."

Passing Events.

☞ It seems that the Bible can now be circulated among the common people in Spain, and the British and Foreign Bible Society have decided to issue successive editions of Valera's version to the extent of one million copies. Whatever may be the result of the circulation of the Bible in that country, it is quite certain to be connected with a general revival of literature, for wherever the Bible goes all other kinds of books follow.

☞ The miners' strike in South Yorkshire, England, has assumed very formidable proportions; 1700 men are now out of employment, and between 5,000 and 6,000 persons are dependent upon them for support. They are at present maintained by the Miners' Union, which has a fund of £10,000, and by contributions from other trades.

☞ Look at the plum and cherry trees and cut out all the black knots you can find. If past resovery, cut them down and burn them up. A tree in a garden well covered with it is as bad among the other trees as a man infected with the small pox among men.

☞ A Rome correspondent says that among the recent converts to the Roman Catholic church in that city are "Etham-Selim, a Turk, son of the Pasha of Salonica, and Mrs. Strong, a leader of fashion in New York."

☞ Mr. A. T. Stewart's property on Broadway, N. Y., alone is worth about five millions. Mr. W. B. Astor's real estate on Broadway is worth about three millions. The Lorillard estate has eight millions invested in that thoroughfare.

☞ Among the presents sent to the Pope on the fiftieth anniversary of his consecration to the priesthood was an ivory watch, of exquisite workmanship, made in France, which is a perfect timekeeper.

☞ New and durable homesteads on the American plan are being erected on Mount Zion, and the children of Abraham are dwelling there.

☞ One of the New York papers says that the very purest milk that can be obtained in that city contains fully one-third of water.

☞ The first newspaper printed in America was issued in Boston, April 4th, 1704. Only one copy of it is preserved.

☞ The Spanish Government has recently sent an order to Bridgeport, Conn., for the manufacture of ten million metallic cartridges.

☞ A writer on adulterations in food says there are fifty substitutes for coffee, and one hundred and twenty-nine for tea.

☞ European mail advices state that the whole length—3600 miles—of the core of the French Atlantic cable, was completed April 16th.

☞ The Pope will be seventy-seven years old on the 13th of May.

☞ Letters from Rome say that there is much sickness among the Americans now in that city.

☞ Rome is so full of visitors that late comers have great difficulty in finding lodgings.

☞ An inch of water, expanded into steam, fills the space of 1,494 inches.

☞ The world's crop of tobacco is estimated at 432,400 tons.

Notices.

Notice.

As so many of our brethren have spoken to me for lots for tents, on the camp-ground at Alton Bay, N. H.; and as Bro. Woodman, who has furnished us with lumber for a number of years so reasonable, is now cutting out lumber; if our brethren will make out a bill of what they want and send it to him, he will have it ready for them when they wish to build.

To those who have had any fears of the campmeeting being moved from Alton Bay, I would say, that from the assurance that I have had from Mr. Merritt, of Boston, that the fare shall be reduced from Boston, I think the meeting will continue there until the Lord comes. J. G. Smith.

P. S. Bro. Woodman's address is—*Jeremiah Woodman, Alton, N. H.*

☞ Take Notice.

The Alton Bay Campmeeting Committee are requested to meet on the camp-ground, Monday, May 17th, on the arrival of the first train of cars. J. G. Smith.

Notice.

The Lord willing, the annual conference of the State of New York will be held at South Butler, N. Y., commencing Thursday evening, June 3d, 1869. A cordial invitation is extended to all the lovers of Jesus, and of his soon coming back to earth again. Let all the churches send delegates, and make arrangements for the present needs of the cause. Come one, come all, and come in the name and love of the Master. Ample provision will be made for all. Come at the commencement of the meeting.

N. B. Brethren will leave the cars on the New York Central R. R. at Savannah depot. We have made arrangements with the stage proprietor to carry all coming to the place of meeting and back for fifty cents each. The stage will leave on the arrival of the trains, each day, during the meeting (Sundays excepted), about ten o'clock A. M. and six P. M.

N. B. Brethren will ask for return checks of the driver when paying fare.

Per order of Com., B. P. Stevens.

Change of Address.

As I am at the Repository, to remain as long as it shall please the Lord, perhaps all summer, I take this opportunity to remind those who desire my hymn books (Spiritual Melodies), or who wish to write to me, that they may address me at *Boston, Mass., care of H. L. Hastings.* I hope that some of those who have had my hymn books on sale, have got some money for me by this time, and that they will forward it to me as above, without delay. I. K. Lombard.

Notice.

Our Brn. of this place, having engaged Metropolitan Hall, with the intention of having regular religious services every Sunday, have requested us, as their committee, to extend an invitation, through their Crisis, to our ministering brethren, who are in full faith and fellowship with the leading and prominent doctrine advocated in the above named paper, to give us a call as often as they can make it convenient. Men of deep and earnest piety are needed. The hall being under our control, can be opened any time during the week, whenever any of the brethren wish to send an appointment.

Eld. Thomas Rines.
Horace G. Smiley.

Notice.

The meetings in Rochester, N. Y., are changed from Curtis' Block to Flour City Hall, over 94 Maine Street. Prayer meetings are held Wednesday and Friday evenings.

Jas. R. Wells, Cor. Sec.

Tent Meetings.

All those desiring Tent Meetings this season will please notify me at once, so I can arrange accordingly.

J. Wendell, Edenboro, Erie Co., Pa.

Notice.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garrigues, 608 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.
ANNA R. SMITH, *Principal and Manager.*
Services.
Sunday School 10 o'clock every Sunday.
Love Feast 3 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Notice.

Eld. A. C. Newell and myself will hold a two days' meeting at Wheatville, May 22nd and 23d, as Bro. Levi Tuttle and others may appoint, to commence Friday evening, May 21st. Come one and all to this feast of love. Wheatville is in the town of Alabama, Genesee Co., N. Y. C. F. Sweet.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.
" 2d..........June 5th and 6th
" 3d..........Sept. 4th and 5th
" 4th..........Dec. 4th and 5th
Norwalk, 1st..........April 24th and 25th
" 2d..........July 24th and 25th
" 3d..........Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders,

G. W. Stetson, Pastor.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
H. Pratt..........Sunday, May 9th
A. A. Phelps..........Sunday, May 16th
and onward as the Lord may direct.

Boston, (Theatre Comique, Central Court, rear of 240 Washington Street), Sabbath, May 9th.
John G. Hook.
Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M.
Baptism at Mystic River, Charlestown, at half-past twelve. Communion in the evening.

Chelsea, Mass., (Library Hall.)
C. Goodrich..........Sabbath, May 9th
George A. Streeter..........Sabbath, May 16th
Sr. L. M. Stoddard..........Sabbath, May 23d
T. M. Preble..........Sabbath, May 30th

East Boston.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
J. W. Britton..........Sabbath May 9th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
A. W. Sibley..........Sunday, May 9th
J. G. Smith..........Sabbath, May 23d and 30th

Hyde Park, Mass.
D. M. Leavitt..........Sabbath, May 9th
T. M. Preble..........Sabbath, May 16th

Portland, Me..........Sabbath, May 9th
Miles Grant.

Fayville, Mass..........Sabbath, May 9th
A. P. Moore.

Portland, Me..........Sabbath, May 16th
C. Goodrich.

Salem, Mass..........Sundays, May 9th and 16th
Joseph W. White.

Fairhaven, Mass..........through the month of May
L. Boutell.

Worcester, Mass..........Sabbath, May 9th
T. M. Preble.

Plymouth, Mass..........Sunday, May 9th
(Baptism if the Lord will.) Geo. A. Brown.

Chicopee Falls, Mass..........Sunday, May 9th
Sr. L. M. Stoddard.

Newton Upper Falls, Mass., (as Bro. L. T. Cunningham may arrange), May 13th and 14th.
Geo. A. Streeter.

Webster, Mass..........Sunday, May 9th
Worcester..........evening, May 10th
Lawrence..........evenings, May 11th and 12th
Exeter, N. H..........evening, May 13th
Portsmouth, N. H., Sabbaths, May 16th, 23d, and 30th
H. F. Carpenter.

West Abington, Mass..........Sunday, May 9th
Lawrence, Mass..........Sunday, May 30th
Hartford, Ct..........Sunday, June 6th
New Britain, Ct..........June 9th
Southington, Ct..........June 10th
New Haven, Ct..........June 11th
New York, (Cooper Institute)..........Sunday, June 13th
J. S. White.

Westfield, Mass..........Sundays, May 9th
E. Owen.

Exeter, N. H..........Sunday, May 23d
Lynn, Mass..........Sunday, May 30th
Worcester, Mass..........Sundays, June 6th and 13th
Matthew Batchelor.

Elliot, Me..........Sunday, May 9th
East Rochester, N. H..........Sunday, May 16th
Alton Corner..........evening, May 20th
Raccoonborough..........evening, May 21st
Melvin Village..........Sunday, May 23d
Center Harbor, (Town House)..........evening, May 25th
Holderness, (Brick school-house), evenings, May 26th and 27th.
J. Pinkham.

Warren Summit, N. H., evenings, May 11th and 12th
Haverhill, N. H., (Union House)..........Sabbath, May 16th
A. A. Hoyt.

West Thornton, N. H..........Sundays, May 16th and 23d
A. W. Sibley.

Melvin Village, N. H..........Sabbath, May 9th
Lake Village..........evening, May 11th
Manchester..........evening, May 14th
Lawrence, Mass..........Sabbath, May 16th
South Reading..........evening, May 20th
Stoneham..........evening, May 21st
Chelsea..........evening, May 25th
Lynn..........evening, May 27th
Salem..........evening, May 28th
Exeter, N. H..........Sabbath, May 30th
Dover..........evening, June 1st
Kennebunkport, Me..........evening, June 2d
Bonny Eagle..........evening, June 3d
Freedom, N. H..........evening June 4th
Albany, N. H..........Saturday, June 5th
Monthly Conference, at 1½ o'clock, P. M. Preaching Sabbath, June 6th, and onward.
L. C. & M. McKinstry.
Shall come with a private team.

Albany, N. H..........Sunday, May 9th
Ossipee, N. H..........Sunday, May 16th
Barnstead, (Clark meeting-house)..........Sunday, May 23d
Melvin Village..........Sunday, May 30th
T. W. Piper.

Goodspeed's Landing..........Sunday, May 9th
Webster, Mass..........Sunday, May 16th
Woodstock Valley, Ct..........Sundays, May 23d and 30th
North Somers, Ct..........Sunday, June 6th
I. B. Potter.

Canaan, N. H..........Sunday, May 9th
and evenings intervening. A. A. Hoyt.
E. S. Moulton.

Barnstead, N. H., (Clark meeting-house), Sabbath, May 9th.
Pittsfield, N. H..........Sabbath, May 16th
Clinton, Mass..........Sabbath, May 30th
Manchester, N. H., (Merrimack Hall), Sabbath, May 23d.
New Britain, Ct..........Sabbath, June 13th
Bristol, Ct..........Sabbath, June 20th
Newfield, Ct..........Sabbath, June 27th
Wolcottville, Ct..........Sabbath, July 4th
A. Simpson.

Nottingham, (at the Hall)..........Sunday, May 16th
S. S. Mooney.

Farmington..........evening, May 6th
Alton..........evening, May 7th
D. M. Leavitt.

South Sutton, N. H..........Sunday, May 9th
C. H. Fletcher.

Loudon Ridge, N. H..........Sunday, May 9th
J. G. Smith.

Hampton, N. H., (Town Hall)..........Sabbath, May 9th
C. H. Sweet.

Lake Village, N. H..........Sunday, May 9th
Schoodac (Warner)..........Sunday, May 16th
C. W. Sargent.

Meredith, N. H., (New Hall)..........Sabbath, May 9th
Julia Buswell.

Holderness, N. H., (Carr school-house), Sabbath, May 9th.
Meredith, N. H., (New Hall)..........Sabbath, May 16th
Campton, N. H., (Bump school-house), Sabbath, May 23d.
John H. Evans.

Loudon Ridge..........Sunday, May 9th
If any of the above conflict, please inform me at Gilmanton Iron Works, N. H. Levi Allen.

West Alton, N. H..........Sunday, May 9th
Alton, (Luning Cove school-house), Sunday, May 16th
W. H. McDaniels.

Haverhill, (Union meeting-house)..........Sunday, May 9th
Piermont, (Piper school-house, near Bro. Clark's), Sunday, May 16th. T. E. Lang, Jr.

Webster, N. H., (Old meeting-house), and baptism, Sunday, May 9th.
Bradford, N. H., (Pond meeting-house), Sunday, May 23d. Simeon Bony.

Unity, N. H., (at Bro. Kimball's)..........Sabbath, May 9th
Frank Nelson.

Hampton, N. H., (Town Hall)..........Sunday, May 23d
Thomas H. Jones.

Barnstead, N. H., (Clark meeting-house), Sunday, May 9th. Wm. Bodge.

Worcester, Mass..........Sunday, May 16th
New York, (Cooper Institute)..........Sunday, May 23d
Wm. N. Pile.

Manchester, N. H., (Merrimack Hall), Sabbath, May 9th. D. F. Leavitt.

Rossonville, Vt..........Sunday, May 16th
Z. T. Wood.

Keene, N. H..........Sunday, May 9th
Charlton, Mass..........Sunday, May 30th
No Name.

Bangor, Me..........Saturday evening, May 15th and Sabbath, May 16th. H. L. Hastings.

Bath, Me..........Sabbath, May 16th
I. K. Lombard.

West Falmouth, Me., (meeting-house), Sunday, May 9th. I. C. Wellcome.

Livermore, Me., (Bettnsyder Corner), Sunday, May 9th.
Livermore, Me., (as Bro. Deming may arrange), Sunday, May 16th.
Belgrade Depot, Me..........Sunday, May 23d
H. B. Sevey.

Salmon Falls, Me..........Sunday, May 9th
Kennebunk Depot, Me..........Sunday, May 16th
Hollis Centre, Me..........Sunday, May 23d
Bonny Eagle, Me..........Sunday, May 30th
Blue Point, Scarborough, Me..........Sunday, June 6th
Salmon Falls, Me..........Sunday, June 13th
T. P. S. Hampson.

Bath, Me..........Sabbath, June 6th
N. G. Reed.

Bath, Me..........Lord's day, May 9th
Sabbatusville..........Lord's day, May 16th
H. D. Reed.

Bangor, Me..........Sunday, May 9th
Israel Damman.

Bath, Me..........Sunday, May 23d
Brunswick, (Ham's school-house), Sunday, May 30th
Topsham, (as Bro. Good may appoint), Sunday, June 6th.
Richmond, (Reed meeting-house), Sunday, June 13th
Sabbatusville..........June 20th
H. S. Mitchell.

Vernon, Vt..........Sunday, May 9th
Scitico, Ct..........Sunday, May 23d
A. M. Higgins.

Square Pond, Ct..........Sunday, May 30th
Rufus Baker.

Danielsonville, Ct..........Sunday, May 9th
Geo. A. Brown.

New Haven, Ct..........Sunday, May 16th
Goodspeeds, Ct., (baptism)..........Sunday, May 23d
Tylerville and Shalerville during the week.
Haddam, (Methodist house)..........Sunday, May 30th
L. F. Moore.

Bristol, Ct..........Sabbaths, May 23d, June 13th, and July 11th. R. Stark.

North Somers, Ct..........Sabbath, May 16th
Will some Bro. meet me at Thompsonville, on arrival of the two o'clock train from Hartford?
Square Pond, Ct..........Sabbath, May 23d
New Haven, Ct..........Sabbath, May 30th
B. Hitchcock.

Wrightville, Ct., (Communion)..........Sabbath, May 9th
Morris, Ct., (4th District school-house), baptism, Sunday, May 16th. A. D. Flagg.

Granby..........Sunday, May 9th
(Expect Sr. Childs to be with us.)
S. M. & H. R. Tatro.

East Hartland, Ct., (where Bro. Gains may appoint), Sunday, May 9th.
Lovely Street, Ct..........Sunday, May 16th
Baptism. Also expect help to preach the word.
S. Woodruff.

Pascoag, (Elliot Sayler's)..........Sunday, May 9th
Foster Tabernacle..........Sunday, May 23d
D. V. Corey.

Square Pond, Ct..........Sunday, May 9th
West Stafford..........Saturday evening, 7 P. M., May 8th
Sunday evening 5½ o'clock. Hiram Munger.

Bristol, Ct..........Sabbath, May 9th
Wm. A. & M. L. Durand.

Collinsville, Ct..........Sunday, May 9th
Bristol, Ct..........Sunday, May 16th
Wrightville, Ct..........Sunday, May 23d
Cold Spring..........Sunday, May 30th
Wm. J. Ripley.

New York, (Cooper Institute)..........Sunday, May 16th
Newark, N. J..........Sunday, May 23d
Meriden, Conn..........Sunday, May 30th
Warehouse Point, Ct..........Sunday, June 6th
New Haven, Conn..........Sunday, June 13th
Wm. Stuart.

Rossenville, Vt., Saturday, 5 o'clock P. M., May 15th and Sunday, May 16th. Joseph Kimball.

Chicago, Ill..........Sunday, May 9th
Vineland, N. J..........Friday evening, May 23d
Will preach evenings, May 6th, 7th and 8th, if desired. I cannot meet any more calls till I have been at St. Louis. H. K. Flagg.

Glenmore, N. Y..........evenings, May 13th, 14th, and 15th
Taberg, N. Y., at 10½ A. M. and 1 P. M., Sunday, May 16th
Florance Hill, N. Y., (Crawford Dist.), eve., May 17th
New London, (Morrell Dist.)..........evening, May 20th
Higginsville, N. Y..........evening, May 21st
Verona, N. Y., (Lock school-house), Sunday, May 23d, at 10½ A. M., and 1 P. M. Also at the Landing in the evening of the same day.
Empyville, N. Y..........evening, May 25th
Will Bro. Jilson please notify the people of Empyville?
Redfield Square, N. Y..........evening, May 27th
Greenboro, N. Y..........evening, May 28th
and over the following Sunday.
Boylston, N. Y..........evening, May 31st
Will Bro. Ballou please arrange for this meeting?
Lorain, N. Y..........evenings, June 1st and 2nd
The meetings will be held in the Randal district, three miles south-west of Lorain Huddle.
Wilcox Corner, N. Y..........evening, June 3d
Barns' Corner, N. Y..........evening, June 4th
Harrisburg, N. Y., (Bickford school-house), at 10½ A. M. and one and seven P. M., Sunday, June 6th.
Martinsburg, N. Y., (Brook's school-house), evening, June 10th.
Greig, N. Y., (Union Chapel), at 10½ A. M., and one P. M., Sunday, June 13th. C. H. Williams.

Savoy, (Chapel)..........Sunday, May 9th
Brimfield..........Sabbath, May 16th
Baptism and communion. E. McCullock.

Bristol, R. I..........Sunday, May 9th
If any wish a few evening appointments on or near the Providence and Worcester R. R., please inform me at once at North Dana, Mass. Geo. A. Streeter.

Cecil Station, Ohio..........May 8th and 9th
and through the week.
Antwerp, Ohio..........Sunday, May 16th
Jonas Wendell.

Lynn, Mass.
J. W. Britton..........Friday evening, May 7th
J. G. Smith..........Sunday, May 16th

Springfield, Mass.
Wm. N. Pile..........Sunday, May 9th
J. S. White..........Sundays, May 16th and 23d
R. Wendell..........Sunday, May 30th
A. Simpson..........Sunday, June 6th
J. Hemenway..........Sundays, May 20th and 27th

Forestville, Ct.
C. C. Barker..........Sunday, May 9th
S. W. Bishop..........Sunday, May 23d
C. C. Barker..........Sunday, June 6th
W. N. Pile..........Sunday, June 20th

Chicopee Falls, Mass.
A. M. Higgins..........Sunday, May 16th
J. S. White..........May 19th and 20th

Wilbraham, Mass.
P. S. Butler..........Sabbaths, May 9th, 16th, 23d and 30th

North Carver, Mass.
C. Goodrich..........Sabbath, May 23d

Concord, N. H., (at the Bethel.)
O. D. Woodruff..........Sunday, May 9th

Concord, N. H., (Centre Street.)
A. Ross..........Sabbath, May 9th
N. C. Twombly..........Sabbath, May 16th

Kennebunkport, Me.
Rufus Wendell..........Sabbaths, May 9th and 16th
A. P. Moore..........Sabbath, May 23d
C. Goodrich..........Sabbaths, May 30th and June 6th

Biddeford, Me.
Benj. Woodside..........Sabbath, May 9th
O. D. Woodruff..........Sabbath, May 16th

Portland, Me.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Pleasant Valley, Ct.
Mrs. R. E. Childs..........Sunday, May 16th
B. Hitchcock..........Sunday, June 13th

Wolcottville Circuit.
Wolcottville..........B. Hitchcock, May 9th
Newfield..........preaching May 16th
Preaching every Sunday evening at Wolcottville.

Rochester, N. Y.
Meetings are held at Flour City Hall, over 94 Maine Street. Prayer meetings Wednesday and Friday evenings.

Wyoming, R. I..........1st Sabbath in each month
Westerly, R. I..........2d Sabbath in each month
Riverpoint, R. I..........3d Sabbath in each month
Bristol, R. I..........4th Sabbath in each month
A. Durfee.

Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. Stetson, Pastor.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with John B. Adams.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. James B. Trefethen.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,

Eld. A. D. Flagg, Cor. Sec'ry, Torrington, Ct.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

Business.

Letters Received.

J T Howland, J W White, L Boutell, F S Bradford, R Willis, J E Wells, M. D. W., J B Cook, J W Wadsworth, A E Bennett, D D Chaffee, L M Chaffee, C P Dow, F H Chamberlain, Wm Bassett, A Ross, M R Steel, H Pratt, O G Trundy, E M Ripley, J A Libby, S M S Haynes, D W Griffin, N H Reed, A E Smith.

Receipts for Books and Tracts.

M R Miles $1.00, D Streeter $1.50, J S Wood $8.00, S K Paine $16.00, D D Dickinson $2.50, H C Terry $2.00, T M Sother $18.00, S S Parks $2.00, H Anbell 50c, W H Bradley $2.18, A A Hoyt 50c, Z A Waterhouse 33c, G L Teeple $7.50, J W Stokes $3.00, E N Harvey 50c, P S Butler 50c, A L Beard $3.00, M E Hopkins 62c, N C Twombly 65c, H. Boswell 40c, H. Cady 50c, H C Howe 80c, A Marcy 50c, P Hicks 78c, H Botherham $2.00, J D Chamberlin $3.05, C Starbird 56c, B Thompson $10.00, J Wiley $3.60, L Bedell 35c, J H Lee $2.10, H L H. $3.75, J Wolfenstetter 60c, W N Sanders 35c, H A Arnold $1.00, J S Kemp $1.00, C W Buvenger, 45c, J W Hanson $1.40, C E Bishop 50c, M Haskell $2.25, A S Dudley $1.00, A A Lawrence 50c, B S Brush 65c, D V Corey 50c, A L Beard $1.00, S L Manley $2.85, J N Blenis 80c.

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WHAT IS FAITH?

"Faith is the substance of things hoped for, the evidence of things not seen."—HEB. 11: 1.

Oh! faith is not a mere belief
That Thou can'st aid in bitter grief;
Oh! no, far greater blessings, Lord,
Are promised in thy gracious word.

'Tis cleansing in thy blood each stain,
And knowing pardon, plead again;
'Tis deep remorse, yet grateful song;
'Tis utter weakness, yet so strong.

'Tis living in thy blessed sight,
Where'er I breathe by day or night;
'Tis drinking in thy tender love
From all below, from all above.

'Tis calm assurance "all is well,"
Though how or where, I cannot tell;
'Tis hearkening when no voice I hear;
'Tis smiling, though I weep and fear.

'Tis grasping thee when all are gone;
'Tis viewing thee when quite alone;
'Tis pillowing on thine unseen arm,
Supported there and free from harm.

'Tis stepping light, though burdened sore;
'Tis hating sin yet more and more;
'Tis fighting hard, and yet at rest;
'Tis broken-hearted, and yet blest.

'Tis loving with unuttered love,
Though hard the heart and slow to move;
'Tis laboring, though it's all so small,
I count it laboring not at all.

'Tis telling thee my every thought;
'Tis finding all I ever sought;
'Tis treading on through life's lone walk
In sweet companionship and talk.

'Tis hurrying to a glorious end;
'Tis pressing toward my bosom friend;
'Tis meeting Him—come, Jesus, come!
'Tis folding tent, and reaching home.

My Father, I must wait on thee
For faith like this, 'twas bought for me;
Beneath the cross I seek, I claim,
Such living faith in Jesus' name.

—*Selected by Kate N. Chaffee.*

For the World's Crisis.

PENCILINGS OF A PILGRIM.

DRESS.

"I don't think *dress* has anything to do with *religion;* therefore I wish people would let the subject alone." Such is the verdict of many a sensitive person, whose conscience is a little warped by disobedience. Let me assure all concerned that *religion has something to do with dress;* and those who expect to shine with the redeemed will do well to look the facts squarely in the face. But some are ready to say: "Get the heart right, and externals will adjust themselves." This is partly true and partly false. If the above statement is invariably true, then we are forced to the conclusion that there are but *very few* right hearts among all that profess the religion of Jesus. It is hardly safe to conclude that every instance of improper attire proves the existence of a wicked heart. The logic thus employed to evade the whole subject of dress, is altogether too sweeping and uncharitable; for it decides that in every case where the externals do *not* adjust themselves to the Bible standard, there is an utter want of saving grace.

Again: If it be true that the only thing necessary is to aim at heart-work, without ever touching externals, why did not the apostles observe this rule of action? Why did they specifically and repeatedly urge home the duties of christians on every point of practical life? Why did they spend their useless breath in denouncing superfluous ornaments, and describing the kind of dress becoming the professors of godliness? Aye, why did the Sovereign of the universe so far interest himself in the subject as to utter earnest prohibitions, and lay down positive rules for the regulation of this very matter? Is it modest for ministers to ignore the whole subject of dress, as unworthy their attention, when God has given us more legislation on this very point than he has on the subject of stealing or murder? Still more surprising is it that some who lay great stress on a literal interpretation of the Scriptures, should be so blind and indifferent whenever they run against those passages that deal out a staggering blow to pride and vanity. And an honest-hearted man is almost horror-stricken, when he sees individuals who sing and talk and dream about the speedy coming of Jesus, and yet look as though they were rigged-up—not for Paradise, but—for *Vanity Fair.* Strange-looking candidates for a world of spotless purity. Flowers there will be on that ever-blooming shore, and jewels, too, that shall sparkle forever; but not the odorless flowers that are made of painted rags, nor the heathenish ornaments that are manufactured of galvanized pewter.

Away with all this frippery of fashion and tinselry of vanity. When inspiration interdicts the wearing of "gold or pearls or costly array," let christians leave such trappings to those who have no better God. So far from aping all the fashions and fooleries of a godless world, christians are commanded to "come out from among them and be separate." They are neither to drink into the spirit, nor adopt the false philosophy of wicked men; but to tread a narrow, self-denying path, as "strangers and pilgrims." Christians should regulate their dress, not according to the laws of *Paris,* but of *Paradise.* They are expected to be a "peculiar people," having renounced the vain pomp and glory of a world that is perverted by sin and governed by pride. Whether we eat, or drink, or whatever we do, we are to "do all to the glory of God." How can we spend our money for artificial flowers, breast-pins, finger-rings, and other useless appendages, and yet ask God's blessing on all we do? How *dare* we thus fool away our time and money and christian influence, when God's claims are so broad and the wants of humanity are so pressing? It is a fearful thing to rob the treasury of the Lord to serve the goddess of Fashion. If the money now spent for outward adornments was poured out for the furtherance of God's suffering cause, what glorious achievements would be the result.

The ostentation of the christian church is enough to neutralize nearly all her efforts. It saps her vitality, cripples her influence, and makes infidels. Common sinners know that such conformity to the world as most of the churches exhibit, is utterly inconsistent with christian character. When they see religious societies trying to vie with each other in the splendor of their attire, until a professedly christian congregation looks more like a blooming flower-garden than it does like a band of Christ's disciples, no wonder if it becomes a serious question whether there is any reality in religion. The religionists of the day seem to have forgotten that the following prohibition was ever uttered: "Be not conformed to this world." O that the voice of God might be heard and cheerfully obeyed. Let us dress just as we would be willing to have Jesus find us, when he comes to reap the world's great harvest, and gather his loved ones home.

A. A. PHELPS.

Rochester, N. Y., April 1869.

— Never speak without thought.

MASONIC SECRECY.

The strength of Masonry is in its secretism, and this secretism is attempted, or sought to be maintained, by oaths and obligations with the most terrible penalties attached. Added to these, the members are constantly admonished on the subject, and strictly charged to observe "silence and circumspection" with reference to all their secrets. The work of this Anaconda begins in the ante-room, where the candidate is made to promise on his honor as a man that he "will cheerfully conform to all the ancient established usages and customs of the fraternity." And in the oath of the Entered Apprentice Degree, the candidate swears that he will "always hail, ever conceal, and never reveal any part or parts, art or arts, point or points, of the secrets, arts and mysteries of ancient Free-Masonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world," etc. Let the reader note the words, "which I have received;" and pray, what secrets has he received up to the time of taking this oath? True, he has passed through some preliminary ceremonies, but, as yet, he is in darkness as to the great arcana of Masonry. And he now swears to "always hail" that of which he is utterly ignorant. He knows not what is to came after. It may be good, or it may be evil; but good or evil, he swears to "always hyil,"—always salute it! Masons will not say a word against Masonry, unless they disclaim or renounce their obligations; and why? Because they have sworn to "always hail," salute, or praise it. How indiscreet, how deceived, how infatuated, how blind must a man be, to assume such an obligation as this with reference to a system of which he is ignorant! Let every man who reads this, and especially every christian, ponder well its meaning. But he not only swears to "always hail," but to "always hail" the "part or parts, art or arts, point or points, of the secrets, arts and mysteries of ancient Free-Masonry!" He "hails" separately and collectively every part, art, point and mystery in the institution, from bottom to top, or from the lowest to the highest degree; and all these he swears "ever to conceal, and never to reveal." He is never to "reveal" them himself, and if any member should renounce the institution and reveal its secrets, he is always to "conceal" the fact by not acknowledging that they have been revealed. And this is just what Masons do; they will not confess that the secrets have been divulged, because they are sworn to concealment. They also swear that they "will not write, print, stamp, stain, hew, cut, carve, indent, point or engrave it on anything moveable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness." And if they violate this oath in the smallest point, they imprecate upon themselves the penalty of having "the throat cut," "tongue torn out by the roots," and "the body buried in the rough sands of the sea."

This is Masonic secretism, or, rather, is the foundation oath, made of solid steel, in which the "poor, blind candidate" swears away his liberty to approve or condemn the institution as its character may be developed before him. No alternative is left him. He must "always hail" it, right or wrong, good or evil, christian or unchristian; for there is no modification or qualification in the matter. Nothing is left to the candidate's option,—he swears unconditionally and irrevocably.

Is such an oath lawful in the sight of God? Can a christian take it, and not stain his conscience with guilt? In the Master Mason's oath the obligation to secrecy is extended as as follows: "Furthermore do I promise and swear, that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and they left to my own election."

As before remarked, the obligation of secrecy is here extended, and the candidate for the degree of Master Mason swears, in addition to his former oaths of secrecy, to keep securely and inviolably the secrets of a Master Mason, given him in charge as such, and he knowing them to be such, murder and treason excepted, and they left to his own option. The reader will thus see that the web of secrecy is woven around the candidate in the most complete and thorough manner. He is now bound, not only to conceal the secrets of Masonry, but also the secrets of a brother Master Mason, no matter what they may be, if given him in charge as such; for no exceptions are made but "murder and treason," and even these may be kept at his option. And all this he swears to do, under the penalty of having his "body severed in two in the midst, and divided to the north and south,"—"bowels burnt to ashes in the centre, and the ashes scattered before the four winds of heaven," etc. What a fearful secretism is this, to which he pledges himself while in ignorance of the secrets which may be confided to him! The Master Mason may have violated the chastity of his wife or daughter, not "knowing them to be such," and should he communicate the fact to him, he is bound by his oath to keep it secret. He has truly sworn to his own hurt, and must not change. The "Past Master's oath" contains the same injunction of secrecy, and therefore it is not necessary to quote it; the same is true of the "Most Excellent Master's oath." The oath of the Royal Arch Degree has the following: "Furthermore do I promise and swear, that a companion Royal Arch Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason not excepted." In previous obligations these were excepted, but left to the option of the party; now no exception is made, but all secrets, no matter how dark or damnable, are to be kept securely and inviolably. What a fearful form of secretism is this! Does it not convert every Royal Arch Mason into an accomplice, or make him accessory to the crimes communicated to him as the secrets of a Royal Arch brother? How many *such secrets* are locked up in the hearts of Royal Arch Masons, the day of judgment only will disclose! In the oath of the "Knights of the Red Cross," we have this obligation of secrecy. The candidate swears, "I will always hail, forever conceal, and never reveal any of the secret arts, parts or points of the mysteries appertaining to this Order of the Knights of the Red Cross," etc.

The Knight Templar's oath contains a similar obligation of secrecy. The fifth Libation is the crowning obligation of secrecy, and covers all the preceding degrees in Masonry. It is also called "the sealed obligations," because, we suppose, it seals all the obligations previously taken in the different degrees. It is drank from a human skull, and reads as follows: "This pure wine I now take in testimony of my belief in the mortality of the body, and the immortality of the soul, and may this libation appear as a witness against me both here and hereafter; and as the sins of the world were laid upon the head of the Savior, so may all the sins committed by the person whose skull this was, be heaped upon my head in addition to my own, should I ever knowingly or wilfully violate or transgress any obligation that I have heretofore taken, take at this time, or shall, at any future period, take in relation to any degree of Masonry, or order of knighthood. So help me God.

Comment upon such an obligation as this is unnecessary. It is profane and wicked in the highest degree, but it is a part of the great system of secretism which Masons must "forever hail!" May God have mercy on the poor deluded christian who has been *hoodwinked* and led to this fearful height of wickedness.

The oath of the "Thrice Illustrious Knights of the Cross," contains the following obligation of secrecy: "That to the end of your life you will not, either in the consideration of gain, interest or honor, nor with good or bad design, ever take any, the least, step or measure, or be instrumental in any such object, to betray or communicate to any person or being, or number of the same, in the known world, not thereto of cross and craft entitled, any secret or secrets, ceremony, or ceremonies, or any part thereof appertaining to the order and degree, known among Masons as the Thrice Illustrious order of the Cross; that you will not, at any time or times whatever, either now or hereafter, directly or indirectly, by letter, figure or character, however or by whomever made, ever communicate any of the information and secret mysteries heretofore alluded to; that you will never speak on or upon, or breathe high or low, any ceremony or secret appertaining thereto," etc. "I swear to keep sacred my brother's secrets, both when delivered to me as such, and when the nature of the information is such as to require secrecy for his welfare."

The oath of the Knights of the East and West has the following: "That I will never reveal, to any person whomsoever below me, or to whom the same may not belong, by being legally and lawfully initiated, the secrets of this degree, which are now about to be communicated to me, under the penalty of not only being dishonored, but to consider my life as the immediate forfiture, and that to be taken from me with all the tortures and pains to be inflicted in the manner as I have consented to in my preceding degree.

The oath of the "Knights Adepts of the Eagle or Sun," and the oath of the "Knights of Kadosh," both contain stringent obligations of secrecy. The following is the oath of the "Knights of Kadosh:" "I promise and swear, never to reveal the secrets of the Grand Elected Knights of Kadosh, or White and Black Eagle to any person. I swear to take revenge on the traitors of Masonry." We forbear any comments at present on these obligations of secrecy. They clearly show the extreme lengths to which the passion for secretism will lead men.—*Secretism, pp.* 10–13.

For the World's Crisis.

THEOLOGICAL DISCUSSION.

"Do the Scriptures teach that man is wholly mortal, and that there is no intelligent entity which leaves him at death, capable of enjoying happiness or suffering pain"?

A discussion upon this question took place at Barber's Hall, Locustville, commencing Dec. 14th, and continuing six evenings. Eld. Griswold, of Hopkinton City, and John Slocum, of Wyoming, were chosen moderators. The disputants were Rev. A. Durfee, affirmative, and Dr. Allen Morron, negative; each speaking twenty minutes, and making three speeches an evening. Elder Durfee opened the question on the first evening, handsomely laying the foundation for his argument with that masterly skill and forethought of an old debater. Dr. Morron was a new man in the community, and after introducing himself by way of admonition to his Baptist friends, not to fear a free and open discussion upon the teachings of the Bible, but rather court it—especially, when such *isms* as Spiritualism and Adventism were springing up around them—went at the question with that confidence, that to his hearers it seemed he would soon annihilate his opponent. Each maintained their positions well on the first and second evenings. The Dr. claimed that the words spirit, soul and life, *nephesh, ruach* and *psuche,* as rendered in the Hebrew and Greek, must be taken in connection with words and sentences preceding and succeeding in those ancient languages, in order to arrive at a correct understanding of the intentions of the writers and translators. Elder Durfee, upon the other hand, showed that the words *soul* and *life* did not have that direful import as claimed by his friend Morron, but were made to read soul, life, breath, etc., by the translators, in order to avoid repetition. The third night Elder Durfee had the inside track, and it was admitted by those opposed to him in sentiment, that he bettered the Dr. on argument on that evening.

Eld. Durfee challenged the Dr. to show him one passage in the Bible where it said *immortal soul;* the Dr. replied by challenging Eld. Durfee to prove the existence of a God by the Bible. The contest waxed warmer as the debate progressed. The Dr. claimed, if he brought proofs to sustain the negative, he gained the question. He alluded to the texts of Christ preaching to the spirits in prison; also the transfiguration of Christ, and said he was willing to rest the whole argument on those two passages alone, to prove the immortality of the soul. Elder Durfee replied and explained the text of Christ preaching to the spirits in prison, etc., in a clear and satisfactory manner to our minds; also of the transfiguration. He spoke of Daniel's vision, and John's on the isle of Patmos, and then referred to Matt. 17: 9, and said he would leave it with Christ and the Dr.

So the contest continued through the six nights of the discussion. Greek met Greek.

Eld. Durfee held himself close to the question, quoting largely from the Bible to sustain his position; and at times, turning to the obstacles thrown in his path by the Dr., would with Herculean strength of mind toss them aside as a child does his toys. The Dr. at the same time quoted much from the Scriptures, but would wander off and draw conclusions from reasoning outside of the Bible; citing Socrates, Pythagoras, Damon, and others, as authorities to prove the existence of an entity that leaves the body at death, conscious of pain or happiness; which we believe was foreign to the question as stated, for the proofs must come from the Scriptures.

The general opinion among those who have no sympathy with either class is, that Eld. Durfee maintained the position he assumed; whereas Dr. Morron failed to overthrow Eld. Durfee's arguments, and did not prove from the sacred oracles that the soul was a separate entity from man, susceptible of pain or pleasure. Rev. James Dockry introduced a series of resolutions at the close, stating that the debate had qeen conducted with frankness and candor by both parties, and that each had maintained his position well. The contestants, after thanking their hearers, advanced to the centre of the platform, and indulged in a hearty shake of hands, applauded by the audience, and we trust parted in good friendship. Eld. Durfee is cool and calm as a debater, sound in his reasonings, and logical in argument. Dr. Morron is little more fiery at times; a man of great intellectual powers and retentive memory; a fluent speaker, quick to see a point and turn it to his advantage with powerful reasoning faculties.

Wyoming, R. I. J. L. KENYON.

For the World's Crisis.

THE RETURN OF SPRING.

We hail thee, lovely Spring,
We hail thy genial rays,
We look for thee to bring
More bright and sunny days.

We hail again the sound
The feathered songsters bear,
We hail the music of those notes
They warble through the air.

We watch to see the daises
Spring from their mother earth,
And all the plants of nature
We welcome into birth.

Yet when our eyes behold them
So beautiful and gay,
We feel a thrill of sadness;
To think how short their stay.

Alas! we know 'tis certain,
And oft it brings a sigh,
The loveliest of all earth's charms
Must shortly fade and die.

We hail that blessed era
The prophets had in view;
We hail the Nobleman's return
To make this old earth new.

The tokens of his coming
The watchmen plainly see;
We hail the resurrection morn,
Hail! immortality.

Plainville, Mass. HANNAH W. CLARK.

For the World's Crisis.

EXEMPLARY.

It is a fact worthy of note, that the imperative duties devolving upon the ambassadors of truth in these last days should be performed with great alacrity, and a zeal truly commendable. In this Paul, the inspired, is exemplary, and his writings abundantly prove our averment. "For I have not shunned to declare unto you all the counsel of God," is the statement made in Acts 20: 27. Now if this inspired apostle preached the *whole* gospel as essential to salvation, truly non-essentials are not implied; although some of our modern theologians assert to the contrary. As God has now commanded all men everywhere to repent, and as it is our chief desire to have them comply, we should with christian fidelity and all meekness produce Paul's reason: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." It is true, there are some in this age of the world who, like those in the days of Paul, "mocked, when they heard of the resurrection of the dead"; but for the sake of those who will hear us again of this matter, it behooves the messengers of truth to faithfully herald the gospel of the kingdom, and thus follow Paul, who was verily an exemplary servant of Christ. Lord, help. C. H. WILLIAMS.

West Martinsburg, N. Y.

For the World's Crisis.

DON'T BE PASSIVE.

The last dominant power of the old Roman empire demands reverence. The last proclamation to the church is the third angel's message: "If any man worship the beast or his image," etc., and yet Bro. Colegrove feels the need of apologizing in giving vent to this flame of light, which is like fire shut up in his bones, lest some sensitive ones should get out of the traces. My brethren, nothing could better please our *enemy* than to keep us in a passive condition on those truths that would unmask his real designs. There is a *present* as well as a past and future, and our days are wonderfully prophetical. Let our surroundings be carefully studied, morally, religiously, and politically, and we shall see the fulfillment of prophecy recorded in every publication of passing events, and nothing more prominent than the eighth headship, bearing the harlot woman to the judgment. My dear Bro. Colegrove, we believe you are at the fire box; touch the magnetic, or prophetic wires, and let the true locality of danger be announced. It is said that the electrical phenomena of the 15th inst. caused the fire bells to ring, greatly to the annoyance of firemen. It designated no particular ward. Let it not be so with us. My Bro., tell "*the beast,*" tell "*the number of his name*"; ring out the true wisdom of God, and let the brethren say, *Amen.* H. PRATT.

COMMON POLITENESS.

It is not polite for an organist, who desires to display his skill, to keep the congregation waiting from ten to fifteen minutes, by playing on the instrument, before the minister can begin his services.

It is not polite for a person who has a good voice for singing to be too forward in making a display of his or her powers.

It is not polite, when in company, to slight the illiterate or the poor. They should be made to feel, for the time being at least, that they are not inferior to any present.

It is not polite to call at a dwelling, and request to see the lady of the house, and, in disobedience of her request, display your books, your jewelry, or your wares, and urge her to purchase.

It is not polite when a stranger preaches, for half the congregation to absent themselves from church.

It is not polite for a minister to "play fantastic tricks" in the pulpit and preach himself, "when sent with God's commission to the heart."

It is not polite when called upon to pray in public, to touch upon some particular objects, for the sake of giving a thrust at some neighbor present.

It is not polite to pass by a neighbor in trouble, when you can render him assistance.

It is not polite to disturb your neighbors who have retired for the night, by making any noise whatever. Loud singing and thumping on a piano should be avoided, when the hour for rest and sleep has arrived.

It is not polite to allude to the misconduct of a person in the presence of his child or his relative.

It is not polite, in visiting neighbors, to carry your children with you, when they would be likely to annoy and trouble others.

It is not polite to answer angrily or unkindly one who may have asked, unintentionally or thoughtlessly, an improper question.

It is not polite to scold on any occasion; more especially when an accident occurs.

It is not polite, when you borrow good money, to return the amount in uncurrent bills or ragged currency.

It is not polite to put a person to unnecessary trouble who is ready to deny himself for your accommodation.

It is not polite to interfere when two are conversing, no matter if you think either to be in an error.

It is not polite to throw water or rubbish from a window, beneath which people are constantly passing.

—*Hints on Common Politeness.*

For the World's Crisis.

NIGHT WHISPERS.

How precious, under all circumstances, is the word of the Lord to the believing, trusting heart. At one time it comes in the stillness of night and whispers to the listening ear, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." At another, when the heart is bitterly oppressed, and knows not what course to pursue, it comes so soothingly with these words—"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." How instantaneous the relief this cordial gives! The path of duty is now so plain; shut up to acts of kindness only, leaving all avengement to Him who will do justice to all concerned.

How easy now to pray for our enemies, to turn to them the other cheek, to give the cloak also, and go the second mile. We forget the sin and love the sinner, whether he be a worldling or a misguided brother or sister in Christ. How this proves the religion of Jesus to be from heaven and not of men. It helps us trace all evil to its one source—the father of lies, and to know that the erring one is deceived by his delusions, and therefore knows not what he does; and, like Jesus, we can say, "Father, forgive them."

E. S. WILLARD.

Haddonfield, N. J., April 7th, 1869.

P. S.—"*And the Lord shall raise him up.*" James 5: 14, 15. This he has just done for one of our number from alarming illness; and this is the second instance to the church in our house within the past few months, for which we magnify the grace of God. Bro. S. was with us on the occasion, in fulfillment of his regular appointment with us for the first Lord's day in each month, and was filled with the Spirit and spoke to edification and comfort. Praise the Lord; he is a God at hand, and not afar off. Amen. We are happy in the Lord. E. S. W.

For the World's Crisis.

THE SPIRIT OF LOVE.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love."

Reader, do you know the power and the beauty of the language above quoted? Do you understand and feel in your heart the love that is a witness and proof of your acceptance with God, and a sure passport to immortality, and the untold bliss of saints in glory? Do you know that Jesus loves you? And do you love him because he first loved you? You have no reason to doubt his love.

Such proof of love as he has given is beyond comparison greater than any your best friends can ever show. Even the love of a mother cannot be compared to the love of Christ toward you.

"Can a mother's tender care
Cease toward the child she bare?
Yes, she may forgetful be,
Yet will I remember thee."

Let us apply to ourselves the question asked of Simon, the son of Jonas, "Lovest thou me?" Think for a moment of what he has done for you. Though he was rich, yet for your sake he became poor. Though he was the rightful heir of all things, yet for your sake he became so poor that "he had not where to lay his head." More than this, he was *bruised* for your iniquities, and the chastisement of your peace was laid upon him.

"I am thy Redeemer; for thee I must die;
The cup is most painful, but cannot pass by;
Thy sins like a mountain are laid upon me,
And all this deep anguish I suffer for thee!"

"'Tis done! the dreadful debt is paid,
The great atonement now is made;
Sinner, on him your guilt was laid—
For you he spilt his blood.
For you his tender soul did move;
For you he left the courts above,
That you the length and breadth might prove,
And height and depth of perfect love,
In Christ, your loving Lord."

Reader, if you have a good hope of salvation, all this language finds a response in your heart. If you have not this hope, let me assure you there is no other name under heaven given among men whereby you must be saved. "The goodness of God leadeth thee to repentance."

Every good thing you ever possessed, or can ever hope or desire to possess, comes from him. He says to you, "Son, give me thy heart." Awake from this state of indifference, "repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Have you wandered away from the path of peace, after having found him precious to your soul? Still he says, "I will heal their backsliding, I will love them freely; for mine anger is turned away from him."

Webster, Mass. F. H. CHAMBERLAIN.

CORNED BEEF.—The *Scientific American* informs the ladies that if they would have corned beef juicy after it is cold, and not as dry as a chip, they should put it into boiling water when they put it on to cook, and they should not take it out of the pot when done, until cold.

GRAFTING WAX.—One pint linseed oil, six pounds rosin, one pound beeswax, melted together, to be applied warm with a brush, or to be worked with wet hand into a mass and drawn out into ribbons.

WORTH KNOWING.—To keep stove and pipe from rusting, when put away, put on a little kerosene oil with a woollen cloth.

Gems.

— Beware of evil thoughts. Oh, the misery they have caused in this world! Bad thoughts come first, bad words follow, and bad deeds bring up the rear. Pray against them. They prepare the way for the enemy.

— Good deeds, like sunbeams, shine by a lustre purely their own; nor can their brightness be tarnished by all the calumnies of the slanderer's tongue.

— Most of our misfortunes are more supportable than the comments of our friends upon them.

— Good sense accommodates itself to the world; wisdom endeavors to conform itself to heaven.

— The seeds of repentance are sown in the youth by pleasure, but the harvest is reaped in age by pain.

— The manner in which the parental command is obeyed, is of infinitely more importance than the mere fulfillment of it.

— Where there is a willing heart, there will be a continual crying to heaven for help.

— More have been ruined by their servants than by their masters.

— Clothes and company do often times tell tales in a mute but significant language.

— The real use of talking is almost lost to the world by the excessive custom of lying.

— Repentance without amendment is like continual pumping without mending the leak.

— Riches got by deciet cheat no man so much as the getter.

— We are rich only through what we give, and poor only through what we refuse.

— He is not only idle who does nothing, but he is idle who might be better employed.

— Our wealth is often a snare to ourselves, and always a temptation to others.

For the World's Crisis.

A SINGULAR TRACT.

The following is one of a series of penny tracts, published in England. It is entitled, "What I was, and what I am":—

"Dear reader, I once resided with 2 Tim. 3: 4, and walked in Eph. 2: 2, and my continual conversation at that time is recorded in Eph. 2: 3. I heard one day that an inheritance had been purchased for me, and a description of it reached me. You find it at 1 Pet. 1: 4. One who resides in Heb. 4: 14 has purchased and paid an extraordinary price for it; but to tell the truth, I did not believe this report, as I was entirely unacquainted with the man, and long experience had convinced me that strangers never give favors through love alone, and friends seldom give any favors that cost much. However, my prospects at Eph. 2: 12 were as bad as they could be; so I called at 2 Tim. 3: 16.

I found the house I sought for at 2 Cor. 5: 1, and the invitations to it, which you will see put up at Isa. 55: 1, 2, and by John 7: 37, are wonderfully inviting to the poor and needy. The house has only one door, and it was sometime before I saw the door at John 10: 9.

My permanent address will now be 2 Cor. 5: 1; but if you call any day at Heb. 4: 16, you will meet me, and many others, who are daily in the habit of meeting there. If you call, attend to what the servant says at Luke 14: 22, 23; and you may depend upon what that servant says."

Selected by J. K. BELLOWS.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE FIRST LIE.

Can any little child tell me where and by whom the first lie was spoken in this world? One says, "Cain told it." One says, "Gehazi." No; there was a sad falsehood spoken before either of those told by Cain or Gehazi. It was the worst lie ever spoken, and it did more harm than any other.

It was spoken in the garden of Eden. Did Adam speak it? No. Did Eve? No. Who did? The serpent. Can serpents talk? No. This serpent spoke because he was made to do so by Satan. Who is Satan? He is a wicked spirit. He was once an angel in heaven; but he disobeyed God, and he was cast out of that blessed world with many more angels who did wrong as he did. He does not love God. He does not love any holy or good being. He never does any thing good. He is pleased with wicked and evil persons and all wrong things. He likes to see little children and men and women do wrong. He is glad when you disobey your parents and are angry. He is glad when you speak lies and use bad language. He wants you to be like himself. He wants to keep you out of heaven. He is sorry when you are obedient and truthful, and when he sees loving thoughts in your heart toward God, your heavenly Father, and Jesus Christ, your Savior. He wishes you would never pray, and never read the Bible, and never go to God's house. He does not like the beautiful hymns you learn, nor to hear you sing them with praise in your heart. He would be pleased if there were no Sabbath school, and no church, and no preaching, and no Sabbath day.

You will remember all the story. He took the form of a serpent; and, I suppose, the serpents then were more beautiful than they are now. He spoke in a pleasant voice to Eve when she was standing looking upon the forbidden tree. He asked her about it. She told him that God had bidden them not to taste the fruit, and had said that they should die if they ate it. Then Satan told the first lie. He told her she would *not* die, and that God knew that by eating that fruit she would become wise, and know good and evil. She knew a great deal of good now. What a pity that she should learn any thing evil! But Satan persuaded her that it was very desirable to know both good and evil, and very excellent to be wise. He spoke that falsehood, and Eve believed him.

Dear children, remember that when you speak what is not true you are like Satan. Jesus, when he was in this world, called him the devil, and said he was the father of lies. He puts wicked thoughts into your hearts. He is glad when you do not speak the truth. How can you be sure to resist his temptations? By praying to the Lord Jesus to keep you from his power. Pray every day that Satan may not be allowed to persuade you to sin in any way, and especially to tell lies; and when you feel inclined to hide any thing from your father or mother or teacher, pray in your heart that you may be able to speak the whole truth bravely. A beautiful hymn says,

"Satan trembles when he sees
The weakest saint upon his knees."

—*Child at Home.*

WORDS FOR BOYS.

Liberty is the right to do whatever you wish without interfering with the rights of others.

Save your money, and you will find it one of the most useful friends.

Never give trouble to your mother or father.

Take care of your pennies, and they will grow to be dollars.

Intemperance is the cause of nearly all the trouble in this world; beware of strong drink.

The poorest boy, if he be industrious, honest and saving, may reach the highest honor in the land.

Never be cruel to a dumb animal; remember that it has no power to tell how much it suffers.

Honesty is the best policy.

A WORD TO "LITTLE ME."

BY HENRY WARD BEECHER.

Newburyport, Feb. 8th, 1869.

Rev. and Dear Sir:—Will you please give the readers of your sermons, published in the Boston *Traveller,* your views of "tale-bearing." My attention has been directed to this subject by hearing a church-member speak freely of the private affairs of a family where she had been for a time an inmate, exposing not only their familiar conversations, jests and remarks, but matters sacred to the family, and things that are embittering people against this family. I observe that all, even the oldest and best, listen eagerly to this tale-bearing remark upon the things told of, and repeat them to others again and again. I have often asked myself, what is right regarding these things, but get no satisfactory answer; for I am not very old in experience, so I take the liberty to ask you, if you will be so very kind and obliging as to answer, through a sermon; and perhaps, you will do good to others besides your humble friend, little me.

A SCHOOL-GIRL.

Our young friend asks a sermon. The subject is worthy of ten sermons; but we can give only an article.

The disposition to pry into the privacy of domestic life is, unfortunately, very common, and is always dishonorable. The appetite for such knowledge is to be regarded as morbid, and the indulgence of it disgraceful.

A family have a sacred right to privacy. In guarding the delicate relations of the household, secrecy becomes a virtue. Even if by chance the private affairs of a household are laid open to a stranger, honor would require him to turn from them, and if a knowledge of them were forced upon him, they should be locked in a sacred silence.

A double obligation of silence and secrecy rests upon one who is a guest in a family. The turpitude of a betrayal of family history by a visitor, is far greater than theft would be. To pocket half a dozen silver spoons would do far less damage, produce far less suffering, and be less immoral, than tale-bearing. It is a thing so scandalous that it should degrade a person, and put him out of society. To betray the secrets of the household is not only an odious immorality, but it is a sin and a shame to be on good terms with those who are known to commit such outrages. They are miscreants. They put themselves out of the pale of decent society. They should be treated as moral outlaws.

These hungry-eyed wretches who sit in the unsuspicious circle of parents and children, treasuring their words, spying their weaknesses, misinterpreting the innocent liberties of the household, and then run from house to house with their shameless news, are worse than poisoners of wells or burners of houses. They poison the faith of man in man. If one opens his mouth to tell you such things, with all your might smite him in the face! There are two actions which justify you in instantly knocking a man down; the one is the act of pointing a gun at you in sport, and the other is the attempt to tell you a secret which it is disgraceful for him to get, and for you to hear. Make no terms with such people. Tale-bearers have no rights. They are common enemies of good men. Hunt, harry, and hound them out of society. They are the worst pests save one, and that is the listener to the tale-bearer!

There could be no tattling if there were no one to hear. It takes an ear and a tongue to make a scandal. Greedy listening is as dishonorable as nimble tattling. The ear is the open market where the tongue sells its ill-gotten wares. Some there are that will not repeat again what they hear, but they are willing to listen to it! They will not trade in contraband goods, but they will buy enough of the smuggler for family use!

These respectable listeners are the patrons of tattlers It is the ready market that keeps tale-bearing brisk. It is a shame to listen to ill of your neighbor. Christian benevolence demands that you do not love ill news. A clean heart and a true honor rejoice in kindly things. It should be a pain and sorrow to know of anything that degrades your neighbor in your eyes, even if he is your enemy; and how much more if he is your friend?

"Little Me" shows by her letter that she has a good and honorable heart. Let her persuade others to her way of thinking. And as a help to the good work, we will give her some wholesome texts from the sacred Scriptures to make sermons out of.

"Thou shalt not go up and down as a talebearer among thy people."

"A tale-bearer revealeth secrets; but he that is of a faithful [honorable] spirit, concealeth the matter."

"The words of the talebearer are as wounds that go down into the innermost parts of the belly."

The Hebrews thought that the affections had their seat in the entrails and bowels, and by this phrase, "go down into the innermost parts of the belly," they signify how sharp and exasperating to the deepest feelings of our nature, are the cruel offices of a common tattler.

"Where no wood is, the fire goeth out; so where there is no talebearing the strife ceaseth."

As if he had said that so much of the strife of society arises from tattling, that if that were cured there would hardly be any cause of quarrel left.

Commend me to that religion which makes a man humane with his tongue, and honorable with his ear.

Perhaps the Boston *Traveller* will copy this article, and then "Little Me" will see how heartily we have entered into her case.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ACT IN THE PRESENT.

Hearts gazing mournfully back through past years,
Bringing sad memories laden with tears;
Life's hours wasted, talents abused,
Bright opportunities blindly refused.
Close up the record fraught with such pain,
Years that have vanished return not again.
Grasp then the present, be earnest and bold,
Fleeting its moments more precious than gold;
Watch and fight bravely against sloth and sin,
Pray for the Spirit, the victory to win.
Cometh the future veiled and slow?
Go forth to meet her, for weal or for woe.
Bringeth she gladness?—praise thou the Lord;
Bringeth she sadness?—bow to his word.
O'er Past and o'er Future dim shadows recline,
Heart, be thou mindful, the *Present is thine.*

—*Selected.*

UNIVERSAL RESTORATION---ITS RISE IN ORIGEN.

(*Continued.*)

Origin had exceeded the views of the earlier fathers on the nature of the human soul. He had equalled, if indeed he had not exceeded, the view of Socrates and Plato. Jerome's charge against the school of Origen, that he and his followers held the souls of men and the angelic natures to be a part of the divine substance and nature of God himself, and therefore endowed with all its attributes, seems borne out by the writings of Origen. He certainly held the most exalted notions of the dignity and nature of the soul. It had with him an existence long anterior to that of the body, if it was not indeed a creation from eternity; it was wholly incapable of death or dissolution; it possessed an immortality of which nothing could deprive it. Here was Origen's axiom, an indisputable first truth with him. It was in connection with this that he held the scriptural truth to which his opponents had shut their eyes—the abolition of evil; it was with this, as a main feature of his system, that he looked on hopefully to the times of which the Scriptures are full, when all things should again be very good.

How were they to be brought about? Not by the casting away of the barren branches, leaving only fruitful branches on the tree.* Not by the disappearance out of the realms of life of the wicked, leaving in the land of life only lovers of God and of Christ. Not by the destruction of a single unit from the multitudinous creation which occupied in God's world a rank higher than the brutes. This could not be with Origen. With him, if it was not "Life from eternity to eternity," it was at least "Once living always to live." Death might come and close the eye of the bright-plumaged bird; death might come and still the roar of the young lion that shook the earth; death might lay its unresisted hand upon that leviathan, so fierce that none "dare stir him up;" death might even for a space paralyze the strength of man's body, and corrupt the beauty of his countenance, and mingle dust with dust; but to the divine soul of man death and destruction could not come. It was stronger than death; mightier than destruction; pain could not weaken it; fire consume it; it was indestructible. How, then, could the glorious picture of prophecy prove more than a fond conceit? Only by converting hell into a universal purgatory, where evil was destroyed and the evil doer purged—where sin was blotted out, while the sinner was preserved.

But Origen, while he only became acquainted with the Hebrew language in his old age, was a Greek scholar from his youth. He had the advantage, which Augustine had not, of being thoroughly acquainted with the language in which the gospel was inscribed. He knew the meaning of its terms, and among the terms which described the future punishment of sinners, who in this life rejected Christ, were all the terms of the Greek language which describe the utter destruction of organization, the utter loss of life, and being, and existence. What was to be done with these?

Were they to be explained away? This is what the holders of Augustine's theory have done. They put an insufficient, an unnatural, or a positively false meaning on the terms of the New Testament. With them death means life, and life means happiness, and destruction means preservation, and so on. Having put these convenient meanings on the phraseology of Scripture, they can look placidly upon a thousand passages, which contradict what they teach from platform, and pulpit, and press, and instil into children's minds almost with their mother's milk. Origen could not, or would not, do this. He gives, as any Greek scholar not possessed with the spirit of Augustine would do, their proper force to the terms of the New Testament—the same meaning which Plato, or Euripides, or Demosthenes, or Cicero, would attach to them.

We will give an example of this. Every one is familiar with the solemn warning of our Lord, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him, who is able to destroy both soul and body in hell." We remark in the English version the change from "kill," in the first clause, to "destroy," in the second, a change exactly answering to the Greek original, which uses *apokteino* in the first clause, and *apollumi* in the second. The maintainers of Augustine's theory attempt to take advantage of a change, which is in reality only a heavier blow to their system. They explain "destroy" as a term of inferior force to "kill." Listen to Bengel, from whom better things might be expected. He tells us that the word "destroy," and not "kill," is used when the soul is spoken of because "the soul is immortal;" "cannot die."* Now any one who came unprejudiced to this passage of our Lord, would acknowledge that every law of right reason would lead us to conclude that the force of the term in the second clause must, at the least equal that in the first, else the warning is diminished in its intensity. The real reason why our Lord varied his phrase, was because "destroy" in the Greek was a term of far greater power than "kill." Let us hear the Greek scholar Origen on the true force of this word destroy. He is commenting on 1 Cor. 3: 9., in connection with Jeremiah 1: 10; "See what is said to the people of God: 'Ye are God's husbandry, ye are God's building;' therefore the words of God over nations and kingdoms are, 'to root out, and to throw down, and to destroy' (*apollumi.*) If it be rooted out, and that which is rooted out be not destroyed; if it be thrown down, while the stones of the overthrown are not destroyed; that which is thrown down still exists. It is therefore the result of God's goodness, after the rooting out, to destroy what is rooted out, after the throwing down, to destroy what is thrown down." Such is the mighty power which Origen, a Greek scholar, gives to this word "destroy." With him it means blotting out of existence.

But it will be asked, if such be the true force of the words applied in Scripture to future punishment, how did Origen defend his theory of universal restoration, with these meeting him in the face? Very easily. Origen never found any difficulty in Scripture. If it was for him, well and good. If it was against him, he made it without any ceremony speak as he wished.

Every reader of Scripture knows that its solemn warnings are addressed to the sinner in person: "O wicked man, thou shalt surely die." Death, destruction, perdition, loss of life—all the multiplied phrases and illustrations of the Bible are there directed against the persons of the wicked. Origen's simple mode of neutralizing their force is by directing them against their sin. And so his point is gained. Their force cannot be too strong for him, so he does not attempt to diminish it. The Augustinian, directing them correctly against the sinner, robs them of their meaning. Origen, directing them against the sin, leaves them their proper sense. It is difficult to say against which side the charge of perverting Scripture lies heaviest.

We meet with Origen's free and easy mode of treating Scripture everywhere throughout his writings. The object of the fire of hell with him is thoroughly to root out and destroy wickedness of every kind. Iniquity, and evil thoughts, and false dogmas, and the scandals which offend, are the fuel for the unquenchable fire of hell. On these it preys with its relentless force. Till these are thoroughly extinct, completely eradicated, blotted out of all being, the fire of hell burns on. But this process, which is destructive of evil, is a purgation to the evil doer. While the sin which has hindered his entrance into his Father's kingdom at an earlier period is being diminished to its extinction, the sinner is growing into the likeness of God which has been defaced. His evil is being taken away from him. The process complete—they who had suffered and been purged in hell take a place, a lower one it is true, but still a place in glory.

Origen's view required the admission of two things in order to establish it. Neither of these two things will the genuine reverer and follower of Scripture allow to him. He required first, as the very foundation of his system, that the Platonic dogma of the essential immortality of all souls should be admitted. He found no difficulty on this point in his age. He was condemned indeed for carrying his view of the nature of the soul too far, for making it in fact identical with the substance of Deity, but his theory of the immortality of all souls passed almost undisputed in his day. Platonism had overshadowed the church. We now ask for a better proof of the immortality of all souls than heathen philosophers give us. Finding Scripture not merely silent, but putting its decided negative on Plato's theory, we reject it as a tradition of men. We think that Platonism had its element of truth. It was the longing of the heart for what man once had and lost through sin. We know that Platonism finds its glorious response in Christianity—in that gospel of Christ which brings, as its inestimable gift, eternal life to those who believe in the Son of God. But the system of philosophy which controverted the school of Plato, had also its element of truth. While our sympathies are with Plato in the mighty argument of life and death, we must needs admit that Lucretius reasoned more truly than the greater sage of Athens. If human reason and speculation alone were to decide the question, reason would decide in favor of Epicurus and Lucretius. The longings and aspirations of the soul would, indeed, always enlist some on the side of its immortality; but it would not be on reason they could rest, but on some undefined indistinct shadowy yet dearly-cherished hope, coming, they could not tell whence, shining, they could not be certain whether with true or fatuous light, but which they would and must follow, for everywhere else there were only the shadows of death. To this unbroken darkness the philosophy of Lucretius led. It had its miserable element of reality. It spoke with truth of an eternal death for such as Lucretius was, souls that would not seek the life.

The other requirement of Origen was liberty to alter the application of Scripture to suit his views. Neither can we admit this; while against the followers of Augustine we bring the heavy, sore, awful charge of altering the meaning of the plainest language of Scripture, in order to keep alive those for whom God has reserved death; against Origen we must bring the equally grave charge of so dealing with Scripture as to make it absolutely worthless as an authoritative teacher of truth. What it says of the sinner we have no right to apply merely to his sin. If hell has within its terrible womb the elements of utter death and destruction, it is for the wicked that they are there. It is they themselves who die, and perish, and come to a fearful end.—*The Rainbow.* (*To be concluded.*)

* John 15: 6.

* Bengel on Matt. 10: 28.

For the World's Crisis.

WILL THIS VERY SAME BODY LIVE AGAIN?

Jesus says, "I am the resurrection, and the life."—John 11: 25. It seems very strange to me, in this enlightened age of the world's history, when many are running to and fro, and knowledge is being increased on every side, that men of strong reasoning powers will come out boldly and say that there is no resurrection of the very identical body that has been laid away in the tomb. Said Jesus, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."—John 5: 28. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection."—Matt. 27: 52, 53. "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."—Ezek. 37: 12, 13. In the face of all this testimony, there are those that deny that the body will come up, to see and be seen. It seems very strange to me, that men who claim to be preaching the everlasting gospel of our Lord and Savior Jesus Christ to a dying world, should deny the resurrection of the dead. The dead are to "*hear* his voice" and "come forth" from their dusty beds. "Awake and sing, ye that dwell in dust." Thank God for the promise.

What a joyful hour that will be, when we shall meet to part no more in that bright world to come. Hallelujah to the Lamb. Some would destroy our hope of seeing our fathers and mothers, and all the loved of earth, by bringing in very strange delusions. I cannot see the difference between those that deny the resurrection of the body entirely, and those who claim that God will make another, and give it the appearance of the old one; then, of course, it is not the old one that we followed to yonder grave-yard, but one that looks like it in every way; then it is not my *mother* who has gone back to dust again, who, if this theology be correct, will never see light; but on the contrary, if I am alive when Jesus comes to judge the world, he will make or create another body for mother, or father, or perhaps my beloved child, and call it by the same name, and make it talk just like them, and sing the same songs, and in that way deceive me. I do not think that God is the biggest hypocrite and deceiver there ever was in the world. But if this doctrine be true, then he is more of a deceiver than the devil ever was; for God says by the mouth of Isaiah the prophet (Isa. 26: 19), "Thy dead men shall live, together with my dead body shall they arise." Does it not look very plain, that the resurrection of the very *identical body* that went into the grave, is what is meant, and not one like it? Please turn and read Jer. 31: 15–17, and see if a resurrection is not taught in these verses. Praise God, "they [the children] shall come again from the land of the enemy," and we shall see them. No more Rachels then weeping for their children, and refusing to be comforted. Glory to God and the Lamb for ever, our children will be in the kingdom. Then we can sing, We will weep no more.

This new-fangled doctrine compares the resurrection of the dead to the wheel of a wagon, to illustrate the point. The wheel gets burnt up, and some one, in the absence of the owner, gets a new one made, just like the old one in every way, and puts it on the wagon, and the owner comes and finds his wagon all right, with another wheel in the place of the one that was burnt up; and the owner makes the inquiry, Who has done this? and one that stands by says, Sir, that is your old wheel; but the owner says that it can not be, for it was burnt up. He makes his claim so good, that the one that stands by says, Sir, I made that wheel; and, sir, it is the same wheel, with this exception; it is not the same wood, iron and paint; but, sir, it is wood of the same kind,—oak, perhaps; the same kind of iron and paint; but still, sir, it is not the same, because, as you say, the old one was burnt up; but, sir, it has the same identity as the other, and will do the same work. Is not this limiting the power of God to that of a wagon maker? If that is the God of the Bible, then I had better cease to love him with all my heart, and worship myself, as I can do as well as that myself; and yet we read that God so loved the world that he gave his only begotten Son to die that we might live.

I believe in a God who has power to raise the dead, and then give them life. Bear in mind, the raising of the dead is one thing, and the life is another; but Jesus says that he is both; and though you should dissolve my body with certain acids, and then cast it into the sea, and it should remain there six thousand years, I believe our God is the greatest chemist in the world, and he will bring back every particle of matter that constitutes me what I am when dissolved; and he will do it with great ease. Our chemists can bring back different kinds of substances which they have dissolved, and separate them from the gases or acids which have eaten them up.

O Lord, increase our faith in thy power. Hear what David says, Ps. 139: 14–16: "I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works, and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Also read Matt. 10: 30;—"But the very hairs of your heads are all numbered." Shall we then say, Not the same body? Read again. 1 Cor. 15: 12–20, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is not Christ risen; and if Christ be not risen, . . . your faith is also vain; . . . ye are yet in your sins." "Yea, and we are found false witnesses of God; because we have testified" that the dead shall be raised. "Be not deceived," but "awake to righteousness, and sin not." "But some man will say, How are the dead raised up? . . . . Thou fool, that which thou sowest is not quickened except it die." Is there any thing in the material of the body which is not subject to death? If so, then can the body quicken itself? or is the power through which we obtain a resurrection out from around the dead, wholly in the hands of Him who has conquered death, and promised by virtue of his power a resurrection of the dead, in harmony with the prophet, where he says, "Thy dead men shall live; together with my dead body shall they arise"? If the identical body does not come up, but one made of the same material, then there is no resurrection of the *dead.*

If our own identical body does not come up, pray tell me what it is that is to be rewarded for the deeds done in the body, if the body is not there, to be rewarded for itself? We find in 1 Cor. 15: 42, that it is the same "*it*" that is sown that is raised. The "*it*" stands for the body. "It is sown in corruption; it is raised in incorruption. . . . It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." It is the *same body*, having a spiritual birth, or being born of the Spirit. Well may we say, O what a glorious hope is ours, when it is founded on the pure word of God. "Thy word is truth."

Dear saint of God, if you have got this hope in you, may it purify and make you just right in the sight of God, and may it be to you like fire shut up in your bones, making you to rejoice in the signs of the times, and to be kind and tender-hearted, suffering long, bearing each other's burdens, with Christ-like meekness; and under all circumstances suffering wrong rather than doing wrong; always reflecting the true light of the Bible; praying. "Thy kingdom come," and looking for the sign of the Son of man in the heavens; for "when Christ, who is our life, shall appear, then shall ye also appear with him in glory," and not till then. God grant that both reader and writer may be accounted worthy to obtain a crown of life in the kingdom of God's dear Son; and if you do not love this Jesus, who has died for you and me, then do learn to love him. Come to Jesus; yes, come to Jesus, and he will give you life. Do come to this Jesus, and you will find rest for your soul. Accept of offered mercy. Flee to Jesus, and he will save you from the wreck of earth in the day of God's wrath, when he shall arise and shake terribly the earth, and the works that are therein shall be burned up. My God, save us, is my prayer. From one that loves all whom Jesus loved.

Rochester, N. Y. E. H. Sergisson.

MORTAL OR IMMORTAL?

The following sensible remarks are from *Zion's Herald*, (Methodist.). The article is from the pen of S. R. Bayley, New York.—Ed.

Is man physically mortal or immortal by nature? Mortal, it is certain. This is, without question, the natural condition of ALL material organisms. Springing from their germs, they advance to maturity, and becoming old and losing vigor, they are not able to withstand the powerful action of the forces of nature which are ever working within and around them. They, therefore, of necessity "die and return to the dust," whence they have derived their origin. This was the case in both the vegetable and animal world before the existence of man. . . .

Thus, before the creation of the human race, countless myriads of both vegetable and animal organisms perished. Then came man, possessing also a material organization, which, in common with all such organizations, was naturally mortal, as we see by the unnumbered millions of such organizations which had already perished by decay.

But in the case of man, a direct interposition of Divine power prevented the operation of this natural tendency to mortality. The "tree of life" was placed within his reach, which, by some peculiar property of which we cannot now comprehend the nature, preserved him from death, while he was permitted to partake of its fruit. Whether holy or sinful, he could not die while he had access to that tree. Therefore, so soon as God decreed that man must die, he was driven from the garden and thus deprived of the fruit of that tree which would otherwise have preserved him from death, and rendered him immortal in a sinful state. There was then nothing to prevent that mortality from occurring to which all material organization tends. To "die and return to the dust" was the inevitable consequence.

This is the simple and plain account of Scripture, taken in connection with the no less plain record of the rocks upon which God has written, in entire accordance with the Bible account, the history of the progress of creation and of death. Coming to nature and Revelation in the docile spirit of "little children," as true wisdom instructs us to do, with no disposition to mystify the plain teaching of the record, there seems no mystery save the universal one which, as a veil, hangs over the mode of existence and operation in both the material and spiritual world, and no less in one than in the other.

For the World's Crisis.

COME QUICKLY!

Hasten on, hasten on, gray old Time, roll away;
Let thy chariot wheels hasten to bring the glad day,
When from sin, and from sorrow, and death we'll be free,
In the year of release, in the world's jubilee.

When death will be vanquished its king will be slain,
Never more, never more o'er the earth shall he reign.
Jesus, come, Jesus, come, come quickly, dear Lord,
For our enemies mock, yet we trust in thy word.

And the signs thou hast given to cheer thine own band,
Are almost fulfilled, and the day is at hand.
In that day, in that day, thine own people will sing,
Lo, this is our Lord, we have waited for him.

He has come now to save us, and we will be glad,
Rejoice in salvation, and praise our dear Lord;
To Him who redeemed us, to the Lamb that was slain,
Be the praise and the power, Hallelujah! Amen.

W. I. Mann.

THE BIBLE TRIUMPHANT.

God's anger is fierce and endures long.—"And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years until all the generation that had done evil in the sight of the Lord was consumed."—Num. 32: 13. "And the Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel."—Num. 25: 4. "For I have kindled a fire in mine anger which shall burn forever."—Jer. 17: 4.

God's anger is slow and endures but for a moment.—"The Lord is merciful and gracious, slow to anger and plenteous in mercy."—Psa. 193: 8. "His anger endureth but a moment."—Psa. 30: 5.

Num. 32: 13, is cited to convey the idea that the Lord's anger against Israel lasted for forty years. But the words of the text only imply that they were made to wander in the wilderness forty years, because of their sins against Jehovah. It marks the duration of the punishment rather than God's anger. He was angry with their sins, and pronounced upon their guilty heads the decree of punishment, but no rational man would therefore conclude that God's anger lasted until his decree was fulfilled. Num. 25: 4, simply speaks of the "fierce anger" of Jehovah, without reference to its duration. There is certainly no inconsistency here. God is "slow to anger, and plenteous in mercy," but when his wrath is kindled by man's rebellion, it may be "fierce," though it "endureth but a moment." Jer. 17: 4, is a mis-quotation. The Bible reads, "For ye have kindled a fire in my anger which shall burn forever."—Even our infidel compiler must admit that this correction makes a "material" change in the idea. He must either be very careless or very dishonest, who conveys the idea that it it was God who kindled the fire. Our correction removes all obscurity from the text, for no grammarian can for a moment suppose that it is God's anger which is to burn forever, when the word so plainly states that it is the fire which Judah had kindled.

17. *God commands, approves of, and delights in, burnt offerings, sacrifices and holy days.*—"Thou shalt offer every day a bullock for a sin offering for atonement."—Ex. 29: 36. "On the tenth day of this seventh month, there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls and offer an offering made by fire unto the Lord."—Lev. 23: 27. "And thou shalt burn the whole ram upon the altar; it is a sweet savor; . . . . . an offering made by fire unto the Lord."—Ex. 29: 18. "And the priest shall burn it all on the altar to be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord."—Lev. 1: 9.

God disapproves of, and has no pleasure in them.—"For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices."—Jer. 7: 22. "Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Jer. 6: 20. "Will I eat of the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the Most High."—Psa. 50: 13, 14. Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. . . . To what purpose is the multitude of your sacrifices unto me, saith the Lord? I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand?"—Isa. 1: 11, 12, 13.

Under the dispensation of the law, God commanded and approved of sacrifices and burnt offerings, but there was a time when the Jews depended alone upon burnt offerings to find favor with God, while they neglected and even despised his other requirements. Hence in Jer. 7: 22, we find a strong idiom of the original Hebrew, which does not show that God holds burnt offerings in contempt, but that there are other things that he appreciates more highly; the true ellipsis of the text expressed in our tongue is the following: "For I spake not unto your fathers, nor commanded them (alone) . . . . concerning burnt offerings and sacrifices." This idea is fully explained by the following verse, "But this thing commanded I them saying, Obey my voice (in all things, not merely in relation to burnt offerings) and I will be your God and ye shall be my people; and walk ye in all the ways that I have commanded, that it may be well unto you." See 1 Sam. 15: 22, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Psa. 50: 13, 14, expresses the same idea, viz:—That thanksgiving and the fulfillment of their vows was more acceptable to the Lord of hosts than even the burnt offerings of the Mosaic dispensation. Jer. 6: 20, and Isa. 1: 11, 12, 13, are fully explained by the context. It is the refusal of Jehovah to accept offerings from those who had rebelled and gone far from his commands. These are the declarations of the Most High, that sacrifices are not acceptable from those who continually work iniquity. Had the skeptic read the whole of the two chapters he has here quoted from, he could not honestly have cited these texts as contradictions of God's law.

19. *God accepts human sacrifices.*—"The king (David) took the two sons of Rizpah . . . . and the five sons of Michal; . . . . . . and delivered them up into the hands of the Gibeonites, and they hanged them in the hill, before the Lord. . . . . And after that God was entreated for the land."—2 Sam. 21: 8, 9, 14. "And he (God) said, Take now thy son, thine only son Isaac whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering."—Gen. 22: 2. "And Jephthah vowed a vow unto the Lord, and said, If thou wilt without fail deliver the children of Ammon into my hands, then it shall be that whosoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering. So Jephthah passed over to the children of Ammon to fight against them; and the Lord delivered them into his hands. . . . . . And Jephthah came to Mizpeh unto his house and behold, his daughter came out to meet him. . . . . And he sent her away for two months; and she went with her companions and bewailed her virginity upon the mountains. And it came to pass at the end of two months that she returned unto her father, who did according to his vow which he had made." Judges 11: 30–39.

God forbids human sacrifice.—"Take heed to thyself that thou be not snared by following them [the Gentile nations;] . . . . for every abomination to the Lord which he hateth have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods."—Deut. 12: 30, 31.

The enemy of the Bible can produce no evidence that the act of David recorded in 2 Sam. 21, (and which the context greatly mitigates,) or the rashness of Jephthah, was acceptable to God. Why does he assume that which he must know he cannot prove? That he should quote Gen. 22: 2 to sustain his position, betrays more weakness than we expected to find, even in the ranks of skepticism. Has he ever read the touching history of Abraham and Isaac—or does he suppose his readers to be ignorant of the patriarch's trial, and the glorious triumph of his faith on the sacred brow of Mount Moriah? It is a golden record of the love of that God who pitieth them that fear him "as a father pitieth his children." Truly the God of heaven "forbids human sacrifice."

"*The Bible Triumphant,*" by *Mrs. H. V. Reed.*

For the World's Crisis.

STRONG DELUSION.

"Will a man rob God," and give his glory to the dead? Alas! too true. "Ye shall not surely die," was the lie which first filled our once beautiful world with sin and death. O strong delusions of Spiritualism. Lord, save the feeble lambs of thy fold. The devil and his angels know something, but "the dead know not anything."—Eccl. 9: 5. Was the sweet singer of Israel deluded when he said, Man's "breath goeth forth, he returneth to his earth, in that very day his thoughts perish"? Consequently we cannot communicate with our long lost loved ones, who have no thoughts until the resurrection of the dead. The apostle Paul also gives testimony to the fact that "if Christ be not risen" "from the dead," "then they also which are fallen asleep in Christ are perished." Thus the man becomes unconscious, and surely must remain so "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began"; and if Christ be not risen, then "the restitution" can never come. Then, says the apostle, "let us eat and drink, for to-morrow we die." Yes, and says Dr. Watts:

"Without one cheerful beam of hope,
Or spark of glimmering day."

Job also, 14: 12, "So man lieth down, and riseth not; until the heavens be no more, they shall not awake, nor be raised out of their sleep." Again, he says: "Thou changest his countenance, and sendest him away; his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." As the above word of God is true, then Spiritualism is a fearful and fatal delusion. Yes, just as fatal now, as in the garden of Eden.

Isaiah also sees and describes them thus—8: 19,—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead?" Shall we ask our dead friends for knowledge instead of asking our God? O horrible delusion! 20th ver.,—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." 21st ver.,—"And they shall pass through it, hardly bestead and hungry." "Hungry," because they are refusing the present truth and light of God's holy word. Says the prophet, "And it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth, and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." They love darkness now, and darkness will be their everlasting portion."

The Revelator also sees and describes them, Rev. 16: 13–16,—"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon [Pagan Rome], and out of the mouth of the beast]Papal Roman Catholic church], and out of the mouth of the false prophet" (Mohammedan notions). In the bosom of the three above-named powers, this doctrine of the deathless spirit of all men was nourished and grew to manhood, and became the father of our modern Spiritualism. He calls them "unclean spirits"; and is not modern Spiritism unclean? It is so truly, if doctrines of devils are unclean. "For they are the spirits of devils working miracles." And do Spiritualists now perform miracles? They positively do. But by what means do they work miracles? by seeking unto God? No, but by seeking unto the dead, who "know not anything." And here they could do nothing, but Satan, always ready, steps in to help and deceive them, as in the garden of Eden.

Says the Revelator, "Which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Has Spiritualism thus gone forth? It truly has; and even now, they are threatening a great revolution in the world, publishing it in the *Banner of Light*, saying, Away with your laws and by-laws; and are now looking to the departed spirit of David Allen as the future "Savior of down-trodden humanity." This they have published in their *Banner of Light*, showing to the kings of the earth and the whole world just what they intend to do. But right at this time and state of things, the Revelator saw that our blessed Savior from heaven would speak, saying, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments [God's word and righteousness], lest he walk naked and they see his shame."

Now, ye waiting saints of God, let us all praise his holy name that we have been kept from these strong delusions and spiritual darkness, so that that day shall not come on us "as a thief." Yours in hope of immortality, when the Lord shall come, Henry Harris.

Dalton, N. H.

For the World's Crisis.

FORGIVENESS.

The duty of forgiveness is one that we owe to each other, as long as we are conscious of faults and failings in ourselves. If we had never done wrong we might have the privilege of remaining inexorable; but can we come "boldly to the throne of grace" with hatred in our hearts? Have we none of that forbearance to give one another that we so earnestly entreat from God?

We certainly cannot expect pardon for our sins, until we have fully and freely forgiven those who have injured us; we can then come and offer our gift and go in peace, because we have the promise if we forgive men their trespasses, our heavenly Father will for give us.

The spirit of Christ and the spirit of retaliation are antagonistic; they cannot dwell together; therefore if we have the love of God in our hearts, and his spirit to teach and guide us, we shall have no room for envy, hatred or strife. We must have the meek and quiet spirit of Jesus, or we are none of his; and if we are followers of him, we shall want to be more like him. He went about doing good; he was always ready to help the poor and needy; he had a kind and cheering word for the desponding, and in his life and death he exhibited the most beautiful example of kindness and forgiveness the world ever beheld.

And as he is our example, we should endeavor to walk in his footsteps, striving to live out the great principles of the gospel,—love toward God and our fellow men.

When we reflect on the many afflictions which abound in this life, where so much is suffered in common, and so little to be enjoyed, it is surprising that any will give room to anger or jealousy; but rather we should overlook errors in our brother, without imputing them as crimes, remembering we too are liable to err; we too have sinned, and have need of forgiveness; and while we are told to have no fellowship with the unfruitful works of darkness, but to reprove, with all long suffering and forbearance; as often as our brother repents and asks forgiveness, we are to forgive even until seventy times seven.

May we all exercise that "meek and quiet spirit" which characterised him whom we profess to love, and by imitating his example here, we may be accounted worthy to stand before him when he shall come.

Goffstown, N. H. Jennie E. Whipple.

THE CRASH COMING.

Bishop Coxe, of New York, has come to the aid of Dr. Cummings, of London, in support of the latter's theory touching the end of the world. A lecture of his delivered at Buffalo, on the "Connection of Science and Revealed Religion," is full of astonishing statments that may or may not be facts. We learn from it that the crust of the earth is just twenty-one miles thick; that the world's conflagration has already begun, as the internal fires are tending to its annihilation; that earthquakes have multiplied since the Christian era, and indicate a speedy collapse of our system; that, if the Lisbon earthquake had been a little more severe, the shock would have driven out that portion of its surface; and, most wonderful of all, that "on the first day of the present century a little planet was discovered by Kelper, in our system, and since then a large family of these planets have appeared, which are parts of an exploded world. Some of these fragments fell on the earth in the shape of meteors. If Kelper's planet exploded, why not ours?—*Ex.*

— The writer does the most who gives his readers the most knowledge, and takes from them the least time.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 12, 1869.

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THE PROSPECT.

We think there has been no time in twenty years, when the people in the different churches, who love the Bible, have been so willing and anxious to hear about the coming of Jesus, the sleep of the dead, and the destruction of the wicked, as at the present time. The truth is, that those who really love the Lord are starving for the want of the very truths on which we are feasting; and many are so hungry, they are willing to break loose from all sectarian fetters and follow Jesus through evil as well as good report. When people love the truth more than friends and reputation, they have but little difficulty in finding and embracing it.

The prospect is now very encouraging. We have only to present the truth in love and kindness, and we shall see happy results. All harshness towards those who do not see as we do will only tend to destroy our usefulness. So long as the Lord bears with them, we should manifest a gentle spirit towards them. If he, in his holiness, can endure their unbelief, certainly, we in our low condition ought to be as forbearing. Only think how much the Lord has had to overlook in us; let us show the same spirit to others.

The truth has suffered much by the heat of its defenders; and their severe expressions against those who differed from them in doctrinal opinions. Be firm, but kind. Defend the truth; but do it in love, and we shall soon have many more to help in the good work.

DISCUSSION AT GROTON JUNCTION.

A few days since (April 21st and 26th,) we gave two discourses on Spiritualism at Groton Junction, Mass., giving evidence that the whole system is of the Devil, should be shunned by all good people, and all who wish to become christians. A gentleman by the name of Gibson Smith, who has been preaching some for the Unitarians in the place, took occasion to review our first discourse, and at the second one, he gave a challenge for discussion, which was accepted. Mr. Smith claims to be the first one who embraced Spiritualism in this country. We discussed the following resolution:

"*Resolved*, That philosophy and the Bible prove that man enjoys a conscious existence after the body is put off, and that he communicates to the living on earth at the present time." He had not proceeded far in the discussion before he took occasion to reject the Bible as containing reliable evidence to prove a point; but said he had "infallible evidence" outside of it to prove his position; but we failed to see it, even in the least degree. After rejecting the Bible as reliable evidence, he spent most of his time in seeking something from its pages to prove his position; but found it not. His Bible argument consisted in presenting the usual passages quoted to prove that man is an immortal being; but his witnesses all turned against him, and left him nothing but philosophy, which, when carefully examined, declared most emphatically that man is a mortal being, as taught in the Scriptures. We found a complete harmony between the Bible, philosophy, reason, facts, and common sense, all declaring that man in death is wholly unconscious; and must remain so till the resurrection of the dead, at the coming of Christ; therefore, he can make no communications "to the living on earth at the present time."

Quite a number became satisfied that we have the truth, and saw the harmony of the Scriptures in their beautiful simplicity, as never before. We are more and more satisfied that the doctrine of the immortality of the soul is wholly unscriptural; and the fact can be most clearly shown that it originated among the heathen nations, and was afterwards grafted into christianity by persons this side of the apostles and apostolic fathers. We now see its ripe fruit in Spiritualism, which is only the old heathen systems revived. It is Buddhism with variations.

Mr. Smith admitted that the Bible taught the sleep of the dead; but he would not accept "the old Jewish writers" as authority. He claimed he could produce 'infallible proof' from 'philosophy;' but on examination, it was found to speak in the clearest possible manner in favor of the Bible doctrine that man is wholly mortal, and after death will be for ever unconscious, if there is no resurrection of the dead. He admitted the brain is the organ of thought, and that when it is injured so as to prevent correct thinking, "the mind cannot act till that injured instrument is repaired." This was admitting all we claimed; hence, when the brain is buried in the ground, the man can think no more till he is raised from the dead.

After listening to his remarks, we were forcibly reminded of the following caution of Paul: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2: 8.

Mr. Smith remarked that a spirit could "put his hand right through a table." We thought we should prefer friends of more tangibility than such an imaginary shadow of a being. It is strange that intelligent men and women will take up with mere mental, psycological pictures of their friends; produced in the minds of demons, and suppose that their real friends are actually present. This is one of the fruits of believing in the immortality of the soul. As Mr. Smith assumed that matter could not be organized so as to feel and think, his theory forced him to claim that all animals have an immortal soul; even cats and dogs, rats and mice, lice and bed-bugs.

BIDDEFORD.

We spent Sabbath, May 2nd, with the church in Biddeford, Me. The day was very stormy and windy; but our meetings were real seasons of refreshing. The church is alive in Christ. At half-past nine we met for a love-feast, and had a blessed season. It was a feast indeed. At noon seven were buried with Christ in baptism. Although the storm raged without, we had great peace within. The truth is spreading in that city.

A SUGGESTION.

We wish to make a suggestion to those who are laboring in southern fields, endeavoring to spread the truth among all classes. If we would benefit our fellow beings, we must first gain their confidence and sympathy, by showing them that we are their friends. When an opponent is defeated, it is not honorable to insult him with the fact. It may please a corrupt human nature, but it is not a christian spirit; and when manifested, it only serves to create or increase the hatred of the oppressed. If we would benefit the defeated, we should show them kindness, and cease to mention their misfortune, and the causes which produced the result. Common politeness, unaided by christianity, requires this of the true gentleman.

Upon the foregoing remarks we base our "suggestion," which is this: let those who write reports of their labors and travels in the South avoid saying harsh or severe things concerning the people who reside there, by reflecting upon the past, if they wish to exert the best possible influence for good, and remove partition walls that have been erected between the white and colored population, the North and the South. If we thrust at them with the feeling—"It is good enough for you," we at once destroy all our christian influence, close the doors against us, and may thus be the means of their final ruin. This is just what Satan desires.

It is noble and Christ-like to be kind to those whom we may think have done us an injury; to return good for evil; and especially to show favors to the conquered. The time has come when great good may be done in the South, if the spirit of Jesus be manifested by all who go there to publish the glad tidings. It is not to be expected, after what has taken place for the last seven or eight years, that those who go there from the North, to carry the glad tidings that Jesus is soon coming, should be received with open hearts at once; but if they manifest at all times the sweet, gentle spirit of Christ, keeping free from all political matters, knowing no North, no South, no party interests of any kind; but only Jesus crucified, and coming again, they will find open doors, open hearts, open hands, and plenty of warm friends who would make any sacrifice in their power for their comfort.

We have good reason to say that no people would appreciate kind treatment, and return it more heartily than those who reside in the South; but if those from the North manifest the domineering, overbearing, or triumphing spirit, it will only serve to make bad worse, and shut against us the hearts and doors of the very ones we wish to benefit.

A brother who has traveled extensively through the South, as a missionary, and been happily successful, writes:

"Please tell the brethren to avoid mentioning how the people of the South used the blacks. It don't do any good. Neither do the blacks like to hear about their misfortunes. They know all about it without being told. There is no trouble for me to have access to the blacks, if I first introduce the subject to the whites; that is, first relate to the whites my business, and then invite them to join in with me. They will assist me, and invite me to call again. But if I go slipping around to the black people's house first, the black people will think me an imposter, as they have been so often imposed upon by men who pretended to be their friends. Again, if we go to the colored people first, the white people give us the cold shoulder. But in passing through, extend the invitation to all. As the whites and blacks do not mix now, since the war, it is best as it is, to be separated; for their ways and habits are so different; still, after all, without charity we 'become as sounding brass, or a tinkling cymbal.'"

"YOU LEFT OUT SOME."

We sometimes have complaints like the following: "There were several words left out of my article." "Your compositors put in some wrong words," etc., etc. There is no doubt about the truth of these statements. It often happens that we are unable to make out some word in a sentence, because it is not written plainly. We ponder over it some time, guessing what it means; but can not decide. We then hand it to others who are skilled in deciphering dark sentences and words, but they can not tell. Now what is to be done? The sense and connection of the sentence depends upon that word; but neither the editor nor the compositors can make it out. In such a case, there is but one alternative left, and that is to strike out the whole sentence. Next comes the censure, or complaint, "You left out some words."

At other times we succeed, as we suppose, in guessing what the writer means, and supply words to express the supposed idea; but we are soon informed, "You put the wrong word in such a place." We assure our contributors we endeavor to do the best we can. We hope they will take pains to write as plainly as possible. We take pleasure in having every thing *right*, as far as lies in our power; but do not claim infallibility. Pray for us, that we may have wisdom from the Lord to do all to his glory.

A NEW SECT.

A new sect has started in Italy, and is known by the name of "Free Italians." It is directly the opposite of Catholicism. It "submits to no authority of Bishop, Synod, nor Council." It is known to be anti-Catholic, and is considered as an important movement. It is the result of hating the harlot.

The foreign correspondent of the Boston *Journal*, writing from Florence, March 18th, says:—

"A most remarkable religious movement is going on in Italy. It is outside of all the attempts of other nations to evangelize this country. It originated among the Italians themselves. Men who are identified with the attempt to introduce Protestantism into this country look on this movement with anxiety. It is anti-Catholic, and so far sympathizes with all outside movements. It has no creed but the Bible. It has no name, though the body is generally known as the 'Free Italians.' It has no government, and submits to no authority of Bishop, Synod, nor Council. It allows no order of men as preachers. Its meetings are conducted in the style of a Methodist love-feast. Any one reads a portion of Scripture who feels like it; gives out a hymn of praise, or gives an exhortation. Leaders it has none. But the most prominent man among this new sect is a member of Parliament, and the only Protestant member in Victor Emanuel's Government. This sect deny the name of Plymouth Brethren, which some have applied to them. But they resemble closely that remarkable people who are spreading themselves all over the world. The present bias of this peculiar people is Calvinistic. It may turn out rationalistic."

PLANCHETTE.

"The Religio-Philosophical Journal," published in Chicago, says: "Planchette is, indeed, revolutionizing the world." The Spiritualists call it "a flank movement," by means of which they have succeeded in introducing Spiritualism into a large number of families, where the doors had been previously closed.

"FREE RELIGIOUS ASSOCIATION."

As we approach the end of the present dispensation, the general standard of religion is being continually lowered; and we see more and more of the form without the power. All sorts of schemes are devised to reform the world, without any special connection with Jesus. The religion of the day is largely a humanitarian system, and not a christian one. From a literal Savior, who pardons sin, they have turned to "Jesus *principles*," nearly all of which are opposed to the teachings of our Savior. They are Satan's counterfeit currency; but it is passing freely at the present time. Indeed, people have become so accustomed to the false, they hardly inquire for the true; but seem to think themselves all right if they are only with the majority, on the popular side.

The following is a notice of a meeting of the "Free Religious Association," in Boston:

"On Friday, May 28th, a general Convention, with three sessions, will be held in Tremont Temple, for addresses, essays and discussions on questions of special religious interest at this time. Rev. O. B. Frothingham, President of the Association, Ralph Waldo Emerson, David A. Wasson, Lucretia Mott, Mrs. Julia Ward Howe, Prof. Wm. Denton, Rabbi Isaac M. Wise, Rev. F. E. Abbot and Rev. Rowland Connor are among the speakers positively expected to address the Convention at some one of the sessions.

WM. J. POTTER, Secretary."

Some of these speakers are known to be prominent Spiritualists.

A NEW GOD.

The Spiritualists, by the aid of the spirits of demons, have originated a new God—a God composed of a set of "*principles*." They have given up the God of the Bible, who is a personal being, and invented one to suit their own infidel notions. In the "White Banner" of March 31st, 1869, we find the following from Mrs. M. A. Blackwood, a medium:—

"We recognize no one form of God, no personal combination of principles; but one great mass of principles or essences, or life-producing power, pervading all things, producing all things; wherefore we say, this being the cause of life, and all forms of the manifestation of life, by the different conditions and attractions of principles acting on each other, producing all these different forms, that this pervading power, wherever manifested, is God, Father and source of all these manifestations. This life principle, then, is our Father and our God. We, therefore, worship the great principle of life, which permeates all things, filling all space, from whose presence none can flee, from whose control none are exempt."

This God of the Spiritualists is no more a personality than is magnetism, or electricity; and has no more to do with judging us, rewarding or punishing, than the wind. This "is antichrist, that denieth the Father and the Son."

ARE WE COMING TO IMPERIALISM?—The "*Round Table*," discussing the question, "Are we drifting into Imperialism?"—reasons in this somewhat discouraging strain:

"In plain sooth the age of sensuality, of unchecked corruption, of dense, crass ignorance is coming down on us like night. A free press should have given more notes of warning than it has; but the press dislikes, in a free country, to print unpalatable truth, even when it discerns such truth, and the journals that profess 'fearless devotion to principle' are notoriously the ones whose articles betray the most laborious solicitude to catch the applause and flatter the prejudice of the greatest number. Meanwhile, at what are called our 'great centres,' coarse brutes, who ought to be digging railways or drawing hand-carts, lay down the law for the whole community, and, by dint of vast wealth, amassed under circumstances almost impossible in any other civilized country, degrade the social tone, and spread in every direction an unbridled rage for the pleasures of the senses. Intellectual elevation or ambition is scoffed at, and those who strive to inculcate a taste for better things are either hated or despised. Nothing is thought of but the delights of the table, of fine clothes, of showy dwellings and equipages—in a word, of physical raptures of every description. If there is a pretence at anything else—whether in the pulpit, in the theatre, or in literature—the pill must be gilded so as to appear 'sensational.' All this is so widely admitted, so shamefully notorious, that its recital is trite enough; we repeat it merely in elucidation of the subject under discussion. It is impossible, when people think all things of their bodies and nothing of their minds, that either a democratic or any other pure form of government can long be maintained. Unless a great change comes over American people, it will not be maintained by themselves. They are rushing toward the precipice at railway speed, and the universal corruption that good men deplore, is the prelude of a decomposition which is as certain as fate."

PROTRACTED MEETING AT LOWELL STREET CHAPEL.

In accordance with a law just passed by the Mass. Legislature, the Lowell St. Chapel, Boston, must be demolished to make room for the erection of a new depot by the Eastern and Lowell Railroads. Many will feel sad at this announcement, whose hearts have been made glad while hearing the word of God preached in its purity at this place, so full of sacred memories. Many have here found Christ to be precious as a Savior; many have here been reclaimed from their backslidings, and started with quickened zeal on the heavenly journey. Such will feel sad at the demolition of the old lighthouse. We had expected to occupy the Chapel until earth's future King should come to bid us welcome to a sanctuary not made with hands, whose walls shall never be demolished. But, alas! earth's history is made up of changes, partings, and disappointments. We long to moor our bark on Eden's changeless shore.

A protracted meeting will be held for a few weeks at the Chapel, commencing Sunday, May 16th, to continue Tuesday, Wednesday, Thursday and Friday evenings, as long as may seem to be duty. Elder A. A. PHELPS, of Rochester, N. Y., will be present to preach the word. Short sermons may be expected each evening, to be followed by exhortations, prayers and spiritual songs, as the Lord may lead. Let there be a general gathering of the friends of Jesus residing in Boston and its vicinity. If these are the last meetings we can hold in the Chapel, let them be the best in its history.

Earth's days of probation are fast passing away. We have but a short time left in which to lead the perishing to Christ. Let us all wake up, and keep awake.

M. H. P.

For the World's Crisis.

SAD NEWS.

Our beloved sister in Christ, the wife of Elder John Couch, is dead. She breathed her life out sweetly, in full assurance of a better resurrection, last evening (Sunday, May 9th), at five o'clock. Bro. Couch is in deep affliction, and desires to be remembered in the prayers of the church. A. ROSS.

Concord, N. H., May 10th, 1869.

ELD. HIMES' HEALTH—I am happy to say to the friends that father is improving, though slowly. He is not yet able to be out, but we trust he will be soon. WILLIAM.

For the World's Crisis.

TO THE BRETHREN.

Truly it may be said of our worthy brother, J. B. Wadsworth, "In labors more abundant, in journeyings often, in weariness and painfulness, in fastings often," etc. During the past winter, omitting particulars, he has suffered from the pressure of necessity. He complains not, reports himself to the Lord, as well as to the brethren, to whom he is indeed commended by his faithfulness. His privations induced disease, and he has been very ill; is now at Memphis, where the fruits of loving hearts may be deservedly sent, to be gratefully received. He is indeed "one of a thousand"; a man "after" the Lord's "own heart," and our own too. Let our hearts and hands be open to opportunities, which will cease ere long. His address is John B. Wadsworth, Memphis, Tenn., Box 634, care of I. I. Leslie. C. GREENE, M. D.

Phila., May 2nd, 1869.

For the World's Crisis.

FELLOW SERVANTS.—No. 3.

"To Timothy my dearly beloved son...... Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. Do thy diligence to come shortly unto me."

Union in labor—associated in the ministry. Let these points be constantly observed by the ministers and brethren, then there will be less of the sects "I of Paul," and "I of Apollos."

True, some ministers of equal faith and ability will meet with different reception among the people. Their likes and dislikes will be manifest. What shall the ministers do? Each prefer the other. Discountenance all preferment of themselves among the people. Allow no partiality to be tolerated for yourself. Permit no idolizing of yourself among the people. If any will worship others, gently reprove them. Some have strong native sympathy which acts upon the sympathy of others; this often produces great revivals of (religion, it is thought) sympathy; it cleaves to the special preacher. "*He is the man for me*," and no other will do. Such cases will come up, and when a man will allow the people to act out their preferment, and hang upon him, and refuse to have others to minister to them, he is spoiled, and they are spoiled, until they learn better.

Shake off the people; teach them better; let them cling to Christ. "He is your Master, and all ye are brethren." Never say, "They won't have any one else." If so, the blame is on you. I. C. WELLCOME.

REJECTING ARTICLES.—Perhaps the most unpleasant duty an editor has to perform, is the rejection of articles. Our readers can have but little idea of what their paper would be, if every contribution were published. And yet scarce one is rejected without causing unpleasant feelings. We have sometimes thought to publish one paper made up wholly of "rejected" articles, for the benefit of the afflicted ones. We think in ninety-nine cases out of every hundred, the writers would all agree that we were just in rejecting every article thus marked—*except their own!*—ED.

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments..............$724.57

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments..............$2544.26
Willard Ide (on pledge)..............25.00

EUROPEAN MISSION.

Previous acknowledgments..............$233.21
E. Williams..............5.00

FROM BRO. J. B. WADSWORTH.

BRO. GRANT:—I came here the 22d of April, and would have written you sooner, but most of the time have been in great agony with pain in the left shoulder and side, very painful in breathing. I am not able to write much now, simply to say to the brethren and sisters, to those who have given their addresses for sample copies, that I am too unwell to write in detail of my travels from New Orleans here; but will add that my treatment by the people was far better than I could have expected under existing circumstances. Both black and white have been sadly imposed upon, and I will in my next letter state how. There are many impositions practiced through the country. The people have been greatly molested by horse thieves, and many other little tricks played, which I will not mention now. I have had all these to contend with. The white people, in some neighborhoods, are taking great interest in the colored people, assisting them in their churches and schools, while some are opposed to it. The colored people in the country seem to be doing better than those in cities. Many are getting $15. per month and board. I saw but few suffering for food and raiment, but spiritual help is needed.

I think that Memphis is the wickedest city I have visited in all of my travels. Prayer is wanting in this direction. I must say, in the midst of so much wickedness, there is a great work in progress here. This church, since I was here last spring, has increased far beyond my expectations. The Lord is surely preparing a people for his soon appearing. Seven were baptized last Sabbath. Many are inquiring, "What must I do to be saved?" Fifteen or twenty came forward last night in our little prayer-meeting. The church numbers about one hundred and fifty members, and a full school. The teachers are head and ears in business. I went with Bro. Cole last Sabbath to the jail. The prisoners all plead not guilty, though they confessed that bad company brought them there. Bro. Cole is sowing good seed. May it be brought forth to the glory of God. I thought I should soon go home to N. O., but Dr. Leslie says that my health will not admit of it just now. I may defer it till winter, and scatter the gospel in Georgia and South Carolina next summer and fall; but unless my health improves beyond what it has been for the past six months, I shall have to locate, or get me a wagon.

Some friends, with whom I met on my way from New Orleans here, gave me some questions to be answered through the "Crisis." I will not put them now, but will in a week or two, when I am stronger in mind and body. I hope soon to hear from my new acquaintances, who have promised to let me hear from them through the "Crisis," or "Voice." I hope to be able to write in a week or two.

Yours in much love, J. B. WADSWORTH.

Memphis, April 28th, 1869.

For the World's Crisis.

REPORT OF TRAVELS.

Dear brethren and sisters, I thank the Lord that I can say that I never felt more happy in my life than I am at this present time. The Lord is always true to his promise. I can assure all that read this letter, that I never worked harder in my life than I am working now. I have just arrived here, and am stopping at Sr. Sprague's, where I find a true sister to a weary pilgrim. I left Chicago the 8th inst., which makes me nineteen days on my journey, and two hundred and eighty-four miles from Chicago. I have walked through mud and snow, and on dry land; and I have been wet and cold, but my joy has been full. I have had all that my Master promised me,—an hundred-fold of joy and knowledge and happiness, fathers, mothers, sisters, brothers, and the dear children to come and kiss me, and houses and lands, with persecutions. Mark 10: 29-30; Matt. 19: 29; Luke 18: 29-30.

Now, to many of you it may be profitable to know how I was first persecuted, and how I thank the Lord for it. A few days after I left Chicago, I arrived at a town where I was informed there were some brethren and sisters in the Lord. I called on one sister, and told her I was from Boston; that I came from Chicago on foot, and that I was going to walk to Boston to distribute tracts in the highways and hedges. "It is fanatical," was the quick answer. "I don't believe the Lord ever sent you. I have been in Boston, but I never saw you there." But, sister, I live in Chelsea. "Well, I have been there, and I never saw you in the meetings." But I am only seventeen months in the blessed service. "Well, I was there, and I never saw you." God bless that dear sister, is the prayer of my heart. The Lord will never lay this to her charge. I was to have persecutions. It has helped me wonderfully to search the blessed book, and see if it was fanatical.

Now I wish to say a word or two to those that use the word "fanatical." Every day, since I left Chicago, I have seen a watery eye, or a tear-drop, or heard some say they had learned more gospel truth in a few minutes than ever they learned in their lives; and my heart has burned within me on the road, while the Spirit of the Lord had been upon me. Dear Brn. and Srs., does this look like being fanatical? I am fifty-five years of age next March, a very poor scholar, and subject to the asthma and rheumatism; yet I am carrying thirty and forty pounds of tracts and books, with a change of clothing; and I am in better health than if I was indulging by the fireside. Now I ask any reasonable Bro. or Sr., if it is fanatical to serve the Lord when he calls? Ignorant as I was in the Scriptures when I left Boston, I have been able through the Spirit of my Master to teach before a large assembly in towns and villages, and been able to use the two-edged sword, stop the mouths of Spiritualists, and all opposers of the truth.

O how I thank the Lord that he sent Bro. Hastings with the tent to Chelsea; and through his preaching and Bro. Grant's, and others, I am this day what I am, clothed in my right mind. Do pray for me, brothers and sisters, that I may work in the vineyard as a good servant. The harvest is ripe, and the laborers are few. Let me say to some of the older brethren, Be careful, and don't switch the young brethren off the track. Leave off the word "fanatical." When the Lord sends his servants, he lets them know it.

I leave here to-morrow, Sunday, with about forty pounds weight, to carry by way of Niagara Falls. I give all my tracts, books and papers without any charge. I am determined that I won't leave a straw as a stumbling-block in the Master's way. My wants are well supplied. Before I started, Bro. Wm. Himes was very kind in giving me a fresh supply of tracts; and Bro. White, of Battle Creek, gave me some practical tracts to distribute. I sent twenty-six pounds to Detroit from Chicago.

Brethren and sisters, I want you all to pray that I may continue a good servant in the vineyard of the Lord. I have been to two prisons, one in Michigan City, and the other in Jackson. I gave some five hundred tracts in the prison in Michigan, and some papers and Testaments; but I was not allowed to give any in Jackson jail.

O how I can praise my Lord for what he has done for me. Once a gambler, a noted drunkard, and a ——; now a Christian, and almost a preacher. Truly the Lord has no respect to persons.

It has been often asked me how I can support my family, and afford to give so much time and money in the Lord's service? Let me explain to all such inquirers, that when the Lord sanctified me, he sanctified me all over. I gave my liquor and beer money, my tobacco money, fine-dress money, fine-furniture money, candy money, gold-jewels money, and doctor's bills, to the Lord, and my labor and heart to the Lord; and the Lord gives me a hundredfold in return. Praise his name.

I. J. MARESS.

Detroit, Mich., Feb. 27th, 1869.

[This letter was mislaid, which prevented its earlier publication.—ED.

For the World's Crisis.

"WHY DON'T YOU MOLD IT OVER?"

We were seated at supper the other evening. Wife said, "This is the last slice of our nice butter."

"Is the rest unfit for use?"

"The water coming in the cellar during our absence, spoiled it," was her reply.

"Mother," said our little boy, "why don't you mold it over?"

He had seen her mold dough over when too long risen, and seemed to think molding over would cure the butter as well.

I could but reflect though the taint in butter might not be removed by the molding process, in many other things it might, a few of which I will mention.

There was a time when the watchmen on the walls of Zion were humble men, a power with God; when they visited a family and called upon the Father of mercies for blessings, their prayers were felt. They had audience with the Infinite. Sinners trembled. Saints were strengthened. They lived where God honored them. Their presence was coveted; their conversation seasoned; their preaching was in demonstration of the Spirit and in power. They did not stop to stipulate as to the exact sum to be received for preaching the gospel, receiving always "whatsoever was right," and being "content with their wages;" daring to open their mouths wide, to cry aloud and spare not, to be fools for Christ's sake, to preach the preaching God bade them.

But now how changed, how powerless, how ready to talk anything, read anything, do anything almost, compared with former experience, catering to the opinions of the grand and opulent; theorizing, speculating, pleasing men more than God.

It seems as though we must be molded over; as though we needed it; and my prayer is, Great God, put me in the press, but give me strength to endure.

That little difference between brethren which has soured and separated so long; disgracing the cause we profess to love so dearly; interfering with the free course of the Spirit; affecting every preacher who comes to your place, ought to be molded over. A few words of exhortation might prove effectual to save the cause in your place from disaster, and precious souls from ruin. Suppose it would cost you some personal feeling and effort of mind; you will feel far better for making the attempt, even should you fail. Do not suffer the responsibility to rest upon you any longer. Why not mold it over now?

That frame of mind when you were tempted to believe that God knew all your needs without being told; that the internal desires were regarded by him, and not the utterances of the lips, which prompted you to cast off fear and restrain prayer, needs to be molded over, right away. That taint is spreading rapidly. Do attend to it immediately. Mold it over thoroughly. You cannot live as you are. Things are growing worse and worse rapidly. Oh! may God help you to eradicate that taint from your family and home, at once and forever.

Then, those motives of prudence which have been operating upon your mind, and have caused you to feel that you cannot do quite as much this year for the cause as you have in the past, may need molding over. Very likely you have done more than any one else in the place, although others are worth two dollars to your one. You are laying up treasures in a secure location; they will be for you to enjoy by-and-by. Do not shut up your bowels of compassion now, and if there is any tendency that way, mold it over at once. Do not let the devil cheat you out of the treasure already laid up, by stopping the accumulation. No, no; mold that feeling right over, and take hold of the work again. And may God help you to be faithful unto the end, and receive the crown of life.

E. OWEN.

BANGOR.—We learn that Bro. H. L. Hastings appoints to commence meetings in the Norembega Hall, in Bangor, Me., Saturday evening, May 15th. All are invited.

For the World's Crisis.

BRIDLE YOUR TONGUE.

"Set a watch, O Lord, before my mouth; keep the door of my lips."—Psa. 14: 3.

The tongue is indeed an unruly member. It requires as much or more watchfulness and attention than any other member of our body. The Psalmist realized the importance of this, and felt his inability to keep himself; consequently besought God to set a watch, and keep the door of his lips.

That there is great importance attached to this subject we only have to look at the word of God. Jesus has told us that by our "words" we shall be justified or condemned; and that for every "idle word" that men shall speak, they shall give an account in the day of judgment. James has said, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." It is a solemn fact that there are multitudes, who profess to be the disciples of Jesus, who talk much in meeting; who make long prayers; who give perhaps of their substance to feed the poor, yet destroy their influence for good, and cut themselves off from any title to the kingdom of God, by not bridling their tongues. If they think they are possessors of pure Bible religion, they are deceived. Listen to one who was inspired with the Holy Ghost. "If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

Dear reader, have you considered the importance of this subject? Have you been striving to possess pure religion? or have you been deceiving yourself by giving liberty to that unruly member—the tongue, in speaking evil of your neighbors, or of your brother? When you are with the wicked, do you join with them in laughing and telling foolish and unprofitable stories? O, be careful; remember you profess to be a follower of Jesus. Remember what Paul says in Phil. 3: 20, 21. "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Do you wish to be found ready when the Master comes? Do you love life, and do you want that eternal life which is promised to the righteous? Listen, then, to the exhortation of Peter: "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

How sweet it is to lie down at night, and feel that we have spoken no unkind word or said evil of any one during the day. We can then call upon God with confidence, knowing that our hearts do not condemn us. Brethren and sisters, let us awake to righteousness and sin not. Let us see to it that our words are always seasoned with grace. Let us bridle our tongues. May God help us to pray with the King of Israel, "Set a watch, O Lord." and resolve as he did, "I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me."

We must be holy if we expect to be made immortal. O that we may learn of Christ, who was never known to speak an unkind or an impure word. Soon he will come again. Let us be prepared to hail him with joy.

J. W. THOMAS.

Extracts from Letters.

SR. L. F. PEVERLY, Dixfield, Me., March 31st, writes:—"Allow one, who has learned to love those that preach the coming of Jesus, to say a few words in favor of the blessed hope; for I do believe it to be the fullness of joy to all sincere believers of God's word, so far as it can be enjoyed here. I do thank my heavenly Father that I ever had the privilege of attending a meeting where I could hear the Bible preached in its simplicity. Ten years have I tried to serve God, and all this time, I verily thought I had an immortal soul. But by a careful study of God's word, I find there is but one who possesses immortality; and that I am to seek for it 'by patient continuance in well doing.' There is quite a difference between God's teachings and the traditions of men. Last fall some of Father's faithful ones came here to declare the precious truth. I became very much interested in their meetings, and daily prayed that their labors might be owned and blessed, little thinking these prayers would be answered on my own unworthy self. I felt that the doctrine they presented was far preferable to what I was believing. I resolved not to let human creeds or human opinions hinder me from searching into the matter. Neither did I feel it my duty to go to my former teachers for information. But determined to search the Scriptures for *myself*, and see if these things were so. I have prayed long and earnestly that I might be led into the truth. This has been my winter's work: and the result of it is, there is one Methodist that believes in the speedy coming of Christ, and the destruction of the finally impenitent. I do not believe this merely because Bro. W., and G., and H., said it was true; but because God declares it shall be so. I hear those who believe with me called 'unlearned,' 'ignorant,' 'deluded and crazy;' yet I bless the Lord for the day I embraced this delusion. Oh, it fills my heart brim full of joy. It makes me love my Bible and the blessed Jesus better than ever before.

I long to have some of Father's faithful ones come here and preach the pure, unadulterated gospel. O if I could see that old tent going up again here in Dixfield, I know I should shout a heartfelt 'Glory to God!' If those dear brothers could know how glad they have been instrumental in making one heart, they would not feel that they had labored in vain. I believe there are others here who are seeking into these truths. May God help them to find the precious truth, and acknowledge it to his honor and glory."

SR. R. M. ROWELL, Winona, Minn., Mar. 18th, writes:—"In compliance with a call from the friends in Wisconsin, I left Winona, Feb. 5th, and crossed the 'Father of waters,' now fettered securely in his icy chain. I arrived that evening at Bro. Pettingill's, in Lewis's Valley, where I was kindly received, and hospitably entertained. Saturday morning I made a short call on Eld. Hough and wife, in Mendora, and pressed on to Sparta, where I found a pleasant home at Dea. Barker's. I preached in the Court House in Sparta three times the next day, Feb. 7th. Eld. Adams was present, and rendered valuable assistance in the opening and closing exercises. Monday, Bro. Hough came on from Mendora, and requested me to arrange so as to stay a week longer in the State than I had at first intended, and so be with them a Sunday in Mendora. Monday evening I was deeply interested in a discourse from Bro. Adams, in the Court House.

Feb. 8th, I preached in Portland, on my way to Springville. Feb. 12th, spoke in the hall in Springville on temperance. Feb. 14th, preached there morning and evening, and it did my heart good to see the dear friends come in with whom I had taken sweet converse when I labored here before. Surely God hath some faithful ones, that have not defiled their garments, in this place. Monday afternoon we had an interesting meeting at Bro. Hamilton's. This was for the convenience of the old people, and my heart was deeply touched, as I spoke to them from the words of Jacob,—'Few and evil have been

the days of the years of my pilgrimage.' Many of the friends followed me in exhortation and prayer. A good preacher of the Wesleyan Methodist order opened and closed, and I truly felt the Lord was with us, and our coming together had not been in vain. In the evening, I spoke again in Springville. There was a large congregation, and deep interest. Feb. 16th, I spoke in Harmony, in Bro. Hagerman's neighborhood. Spoke in the school-house to a goodly number. Feb. 17th and 18th, I spoke to the people again in Springville, to full houses. Thursday evening closed my labors here for the present. O that I could but remain a little longer with this earnest, anxious people. I tried to encourage the saint, and warn the sinner, and besought them all to be ready for the coming Bridegroom.

Feb. 19th, I preached in Portland again, in Bro. Rogers' neighborhood; next day went to Sparta. There is a faithful, earnest band of brethren in Sparta, who are letting their light shine all through that region. God bless them in their labors, and add to them daily such as shall be saved. Feb. 23d, I went to Mendora, where I preached every evening until Sunday. Sunday morning, the Methodist preacher occupied the hall, after which I occupied it. Eld. Hough was present at every meeting, and assisted in the exercises. It is wonderful how much work that man accomplishes. As one sister said, 'he will never rust out.' Sunday evening was an unusually interesting time. About sixty believers sat down together to the table of the Lord, and every brother and sister, I think, without exception, arose in their place and testified to the goodness of God, and their determination to enter the kingdom of glory. What a wonderful work Bro. Hough has been instrumental in doing in this region of country. It must be seen to be appreciated. Monday morning, in company with Sr. Page, Eld. Hough, and my husband, I went on to Onalaska, where I preached in the evening to a crowded hall, with great liberty. This closed my present trip in Wisconsin, and I arrived home next day, with the expectation of remaining there for the present, but the friends in Wisconsin have sent for me to return, and I expect to start to-morrow morning, Mar. 19th, for West Salem, where the friends have procured a hall for a series of meetings."

Bro. Wm. Sheldon, Brodhead, Wisconsin, writes:—"I think I am improving, but I have so often thought so, and said so, I will wait awhile, before speaking too confidently. Heart disease is hard to cure, and time is required to do it. But I hope my water-cure and hygienic treatment, under the care of an Eclectic physician, may help me."

[We hope Bro. Sheldon's many friends will remember him in his affliction, and see that he is not burdened with anxious care about the means to support himself and family.

Married.

In Chelsea, Mass., May 7th, by Elder C. Goodrich, Bro. E. J. Whitehead, of West Meriden, Ct., and Sr. Celia J. Baldwin, of Naugatuck, Ct.

In Scituate, R. I., May 2nd, by Elder Wm. S. Devereux, Mr. Albert Wright and Miss Abby A. Amsbury, both of Coventry, R. I.

Obituaries.

Townsend. Died at Mechanic Falls, March 17th, 1869, of lung fever, Mrs. Jane Townsend, aged seventy-four years, six months, and fourteen days.

Aunt Townsend was formerly a resident of Bowdoinham, where, at her request, she was brought for burial. She professed faith in Christ when young, and has been for more than fifty years an exemplary christian and pillar in the house of God. The coming of Christ and kindred doctrines were dear to her heart. She leaves eight children to mourn the loss of one of the best of mothers. Sermon by Elder H. S. Mitchell. Text, 1 Thess. 4: 18.

J. W. Small.

Haynes. Died at Framingham, Mass., Feb. 12th, Mary E., daughter of David Haynes, aged twenty-three years and nine months.

Sister Mary lived and died a christian. An affectionate father and four sisters mourn her loss; but she sleeps in Jesus, and awaits the resurrection morn. The funeral services were conducted by Dr. A. Train, of the Baptist, and Mr. Savage of the Congregational church.

Joseph W. White.

Stebbins. Died in Boston, Mass., April 17th, 1869, Lydia E., wife of Royal B. Stebbins, and daughter of Albeon and Mary A. Washburn, aged twenty-two years and six months.

She was borne to Hartford, Me., to rest among the graves of her kindred. Words of comfort were spoken to the surviving friends by the writer.

E. M. Haggett.

Smith. Died in Surry, Me., of consumption, April 16th, 1869, Benjamin Smith, aged fifty-six years, nine months.

He loved the blessed hope, and sleeps in Jesus. Our mother and four children are left to mourn his loss, but we mourn not as those that have no hope.

Maria A. Smith.

Lamprey. Fell asleep in West Alton, N. H., of consumption, April 13th, 1869, Rosina Lamprey, daughter of Richard and Sarah Lamprey, aged twenty-two years.

She sleeps in Jesus.

N. Glidden.

Briggs. Died in Bridgewater, Vt., April 27th, of canker rash, Ada, youngest daughter of Bro. Arnold and Sr. Sarah P. Briggs, aged two years and twenty-one days.

J. Y. Briggs.

Summary of News.

FOREIGN.

Cable News.

London, May 5th. The London *Times* this morning has another leading article on the Alabama treaty recently rejected by the United States Senate. The writer sharply criticises the speech of Senator Sumner, and concludes as follows:

"The question is one of law, and not of feeling. It remains to be shown that Great Britain can be held answerable for any infraction of law or excess over the ordinary practice of both countries."

Madrid, May 5. Salustrano Olozoga and his friends demand the establishment of a Directory. It is believed that Gen. Prim is not unfavorable to the scheme.

Florence, May 5. The Ministers have tendered their resignations to the King. Menabrea is engaged in forming a new Cabinet.

The Famine in India. The *Times of India* says there is still a severe famine in some locations in Central India, especially about Sepree. Hundreds are said to flock to the station in every stage of starvation. There are some fifteen hundred paupers, many of whom are past work. Day by day bodies are found of those who have fainted and died before they could reach the relief house which the few English have started. At Goons, the *Friend* adds, similar scenes are going on.

Terrible Famine in the North of Europe. —Our advices by mail, from the countries on the Baltic sea, tell of a terrible and widely extended famine now existing there. A letter from one of the central districts of Esthonia says that the distress is indescribable.

From the 23d of May to the 18th of August, last year, no rain fell, and the summer crops were scorched. Bread can now be scarcely got, even at the most exorbitant price, and, as the roads are impassible by reason of the extraordinary wet weather, no help from abroad can reach the people. The debilitated condition of the population and their herding together in the larger villages in the hope of getting food and shelter, has engendered disease, which is making fearful ravages.

"All heart for work is gone out out of the peasants," says this letter. "Their once fresh and hopeful faces show only the blankness of despair. Children are deserting their parents, parents their children; some wander about the country, begging and plundering—others flock into the towns to swell the aggregate of want and misery already gathered there, and perish in scores by famine and disease. Crowds have to be turned away for want of means to supply their need, and their imploring faces haunt me night and day."

DOMESTIC.

New York, May 5. A Washington dispatch says Henry M. Turner, one of the colored members driven out of the Georgia Legislature, is in town, and will leave for the north in a few days. It is his intention to speak in New Jersey and other States, and urge the ratification of the fifteenth amendment to the Constitution. He declares that affairs in that State are in but little better condition than during last summer. Assassinations of loyal men are quite common, though not so frequent as formerly on the main lines of travel. He himself has been compelled to have an armed guard at night when at home in Macon, and recently, while traveling in the southwest part of the State, was in the habit of going after dark from one house to another, in order that his whereabouts might not be known.

Havana, May 5. News from Hayti to the 12d ult. has been received. The blockade of Aux Cayes has been raised. The revolutionists were gaining ground in the south. The Dominiques had recaptured the towns of Torbeck and Port Salute. The French steamer from St. Thomas, May 1st, reports two Peruvian monitors still in port. News had reached St. Thomas from St. Domingo, through rebel channels, that the troops of President Baez had been defeated in a pitched battle, and the troops of Cabral were advancing.

The Great Iron Highway.—*The Last Rail Spiked, and the Last Blow Struck.*—Boston, May 10. The last rail on the Pacific Railroad was spiked and the last blow struck at 3 h. 11 min. 4 3-10 sec. P. M., Boston mean time, to-day. The wires of the Western Union Telegraph Company were so arranged as to transmit instantaneously over its lines from San Francisco to Plaister Cove, Cape Briton, a telegraphic signal produced by each blow, the last of which was given at the time above stated. This exact time was obtained by means of a chronometer from the establishment of William Bond & Son, used in connection with the telegraphic instruments.

The Ecumenical Council.—It is reported in England that a considerable number of Anglican clergymen have determined to attend the approaching General Council at Rome in order to "lay their difficulties before the assembled prelates of the Universal Church." Their "earnest desire," it seems, is to be united to Rome, but their chief difficulty is that they have perfect faith in the validity of their orders, and believe that it would be sacrilege either to submit to re-ordination or to revert to the position of the laymen. A special committee has been appointed at Rome to deal with the subject of Anglican orders. The result will probably be the secession of a large number of the English clergy to the Roman Church, accompanied by many of the laity.

New Church Movement.—A New York correspondent of Boston *Journal* says:—

"No little interest is manifested here by certain church movements, which are regarded as serious innovations. It is reported on good authority that Henry Ward Beecher recommends secular entertainments in his church on Sunday evenings, in the place of the usual services, and it is announced that organ concerts are to be given in the Hollis street church, Brooklyn, on Sunday evenings. The world moves and churches too."

The Pope a Peace Man.—A letter from Rome says that there will be only one political question presented at the forthcoming Ecumenical Council in Dec., which will be the endeavor of the Pope, as the head of the United Church, to persuade the different nations of Europe to disarm their present enormous and costly armies and fleets, and submit their differences to arbitration. Non-Catholic as well as Catholic Powers will be urged not to break the peace, and to give a guaranty or promise that they will not do so.

The Liquor Question.—The State Constable's order of Saturday is that the sale of ale and liquor over bars is to be stopped. The License Law (with the licenses left out) authorizes the arrest of a barkeeper as well as of the owner of a drinking-place, the language of the law being "whoever sells." The extreme penalty is $500, or imprisonment, or both. Thus far the order does not seem to have produced much terror in places where liquor is sold, and the sale to-day is as free as ever.

The *Protestant Churchman*, of this week, has the following:—

"True Generosity.—The Ascension is setting a good example to the other churches in New York. It is going to open the doors of its own stately and beautiful edifice, upon Sunday evenings, for all to come in upon equal terms and hear the gospel. For the nonce it is to be an entirely *Free Church*. Fifth avenue invites in its neighbors, and the names upon the pews are to lose their significance. No polite usher will inform the visitor that he has got into the wrong seat. No eye-glasses will be turned upon the stranger, in wonder, as to what he is doing there."

All right, except the "True Generosity" heading, which does not sound well. The Church of the Ascension is performing a simple *duty* in thus letting the poor in, as well as the rich; and we do not think, therefore, it will like to be thus inconsiderately presented as an example of "generosity," which implies a concession of something to somebody for the sake of being seen of men, as it were, rather than for the sake of Christ.

"Advanced Ritualism."—The New York *Express* says that a highly ritualistic service, a little ahead of anything heretofore attempted, even at St. Albans, was performed at an early hour on Monday morning at Christ Church, Fifth Avenue, being a commemoration of a very High Church Episcopal Association, known as the Guild of the Holy Cross. Quite a large number of persons were present. The church was in semi-darkness except the chancel, which was brilliantly lighted up with gas and wax candles. Over the altar was a handsome cross, on each side of which was a tall wax candle, and two more on the altar. The affair was not intended for the general public, and was in no way connected with the parish, but was designed for members of the "Kyrie." A printed circular containing the following and a copy of the hymns to be sung, was distributed to the "faithful:

[Confidential.]

"Catholic worshipers who may attend the private Commemoration of the Guild of the Holy Cross, are earnestly requested to comply with the well known Catholic Rules, as follows: To bow reverently at the *Glorias*, and at the Holy Name; to remain kneeling from the Confession throughout the service, only rising to commune, and again at the Hymn, 'Faithful Cross,' which takes the place of the '*Gloria in Excelsis*' in the Post Communion Service; and not to leave the church until the Altar Lights are extinguished, and the Guild have retired."

The service is described as follows:

"As the organist commenced a voluntary, chanting was heard in the distance, and presently the vestry door was opened, and a procession entered the church, preceded by a little boy carrying a cross; after him came the choir and the clergy, then the officers and fellows of the Guild, wearing long black gowns, and chasubles, some of bright red, others blue, trimmed with white, and gray, trimmed with red; a large red cross was conspicuous on the bosom of each.

The procession passed down the side aisle and up the middle aisle to the altar, the members of the Guild occupying pews in the body of the church. The services consisted of portions of the regular morning service of the Episcopal Church, but they were accompanied with the peculiar forms and ceremonies which characterize those of the Roman Catholic Church. At the conclusion of the Litany and the morning prayers, another voluntary was played on the organ, during which a second procession emerged from the vestry, consisting of one little boy carrying the cross, and two others with long lighted wax candles, and they were followed by three priests in gorgeous vestment of cloth of gold, richly ornamented, and with black berettas on their heads. The priests read the Communion service, the commandments being intoned, and the responses made by the choir. After numerous genuflexions had been made before the cross, a book was presented to the chief priest, which he kissed; the priest who presented it then, preceded by the boy with the cross, went to the reading desk and read, or rather chanted, the Epistle of the day, kissing the book at its close. A hymn was then sung.

The same ceremony was then gone through with with another book, and the third priest chanted the Gospel for the day. After this three little boys entered, one, as usual, bearing the cross, another the candles, and the third the wine and bread, which were deposited on a table at the side of the chancel, after receiving the blessing of the chief priest. The communion service closed with the usual prayers.

One of the clergy then delivered a brief address, in which he spoke of the new movement in the church, and remarked that they must not despair if it had not done all that the most sanguine expected or the most ardent hoped."

After the discourse the sacrament was administered and the services closed with a hymn.

☞ It is said that the religious revival in Richmond, Ind., has been of such power that, while the police court usually has a weekly average of ten or a dozen cases of petty crimes before it, there have been no cases before it for the last two weeks.

Passing Events.

☞ The scientific people are making great preparations to "observe" the August eclipse of the sun. The "line of totality" is 140 miles in breadth, and extends from Alaska to North Carolina. Eclipse stations for scientific use will be made at various points along this line. The directors of the various observatories in the country are making arrangements for a thorough examination of every interesting feature of the event. The observations on the Pacific coast will be of more value, because of longer duration than those eastward. The duration of the total phase of the eclipse will vary from three minutes and forty-seven seconds to two minutes and twenty-three seconds, according to the geographical position of the station occupied.

☞ The news from Spain denotes the speedy commencement of a fierce internecine war, and a declaration made in the Cortes intimates that in case of trouble with the people, France will sustain the "government" of Spain, whatever it may be. But of course there is a mental reservation on the part of France that the "government" chosen must be one that will in every respect meet Napoleon's peculiar views. Prim and Serrano have quarrelled, the cable tells us. The greatest of men-patriots, we suppose we should say, will disagree when spoils and honors are in the way.

☞ Brain diseases are said to be on the rapid increase in England. In 1857 the number of deaths from softening of the brain was 776; in 1860 it was 1664, or more than double.

☞ A century plant is about to bloom in a nursery at Rochester, N. Y. Only three or four of these plants are known to have bloomed in the United States, one of which was in Boston.

☞ The Prussian journals state that a Protestant jubilee is to be held next autumn at Berlin, as a sort of counterpoise to the council to assemble at Rome.

☞ Mrs. Strong, a leader of fashion in New York, is one of the recent converts to the Roman Church. She is at present in Rome.

☞ The receipts for Niblo's Garden last week are stated as reaching $10,779,25.

☞ Northern Indiana never had a better prospect for a bountiful wheat crop than this spring.

☞ Maryland promises an abundant peach crop.

Notices.

Notice.

As so many of our brethren have spoken to me for lots for tents, on the camp-ground at Alton Bay, N. H.; and as Bro. Woodman, who has furnished us with lumber for a number of years so reasonable, is now cutting out lumber; if our brethren will make out a bill of what they want and send it to him, he will have it ready for them when they wish to build.

To those who have had any fears of the campmeeting being moved from Alton Bay, I would say, that from the assurance that I have had from Mr. Merritt, of Boston, that the fare shall be reduced from Boston, I think the meeting will continue there until the Lord comes.

J. G. Smith.

P. S. Bro. Woodman's address is—*Jeremiah Woodman, Alton, N. H.*

☞ Take Notice.

The Alton Bay Campmeeting Committee are requested to meet on the camp-ground, Monday, May 17th, on the arrival of the first train of cars.

J. G. Smith.

New York Annual Conference.

The Lord willing, the New York State Annual Conference will be held at Wolcott, Wayne Co., N. Y., commencing June 3d, 1869. A cordial invitation is extended to all the lovers of Jesus and his soon coming. Come praying that it may be the best conference we ever have held in New York. There will be homes provided for all.

Those coming from the west on the morning train, stop at Savannah. The stage leaves for Wolcott at ten o'clock. Those on the noon train stop at Clyde. The stage leaves for Wolcott at three o'clock P. M. Those from the east, take the steamboat express, which will arrive at Clyde at three o'clock P. M.

M. R. Miles.
B. P. Stevens.

Wisconsin Annual Conference.

The Advent Christian Conference of the State of Wisconsin is to hold its next annual meeting at Prairie du Sac (in connection with the State campmeeting), beginning June 1st. All the ministers in the State who belong to the Conference, or who wish to unite with it, should be present in time. It is hoped that every church belonging to the Conference, or desiring to unite with it, will send delegates. Let us consolidate our strength, and work more vigorously and harmoniously in the cause of Christ. Time is flying, and the judgment is coming. Let us work while the day lasts, and all pull together, in the same direction, and our exertions will be crowned with abundant success, and God be glorified.

Wm. Sheldon, Sec.

Wisconsin Campmeeting.

The State Campmeeting for Wisconsin is to be held at Prairie du Sac, Sauk Co., beginning on Tuesday, June 1st. Friends coming on the Milwaukee and Prairie du Chien R. R., will leave the cars at Mazomanie; thence by stage, ten miles. Those coming on the Milwaukee and St. Paul R. R., will leave the cars at Kilbourn City; thence by stage twenty-five miles. The big tent may be pitched on Saturday previous. Let all come early, and come to work. We expect a general gathering.

O. S. Knapp,
F. W. Matts,
Wm. Sheldon, } Committee.

Dedication.

The Advent Christian Chapel at Charlton, Mass., is to be dedicated to the worship of God, Sabbath, May 23d.

T. M. Preble.

Notice.

The Lord willing, the annual conference of the State of New York will be held at South Butler, N. Y., commencing Thursday evening, June 3d, 1869. A cordial invitation is extended to all the lovers of Jesus, and of his soon coming back to earth again. Let all the churches send delegates, and make arrangements for the present needs of the cause. Come one, come all, and come in the name and love of the Master. Ample provision will be made for all. Come at the commencement of the meeting.

N. B. Brethren will leave the cars on the New York Central R. R. at Savannah depot. We have made arrangements with the stage proprietor to carry all coming to the place of meeting and back for fifty cents each. The stage will leave on the arrival of the trains, each day, during the meeting (Sundays excepted), about ten o'clock A. M. and six P. M.

N. B. Brethren will ask for return checks of the driver when paying fare.

Per order of Com., B. P. Stevens.

Notice.

Providence permitting, a tent-meeting will commence at Farmingtonville, N. H., Sunday, May 30th, and hold through the following week, and over the next Sunday. We expect some of God's faithful servants to preach the word.

J. G. Smith.

Notice.

Eld. A. C. Newell and myself will hold a two days' meeting at Wheatville, May 22nd and 23d, as Bro. Levi Tuttle and others may appoint, to commence Friday evening, May 21st. Come one and all to this feast of love. Wheatville is in the town of Alabama, Genesee Co., N. Y.

C. F. Sweet.

Change of Address.

As I am at the Repository, to remain as long as it shall please the Lord, perhaps all summer, I take this opportunity to remind those who desire my hymn books (Spiritual Melodies), or who wish to write to me, that they may address me at *Boston, Mass., care of H. L. Hastings*. I hope that some of those who have had my hymn books on sale, have got some money for me by this time, and that they will forward it to me as above, without delay.

I. K. Lombard.

Tent Meetings.

All those desiring Tent Meetings this season will please notify me at once, so I can arrange accordingly.

J. Wendell, Edenboro, Erie Co., Pa.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.

"	2d	June 5th and 6th
"	3d	Sept. 4th and 5th
"	4th	Dec. 4th and 5th
Norwalk,	1st	April 24th and 25th
"	2d	July 24th and 25th
"	3d	Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders,

G. W. Stinson, Pastor.

German Tracts.

Bro. Reimer has a good supply. Send your order to L. Reimer, 809 Coates Street, Philadelphia, Pa.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
A. A. Phelps.................Sunday, May 16th and onward as the Lord may direct.

Boston, (Theatre Comique, Central Court, rear of 240 Washington Street), Sabbath, May 16th.
John G. Hook.
Love-feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M.
Baptism at Mystic River, Charlestown, five o'clock P. M.

Boston, South End, corner of Washington and Spring Streets, over Tower's apothecary store.
Meetings at 10½ A. M. and 3 and 7½ P. M.

East Boston.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
Wm. C. Thurman.................Sunday, May 16th
Wm. Mellen, Missionary.................Sunday, May 23d
Enoch Morrill.................Sunday, May 30th
J. W. Brittan.................Sunday, June 6th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Sr. L. M. Stoddard.................Sabbath, May 16th
J. G. Smith.................Sabbaths, May 23d and 30th

Chelsea, Mass., (Library Hall.)
George A. Streeter.................Sabbath, May 16th
Sr. L. M. Stoddard.................Sabbath, May 23d
T. M. Preble.................Sabbath, May 30th

Hyde Park, Mass.
T. M. Preble.................Sabbath, May 16th

Ashland, Mass., (at Bro. Dillingham's, on the *Homer* farm), Sabbath, May 30th.
A. P. Moore.

Portland, Me.................Sabbath, May 16th
C. Goodrich.

Salem, Mass.................Sunday, May 16th
Portland, Me.................Sunday, May 23d
Joseph W. White.

Fairhaven, Mass.................through the month of May
L. Boutell.

Fayville, Mass.................Sabbath, May 23d
Enoch Morrill.

Worcester, Mass.................Sabbath, May 30th
J. T. Dixon.

Plymouth, Mass.................Sunday, May 16th
Danielsonville, Conn.................Sunday, May 30th
Geo. A. Brown.

Boston, or vicinity, (where Geo. T. Adams appoints), Sunday, May 30th.
Lynn, Mass.................Tuesday evening, June 1st
Stoneham, Mass.................Wednesday evening, June 2d
Lawrence, Mass.................Thursday evening, June 3d
Exeter, N. H.................Friday evening, June 4th
Portsmouth, N. H.................Sunday, June 6th
Biddeford, Me.................Tuesday evening, June 8th
Bath, Me.................Wednesday evening, June 9th
Brunswick, (yellow school-house).................June 10th
Lewiston.................Friday evening, June 11th
Mechanic Falls.................Saturday evening, June 12th
West Poland.................Sunday, June 13th
Mayberry Hill, or Casco.................Tuesday, June 15th
South Casco.................Wednesday and Thursday evenings, or in the vicinity, June 16th and 17th.
Portland.................Sunday, June 20th
Biddeford.................Monday evening, June 21st
Kennebunkport.................Tuesday evening, June 22d
Lee, N. H.................Wednesday evening, June 23d
Manchester, (where Bro. Stevens appoints), June 24th and 25th.
Concord.................Sunday, June 27th
For two weeks, on my return home, as the doors open.
P. S. Some of these may conflict with other appointments. If so, please notify me soon.
Hiram Munger.

Newton Upper Falls, Mass., (as Bro. L. T. Cunningham may arrange), May 13th and 14th.
Fayville, Mass., (as Bro. Wood may arrange), evening, May 17th.
Geo. A. Streeter.

Westfield, Mass.................Sunday, May 16th
E. Owen.

Brimfield, Mass.................Sabbath, May 16th
Baptism and communion.
Westfield, Mass.................Sabbath, May 30th
E. McCulloch.

Manchester.................evening, May 14th
Lawrence, Mass.................Sabbath, May 16th
South Reading.................evening, May 20th
Stoneham.................evening, May 21st
Chelsea.................evening, May 25th
Lynn.................evening, May 27th
Salem.................evening, May 28th
Exeter, N. H.................Sabbath, May 30th
Dover.................evening, June 1st
Kennebunkport, Me.................evening, June 2nd
Bonny Eagle.................evening, June 3d
Freedom, N. H.................evening June 4th
Albany, N. H.................Saturday, June 5th
Monthly Conference, at 1½ o'clock, P. M. Preaching Sabbath, June 6th, and onward.
L. C. & M. McKinstry.
Shall come with a private team.

Lawrence, Mass.................Sabbath, May 16th
Clinton, Mass.................Thursday evening, May 20th
Warehouse Point, Ct.................Friday evening, May 21st
Hartford, Ct.................Sabbath, May 23d
New Britain, Ct.................Monday evening, May 24th
Pleasant Valley, Ct.................Tuesday and Wednesday evenings, May 25th and 26th.
Bristol, Ct.................Sabbath, May 30th
Southington, Ct.................Monday evening, May 31st
Cheshire Street, Ct.................Tuesday evening, June 1st
Yalesville, Ct.................Wednesday evening, June 2d
Wallingford, Ct.................Thursday evening, June 3d
New Haven, Ct.................Sabbath, June 6th
A. Ross.

Hoosick, N. Y., (Chapel).................Sunday, May 23d
Ellen E. Towslee.

Frankfort Mills, Me.................Sunday, May 16th
Bangor, Me.................Sunday, May 23d
Thomas Smith.

New Hampton, N. H., (Brick school-house) Sabbath, May 16th.
Guilford, N. H., (Pond school-house), Sabbath, May 23d.
N. Glidden.

Northwood Narrows, N. H.................Sunday, May 16th
Alton Corner, N. H.................Sunday, May 23d
Strafford, N. H., (Roberts' school-house), Sunday, May 30th.
Wm. Bodge.

Marshfield, Vt.................Sunday, May 16th
Bridgewater, Vt.................Sunday, May 23d
Marshfield, Vt.................Sunday, May 30th
J. A. Cleaveland.

Bradford, N. H., (Pond meeting-house), Sunday, May 23d.
Salisbury, N. H., (Thompson school-house), Sunday, May 30th.
Warner Gore, N. H., (at Bro. Andrew's), Sunday, June 6th.
Manchester, N. H., (Merrimack Hall), Sunday, June 13th.
Simeon Roby.

Seabrook, N. H.................Sabbath, May 16th
Greenland Parade, N. H.................Sabbath, May 23d
C. H. Sweet.

Piermont, (Piper school-house, near Bro. Clark's), Sunday, May 16th.
West Plymouth, (Brick school-house, near Bro. Nelson's), Sunday, May 23d.
Warren Summit.................Sunday, June 6th
Piermontville.................Sunday, June 13th
T. E. Lang, Jr.

Barnstead, N. H., (Clark meeting-house), Sabbath, May 16th.
John Parsons.

Rossenville, Vt., Saturday, 5 o'clock P. M., May 15th and Sunday, May 16th.
Joseph Kimball.

Rossonville, Vt.................Sunday, May 16th
Z. T. Wood.

Exeter, N. H.................evening, May 13th
Portsmouth, N. H., Sabbaths, May 16th, 23d, and 30th
H. F. Carpenter.

Exeter, N. H.................Sunday, May 23d
Lynn, Mass.................Sunday, May 30th
Worcester, Mass.................Sundays, June 6th and 13th
Matthew Batchelor.

East Rochester, N. H.................Sunday, May 16th
Alton Corner.................evening, May 20th
Raccoonborough.................evening, May 21st
Melvin Village.................Sunday, May 23d
Center Harbor, (Town House).................evening, May 25th
Holderness, (Brick school-house), evenings, May 26th and 27th.
J. Pinkham.

Haverhill, N. H., (Union House).................Sabbath, May 16th
A. A. Hoyt.

West Thornton, N. H.................Sundays, May 16th and 23d
A. W. Sibley.

Ossipee, N. H.................Sunday, May 16th
Barnstead, (Clark meeting-house).................Sunday, May 23d
Melvin Village.................Sunday, May 30th
T. W. Piper.

Webster, Mass.................Sunday, May 16th
Woodstock Valley, Ct.................Sundays, May 23d and 30th
North Somers, Ct.................Sunday, June 6th
I. B. Potter.

Pittsfield, N. H.................Sabbath, May 16th
Clinton, Mass.................Sabbath, May 23d
Manchester, N. H., (Merrimack Hall), Sabbath, May 30th.
New Britain, Ct.................Sabbath, June 13th
Bristol, Ct.................Sabbath, June 20th
Newfield, Ct.................Sabbath, June 27th
Wolcottville, Ct.................Sabbath, July 4th
A. Simpson.

Nottingham, (at the Hall).................Sunday, May 16th
S. S. Mooney.

Schoodac (Warner).................Sunday, May 16th
C. W. Sargent.

Meredith, N. H., (New Hall).................Sunday, May 16th
Campton, N. H., (Bump school-house), Sabbath, May 23d.
John H. Evans.

Alton, (Laning Cove school-house), Sunday, May 16th
W. H. McDaniels.

Hampton, N. H., (Town Hall).................Sunday, May 23d
Thomas H. Jones.

Orford, (Indian Pond school-house), Sunday, May 23d
Bradford, N. H., (where Bro. L. Greenlief may appoint), Sunday, May 30th.
Piermont, N. H., (Clay meeting-house), Sunday, June 6th.
Wm. H. Shaw.

Hopkinton, N. H., (Lower Village), Saturday evening, May 22d.
At school-house (in Bro. E. G. Kimball's District), Sunday, May 23d.
C. W. Sargent.

Greenland Parade, N. H.................Sunday, May 16th
Seabrook, N. H.................Sunday, May 23d
Wm. C. Stewart.

Worcester, Mass.................Sunday, May 16th
New York, (Cooper Institute).................Sunday, May 23d
Wm. N. Pile.

Charlton, Mass.................Sunday, May 30th
No Name.

Lewiston, Me.................Sabbath, June 6th
T. M. Preble.

Bangor, Me.................Saturday evening, May 15th and Sabbath, May 16th.
H. L. Hastings.

Bath, Me.................Sabbath, May 16th
I. K. Lombard.

Livermore, Me., (as Bro. Deming may arrange), Sunday, May 16th.
Belgrade Depot, Me.................Sunday, May 23d
H. B. Sevey.

Kennebunk Depot, Me.................Sunday, May 16th
Hollis Centre, Me.................Sunday, May 23d
Bonny Eagle, Me.................Sunday, May 30th
Blue Point, Scarborough, Me.................Sunday, June 6th
Salmon Falls, Me.................Sunday, June 13th
T. P. S. Hampson.

Bath, Me.................Sabbath, June 6th
N. G. Reed.

Sabbatusville.................Lord's day, May 16th
H. D. Reed.

Bath, Me.................Sunday, May 23d
Brunswick, (Ham's school-house), Sunday, May 30th
Topsham, (as Bro. Good may appoint), Sunday, June 6th.
Richmond, (Reed meeting-house), Sunday, June 13th
Sabbatusville.................Sunday, June 20th
H. S. Mitchell.

Scitico, Ct.................Sunday, May 23d
A. M. Higgins.

Square Pond, Ct.................Sunday, May 30th
Rufus Baker.

New Haven, Ct.................Sunday, May 16th
Goodspeeds, Ct., (baptism).................Sunday, May 23d
Tylerville and Shalerville during the week.
Haddam, (Methodist house).................Sunday, May 30th
L. F. Moore.

Bristol, Ct.................Sabbaths, May 23d, June 13th, and July 11th.
R. Stark.

North Somers, Ct.................Sabbath, May 16th
Will some Bro. meet me at Thompsonville, on arrival of the two o'clock train from Hartford?
Square Pond, Ct.................Sabbath, May 23d
New Haven, Ct.................Sabbath, May 30th
B. Hitchcock.

Lawrence, Mass.................Sunday, May 30th
Hartford, Ct.................Sunday, June 6th
New Britain, Ct.................June 9th
Southington, Ct.................June 10th
New Haven, Ct.................June 11th
New York, (Cooper Institute).................Sunday, June 13th
J. S. White.

Morris, Ct., (4th District school-house), baptism, Sunday, May 16th.
A. D. Flagg.

Lovely Street, Ct.................Sunday, May 16th
Baptism. Also expect help to preach the word.
Hartland, (South Hollow).................Sunday, May 23d
East Hartland, 5 o'clock P. M., May 23d.
S. Woodruff.

Foster Tabernacle.................Sunday, May 23d
D. V. Corey.

Bristol, Ct.................Sunday, May 16th
Wrightville, Ct.................Sunday, May 23d
Cold Spring.................Sunday, May 30th
Wm. J. Ripley.

North Somers, Ct.................Sunday, May 23d
A. Morse.

New York, (Cooper Institute).................Sunday, May 16th
Newark, N. J.................Sunday, May 23d
Meriden, Conn.................Sunday, May 30th
Warehouse Point, Ct.................Sunday, June 6th
New Haven, Conn.................Sunday, June 13th
Wm. Stuart.

Wallingford, Ct., (North Farms), Sabbath, May 16th
Cheshire Street, Ct.................Sabbath, May 30th
Wm. A. & M. L. Durand.

Vineland, N. J.................Friday evening, May 23d
H. K. Flagg.

Taberg, N. Y., at 10½ A. M. and 1 P. M., Sunday, May 16th
Florance Hill, N. Y., (Crawford Dist.), eve., May 17th
New London, (Morrell Dist.).................evening, May 20th
Higginsville, N. Y.................evening, May 21st
Verona, N. Y., (Lock school-house), Sunday, May 23d, at 10½ A. M., and 1 P. M. Also at the Landing in the evening of the same day.
Empyville, N. Y.................evening, May 25th
Will Bro. Jilson please notify the people of Empyville?
Redfield Square, N. Y.................evening, May 27th
Greenboro, N. Y.................evening, May 28th and over the following Sunday.
Boylston, N. Y.................evening, May 31st
Will Bro. Ballou please arrange for this meeting?
Lorain, N. Y.................evenings, June 1st and 2nd
The meetings will be held in the Randal district, three miles south-west of Lorain Huddle.
Wilcox Corner, N. Y.................evening, June 3d
Barns' Corner, N. Y.................evening, June 4th
Harrisburg, N. Y., (Bickford school-house), at 10½ A. M. and one and seven P. M., Sunday, June 6th.
Martinsburg, N. Y., (Brook's school-house), evening, June 10th.
Greig, N. Y., (Union Chapel), at 10½ A. M., and one P. M., Sunday, June 13th.
C. H. Williams.

Antwerp, Ohio.................Sunday, May 16th
Jonas Wendell.

Lynn, Mass.
J. G. Smith.................Sunday, May 16th

Springfield, Mass.
J. S. White.................Sundays, May 16th and 23d
R. Wendell.................Sunday, May 30th
A. Simpson.................Sunday, June 6th
J. Hemenway.................Sundays, May 20th and 27th

Lawrence, Mass., (Advent Chapel.)
A. Ross.................Sunday, May 16th
J. Spinney.................Sunday, May 23d
J. S. White.................Sunday, May 30th
Geo. W. Burnham.................Sundays, June 20th and 27th and Sabbaths, July 4th, 11th, 18th and 25th.

Chicopee Falls, Mass.
A. M. Higgins.................Sunday, May 16th
J. S. White.................May 19th and 20th
E. Owen.................Sabbath, May 23d
E. McCulloch.................Sabbath, June 6th

Wilbraham, Mass.
P. S. Butler.................Sabbaths, 16th, 23d and 30th

North Carver, Mass.
C. Goodrich.................Sabbath, May 23d

Concord, N. H., (at the Bethel.)
E. S. Moulton.................Sunday, May 16th
T. E. Lang, Jr.................Sunday, May 30th

Concord, N. H., (Centre Street.)
N. C. Twombly.................Sabbath, May 16th

Hampton, N. H., (Town Hall.)
I. C. Wellcome.................Sunday, May 16th
J. G. Smith.................Sunday, May 30th

Biddeford, Me.
O. D. Woodruff.................Sabbath, May 16th
A. Damon.................Sabbaths, May 23d and 30th
C. Goud.................Sabbath, June 6th
T. M. Preble.................Sabbaths, May 13th and 20th

Jay, Kennedy Corner, Me.
E. M. Haggett.................Sunday, May 23d
H. B. Sevey.................Sunday, June 6th

Kennebunkport, Me.
Rufus Wendell.................Sabbath, May 16th
A. P. Moore.................Sabbath, May 23d
C. Goodrich.................Sabbaths, May 30th and June 6th

Pleasant Valley, Ct.
Mrs. R. E. Childs.................Sunday, May 16th
B. Hitchcock.................Sunday, June 13th

Forestville, Ct.
S. W. Bishop.................Sunday, May 23d
C. C. Barker.................Sunday, June 6th
W. N. Pile.................Sunday, June 20th

Wolcottville Circuit.
Newfield.................preaching May 16th
Preaching every Sunday evening at Wolcottville.

Portland, Me.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Rochester, N. Y.
Meetings are held at Flour City Hall, over 94 Maine Street. Prayer meetings Wednesday and Friday evenings.

New York City.
☞ Meetings formerly held at the corner of Grand and Allen Streets, New York, are removed to the hall six blocks east of the former one, on Grand Street, one door from Clinton Street.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with John B. Adams.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. James B. Treferthen.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus B. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, B. H. Davidson, O. Proctor.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Frankson, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

Business.

LETTERS RECEIVED.

M J Briggs, E Owen, D N Smith, M L Green, B P Manning, D B Rogers, M Foss, C Colegrove, H Munger, M Post, M V Saltmarsh, H A Hall, J A Cleaveland, C Green, I K Lombard, D Clow, L A Wheeler, N B McMurphy, J W Small, J Gilbert.

BOOKS AND TRACTS SENT.

By Mail—C E Livermore, H E Horne, A Marcy, P Hicks, H Rotherham, C Starbird, I T Neal, H Beach, M R Miles, N C Twombly, J Waltensteller, H Bedell, J Witty, J H Lee, J B Cooper, D V Corey, J W Hanson, M Haskell, C Bishop, A S Dunlap, A A Lawrence, B L Bush, H L Upson, H A Arnold, O M Burington, Wm. N. Sanders, Denny & Carpenter, J L Kemp, A L Beard, P S Buck, T W Smith, E P Conser, J A Blenis, B N Hester, W Harriman, W A Morris, J H Vandervort, F M Gove, C E Livermore, F D Fifield, J W Stokes, I Picking, G W Place, H Bedle, S H Dow, S Pease, Jr., O Davis, E C Andrus, J H Lord, W. Cook, W A Eggleston, P Hicks, L A Wheeler. H Ziegenfuss, J Moffett, J W Piper, N Richardson, H M Piper, W W Jils, Anna Simpson, J A Cleveland.

By Express—N J Crendell, L F Moore, S P Clark, Eld. T Smith.

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"Awake! Awake!" and "The Better Day."
"Over There," and "Hallelujah."
"The General Roll," and "Jesus Comes Again."
"Resting By-and-by."
"All to Christ I owe."
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WAS EVER ST. PETER A POPE OR BISHOP OF ROME?

As the papacy is founded upon the affirmative side of this question, it is important that we should know upon what authority this assumption rests. As good authority upon this point, we will give a few extracts from Archibald Bower's "History of the Popes, from the foundation of the See of Rome to A. D. 1758," which show upon what foundation the tradition rests that Peter, the apostle, was ever at Rome at all; or if there, that he was ever Pope of Rome.

But first, a few words in regard to our witness—Archibald Bower. Is his testimony reliable? He was a native of North Britain; born near Dundee, in Scotland, Jan. 17th, 1685. He was educated at Douay in France, that school and fountain of Romanism and Jesuitism. From there he went to Rome, about 1700, and became a Jesuit. Here he enjoyed great advantages for knowing the system and practices of the popedom; for consulting the best historical documents; and for seeing, and knowing, and fathoming the real foundation on which the See of Rome rests. But while here, doubts began to arise whether St. Peter was ever at Rome at all; or if there, whether he was ever Pope of Rome. The more he investigated the matter, the worse things appeared to him, until he was compelled to flee to England in 1726. His great learning and his Italian training gave him great advantages in furnishing his "History of the Popes," for the benefit of the world. In vol I., pp. 1–4 of his history, he says:—

"To avoid being imposed upon, we ought to treat tradition as we do a notorious and known liar, to whom we give no credit, unless what he says is confirmed to us by some person of undoubted veracity. . . . Now that St. Peter was at Rome, that he was Bishop of Rome, we are told by tradition alone, which, at the same time, tells us of so many strange circumstances attending his coming to that metropolis, his staying in it, his withdrawing from it, etc., that, in the opinion of every unprejudiced man, the whole must savor strongly of romance. Thus we are told that St. Peter went to Rome chiefly to oppose Simon, the celebrated magician; that, at their first interview, at which Nero himself was present, he flew up into the air, in the sight of the emperor, and the whole city; but that the devil, who had thus raised him, struck with dread and terror at the name of Jesus, whom the apostle invoked, let him fall to the ground, by which fall he broke his legs. Should you question the truth of this tradition at Rome, they would show you the prints of St. Peter's knees in the stove, on which he kneeled on this occasion, and another stove still dyed with the blood of the magician. The Romans, as we are told, highly incensed against him for thus maiming and bringing to disgrace one to whom they paid divine honors, vowed his destruction; whereupon the apostle thought it advisable to retire for a while from the city, and had already reached the gate, when, to his great surprise, he met our Savior coming in, as he went out, who, upon St. Peter's asking him where he was going, returned this answer: 'I am going to Rome to be crucified anew'; which, as St. Peter understood it, was upbraiding him with his flight; whereupon he turned back, and was soon after seized by the provoked Romans, and, by an order of the emperor, crucified. These, and a thousand like stories, however fabulous and romantic they may seem, we cannot, without great incoherency, reject, if we admit St. Peter to have been at Rome; since the whole is equally vouchsafed by the same authority, and has been upon the same authority equally believed by those who are called in, by the advocates for the See of Rome, to witness St. Peter's having preached the gospel in that city. . . . .

False and lying traditions are of an early date, and the greatest men have, out of a pious credulity, suffered themselves to be imposed upon by them. How many traditions, after having reigned for ages without control, were, upon the Reformation, when men took the liberty to examine what they believed, rejected by the church, ashamed to own them, and degraded into popular errors. But that of St. Peter's having been at Rome, and the first bishop of that city, was a tradition of too great consequence not to be maintained at all events, since upon that chiefly was founded the claim of his pretended successors to an uncontrolled authority and universal jurisdiction; a foundation infinitely too weak for such an immense superstructure.

And here I cannot help observing the little regard that the popes themselves have shown to tradition, though received by the greatest lights of the church, when it did not promote the honor or interest of their See. Of this we have a glaring instance in a parallel case; for as St. Peter, according to tradition, traveled to Rome, so did St. Paul, according to tradition, travel into Spain; the former tradition was received by the writers I have quoted above, and the latter by some of the same writers, namely, by Cyril of Jerusalem, and Jerome, and by Athanasius, Chrysostom, Theodoret, Gregory the Great, and many others; yet such a tradition was rejected, perhaps justly, by Pope Innocent I., who would not allow St. Paul to have ever been in Spain. Have we not an equal right to question, or even to deny, St. Peter's having ever been at Rome? Are not the authorities at least equal on both sides? Why, then, must the travels of one apostle be looked upon as an article of faith, and those of the other be deemed fabulous?

And truly, if we examine narrowly into this matter, the former tradition will appear no less groundless to us than the latter did to that pope; for, in the first place, neither St. Peter himself, nor any of the sacred writers, give us the least hint or intimation of his having ever been at Rome. We are told of his having been at Antioch, at Jerusalem, at Corinth, at Babylon; but of the great metropolis of the empire, where he is supposed to have fixed his See, not the least mention is made. And may we not, from that silence, question, to say no more, his having ever been there? I know that by Babylon, from whence St. Peter wrote his first epistle, Eusebius, Jerome, the venerable Bede, Occumenius, and Grotius, understood Rome; but this is a bare conjecture, and no better grounded than that of others, who thought that by Babylon was meant Jerusalem. The learned Dr. Pearson, Bishop of Chester, seeing no occasion here to recur to a figurative sense, is of opinion that the above-mentioned epistle was written, not from Babylon in Chaldea, which then lay in ruins, but from Babylon in Egypt; and no man has taken more pains to make the world believe that St. Peter preached at Rome, and founded that See. But in this controversy, the silence of St. Paul in particular, if duly attended to, must be thought, by every unbiassed man, a far more convincing proof of St. Peter's not having been at Rome, than all the authorities that have been yet alleged are of his having been there. For that apostle, while at Rome, had frequent opportunities of mentioning his fellow-apostle and fellow-laborer; and yet, naming several others, he is quite silent as to him. From Rome he wrote to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to Timothy, and to Philemon, without ever mentioning Peter, or sending any salutation from him; nay, it is certain that St. Peter was not at Rome when the apostle of the Gentiles wrote to the Colossians; for, mentioning Tychicus, Onesimus, Aristarchus, Marcus and Justus, he adds, 'These only are my fellow-workers unto the kingdom of God, who have been a comfort unto me.' Peter was not there when St. Paul wrote his second epistle to Timothy, where he says, 'At my first answer no man stood with me, but all men forsook me'; nor was he there immediately before St. Paul's death, when 'the time of his departure was at hand'; for he tells Timothy that 'all the brethren did salute him'; and, naming Eubulus, Pudens, Linus, and Claudia, he omits Peter, whom we may thence conclude not to have been there. . . . .

But there was no special reason why an apostle should constantly reside at any other place, nor does it appear that any did; St. Peter especially could not reside at any one place, since to him, as 'the apostle of the circumcision,' was committed the charge of converting the dispersed Jews in all parts of the world.

As for the appellations of the apostolic See, chair, throne, etc., given by the ancients to the See of Rome, they impart no more than that it was erected by an apostle; for they are bestowed indiscriminately on all the Sees in which bishops had been placed by the apostles, viz., of Ephesus, of Smyrna, of Alexandria, of Corinth, Thessalonica, Philippi, etc. The title of apostolic See, common to many, was, in process of time, by the ambition of the bishops of Rome, appropriated to their own. They had, as they thought, till the year 1662, a pregnant proof not only of St. Peter's erecting their chair, but of his sitting in it himself; for till that year, the very chair, on which they believed, or would make others believe, he had sat, was shown and exposed to public adoration on the 18th of January, the festival of the said chair. But while it was cleaning, in order to be set up in some conspicuous place of the Vatican, the Twelve Labors of Hercules unluckily appeared engraved on it. . . .

But to return to our subject, it may be inquired, If St. Peter was Bishop of Rome, who placed him in that See? Did our Lord appoint him? Did the apostles name him? Did the people choose him? Did he assume it himself? To these queries no answers have been yet given but such as are so ridiculously weak, that it is not worth my while to relate them, nor the reader's to hear them. Bellarmine, in one place, positively affirms that 'God commanded St. Peter to fix his See at Rome'; but elsewhere contents himself with saying, 'It is not improbable that God commanded St. Peter to fix his See at Rome.' If it is no more than not improbable, it is uncertain; it may be a mere conjecture, a dream.

St. Peter, either alone, or jointly with St. Paul, as we read in Irenæus, and in the Apostolical Constitutions, appointed other bishops of Rome. Now, when he appointed others, did he resign his episcopacy, or retain it? If he resigned it, he did not die Bishop of Rome, which shakes the very foundation of the pope's claim to supremacy; if he retained it, there were two bishops on the same See at one time; which Pope Innocent I. in his epistle to the clergy and people of Constantinople, condemned as an irregularity never known till his time. . . .

There is a great disagreement among the ancients about the first Bishops of Rome. Tertullian makes Clement, whom he supposes to have been ordained by St. Peter, the immediate *successor of that apostle*. He was followed therein by Ruffinus, and Ruffinus by the Latins in general; among whom that opinion universally prevailed towards the end of the fourth century. But Jerome, rejecting the opinion of the Latins, places Linus immediately after the apostles, Anacletus next to him, and Clement in the third place. . . .

It is very much to be doubted, as I have shown above, whether St. Peter ever was at Rome, and consequently whether Clement was ordained, by him, bishop of that city. His not succeeding him is a proof that he was not; for who can imagine that the people and clergy of those days would have thought of choosing any other, or that any other, though chosen, would have accepted of a dignity to which Clement had been named by St. Peter himself, and which he was actually possessed of at the apostle's death? Be that as it will, Linus is now universally acknowledged both by the Greeks and Latins for the first Bishop of Rome."

THE FIRST UNIVERSAL BISHOP.

No bishop of Rome, nor elsewhere, ever pretended to claim the title of "universal bishop" until A. D. 595, when, as Bower says, on p. 408, vol. I., "The bishop of Constantinople was now distinguished, all over the east, with the pompous title of ecumenical or universal patriarch; and Gregory found that he had so styled himself over and over again, in a judgment which he had lately given against a presbyter arraigned of heresy, and which, at the request of the pope, he had transmitted to Rome. At this Gregory (the Great) took the alarm, and forgetting all other cares, as if the church, the faith, the Christian religion, were in imminent danger, he dispatched, in great haste, a messenger, with letters to Sabinianus, his nuncio at Constantinople, charging him, as he tendered 'the liberty, wherewith Christ has made us free,' to use his utmost endeavors with the emperor, with the empress, and above all, with the bishop himself, his beloved brother, to divert him from ever more using the proud, the profane, the anti-christian title of universal bishop, which he had assumed, in the pride of his heart, to the great debasement of the whole episcopal order."

When Gregory found that all other means failed to "prevail on the patriarch to quit his new title," he wrote a long letter to him, loading the title of "Universal Bishop" with all names of repro[illegible] and ignominy he could think of; calling it "vain, ambitious, profane, impious, execrable, antichristian, blasphemous, infernal, diabolical," etc., and added—"If none of the apostles would be called universal; what will you answer on the last day to Christ, the head of the church universal? You, who, by arrogating that name, strive to subject all his members to yourself?" But in the days of Boniface VIII., who was elected Pope in 1294, he, according to Bower (vol. I, p. 409), issued a decree saying, "We declare, say, define, and pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman pontiff"!

CORRUPTION IN THE ELECTION OF POPES.

In A. D. 532, on the death of Boniface II., Bower says (vol. I, p. 333): "The death of Boniface was attended with the usual commotions in the city; and many aspired to the vacant dignity, sparing neither pains nor money to attain it. For, in spite of the many laws, both ecclesiastical and civil, simony still reigned without mask or disguise; votes were publicly bought and sold; and notwithstanding the decree lately issued by the senate, money was offered to the senators themselves; nay, the lands of the church were mortgaged by some, and the sacred utensils pawned by others, or publicly sold for ready money. The contest lasted from the 17th of October to the 31st of December, when John, surnamed Mercurius, was preferred in the end to all his competitors."

What shall we say to such a successor of St. Peter as this? But once more. We will pass to 537, while Silverius was occupying the papal chair. Justinian and his wife Theodora were divided in matters of religious faith; Justinian on the side of the pope, and Theodora against him. The taking of Rome by Belisarius offered a favorable opportunity to the empress Theodora of executing a design she had long contemplated. She therefore wrote a letter to Silverius the pope, "earnestly entreating, or rather commanding him" to espouse her cause. "This letter gave the pope the greatest uneasiness," as "he was well acquainted with the violent temper of the empress"; and he said to his friends, "I am now sensible that this cause will, in the end, cost me my life." There was one Vigilius "still at Constantinople, whither he had attended pope Agapetus. He was a man "ambitious beyond measure, and ready to trample under foot, not only the canons or laws of the church, but every principle of honor, virtue, or religion, that stood in the way of his ambition. The empress, therefore, who was no stranger to his character, resolved, upon the receipt of Silverius' letter, to have the pope deposed; and the deacon (this Vigilius), who had long aspired to the papal dignity, and who she well knew would stick at nothing to earn it, chosen in his room. She sent for him accordingly," to "let the deacon know, that now her servant Belisarius was master of Rome, it was in her power to dispose of the Roman See to whom she pleased; that she was determined Silverius should be removed, and that she would cause him to be substituted in his room, provided he would engage and promise, in writing," to espouse her cause. "If you agree to these terms, said the empress, I will transmit, by you, an order for Belisarius, enjoining him to drive out Silverius, to place you on his See, and will present you besides with seven hundred pieces of gold. To these terms Vigilius agreed, without the least hesitation; and, having thereupon received the promised order for Belisarius, set out immediately from Constantinople on his return to Italy; where he no sooner landed, than, repairing to Rome, where Belisarius then was, he delivered to him the order from the empress; and, at the same time, to engage the general to act in the affair with more expedition and earnestness, promised to pay him, as soon as Silverius was deposed and he installed in his room, two hundred pieces of gold out of the seven which he was to receive. The Bibliothecarian writes, that Belisarius betrayed at first some reluctancy to execute the empress' order; but that he soon stifled all remorse, and quieted his conscience, saying, 'The empress commands, and it is my duty to obey; but he who seeks the ruin of Silverius (meaning Vigilius) shall answer it at the last day, and not I.'

"Silverius being driven from his See, in the manner we have seen, Belisarius ordered the people and clergy to proceed to a new election, and recommended Vigilius, who was accordingly chosen, and ordained on the 22nd of November of the present year, 537. He was at this time deacon, or, as he is styled by some, archdeacon of the Roman church, by birth a Roman, and sprung from a noble family, his father having been distinguished with the consular dignity. He had promised to the empress, as has been observed above, to condemn the Council of Chalcedon, to admit the Acephali to his communion, and to approve their doctrine. This promise Belisarius now challenged, not forgetting the two hundred pieces of gold, which he was to pay him as soon as he found himself in possession of his See. But Vigilius, says the historian, fearing the Romans, and restrained by his avarice, declined complying with either engagement." (*Bower*, Vol. I, pp. 344–348.)

This, as a sample, may serve to teach us on what sandy foundation the popes of Rome rest their pretended claim as the successors of the apostle Peter. But again. When the news reached Justinian, at Constantinople, of Vigilius' base treatment of Silverius, the emperor was surprised, "for he was an utter stranger to what had passed, the plot having been laid by the empress, without his privity; and executed, unknown to him, by Belisarius and his wife Antonina."—*Ib.* "As for the unfortunate Silverius, the usurper of his See no sooner had him in his power, that he delivered him over to two of his satellites, styled by him the defenders of the church, who immediately conveyed him into the abandoned and inhospitable island of Palmaria; and used him there in so cruel and barbarous a manner, that he died in a very short time."—*p.* 349.

But it was not long before this Vigilius, the usurper of the papal chair, was so in collision with Justinian the emperor, that he summoned him to Constantinople to answer for his conduct. "The Bibliothecarian writes, that, at his departure, the Roman people, highly incensed against him on account of the death of Silverius, and his unheard of cruelty (for he charges him with having killed his own secretary in a transport of passion, and having caused his own sister's son to be whipped to death), pursued him with curses and showers of stones to the Tiber, where he embarked, crying out, 'Hunger and pestilence go with thee! Evil hast thou done to us, and may evil overtake thee wherever thou art.'" (p. 355.)

Vigilius, arriving at Constantinople, "a warm dispute between the pope and the emperor" took place; and to screen himself, as soon as an opportunity offered, Vigilius privately withdrew, and took refuge in the church of St. Peter. "But the emperor was too much provoked to pay any regard to the sacredness of the place; and therefore ordered the prætor, whose province it was to apprehend thieves, robbers, murderers, and such like criminals, to seize on Vigilius, even in the church, and drag him, as a common malefactor, from the altar itself, should he there take sanctuary, to the public gaol. In compliance with this order, the prætor entered the church at the head of a numerous band of his own men, supported by a body of regular troops, to awe the populace, and prevent the disturbances they might raise on such an extraordinary occasion. The prætor no sooner appeared than the pope, who expected no such visit, not thinking the emperor would have come to such extremities, flew, in great consternation, to the shrine of the martyr St. Sergius, and embracing the pillars that supported the altar over the shrine, continued there. . . But the prætor, not hearkening to them, ordered his men to seize the refractory bishop, who, seizing him accordingly, some by the feet, others by the hair, and some by the beard, strove to force him from his sanctuary. But as the pope, who was a man of an uncommon size, and of strength in proportion to his size, in spite of all their efforts, still kept his hold, the pillars gave way, and the altar fell down."

After this, "the Bibliothecarian writes, that he was once dragged through the chief streets of Constantinople, with a rope about his neck; that, another day, one of the emperor's officers, striking him on the face, reproached him with the murder of his predecessor. Vigilius still remaining determined in his opposition to the emperor, Justinian ordered sentries to be placed round the palace where he lodged, and all the avenues to be carefully guarded night and day by regular troops. The sight of the troops alarmed the pope to such a degree, that, looking upon every day as the last of his life, he resolved, at all events, to attempt an escape. He attempted it soon after; and climbing, by the favor of a dark night, over a wall that was building, but was not yet raised to its due height, got safe and unobserved to the sea side." (pp. 358–9.)

The contest between the pope and the emperor continued until Justinian "caused the pope to be seized, and conveyed, under a strong guard, to Proconnesus, an inhospitable island in the Propontis." (p. 366.) On the 13th of August, "Vigilius embarked, after a seven years' absence, on his return to Rome. . . But he had not the so much wished for satisfaction of seeing Rome or Italy again. For, being taken in the voyage with a violent fit of the stone, a complaint to which he had been long subject, he put in at Syracuse; and, not being able ever after to bear the least motion, he continued there to his death, which happened not long after; that is, some time before the 11th of April of the following year 555, for on that day his successor, Pelagius I., was ordained." (p. 369) And as Bower says, "The annalist adds, that Vigilius, though now a saint, was nevertheless punished by Heaven for his former crimes; for, having hastened the death of his holy predecessor, by confining him to an island, he died himself, by a just judgment of God, in an island." (p. 370.) "Such was Vigilius while yet an intruder, and an anti-pope"; (*Ib.*) having "governed the Roman church seventeen years, six months, and twenty-six days." (p. 369.)

The foregoing historical facts clearly show us the grounds on which the popes claim to be the successors of St. Peter. Strange indeed that men can be so deceived! "The brightness of Christ's coming" will soon dispel this terrible delusion. As we have quoted above, from Pope Gregory the Great, this papal assumption is "vain, ambitious, profane, impious, execrable, anti-christian, blasphemous, infernal, diabolical"!

Lynn, Mass. T. M. PREBLE.

For the World's Crisis.

THE TONGUE.

"But the tongue can no man tame."—JAMES.

Thou hast long controlled me,
Mighty little tongue,
And thy words have often
My poor conscience stung.

I have tried to hold thee
Many times in vain,
Thou as oft would slip me,
And break my human chain.

Oft I've found thee talking
Of neighbors' bad affairs,
When my poor lax walking
Was just as wrong as theirs.

Sometimes I have caught thee
Full of joke and fun;
What but sin hath taught thee
To thus so nimbly run?

I must have thee broken;
Lord, thy grace impart;
Words thus loosely spoken,
Show a wicked heart.

Grace must be the bridle,
Grace through all my will;
Then from all that's idle
Tongue will be kept still.

Darlington, S. C. J. ALBERT LIBBY.

For the World's Crisis.

HOW TO GET RICH.

It seems to be the anxious inquiry at the present time, with the great mass of the world, How can we become rich? and how can we do it without hard work? Hence, we see men stooping to all kinds of wickedness, even to taking the life of their fellow men; robbing, forging, stealing, counterfeiting, and many other ways. Let us pursue a course that is sure to prosper. The Lord has told us that if we seek first the kingdom of God, and his righteousness, all these things shall be added unto us. It is evident, from the reading of the Scriptures, that no good thing is to be withheld from them that walk uprightly; and all things are to work together for good to those that love the Lord.

So far as I am able to judge, in regard to this matter, these promises are sent to all. The Lord is able to fulfill his promises; and, for the last twenty-six years, I have found him true to his word; and I am willing to trust him still. "But," says one, "this don't prove that one can get rich in this way." I think it does; for, says the apostle, in speaking of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, "From such withdraw thyself." "But godliness with contentment is great gain." Which is the richest man, the one that has accumulated a half a million in money; or the one that has the riches of the Bible? Give me the latter. What little I have, I want in the bank of the Lord; and the interest will support me and mine. Glory to God.

J. A. CLEAVELAND.

For the World's Crisis.

"KAIDOO, THE HINDOO GIRL."

This little volume, written by Miss H. G. Britton, a missionary in Calcutta, is dedicated to the "Mission Bands of the Woman's Union Missionary Society of America for Heathen Lands." It gives a graphic description of woman's wretchedness in "the dark places of the earth, full of the habitations of cruelty." Let every American girl read it, and ask, What has made me to differ from these poor Zenana women? What can I do for them, and for Him who gave himself a ransom for *all*?

In the late war against rebellion, American women did much to save the nation, by their sanitary care of the sick and wounded, alike of the loyal and rebel armies. Christian women are now doing what men can not do in heathen lands, in teaching those women, excluded by the vigorous laws of caste from all intercourse with the world, and doomed to live and die in heathen ignorance and superstition. Christian women, to the rescue! Give the gospel of Christ to heathen women, and then they will take care of the men and the children.

In reading "Kaidoo," we are painfully impressed with the fact, that all false religions are based upon *fear*. The most horrible future punishments for sin are threatened; and their worst feature is, that they are everlasting. Annihilation is, indeed, looked for in India, as the eventual reward of extraordinary merit, but only as an exception. In general, "the wages of sin" is supposed by the heathen to be "everlasting misery." Accordingly, we find this horrible notion, so dishonoring to God, so contrary to the Bible, and so repugnant to enlightened reason, to be the chief support of Popery, with its idolatrous mass and prayers for the dead, adopted, with many other iniquities, from Paganism. Surely, then, the *Christian* doctrine must be free from such infernal admixture. Alas! No! Look at "Kaidoo," page 54, where the author says that the sinner, without an expiation, "*must be miserable forever.*"

Never have I been so forcibly impressed with the monstrous character of this Satanic falsehood, as in this simple narrative from a missionary's pen. Here, above all places, we should expect to see the glorious hope of immortality through Christ alone set forth in strong contrast to heathen fictions. But, lo! the teacher herself needs to be taught. The very gospel itself is fearfully mixed with error; and the good missionary herself, who speaks of a heathen deity (page 58) as being worshiped only through *fear*, is unconsciously falling into the same error in her instructions, representing the God of love either as a hard master, *unwilling*, or, as a being of limited power, *unable* to prevent the eternal continuance of sin and suffering!

O, ye ministers of Christ at home. Ye noble missionaries of the cross abroad. How long will ye be bound by the theology of the schools? How long will ye be semi-Papists? How long will ye believe Satan rather than God? Satan says, "Ye shall not *surely* die"; ye shall only *appear* to die; but ye, i. e., your souls, shall live for ever. God says, "The soul that sinneth, it shall die." "The wages of sin is *death*," not eternal misery; but eternal life is the *gift of God* through Jesus Christ our Lord. Therefore eternal life is not *inherent* in man, without regard to his character and the atonement of Christ. How long will men wrest the Scriptures to their own destruction?

M. R. S.

Canandaigua, N. Y.

For the World's Crisis.

THE LAST.

If it were the constant aim and attainment of all the professed followers of Christ to perform every act of theirs, in word and deed, as the word of God teaches, and as well as they would if they *knew* it was the *last*, what a change there would be wrought among us. Proud and unsanctified hearts, given over to sin and uncleanness, might be cleansed and made a fit place for the Holy Spirit to dwell in, as when first Christ washed our sins away. Vain and idle words, for which we must give an account soon at the judgment-seat of Christ, would give place to a conversation ordered aright. All strife and contention in the church would cease, and it might truly be said of it, Behold, how they love one another; and, like a city set upon a hill, its light could not be hid; and like a well-watered garden, it would be living, growing, and fruitful. But, alas! how few there are who seem to be ready and waiting to know the Master's will and do it. There are many people who would like to do right, and mean to do right; but, somehow or other, they never get to that particular pitch of feeling where they can say, *I will do right*, and do it. And hence, their lives are spent to the last in *knowing* the right, but never quite coming up to the place where they can do it.

But, only a few live daily as if it were the last; and yet we have no promise of our life for a single day. Time is short, and life uncertain; and yet how apt we are to act as if we were always to remain here in this earthly state of things. The scenes of our mortal career are fast being numbered, and soon the last one will be ended,—how soon we cannot tell. We are doing work for the judgment. That day alone will reveal how well we have done it. Let us be decided to act in season, and to act wisely, as we shall wish we had done at the last great day. "For God has appointed a day, in the which he will judge the world in righteousness"; and tokens abound to tell us that that day is nearing, and soon will be ushered in.

"O, christian, wake from sleeping,
And let your works abound;
Be watching, praying, weeping,
For soon the trump will sound!"

Freedom, N. H. CHAS. H. HURD.

Gems.

— If you are God's wise men, the world will count you fools.

— Prefering our own wills to the will of God, is to make gods of ourselves.

— Few are wise enough to distinguish between shadow and substance.

— The christian is very frequently the only Bible the world will read. How sad that the copy should be so defaced.

— No man can be provident of his time who is not prudent in the choice of his company.

— How sad to have the world say of a christian: "May be he is a good man, but he is very hard and close in his dealings."

— Familiar thoughts shape the way to death; but if we think not of the subject, the event will be a sudden precipice.

— In order rightly to understand the voice of God in nature, we ought to enter her temple with the Bible in our hands.

— A christian, witnessing the conflagration of his property, exclaimed, "Glory to God! there go the fetters which bound me."

— He who has other graces, without humility, is like one who carries a box of precious powder without a cover, on a windy day.

— Oh, inconsistent professor! In the great day of judgment, doubtless, some shall rise up and charge thee as being the stumbling-block over which they fell into perdition.

— Grace tried is better than grace, and more than grace; it is glory in its infancy. Who knows the truth of grace without trial? And how soon would faith freeze without a cross! Bear your cross, therefore, with joy.

A THOUGHT ON THE FUTURE.

To think of summers yet to come,
That I am not to see;
To think that weeds are yet to bloom,
From dust that I shall be;
To think when heaven and earth are fled,
And times and seasons o'er;
When all that can die, shall be dead,
That I shall die no more:
O where will then my portion be?
Where shall I spend ETERNITY?

— Bowed knees and beautiful words cannot make prayer; but earnest desires from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for God, the living God, will do it anywhere, or in any place, or at any time.

— God would sooner blow out the sun, and chase all the stars of night into oblivion, than that the least promise given to his saints should fail. How safe, how blessed, therefore, are those who have a perfect trust in him.

— Everything may be mimicked by hypocrisy but humility and love united. The humblest star twinkles most in the darkest night. The more rare humility and love united, the more radiant when they meet.

— When hearts are filled with holy affections, and home is happy, then do the young dwell in a charmed circle, which only the naturally depraved would seek to quit, and across whose boundary temptations to error shine out but feebly.

— It is a great advantage to keep quiet gracefully and naturally. Self-control is the best evidence of a cultivated intellect and a clear conscience. It is a great pleasure to meet those who wisely listen and observe; who review what is said without prejudice, and with or without advice commit no errors. Nothing is so difficult to do, nothing so rarely done.

COMMON POLITENESS.

It is not polite, in public assemblies, to occupy much time, when there are others present who are expected to speak.

It is not polite to make lengthy prayers to a weary audience, or to extend the exercises by singing long hymns to dull tunes.

It is not polite to refuse, or hesitate for a moment, to correct a mistake of your own, even though it be greatly to your disadvantage. Persons act dishonestly who knowingly receive double for what they pay, or, through mistake of the seller, give less for an article than it is actually worth.

It is not polite to refer to past errors or crimes, in the presence of one who has sincerely repented of his vices.

It is not polite to appropriate to your own use, without consent, the most trifling thing that belongs to another.

It is not polite for a young and inexperienced minister, in self-confidence, to attempt to preach on those doctrinal subjects which the most profound thinkers and the most devoted christians have discussed with diffidence and humility.

It is not polite to be slovenly in your dress, and careless and indifferent about your personal appearance.

It is not polite to refuse to pay an honest debt, or to withhold from another beyond a reasonable time, his just dues.

It is not polite to speak unadvisedly to another, or to thrust your opinion, unsolicited, upon a neighbor.

It is not polite to bore another, who has no interest in the matter, with your own troubles or personal adventures.

It is not polite to repeat your own compositions to those who have no desire to hear them.

It is not polite to enter a merchant's store, and take down his goods to examine, and not return them to their proper places.

It is not polite to be odd.

It is not polite to pry into a letter belonging to another, or to read it, if carelessly left open before you.

It is not polite for an editor, who, controlling a press, has the advantage of his neighbors, to abuse them in print, or hold them up to public contempt.

—*Hints on Common Politeness.*

Hygiene.

"This is for your health."—PAUL.

PORK UNCLEAN.

We read in the Scriptures that Moses was a wise man, and that the Lord commanded him to write and tell his people what they must eat and what they must not eat, saying unto him, "Stand thou by me, and I will make thee an instrument of communication with my people;" and that he wrote the law under the influence of inspiration, and must have told the truth when he declared in several places, as if to emphasize the fact, that the "Swine is unclean, and of him ye shall not eat, neither you in your day, nor your posterity forever!" In fact, the word *scrofa*, or *scrofula*, in the Latin, when translated into English, means "*sow!*" and hence, this terrible disease has received an appropriate name, from the early belief that the disease was peculiar to the *swine*, and, as Lugol in his essay on scrofula and its origin tells us, was derived from "sleeping with the hog!"

How any human being can pretend to be a christian, and reverence what the Scriptures so plainly and explicitly declare in reference to this vile and unclean beast, and then *eat him*, I have always been at a loss to understand! Let any one, whether he be Jew, Christian, or heathen, examine the carcass of this filthy brute while living, or dissect it after death, and he will soon find abundance of evidence that Moses must have been *inspired*, when he declared him to be *unclean*. Look at his skin, covered with mange, tetter, and scurf, from one extremity of the body to the other, and so irritable and itchy that the poor beast is often crazy to find some convenient log or fence to rub himself against, in the vain effort to obtain relief from its itching sensations. Examine the inside of his fore legs, a few inches above his feet, and look at the open sores or issues provided by nature to drain off a part of the vile, scrofulous ichor from his corrupt and filthy body. Fill a small syringe with quicksilver, and then introduce its pipe into the open mouth of these sewers, and inject the mercury, and it will run along these pipes, and enable you to trace them to every part of his body. Place your hand around the foreleg, near the body, and press down slowly toward the feet, and as you do so you will see the corruption flow from the open mouths of these pipes, like the drainage from a sewer.

Sometimes when a fat hog wallows in his filthy style, these little openings become filled up and closed, so that the scrofulous matter cannot escape from the system, when the animal at once sickens, and would soon die, did not his owner very humbly get over into his pen, and with a bucket of warm water and soap, wash and scrape them open, until they begin to discharge again, when the sick hog soon recovers from his illness, and is saved as food to satisfy the hungry cravings of some epicure. Is it not wonderful that christian men and women will eat these soused sore legs, and tell you as they smack their lips with a relish, that they are the sweetest and most juicy parts of the dirty beast?

Having examined the outside of the hog, if you still disbelieve that he is "unclean, and of him ye shall not eat" suppose you take a look at his interior, and the deeper you go, the dirtier you will find him. Dissect and examine carefully his neck, and look at the numerous gray scrofulous lumps, or enlarged lymphatic glands, filled with tubercular deposits, and if the animal is only old enough, many of these scrofulous lumps will be softened, and filled with greenish or yellow matter, as the result of scrofulous ulceration. Now remove and examine his lungs, and if the animal you examine is upwards of one year old, his lungs will nearly always contain numerous deposits of gray and yellow tubercles, and if not slaughtered too soon, as food, will die of true pulmonary consumption. Remove his liver, cut through it with your knife, and you will find numerous yellow lumps of scrofulous or tuberculous matter, often in a state of ulceration. Remove the small intestines, and examine the numerous purple colored and enlarged mesenteric glands, often greatly increased in size, and filled with scrofulous deposits, and enveloped with fat, which the butcher so unceremoniously removes, glands, tubercles, fat, and all together, and afterwards "tries out," in the big iron kettle, removing the scrofulous extract or essence, called lard, for the purpose of shortening pastry, and frying doughnuts, etc. Is it not amazing that christian women will insist upon it that pastry made out of such materials is far nicer than when made with good sweet cream and butter?

Verily it is true, as the great Lawgiver has told us, the "swine is unclean." Indeed, animal instinct teaches all the lower animals this important fact, and makes them avoid the hog as food. No beast or bird of prey will eat a dead hog. They may lie dead in the fields or by the roadside, and no animal will touch them, unless driven to do so by the pangs of hunger and despair. No domestic animal will eat raw pork, unless driven to do so by starvation. Instinct teaches them all that it is unclean. Indeed it is an old saying, that "dog will not eat hog, nor hog eat dog!" It takes a man to do that! But perhaps some will say that under the law the hog was unclean, but under the gospel it was purified.

Oh, no! the Savior of men did not come into the world for any such purpose; and besides, from the very nature of the circumstances, even the gospel could not make that clean which was in its very nature unclean. If the swine was unclean in the time of Moses, he remains unclean until this day. Now, Dr. Johnson tells us, "that if a man drinks beer, he will think and feel beer," and if so, then a man who eats hog will feel hoggish, and act like one! In other words, the whole nature and character of an animal may be changed by the quality of his food. If, for instance, you feed a tomato worm upon tomato leaves, it will grow up a great, coarse, clumsy worm; and passing through its chrysalis state, come out a butterfly with little beauty or attraction in its appearance; but if you feed the same worm upon different food, the leaves of the rose, and the petals of beautiful flowers, when it passes through its chrysalis state, and comes out a butterfly, it will be of surpassing brilliancy and beauty in its plumage and in its armature. And so of the silk worm. Feed it upon inferior diet, the leaves of the forest, and it will sicken and perish; but feed it upon the leaves of the mulberry, and it thrives and grows, until it finally wears its life away spinning its gossamer silken thread! The same is true of the hog; feed one upon hard corn, another upon swill, another upon distillers' slop, and another upon nuts and mast in the forest, and their flesh will be totally different, as any butcher will tell you. In fact, the diet any animal lives upon will modify its constitution and character for better or worse, as the case may be. Feed a human being on pork and garbage, and he will be inferior in health, constitution, and endurance; feed him upon beef and bread, and in constitution, health, endurance, and disposition, he will be superior. All of our prize fighters and athletæ, when they would secure great strength and endurance, eat beef and bread for food. Experience has taught them its superiority to pork and sausage.

But some will say, "Our grandfathers ate pork, and were healthy, and lived to a good old age." Well, suppose they did so, and our fathers did the same, and we still eat it, and if it was good diet then, we would be as healthy and vigorous as our grandfathers, and our children more so! Now, is it not quite notorious that the reverse of this is true, and that living upon this unclean and improper food, there has been a gradual deterioration of the race in consequence? Jews eat no pork, they reverence and obey the law, and are wonderfully blessed with remarkable exemption from scrofula, and its kindred diseases. As a race, they are distinguished for their clean, sharp features; and a "skin as clear and transparent as that of a Jewess," is a compliment to any lady's beauty. Scrofulous people may be distinguished for their muddy, sallow skins, and puggy, pear-shaped noses, covered with buds, pimples and blossoms, so commonly seen among gross livers.

Very few persons in this country have had a better opportunity to observe and study the habits of the American people in different parts of our country, for the past twenty years, than the author; to observe the diet of people in different localities, and witness its effects upon health and character. In Vermont, New Hampshire, Maine, and other New England States, the inhabitants send their beef cattle to Boston market, and live principally on pork as meat, the year round, and myriads of them are afflicted with scrofula, salt rheum, tetter, ring worm, "humors in the blood," consumption, etc. In the far west, pork is the principal meat consumed by the farmers and laboring classes; ham for breakfast, roast pig for dinner, and sausage for supper, and "hog all the time!" And what is the effect of this unclean diet upon their constitution, health, etc.? Look at many of their wretched wives and children, with their rheumed eyes and enlarged glands, sore ears, etc., for an answer. While the western farmer works in his fields in the open air, he is comparatively exempt from its baneful influence, and it is chiefly upon the health of his wife and children that its terrible effects may be seen. The late Dr. Brainard, of Chicago, told the author a few years since, that it was estimated by competent medical authority, that nearly one-fourth part of the entire population of the State were afflicted with scrofulous sore eyes, with enlargement of the glands at the edges of the lids, etc. This form of chronic ophthalmia is very common throughout the west.

How any human being can read what the inspired writer said in regard to the use of this kind of food, and then deliberately close the sacred volume, and presume to invoke God's blessing upon a plate of ham and sausage, swimming in grease, I am at a loss to understand. Whenever I see a christian do anything of that sort, it always reminds me of an intelligent and conscientious friend, a clergyman. Being seated at the table with one of his deacons, and having roast pig for dinner, the deacon requested him to ask a blessing. The clergyman looked steadily at the roast pig, and then raised his eyes toward heaven, and not knowing hardly what to do or say, when he remembered the law, "the swine is unclean, and of him ye shall not eat," finally exclaimed, "O God! if thou canst bless under the gospel what thou didst curse under the law, bless this pig!" Adam Clarke, the great commentator on the Scriptures, leaves us his testimony as to the value of pork, as food for christian men and women, for, says he, "Were I compelled to offer a sacrifice to the devil, then I would offer a pig stuffed with tobacco!" Indeed, no sacrifice to the devil could be more appropriate, since we never read any where in sacred or profane history of a hog being offered as a sacrifice to the one true and living God, or even to the false gods, except with the deliberate purpose of defiling the altar, and ignoring the sacrifice.—*The Physiologist.*

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

LINES.

To this poor sinful heart, full of doubting and care,
In the midst of temptations and many a snare,
Which the world and the flesh and the devil prepare,
O, Spirit of Jesus, now come.

To guide me aright in the way I should go,
To scatter the gloom that oppresses me so,
And to give me the peace that the world cannot know,
O, Spirit of God, I pray, come.

To set up thy kingdom by prophets foretold,
To gather thy sheep to the heavenly fold,
O, Zion's Deliverer, promised of old,
O, Savior of Israel, come.

To give us one sight of thy glorious face,
To fill us with rapture who've tasted thy grace;
To bring us at length to our Father's embrace,
Dear Christ, so-long-waited-for, come.

And down from the heavens, prepared like a bride,
Arrayed in such glory as God can provide,
O, city beloved, where saints shall abide,
O, golden Jerusalem, come.

Of the sweet hills of promise to catch a faint sight,
Antetypical Pisgah we climb with delight,
But what transport shall fill us on Zion's fair height!
Thy kingdom, O God, let it come.

South Wilbraham, Mass. LUCY M. CHAFFEE.

For the World's Crisis.

THE ALARM BELL.

The question will be asked,—why use a heading so sensational or startling? Why introduce topics of a character so serious, and to very many perhaps obtrusive? Our answer is,—from a deep conviction that the issue is abundantly justified by the universally alarming situation of affairs, by the active and fruitful elements of present and coming evil, and by the unmistakable fact of an imminent and actually now advancing *crisis of the ages*. It is a period of revolution. It is an hour of preparation and of danger. It is a time of change, of trouble, of solemn and awful portent to the world. A vast and powerful confederation of evil is rapidly maturing, and the Prince of darkness is mustering his forces for a final and fearful struggle. As leviathan, lanced by the intrepid whaleman, lashes into foam the sea red with his life-blood, so Satan, wounded and enraged, because his time is short, is full of desperate cunning to mislead the world, and form his hosts into one vast compact of apostate power, which must be soon and suddenly broken by the coming Savior, *Jesus the King* and *Lord of Hosts*. It is of the utmost importance that the world and the church should be speedily and earnestly premonished and instructed. There is no time to be lost. There is a great work to be done, and it should be done with all promptness and energy and fidelity—done with due and prayerful deference to the divine will, and prayer for the divine blessing.

A VERY GREAT MISTAKE.

And what may this be? It is a sad, a flagrant and injurious mistake, and which has become popular, and acquired a mighty power over the professed church, to suppose that the gospel is to conquer and convert the world before the coming of Christ. Missionary and Bible Societies are doing and have done a good work, an important work, a noble work. But if any one conceives or believes that the earth is to became the possession of the Lord Jesus by these or kindred instrumentalities, the conception must be inevitably unrealized in the event. Our Lord is to gather out of "the Gentiles a people for his name," and "a great multitude of all nations, and kindreds, and people, and tongues" are to stand "before the Throne and the Lamb;" but the word of God *never* teaches the world's conversion by any agency under heaven anterior to the coming of Christ, never, *never*. A celestial hierarchy is to be prepared, which shall enjoy glory and honor and dominion with Jesus Christ; but the world's conversion and a gospel millennium is an error, an illusion, a false and baseless imagination of men. We humbly and affectionately beseech all our dear brethren of all denominations to consider this subject thoroughly and well in the light of God's word, and as quickly as possible escape from and abandon the popular mis-teaching. *Do good*, indeed, with all your might, give liberally, save as many as you can, but *remember*, we beseech you, this Son of God who is to have the "heathen for his inheritance," will destroy the world of impenitent and wicked men at his coming, that "he will break them with a rod of iron, and dash them in pieces like a potter's vessel." Do, brethren, search and see if it is not true. All the glory of a coming universal peace and brotherhood is *after*, and not anterior to, the coming of Jesus.

"LORD, WHAT WILT THOU HAVE ME TO DO?"

This may be and certainly is a very becoming and practical inquiry for every christian, and especially for every believer in the speedy coming of our Lord Jesus Christ. Surely *every one* can do *something*. The widow gave her mite. Zaccheus gave one half his goods to the poor. There is no place in God's hive for drones. Miserliness is utterly inconsistent, we conceive, with a love and looking for of the blessed Prince. Is there one who professes to be looking for the coming of Jesus, who is *covetous*, who withholds more than is meet, in such a time of tremendous responsibility and interest as this? Is there *one?* Is there one who stands aloof from his brethren, who leaves them wondering and perplexed, who seldom or never cheers them by his presence at their gatherings for worship and praise, and who gives little or nothing for the cause? O, inconsistent and marvelous picture of isolation and parsimony? Who can find language to depict such a spectacle of *strangeness?* O, wonder of our times, that any such could be found, when the world is ready to fall into the gilded and deadly snare of Satan, and when the whole of God's elect should rise as one man to a discernment of the tremendous peril, and seek by all means to save some, and by all means, with all earnestness and singleness, to glorify God. Are *you* one, brother or sister? Then we beg of you to repent of this great sin. You are bought with a price. You owe all to God. Stand by the cause, then, with all your might. The crisis of the world is rolling on with the speed of the steam-horse. O, the most solemn and soul-thrilling developments are before us. How can you be silent? How can you be isolated? How can you be parsimonious? We venture to say, without a moment's hesitation, that the very *least* any believer in the immediate advent of the Prince of glory should do, could not be less than all his annual income above a sum necessary for his own and family's support. Is this too much? Is this too high ground for such glorious truth as we have, and for its favored friends and votaries? Is this too much? Does the suggestion of an allotment of this magnitude for Christ and his word cause pain, or doubt, or an inward shrinking and displeasure? O, it is joy to do good, if we have means that we can spare; joy to give to the poor, especially Christ's poor. Jesus will say, "Ye have done it unto me." What a charmed delight, and glory of grateful joy, will these words spoken by Jesus in the day of account pour into the electrified mind! Then do good with your available means. Be not covetous. Be not painfully sensitive and timid on the subject. Do not let us feel frightened at the thought of giving. Let not avarice, but love and liberality dominate.

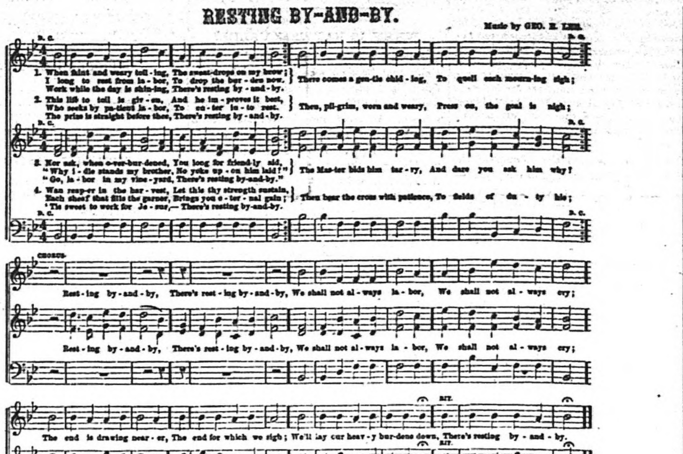
READING ROOMS.

In our humble estimation, the intelligent christian, looking for the kingdom to appear, and appreciating in any just degree the unspeakably ominous state of the world, must exceedingly desire to know and observe the fulfillment of God's prophetic word in providence and among the nations. Interesting and valuable are judiciously selected aids to the constant and prompt acquisition of knowledge in regard to passing events, in the light of prophecy. And we would venture to suggest that in every neighborhood where there is a company of christians rejoicing in the blessed omens of the nigh consummation, a *reading-room* would be an excellent auxiliary to the right kind of instruction. The current news of the day is a commentary on prophecy. The daily developments in the direction which God's Spirit has fore-signified, keep alive the believer's hope. He knows in some good measure what *must* come to pass; he sees also what, in harmony with the word, *does* come to pass. He detects with sometimes almost unutterable emotions the process and progress of those changes that loudly proclaim and immediately precede the looked-for glory. He observes the various phases of evil, the subtle and desperate devices, and the madly ambitious enterprises of Beelzebub and his minions. Special features in the great development of compacting ungodliness, he notes with a watchful eye. He is alive with eager interest in tracing the correspondence of the event to the prophecy. He is in sympathy with God's purposes, and the wonders of his glorious Providence. He stands on an eminence, and is a witness of the marvels of the last great epoch of this probation. On one hand he holds the chart, the map, the divinely inspired outline; on the other he sees the territory and transactions in accordance with the celestial, prophetic topography. What an honor to live, to look, to watch, and also to *serve*, in this sphere of wonders.

In many villages and neighborhoods, a little room might be provided, where, in addition to the best papers devoted to the exposition of prophetic subjects on America, might be placed a copy of "Purdon's Last Vials," "Baxter's Signs of Our Times," and other English periodicals. The intelligent and Bible-instructed reader will also be glad to glance at a copy of such secular papers perhaps as the "N. Y. Times," the "Imperialist," the "Catholic World," and perhaps even the "Banner of Light." The object of reading these publications last mentioned is to keep continually posted in the progress and aspect of every religious or infidel system. "To be forewarned is to be fore-armed." We are moving at a terrible speed toward a colossal formation and confederation of iniquity. The locomotive of *progress* is drawing the nations along Satan's selected highway to perdition. Twenty or thirty dollars a year, which might be contributed without serious sacrifice perhaps, would secure a supply of papers which would furnish a vast amount of information in regard to the *drift* of current events. And with all this, let the *Bible* be remembered and read as the great source and centre of *light*. It is a luminary of the purest and most powerful radiance. Through it, as through a microscope, we can survey the nearest and minutest events. Like a telescope also, it serves to bring near the more distant affairs of earth. As a mirror, it exposes its spotless and perfect surface, in which the works of God and man may be seen, and scanned and measured. Thank God for the volume of prophecy, a sure and certain word, an exalted and precious boon in our day; and in the face of the coming cloud of trouble,

RESTING BY-AND-BY.

Music by GEO. E. LEE.



pregnant with storm, while the chariot of glory in which our King is seated, comes quickly along in majesty and splendor.

THE COMING STRUGGLE IN EUROPE.

That war is imminent in Europe seems to be very generally expected, while many may venture to hope that it may be averted. Forlorn and mistaken imagination! The war, we feel assured, must inevitably and quickly come. The parties to this terrible conflict are understood to be probably France and Prussia, with or without their respective allies. That these will be the principal combatants, there is hardly room for doubt. Both are first-class powers; both possess immense military resources, armies drilled and disciplined, with the most cunningly devised implements of destruction that modern art and enterprise can produce. Both are mutually watchful and jealous. Both are intensely ambitious of empire, and in the view of some the balance of power is delicately poised between them. Prussia is tersely said to be Bismarck, and France Napoleon. There is no doubt that this Bismarck has, in a manner, crossed the Emperor's path, and that he in a measure blocks his aggressive ambition and embarasses his schemes of dominion. Nay, this German obstructs the latter-day rise of Latinism, and the empire of the Latin race, on which the French imperial heart is believed to be set. Now, as to the result of this grapple of Titans, we feel perfectly confident. Prophetically, we understand that France, and the Latin kingdoms possibly confederate with her, will check and defeat the Prussian. This is evident from Daniel 2, and 10, if we do not misapply the prophecy. By the "willful king" we understand the Napoleon dynasty. And this marked prophetic character is to overflow and pass over, and enter also into the glorious land; to wit, Judea, and so rapidly prepare the way for the re-colonization of the Jews in that land, *in unbelief*, while this deceived Israel restored, with disastrous and infatuated error of faith, hail in him their Messiah. If the verse quoted *does* apply to the war in hand, then the king of the north makes the onset. Railroads, steam iron-clads, and horse artillery, go to compose the "ways and means" of the assault "like a whirlwind," dictated by the fiercely impetuous Bismarck. A very cunning item of Napoleonic policy will be such a menacing manœuvre as to draw down upon him the exasperated Prussian. Thus the *onus* of *aggressive* war is thrown on the northern power.

Aside from the prophetic record, we infer the success of France, from the superiority of certain concealed implements of war, understood to be, in part at least, the product of Napoleon's inventive study. If there are in his possession sundry mechanisms, in the way of artillery, that can demolish regiments and divisions, either at long or short range, then the world will find occasion for "wonder" at the prowess and achievements of Louis Napoleon. When this victory is won, the fate of Europe is linked with the will and ambition and dominion of the Bonaparte. The northern rival being demolished, Europe is prepared for a coming confederation of kingdoms—a confederation designed and adapted in great measure to dominate the world, not excepting the United States. And when the bugle sounds the march of the hostile legions, then, lo! the beginning of the end is come. The day of wonders has advanced. Mark, O christian, the meaning of this shock of arms, and the solemnity of the terrible moment that brings into collision the prophet Daniel's giants of the last days. The day of trouble, of judgment, and also of the glory of God in the kingdom of that glorified Lamb of God is at the door. And as the reverberation of the dreadful war of battle crosses the mighty deep, let us take warning of the pregnant issues of this prophetic conflict. May God in mercy arouse a dormant church, magnetized into illusive and misty dreaminess by the greatly mistaken and popular interpretation of God's word. Wake, O world! wake, O church! wake! wake! ere it is too late.

IS NAPOLEON ANTICHRIST?

We have canvassed this subject, carefully, we think, and while ever wishing to beware of precipitation, and to avoid rash and unwarranted conclusions, and dogmatism in assertion, we can truly say that the expectation, or a conviction entertained for years, is to-day unshaken, and in answer to the question above we confidently say,—so we believe. It is scarcely within the range of a reasonable doubt. This Napoleon third is the man. This Bonaparte revived is the apocalyptic *therion* that just precedes in developement the descent of heaven's mighty messenger to crush the hydra that has afflicted and cursed for ages, and shall for a moment *envelope the world*. And in view of this startling reality, we are constrained to confess a kind of sad surprise that it is not very largely recognized among our Brn., but on the contrary by a considerable number of them resolutely and perseveringly *denied*. We are sorry for this, because of the preciousness and importance of *truth*, and the deep and pressing significance of the imminent compact of evil, and its prophetic apostate head-ship. If our brethren still cry nay! to our shout of the coming peril, we can but resolutely hold on our course in trying to pre-monish the church of her organizing foe. When prophecy tells us of the stupendous clash, the monstrous organized intensification of *evil force*, comprehended in such terse and alarming language as the "great day of God Almighty," when Jesus shall presently overcome and consume the mightiest host in battle array that earth ever saw, we can feel a motive to watch the crystalizing forms and powers of evil. Of that evil, we believe and insist that Napoleon third is to be the apostate official, ecclesiastico-secular head. The day is near. It is the time of preparation now. Inexpressibly vast issues are at stake. Beelzebub is busy. Let us not slumber. Church of Christ, be on thy guard. We shall continually advert to this theme of thrilling and speechless interest. Brethren, let us be candid and *teachable*. Let us not feel determined to maintain our prepossessions at all hazards, if they are really defective. May both the *Spirit* and *Providence* of God instruct us.

Sardinia, N. Y. CLINTON COLEGROVE.

(*To be continued.*)

For the World's Crisis.

THE MILLENNIAL REIGN.

"And they lived and reigned with Christ a thousand years."—REV. 20: 4.

Three inquiries arise from this text.

1st. Who are those that are said to have lived and reigned with Christ?

2nd. How will they reign with Christ?

3d. Are the thousand years literal or symbolical time?

As to the first inquiry, an answer can be found in the verse whence the quotation is taken, which reads thus: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Then those who live and reign with Christ are those to whom judgment is given, which includes not only the martyrs, but all that fear God, both small and great. The resurrection of the martyrs is mentioned to define the character of the resurrection, and not to restrict it to them; for the Revelator immediately adds, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—vers. 5, 6.

Thus those who have no part in the resurrection with the martyrs, will be exposed to "the second death"; so the mention of their resurrection defines this as the resurrection of the just. For the apostle Paul, who was one of those who were beheaded, said in view of his martyrdom, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also which love his appearing."—2 Tim. 3: 6–8.

This clearly proves that the martyrs, and all the saved, receive their reward at one and the same time, namely, at the personal appearing of Christ, and so proves that the millennium cannot commence before then. And to this agrees the word recorded in chap. 11: 15–18,—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the timo of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth."

It will be remembered that "the souls" seen "under the altar" cried, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—chap. 5: 10. In the previous quotation the time of their avengement is brought to view, as at the sounding of the last trump, when these souls will live again; and as this is when all God's servants are rewarded, the living of these souls can only be by a resurrection of the dead at Christ's coming. Hence, when John says, "I saw thrones, and they sat on them, and judgment was given unto them," it is judgment in their favor, and against their enemies, when the Lord comes.

Second, they will reign on thrones of judgment. For these, and those that were beheaded, who had not "worshiped the beast [Catholic imperial Rome], nor his image [Papal Rome], neither had received his mark in their foreheads [the Ash-Wednesday mark of the cross], nor in their hands" [the mark given to the bishops of Papal Rome]. it is said "they lived and reigned with Christ a thousand years." In the address to the Laodiceans, Christ says, "Him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne."—chap. 3: 21. So not till the resurrection can any one overcome as Christ did, and cannot reign until then. And they will reign on thrones of judgment, and be associated with him in the judgment against the wicked, that reign ending with the destruction of all the resurrected wicked by the second death, when the thousand years are finished.

Third, the thousand years is literal time. For if the first and second resurrections are literal, the thousand years must also be literal time. But if the resurrections are symbolical, the time must be also symbolical, and so each day would symbolize a year, making three hundred and sixty thousand years; which would make it necessarily in the future, in either case. But this assuming that things are to be understood as symbolical, in the absence of any evidence from the Scriptures, is making an interpretation to rest on one's own *ipsi dixit*, and does away with the inspired rule—"No prophecy of the Scriptures is of any private interpretation." Because there is symbolical language used in that chapter, it by no means follows that this is; and unless language can be proved to be symbolical, in any given case, we have no right to assume that it is such. And there is no evidence of it in this case, and so the time and the resurrections divided by the time are literal.

But it is said that certain passages conflict with this view, and Dan. 12: 2 is cited as one. The most critical translation of this passage, by such scholars as Professors Bush and Whiting, reads thus: "And many of the sleepers in the dust of the earth shall awake; these to everlasting life, and those to shame and everlasting contempt." Here the dead are divided into two classes; those who wake unto everlasting life, at the time when Daniel's people are delivered; and the unawakened, or remainder that sleep on, destined to awake after this time. For, when it is said, "many of them that sleep in the dust of the earth shall awake," it has reference to their waking up at the time stated in the preceding verse. And the many of them that sleep, etc., subtracts many from the whole, and leaves some unawakened; and those that do then awake are said to awake to everlasting life—"these to everlasting life."

The phrase, "these to everlasting life," implies that they will awake to life; and so the phrase, "and those to shame," etc., implies that they will wake to shame, which justifies the following paraphrase: "And many of the sleepers in the dust of the earth shall awake" at the time specified; "these," who awake then, "to everlasting life"; and those who do not then awake, shall afterward awake "to shame and everlasting contempt."

Paul gives the order of the resurrections, and says, "They that are Christ's" will be raised at his coming, which clearly implies that the remainder will be raised afterwards, and thus justifies the interpretation here given to Dan. 12: 2. And since the Revelator separates them by an interval of a thousand years, we ought to accept a plain declaration, rather than an inference which contradicts this plain testimony. But we are told that Paul taught that the wicked are to be "punished with everlasting destruction," "when he [Christ] shall come to be glorified in his saints" (2 Thess. 1: 9–10), and that, therefore, their destruction by the second death cannot take place a thousand years after he comes. But Christ is to be specially glorified in his saints during the millennium, for they are to reign with him during this period, and the reign is that of judgment on the wickedness of the wicked. "Know ye not that the saints shall judge the world?" said Paul to the Corinthian church; "and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"

But how can they judge, unless there is some investigation made into the sins of the wicked? And will not this take up the thousand years, when the apostles "shall sit on twelve thrones, judging the twelve tribes of Israel," as Christ said they should? And if they, and all his saints, are to be associated with him in the judgment, will not this be the special glorification spoken of by Paul, when the wicked shall be punished with everlasting destruction; that is, at the end of Christ's judgment reign of a thousand years? We read in verse 7, that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on those that know not God"; and the Greek words rendered "taking vengeance on," are—*disousin ekdikesin*, which literally means, giving judgment against. And the judgment then rendered, or given against them, they are to pay afterward; for we read in the same connection, in v. 9, "Who shall pay judgment with everlasting destruction . . . . when he shall come to be glorified in his saints." See "Emphatic Diaglott.

So the judgment rendered against them when he is revealed from heaven, they are to "pay" after he comes back to earth; for the heavens are to receive him till the times of the restitution of all things, etc.; and since all the living wicked are to be destroyed in the day when the Son of man is revealed (Luke 17: 29–30), to pay judgment with everlasting destruction when he comes, involves their resurrection after the day when he is revealed, when he shall come back to earth in its recreated condition. So the adverb "when" applies to the time when he is to be glorified in his saints; which applies in a special manner to the millennial reign.

"When the Son of man comes in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25: 31–32. When he sits upon the throne of his glory, the apostles are to sit with him on twelve thrones, judging the twelve tribes of Israel; but this judgment reign can not continue for ever; and since some are to reign with Christ a thousand years, and since they can not reign with him till he comes back to earth, and they overcome, as he did, by a resurrection from the dead, the time when he sits upon the throne of his glory can not but be the millennial reign. And since his sheep are rewarded first, they will get their reward at the resurrection of the just at Christ's appearing, while the wicked will receive their reward at the end of the millennium; for the Revelator says, "The rest of the dead lived not again till the thousand years were finished."

This thousand years interval between the resurrection of the just and unjust can not be set aside by any Scripture evidence, for there is nothing therein that conflicts with it directly. We can assume that certain passages conflict therewith by deducing certain inferences from the language, which may be understood to conflict with it; but no positive evidence can be found to disprove that there is to be such an interval. Because "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation," this does not prove that they will all be raised in an hour of sixty minutes. The apostle John wrote and said, "Little children, it is the last hour; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last hour." See Greek Testament of 1 John 2: 18. And if "the last hour" covers all the time from then till the present, why should not the hour, in which all that are in the graves are to come forth, cover a lesser period of a thousand years? There is a much greater propriety in interpreting this in harmony with the thousand year interval between the first resurrection and the second, than in interpreting in opposition thereto. For if the resurrections are literally understood, the years are also literal. But if the resurrections are symbolical, then the years are likewise, and so would symbolize three hundred and sixty thousand years; each day of the thousand symbolizing one year.

Besides, if we assume this to be symbolical, there is no rule in the Scriptures for their interpretation, but leaves it subject to the caprice of the individual who may think himself specially qualified to give an unauthorized interpretation thereof. We are commanded to "prove all things," and to "hold fast that which is good"; and in the absence of all proof that these resurrections are to be figuratively understood, we are bound to accept them as literal, and thus believe in the thousand years interval between them. And then instead of trying to find objections to this inspired testimony concerning them, we can do better by understanding every other scripture with reference to this plain testimony.

WM. HOBBS.

THE BIBLE TRIUMPHANT.

19. *God tempts men.*—"And it came to pass that God did tempt Abraham."—Gen. 22: 1. "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah."—2 Sam. 24: 1. "O Lord, thou hast deceived [marginal reading, enticed] me, and I was deceived [enticed]."—Jer. 20: 7. "Lead us not into temptation."—Matt. 6: 13.

God tempts no man.—"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man."—James 1: 13.

In Gen. 22: 1, it declares that "God did tempt Abraham." It is the preface to the history of God's trial of his faithful servant, and the word which is translated tempt is the Hebrew word "*nah sah*," and the literal rendering of it is, "to try, to prove any one,—to put him to the test." [See "Gesenius' Hebrew Lexicon," page 676.] Hence God tested Abraham and the patriarch's faith was proved to be as bright as molten gold. The fiery trial only served to purify and strengthen his faith in the living God, and the record still burns upon the sacred page in all its ancient beauty—a glorious example for God's children in all ages.

The next text under consideration is 2 Sam. 24: 1, and this is grossly misrepresented; the Bible reads, "and he [Satan, see margin,] moved David," so it was Satan and not Jehovah that moved David to number Israel. Cannot the skeptic see the difference?

The word rendered "deceived or enticed" in Jer. 20: 7, is "*pah tha*," which Gesenius defines thus, "to persuade any one," and refers to this very text as an illustration of the term. Hence the passage in question might be literally rendered "Thou hast persuaded me, and I was enticed." [See Gesenius, page 875. The text "Lead us not into temptation" is thus translated by McKnight, "Abandon us not to temptation." And this surely gives a correct idea of the verse in question.—Hence we repeat, "Let no man say when he is tempted, I am tempted of God."

20. *God cannot lie.*—"It is impossible for God to lie."—Heb. 6: 18.

God lies by proxy: he sends forth lying spirits to deceive.—"For this cause God shall send them strong delusions, that they should believe a lie."—2 Thess. 2: 11. "Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."—1 Kings 23: 22. "And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet."—Ezek. 14: 9.

None of the texts quoted above implicate God in a falsehood.

The facts are, that God permitted certain things to be done, which resulted in judgments upon the sinful. He permits strong delusion to come upon those who reject his truth, as in 2 Thess. 2: 11. And in the case of the king who would not believe God's prophets, we find that lying spirits were allowed to fill the mouths of the prophets of Ahab. Not, indeed, that God sanctioned lying, but as Ahab had rejected his truth, and would not receive his prophets, therefore lying spirits were permitted to lead him to certain destruction. It must, however, be borne in mind, that from the 19th to the 24th verse, is a recital of a vision of the prophet, and not by any means to be understood literally. It is true that God is represented in the Bible as doing things, which he only permits, this, however, is common to Scripture phraseology. In Matt. 8: 32, the Lord Jesus is represented as commanding the herd of swine: "and he said unto them, go." Now, if we consult the preceding verse we shall perceive that the devils had first actually "besought him;" therefore, the expression, go, was used merely to signify his compliance with their earnest request, and, therefore, was used purely permissively. See Dr. Sleigh's Def. Dic.

21. *Because of man's wickedness God destroys him.*—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually . . . . And the Lord said, I will destroy man whom I have created."—Gen. 6: 5, 7.

Because of man's wickedness God will not destroy him.—"And the Lord said in his heart, I will not again curse the ground for man's sake; for the imagination of man's heart is evil from his youth; neither will I smite any more every living thing."—Gen. 8: 21.

There is not even a semblance of error here, for Gen. 6: 5, 7 shows that God will destroy the wicked. But Gen. 8: 21 is promise that God will curse the ground no more, nor destroy every living thing. This does not say, however, that he will no more destroy the wicked, for he could easily destroy the sinners of earth without destroying every living thing. Skeptics should be more careful and not wrest the Scriptures, not contradict their own ideas of language and good sense, for they claim to be models of consistency.

"The Bible Triumphant," by Mrs. H. V. Reed.

— Prayer does not consist in the elegance of the phrase, but in the strength of the affection.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 19, 1869.

☞ Take Notice! ☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year.

☞ Please Remember! ☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders. ☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given. Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too. Send on the order, without writing a word; make it payable to GEO. T. ADAMS, directing it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ M. D. W.—We have not received "Open and Close Communion."

☞ L. D. MERRILL—All right.

☞ I. K. LOMBARD'S P. O. address is Boston, Mass., care of H. L. Hastings.

☞ MRS. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

☞ MRS. WALTER PRATT'S P. O. address is Mt. Auburn Street, Cambridge, Mass.

DISCUSSIONS.

The Lord willing, we are to have a discussion with Dr. Houghton (Spiritualist), at Norwalk, Ohio, commencing Tuesday evening, May 25th, to continue through the week. Will preach Sabbath, May 30th, as arranged by Bro. G. W. Stetson.

Also a discussion at Edenboro, Pa., with Bro. Townsend (Methodist), to commence Tuesday evening, June 1st, and continue through the week. Will preach Sabbath, June 6th, as Bro. Jonas Wendell may arrange.

SR. COUCH.

It was our sad privilege to attend the funeral of Sr. Couch, in Concord, Wednesday, May 12th. Bro. A. Ross preached the funeral sermon. In the death of Sr. Couch the church has lost a valuable member. We buried her in the pleasant cemetery, with strong assurance that she will sleep but a short time. Bro. Couch has been wonderfully sustained by the Lord in his deep affliction. Pray for him. As we expect an obituary notice for the paper, we will forbear to say more.

A GOOD ADMISSION.

In a lecture before the "Free Religious Association," in Horticultural Hall, Boston, April 4th, 1869, Mr. Ralph W. Emerson stated, as reported in the Boston *Journal*, "that the bird and the dog reason as well as does the hunter, though within narrower limits."

It is no more wonderful that our Creator should organize matter so that it is capable of thinking, than it is that he should make it susceptible of feeling pain from a wound. It is as wonderful to see matter so organized as to form a dog, capable of loving his master, following the fox across lots, through swamps and forests, by the scent left in his track, as it is to behold the results of a higher order of organized matter in the human brain. He who says our Creator cannot organize matter so that it can feel and think, must be determined to believe in a theory opposed to facts and reason; and plunge headlong into a labyrinth of blind speculation, where the light of truth is not allowed to enter. If our theological creeds are all spoiled, let us hold fast to the Scriptures of truth, when they are in harmony with well-known facts connected with the nature of man. It is a source of much comfort to find the Bible in harmony with all true philosophy, science, facts, reason, and common sense. It makes us feel that we are on rock bottom. The floods of infidelity have no effect when they dash against this solid foundation, having Christ for the corner-stone.

THE NEXT POPE.

It is a matter pretty well settled in the public mind that Lucien Bonaparte will be the next Pope of Rome. Should this event take place, Napoleon III. may be considered as the real power at Rome—the controlling spirit. We think he has sought this as an important point to be gained, in order to secure the highest possible authority.

Matthew Hale Smith [known as "Burleigh" in the correspondence of the Boston *Journal*,] writing from Rome, March 29th, 1869, says:

"The early stream of carriages to the church indicates that something is expected. The elegant and brilliant coaches of the Cardinals roll up in a constant stream. One of the most brilliant, with a gold coat of arms on the hammer cloth, in which the Cardinal's hat blends with the French eagle, attracts attention. It is said the coach and turn-out was a gift from the Emperor of the French. The polite coachman—proud of it—will tell you that he drives 'Cardinal's Bonaparte's coach'—the next Pope, if there is to be another—so the people here believe."

A NEW BABYLON.

In the *Prophetic Times*, edited by Dr. Seiss, Philadelphia, is an article on "Babylon," in which the editor says:—

"Babylon the great, then, doubtless includes the papal system. But, with the decline of the Romish power, we can detect a new phase of the same old Babylon rising into greatness, and about to demand supremacy in the earth. We refer to that form of dominion developed especially now in Protestant nations, which is, if possible, a still more artful substitute for the coming kingdom. It is the kingdom of worldly culture, and civilization, and scientific progress, and inventive art, which is rapidly accumulating its resources, and preparing to effect the promised regeneration without any such intervention as the appearing and kingdom of the Lord Jesus Christ. It proposes to disenthrall and elevate mankind by free institutions and social reforms. It promises to subsidize and apply all material forces to promote the prosperity and happiness of men. It is the kingdom of modern civilization, about which so much boast is made, even by men who profess to be christians, and who ought to know that the coming regeneration cannot be effected in that way. For it ignores the necessity of a new birth of the Spirit and the power of the resurrection of Jesus. It is, after all, another attempt to permanently enthrone and exalt man on the basis of his fleshly, natural life, which all Scripture denounces as corrupt, and which all past experience proves incapable of such improvement."

"SCIENCE IS GOD'S GOSPEL."

The heading of this article is the saying of one who is following the teachings of the spirits. The sentiment expressed is becoming a popular one, and is spreading rapidly. The Bible is laid aside, and science is taken as a substitute. The spirits and their followers are making great efforts to overthrow the word of the Lord; but we expect more earnest conflicts are yet to come. The christian who gives up all to Jesus has nothing to fear; but the lukewarm, half-hearted professor will become an easy prey to the enemy. Truly the christian's life is a warfare, but it is good fighting; it brings peace and joy. Every true christian soldier has the assurance that He who is for him is more than all who can be against him. He is sure of a triumphant victory at last.

So far as science is concerned, we may be certain of one thing: no truth in science or philosophy will clash with any truth revealed in the word of the Lord. It is only the false philosophy put forth by the spirits and some would-be philosophers, that clashes with the Bible. When the blazing light of God's truth shines upon it, you can see its hideous deformity, as it is only a system of fables concocted by Satan, and peddled by his followers. It is like a sugar-coated pill filled with arsenic. It may look well at first, but a slight examination shows it to be only a poison concealed. Many are being led astray by the bold advocates of this Satanic philosophy. The following is a sample of the teaching of these philosophers:—

"The boast of Christianity is that it is able to give man a consciousness of a life hereafter, because Christ rose from the dead. Upon the fact of Christ's resurrection are based all its hopes. Paul says to the Corinthians: 'If Christ be not risen, then is our preaching vain, and your faith is also vain.' Without this the whole Christian fabric falls to the ground. Now we know (said the lecturer) by the truths of Nature and the operation of her laws that the body of Jesus Christ never rose from the ground."

From a speech of Prof. Wm. Denton, at Tremont Temple, Boston, Mass., Mar. 30th, 1869, in commemoration of the twenty-first anniversary of Modern Spiritualism.

When speaking of the future of Spiritualism, and the work which it proposes to do, Mr. Denton goes on to say, as reported in the "Banner of Light":—

"Spiritualism is . . . the ordained of God. I see her in the future as an angel of glory; with the lamp of truth in her hand, she traverses the dark places of earth, flashing the light into the doors of the churches, and bidding the bats and owls of error follow the old hag superstition, as she flies from the path of that golden radiance."

This attack on Christianity is from one of the most popular lecturers on Spiritualism and science, which he would have us take as a substitute for the Christian religion. The whole system, as advocated by the Professor, may be properly called the Devil's religion.

"THE IMPERIALIST."

We have given our readers the "Prospectus" of the "Imperialist," a weekly paper, published at 37 Mercer St., New York, by "The Imperial Publishing Company." Price $5 for one year. The first No. was published April 10th, 1869. On the first page is a vignette of a triple crown; with a cross on each of the two upper portions; the main body of the crown is ornamented with thirty-six stars. On one side of the crown is the saying of Napoleon III.,—"THE EMPIRE IS PEACE";—on the other side, the saying of Gen. Grant,—"LET US HAVE PEACE." The "Imperialist" is the organ of the "T. C. I. O." If any one can give us any information as to the signification of that secret order, will they please do so? Some expressions in the paper would lead one to think it sustained the Roman Catholic interest. Napoleon III. may be the prime mover in the enterprise. The tone of the Imperialist is bold, firm, not blustering, but speaks as though it was sustained by a strong arm, and feared no opposition that might arise. We shall watch its progress with interest. It is ominous of coming events, and advocates what we have been expecting for years. It is said to be patronized by high officials in the American government. It is bold to declare that the time has come to prepare to change the Republic to a Monarchy.

We clip the following from its columns:—

"The *Irish Citizen* comes out fairly and openly in favor of Imperialism in America. In the last issue of that journal, Mr. Mitchell remarks: 'After all, so thoroughly do we agree with *The Imperialist* in one point—the shameful failure of our democratic government—that we would even contemplate with complacency a long and wasting civil war, in the hope of at last fishing up an Emperor out of an ocean of blood.' There is no fear that a civil war will follow the great event to which we look forward with such anxious expectancy. There is little true manhood left in America, and such as there is would not array itself on the side of democracy in the event of a struggle. But even if this were not so, we shall revolutionize the government too rapidly and surely to admit of much resistance from the mob; and when the hour has struck, democracy, with all its attendant evils, will have passed away for ever."

"General Grant has carried out his previously announced purpose of appointing Quakers to manage our relations with the Indian tribes. Beyond the transactions by which Penn and his followers juggled the Tuscaroras out of their land, the Quakers have had no dealings whatever with the Indians. On the other hand, the Catholic priests have never failed to win the confidence, not only of the American savages, but also of every barbarous tribe with which they have come in contact. After the Indians have scalped the Quakers, it might be worth while for Grant to try what result a few courageous devoted priests could accomplish as peacemakers between the savages and the somewhat less civilized frontier settlers."

We think all must see at a glance that the advice to General Grant does not come from Protestants. They would not recommend him to send "Catholic priests" to treat with the Indians.

TO THE T. C. I. O.

As will be seen by the 'Official Gazette,' published in another column, *The Imperialist* has been designated as the official organ of the T. C. I. O. There is no longer any need of concealing the existence of that organization, and hereafter its members will find many of its decrees and military orders in the Gazette.

To the officers and members of the T. C. I. O., we return our warmest thanks for the support which they have extended to this journal. In the face of the opposition made to it by the news-dealers of this city, it would have been extremely difficult to have secured its delivery in the inland towns and villages, had it not been for the C. and M. C., of this and other Provinces.

Until we have perfected arrangements for distributing *The Imperialist* through the regular newspaper channels, our friends can supply themselves with copies by applying to the C. and M. C. to which they may belong. Those who wish back numbers are informed each issue of *The Imperialist* is printed from stereotype plates, and copies of any number will always be furnished on application to the publishers."

The following is from the columns of the "Official Gazette" department of the paper:—

"T. C. I. O.

By special license, issued April 14, 1869, *The Imperialist* has been designated as the official journal of the T. C. I. O. All civil decrees and military orders requiring publicity will hereafter be found in *The Imperialist*.

HEADQUARTERS T. I. O.

13. 18. 5. Pro-consul of the province of Ohio, is hereby ordered to turn over his command to the officer next in rank, and to report without delay at the headquarters of the Second Consular Army.—T. I. O.

19. 8. 2. Is relieved of the command of the Second Consular Army, and is granted three months' leave of absence.—T. I. O.

33. 18. 5. Is ordered to assume command of the Second Consular Army, until further orders.—T. I. O.

41. 1. 30. Is ordered to take command of the province of Ohio, and is authorized to exercise free pro-consular powers within that province until further orders.—T. I. O.

Civil and Military Colony No. 368, province of Indiana, having been fully organized, is admitted to citizenship in that province, and will report regularly to the pro-consul.—T. I. O.

Civil and Military Colony No. 135, formerly province of New York, will hereafter report to the pro-consul of the province of Ontario, it having been adjudged to be situated within his jurisdiction.—T. I. O.

7. 18. 7. Pro-consul of the province of West Virginia, is hereby ordered to immediately report the condition of his province at headquarters. Any further neglect of this important duty will be followed by his immediate retirement. By order, T. I. O.

The C. I. O. of the province of Georgia are hereby notified that a pro-consul has been appointed for that province. All necessary information on this subject will be forwarded from these headquarters through the proper channels. By order, T. I. O.

Pro-consuls are hereby ordered to forward no more communications by mail, but to employ trustworthy messengers for the conveyance of all documents or communications. Any violation of this order will subject the delinquent officer to censure, and a repetition of the offence will be followed by his retirement. By order, T. I. O.

Official. 26—Scroll 4.

Secretary T. I. O."

It will be seen from the foregoing that the 'T. C. I. O.' is a secret military organization, of wide extent, well disciplined, speaking with much authority, indicating a firm purpose, with strong power to execute when the hour of action arrives. Is it not time for people to begin to open their eyes and look about themselves, and inquire where are we, and what is coming next?

Careless, sleeping, christian soldier, arouse from thy slumber, and put on "the whole armor of God," lest the enemy bind thee in his fatal chains and drag thee to perdition. This is the hour for brave soldiers of the cross to prove themselves true to the Captain of our salvation. The last great conflict is at hand. Remember Jesus says: "He that loseth his life for my sake shall find it."

ANGELS.

BRO. GRANT:—In studying the nature of angels, I have long since concluded that they were tangible beings, resembling men in their exterior form, and I find in my investigations that the Scripture evidence in support of this conclusion is abundant; but I am perplexed with the case of "Mary called Magdalene, out of whom went seven devils." Luke 8: 2. For the sake of information, I inquire, Were these seven devils tangible beings, each the size of man? If not, what were they? I sometimes meet with Spiritualists, who bring forward Mary's case as an objection to my position. How shall I answer them?

C. H. WILLIAMS.

All the spirits and Spiritualists, so far as we know, admit and claim that the spirits operate just as a mesmerizer does. When a mesmerizer is *in* his subject, causing him to perform strange things, he is not in him *personally*, but by a mesmeric influence; in the same way the legion of demons were in the man mentioned in Luke 8: 3, and the "seven" in Mary Magdalene. In order to cast a mesmerizer out of his sbbject, it is necessary to destroy his magnetic power over him; so, to cast a demon, or demons, out of their mediums, a power stronger than theirs is necessary to break up and remove the magnetic influence; this greater power was in Jesus and the apostles; and may be possessed by all true christians; as John says, "Because greater is he that is in you, than he that is in the world."—1 John 4: 4.

Our heavenly Father dwells in his children by his Holy Spirit, on the same principle that the demons dwell in their mediums. Christians are temples for the Holy Spirit; and "if any man defile the temple of God, him shall God destroy."

PARIS SOCIETY.

The foreign correspondent of the Boston *Journal*, under date of April 8th, 1869, writes:—

"Paris has been unusually gay the present season. There have not been days enough in the week for fashionable people to answer the demands made upon them. It is no uncommon thing for parties to attend three and four receptions of an evening. The rule allows visitors to go to entertainments at all times from ten to four. The ultra fashionables drift round of an evening from one place to another, and in the fashionable list the names appear as having graced each party with their presence. The rule here is to breakfast between twelve and one, to dine between seven and eight, to make visits of ceremony from ten to four, and go to bed the next day."

THOMAS K. BEECHER.—BRO. J. R. COOPER, Elmira, N. Y., writes:—"Mr. Beecher preaches here for the Congregationalists, but every Sunday evening he occupies the Opera House and large audiences attend. As far as I have heard him, I like him much. He stated in one of his sermons, that every time he wrote '1869,' he thought of the Lord's coming. The Orthodox ministers here, a few weeks since, voted him out of their Union meetings for the doctrine he teaches. He has larger houses than ever."

Thomas K. is the youngest brother of Henry Ward Beecher, and is an able preacher. May the Lord help him 'to declare all the counsel of God."

For the World's Crisis.

WHEN IS BAPTISM VALID?

A friend who has been troubled with the claim that baptism administered prior to a *full understanding* of the "gospel of the kingdom" is *not valid*, wishes my opinion on the subject. As others may be perplexed in a similar manner, I will give them the benefit of my brief reply. To begin with, those who trouble you on this point have *false views* of the kingdom, and would have you accept their perversion and misapplication of Scripture, before admitting you believe *the gospel*. In the next place, if they had the gospel of the kingdom, instead of a *perversion* of it, a perfect understanding of the theology of that gospel is not requisite to constitute baptism valid; if it were, those who were baptized under the Savior's own personal administration were incorrectly baptized; for the gospel of the kingdom was *imperfectly understood* even by the apostles before their baptism, and for a long time afterward. Notice the following defects in their understanding of the gospel of the kingdom.

1st. They looked for the kingdom to come "*immediately*," in their day.

2nd. They looked for the kingdom to come *without the second coming of Christ*.

3d. They looked for the kingdom to come *without the resurrection*.

4th. They looked for the kingdom to come *without the judgment*.

With this *lack of understanding*, they were baptized under divine sanction; and when they subsequently understood these points, or had more light, nobody stood ready to cry, Your baptism is not valid, because you did not then fully understand the gospel of the kingdom. That's a new kink.

WM. SHELDON.

For the World's Crisis.

TENT LABOR.

As the season has arrived (or nearly so) to commence work with the Maine Mission tent, perhaps it may not be improper to give a brief account of the labors of last season. I will therefore say that the work was commenced last season by Eld. J. A. Libby, and under his direction the tent was pitched in six different towns; namely, Green, Gloucester, Gray, Saccarappa, Barr Mills, and South Windham. In these towns there were in all eighty-four sermons preached, sixty-eight of which were by J. A. Libby, four by L. F. Cole, four by J. Whitman, two by E. M. Haggett, two by Wm. H. Mitchell, one by Peter Libby, one by Sister A. E. Smith, and one by Bro. Hampson. There were also many timely and fervent exhortations given; one baptism, and eight social and prayer-meetings. Bro. Libby closed his labors with the tent at South Windham, Aug. 19th, where we had very pleasant and interesting meetings of the season, the brethren and sisters having a "mind to work." The Free-Will Baptists, Methodists and Quakers were well represented at our meetings, and they seemed free and ready to work in a truly christian spirit. The people in this place have a peculiar faculty to make a stranger feel at home while with them; and furthermore, they can understand that it requires means to travel and labor with a mission tent in these times.

I next pitched the tent at Pittsfield, about one hundred and twenty miles from Windham, and labor again commenced the sixth of Sept., under the direction of Elder I. C. Wellcome. From Pittsfield we went to Rockland, Alna, Mt. Vernon, and Dixfield. In these towns there were eighty-five sermons preached. By I. C. Wellcome thirty-two, by C. Goud twelve, by F. A. Baker eight, by E. M. Haggett five, by S. Hall six, S. K. Partridge five, H. S. Mitchell three, Allen Damon three, J. Carr one, I. Damman one, Eld. Patterson one, I. K. Lombard two, J. Smith one, R. R. York one, T. Jordan one, A. Taylor one, H. B. Sevey two; and in connection with these were very many warm exhortations from ministers and others. There were also thirty-eight social and prayer-meetings, and one baptism. Many of those prayer and social meetings were especially interesting seasons. Three hours would frequently be spent in them.

During the month of September, and the first week in October, the season was very rainy, and our meetings were not so fully attended as they would otherwise have been. The labors for the season closed at Dixfield, where, on account of the inclemency of the season, the meetings were held in the Universalist house, which was kindly tendered us for the occasion. The tent was pitched during the season in eleven different towns, in which were preached one hundred and sixty-nine sermons, beside forty-six social meetings and two baptisms. In all these places much prejudice has been removed, and in all but one there is an open door for the true disciple of Christ to labor; and in every town where the tent has been pitched, there is an earnest desire to hear more.

We think the brethren in Maine have great reason, as did Paul when he saw the brethren come out to meet him at the Three Taverns, to "thank God and take courage." And now, from my brief experience, I would say that those who labor with tents will always feel the need of the united sympathy of the brethren and sisters, not only in furnishing means to defray expenses, but in their prayers to Almighty God that he may give wisdom, humility, meekness and patience to direct, that he may own and bless their labors. I am satisfied that, in some instances, the tent has been obliged to leave where they were laboring too soon, to fill other appointments, and suffered loss by not being able to stay and labor while there was an interest to hear. Going from place to place, creating an interest, then leaving for fear of wearing that interest down, is, to my mind, like a farmer working all the season to prepare the ground, and neglecting to put in the seed; in which case, he would not be likely to harvest much of a crop.

D. W. GRIFFIN.

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$724.51
J. Hall	2.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2545.76
A Friend	10.00
Lyman B. Potter (balance of pledge)	12.50
J. Hall	2.50

EUROPEAN MISSION.

Previous acknowledgments	$238.20
R. I. Conference	5.00
M. M. Bradley	5.00

For the World's Crisis.

MEMPHIS MISSION.

BRO. GRANT:—I write again to acknowledge the kind hand of the Lord in sending us here needed things and help. Truly he has kept us in remembrance, and not suffered us to despair in the midst of the most trying circumstances. We give him thanks always for his abundant love and care for us in this mission. We have friends by his direction, who are interested in our labors among the people, and are doing what they can to carry forward the work. Thanks to them also; and may their gifts be acknowledged by Him who is able to reward, and will, all who thus make a sacrifice for his cause.

The following has been received: A barrel of clothing and $3.00 from Sr. J. G. Hamblin, Boston, Mass. A barrel of clothing and $3.00 from the Advent church in Worcester, Mass. These were sent to La Grange, but did not arrive there until after Bro Wilkins had left, and so were not used there. These were forwarded from there here, and used for the benefit of this mission. From Bro. J. and Sr. J. A. C. Russell, Natick, Mass., $15.00. A barrel of clothing and $2.00 from the sisters of the Advent church at Seneca Falls, N. Y. A barrel of good things for the "Mission Family", the school and poor, from Bro. J. V. Himes and other friends in Buchanan, Mich. Mrs. J. B. Cook, Poultney, Vt., $10.00. Wm. F. Collier, Worcester, Mass., $10.00. A Friend, Seneca Falls, N. Y., $2.00. Sr. Mary A. Tibbets, Volga, Ind., $2.00. Mrs. Lizzie S. Wallace, of the same place, $1.00. A barrel of good things for the Mission Family and the poor, from Bro. and Sr. A. L. Cole, Sr. L. A. Varney, and others, Windham, Me.

I. I. LESLIE.

Memphis, April, 1869.

For the World's Crisis.

REPORT OF THE SECOND ANNUAL MEETING OF MASS. A. C. CONF.

Worcester, April 15th, 1869. Conference met agreeably to published call, and spent the forenoon in conference and prayer. It was a most precious season. Called to order at 12 M. for business. President in the chair. Brn. G. A. Streeter and E. McCullock were chosen a committee on membership. Brn. S. W. Thurber, S. Ayers, and W. F. Collier, were chosen a committee to arrange the order of business, and for preaching for the session. Adjourned to 4 P. M.

Met as adjourned, President in the chair.

Voted, That Brn. from abroad be invited to participate in our deliberations. Bro. A. W. Sibley was admitted a member of the conference. The report of the previous meeting was read by the Clerk.

Voted, That the four principal officers of the conference be chosen by ballot, singly. Adjourned.

Friday morn, 9 A. M. Met as adjourned, President in the chair. Prayer by A. Damman. Bro. L. H. Benson reported Brimfield church as being in the best condition in twenty-five years; union, peace and harmony prevailed. They were gaining ground and numbers. Bro. Addison Noble reported Westfield church as growing. Meetings held in north part of the town had resulted in great good. Bro. N. Shumway being called upon, spoke of the church in Danielsonville, Ct. It had been very weak the past few years; few additions; some were struggling for the kingdom, and some representatives in that kingdom would be from Danielsonville. Hoped for a shower of mercy soon. Did not propose to compromise with sin. Bro. Z. Ford reported labors. Had been in N. H., and spent some time in Suncook; some converted. Had been in E. Boston some. Bro. Levi Allen reported Chicopee Falls church. Commenced meetings two months ago. The prospect looked good. Numbers increasing. He expected to see sinners converted.

Bro. P. S. Butler had spent most of the time for the last three months in Wilbraham. Had been trying to do what he could. Hoped to see much good accomplished. Bro. S. W. Thurber reported his labors. He had spent seven weeks in Rochester, N. Y. Sixteen rose for prayers one night. Some forty arose for prayers in all. Left the church in a good condition. He had not in ten years left a place with such reluctance. Spent three evenings in Honeoye. Several were converted. Also at Knowlesville. One man wanted that kind of religion. He spoke of the protracted meetings in this State the past year. They had resulted in good. Was in Taunton, in the Christian meeting-house, three weeks. Some were converted. One man said there were forty converted. He hoped God would wake us up on the mission work. Spoke of a tent the conference might have if they desired, and of places where tent-meetings might be profitably held.

Sister Stoddard reported. People have no idea of the precious truths we have. Some infidels and Universalists had been converted. Hoped we should depend more on the Lord, and thought we ought to preach the coming of the Lord more. Bro. E. McCullock reported. No special interest in Savoy, but no schism. The work was onward. Bro. A. M. Higgins thought fourfold more fruit resulted from labors in new fields than in old ones.

The committee on membership reported the following members: PREACHERS, L. Boutell, E. Owen, S. W. Thurber, Geo. A. Streeter, E. McCullock, P. S. Butler, A. M. Higgins, A. Damman, D. O. Hopkins, A. W. Sibley; also Elds. J. T. Dixon, J. W. Brittain, Zina Ford.

DELEGATES: Worcester, W. F. Higgins, W. F. Collier, W. G. Ruggles, and Samuel Ayers; Brimfield, L. H. Benson; Westfield, A. Noble; Chicopee Falls, Levi Allen; Chelsea, G. W. Lane, John Maress.

The following officers were chosen for the ensuing year: President, S. W. Thurber; Vice President, A. M. Higgins; Secretary and Treasurer, P. S. Butler.

Ministerial Committee: L. Boutell, E. McCullock, E. Owen, S. W. Thurber, P. S. Butler. Protracted-meeting Committee: S. W. Thurber, Samuel Ayers, E. McCullock, G. A. Streeter.

Bro. G. W. Lane reported Chelsea church as in a flourishing condition. Bro. L. Boutell spoke of the cause generally. Truth was spreading. Never was there a better time than now for preaching it. People were ready to hear. Adjourned.

Friday, 3½ P. M. Met as adjourned. President in the chair. Bro. S. W. Thurber presented the following resolutions, which were adopted:

Resolved, That we, as a conference, do believe, according to the fulfillment of prophecy and the signs spoken of by our Lord Jesus Christ, which are nearly all fulfilled, and the prophetic numbers of Daniel being nearly run out, that the end of all things is at hand, even at the door; and we recommend to our Brn. in the ministry, and to the churches, to promulgate this last truth to their utmost ability.

Resolved, That we tender to the church in Worcester our sincere thanks for their kind support of our annual conference; and we pledge ourselves, as a conference, to pray for them, that God may bless them in their labors of love, and give them a crown of life in his kingdom. Adjourned.

Resolved, That whereas the churches have been deficient in reporting to the conference, that we request them hereafter to report, either by sending delegates or by letter, quarterly.

Bro. Samuel Ayers reported the Worcester church in a presperous condition. Some have been converted. A good work had been done in Charlton. Quite a number had been converted; a chapel had been built, and was ready for dedication. They had sent help to the missions at the South, and thought the church might raise two hundred dollars to help forward the mission work in this State the present year.

Bro. Edward Hough reported E. Douglas. Fifteen years ago there were but three members. God had blessed them. Numbers had increased to seventeen. Had but little preaching. Trying to deny themselves and serve God, so as to get into the kingdom.

Bro. A. Damman had been in Bristol, R. I., little more than half the time. Two converted and baptized. The work was going forward, and their numbers were increasing. He had labored in Fall River, and other places, with good success. Bro. Wood reported Fayville. He had just come out of the Baptist church. There were but few there that believed the truth. He was going to open his doors for meetings and have preaching.

Sr. Mary Otis had labored the past winter some in Charlton, Fall River, and Assonet Neck. The last was a hard field. It was the first preaching of the kind in that place. She labored a number of weeks. The Lord blessed. Some thirty were converted and reclaimed. She felt like laboring on, by the help of God. Bro. H. Munger had been at home all winter, and preached only Sabbaths, at Square Pond, North Somers, and Scitico. At the latter place the work was going well. A number waiting for baptism.

Sixty-five dollars were pledged to aid in carrying the truth into new fields in the State. The usual instructions were given the Clerk respecting copies for publication of these minutes, both in the "World's Crisis" and the "Voice of the West." Adjourned to the call of the President.

P. S. BUTLER, *Clerk*.

For the World's Crisis.

"THE BEREAN'S CASKET AND BELIEVER'S HELP."

This is a work which we have compiled and are about to put in press, with the hope that it will supply a want among truth-hunters and teachers, not before met, as it furnishes material readily found, which has cost much labor and research to bring together. It contains some two hundred sections, each numbered, with appropriate headings, under which is grouped together the most clear, distinct and forcible passages of Scripture, from all parts of the Bible, on the subject selected, many of them in VARIOUS VERSIONS, without note or comment.

This arrangement classifies and places in the witness box some fifteen or twenty hundred inspired testimonies, legitimately given, and so spoken as to make each subject clear and plain, in Bible language, free from all opinions of men. The attributes and offices of God, of Christ, and the Holy Spirit, are shown; the nature, relation, duties and destinies of men are stated; the atonement and redemption brought out; the words of God, of devils, and of uninspired men are given; the prophecies, promises, and rewards, selected; the literal fulfillment of prophecies shown, and and those in future stated; and the times and signs of the first and second advents of Christ given. To the above are added tables of statistics, the population of the globe, of nations and chief cities; numbers of many sects, missions and mission works; of religious, infidel, fictitious and licentious publications; expenditures for *rum* and *tobacco*; and other items from the devil's ledger and day-books; with many other items of special interest to believers. This work involves much expense, but we intend it shall be such a work as the people will be anxious to possess. One brother proposes to take five copies at $5 each; but we propose to sell it at $1. 50, neatly bound in cloth. Should preachers want them in leather covers, for constant reference, and will so signify in season, we will have some so bound at $2 each to supply such demand.

I. C. WELLCOME.

PROPHETIC.

Throughout Europe one smells gunpowder. Thousands of men are working night and day, from the Seine to the Neva, in completing the engines of attack and defence. The arsenals are overflowing with means of destruction so terrible that the genius of hell seems to have presided over their creation. The fleets and rail-roads are ready for the transportation of armies, amounting to five or six millions of soldiers, commanded by illustrious chiefs, and eager for glory, honors, and slaughter. The time of words and compromises has past. The hour of deeds and radical settlements is struck, and the governments themselves, in spite of their caustic assurances of peace, cannot conceal any longer the solemnity of the situation and the imminence of war. And out of that war may come the Antichrist. Any day, then, Jesus may call for his waiting ones.—*Prophetic Times.*

Correspondence.

From Br. L. W. Bragg.

BELOVED PILGRIMS IN THE LORD:—May the blessing of salvation, full and free, be ours to enjoy in Jesus' worthy name. Let us hold fast the confidence and the rejoicing of the hope, firm to the end, when mortality will be swallowed up of life eternal, where the glory is for all, and all are glad; yea; forever glad, with fullness of joy for evermore, without one dark wave to cross the peaceful breast. With this blessed, thrice blessed hope, and glorious prospect looming up before the eye of faith, we can well afford to suffer shame and contempt for Jesus' sake a very few days more, knowing that he that shall come, will come, and will not tarry. At the appointed time our change will come, when Jesus will be glorified in his saints, and be admired by all who believe. It was by faith Enoch was translated, for the good reason, before his translation he had this testimony, that his ways were pleasing to the Lord. Shall any of us think to get translation without this daily testimony of the Spirit? The sweet heavenly promise to us is, if the Spirit dwell in us which raised Jesus from the dead, that it will change our vile body and fashion it like his glorious body. This holy Spirit leads us, in opposition to the unholy spirit and customs of this present evil age of unbelief, where we shall not conform to this world in its lusts and fashions; but be transformed by the renewing of the mind, to the end "we may prove what is the good and acceptable and perfect will of God." Without this washing of regeneration, and the renewal of the Holy Ghost, we cannot know the things which are freely given us of God. He gives grace and glory and withholds no good thing from those who walk uprightly. Yea he will do more for us than we can ask or think. And though claiming the exceeding great and precious promises, we are partakers of the divine nature, and thus escape the corruption that is in the world through lust, and are enabled to stand in the evil day, and having done all, we shall stand complete at last, all clothed in the righteousness of Christ. Not of works lest any man should boast. We are not to live by bread alone, but by every word of God which is true and abideth forever; which declares "He that doeth the will of God abideth forever." This is contrary to the love of the world or the things of the world. If we do love the world, the love of the Father is not in us. Again, if any man "will be a friend of the world", he "is the enemy of God."

How important, then, that we separate ourselves from the lust of the flesh, the lust of the eyes and the pride of life, and let our breathing be only after God. O Lord, help me so to live, with all the dear saints, that we can exclaim with exceeding joy when Jesus comes, Lo, this is my God. I have waited for him and he will save me. I will rejoice and be glad in thy salvation. O praise the Lord for the salvation about to be brought unto us at the revelation of Jesus Christ.

From a pilgrim in the gospel hope and love,

L. W. BRAGG.

Lewiston, Me., April 22d, 1869.

From Bro. F. H. Burbank.

BRO. GRANT:—Last week I passed most of my time in my former field of labor, the highways and hedges of Philadelphia. My heart was made glad to find much fruit existing there, the result of the blessing of the Lord upon the labors of Srs. Helginson and Reeves and myself. Everywhere my reception was most hearty. The first words that escaped from the lips of blind Susan as I entered her room and made myself known, were, "Praise the Lord!" My response was "Amen." I could give "lots" of incidents, but time forbids; suffice it to say that I had a blessed visit of a week among the poor and the distressed. I have been home-sick ever since I left the mission work, and as I feel it my duty, most strongly, to return to it, I shall renew my labors in Philadelphia shortly, probably within six weeks. It is not my intention to open a Children's Home, but to labor as I did before I had the Home.

Srs. Helginson and Reeves will be co-workers with me, and we shall, with the help of the Lord, visit the sick, feed the hungry, clothe the naked, encourage the weary pilgrims, strengthen the young converts, reclaim the wanderers, and win as many as we can to Christ. I return to this field with some knowledge of its trials and difficulties, but feeling that the Lord says "Go," I do not hesitate to obey.

I have already signified to the people in those parts, and also to many of our own color, my intention, and but few endeavor to discourage—enough against it, however, to ward off the curse. I have engaged a couple of rooms of Sr. H. for my own home, at a rent of but seventy-five cents per week, furnishing them myself.

There is work enough to do in the highways and hedges of P. to keep me busy until Jesus comes. This kind of labor is my chief delight. God will sustain me in it.

May the Lord abundantly bless all the efforts that are being made in every place to win souls to Christ, and to do good to the needy. The poor we have always with us, and whensoever we will we may do them good. All are not called to the garrets and cellars, but some are, and the Lord makes me one of the number. For the present, my address is Box 4658, New York City. I desire your prayers, and the prayers of all who love Christ, that I may be guided by the Holy Spirit in my labors of love amongst the lowly; and may his grace sustain you at all times, that at last, with all the ransomed, we may be gathered into that rest remaines for which people of God.

From your affectionate Bro. in Christ,

New York City. F. H. BURBANK.

Extracts from Letters.

SR. M. E. STREETER, North Dana, Mass., writes:—"My dear brethren and sisters in Jesus, permit me to pen a few lines for your perusal in the dear, blessed, good paper, the *Crisis*. I thank God to-day that we are near the end of all things, and that soon the heavens will reveal the Son of God, and we shall meet him who once was crucified for us poor sinners, and behold the dear Father who gave up his Son to die for us, that we may live and share the glories of Eden restored. "O, hail, happy day," day of sweet release to all the weary ones of earth. How I long for that rest, sweet rest in Eden's fair and happy land. My heart is sad and sick, for I daily hear the groans of my dear suffering sister, who lies in such severe pain and distress, that it causes her to have many fits, and hard spasms and sinking spells. O how it pains our hearts to see her lie in such hard, excruciating pain, and not be able to relieve her

deep distress. But soon all these mortal scenes will be over, and Jesus will make these poor perishing bodies like his. Glory, glory be to Jesus. Praise the Lord for such a hope as this.

Dear ones, I have a request to make to you all who love our dear Savior, and that is, will you be so kind as to pray for me? My health is declining. I am bloated so badly with the dropsy, that I am almost a burden to myself at times. My feet and limbs are so bloated that it is hard for me to get about and do my work, and take care of my dear sick sister. My heart, too, troubles me very badly, and I often fear that I shall be taken from my dear family and sick sister. It would be so hard for me to leave her in the care of any one else, or my dear family. I am not afraid to die; for Jesus has been in the grave, and blest its bed; but if it can please the dear Savior to hear prayer in my behalf, and make me more comfortable, so that I can take care of 'Sister Thera' and my dear ones, I hope to be spared to them. It is a source of bitter grief for my dear friends to see my health failing so fast. Dear ones, please give this more than a passing thought, and let us pray one for another, that we may be healed. The fervent prayer of the righteous avails much. My life and all are consecrated to God—'my talents, time and voice.' God bless you all. Soon we shall meet in glory to praise God forevermore."

Sr. S. Condell, Edwardsburg, C. W., writes:—"I have often read the Crisis with much pleasure, and I hope profit. I am a widow of over seventy years, brought up in England, but have lived many years in Canada. My father was a Baptist minister in England, some distance from London. He has been dead many years, waiting for this corruptible to put on incorruption, and this mortal to put on immortality. Oh may that glorious day soon arrive. May the kingdom of Christ soon come, and his will be done on earth as it is done in heaven.

Dear Brother, I think the Crisis will never tire its readers, there is such a vast variety of what is good and profitable to all. The day of the Lord is near and hasteth greatly; and the anxious inquiry is to know who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's fire, and like fuller's soap. What a searching process this will be. Well might the prophet inquire, 'Who shall be able to stand' when he appeareth? Only those whose robes have been washed in the blood of the Lamb, and have been living in obedience to the gospel precepts. May we, as a people who profess to take the inspired word solely as our guide, be found constantly searching the word as for hid treasure. We need it all the time to arm us against temptation and the sins which do so easily beset us. We should always bear in mind the words of the apostle, who says, 'For if these things be in you, and abound, he maketh you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.' May it be our great aim to bring forth fruit to the honor and glory of him who has given us such exceeding great and precious promises in his word, that if obedient an abundant entrance will be ministered unto us into the everlasting kingdom."

Sr. Sophia Boles writes:—"I love to hear from the dear saints through the paper. I am glad there are some still willing to preach the gospel, although they may have to sacrifice home and friends for the truth's sake. The soon coming of Jesus, his reign on the earth, and the literal resurrection of the dead, have been very precious truths to me. O how I have loved them in years that are passed; but for a few months my faith has grown weak. I have been strongly tempted. "The waves have well nigh gone over me." As I look back over the past, the words of the poet come forcibly to my mind:

"What peaceful hours I once enjoyed,
How sweet their memory still;
But they have left an aching void
The world can never fill."

I often think of those dear saints who used to visit New Preston, filled with the Spirit of the Lord. O how much good their presence and their words of comfort and encouragement did us; but where are they now? Some of them sleep in Jesus—"blessed sleep," but how we miss them.

May the Lord have mercy upon us, in these days of peril and darkness, when iniquity abounds and the love of many is waxing cold. Dear brethren and sisters, those who have access to the throne of grace, do pray for unworthy me, that I may not be overcome with the evil that surrounds me, nor the evil in my own heart. My sincere desire is to do the will of the Lord, and my prayer is, "Cleanse thou me from secret faults," keep me humble, and fit me for a home in the kingdom with the dear saints of God when Jesus comes."

Star of Hope Mission.—Westfield, Mass., $2.00. Anna E. Sturges, Fairfield, Ct., $2.

Married.

In Syracuse, N. Y., May 10th, at the residence of the bride's father, by Rev. Martin Luther Berger, Mr. W. Addison Burnham and Miss M. Abbie Lord.

Obituaries.

Sheldon. Died in Westerly, April 23d, 1869, of consumption, Mary C., daughter of Malancy M. and Wm. P. Sheldon, and grand-daughter of Jonathan and Mary A. Pierce, aged nineteen years.

"Rest, weary one;
Lie down to slumber in the peaceful grave;
Life has struggled with eternity's wave;
We prayed and hoped, but still with fear,
For we felt that the enemy, death, was near;
Rest, sweetly rest.

Rest, dear friend,
Where sin and sorrow can approach no more;
We hope to meet thee on the other shore;
Jesus, I know, will bear us through,
If we our Master's will shall do;
Rest, sweetly rest.

Rest, weary heart;
In the earth where once thy Savior lay
We leave thee, to waken on that day,
When all our sorrows have an end;
Then may we in Jesus find a friend;
Rest, sweetly rest."

Viner. Died, April 26th, 1869, of paralysis and apoplexy, Joseph Viner, aged sixty-one years.

He fell asleep, we hope, to rise again with the ransomed of the Lord. He was a firm believer in the second coming of Christ; a good husband, a good citizen, and a kind and obliging neighbor.

Sarah Viner.

Summary of News.

FOREIGN.

Cable News.

London, May 13. The *Times* to-day has an editorial article on the rejected Alabama treaty wherein it is asserted that the Government of Great Britain, submitting to an arbitration on the question at all, conceded everything that was originally demanded or expected by the American people, and everything that it was possible to concede.

Later advices from Teheran report that about five hundred arrests of persons who participated in the recent religious riot have been made.

Vienna, May 14. On the occasion of the closing the Austrian Chambers to-day, the President congratulated the members that the situation of Austria had been greatly improved. He referred with pleasure to the conciliation of Hungary and the new laws which had been enacted on various subjects, and concluded by saying that the Emperor protecting, no peril menaces a constitution if its friends are faithful.

Madrid, May 14. In the Constituent Cortes today the session was mainly occupied in the consideration of the future form of government. Senor Presne, one of the leaders of the Republican party, made a long speech in support of his amendment looking to the formation of a federal republic.

Paris, May 14. Several electoral meetings were dispersed to-day, causing in some instances riotous proceedings. A number of Sergeants de Ville, were badly hurt. Many arrests have been made.

London, May 16. Telegraphic advices received to-night from Paris show that political agitation there has revived to-day and that the excitement is very great, especially in those sections of the city where the Liberal party is strongest. The authorities were taking extraordinary measures of precaution to prevent disorder, and at last accounts no trouble had occurred. A grand popular demonstration is to be made on Monday.

Madrid, May 15. The Cortes have rejected the amendment to the Constitution in favor of making Spain a federal republic.

The Galt Revival Movement.—Sir,—In writing from Galt for the information of the numerous readers of your excellent paper, I would say the work of God is still going on in our midst. The Rev. Mr. Smith is a man for the occasion. Notwithstanding all the attempts made in Galt and in Guelph to turn him aside from the great and noble work in which he is engaged with his whole heart, strength, and mind, he is not the least discouraged nor dismayed, but rises above all opposition in the strength of the Almighty arm that sustains him. He is hard at work every day and most of the nights of every week for the last six months, without ever being laid aside one day by indisposition or want of will. He has the certain conviction that God is working with him and by him in bringing many souls to Christ, and that is greater honor than the applause of men. Mr. Smith has formed a class for intending communicants, which is held once a week at two P. M. and at half-past seven P. M. These classes are very largely attended by young people who, for the first time, are anxious to make a public profession of their faith in Christ by remembering his dying love, according to his own dying command. There are a great many coming from the young man and woman to the aged sire, all ready and willing to take up their cross and bear their testimony for Jesus, and to the reality of the work of God in our midst.

Revival in Fergus, Ont.—Sir,—The people of this village and neighborhood are just now experiencing a gracious outpouring of the Holy Spirit, similar to that with which Galt has been lately blessed. The Rev. Mr. Smellie's church (E. P.,)—the largest in the place,—has been literally crammed six evenings of the week, for three weeks past, by deeply interested audiences, a very large proportion of whom are now rejoicing in divine mercy. The country people have pressed in through all kinds of roads and weather, from long distances, and have carried with them the sacred influence of the meetings to their respective neighborhoods. The effect on the habits and feelings of the people is so marked, that this is regarded as the most important era in the village so far. It is impossible to form any anything like a correct estimate of the number who have apparently been brought to the enjoyment of the divine life through these meetings.—*Cor. of Witness.*

The Emperor of the French.—Louis Napoleon has just turned sixty-one. A Paris correspondent, in reference to the Emperor's health, writes: "I have been assured by good professional authority—by one constantly about the Emperor—that his life is just as good a one as that of any other man of the same age whose powers have been so severely taxed. Beyond suffering from his teeth and occasional headache, the Emperor enjoys good health. As far as such things can be known, the Emperor appears at the present time to be enjoying life, with all its cares and responsibilities, better than most men do at his age. He seldom fails to begin the day with state work; he receives more people privately than any sovereign ever did, Frenchmen as well as strangers, and drives out, reviews troops, hunts, shoots and goes through the painful ceremony of court balls and concerts with all the constancy of a martyr. Those who approach the sovereign say that he is as cheerful as ever; never very demonstrative nor very communicative—still with no change in his manner."

DOMESTIC.

A New Instrument of Death.—Several cases have recently occurred at New York and Brooklyn where windows have been pierced and persons shot by bullets without the usual noise incident to the discharge of a gun or pistol. A correspondent of one of the New York papers states that these bullets are not shot from air guns, as has been generally supposed, but that there is a new kind of gun now sold that somewhat resembles the old cross-gun, except that instead of the arrow or bullet being propelled by the elasticity of a bow, it is in this case accomplished by the equally forcible elasticity of an India rubber strap. A bullet placed in this gun and the strap being forcibly drawn back and then unloosened by a trigger, its sudden relaxation gives a force to the bullet but little inferior to the expansion of the suddenly released gases of gunpowder; and this can be done without any greater noise than is created by the bow-gun as its bow is released. If these statements are true, these weapons will prove very dangerous in the hands of assassins, as the absence of any report at the time of shooting will greatly facilitate the escape of the persons using them.

Passing Events.

☞ The accounts from Northern Vermont of cattle starvation, are fearful. One farmer has had six of his cows die of sheer starvation, and others have had to feed them on flour, potatoes, etc. Hay is $30 per ton; and the roads are so bad that it cannot be carried to the farms only in small bundles. In one town—Montgomery—on Tuesday, there was not as much food as would last the cattle two days.

☞ A steamer laden with arms and ammunition, which has been lying in the sound, steamed down New York bay yesterday. Rumors are afloat that she will sail for Cuba Monday next. The United States Marshal states that he knows nothing of the steamer, her movements or her destination.

☞ All the sovereigns of Europe have now contributed money to the monument that is to be erected at Trieste in honor of the Emperor Maximilian. The Sultan sent one thousand florins and the King of Italy two thousand.

☞ The Scheremtieff family in Russia recently gave the Imperial family an entertainment which cost a round hundred thousand roubles. Fountains of *eau de Cologne* were running in all *salons* through which the Imperial family passed.

☞ The States and Territories west of the Mississippi river have had grants of public lands for educational purposes to the amount of 22,000,000 acres—an area nearly two-thirds as large as the whole area of England and Wales.

☞ News from St. Petersburg states that the Russian Government has discovered the traces of an extensive Sclavonian Federal Republic. Many arrests have been made.

☞ A young lady in San Francisco recently killed herself by eating arsenic to beautify her complexion. She took too much one day and became a corpse.

☞ An escaped nun, Louise Renetts, from Nice, is creating quite a stir in the cities of Southern France by her lectures on what she saw and heard in an Italian convent. In Toulouse the police refused to grant her permission to lecture.

☞ The Royal Geographical Society of England is about to bestow one of its highest honors, the Victoria gold medal, upon Mrs. Somerville, for her work on physical geography, which is considered the best extant on that subject.

☞ The principal merchants of Paris, at a meeting held for the purpose on April 18th, agreed unanimously to close their establishments on Sundays.

☞ Illinois fruit growers will try the experiment this season of shipping strawberries to New York and Boston in refrigerator cars. They estimate the expense at six cents per quart, and the trip will be made in a trifle over three days.

☞ At a meeting of the Evangelical Alliance, President Dodge stated that the General Convention, or World Gathering in this country, had been postponed until the autumn of 1870.

☞ The Sultan has publicly revoked the law forbidding Christians to enter Mohammedan mosques.

☞ It is said that the Sultan spent £50,000 upon the reception of the Prince and Princess of Wales on their visit to Constantinople, and that so pleased is His Majesty with the Princess that he intends to present her with his own portrait, set in brilliants, valued at £80,000.

☞ The report that Mrs. Harriet Beecher Stowe had been obliged to give up her plantation in Florida on account of a defect in the title is authoritatively denied.

☞ The total amount of the gifts presented to the Pope on the occasion of the fiftieth anniversary of his entering the priesthood is estimated at 20,000,000fr.

☞ Of the eight colleges in Indiana authorized to confer the degree of Master of Arts, six admit young ladies.

☞ President Grant's inaugural has been translated into Japanese, and was printed in the Japan papers.

☞ The Coliseum at Rome, built by Vespasian, held 100,000 spectators.

☞ In olden time, when a mother decorated her child on the Sabbath, she said, "As I have adorned thee outside, may God adorn thee within." If she placed a Sunday wreath in her daughter's hair, she said—"May Jesus Christ thus place the wreath of eternal life upon thee in heaven."

Notices.

Protracted Meeting at Sugar Hill, N. H.

There will be a protracted meeting held at Sugar Hill, N. H. (D. V.), commencing Friday, June 11th, at ten o'clock A. M., and hold over the following Sunday. Elder John Couch and others of the Lord's servants will be present to preach the word. May this meeting be greatly blessed of God. A. W. Sibley.

Maine Mission Tent.

We hope the tent will start soon on its summer campaign, with the blessing of God. The old and faithful tent-master is expected to go with it, and as no other minister feels able, or competent, nor will volunteer to take charge of the mission, and the committee desire that I go, I shall endeavor to do so as soon as other engagements will allow, if the Lord will. Will those in the State who intend or who desire to have a tent meeting this season, write to me as soon as they can, that we may make the most economical arrangements in our travels and time? Several have already informed us. When September arrives many wish the tent; all cannot have it then; therefore all should conclude to have it when they can. May the Lord direct and bless the work. I. C. Wellcome.

Notice.

The Lord willing, the annual conference of the State of New York will be held at South Butler, N. Y., commencing Thursday evening, June 3d, 1869. A cordial invitation is extended to all the lovers of Jesus, and of his soon coming back to earth again. Let all the churches send delegates, and make arrangements for the present needs of the cause. Come one, come all, and come in the name and love of the Master. Ample provision will be made for all. Come at the commencement of the meeting.

N. B. Brethren will leave the cars on the New York Central R. R. at Savannah depot. We have made arrangements with the stage proprietor to carry all coming to the place of meeting and back for fifty cents each. The stage will leave on the arrival of the trains, each day, during the meeting (Sundays excepted), about ten o'clock A. M. and six P. M.

N. B. Brethren will ask for return checks of the driver when paying fare.

Per order of Com., B. P. Stevens.

Notice.

The State Campmeeting of the Iowa Christian Conference will be held at New Hartford, Butler Co., Iowa, to commence June 21st, 1869. The tent will be pitched Saturday, the 19th, for public meeting, on the same ground. There will be a grocery and boarding table kept on the ground by the committee, at reasonable rates; the proceeds to be used to defray the expenses of the meeting. Hay and straw and tent frames will be furnished free. There will be no reduction in the fare on the R. R. this year. Elder Miles Grant, Editor of the *World's Crisis*, Boston, Mass., is to be with us through the meeting.

Dear Brethren, we take this opportunity to invite you, one and all, to come to this yearly feast. Come early, and stay till the close of the meeting. Do not let the sacrifice of time and money prevent your coming. Bring your family, converted and unconverted. Prepare to make them comfortable, and work for God and the salvation of your children and others. You who live isolated, whose families are deprived of the gospel, are especially invited to come and get acquainted, and thereby may open a door into the regions beyond. Let all ministers come.

S. B. Ensign, Chairman.
W. H. Peck, Secretary of the Committee.

Notice.

As so many of our brethren have spoken to me for lots for tents, on the camp-ground at Alton Bay, N. H.; and as Bro. Woodman, who has furnished us with lumber for a number of years so reasonable, is now cutting out lumber; if our brethren will make out a bill of what they want and send it to him, he will have it ready for them when they wish to build.

To those who have had any fears of the campmeeting being moved from Alton Bay, I would say, that from the assurance that I have had from Mr. Merritt, of Boston, that the fare shall be reduced from Boston, I think the meeting will continue there until the Lord comes. J. G. Smith.

P. S. Bro. Woodman's address is—*Jeremiah Woodman, Alton, N. H.*

New York Annual Conference.

The Lord willing, the New York State Annual Conference will be held at Wolcott, Wayne Co., N. Y., commencing June 3d, 1869. A cordial invitation is extended to all the lovers of Jesus and his soon coming. Come praying that it may be the best conference we ever have held in New York. There will be homes provided for all.

Those coming from the west on the morning train, stop at Savannah. The stage leaves for Wolcott at ten o'clock. Those on the noon train stop at Clyde. The stage leaves for Wolcott at three o'clock P. M. Those from the east, take the steamboat express, which will arrive at Clyde at three o'clock P. M.

M. R. Miles.
B. P. Stevens.

Wisconsin Annual Conference.

The Advent Christian Conference of the State of Wisconsin is to hold its next annual meeting at Prairie du Sac (in connection with the State campmeeting), beginning June 1st. All the ministers in the State who belong to the Conference, or who wish to unite with it, should be present in time. It is hoped that every church belonging to the Conference, or desiring to unite with it, will send delegates. Let us consolidate our strength, and work more vigorously and harmoniously in the cause of Christ. Time is flying, and the judgment is coming. Let us work while the day lasts, and all pull together, in the same direction, and our exertions will be crowned with abundant success, and God be glorified. Wm. Sheldon, Sec.

Wisconsin Campmeeting.

The State Campmeeting for Wisconsin is to be held at Prairie du Sac, Sauk Co., beginning on Tuesday, June 1st. Friends coming on the Milwaukee and Prairie du Chien R. R., will leave the cars at Masomanie; thence by stage, ten miles. Those coming on the Milwaukee and St. Paul R. R., will leave the cars at Kilbourn City; thence by stage twenty-five miles. The big tent may be pitched on Saturday previous. Let all come early, and come to work. We expect a general gathering.

O. S. Knapp,
F. W. Matts,
Wm. Sheldon, } Committee.

Quarterly Conference.

The fourth quarterly session of the Advent Christian State Conference of New Hampshire, will be held (D. V.) at Northwood Narrows, N. H., commencing Friday, June 4th, at ten o'clock A. M., and hold over the following Sunday. Let us pray that God may greatly bless this meeting.

A. W. Sibley, Secretary.

Notice.

Providence permitting, a tent-meeting will commence at Farmingtonville, N. H., Sunday, May 30th, and hold through the following week, and over the next Sunday. We expect some of God's faithful servants to preach the word.

J. G. Smith.

Notice.

Eld. A. C. Newell and myself will hold a two days' meeting at Wheatville, May 22nd and 23d, as Bro. Levi Tuttle and others may appoint, to commence Friday evening, May 21st. Come one and all to this feast of love. Wheatville is in the town of Alabama, Genesee Co., N. Y.

C. F. Sweet.

Notice.

We have made an arrangement with Sr. Ellen R. Towslee, of Pownal, Vt., to preach in Hoosick, N. Y., Sunday, May 23d, and the last Sunday in every month following, until further notice.

R. L. Harrison.

Dedication.

The Advent Christian Chapel at Charlton, Mass., is to be dedicated to the worship of God, Sabbath, May 23d. T. M. Preble.

Wanted, Nos. 8 and 9, of World's Crisis, Vol. 25.—Date, May 8 and 15, 1867. The undersigned will be very much obliged to any brother or sister who will send to his address (Olena, Huron Co., Ohio), the papers indicated above.

G. W. Stetson.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.

Fairfield, 1st.........June 5th and 6th
" 2d.........Sept. 4th and 5th
" 3d.........Dec. 4th and 5th
Norwalk, 1st.........April 24th and 25th
" 2d.........July 24th and 25th
" 3d.........Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders,

G. W. Stetson, Pastor.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Boston, (Theatre Comique, Central Court, rear of 240 Washington Street), Sabbath, May 23d.
John G. Hook.
Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M.
H. L. Hastings is expected to preach in the evening.

Boston, South End, (Smith's Block, corner of Washton and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
H. L. Hastings.........Sunday, May 23d

East Boston.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
Wm. Mellen, Missionary.........Sunday, May 23d
Enoch Morrill.........Sunday, May 30th
J. W. Brittan.........Sunday, June 6th

Chelsea, Mass., (Library Hall.)
Sr. L. M. Stoddard.........Sabbath, May 23d
M. Batchelor.........Tuesday evening, May 25th
T. M. Preble.........Sabbath, May 30th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
J. G. Smith.........Sabbaths, May 23d and 30th

Buffalo, N. Y.........Sabbath, May 23d
Chicago, Ill.........Sabbath, June 20th
Miles Grant.

Ashland, Mass., (at Bro. Dillingham's, on the *Homer* farm), Sabbath, May 30th. A. P. Moore.

Fayville, Mass.........Sunday, June 6th
C. Goodrich.

South Sutton, N. H.........Sunday, May 23d
Bradford, N. H., (Pond meeting-house), Sunday, May 30th. C. H. Fletcher.

Northville, N. H.........Sunday, May 30th
Joseph Kimball.

Wakefield, Mass.........Sunday, May 23d
Suncook, N. H.........Sunday, May 30th
C. Richardson.

West Abington, Mass.........Sunday, May 23d
B. Woodside.

Brimfield, (Power's Corner).........Sunday, May 30th
Holden, Mass.........Sunday, June 6th
Sr. L. M. Stoddard.

New York, (Cooper Institute).........Sunday, May 23d
Warehouse Point, Ct., (Simond's Hall), Sunday, May 30th.
Hartford, Ct., (Talcott's & Post's Hall), Sunday, June 6th.
West Meriden, Ct.........Sunday, June 13th
Providence, R. I.........Sunday, June 20th
Wm. N. Pile.

Richmond Village......Thursday evening, June 17th
Biddeford.........evening, June 18th
Israel Damman.

Manchester, N. H., (Merrimack Hall), Sabbath, June 6th. N. C. Twombly.

Gloucester, Me., (Upper Corner), Baptist meeting-house, Sunday, May 23d. I. C. Wellcome.

Exeter, N. H., (Advent Chapel), Sunday, June 13th
Levi Allen.

Lake Village, N. H., (North Advent Church), Sunday, May 23d. J. Couch.

Knowlesville, N. Y., 10½ A. M. and 7½ P. M., Sunday, May 23d.
Honeoye Falls.........7½ P. M., May 25th
Honeoye Flats.........May 27th and 28th
Springwater Valley....10½ A. M. and 7½ P. M., Sunday, May 30th. M. R. Miles.
N. B. If these appointments conflict with others, will the brethren notify me at Wolcott, N. Y.?

Campton, N. H., (Bump school-house), Sunday, May 30th.
Holderness, N. H., (True school-house), Sunday, June 6th.
West Alton, N. H.........Sunday, June 13th
Meredith, N. H., (New Hall).........Sabbath, June 20th
If any of these conflict, please write me at Laconia, N. H. S. B. Brown.

Portland, Me.........Sunday, May 23d
Joseph W. White.

Fairhaven, Mass.........through the month of May
L. Boutell.

Fayville, Mass.........Sabbath, May 23d
Enoch Morrill.

Westerly, R. I.........Sabbath, May 23d
Worcester, Mass.........Sabbath, May 30th
J. T. Dixon.

Danielsonville, Conn.........Sunday, May 30th
Geo. A. Brown.

Boston, or vicinity, (where Geo. T. Adams appoints), Sunday, May 30th.
Lynn, Mass.........Tuesday evening, June 1st
Stoneham, Mass.........Wednesday evening, June 2d
Lawrence, Mass.........Thursday evening, June 3d
Exeter, N. H.........Friday evening, June 4th
Portsmouth, N. H.........Sunday, June 6th
Biddeford, Me.........Tuesday evening, June 8th
Bath, Me.........Wednesday evening, June 9th
Brunswick, (yellow school-house).........June 10th
Lewiston.........Friday evening, June 11th
Mechanic Falls.........Saturday evening, June 12th
West Poland.........Sunday, June 13th
Mayberry Hill, or Casco.........Tuesday, June 15th
South Casco......Wednesday and Thursday evenings, or in the vicinity, June 16th and 17th.
Biddeford.........Monday evening, June 21st
Kennebunkport.........Tuesday evening, June 22d
Lee, N. H.........Wednesday evening, June 23d
Manchester, (where Bro. Stevens appoints), June 24th and 25th.
Concord.........Sunday, June 27th
For two weeks, on my return home, as the doors open.
P. S. Some of these may conflict with other appointments. If so, please notify me soon.
Hiram Munger.

Westfield, Mass.........Sabbath, May 30th
E. McCullock.

South Reading.........evening, May 20th
Stoneham.........evening, May 21st
Chelsea.........evening, May 25th
Lynn.........evening, May 27th
Salem.........evening, May 28th
Exeter, N. H.........Sabbath, May 30th
Dover.........evening, June 1st
Kennebunkport, Me.........evening, June 2d
Bonny Eagle.........evening, June 3d
Freedom, N. H.........evening, June 4th
Albany, N. H.........Saturday, June 5th
Monthly Conference, at 1½ o'clock, P. M. Preaching Sabbath, June 6th, and onward.
L. C. & M. McKinstry.
Shall come with a private team.

Clinton, Mass.........Thursday evening, May 20th
Warehouse Point, Ct.........Friday evening, May 21st
Hartford, Ct.........Sabbath, May 23d
New Britain, Ct.........Monday evening, May 24th
Pleasant Valley, Ct.........Tuesday and Wednesday evenings, May 25th and 26th.
Bristol, Ct.........Sabbath, May 30th
Southington, Ct.........Monday evening, May 31st
Cheshire Street, Ct.........Tuesday evening, June 1st
Yalesville, Ct.........Wednesday evening, June 2d
Wallingford, Ct.........Thursday evening, June 3d
New Haven, Ct.........Sabbath, June 6th
A. Ross.

Keene, N. H.........Sunday, May 23d
No Name.

Hoosick, N. Y., (Chapel).........Sunday, May 23d
Ellen E. Towslee.

Bangor, Me.........Sunday, May 23d
Thomas Smith.

Guilford, N. H., (Pond school-house), Sabbath, May 23d. N. Glidden.

Alton Corner, N. H.........Sunday, May 23d
Strafford, N. H., (Roberts' school-house), Sunday, May 30th. Wm. Bodge.

Bridgewater, Vt.........Sunday, May 23d
Marshfield, Vt.........Sunday, May 30th
Bethel, Vt., Camp Brook.........Sunday, June 6th
Bro. Barker, and others of Rochester, are invited.
J. A. Cleaveland.

Bradford, N. H., (Pond meeting-house), Sunday, May 23d.
Salisbury, N. H., (Thompson school-house), Sunday, May 30th.
Warner Gore, N. H., (at Bro. Andrew's), Sunday, June 6th.
Manchester, N. H., (Merrimack Hall), Sunday, June 13th. Simeon Roby.

Holderness, N. H., (True school-house), Sabbath, June 6th. H. C. Willoughby.

Greenland Parade, N. H.........Sabbath, May 23d
Eliot, Me.........Sabbath, May 30th
C. H. Sweet.

West Plymouth, (Brick school-house, near Bro. Nelson's), Sunday, May 23d.
Warren Summit.........Sunday, June 6th
Piermont Village.........Sunday, June 13th
T. E. Lang, Jr.

Portsmouth, N. H.........Sabbaths, May 23d, and 30th
H. F. Carpenter.

Exeter, N. H.........Sunday, May 23d
Lynn, Mass.........Sunday, May 30th
Worcester, Mass.........Sundays, June 6th and 13th
Matthew Batchelor.

Barnstead, (Clark meeting-house).........Sunday, May 23d
Melvin Village.........Sunday, May 30th
T. W. Piper.

Woodstock Valley, Ct.........Sundays, May 23d and 30th
North Somers, Ct.........Sunday, June 6th
I. B. Potter.

Manchester, N. H., (Merrimack Hall) Sab., May 23d
Clinton, Mass.........Sabbath, May 30th
New Britain, Ct.........Sabbath, June 13th
Bristol, Ct.........Sabbath, June 20th
Newfield, Ct.........Sabbath, June 27th
Wolcottville, Ct.........Sabbath, July 4th
A. Simpson.

Hampton, N. H., (Town Hall).........Sunday, May 23d
Thomas H. Jones.

Orford, (Indian Pond school-house)......Sunday, May 23d
Bradford, N. H., (where Bro. L. Greenlief may appoint), Sunday, May 30th.
Piermont, N. H., (Clay meeting-house), Sunday, June 6th. Wm. H. Shaw.

Hopkinton, N. H., (Lower Village), Saturday evening, May 22d.
At school-house (in Bro. E. G. Kimball's District), Sunday, May 23d. C. W. Sargent.

Seabrook, N. H.........Sunday, May 23d
Wm. C. Stewart.

Charlton, Mass.........Sunday, May 30th
No Name.

West Thornton, N. H.........Sunday, May 23d
A. W. Sibley.

Freedom, N. H.........Sunday, June 6th
Melvin Village, N. H.........Sunday, June 13th
Exeter, N. H.........Sunday, June 20th
Hampton, N. H.........Sunday, June 27th
Portsmouth, N. H.........Sunday, July 4th
Manchester, N. H.........Sunday, July 11th
If these conflict with others, please write me at London Ridge, N. H. D. F. Leavitt.

West Deerfield, N. H., (where Bro. Moulton may appoint), Tuesday evening, June 1st.
Buck Street, (Allentown, where Bro. D. Haynes may appoint), Wednesday evening, June 2nd.
South Deerfield, (Birch school-house), Friday evening, June 4th. Enoch Morrill.

West Falmouth, Me.........Sunday, May 23d
Brunswick, (Yellow school-house), Sunday, May 30th
R. R. York.

Monson, Mass., (Grant's school-house,) Sunday, May 23d.
North Dana, Mass.........Sunday, May 30th
Bristol, R. I.........Sunday, June 6th
Geo. A. Streeter.

Campton, N. H., (Bump school-house), Sabbath, May 23d.
Holderness, N. H., (True school-house), Sabbath, May 30th.
Lake Village, N. H., (North Church), Sunday, June 6th. John H. Evans.

Waterloo, Warner, N. H.........evening, May 28th
Manchester, N. H., (Merrimack Hall), Sunday, May 30th.
Lee, N. H., (baptism).........Sunday, June 6th
Northwood Narrows.........evening, June 8th
Pittsfield, (Pond school-house).........evening, June 9th
Loudon Ridge.........evening, June 10th
Holderness, N. H., (Brick school-house, near Deacon Asa Merrill's), Sunday, June 13th.
Danbury, N. H., (as brethren may arrange), Sunday, June 20th. W. W. Sutherland.

Southampton, L. I.........Sunday, June 6th
Will some one meet me at Sag Harbor the Thursday previous? H. Pratt.

Lewiston, Me.........Sabbath, June 6th
T. M. Preble.

Belgrade Depot, Me.........Sunday, May 23d
H. B. Sevey.

Hollis Centre, Me.........Sunday, May 23d
Bonny Eagle, Me.........Sunday, May 30th
Blue Point, Scarborough, Me.........Sunday, June 6th
Salmon Falls, Me.........Sunday, June 13th
T. P. S. Hampson.

Bath, Me.........Sabbath, June 6th
N. G. Reed.

Bath, Me.........Sunday, May 23d
Brunswick, (Ham's school-house), Sunday, May 30th
Topsham, (as Bro. Goud may appoint), Sunday, June 6th.
Richmond, (Reed meeting-house), Sunday, June 13th
Sabbatusville.........June 20th
H. S. Mitchell.

Scitico, Ct.........Sunday, May 23d
A. M. Higgins.

Square Pond, Ct.........Sunday, May 30th
Rufus Baker.

Goodspeeds, Ct., (baptism).........Sunday, May 23d
Tylerville and Shalerville during the week.
Haddam, (Methodist house).........Sunday, May 30th
L. F. Moore.

Bristol, Ct.........Sabbaths, May 23d, June 13th, and July 11th. R. Stark.

Square Pond, Ct.........Sabbath, May 23d
New Haven, Ct.........Sabbath, May 30th
B. Hitchcock.

Lawrence, Mass.........Sunday, May 30th
Hartford, Ct.........Sunday, June 6th
New Britain, Ct.........June 9th
Southington, Ct.........June 10th
New Haven, Ct.........June 11th
New York, (Cooper Institute).........Sunday, June 13th
J. S. White.

Hartland, (South Hollow).........Sunday, May 23d
East Hartland, 5 o'clock P. M., May 23d.
S. Woodruff.

Foster Tabernacle.........Sunday, May 23d
D. V. Corey.

Wrightville, Ct.........Sunday, May 23d
Cold Spring.........Sunday, May 30th
Wm. J. Ripley.

New Britain, Conn.........Sunday, May 23d
Meriden, Conn.........Sunday, May 30th
Warehouse Point, Conn.........Sunday, June 6th
New Haven, Conn.........Sunday, June 13th
Wm. Stuart.

Cheshire Street, Ct.........Sabbath, May 30th
Wm. A. & M. L. Durand.

Higginsville, N. Y.........evening, May 21st
Verona, N. Y., (Lock school-house), Sunday, May 23d, at 10½ A. M., and 1 P. M. Also at the Landing in the evening of the same day.
Empyville, N. Y.........evening, May 25th
Will Bro. Jilson please notify the people of Empyville?
Redfield Square, N. Y.........evening, May 27th
Greenboro, N. Y.........evening, May 28th and over the following Sunday.
Boylston, N. Y.........evening, May 31st
Will Bro. Ballou please arrange for this meeting?
Lorain, N. Y.........evenings, June 1st and 2nd
The meetings will be held in the Randal district, three miles south-west of Lorain Huddle.
Wilcox Corner, N. Y.........evening, June 3d
Barns' Corner, N. Y.........evening, June 4th
Harrisburg, N. Y., (Bickford school-house), at 10½ A. M. and one and seven P. M., Sunday, June 6th.
Martinsburg, N. Y., (Brook's school-house), evening, June 10th.
Greig, N. Y., (Union Chapel), at 10½ A. M., and one P. M., Sunday, June 13th. C. H. Williams.

Keene, N. H.
J. Hemenway.........Sabbath, May 23d
T. W. Piper.........Sabbaths, June 13th and 20th

Portland, Me.
Joseph W. White.........Sunday, May 23d
O. D. Woodruff.........Sunday, May 30th
R. R. York.........Sunday, June 6th
Allen Damon.........Sunday, June 13th
H. Munger.........Sunday, June 20th

Springfield, Mass.
J. S. White.........Sunday, May 23d
R. Wendell.........Sunday, May 30th
A. Simpson.........Sunday, June 6th
J. Hemenway.........Sundays, May 20th and 27th

Lawrence, Mass., (Advent Chapel.)
J. Spinney.........Sunday, May 23d
J. S. White.........Sunday, May 30th
Geo. W. Burnham.........Sundays, June 20th and 27th and Sabbaths, July 4th, 11th, 18th and 25th.

Chicopee Falls, Mass.
J. S. White.........May 19th and 20th
E. Owen.........Sabbath, May 23d
E. McCullock.........Sabbath, June 6th
Sr. L. M. Stoddard.........Sabbath, June 13th

Wilbraham, Mass.
P. S. Butler.........Sabbaths, May 23d and 30th

North Carver, Mass.
C. Goodrich.........Sabbath, May 23d

Concord, N. H., (at the Bethel.)
E. S. Moulton.........Sunday, May 23d
T. E. Lang, Jr.........Sunday, May 30th
I. Damman.........Sundays, June 20th and 27th
T. W. Piper.........Sunday, July 4th

Hampton, N. H., (Town Hall.)
J. G. Smith.........Sunday, May 30th

Biddeford, Me.
A. Damon.........Sabbaths, May 23d and 30th
C. Goud.........Sabbath, June 6th
T. M. Preble.........Sabbaths, May 13th and 20th

Jay, Kennedy Corner, Me.
E. M. Haggett.........Sunday, May 23d
H. B. Sevey.........Sunday, June 6th

Kennebunkport, Me.
A. P. Moore.........Sabbath, May 23d
C. Goodrich.........Sabbath, May 30th
Enoch Morrill.........Sabbath, June 6th
C. Goodrich.........Sabbath, June 13th

Pleasant Valley, Ct.
B. Hitchcock.........Sunday, June 13th

Forestville, Ct.
S. W. Bishop.........Sunday, May 23d
C. C. Barker.........Sunday, June 6th
W. N. Pile.........Sunday, June 20th

Wolcottville Circuit.
Wolcottville....Mrs. E. S. Jennings, Sunday, May 23d
Newfield.........A. D. Flagg, Sunday, May 30th
Wolcottville.........B. Hitchcock, Sunday, June 6th
Newfield.........preaching June 13th
Wolcottville.........M. L. Durand, Sunday, June 20th
Newfield.........A. Simpson, Sunday, June 27th
Wolcottville.........B. Hitchcock, Sunday, July 4th
Preaching every Sunday evening at Wolcottville.

Portland, Me.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

New York City.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. M. Bellows, 19 Orchard Street.

Rochester, N. Y.
Meetings are held at Flour City Hall, over 94 Maine Street. Prayer meetings Wednesday and Friday evenings.

Alton Corner.........evening, May 20th
Barconborough.........evening, May 21st
Melvin Village.........Sunday, May 23d
Center Harbor, (Town House).........evening, May 26th
Holderness, (Brick school-house), evenings, May 26th and 27th.
Piermont, N. H., (Piper school-house, near Bro. Clark's), evening, May 28th, and over Sunday.
North Haverhill.........evening, May 31st
Wayville, P. Q., (Hollister school-house), eve., June 4th
Compton, (Harvey school-house).........Sunday, June 6th
Libbyville.........evenings, June 8th and 9th
Waterville, (where Bro. Libby appoints), evening, June 10th.
Hatley, (meeting-house).........Sunday, June 13th
Hereford, (where Bro. Hibburd may appoint), evenings, June 15th and 16th.
Pittsburg, N. H.........evenings, June 17th and 18th
Colebrook.........evening, June 19th, and Sunday, 20th
Whitefield.........evening, June 21st
Woodstock, (where Bro. Jackman appoints), evening, June 22d and 23d. J. Pinkham.

North Somers, Ct.........Sunday, May 23d
A. Morse.

Business.

LETTERS RECEIVED.

A E Smith, O Brown, S L Manley, N D Babcock, I C Wellcome, L K Lombard, S Roby, A L Adams, A Durfee, H Munger, F H Burbank, J W Thomas, J W Burroughs, M D Wellcome, H L Herrick, L A Pulag, I Damman, G L White, J Leafest, T M Preble, F H Chamberlain, B Perham, F Burr.

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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $5.00; postage 28 cts. Do. plain binding, $4.50; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $4.00; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2 50; postage 20 cts. Do. ref. between verses, $4.50; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $3.50; postage 20 cts. Do. plain, $1.75; postage 20 cts.

Any of the above will be sent by mail on receipt of the price.

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The Lamb that once was slain
Will come in glory from the skies,
Upon the earth to reign.

CHORUS.—O you must be a lover of the Lord,
O you must be a lover of the Lord,
O you must be a lover of the Lord,
If you want to reign with Jesus when he comes.

The trumpet sounds, its awful voice
Is heard o'er land and sea,
And saints arising now rejoice
To live eternally.

Yes, they shall live forevermore,
Secure from toil and pain,
And on that bright and happy shore
With their Redeemer reign.

All hail that bright eternal day,
When David's rightful heir
Shall take the throne and hold the sway,
In glorious triumph there.

O would you reign with Christ our King?
Would you his glory see,
And with the saints and angels sing
Through all eternity?

Then you must love and serve the Lord
While in this world you stay,
Confess his name, obey his word,
And walk the narrow way;

And then when Christ the Lord shall come
To give the promised rest,
You may obtain that heavenly home,
And reign with all the blest.

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UNIVERSAL RESTORATION—ITS RISE IN ORIGEN.

(*Concluded.*)

But Origen had one grand truth in his system—the glorious scriptural truth of the extinction of all evil. There is a time to come, to which prophecy points onwards, when the evil which has, doubtless for wise and wondrous and merciful purposes, been permitted to obscure the bright face of heaven to our poor contracted view, shall have passed away. The idea of the Augustinian theorists, that evil for a time is essentially one and the same thing with evil for eternity, is as opposed to Scripture and to God's mind as it is ridiculous in the eye of common sense. With God—"heaviness may endure for a night," but it shall not endure for ever:—if it did, what would be thought of God or of his word? No; with God the heaviness which endures for a night is borne for the eternal "joy which cometh in the morning." It is not the same thing that evil should be allowed for some few thousand years, a speck indistinguishable between the two eternities of the past and the future—evil, too, never unmixed with good—and that evil, black, foul, and unmitigated, should, throughout all eternity, exist in the centre of God's world of righteousness. With this truth, the final extinction of evil, in his possession, and the dogma of the essential immortality of the soul admitted, the theory of Origen is fully able to stand its ground against the rival view of Augustine.

But it is, after all, a human system, and as such is to be condemned. God's word contradicts it in a thousand places. It holds out no hope to those who stand condemned in the judgment. This world and its peoples will again be all righteous, all rejoicing; but the reprobate will have passed away out of being—their names blotted from the book of life. Whatever be our opinion of Origen, personally, of his learning, his brilliancy, even of the truth of much of his teaching, his teaching here places him amongst those prophets condemned in Ezekiel for "strengthening the hands of the wicked, that he should not return from his wicked way, by promising him life."* In that future age which has no end, the reprobate have no abiding name or place. Their image has vanished out of the city. Life for them, whether a thing to be desired or shunned, whether with Origen in heaven, or with Augustine in hell, is the devil's lie, repeated now from a thousand high places, as it was once whispered in Eve's credulous ear in the garden.

Only second to the condemnation of Scripture is the fact, that of the theory of universal restoration, Origen is the earliest advocate. We have read with some care, and certainly with an honest purpose, the patristic remains of the first centuries. We know that we may have allowed portions of their teachings to escape our notice, and therefore hold ourselves ready to receive correction on this point from any one of more learning than ourselves. But until we are corrected we assert, with a full belief in the perfect truth of our assertion, that neither in writing of heretic or of orthodox teacher, is the theory of universal restoration taught until Origen himself taught it. Like Augustine's theory, it finds no mention; but, on the contrary, is plainly contradicted in the writings of the apostolic men who walked with Peter, and John, and Paul. Just as little countenance does it find in any writing of the second century. It required the rise in this century, and its prevalence towards its close, of a theology more black and cruel in one of its aspects than heathenism had ever given birth to, to enable even Origen, with all his vast learning and his daring genius, to put forward in the first half of the third century of Christ a theory which had never before found an advocate. Pleasing as it was to human sin, supported as it was by the man of the greatest genius of all the fathers, having in it an undoubted element of truth, it made no progress in the church. The men of the first centuries knew that Origen was not connected with Christ, could not stretch back his hand and grasp that of an apostle. They knew that his doctrine had no foundation on the rock, but was a vision floating in the air; and so it soon came to be treated as a heresy, and Augustine crushed it out of the church for twelve hundred years and more.

For the benefit of the readers of the *Rainbow* we subjoin a table, which will enable them at a glance to see the relative antiquity in the primitive church, of the three great theories of future punishment, which are at this day maintained in the church of Christ. In the accuracy of this table we fully believe; for its substantial truth we are prepared to contend; and we now challenge any gainsayer to controvert it. The dates given for the death of each father are, of course, only vouched for as the most probable approximations to truth. Exactitude is now unattainable.

Eternal death.	Died A.D.	*Eternal life in pain.*	Died A.D.
Barnabas	90		
Clemens Romanus	100		
Hermas	104		
Ignatius. Martyr.	107		
Polycarp. Martyr.	147		
Justin. Martyr.	164	The Forger of the Clementina.	
Theophilus of Antioch	183	Athenagoras	190
Irenæus. Martyr.	202	Tatian	200
		Tertullian	225
Universal Restoration.	Died A.D.		
Origen	253		

From the above table we see how comparatively late the theory of Augustine appears in the remains of patristic writing, while that of Origin is later still. That blank space between them and primitive truth is destructive to both. In following papers in the *Rainbow* we propose to review some of the recent followers of Origen; from that father himself we now separate. In one grand feature of his theory he commands our entire sympathy. He looked forward to the extinction of evil. His yearning for it was true—was but following out the judgment and reason as well as the longing of the heart. We cannot look at evil—its hatefulness, its misery, its pollution—and think that this evil will be permitted to extend or to exist for ever. So thought Origen, and Scripture bears him out; but he erred most fatally as to the means. He left the plain words of Scripture to carry out a human tradition. He adopted a theory of the immortality of the soul which compelled him to promise life where God had threatened death. It is no doubt very captivating, very seductive, but it is false. It is as false, we believe, to mercy as it is derogatory to justice. The theory that a responsible being, capable of good and evil, may deliberately continue in it, and yet that God is bound in every instance to win or force back that responsible agent to the path of life which he had forsaken, seems to us destructive of a quality which distinguishes the higher from the lower orders of creation; viz., the freedom of their will. This supposes a power of choice between good and evil—of choice of one or other with their consequences—which Origen's theory appears to us to take away. God says to those whom, in making capable of knowing him, he has made capable of sharing in his immortality, "You may and can choose evil, and with it death." Origen says to them, "You cannot, and you shall not; the evil you would choose shall be severed from you, do what you will; the good you would not have shall be forced upon you, struggle against it as you may." Origen reduces the creature made to walk in the field of freedom to the creature regulated by the iron law of necessity.—*The Rainbow.*

* Ezek. 13: 22.

For the World's Crisis.

NO APOLOGY FOR FAITH.

When God told Adam he should return to dust, he made no apology. He said all that was necessary. Believe it or not, it was found to be true, and apologies are useless. When God said, by virtue of the second Adam, all should be made alive again, to be judged according to their deeds, faith believes it. Apology quibbles and criticises the statement, and brings in reason, philosophy and unbelief; yet faith stands alone, and so will all that have faith. Christ made no apology when he said he would raise "all that are in the graves," both good and bad. All the apostles believed it, and preached it.

Enoch and Jude made no apology for saying, in Jude 14, that the wicked would remember what they had said and done, in the day of judgment. Apology, which is a substitute for faith, denies it; faith believes it, and always will. The Revelator makes no apology for saying over and over that two classes come up to judgment. A certain minister said in W., Paul's and John's writings on the doctrine of two classes coming up, were elliptical; i. e., susceptible of being sprung. Faith never yields; apology always does.

There is another doctrine supported by apology—science falsely so called by Paul; i. e., that some other body comes up to be judged. Faith believes it is the *same* one. All that I have seen written to prove that some other body would come up, shows a lack of faith; hence apologies, science and vain philosophy are introduced. "O grave, where is thy victory?" What is the use of such unqualified language, if the particles that come up were never in the grave? Again, "the seas gave up their dead." Men of faith believe it; the apologist denies it. Again, we read about the waking of the dead. The new body would be astonished, as it had never been awake before, for it had never slept. Then the book of life is opened, and the judgment of the person begins; but he was never alive before, and knew nothing about what was written. He could not remember what he had done, for he had done nothing.

The fine-spun, vain philosophy claims that a man changes once in seven years; if so, law and justice would not admit of hanging a man seven years after the deed was committed. Nonsense! A wayfaring-man, though a fool, knows better than this, if he has faith instead of apologies for faith. Christ says, "I am he that liveth, and was dead; and behold, I am alive forevermore." Lazarus was the same one after he was raised to life again. Philosophy never made any thing live; but God has, and says so, and faith believes it, although it is unaccountable. "This mortal must put on immortality," and until then, we had better live by faith, that pleases God, and believe God will reward all, according to his word, if we cannot comprehend it.

HIRAM MUNGER.

For the World's Crisis.

"FUTURE PUNISHMENT."

One educated in the school of popular theology has said:—"The thought of the future punishment for the wicked, which the Bible reveals, is enough to make an earthquake of terror in every man's soul. I do not accept the doctrine of eternal punishment because I delight in it. I would cast in doubts, if I could, till I had filled hell up to the brim. I would destroy all faith in it; but that would do me no good; I could not destroy the thing. Nor does it help me to take the word 'everlasting' and put it into a rack like an inquisitor, until I make it shriek out some other meaning; I cannot alter the stern fact. The exposition of future punishment in God's word is not to be regarded as a threat, but as a merciful declaration. If, in the ocean of life, over which we are bound to eternity, there are these rocks and shoals, it is no cruelty to chart them down; it is an eminent and prominent mercy."—*H. W. Beecher's Life Thoughts*, p. 196.

But what doctrine of "future punishment" is meant by the writer, said to be "revealed in the Bible," so perfectly horrifying and monstrous, that a saint, one reconciled to God, cannot "delight in" or even believe only as compelled? Of course it must be the darling doctrine of *eternal torture* without use or end, which a God of infinite *love* (!) and *mercy* (!!), of *justice* and *power*, decreed as the punishment of his finite, frail, short-lived creatures. If a special plea is seen to be proper as an excuse for "*chart*"-ing "*down*" such a doctrine, too bad to be believed, what can excuse the author of such a penalty? Is it not more in harmony with the character of God and his revelation of future destiny, to believe that "the wages of sin is *death*"; that "sin when it is FINISHED bringeth forth *death*"; than to cherish the distorted, unsightly, Pago-christianized, terrifying ghost of eternal torture? Or is Jehovah compelled thus to punish, in consequence of perpetrating the blunder of making man out of a part of himself, so that what a poet has sung is not true—

"He can create, and he destroy."

The world shall be "judged in righteousness"; "the Judge of all the earth will do right" with his enemies; and all will approve his judgment, not recoil in horror.

Stanbridge, P. Q. CHAS. P. DOW.

For the World's Crisis.

CREATION OF MAN.

In the history of the creation of man, it is stated that man was created out "of the dust of the ground." Here the question arises, Was this body, by itself, a conscious being? No. Well, was the breath of life breathed into its nostrils a conscious being before it entered the body, formed out of dust? No. Then we have two separate things, all that human wisdom can find in the being termed "man," because the Bible tells us of nothing else belonging to man, but a body formed out of dust, set in motion by a "breath of life," when neither of them is a conscious being in its separate state. The inquiry may be made, How can it be that the two parts together make what neither of them is in itself, a conscious, living being? An illustration may enable us to understand the point under consideration more clearly.

For instance, here is a piece of mechanism, consisting of a number of wheels in a small case, intended to move, and by its movements to show the time of day, and is termed a watch, or time-piece. But now the wheels in good running order, and the case, as the perfect form of the watch, may be here, and yet the watch not move or show the time of day. It is called a watch, but may not be a time-piece, because it does not show the time, for which it was intended. Now, I ask, must we put a moving time-piece in the watch to make it a time-piece? I answer, not necessarily, but only put a mainspring in; and though it is not the mainspring that is the time-piece, yet it is the principle moving part, and with the other part of the watch makes the time-piece. Now, take the mainspring out of the watch, which can be done, and no one detect it by looking at it, and does the watch yet move? No, and consequently it is not a time-piece any longer, because it does not indicate the time. Well, then, does the mainspring still move, separate from the other part of the watch, because it was the part that set the whole machinery in motion while it was connected with it? This question can be easily answered.

Now we can plainly see, that as the mainspring is not the time-piece, but a part by which the complete end was reached; so the breath of life put into man is not the soul, but a part by which the living soul, called Adam, was brought into existence. Uhus the body, formed out of the dust of the ground, and the breath of life, or spirit of life, united with it, constituted man a living soul, when neither the body nor the breath, in its separate state, is a living, much less an immortal soul.

B. KNEPPER.

For the World's Crisis.

LETTER TO M. A.

DEAR COUSIN M.:—What shall I write? I suppose you would like to hear more about the Davis legacy, but I have no more to say about it. My whole attention is taken up with that immense landed estate to which I am expecting to prove myself an heir, and to which the Davis Legacy is nothing to be compared. Though most everybody has a copy of the *will* among his papers, yet few know anything about it. They have undoubtedly read it, but have somehow imbibed the impression that none of our Gentile family can possibly be heirs, but that it was confined wholly to that ancient one, the Jews, and that they had received and run it out long ago; overlooking what an inspired attorney said about it in one of those ancient books called the "Acts of the Apostles," viz., that even the *father* of the heirs had not received "so much as to set his foot on"; to which agrees the statement of another inspired attorney (for all inspired ones agree), that the next of kin to the father, Isaac and Jacob, had not come into possession; for if they had they would not have sojourned in that *promised* land as in a *foreign* land, dwelling in tents (new translation.) You will find this account in an old letter of the attorney to that ancient house, the Hebrews; and you will find in the same letter, that a multitude belonging to the same house, and consequently heirs, have died without coming into possession of any portion of this estate. Further along in the letter, he names quite a number of worthies who also died without receiving the promise. Now, isn't here a dilemma? Such a multitude of heirs, many of them so worthy, all dead, without deriving any benefit from the will! If, by any means, you and I could prove our heirship, think you there would be the more left for us? Nay, verily. There'll be "enough for each, enough for all, enough for evermore."

I apprehend that the reason so few understand this great will case is, because so many uninspired attorneys contend, either that the estate fell into the hands of that ancient house of the Jews, who run it out long ago, or that there is such a heavy mortgage on it, held by a house of whom Satan is chief, that they think it cannot be lifted. Hence they conclude that the Testator did not mean *real land*, which so many covet, even with its heavy incumbrances; but that he has prepared some other place entire and distinct from this old mortgaged concern. But what is very funny about this new interpretation of the will is, that not one of these attorneys can give us measures and bounds; while the inspired one, referred to, defines them perfectly in Rom. 4: 13. Now, if you believe that the heirs are exclusively Jews, let me undeceive you, and at the same time show you how you may know whether you are an heir. In Gal. 3: 29, you will see the whole question settled.

But the dilemma about those dead heirs. The will is soon to be administered. I thought the Administrator would have come some time ago, but we have to wait for him patiently. But when he does come, he will send out his messengers to summon and bring before him all the heirs, whether dead or alive; at the same time he will seize the old usurper, Beelzebub, and all his family, and cast them into a lake of fire (not remorse of conscience, but real fire) and brimstone, and burn them up root and branch—make an utter end of them, so that iniquity cannot spring up a second time. By the same fire he will cleanse the whole estate from the evil the old usurper has brought upon it; restore it to its former beauty, and give it to the rightful heirs. Then "instead of the thorn shall come up the fir-tree; and instead of the brier the myrtle-tree." Then there shall be no more tears, nor death, nor sorrow, nor crying, nor pain. Won't that be good enough? Do you claim an heirship to that estate? I don't mean such an one as modern attorneys set forth, having no bounds, nor substance either, as I can learn; but real solid, land, where real fir and myrtle trees can grow, and vineyards bear real fruit which we may eat, and where we may with the Administrator drink of the fruit of the vine, as he said, "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom."

Now, I want you to get just as enthusiastic about this as you have about that legacy, which would only serve you (should you be so fortunate as to get a share) till the other is administered. Then the latter affair will be closed up; and besides, the chances of your getting a portion are as one to a thousand, or ten thousand, while the other is an absolute certainty. One to have a little while, the other forever. One is subject to all the vicissitudes of life, bankruptcies, thieves and robbers. It may *help* or *cause* many of the trials of life, as the case may be. Not so the other. There will be no trials to be helped, and there shall be no sorrow.

I have an absorbing interest in this great will case, and I want you to have, too. Then with me you will be glad, yea, long to see the Administrator.

Blessed Jesus, life divine,
O, how precious, Jesus mine!

And may we both prove our heirship as only we can by faith in Jesus.

Yours, patiently waiting,
D. D. CHAFFEE.

"NO NIGHT THERE."

No night of weariness,
No sleepless eye,
No unknown shadow
Hovering nigh.

No night of sorrow,
With bitter moan,
No mournful lament
Of "left alone."

No night of death,
No farewell tear,
No loved ones parted,
No anxious fear;
But harp, and crown, and song alway,
And bright, eternal, joyous day.

—*Selected.*

For the World's Crisis.

CAN I AFFORD TO BE A CHRISTIAN.

What a strange question to ask. And yet it is asked time and again by those who are stumbling along in the darkness of this sinful world. "Afford to be a christian!" Can you afford to lose the christian's reward? Can you afford to lose the kingdom of our God? Can you afford to be a sharer in the sinner's doom? If you can afford to loose all this, then, perhaps, you do well to ask the question. But let us look at the subject in a different light. What *must* you accept if you are not a christian? There is no neutral position in this warfare. You are either a christian or you are not. You are either a candidate for glory, heaven, and immortality, or shame and everlasting contempt. Therefore, if you are not a christian, you must meet the sinner's doom. You may well ask, can I afford this? And I ask you as a fellow-traveler to the judgment, to weigh the matter well before you decide; for it would avail you nothing to put your hand to the plough and look back. Some poor backslider may say, then there is no hope for me. Not so; on the contrary, it is your duty to regain your lost position. But, says the wanderer, the Master said, "No man having put his hand to the plough, and looking back is fit for the kingdom of God." Very true; but let me ask, were you fit for the kingdom of God before you took hold of the plough? No. What then did you do to render you fit for the kingdom? Took hold of the plough. Certainly. Well, are you fit for the kingdom now? No; I am a backslider. What must you do to make you fit? Why, take hold of the plough again. There is the whole matter in a nut-shell. Do your first work.

But to the question, "Can I afford it?" I answer yes. But the christian has trials. True; they are the refining fires that only serve to fit him and give him a longing for the "rest that remaineth." Such are counted as the filth and offscouring of all things. Yes, so they are; but the time is coming, and that soon, when they shall recieve honor and great glory. They shall judge the world, and those that now despise them, shall behold them when they receive the crown of life at the hand of the Lord. In fact, is all summed up in the statement of the apostle, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Do not ask that foolish question again, but rather lay hold of eternal life. The time is at hand when the dead, just and unjust, shall be raised to meet the judgment. We must all render up our accounts then. Do not trifle with this matter, but prepare to meet your God.

E. M. RIPLEY.

For the World's Crisis.

LOVE AND TRUST.

AFFECTIONATELY INSCRIBED TO F——.

In the Highlands of Scotland there is a gorge, a deep, dark chasm, whose craggy sides are so perfectly perpendicular as to render ascent or descent impossible. Through the crevices of its rocky bottom grow beautiful flowers, rich and rare; discernible to the eye of the beholder as he stands upon the summit of the gray cliff. Noted for its wild appearance, it is a place of resort for many travelers.

At one time some travelers stood gazing into its fearful depths, admiring the loveliness of the flowers, as they contrasted so widely with their dark surroundings. They desired much to possess them, yet could devise no means of procuring them, as no human foot had ever trodden upon its slimy bottom; no human hand had ever been there to plant or pluck a flower. Seeing in the distance a mountainous hut, they hastened to it, hoping in some way to be able to effect their purpose. Seeing a lad of some ten or twelve years, they asked him if he would consent to be lowered down, to procure for them what they wanted. The little fellow shuddered at the thought, and said, "No, never did any body go down," and never could be. They urged him, and offered him large sums of gold. The brave little lad looked at the gold, and thought how much he could contribute to the relief of his parents, in their abject poverty; then he thought of the dreary descent in question, and he could hardly make up his mind what to do. At length a thought struck him; his countenance brightened a little, and he said, "If you will allow my father to hold the rope, I will go." They said, "We are as strong as your father; and we will let you down, and bring you up, as safely as your father." "But," said the little fellow, "my father loves me, and I can trust him."

The argument was too conclusive to admit of further reasoning; the father was called, the rope adjusted around the son, and, with all the care and tender watchfulness of a parent, the little fellow was let down, and after procuring the flowers was carefully drawn up by his father. Laying his trophies at their feet, and receiving the promised gold, the little victor ran home to share his prize with his parents.

Thus, dear F——, the Lord deals with his children. Sometimes a deep, dark trial is just before us, obscuring the last ray of light from our pathway. To go back we can not; to go astray we dare not; to descend into the dark chasm is the only alternative. We can not see the flowers at the bottom, nor the prize at the end; for all is dense darkness, and our footing is slippery. The winds are howling, the lightnings are flashing, the thunders are muttering, and the affrighted child cries mightily unto the Lord for refuge in time of storm. But the elements are in such commotion, he hears no answer from his father. Again and again he cries in agony for deliverance; he pleads the promise, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." Again he listens for a response; his over-strained ear catches the sound, "Child, go down; you are too high; nothing will effect my purpose in you but for you to descend these fearful depths. It is the only way I can be glorified in you." "But, Father, I shall fall; it is so dark and slippery I can not stand." "The suspension rope is in my hands, and I will uphold you, that you be not destroyed." The suffering one takes fresh courage, and gropes his way along till the storm bursts in all its fury upon him; and it requires so much killing "all the day long," so much flaying and slaying, so much crucifying of the flesh, he writhes and chafes under the rod, and cries, "Let me go back, I cannot endure this." But the Father lays his hand firmly upon him, not only in *chastening*, but in *protection*; and he is held there. After grappling with the Almighty hand till his strength is gone, he yields, he is chastened, he is subdued, he is crucified; he sinks back into the arms of his Father, like a helpless child, which he is; and such sweet peace as flows into his soul none can conceive of but those who have paid the price.

When he has found the bottom of the chasm, he has obtained the prize, which is complete victory over self, over the world, over everything. He owns himself conquered by the gentle yet firm hand of his Father, and that hand still guided the suspension rope till he came from the chasm. Now it leads him so sweetly "through green pastures, and beside still waters." Now he can look into those fearful depths through which he has passed, and exclaim, "I thank thee, O Father, I ever passed through it. It cost me almost my life, but I am glad I was there. O how I love him, how I love him." Now when trials come again, however dark and severe they be, he feels the rope around him, and like the little Scotch boy can say, "My father loves me, and I can trust him."

Dear F——, this is no imaginary or overdrawn picture; it is as real as the fixed stars in the experience of some of God's children. That this sweet and abiding experience in the things of God may be yours, without the terrible struggle in the dark abyss, is the prayer of your sister in the courts and alleys,

New York. A. E. BENNETT.

For the World's Crisis.

MEANING OF SOUL.

BRO. GRANT:—The Bible is God's word and is true and consistent with itself, and explains it own terms. One truth does not conflict with another. All is reasonable and harmonious in both Testaments. But this truth does not appear to be seen, at least so far as the originals of the words soul and spirit are concerned, because many use the words interchangeably, as if they had the same meaning, while nothing is further from the truth. The original of the word soul, in the Hebrew and Greek, always mean the person man, when man is meant; or else his animal life, but never his spirit. Gen. 2: 7. So, also, in the Greek, the soul means person. Acts 2: 41, 3: 23. But it is only meant to cite a few texts out of the many which teach this truth. When this word is used in the abstract sense, the animal life is meant, and this is true of beasts and birds of all kinds, as well as the fish of the sea. The blood is the life, or soul of the flesh, and of course is the animal life. Gen. 9: 4–6, 10; 1: 20. Lev. 17: 10–14. Agreeing with this we have the teachings of our Lord and the apostles in Greek, that the *soul* must be denied in this life, which denial includes all the animal appetites, and these must be denied if we would have eternal life. Mark 8: 34–37.

Now as the word *nephesh*, in Hebrew, is explained in the plainest manner in the books of Genesis and Leviticus, and is applied to man as a living animal, so also to the blood of all the animal creation, and never to the breath, we are not at liberty to use this word in any other sense; and as our Lord and the apostles of Christ did use it in the same sense as it is explained in the Hebrew, we have positive proof that the Hebrew is right; for our Lord uses the word *psuke* interchangeably with man's person, or himself; and these two words, *nephesh* and *psuke*, do always imply personality. And this truth is self-evident; because man, as well as all animals who live by blood, must die if their blood is taken away. Thus if the soul is lost finally, there is an end to the animal. But one man cannot make a final end to the animal. God only can do that. Thus we are told not to fear man who can only destroy the body, as it is but a temporary death. "The *soul* that sinneth, it shall die"; and the apostle says, "If ye live after the *flesh* ye shall die." And it is certain that it is the desires of the flesh to which our Lord refers when he says, He that saveth his soul shall lose it. It can not mean his breath, or his spirit. We read that if we by "the Spirit do mortify the deeds of the body," we "shall live." Yes, *we* shall live—the man himself. He that hateth his soul in this life "shall keep it unto life eternal."

Here it is well to notice that the words eternal and everlasting are never applied to the word *nephesh* or *psuke*. And it appears for this reason: because the animal and mortal is always meant when man is spoken of. But it is simply eternal life, and everlasting life, of the person man; because his nature is changed, and he is a spiritual being, and does not live by blood when he has eternal life. But if *psuke* means the breath, or the spirit, why should not the words eternal and everlasting be joined to it? For it does appear that angels breathe, and that our Lord did after he arose from the dead; and we cannot conceive how an organized body like man can live without breathing.

Dear brother, I do not write for the sake of controversy, but for the truth's sake; and it will be seen, by admitting the above view, how simple and plain is made the loss and the salvation of the soul. JOHN REYNOLDS.

Marblehead, Mass.

COMMON POLITENESS.

It is not polite to give a nickname to another, or to call him, at any time, by an improper name.

It is not polite to speak of a gentleman as "that fellow."

It is not polite to tell a falsehood, under any circumstances whatever.

It is not polite to be a "busy-body in other men's matters," when you are not in the least interested.

It is not polite to pluck fruit from the trees of a neighbor, without his consent, or to take a single flower from his grounds.

It is not polite to fret and to scold about the weather, or with the affairs of Providence in general.

It is not polite to get angry when an accident occurs, even if your property is destroyed, or your person is injured.

It is not polite to hold up to ridicule the defects in the characters of your neighbors or friends.

It is not polite to make sport of serious matters, or to ridicule those who conscientiously perform religious duties.

It is not polite to force yourself in any place without pay, when you know money is requisite to an admission.

It is not polite to vote for yourself as a candidate for office, or to solicit the votes of your friends.

It is not polite for a poor person to borrow money, when it is not in his power to pay. There are those mean enough to borrow, and then get angry when called upon to pay.

It is not polite to shun a person who has done you a favor, or to pass him by as if you did not recognize him.

It is not polite to lay plans for the accomplishment of any object whereby you unjustly elevate yourself in the eyes of the public.

It is not polite to get angry or use insulting words to those who refuse to give to the object for which you solicit charity.

It is not polite to solicit a friend to stand as security for you, and then leave him to settle your own just debt.

It is not polite to injure in any way the property of another. A tree should not be cut, a fence marred, an animal maimed, or any offensive article be thrown on his premises.

It is not polite to send another a scurrilous letter, or a caricature, to wound the feelings or provoke the temper.

It is not polite to question the veracity of another when you are not certain that he is in error.

It is not polite to insist on the attention of another who is busily engaged, or to weary him with words when he gives you a hearing.

—*Hints on Common Politeness.*

Gems.

— Moderation is the great secret of government. To be always dissatisfied is the way to lose all authority and respect. The consequence of those people is most cheerfully acknowledged who seem least forward to assert it,

— Be neither lavish or niggardly; of the two avoid the latter; a mean man is universally despised, but public favor is a stepping stone to preferment—therefore generous feeling should be cultivated.

— Wisdom does not show itself so much in precept as in life—in firmness of mind and mastery of appetite. It teaches us to do as well as to talk; and to make our words and actions all of a color.

— A white garment appears worse with slight soiling than do colored garments much soiled; so a little fault in a good man attracts more attention than do great offences in bad men.

— Regret not a golden age that is behind you. There is one before, and it beckons you. Its rewards are not for the idle, but for the brave hearts diciplined to toil.

— Horace Greeley says that the darkest day in any man's earthly career is that wherein he fancies there is some easier way of gaining a dollar than by squarely earning it.

— Remember that self-interest is more likely to warp your judgment than all other circumstances combined; therefore look well to your duty when your interest is concerned.

— Whatsoever we bestow let it be given with a cheerful countenance; a man must not give with his hand and deny with his heart.

— Revenge converts a little right into a great wrong.

— Riches gained by deceit cheat no man so much as the gainer.

— Never make money at the expense of your reputation.

— The Scriptures are a river of truth and love that flow from God.

— That is the best part of beauty which a picture cannot express.

— The most corrective punishment is kindness.

— He who sows courtesy reaps kindness.

— Richest is he who wants least.

— Foolish fear doubles danger.

— Avoid hackneyed expressions.

GOOD FEELING AND WELL DOING.

Here is a man who is a roaring good christian. He goes to meeting. There is a revival, and his religious feelings are all aglow. And it is all right. He does feel just as he says he does. There is no hypocrisy in his profession. He takes his hymn book, and the minister happens to be fortunate, and the hymn comes right home, and circumstances concur, and the electric influences are favorable, and the meeting is a joyful one, and he will not go home until twelve o'clock. He has sung twenty hymns, and he does feel as though he could not keep himself on the ground. "A little more, Lord," he says, "and I shall fly away." Now I want to see if to-morrow he will go to his neighbor, with whom he has been at variance, and say: "Look here, my dear fellow, we are wrong; at any rate I am, whether you are or not. I have been ugly. Forgive me. I had such a good time last night, that I must clean my heart. My pride must come down, and I must be reconciled to you."

He did have a good time, and that is the sign that the feeling which he experienced was genuine. That he roared his hymns joyfully was no sign of it; that he had an ecstasy of prayer was no sign of it; but that, having that elevation, he changed it to a moral purpose; that out of that feeling he wrought garments of duty; that out of that experience he came back to his fellow man more sympathetic, more humble, more Christ-like—ah! that was a sign that the feeling was a genuine one. Otherwise it would have been simply a sign of self-indulgence.—*H. W. Beecher.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FROM JARED.

BRO. GRANT:—I am a little boy nine years old. I would very much like to join the "Try Company," also the pledge. Truly it would give me pleasure to see my name enrolled in the "Children's Corner." I, the undersigned, hereby pledge myself to abstain from tea, coffee, tobacco, and all intoxicating drinks as a beverage.

JARED EVERETT TALBUT.

Manchaug, Mass.

Well done, Jared. May the Lord bless you, and help you to keep the pledge. Please write again. Can't you get some of your little friends to join the Try Company? TRY.—*Editor.*

A WORD FOR BOYS.

Truth is one of the rarest gems. Many a youth has been lost in society by allowing it to tarnish his character, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace or diminish its lustre.

Profanity is a mark of low breeding. Show us the man that commands much respect; an oath never trembles on his tongue. Read the catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception you will find them to be profane. Think of this, and don't let a vile word disgrace you.

Honesty, frankness, generosity, virtue—blessed traits! Be those yours, my boys, and I shall fear not. You are watched by your elders. Men, who are looking for clerks and apprentices, have their eyes on you. If you are upright, steady and industrious, before long you will find good places, kind masters, and the prospects of a useful life before you. *Peninsular Herald.*

UNWHOLESOME READING.

Mr. Haynes, in his "Pictures of Prison Life," tells of a young man, blessed with kind and indulgent parents, and possessed of a superior education, who was sentenced for fourteen years for breaking and entering stores. He had given no previous evidence of depravity before he was caught, and the wonder was that a young man with his intelligence and surroundings should thus blast his prospects in life. An examination of his room at home explained the mystery. He was a great reader of "yellow-covered literature." He had accumulated vast quantities of vile trash; and had read it until he had been crazed by the exciting scenes and daring exploits of which he read. He reveled in the wild romance until his imagination was taken captive. The end was crime. What harvests of ruin have grown from unwholesome reading.

DON'T BE ASHAMED.

Don't be ashamed, my lad, if you have a patch on your elbow. It is no mark of disgrace. It speaks well of your industrious mother. We would rather see a dozen patches on your jacket than hear one profane or vulgar word escape from your lips. No good boy will shun you because you cannot dress as well as your companions; and if a bad boy laughs at your appearance, say nothing, my lad, but walk on. We know many a rich and good man who was once as poor as you. A very wealthy man told us, a short time since, that when a child he was glad to receive cold food from his neighbor's table. Be good; and, if you are poor, you will be respected a great deal more than if you were the son of a rich man and addicted to bad habits.—*Ex.*

AVOID STRONG DRINK.

An old farmer says: "I was once a prosperous farmer. I had a loving wife and as fine lads as the sun ever shone on. We had a comfortable home, and lived happily together. But we used to drink to make us work. Those two lads I have laid in drunkards' graves. My wife died broken-hearted, and now she lies by her two sons. I am seventy years old. Had it not been for drink, I might now have been an independent gentleman; but I used to drink to make me work, and mark it, it makes me work now. At seventy years of age I am obliged to work for my daily bread."

A SWEET ANSWER.—A little boy and girl, each probably five years old, were by the roadside. The boy became angry at something, and struck his playmate a sharp blow on the cheek, whereupon she sat down and began to cry piteously. The boy stood looking on sullenly for a minute, and then said: "I didn't mean to hurt you, Katie; I am sorry." The little rosy face brightened instantly. The sobs were hushed, and she said: "Well, if you are sorry, it don't hurt me."

RULES FOR READING.—Better to read one good book carefully than to read ten carelessly. Be slow to begin to read a book, if it is likely you will not have time to finish it. Be careful how you spend time in reading books which are not worth reading. You had better throw away money than time, for time is worth more than money. As a bad man may have a good name, so a bad book may have a good title.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

SUBMISSION.

Why should I forward look with anxious thought,
Or be dismayed when clouds o'ercast my sun?
Since I must bear the burdens of my lot,
Oh, let me ever say, "Thy will be done."

Though burdens heavy press, and strength shall fail,
And scarce the weary journey seem begun;
Though sorrows linger near, and storms assail,
In patience let me say, "Thy will be done."

When dangers hedge me round and trials come,
And friends shall me desert, each, one by one;
When foes shall mock, oh, let me still be dumb,
And meekly say within, "Thy will be done."

And if my course shall lead through storm and cloud,
Nor pleasure's fountain by my pathway run;
And if o'er me shall spread affliction's shroud,
Submissive let me say, "Thy will be done."

What though my way before seem hard and drear,
And dark, foreboding clouds enshroud life's sun,
My light shall shine upon my pathway clear,
And I shall humbly say, "Thy will be done."

The burdens of my weary lot may press,
The streams of sorrow over me may roam;
And to all earthly woes I may confess,
Yet I would gladly say, "Thy will be done."

I know, where'er my toilsome course shall lead,
There goeth at my side a faithful One,
Who grace and strength will give in time of need,
That I may ever say, "Thy will be done."

Though hard at times may fall his chastening rod,
And I in deep despair may cry, "Undone,"
Yet for my good I'm chastened by my God,
That I might learn to say, "Thy will be done."

Then shall I struggle on a little space,
Nor falter in the way I have begun;
But "suffer and be strong" upon my race,
And say in every thing, "Thy will be done."

And then when through affliction's crucible
The "gold tried in the fire" I shall have won;
Oh, then in rest and peace unchangeable
I joyfully shall say, "Thy will be done."

Bacon's Castle, Va. S. M. S. HAYNES.

For the World's Crisis.

THE ALARM BELL.

(*Continued.*)

EXPECTATION OF THE JEWS.

It is well known that there is a great and organized enterprise on foot in Europe for the convocation and settlement of the Jews in Palestine. A society devoted to the interest of this long humbled and dispersed race, has its head rendezvous at Paris. Its movements are constantly under the direct observation of the French Emperor. And there is little ground for doubt that he is the secretly but firmly pledged patron of the attempted national reconstitution of the Jews in the land of their fathers. That something very marked in this development is actually now at hand, we feel an unhesitating confidence; and that the process of preparation is far advanced will, no doubt, very soon become startlingly evident Who can tell how soon the tidings will thrill along the world's net-work of telegraph threads, that a call has issued from the accepted and interested imperial promoter of this migration to the scattered fragments of the Jewish people to prepare to move to the East? Who can tell how soon, how very soon, the shout will go out, awaking an indescribable enthusiasm among the masses of this race to gather back to the old home; to repopulate the old territory; to convene, to combine, to consolidate into a new national life? Rose-colored visions of a revived nationality, of private and public posterity, on the ground so long given up to comparative loneliness and desolation, will perchance dazzle and enrapture the host hitherto dispersed and depressed.

What more natural and likely, either, than that this multitude, measurably restored to the land of their old renown, and eager to revive and develope its neglected fertility and resources, and adorn with the triumphs of modern civilization its historic and endeared expanse, should in a frenzy of gladness hasten to requite the patronage of their imperial friend, Louis Napoleon, with extraordinary honors and acknowledgments? We fully expect it; and we believe, that however preposterous or incredible the suggestion may appear, this recognition will develope into an awful and idolatrous homage. It will amount in fact to a confession of this leader as a rejuvenator, a restorer, a messiah! Said our Savior to the Jews, who were already rejecting him, the Prince of Life, and the Son of God, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."

It may be said this is a hypothetical or contingent reference, but that it denoted a coming eventuality, who can doubt? Else, why was the contingency mentioned at all? We are assured it was a prophecy of coming error in a deliberate choice of a false messiah, a secular prince, such as they then expected and wished for, a man to recover, to dignify, to develope their nation, and give them a name and fame and eminence in the world. It is a fearful illusion with which they are to be overtaken, an inveiglement of the wicked one in which they are to be entrapped.

We cannot evolve or elucidate the subject at length now. It is one of interest almost wonderful. We may add, their professed friend is afterwards to be their persecutor and enemy, and the nation of Jews smitten, stung, humbled, and shattered with reverses, will at the very last, as we understand it, accept their long lost, long neglected and rejected, but still merciful divine Friend, the Jesus their fathers slew and hung on a tree. In this connection, we simply adduce the eleventh chapter of Isaiah, which is a very singularly clear portraiture and prophecy of the coming millennial glory, after the advent of the true Messiah, and under his glorious personal administration. Notice: "In that day, the Lord shall set his hand again the second time to recover the remnant of his people" from various nations and territories, whither some have fled from their enraged and persecuting deceiver; and where also some have all along been abiding during the disastrous experiences of their brethren. And observe, just previous to this, in the chapter next preceding, it is said, that "in that day, the remnant of Israel, and such as are escaped of the house of Judah, shall no more again stay upon him that smote them [the *antichrist*, the *false* messiah,] but shall stay upon the Lord, the Holy One of Israel in truth." Following on, we find it declared that "the Assyrian shall smite Israel with a rod," and "the indignation shall cease," and "his burden shall be taken away from off thy shoulder, and his yoke shall be destroyed because of the anointing." This, we conceive, is a plain fore-disclosure of a calamity and a deliverance, the period of special trial immediately to precede the kingdom and glory of the royal Son of David.

We have no prejudices on this subject. God forbid that we should have. We need an understanding of the purpose and providence of God in the events now about to transpire, and a just estimate of their true significance. Truth is the prize we are pursuing, and how solemn and significant are the preparations ripening throughout the world to their inevitable and grand development. What a responsibility, what a privilege, what a duty, what an honor to watch, to observe, to understand the meaning, the tendency, the ultimatum of affairs now in progress in the very last extremity of this age, and on a scale of vastness sufficient to excite the keenest interest, and to inspire the profoundest awe.

Brethren, let prejudice, or prepossession, or tenacity of pre-committed and oft avowed phases, or even matter and substance of faith, not stand in the way of a just recognition of facts, or a right apprehension of truth. God's word will come to pass. May we have wisdom to discern it.

We close this article with the following incident: Two men on foot, a week or two since, with packs and satchels, were passing through our neighborhood. One of them called at our house, while his comrade waited in the street. Having courteously declined to purchase any of his wares, we ventured to inquire,

"Are you not a Jew?"

"Yes," said he.

"What are the Jews going to do?" we questioned further.

"They are going to Jerusalem," was the instant and distinct reply.

"Ah! indeed. Is that so? That is what I expected, to be sure. And when are they going?"

"Next year!" was the equally prompt response.

"How do you know that?" I asked.

"We got a telegram to that effect last week."

"Is that possible?"

"It is true," said he.

"Yes, and I know who will be the leader or helper of your people to go to Jerusalem."

"Who is that?" he asked with a smile.

"*Louis Napoleon.*" To which he said neither yes nor no, but appeared all the time pleased and animated. After he had gone, we regretted not having inquired of him further on this subject. We shall doubtless soon be able to give added and interesting information in regard to it.

Meanwhile, any who wish may derive benefit from referring to the eighteenth chapter of Isaiah, as descriptive, according to Mr. Shimeall, of the agency of America in aiding this great movement in the supposed interest of the Jews, and perusing the comments thereon of this able author, in his work entitled "The Three Napoleons."

POETRY BY PLANCHETTE.

As a specimen of what we should denote by the term demon-doggerel, we subjoin the following, which was written in answer to a proposition to Planchette to dictate some "poetry." That no one may suppose it was a mere echo, or transcript of what was passing in the girl's mind, whose fingers rested on the instrument, we may mention that she said (and she is known to be truthful), she was at that moment thinking of some Sabbath school verses, far different from the effusion furnished. These are the lines:

"Many a time I've wandered
Over the fields of snow,
Many an hour I've squandered,
Don't you wish you knew how?"

One is reminded, in reading the above, of the words of our Lord, who said, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none." Matt. 12: 43.

NAPOLEON'S REVERSES.

Some have vigorously insisted on the impossibility or unlikelihood of such a thing as an ecclesiastico-imperialistic elevation of Napoleon, which prophecy is alleged to assign to him through the agency of Satan and wicked men, because of his various checks or mishaps for a year or two past. But let us consider a moment. Did Bismarck thwart the emperor altogether, as is alleged, in his, the latter's policy of pursuing, or striving to secure or retain the dictatorship of Europe? Bismarck fought and humbled Austria, and what was the result? Answer, twofold.

First, Venitia, naturally due to Italy from geographical location and the choice of her people, fell as a prize to the ally of Prussia, and Francis Joseph was glad to select Napoleon as the minister of the exchange, conquered really by Prussian cannon. Venice passed thus through the hands of the Bonaparte, and who does not know that it was the undoubted wish of the latter to further strengthen and consolidate Italian nationality by the acquisition? The addition of this Adriatic province was *not* a check to Napoleon.

Second, it was agreeable to the French emperor that Austria should not appear as a stronghold, or political prop of the Roman Papal See, or a refuge to the troubled incumbent of St. Peter's chair; but that France alone should be the grand support of the Papacy, and the power that upheld catholic Rome amid the difficulties that were environing her, and actually menacing her ruin. France desired to be the sole guardian of this Romish prize, imperilled by intestine foes. France should be the keeper in the sight of all the world of this great historic headquarters of the church; France the bearer of the apocalyptic woman, in her latest hour of glory and danger; France her befriender in her past meridian and waning period of life. And why so? Because, as it remains to be made apparent in a manner that should rouse every christian to an attitude of the keenest and most intelligent and prayerful watching; because France, that is, Napoleon, has a mighty and stupendous stake in this concern, and in pursuance of a deep laid scheme, and the fulfillment of an ambitious and persistent study, wished to have well in hand the gigantic Romish system, ready at the mature moment to be Napoleonized and made a right arm of strength.

This French, adroit Ludovicus, had his eye on the headship and control of Romanism, by the selection of the cousin Lucien to the papal succession. Thus the way is made ready for Louis to the Cæsarian pontificate. Thus in a moment, as it were, a trap is sprung on the dreaming, deceived and unwary Protestant christendom, picturing to itself the fair landscape of a world converted and millennialized by gospel preaching and missionism. Thus mistaught and mis-anticipating, the Protestant minority falls into the snare, and stands like a paralyzed young roe before the lion. Now, to have Austria detached, through the Bismarckian artillery, from its connection as a pillar of St. Peter's seat, and the whole burden rest, in the world's sight, and in the pope's sight, and in every Catholic's sight, on France alone, was a Napoleonic notion, realized without firing a gun on the Frenchman's part. How much did Bismarck triumph over his trans-Belgic neighbor in all this? Nay, Bismarck did precisely what the Bonaparte wanted done. Now Austria by a kind of spontaneous act or force of affinity, an alternative readily recognized and chosen, passes into a partially concealed, but firm alliance with Napoleon. How much did Bismarck gain by this? Was Italy thenceforth lost to the emperor? How far from every look of reasonable probability, certainly.

But we grant there remains the unquestionable fact, that the Russian's known aggressive and aggrandizing aims are a constant source of annoyance and provocation to the Tuileries. We grant, the figure of the stout northman, with his drooping, heavy brow and massive jaw, does not delight the third Napoleon; and the needle guns that shed their leaden cones into the Austrian ranks, have no great charm to the eye, taking in Europe in perpetual busy glances of solicitous study from the banks of the Seine. And what we wish especially to emphasize is this, viz., that this very Bismarck, thus menacing and busy, is in fact a real auxiliary to the progress we have anticipated toward a developed personal antichrist. Though an opponent, or even a rival, he is serving the purpose of an aid to the development. It is the will that wields the northern German armies, the opposing power thus intensified, that by its hostility developes the utmost caution and resources of the French government in preparation for any and every peril, for any and every eventuality of war.

It is this menace that begets nicer care, profounder study, vaster preparation, and a more thorough husbanding of resources. It is this that so spurs the mind of Bonaparte to the use of every precaution and the fortification of every exposed point, and the studious foresight of every contingency, as to make failure far more unlikely than in a situation of remitted watchfulness resulting from uninterrupted success, or ambition for a long time unopposed. And here we will leave the subject for further and future remark, only adding that the apparent or temporary failure of the Mexican expedition has likewise undoubtedly served its purpose of sharpening the Emperor's view of affairs, and leading to a more guarded advance in future undertakings.

THE COMING OF OUR KING.

The coming of Jesus is a precious theme, never ceasing to afford consolation and refreshment. It is not soon tiresome and exhausted of interest, but a perpetual fountain of joys; frontmost, midmost, and topmost, amid all hopes the most fruitful of themes, and lending sweetness to everything related to it. It stands a tower of glory amid Bible topics and promises, itself the best and fairest promise. Why is it unwelcome to many who profess a love for the Savior? Why is it disapproved, discouraged, disrelished, and dismissed, when, where, and by whom it should be welcomed, loved, cherished and defended? Why is it not eagerly received into christian societies and associations as the most delightful subject of conversation? Why is it so hard and so rare to find an avenue or a means of its introduction into religious assemblies? Why is there such an array of opposition to it? Alas! it is deemed an innovating and obtrusive theme. But it is sweet, grand and powerful, notwithstanding. Around it revolve a glorious array of vital Bible truths, and from it issue unspeakably important results. The coming of Christ is the great hope of the church, and, rightly understood, is her only hope and supreme necessity. It is not a subordinate concern. but first, single, and absolute, as a fixed condition to any and every future fruition beyond this life. Without it there can be no immortality, no eternal life; nay, not even the smallest ray of light, pulsation of life, or motion of intelligence after death. No wonder, then, it is of such towering proportions in the teaching of the word of God, and in the esteem of the rightly instructed believer. But in what a maze of darkness is the mass of christiankind in our day involved respecting it! Darkness, which is nevertheless disavowed and unperceived. Darkness in regard to related events, both as signs and consequences; darkness in regard to the order and manner and time of the advent, a darkness which amounts, to a great extent, to a practical negation of the fact itself, and a practical neglect of the event in the very time and act of its nearly prepared and tremendously imminent advance. Why is it thus, and how long shall it be thus? Nevertheless, the wise can understand and rejoice in the onward march of events, as couriers going just before the hour and power of the return of the High Priest and Prince of the people of God, to reign forevermore.

Sardinia, N. Y. C. COLEGROVE.

(*To be continued.*)

IS IT TRUE?

(*Taken from the New Melodeon.*)

Is it true that I must lie
In the graveyard bye-and-bye,
And with others, gone before,
Sleep till time shall be no more?
Is it true! oh, is it true?

Is it true, as many say,
Life is but a passing day,
And that heaven is lost or won
Ere this fleeting day has flown?
Is it true? oh, is it true?

Is it true that on the cross
Jesus bled and died for us,
And, while hanging on the tree,
Upward sent a prayer for me?
Is it true? oh, is it true?

Is it true that all death's slain
Will arise and live again,
And to final judgment go,
Some for bliss and some for wo?
Is it true? oh, is it true?

E. M. HAGGETT.

For the World's Crisis.

"LITTLE CHILDREN, LOVE ONE ANOTHER."

About A. D. 95, the Apostle and Evangelist was banished to the Isle of Patmos, where he had the vision described in the Apocalypse. He aftewards returned to Ephesus, where he lived to a great age, so that he could scarcely go to the assembly of the saints without being carried by his disciples.

Being unable to make long discourses, his custom was to say in all assemblies, "Little children, love one another;" and when they wondered at his frequent repetition of this concise exhortation, his answer was, "This is what the Lord commands you; and this if ye do it is sufficient." Truly the exhortation of the Evangelist and special command of Christ are in perfect harmony. What is this special command? "This is my commandment, that ye love one another as I have loved you. These things I command you, that ye love one another. A new commandment I give unto you, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." This love is the first fruit of the Spirit and should be manifested in the spirit of Christ. We are not to use liberty for an occasion of the flesh, but by love serve one another.

The Scriptures teach us to "have faith in the Lord Jesus Christ, and to love all saints." Love is a debt which we owe to one another, and it ought to be settled according to the teachings of the apostle Paul, with pure hearts and fervent love. "See that ye love one another with a pure heart fervently," "not in word, neither in tongue, but in deed and in truth." This love should be without dissimulation or hypocrisy. We are taught to be of one mind; this cannot be where there is no union, and there cannot be union if there is not love one to another. Brethren and sisters, let us walk worthy of the vocation wherewith we are called, with all lowliness, and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace. It is by this love, and unity, and peace, that we are known to *be* what we *profess* to be. "By this shall all men know that ye are my disciples, if ye have love one to another."

"God is love, and he that dwelleth in love dwelleth in God and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment. If a man say, I love God, and hateth his brother," what then? John 4: 20—"For he that loveth not his brother whom he has seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also."

We receive messages from the beloved disciple, declaring that "God is light, and in him is no darkness at all. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." "He that loveth his brother abideth in the light, and there is no occasion of stumbling [or scandal] in him."

The apostle Paul in 1 Cor. 1: 10, speaks thus: "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that you all speak the same thing, and that there be no divisions [or schisms] among you, but that ye be perfectly joined together in the same mind and in the same judgment." See that none render evil unto any man; ever follow that which is good among yourselves and unto all men.

Brethren and sisters, may this holy love in its length and breadth, the hight and depth of which is beyond comprehension, so fill our hearts that we shall supremely delight in and obey God, and cordially and practically love all beings according to their character; the good with fellowship of soul, and the evil with a Christ-like benevolence.

Pleasant Valley, Ct. L. D. MERRILL.

For the World's Crisis.

"LORD, REMEMBER ME."

When we present our views as to the time when the righteous are to be rewarded, we are most generally referred to the promise of Jesus to the malefactor, as an evidence that they go immediately to heaven at death. If those who make use of this text to prove such a position would apply the most simple principles of our language to this passage, they would very soon fail to see the evidence of such a promise in it.

A pronoun is a word used instead of a noun, to avoid frequent repetition of the noun. We will illustrate this by quoting Matt. 5: 1, 2;—"And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth and taught them," etc. By dropping the pronouns and using instead the nouns which they represent, it would read thus: And seeing the multitudes, Jesus went up into a mountain; and when Jesus was set, Jesus' disciples came unto Jesus; and Jesus opened Jesus' mouth, and taught the multitudes," etc.

Now let us apply this principle to the text in question; viz., Luke 23: 42, 43; which reads thus: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee to-day thou shalt be with me in paradise." (The comma was introduced about three hundred years ago, and therefore is not the work of inspiration. We omit it here, because it breaks the sentence.) Dropping the pronouns and substituting their nouns, it would read thus: "And the malefactor said unto Jesus, Lord, remember the malefactor when Jesus comes into Jesus' kingdom. And Jesus said unto the malefactor, Verily Jesus says unto the malefactor to-day the malefactor shall be with Jesus in paradise."

Now it is evident that the malefactor could not be with Jesus in heaven on the same day they were crucified, for "Jesus died" (1 Thess. 4: 14) and was laid in the tomb, where he remained three days. After God raised Jesus from the dead (Acts 3: 15), Jesus said unto Mary Magdalene, "Touch me [Jesus] not; for I [Jesus] have not yet ascended to my [Jesus'] Father," etc. Here are three days since the promise was made to the malefactor, and the promise not yet verified, unless Jesus meant to convey the idea, by the promise, that the malefactor would on the same day be buried with him in the garden of Joseph (John 19: 38; 20: 15), which would not seem to be a very probable reply to the malefactor's prayer. Then forty days after his resurrection (Acts 1: 3) "he [Jesus] was taken up, and a cloud received him [Jesus] out of their sight."

This makes forty-three days after the promise to the malefactor, before Jesus went to heaven; and we find no evidence that the malefactor was seen to go to heaven with Jesus then. Why should he be more highly favored than David, who was a man "after God's own heart"? David is dead and buried, and has not gone to heaven. Acts 2: 29–34; 13: 36, 37.

"But," says one, "his never-dying soul went to heaven on the day of the crucifixion." We answer, it does not read so. The Bible nowhere calls the soul immortal, or never-dying, and why should we? Otherwise, how could it be said concerning Jesus (Isa. 53: 10–12), "When thou shalt make his *soul* an offering for sin. . . . He shall see of the travail of his *soul*, and shall be satisfied; . . . because he hath poured out his *soul* unto death; and he was numbered with the transgressors," etc. And how could Jesus say (Matt. 26: 38), "My soul is exceeding sorrowful, even unto death," if the soul is never-dying, or immortal? Men say, "The soul is the life of the body." *God* says (Lev. 17: 14), "The life of all flesh is the blood thereof." These being true, we can readily see that "none can keep alive his own soul" (Ps. 22: 29); and how Jesus "poured out his soul unto death"; and how "his soul was made an offering for sin," ("and without the shedding of blood there is no remission"). Heb. 9: 22. The apostle John says (1 John 1: 7), "The blood of Jesus Christ his [God's] Son cleanseth us from all sin."

Again, the malefactor did not ask Jesus to remember him when he went to heaven; but "when thou comest into thy kingdom." Jesus had taught (Matt. 25: 31–34) that "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on the right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." At that time Jesus will "remember" the malefactor, and all those who have fallen "asleep in Jesus."

Job said (14: 13), "O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past; that thou wouldest appoint me a set time, and remember me." Job and the malefactor are not the only ones who desired Jesus' remembrance at the set time appointed; viz., "at the last trump." 1 Cor. 15: 52; 1 Thess. 4: 16.

"Paradise" is a garden of trees. The garden of Eden was a paradise, and is to be restored. The Spirit said to the churches by John (Rev. 2: 7), "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." See Gen. 2: 8, 9. When God shall send Jesus Christ from heaven to earth again (Acts 3: 19–23), he will restore "all things which God hath spoken by the mouth of all his holy prophets since the world began." *Then* the paradise lost by the first Adam must be restored by the second Adam.

O, precious promise. Delightful comfort of the gospel. "I," like David, "shall be satisfied when I awake," O Lord, "with thy likeness." O, my beloved Redeemer, thou who art "the chiefest among ten thousand," and the one who is "altogether lovely," wilt thou "*remember me*, when thou comest into thy kingdom"? Yours, waiting for the glorious appearing of Jesus, D. D. LATHROP.

New Milford, Susq. Co., Pa.

For the World's Crisis.

CHRIST'S REGAL ENTRY INTO JERUSALEM.

The day on which our Lord made his regal entrance into Jerusalem is called "Palm Sunday" among some of the religious sects, because the people on that occasion cut down branches of the palm trees, and strewed them in the way, as they sung the coronation acclaim: "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the Highest!"—Matt. 21: 9. That this was on the first day of the week we propose to prove, and then to show that the Passover began on the fifth day thereafter; that is, late Thursday afternoon.

We read in John 12: 1, that "Jesus, six days before the passover, came to Bethany," and then in verse twelve we read that "on the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him, and cried, Hosanna! Blessed is the king of Israel that cometh in the name of the Lord!" The day on which this took place could not have been any earlier than Sunday, because his return on the morrow (Mark 12: 12–15), when he went into the temple and began to cast out them that bought and sold in the temple, indicates that this and the day on which he rode into the city were secular days; and all the other intervening days, before his crucifixion, the record of Mark proves were secular days.

Since his regal entrance was on the fifth day before the passover, it could not have been any later than Sunday without bringing the passover later in the week than the evidence warrants. Taking Sunday, then, as the day, and this being the fifth day before the passover, it proves the passover to have begun late Thursday afternoon. Christ could not, therefore, have eaten this passover, as this would make his crucifixion occur on Friday; which would make the sign he gave the Jews, that he would be "in the heart of the earth three days and three nights," to have failed of a fulfillment. For the "days" are used in distinction from the "nights," and so the days cannot include the nights; and since Christ was raised from the dead on the morning of the first day of the week, early, while it was yet dark, it was before the day began. Then none but the night with which that first day of the week began can be taken into the account. On the supposition of its being on Friday, when he was crucified, there are but two days and two nights that can be reckoned. Hence the crucifixion must have been on Thursday. As the passover could not have begun earlier than late Thursday afternoon, he could not have eaten the passover with his disciples on the night of the betrayal.

The Lord's Supper was, then, the introductory meal, in the night, or beginning of their fourteenth day, and was preparatory to the passover, which was killed in the end of the fourteenth day, at the going down of the sun. "The heart of the earth" relates to the condition of death, rather than to the disposition of the body; for as soon as death ensues the soul sleeps in its dust inanimate; not in the heart of the globe, but enclosed in the heart of its own native dust or earth. And allowing that Christ died at three P. M. on a Thursday, we can reckon the remaining part of that day as one, Friday two, Saturday three, and that is as far as we reckon the days. Then Thursday night, Friday night, Saturday night complete the three nights. For three days and three nights indicate that the nights belonged to separate days.

Those who commence to reckon these days and nights with Wednesday night, and terminate them Saturday eve, are manifestly wrong; for this makes three nights and three days, instead of three days and three nights. The order indicates that we must commence to reckon with the day instead of a night. A night and day is the natural way of expressing the Jewish day; while day and night is not; hence the expression "three days and three nights" denotes that the three days belonged not to the respective nights which followed them.

This view of it is confirmed by the testimony of the two disciples who said on the first day of the week, or Sunday, "To-day is the third day since these things were done"; and the things referred to were his being delivered to be condemned to death, and his being crucified. Hence, Sunday was the third day since he was crucified; which would fix his crucifixion on Thursday, Friday being the first day since, Saturday the second, and Sunday the third.

Then we are under the necessity of reckoning a part of Thursday, and Friday, and Saturday, for the three days; then Thursday night, Friday night, Saturday night, as the three nights; which terminate Sunday morning, when he arose. WM. HOUSE.

THE BIBLE TRIUMPHANT.

22. *God's attributes are revealed in his works.*—"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Rom. 1: 20.

God's attributes cannot be discovered.—"Canst thou by searching find out God?"—Job. 11: 7. "There is no searching his understanding."—Isa. 40: 28.

Were it not that this proposition is in the series, we should pass it by without comment, for it certainly needs charity even to think the infidel candid in the above quotations. The Apostle in Rom. 1: 20 is showing that a knowledge of God's existence and providence can be clearly learned by the physical creation, or, as the Psalmist says, "The heavens declare the glory of God; the firmament showeth his handiwork."—Psa. 19: 1. The whole universe proclaims a God, infinite in power, wisdom and righteousness. But with this display of his glory and majesty we cannot find him out to perfection; and if the sceptic had quoted the whole verse in Job. 11: 7, he would have answered his own cavil. We will here quote it, so that our readers may see how beautifully the Bible explains itself: "Canst thou by searching find out God? Canst thou find out the Almighty unto *perfection?*" This at once takes from the infidel the apparent discrepancy which was made by garbling Job 11: 7. Nothing is ever gained by misrepresenting *any* author, unless it is a bad reputation.

23. *There is but one God.*—"The Lord our God is one Lord."—Deut. 6: 4.

There is a plurality of Gods.—"And God said, Let us make man in our image."—Gen. 1: 26. "And the Lord God said, Behold the man is become as one of us."—Gen. 1: 26. "And the Lord appeared unto him [Abraham] in the plains of Mamre. . . . And he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant."—Gen. 18: 1, 2, 3. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost."—1 John 5: 7.

The *oneness* of the Eternal Father is everywhere taught in the Holy Writings. Truly we can say our God is one. But this by no means implies that the word God always means the same Eternal Spirit. It is applied to idols and to men in many places in the Holy Scriptures, as the reader will see by examining a Concordance. The word God is also applied to his angels. In Gen. 1: 26 it is said: "And God said, Let *us* make man in *our* image." The word here translated God, is, in Hebrew, *Elohim*, and is the same word translated gods in Gen. 3: 5.

The word *Elohim* is plural, and is applied to the angels of the Eternal Spirit, who bear the name of him who sent them.

In order to satisfy the reader that the above is true, we will give one case in point. In Psa 97: 7, it is said of Christ, "Worship him, all ye gods." And Paul in quoting the text in Hebrews 1: 6* gives it thus: "Let all the angels of God worship him." Hence, Gen. 1: 26, where the plural form is used, applies to God's angels, who came to do his will in the creation of man. The Deity can, at pleasure, empower his angels to perform his will, and what he does, by or through them, he does himself. After man sinned, the *Elohim* says, "The man has become as one of us, to know good and evil." Hence, all these plural forms find their solution in the word *Elohim*, which is also plural, and in many cases they have also the verbs agreeing with them in numbers. We cannot believe that the Deity personally came to earth, and performed all the acts ascribed to him.

But as we have before seen, the Deity has put his name in the angels who do his will on earth. This position is fairly illustrated in Gen. 18: 1, 2, 3, which the skeptic quotes to falsify the Bible, but which in reality tends to harmonize its difficulties. In this case the three angels who met Abraham, he calls "My Lord." Hence this very text takes from the infidel his chief weapon of attack. So far as 1 John 5: 7 is concerned, we would remark that the three which bear record in heaven are, the Father, who is the one Deity, and the Word, which was made flesh by the Deity, and dwelt among men; and the Holy Spirit, which proceeds forth from the (one) Father and the (one) Son. And as to the three being one, we would say, they are one as far as the bearing of the record is concerned (as the sense of the text implies), but not "one God," which would ignore the sense of divine revelation. We therefore conclude that these passages are fairly explained by the Scriptures themselves; and had the compiler of "Self-Contradictions" been as zealous in learning the Scriptures as he has been in trying to find discrepancies in them, he would not now have been found fighting against God.

We now . . . . appeal to the candor and good sense of the reader to decide whether there is ONE proposition fairly sustained by the infidel who wishes to destroy confidence in the blessed Bible, so that he may sow rank weeds of a heartless and unholy philosophy in the minds of men. May the God of the Bible smile upon the writer and reader, and may his truth lead us into the way of life and the glories of eternity.

* Barnes' Notes on Heb. 1: 6.

"The Bible Triumphant," by Mrs. H. V. Reed.

☞ A clergyman remarked from the pulpit while preaching on faith, that faith was "God's magnetic telegraph." One of his hearers, who was perhaps more inquisitive than thoughtful, was desirous of knowing "where the office is." To which the admirable answer was given, "*In every lowly heart of prayer.*"

— What thou darest not to do, thy fellow-servant looking on thee, that dare not to think, thy heavenly Master looking into thee.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, May 26, 1869.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

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TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ J. L. BOWMAN—We have the Life of Bro. Czechowski at this office.

☞ MRS. W. WELCH sends us $2.50 for the Crisis. Please give us your P. O. address.

☞ JOHN Q. ADAMS—Money received.

☞ Who sent us $2.00 for the Crisis, to be sent to Dr. N. A. Moses, Pittsylvania C. H., Va.?

☞ A. D. FLAGG—Your notice came too late.

☞ I. K. LOMBARD'S P. O. address is Boston, Mass., care of H. L. Hastings.

☞ MRS. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

☞ MRS. WALTER PRATT'S P. O. address is Mt. Auburn Street, Cambridge, Mass.

DISCUSSIONS.

The Lord willing, we are to have a discussion at Edenboro, Pa., with Bro. Townsend (Methodist), to commence Tuesday evening, June 1st, and continue through the week. Will preach Sabbath, June 6th, as Bro. Jonas Wendell may arrange.

TRACTS.

This is the time to scatter tracts. The interest to read them keeps increasing. We find it difficult to supply the demand. A few years since people would scarcely notice a tract that said anything about the coming of Jesus, the sleep of the dead, the destruction of the wicked, the saints' inheritance, or the other great truths of the Bible; but now they are the very ones they are anxious to obtain. With the demand for them has arisen a class of self-denying men and women, who are ready to take special pains to scatter them. With a little extra effort, we think more may be done within a year, to spread the precious truths of the Bible, than has been accomplished in the last ten. Sectarian walls are tumbling down, and the Lord's true children in all the churches are beginning to hunger after the very things contained in the tracts, which have been kept from their sight and examination by those who have frightened them by the cry of infidelity. They now see that those who oppose us are not prospered in their opposition; and seeing this, they are ready to examine the reasons of our hope.

Now the question is, shall they have the tracts? Who has some spare money to give for this object? It is a very profitable investment. Come, let us make a new effort in this direction. Dear brethren and sisters, take hold of the work with a strong hand. Please send in a few hundred dollars at once for this great and important work. Let the tract column swell rapidly.

THE PRAYER-MEETING.

It is all important to keep up the prayer-meetings. If they are neglected, a great loss is sustained. They are the breath of life to the church. Those who faithfully attend them and take an active part, will find themselves in possession of peace and joy, with a bright hope; while others, who stay away when they might go, are destitute of these things. We may not see any special progress from attending a single meeting, and yet we often do; but the strength and nourishment received in a year is of no small value. Deprived of it, we should be quite barren of christian comfort.

The season is at had when people are inclined to neglect the prayer-meetings. The evenings are getting short; a long day's labor produces much weariness, and many do not get their supper in season to attend. Would it not be well to stop work a little earlier the day of the prayer-meeting; have supper at an earlier hour, and go promptly to the meeting? Those who do this receive great benefit. The devoted men and women who have lived in the past have been specially noted for their faithful attendance at the prayer-meetings; while those who have neglected them have never been distinguished for their piety.

If one is really tired, he will find the prayer-meeting a most excellent place to get rested. This is the experience of all who have tried it. We never needed the benefit of the prayer-meetings more than at the present time. The perils of the last days surround us on every side. This is the time when we should exhort one another, and so much the more, as we see the day of the Lord approaching.

NAPOLEON III.

All eyes are watching the movements of Napoleon. He is the observed of all observers. Those who have rejected the idea that Napoleon is a prophetic man, now begin to see things in a different light, and are ready to admit that his dynasty, beginning with Napoleon I., is represented by the seventh head of the scarlet-colored beast (Rev. 17), and its eighth form after it had a "deadly wound" and was "healed."

We clip the following from one of our exchanges:—

"The Legislative Body, Dec. 1, 1851, having terminated their operations, all the members, with their president at their head, and all the members of the Senate and all the Councillors of State, resorted to St. Cloud. The ceremony took place in the grand gallery of Apollo, in the palace of St. Cloud. The Emperor entered the gallery, and took his place before the throne. . . . 'The new reign,' he thus spoke, 'which you inaugurate to-day, has not for its origin, like so many others in history, violence, conquest, or craft. It is, you come to declare, the legal result of the will of the whole people, which consolidates in the midst of calmness what had been founded in the bosom of agitations. I am penetrated with thankfulness toward the nation which three times in four years has sustained me by its suffrages, and each time has augmented the majority only to increase my power. . . . I take to-day, with the crown, the name of Napoleon III., because the logic of the people has already given it to me in their acclamations, because the Senate has alike proposed it, and because the entire nation has ratified it. Is it, however, to say that, in accepting the title, I fall into the reproachful error of a prince, who, returning from exile, declared null and of no effect all that had been done in his absence? Far from me be such frenzy. Not only do I recognize the governments which preceded me, but I inherit in some sort what they have done of good or evil; for successive governments in spite of their different origin, are responsible for their predecessors. But the more I accept all, after fifty years, that history has transmitted with its inflexible authority, the less am I permitted to pass in silence the glorious reign of the head of my family, and the regular, though ephemeral title of his son (king of Rome.) . . My reign does not date from the year 1815; it dates from the moment you come to make known to me the suffrages of the nation. The Napoleonic dynasty recommenced.

At a grand military fete, May 10, 1852, in the Champ de Mars, Napoleon III. restored the eagles to the armies of France. He thus addressed the soldiers: 'The Roman eagle, adopted by the Emperor at the commencement of this century, was a brilliant signal of the grandeur of France. . It disappeared among our calamities. It ought to return when France, raised up from her defeats, should no more repudiate her proper glory. Soldiers! take again the eagles which have so often led our fathers to glory.' In the beginning of the year 1855, as recorded in the *Moniteur*, he thus addressed, before the palace of the Tuileries, a detachment of the Imperial Guard previous to its departure to join the army of the Crimea; 'Soldiers! the French people, in the sovereignty of their will, have set up again many things deemed forever dead, and now the empire is reconstituted. . . . The Imperial Guard, the heroic representative of military glory and honor, is here before me, surrounding the Emperor as of yore, wearing the same uniform, carrying the same flags. . . . Receive, then, those eagles, which will lead you on to victory, as they led your fathers. . . . Soon will you help to plant our eagles on the walls of Sebastopol.'"

We do not see room to doubt that the Napoleon dynasty fills up the history of the scarlet-colored beast that carries the "woman," that represents the Roman Catholic church. And as certain as this be true, we must be near the end of this dispensation, if this were the only scripture to show it; but instead, is the fact there are some eighteen or twenty other chains of prophecy all converging to the same focal point, proving, in the most satisfactory manner, that we are very near the end of this dispensation.

"DESIRE TO DEPART."

A Bro. wishes to know our view of Phil. 1: 20–24. We have frequently spoken on this subject in the columns of the Crisis; but as we are continually receiving new subscribers, who have not seen any thing on this scripture, we cheerfully speak again.

We think we shall find, on examination, that this scripture affords no proof that man has a soul that lives on in a conscious state after the death of the physical organism. In verse 20, Paul says: "Christ shall be magnified in my *body*, whether it be by life, or by death." It will be observed that "life" and "death" are attributed to the *body*, not to the spirit. There is not a word about soul or spirit in all the apostle says upon the subject. Why should we *assume* that he means what he does not say? If he meant that his real self was an immortal soul that would leave him at death, and go to be with the Lord, why does he not say so some where in his fourteen letters? Why has he kept the matter as secret as murder? He says: "I kept back nothing that was profitable unto you"; but he has kept back every thing about an immortal soul or spirit; therefore that subject is not profitable. He says again: "I have not shunned to declare unto you all the counsel of God." As he has not declared a word about any immortal nature in man, it can not be "the counsel of God." Paul must be in harmony with himself. He places all his hope of a future life in the resurrection of the dead.

We will now attend more particularly to what he says in Phil. 1: 20–24.

The question is asked, "How could death be gain, if it only reduced him to a state of unconsciousness?" Just as it would be to Job, who said, "O that thou wouldst hide me in the grave." Paul had been "in perils of waters, in perils of robbers, . . . in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea; . . . in weariness and painfulness, . . . in hunger and thirst, in fastings often, in cold and nakedness"; "in stripes above measure"; "of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned," till his enemies supposed they had killed him. This was the fruit of his labor; and would be till death should end the scene. Hence he could well say, "to die is gain," because, like Job, he would then be at rest.

If we consider all that Paul says, his language implies that he meant it would be gain to *Christ*. After saying, "Christ shall be magnified in my *body*, whether it be by *life* or by *death*"; he then says, "for to me to live is Christ," i. e., gain to Christ; "and to die is gain" also to Christ; for he "shall be magnified in my *body*, whether by life or by death." Whichever takes place he will magnify Christ. Paul was not seeking his own gain, but to magnify the Lord.

2. How could it be better to depart and be with Christ, unless he was "in a state of conscious bliss"? If Paul did "depart" and go to be with Christ, then, of course, he would be translated, and thus be personally with Christ, without dying. Paul says, I am in a strait betwixt two." What does he mean by "two"? He had been speaking of living in this state of things, amidst many perils, and of dying. He did not know which of the two he should choose; but there was a third consideration, which was "far better," and that was "to depart and to be with Christ." We think this feeling is common among christians. Paul does not hint that his essential self was going to be with Christ, while the rest of him would be dead, and laid in the grave. He no where intimates that he should be alive between death and the resurrection. If he died, his only hope of a future life was in the resurrection of the dead.

Another fact should be considered in the examination of this subject. The word *analuo*, rendered "depart," in Phil. 1: 23, occurs in one other passage (Luke 12: 36), where it is rendered *return*—"When he will *return* from the wedding." Which of these renderings should have the preference? The following facts may aid us in deciding: "In twenty-two manuscripts of the Septuagint, including the Oxford, it [*analuo*] is used in Josh. 22: 8, for the Hebrew word [*shoov*], which always signifies 'to return.'"—*Debt and Grace, p.* 257. The "Emphatic Diaglott" renders the passage as follows: "I have an earnest desire for the *returning* and being with Christ, since it is very much to be preferred." This rendering is in harmony with all that Paul has written; but if any contend for the word "depart," instead of "return," then, all that can be made out of the passage is an expressed desire for translation.

3. We do not see any proof in the language of Paul that he thought he could live out of "the flesh." To be in harmony with himself, all he can mean was simply that it was better for the church to have him live than to die. Wakefield renders the passage as follows:—"Nevertheless to continue in this life," etc. By abiding "in the flesh," we understand him to mean being alive, in opposition to death. The idea that he could live out of the flesh is mere assumption, and opposed to the whole scripture, common sense, and philosophy.

Many consider the passage just examined the strongest in the Bible to prove that man is immortal; but we cannot see the least evidence in it to prove such a doctrine.

REVERENCE.

Some seem to think that, when they witness imposing religious ceremonies in a church, there must be great devotion to the Lord and reverence for holy things. We think the opposite of this is true in most cases. In no church is there seen so much ceremony, display, and apparent esteem for christianity as in the Roman; and yet in none is Christ so little loved and honored.

The following from the foreign correspondent of the Boston *Journal* is to the point. Writing from Rome, March 29th, 1869, he says:—

"In one of the chapels of St. Peter's there is morning and evening service, attended by the canons and priests of the Cathedral. I never saw so irreverent a set of men. While the service is going on they laugh and talk, read letters, take snuff, blow their noses, as men might do who were on change. The very stools on which they kneel are spit-boxes which they use constantly during service. Men who repeat the same thing over twice a day, 365 days in a year, cannot be expected to take much interest in the performance. The chorister of the Pope's choir uses a pitch-pipe and gives the key to each part after the old New England fashion. Nobody would believe without seeing it, the things that take place at the Holy Stairs, or at the toe of St. Peter, which is so constantly kissed. The contrast between the grinding poverty of the masses of Rome and the regal state of the Cardinals is very marked and very suggestive. The multitude of priests in Rome is marvelous. They are found everywhere with their uniform. There is scarcely a house that has not one or more connected with it. Some English ladies with whom I am acquainted complain that a priest came through their room every morning, sometimes before they were up, and sometimes while they were dressing. They made remonstrance, but without avail. Rome lives on strangers, and yet tolerates the most intolerant inconveniences. It is the dirtiest place on the continent. The lower stories of the houses, where parties are obliged to take rooms, are offensive beyond description. Swarms of vermin infest the dwellings. Food is scarce and poor. The milk is from goats, and is exceeded by nothing but the butter in its rankness. The charges of every description are enormous. It is a comfortable reflection at night that you can't get out. The gates are locked and guarded, and no one goes beyond the city after a certain hour in the evening. There is miasma in the air in the morning and death in the evening. You must give up your passports before you enter Rome, and every one pays a tribute to the Pontiff before he can depart."

SPIRITUALISM.

We are aware that some of our readers think we overrate the power of Spiritualism. They consider it quite a harmless affair. Did they know what we do, and see and hear what we have seen and heard, they would wonder we did not say more about it. If the lovers of truth, and the friends of Jesus really knew what an enemy they have in Spiritualism, they would rejoice to see any barrier raised against it; and would desire to be thoroughly informed in relation to all its Satanic operations and plans. For this reason we have given our readers, from time to time, a few of the sayings and doings of Spiritualists. We purpose to keep them posted somewhat concerning the movements of this arch enemy of Christ and Christianity.

In Chicago is a paper published, professedly under the direction of the higher order of spirits; such as Daniel Webster, John Quincy Adams, Socrates, Martin Luther, Robert Rantoul, Benjamin Franklin, and others, in which we find the following:—

"New and divine government, church and state combined. A democratic, theocratic government. Woman representing the church. Man representing the state. The church controlling the state. To be democratic, the power must be in the hands of the people. To be theocratic, the power must be in the hands of the angel world."

One special purpose of the spirits is to unite Monarchy and Republicanism into one system, and then control it themselves. These two systems are now combined in Napoleon III. His is nominally a Republican Monarchy. He is an Emperor—not crowned—*voted* into his high position by the people. There is now being made a strong effort to bring about a government in the United States, similar to that in the hands of Napoleon.

The "T. C. I. O." is evidently a strong secret secret sociect in the States, organized for the purpose of establishing an imperial government, like that in the hands of the French Emperor. Should success attend the effort, as we believe will be the case, we may expect the Emperor will be a Spiritualist. All the signs of the times indicate that stirring scenes are at hand. Things cannot remain as they are much longer. Dark clouds hang over the American nation. The great corruption in political matters must produce a revolution soon. The people are about ripe for action. They are tired and sick of the present state of things.

The following is from the "News from the Spirit World:"—

"It has been prophesied that Gen. Grant would prove to be a dictator, and that this nation would yet be under a king, but that owing to the principle of liberty being so well comprehended, that it could last but a little while. Gen. Grant has been wearing an epaulet of three stars, denoting Catholicism, or the trinity, among Protestants. It is all the same; there are but two parties now, Catholics and Spiritualists. The line must be drawn right *there*. Different varieties of Protestants amount to nothing."

We will copy a few more sayings from the "News from the Spirit World:"—

"I feel that the hour has come to boldly defend the Church and State party, of men and women, having combined interests for the redemption of the human race. Masculine christianity is granted by all to be a failure; but a masculine and feminine movement *combined* cannot fail to bring about most beneficial results. In no other way can the falsities now obtaining be crushed out, and good seed planted. I think it is time we were a 'seen and felt power.'" E. CARPENTER.

Another says:—

"We shall be the controlling power. By us the old church and government will be entirely re-constructed."

Another remarks: "Jesus of Nazereth . . . had a natural father." If this statement were true, it would make Jesus to be the greatest deceiver we ever had in the world, and unworthy of the confidence of any one. But this is the general teaching of the spirits and their followers. While they *talk* well about Jesus, they have no confidence in the Bible account of his birth, or the work he accomplished. Says a writer in the "News from the Spirit World:" "The history of Jesus was started on a lie."

Another says:—

"No wonder Christianity is a failure. Man alone cannot redeem this world. . . . We should never have had Protestants if women would live with men promiscuously, without marrying them."

"SIN NO MORE."

BRO. GRANT:—In the eighth chapter of St. John, we have the account of the woman taken in adultery. It is claimed by some that the Savior sanctioned adultery in the 11th verse. Please give what light you have, and oblige. S. NYE."

If the Savior sanctioned adultery," why did he say to the woman, as recorded at the close of the 11th verse, "Go, and *sin no more*"? What can be plainer than that the Savior calls her adulterous act a "sin;" but he would not condemn her, if she would "go and sin no more." Those who say Christ sanctioned adultery, might as reasonably call him a liar and a deceiver.

☞ We call attention to Bro. Kellaway's letter in another column.

GERMAN TRACTS.

We have received from Bro. L. Reimer, of Philadelphia, the following German tracts, viz:—

1. "The Hope of the Dead in Christ."
2. "The Future Doom of the Ungodly."
3. "What is Man?"
4. "Answer to the Charge of Heresy."
5. "Rich Man and Lazarus."

Price by mail: Single copy, 10 cents. Per dozen, 75 cents. Postage 4 cents. For sale at this office. AG'T.

FROM BRO. IRA FANCHER.

"For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."—Matt. 22: 30.

Now, my dear Bro. and all of like precious faith, is not the above text good enough to stimulate us to action and perseverance? Only think! Be as the angels of God in heaven, and, as Luke has it, "Neither can they die any more." Still more, we that are alive at that day have the promise of being changed in the twinkling of an eye. Still more glorious, for in John 11: 26, Jesus says, "And whosoever liveth and believeth in me [when Christ comes, as I understand] shall never die." Glory to God in the highest! Now, dear waiting ones, I must say the above declarations of God's word are good enough.

But Paul says (Rom. 8: 11), "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." But says one, there is an "if." Truly. I did not put the "if" in, but inspiration did. So I believe if the Spirit that raised Christ from the dead does not dwell in us, we shall not be raised to life, or changed if living when Christ comes. "For if we have not the Spirit of Christ, we are none of his." For, says the word, "Blessed are the dead that die in the Lord." But not so with those that die in Adam, according to my belief. So I would say to my brethren and sisters of like precious faith, let God's blessed Spirit dwell in you continually. Do not have it as a transient visitor. Soon we shall, according to my belief, put on immortality and be sons and daughters to the Lord Almighty.

I believe it to be a glorious truth that Jesus will come on the tenth day of the seventh month in the year of the world 5994; that is, Sunday, the seventeenth of October, 1869. This is a solemn question, not to be trifled with; for if it finds no foundation in the book of God, then being deceived I know not what to believe on this point. But if it be the word of God, then wo is me if I preach it not: for the solemn charge of heaven is, Preach the word! Therefore, to those dear friends who so much dread to see me venture again on definite time, I have only to say, I am not my own, being bought with a price. I can no longer either heed their kind advice, nor choose my own way. "For if yet I pleased men I should not be a servant of Christ."—Gal. 1: 10. Let one and all be ready, is my prayer.—*The Voice.*

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$727.01
Miles Grant	25.00
Mrs. J. Bedell	1.00
J. C. Atkins	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$2570.76
Sidney Hall (on pledge)	25.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$43.80
J. C. Atkins	1.00

EUROPEAN MISSION.

Previous acknowledgments	$248.20
J. C. Atkins	1.00
G. H. Bundy	1.00

S. N. A. CAMPMEETING FUND.

Previous acknowledgments	$30.00
W. B. Dodge (pledge paid)	20.00

For the World's Crisis.

TRACTS FOR THE SOUTH.

We have no tracts adapted in every way to the South. Bro. Wadsworth and ourselves have found great difficulty in circulating the tracts sent us, both among white and colored. Among the whites there exists an unconquerable prejudice against everything that bears the mark of a northern origin, especially that of religious reading. The remark is, "We want none of your Yankee religion." Anything marked Boston is especially rejected and spurned by almost every white person. It is throwing away money, labor and time to place our tracts as they are now printed in the hands or dwellings of these southern men and women. Much of our labor and that of Bro. Wadsworth has no doubt been lost by not having the tracts suited and adapted to this locality and people.

While this objection may not be urged with regard to the colored people so far as their prejudices are concerned, yet they are so intimately connected with the white people that tracts or books given to them are seen and repudiated by the white people, who more or less exercise over them an influence calculated to render null and void all impressions received. Many of the tracts given to colored people have to be read to them by the white people whom they serve, and if the tract is objectionable in any way it will not be read.

And then, again, there are but few among the colored people who can read at all, especially out of the large cities; and those who can read, cannot read and understand one tenth of our tracts, they are written in a style so far above their comprehension. And this is true also of the common white people. Neither class can read and digest a theological discussion or an essay written by the set rules of rhetoric. These people must have simple words and plain language; and the tract must not be written to show the gift of the writer, but to give light to those who sit in darkness.

I have always felt the need of tracts suited for distribution among all classes here; and have felt sad to see so much thrown away here in the shape of printed paper. For this reason I have never solicited tracts or papers bearing a northern imprint to be sent to me for circulation. It is seldom that they will be received and read. Many will take them from our hands, but as soon as they discover where they were printed and came from they will throw them away, and oftentimes with an oath.

I have long felt moved to attempt the publication of a series of tracts adapted to the wants of the southern people, with a southern impression upon them. Since Bro. Wadsworth's return, and hearing from him his experience and his want of such tracts to distribute, I have come to the conclusion that if God should open the way and give me the means, I would write and publish here what would be adapted to the wants and conditions of all classes, especially the common people, among whom most of our labor must be performed. Tracts that can be read without prejudice and with confidence are the only ones that will do good.

Bro. Wadsworth wishes me to add that if he had the kind of tracts he wants, or those published here, he could do much more good and should suffer less persecution and hardship—that much of his hardship comes from being regarded as a "Yankee," and a "northern spy;" which impression he cannot remove while carrying tracts published at the north. He says he should find friends and help every where if he had tracts published here, and could thus remove the people's suspicion and prejudice. He says he is quite discouraged in trying to give the light under these circumstances. All along on the way he has been told by ministers and educated people, that if he would get his tracts from Nashville, or some other southern city the whole country would receive them, and he could go anywhere without hindrance or cost. I trust the Lord will open the way for a more effectual work among this people of both races, giving them the light by whatever means he pleases.

As soon as our school closes, and I can get the time, I shall prepare and publish for Bro. Wadsworth to scatter a tract calling the attention of all to the judgment at hand. Any wishing to aid in scattering this tract can send to either of us what the Lord may give them for this purpose. I. I. LESLIE.

Memphis, Tenn., May 15th, 1869.

For the World's Crisis.

ACKNOWLEDGMENT.—I would acknowledge the money I have received from friends through Dr. Leslie: From Bro. M. G., $7.00. J. J. Maress, Chelsea, Ms., 3.00. Mary K. Prescott, St. Louis, Mo., $2.00. C. E. N., Jersey City, $5.00. S. K. B., N. H., $1.00. Julius Crissey, Southington, Conn., $5.00. Mary E. Warwell, Savannah, N. Y., $1.00. A lover of Jesus, Troy, N. Y., $1.00. C. Green, M. D., Philadelphia, Pa., 75 cts., and postage stamps. These favors are thankfully received. May the Lord bless the donors; supply them with all the necessaries of life; keep us from all sin, and from the hands of wicked men; give us wisdom to do his will just right all the days of our life, and finally crown us at his coming with eternal joy, is the prayer of your unworthy brother,

J. B. WADSWORTH.

For the World's Crisis.

LETTER FROM ENGLAND.

M. GRANT:—Dear Bro.: I have long been impressed to write you a letter, giving you some insight into the state of the professing churches, and more particularly God's cast-out people, in England. To ease my mind of a burden which has lately become so heavy, and cheer the heart of our pilgrim-brethren in the New World, I have taken my pen to communicate the news to you.

I shall pass by all our individual affairs, for it seems to me the less we can say of ourselves the better, unless by telling our tribulation and persecution for Christ's sake others are encouraged to remain steadfast, and do battle more nobly in the great fight. If I should ever feel that such is the case, I may then tell you some interesting items—some waifs of experience, to which, by God's grace, and the honor put upon you, you are no stranger.

But to leave this, and for the state of England. England is upheaved, I think I may say, in every sense of the word, except physically. She is upheaved in politics, in a social point of view, and in religion. Commotion is truly among all sections of the professing church. The ministers must observe it. "What is truth?" is an old cry; but it has not yet died out. Ever and anon its reverberations from all quarters fall on the ear. God's people, who endeavor to walk under his eye, and look for the sunshine of his face, being free men will not be bound to a skeleton theology; and the substance and symmetry of the gospel are eagerly sought after in this day in England. Of course you will understand me that I do not predicate this of the "present evil world" which is so much seen in profession. Of these I may say they have a garb; but not *the* dress. They show fair; but are foul. Their fruits may be seen in *conversaziones*, penny readings from popular authors, and such unseparate and worldly delights. They take the name of the Holy and Just One; but they do not take him in the heart as their hope.

Now let me say also that D.D.'s and B.A.'s count not for much at the present in England; in many cases they are considered but the addition of letters, and unbecoming those who follow the One who never sought such titles himself. How blessed they who working for God seek only the praise of their Master—Christ. I say, beloved, there is one of those inquiries in England which threatens to lay bare all creeds, and examine all faiths. O, our God knows that there is a need of an unsettling, that men may be established in Him of whom it is written—"The Lord liveth, and blessed be our Rock."

The world hates disturbance; and so it rests easy and won't inquire. It calls orthodoxy true, without seeing that it is true; and there are so many worldlings to clamor, that their noise is as the sound of many waters; but the Lord knoweth them that are his, and observes those who stand up for his glory. We have watched this inquiry with deep interest, which has been increasing and ever deepening. Think you the emotions of our hearts; and you may conceive how they have been enlarged daily. We were, as it were, in the first small circles in England. When we first saw "the gift of God" to be "eternal life," there seemed to be hardly another in the country; but it seems now there were many as separate from tradition as the unknown three thousand who had not bowed the knee to Baal. Of the ability which God has given we have spoken into every open ear we could command his truth; and who knows how much the word has accomplished the thing for which it was sent, through our instrumentality?

I have just begun to publish in its behalf. But, as you are aware, those who dare to speak the honest convictions of their souls don't get *all* praise; we rather think it to be as Christ promised his followers—all cross in the world; we have found it "tribulation." But we care not for scowls, scorns, mockings, persecutions, trials, crosses, or denials, for we are on "The Winning Side," which is "God's side." The impartial justice that shall be meted out at the bar of God and from the throne of burning splendor will make all even, and every loss shall be more than made up; every expenditure paid over and over; every cross be annihilated in victory.

There are good men, godly men, eminent men, to-day numbered among those who profess "life only in and by Christ," and death to all outside him. Preaching brethren of the Church of England, such as Messrs. Minton and Ker; men of the Baptist denomination, whose names I may not communicate; men of Congregational bodies, known privately to me; men of the "Plymouth Brethren" fellowship; and Wesleyans. Men are coming out from all persuasions into the truth. Ministers and laymen are awaking from their deep, long lethargy, announcing that "the day is at hand." God's jewels are being seen, and many are emerging from pagan superstition and darkness. And I have private communication speaking of the Chairman of nearly the greatest (if not *the* greatest) body in England, who firmly holds this truth. I am informed that he has a work in the press, but intends keeping it back till the meeting of the "great body" of divines, when, I trust, God will give him the heart of a lion, with the eloquence of his Son, and the disposition of a lamb, to stand for the defense of the gospel.

O, if you will but believe me, England is moved—is moved to the centre; and the days of unscriptural dogmas are numbered. Dr. Leask has come out well in "The Rainbow," and others are ready. I can tell the state of affairs, for I have within sight I should think, at a guess, more than two hundred letters from all parts of England, Ireland, Scotland and Wales; and many of these are from ministering brethren of various denominations,—for the tract "Immortality only in Christ," for circulation among their people. Many towns have their few who speak to each other in the fear of the Lord. I have sent out about four or five thousand tracts in the last few weeks. I take this earnest inquiry as a token of the day dawn; as the harbinger of the coming glory.

There is a great work doing in England. The Macedonian cry is, "Come over and help us!" If the Lord leads you here, we give you a hearty welcome to our hospitality during your stay. If you want to be brimmed with joy in seeing your labors owned and blessed in the conversion of sinners from the error of their ways, "Come!" but let all this be subservient to your knowledge of the will of God. Beloved, run *after* Him, even if he leads you to Europe!

We want one of each of your works, with permission to reprint the same, especially tracts, "Scripture Searchers," etc. We have heard of "Debt and Grace," but have not yet seen a copy. If the author of "The Bible Triumphant" would send us a copy, we would feel obliged. We love "*The Crisis*"; it comes regularly, and we look for it too. It is that companion which would be missed if discontinued. Our sets are nearly all given away. We wish at times we had it complete from its commencement. We should have sent you some cash, but we are laying out what we have in circulating the truth in England.

Let any of the brethren write. We desire an interchange of sympathy, and thoughts, and love, between America and England. We would speak "face to face"; for though the broad Atlantic rolls between us, we are near to each other; oh, so near! "members one of another." By faith we can see each other; for we are enabled to look at God's Anointed, the Head, and New Man, in whom are all the church—his body. We can feel fellow-sympathy, for a oneness of life pervades us all; and love alike, because the heart's warm affections flow into us all. We are in the same wilderness; we travel to the same home; we have the same hope. Truly we are "one."

We shall be together soon. We are often together now at the mercy-seat; we shall be soon together at the throne. And for so long Years shall slink away with shame. Exhort all who love Christ to seek for him, desiring his appearing. Exhort all believers to joy in God, who is the Father of all those who are in Christ Jesus.

I am in a strait; pray for me. I feel often the Lord calls me to go forth "a faithful ambassador" for him. Pray the Lord, if it be indeed his will, to open the way, and, filling me with the Holy Ghost and much assurance, send me out to do valiantly in the field.

And now, praying for all peace on you, I conclude, remaining yours, by Jesus Christ.

W. KELLAWAY.

P. S.—A purse of one hundred guineas has been offered by a brother in London with the advertisement of "Immortality only in Christ," in the leading papers, for one text proving the natural immortality of the soul. An Archbishop has referred us to 1 Cor. 15. "It is sown in corruption; it is raised in incorruption." What a proof! W. K.

For the World's Crisis.

REPORT OF THE CONN. A. C. CONFERENCE.

Met according to appointment at Collinsville, Ct., Apr. 22nd, 1869. President in the chair. Prayer by Bro. S. G. Mathewson. Secretary being absent, Geo. L. White was chosen Secretary *pro tem*. Voted, that Brn. S. G. Mathewson and J. K. Bellows be invited to take part in the deliberations of this conference. Bro. R. K. Stark and Wm. J. Ripley were chosen committee on credentials. Brn. S. G. Mathewson and R. K. Stark, a committee to prepare business for this conference. Brn. Hitchcock and Woodruff, committee to arrange preaching during conference. Brn. Mathewson, Stark and Bellows, committee on ordination.

Reports called for. Treasurer reported $10.38 in treasury, also some $25.00 in the hands of former treasurer.

Reports of delegates. G. L. White, A. D. Flagg, and R. K. Stark, reported churches in flourishing condition. New Haven church, by letter,—doing well. Several recent additions. Reports of Preachers. Brn. Hitchcock, Mathewson, Potter, Stark, Ripley, Bellows, Hancock, St John, Woodruff, Durand, Wood, Rockwell and Hale, reported labors. Some reported numerous conversions; all spoke encouragingly of the cause where they had labored.

Friday, 23d. Prayer by Eld. A. D. Flagg. The doings of the previous meeting read and accepted. Bro. F. Hale reported the church at Collinsville. Several conversions recently. Voted, that Eld. A. D. Flagg be admitted as a member of this conference. The committee on ordination reported Bro. S. M. Tatro as a candidate. Voted Brn. Hitchcock and Mathewson a committee to arrange for ordination. The subject of procuring a tent for missionary work in this State was brought before the meeting and discussed. Voted, that Brn. Hitchcock and Ripley be added to the committee previously chosen to procure a tent.

A resolution was offered by J. K. Bellows that this conference give its expression in favor of a general conference, recommended in *Voice of the West*, which resolution was unanimously adopted.

In compliance with the report of committee on ordination, the conference now proceeded to ordain Samuel M. Tatro for the work of the ministry. Prayer by Eld. Hitchcock; laying on of hands by Elds. Hitchcock, Mathewson and Ripley; charge by Eld. Mathewson.

Chairman of committee on providing a place for a campmeeting in Conn. reported a place near Willimantic. Voted, to accept the report. Adjourned until P. M.

Friday, P. M. Campmeeting business called up. Remarks by Brn. Stark, Hancock and Potter. Voted, that Elds. Potter and Hitchcock be a committee to act with a committee appointed by the Rhode Island and Eastern Conn. Conference, to arrange for a campmeeting in Conn. this fall. Voted, that this conference instruct Bro. Potter to confer with Bro. L. F. Moore, Sec'y of this conference, and ascertain if he intends to act in that capacity longer; if not, obtain the records and property in his hands belonging to this conference. Adjourned, subject to the call of the President.

Preaching during this conference by Elds. Stark, Mathewson, Bellows, and Hancock. The social meetings were good.

GEO. L. WHITE, *Sec. pro tem.*

☞ St. Peter tells us that the end of the world "will come like a thief in the night; in which the heavens, being on fire, shall be dissolved, and pass away with a great noise, and the elements shall melt with *fervent heat*." (2 Peter 3: 10, 12.) The discoveries of science explain to us what this "*fervent heat*" is. It is heat sufficiently intense to raise molten clouds from the vapor of burning metals. And at the same time tell us where inconceivable quantities of these boiling metals are ever now kept in store, ready at the word of the Creator to set on fire the very heavens, and to fall in showers upon the earth, and all the works thereon.

☞ An echo in Woodstock Park, Oxfordshire, Eng., repeats seventeen syllables by day, and twenty by night; but the most remarkable echo known is that on the north side of Shipley church in Sussex, which distinctly repeats twenty-one syllables.

Extracts from Letters.

BRO. H. G. McCULLOCH writes:—"Dear brethren—It has seemed to be the good pleasure of our heavenly Father to cast my lot in Ohio. Now what I want is, to hear from all who love the coming of the Savior and kindred truth, from the Ohio river to the lake, and from Indiana to Pennsylvania. I do not mean those who make slight doctrinal differences a breach of love and sympathy, but those who make Christian character the test of fellowship. The object I have in view is to find out our localities where there are those who love the present truth, and whether we can have your aid in sustaining an Evangelist in the State of Ohio. I ought to stand shoulder to shoulder with Michigan, Wisconsin, Illinois, and other Western States.

Eight years ago we were in Illinois, about where we are now in Ohio to-day. Illinois has two conferences, and over thirty preachers. Now we want to put a man of God into the field as soon as means for his support can be obtained. Brothers and sisters, rich or poor, throughout the entire State, will you sit down and write me at once? Do not put it off. You may forget it. If you are poor, pray for us. If God has blessed you, send in your pledges; and a statement of how much received and how applied will be made in the *Crisis* and *Voice*. We are doing this for God. What is done must be done quickly. O Lord, revive thy work in Ohio!

H. G. McCULLOCK, Pastor of A. C. church, Nevada, Wyandot Co., Ohio."

BRO. J. W. THOMAS writes from Lowell, May 17th:—"The interest in the meetings here is steadily increasing. The people are studying the Scriptures to see whether these things are so. Some of other denominations have come out decidedly for the truth, and are not ashamed to be identified with those who are looking for the Son of man from heaven. . . . Some have recently started for the kingdom.

Yesterday was a pleasant day after the storm, while all nature looked so beautiful and the sun was shining so brightly upon the earth. I felt I could sing with the poet:

"At rest again, the storm has passed away,
On waveless floods my bark serenely glides;
The gloomy night has turned to holy day,
And in my heart the peace of God abides."

At noon we gathered beside the old Merrimac river, and nine happy souls were buried in the likeness of Christ's death. It is encouraging to see individuals coming out from the world in these days of abounding wickedness, and following in the footsteps of the meek and lowly Jesus. The Lord has some excellent children in Lowell, and I know if they will only continue to pray and keep down at the feet of Jesus, willing to perform every duty, we shall see still greater manifestations of God's power in the salvation of sinners."

BRO. J. F. RATHGEBER, Freemansburg, Pa., writes:—"On May 2nd, I was compelled to break off my connection with the Evangelical Association, of which I have been a member for sixteen years, by reason of the blessed hope that is within us. Our minister forbade me to say any thing in regard to the blessed hope we confess, or to give out tracts, and he would in the pulpit denounce all such. Therefore three of us have resolved to hold weekly prayer meetings, and try to serve God as well as we can by his help."

BRO. L. BOUTELL writes:—"I have been and still am laboring with the church in Fairhaven, Mass. I find here the true faith, with seeming harmony in the church. They have a neat chapel, a good Sunday school, and a good congregation of interesting hearers of the gospel of the kingdom of heaven at hand, and the signs of our Lord's speedy coming. God bless them. 'It is high time to awake out of sleep.' Salvation is coming speedily."

Married.

In Portland, Me., May 7th, by R. R. York, Mr. SILAS A. COFFIN and Mrs. JANE HOY, both of Freeport.

May 17th, Mr. JOS. W. STUBBS and Miss AGNES GIGOIE, both of Portland.

At Providence, May 19th, by Rev. J. A. Howe, Eld. J. W. THOMAS, of North Kingston, R. I., and Miss HELEN A. SMITH, of Rockland, R. I.

Obituaries.

TURNER. Died at Levant, Me., March 16th, 1869, Joseph Turner, aged seventy-eight years, ten months and fourteen days.

Our brother was one who loved and lived out the teachings of the Bible. He leaves a beloved wife and many friends in Christ to mourn their loss, while he sweetly sleeps beside all his children. "He being dead yet speaketh," by his example of faith. In this life he has fed the hungry and clothed the naked. At his death he left for the mission work in the South, under Bro. and Sr. H. L. Hastings, one thousand dollars, and a like amount for the free distribution of tracts, to the "Advent Christian Publication Society." Words of comfort were spoken by the writer from Col. 3: 4. FREDERICK A. BAKER.

SARGENT. Died in Henniker, N. H., April 21st, of quick consumption, Mary Naamah, wife of Geo. W. Sargent, aged twenty years, nine months, and four days.

The subject of this notice was as a jewel in the world, possessed of a meek and quiet disposition. She leaves a husband and an infant, and many friends, to mourn, but if we prove true to her Savior we shall meet her on the other shore.

"So rests the worn and wearied heart,
So sleeps the pale and wasted form,
Till the dull shades of night depart,
Till bursts the fair eternal morn."

L. M. P.

COOLEY. Died in Corinna, Me., March 27th, my father, Elisha Cooley, aged fifty-four years and two months.

He fell peacefully asleep in Jesus, after an illness of twelve days. When will cruel death lose its sting? Words of consolation were spoken by Elder Israel Damman, from these words: "And there shall be no more death." Rev. 21: 4. ALMEDA A. COOLEY.

KEITH. Died in Andover, Me., April 26th, 1869, of scarlet fever, after an illness of two days, Lizzie M., only child of Hezekiah B. and Alvina E. Keith, aged three years, six months, and twenty-two days.

May God help us to say, Thy will, O Lord; not ours, be done. ALICE BRYANT.

MURRAY. Died in West Epping, Feb. 14th, 1869, of lung fever, after three days intense suffering, Sophronia Murray, wife of John Murray, in the fifty-seventh year of her age.

She sleeps in Jesus. JOHN MURRAY.

Voice of the West please copy.

Summary of News.

FOREIGN.

Cable News.

LONDON, May 21. The new duplicate Telegraph line to connect London and Valencia was completed to-day. It is to be used solely for the transmission of cable business. Two Atlantic cables are in perfect working order. Hereafter one cable will be used exclusively for sending dispatches from Valencia, and the other for receiving. There is no longer any reason why messages should not be transmitted almost instantaneously between London and New York.

It is rumored in Paris that changes are to be made in the Emperor's Cabinet, and that all the present members are to be removed except M. M. Forsade, Durny and Gressier.

PARIS. Negotiations for a conference between France and Belgium have been completed. The session of the Commission will open in this city at an early day.

MADRID, May 22. The Republican newspapers of this city assert that the recent vote of the Cortes has only deferred the scheme for a Federal Republic, not defeated it. A Republic, sooner or later, must come through the want of a monarch and the absence of unanimity on the part of a majority of the Cortes.

LONDON, May 23. The difficulty with the Chinese Government, arising out of the persecution of the Christians in the north, has been settled. The latest dispatches from the British Legation at Pekin, state that the Mandarin who countenanced the persecution has been removed from office.

DOMESTIC.

New York, May 20. The *Herald's* Havana correspondence of the 15th inst. gives the important intelligence that the Republic of Cuba has been formally established by a Congress held at Guimaro, a small town of the Central Department of the island, about twenty leagues east of Puerto Principe.

RITUALISM IN THIS COUNTRY.—It is stated that Bishop McIlvaine of Ohio has summoned for ecclesiastical trial Rev. Mr. Colin Tate, on the alleged charge of introducing ritualistic ceremonials into the worship of the church of which he was rector. The American Church Union at New York lately adopted a series of resolutions indorsing Rev. Mr. Tate's action, and promising him legal and pecuniary support in his trial. Several prominent ritualistic clergymen spoke strongly in his favor, and expressed themselves gratified that an opportunity of testing the ritualistic question before an American Ecclesiastical Court was likely to present itself.

THE DARK DAY.—This is the anniversary of the famous "dark day" which occurred May 19th, 1780. Not only was the day dark, "but likewise the night, sinners to fright." Candles were used at noonday by printers in Thomas & Andrews's office, Washington street, while setting type for the first edition of the Bible printed in America, except John Elliot's Indian Bible. An old lady living near Hollis street sent her daughter to Rev. Mather Byles to inquire the cause of the phenomenon. His reply was, "Give my love to your mother, and tell her that I am as much in the dark as she is."—*Transcript, 19th.*

STAGNATION IN TRADE, THERE AND HERE—General trade would seem to be about as stagnant in England as it is here. From the manufacturing districts, especially, the complaint of depression is long and loud. Some little improvement is reported in a few isolated cases, but, on the whole, the condition is one of despondency. Probably the two places which most show this discouraging aspect of affairs are the cotton districts of Lancashire and the woolen towns of the West Riding of York. While the city in Lancashire is for cheaper cotton, it is remarkable that the imports in the present year have been more than ninety times greater than in 1868 from Bombay; while the Continent of Europe has received in the corresponding period three and a half times as much. The strike in the coal and iron districts of Belgium will, it is alleged, divert some French, Prussian, and Russian orders to England, of which her coal and iron masters are in much need, as the forces and iron mills are still almost silent. Russia, in consequence of the famine, is anxious promptly to employ the people, by the outlay of the new loans in the construction of the contemplated lines of railways, which will hasten orders for rails and locomotives. This will help the iron interest and the machinists, but the cotton and woolen manufacturers have no such prospect of immediate relief.

Coming nearer home, it may be added, that our trade with foreign countries is on anything but a satisfactory basis—the imports at this port alone, since January 1st, running ahead of the exports, some fifty millions of dollars. This looks like overtrading; and if it is not checked, serious embarassments, as well as increased stagnation, will be the result.

FARE ON THE PACIFIC.—First class passage by rail from New York to Chicago, a distance of nine hundred and sixty miles, does not cost more than $25 in greenbacks, or a little over two and a half cents per mile. At the same rate a first class passage from New York to San Francisco would cost about $82.50 in greenbacks. The present charges on the Pacific Railroad are at the rate of five cents per mile on the Union, and ten cents per mile gold on the Central. At these figures, and reducing the charges through the gold rates, circulating greenbacks at seventy-five cents on the dollar, we get the following approximate estimates of the cost of a first-class through ticket:

	Miles.	Fare.
New York to Chicago	960	$18 75
Chicago to Omaha	495	17 53
Omaha to Salt Lake	1,070	40 13
Salt Lake to San Francisco	774	77 50
Totals	3,299	$153 91

In the statement of distance, six miles should be added for ferriage from Oakland to San Francisco, making a total of 3,305 miles. We have assumed that the Union and Central Pacific will meet at the head of Salt Lake, 775 miles east of the Bay of San Francisco. For the distance—not quite one-fourth of the entire distance to New York—the charge on the Central Pacific is a little over that for the remaining three-fourths of the journey. The Company has given a promise, which its interests will require it to keep, materially to reduce its rates of fare in July next; they will not exceed the rate charged on the Union Pacific, and between Chicago and Omaha, which we have placed at five cents in currency. This would reduce the charge on the Central to $115.26. At this price for first-class through tickets, the trip consuming only six to eight days, the old steamship rates of $280 for a trip consuming three weeks could not be maintained. Third-class railroad fares at $50 would be relatively high, and we might expect to see emigrant tickets sold even lower than that; while second-class tickets would hardly be above $75. The cost of meals and other incidental expenses along the road, need not average over $3 per day, gold; or say a total of $25 for the trip; and most third-class passengers would lessen this item by bringing along their own supplies. We expect to see restaurant cars accompanying the first class trains eventually. With these accommodations a direct through trip, traveling night and day, can be made in comparative comfort. But many passengers who can afford the time will travel more leisurely, and mostly by daylight, in order to study the country through which they pass. A considerable number will even stop over several days at different stations near the most interesting places.—*San Francisco Bulletin.*

WHAT HEATHEN CONVERTS DO.—A missionary writes that a Nestorian convert traveled sixty miles through deep snow and piercing cold in the month of January, in order to be present at the administration of the Lord's Supper. How many members of the church in christian countries do not travel sixty rods to enjoy such an occasion? The converted heathen furnish us many noble examples of christian zeal.

Passing Events.

☞ The Jews of Hungary and Transylvania held in Febuary their first Congress, aad regulated schools, worship, etc. They organized a congress of eighty members, to bear supreme ecclesiastical sway, and which will represent four hundred and seventy-five thousand Israelites.

☞ The opening of "The Evangelical Protestant Deaconesses' Institute" was recently celebrated in London. The institution is described by its founder and directer as "a voluntary association of christian women for the performance of works of active benevolence, such as the nursing of the sick and training of the young."

☞ If the Darien Canal should be constructed, the Gulf Stream might force its way through the cut, instead of being deflected as now upon the coasts of Europe, and thus a sudden change of climate might spread disaster through the richest countries of the Old World, and England become a region of almost Artic cold.

☞ It is stated that information has been received in Montreal to the effect that the Privy Council in England is taking into consideration the advisability of relinquishing all her colonies excepting India.

☞ A financial crisis is prevailing at Montevideo, and a general crash is apprehended. The great Argentine Central Railroad is almost completed, and proposals have been called for to construct lines of telegraph across the republic.

☞ It is announced that the Emperor has at last decided to place on the Arc de Triomphe the bronze group which the first Napoleon intended for the crowning of the edifice.

☞ Since the opening of the Pacific Railroad the Government Departments have regularly received their daily mails from the Pacific coast.

☞ The Lord's Supper was celebrated on Easter Sunday in Madrid, Spain, in the Protestant fashion. Fifty communicants participated in the service. This is the first observance of this ordinance of religion in Protestant form since the time of Philip the Second.

☞ A wealthy native has contributed to one of the great idolatrous festivals of the country eighty thousand pounds of sweetmeats, eighty thousand pounds of sugar, one thousand suits of clothes, one thousand boxes of rice, plantains, and other fruits. Another gave one hundred and fifty thousand dollars, besides an annual contribution of fifty thousand dollars.

☞ Dr. Judson baptized the first Burman convert in 1819, and since that time more than 40,000 converts have been baptized.—Burmans, Karens, and Shans—making an average of about two every day. Of these twenty thousand are now living, and but a very small portion of the Karen population has been even visited or their territory explored.

☞ It has been said that an Englishman, wherever he goes, builds a public house, a Spaniard a church, a Frenchman a theatre; whilst emigrating Yankees start schools and newspapers.

Notices.

☞ Notice.

The Committee of the Springfield National Advent Campmeeting are requested to meet on the camp-ground, Springfield, Tuesday, June 8th, at 12 o'clock M., to appoint the time of our Annual Meeting, and to arrange for the same.

S. G. MATHESON, Chairman.
GEO. T. ADAMS, Secretary.

Tent Meetings.

DEAR BRN.—The time is almost come for the commencement of our Summer Campaign in tent meetings, and speedy arrangements should be made for the same. There are many places in Mass., where the doctrine of the Lord's coming and its relative truth has not been preached, the rising generation has not heard, and I hope there will be an active effort made to scatter light, Bible light and truth, in every direction, and convert the people to Bible doctrine and practice. Let new places be ferreted out, and the trumpet be blown, giving a certain sound. The alarm must be given. The Lord is coming. The watchman must be up, giving meat to the household, or the blood of souls will be found upon his garments.

If any in the new places desire a meeting, or any know of a place where the prospect seems to demand a meeting for the saving of men, let your wants be made known speedily. The tent in Chelsea, under the care of Bro. E. Morrell, is ready for the mission work in Mass. Any desirous of a meeting should communicate with Eld. E. Morrell, or Bro. E. Kingsbury, Chelsea, Mass. L. BOUTELL.

Protracted Meeting at Sugar Hill, N. H.

There will be a protracted meeting held at Sugar Hill, N. H. (D. V.), commencing Friday, June 11th, at ten o'clock A. M., and hold over the following Sunday. Elder John Couch and others of the Lord's servants will be present to preach the word. May this meeting be greatly blessed of God. A. W. SIBLEY.

Quarterly Conference.

The fourth quarterly session of the Advent Christian State Conference of New Hampshire, will be held (D. V.) at Northwood Narrows, N. H., commencing Friday, June 4th, at ten o'clock A. M., and hold over the following Sunday. Let us pray that God may greatly bless this meeting.

A. W. SIBLEY, Secretary.

Maine Mission Tent.

We hope the tent will start soon on its summer campaign, with the blessing of God. The old and faithful tent-master is expected to go with it, and as no other minister feels able, or competent, nor will volunteer to take charge of the mission, and the committee desire that I go, I shall endeavor to do so as soon as other engagements will allow, if the Lord will. Will those in the State who intend or who desire to have a tent meeting this season, write to me as soon as they can, that we may make the most economical arrangements in our travels and time? Several have already informed us. When September arrives many wish the tent; all cannot have it then; therefore all should conclude to have it when they can. May the Lord direct and bless the work. I. C. WELLCOME.

Notice.

The State Campmeeting of the Iowa Christian Conference will be held at New Hartford, Butler Co., Iowa, to commence June 21st, 1869. The tent will be pitched Saturday, the 19th, for public meeting, on the same ground. There will be a grocery and boarding table kept on the ground by the committee, at reasonable rates; the proceeds to be used to defray the expenses of the meeting. Hay and straw and tent frames will be furnished free. There will be no reduction in the fare on the R. R. this year. Elder Miles Grant, Editor of the *World's Crisis*, Boston, Mass., is to be with us through the meeting.

Dear Brethren, we take this opportunity to invite you, one and all, to come to this yearly feast. Come early, and stay till the close of the meeting. Do not let the sacrifice of time and money prevent your coming. Bring your family, converted and unconverted. Prepare to make them comfortable, and work for God and the salvation of your children and others. You who live isolated, whose families are deprived of the gospel, are especially invited to come and get acquainted, and thereby may open a door into the regions beyond. Let all ministers come.

S. B. ENSIGN, Chairman.
W. H. PECK, Secretary of the Committee.

New York Annual Conference.

The Lord willing, the New York State Annual Conference will be held at Wolcott, Wayne Co., N. Y., commencing June 3d, 1869. A cordial invitation is extended to all the lovers of Jesus and his soon coming. Come praying that it may be the best conference we ever have held in New York. There will be homes provided for all.

Those coming from the west on the morning train, stop at Savannah. The stage leaves for Wolcott at ten o'clock. Those on the noon train stop at Clyde. The stage leaves for Wolcott at three o'clock P. M. Those from the east, take the steamboat express, which will arrive at Clyde at three o'clock P. M.

M. R. MILES.
B. P. STEVENS.

Wisconsin Annual Conference.

The Advent Christian Conference of the State of Wisconsin is to hold its next annual meeting at Prairie du Sac (in connection with the State campmeeting), beginning June 8th. All the ministers in the State who belong to the Conference, or who wish to unite with it, should be present in time. It is hoped that every church belonging to the Conference, or desiring to unite with it, will send delegates. Let us consolidate our strength, and work more vigorously and harmoniously in the cause of Christ. Time is flying, and the judgment is coming. Let us work while the day lasts, and all pull together, in the same direction, and our exertions will be crowned with abundant success, and God be glorified. WM. SHELDON, Sec.

Wisconsin Campmeeting.

The State Campmeeting for Wisconsin is to be held at Prairie du Sac, Sauk Co., beginning on Tuesday, June 8th. Friends coming on the Milwaukee and Prairie du Chien R. R., will leave the cars at Mazomanie; thence by stage, ten miles. Those coming on the Milwaukee and St. Paul R. R., will leave the cars at Kilbourn City; thence by stage twenty-five miles. The big tent is to be pitched for a meeting on the ground, Saturday evening, June 5th, and Sunday, June 6th. Other tents may also be put up at the same time.

O. S. KNAPP,
F. W. MATTS, } Committee.
WM. SHELDON,

Notice.

Our Annual Grove Meeting, at East Springwater, on the Widow Morris farm, will commence at the school-house on Friday evening, June 25th, and in the grove June 26th, at two o'clock P. M. Let there be a general turn out to this meeting, and all those interested in Springwater and elsewhere, circulate the notice and prepare the grove.

For the Brn., C. F. SWEET.

P. S. Will Bro. John or Frank Morris meet me at Springwater Valley, on the 25th, at noon?

Notice.

The Lord willing, the annual meeting of the Iowa Christian Conference will be held in connection with the State Campmeeting at New Hartford, Butler Co., the campmeeting to commence June 21st, 1869; the first session of conferences to commence as early as the 23d. If ministers and delegates can be present, we should like to commence the 22d. All are cordially invited to attend. Ministers and delegates, please be punctual.

ALONZO RAYMOND, Clerk of Conf.

Notice.

Providence permitting, a tent-meeting will commence at Farmingtonville, N. H., Sunday, May 30th, and hold through the following week, and over the next Sunday. We expect some of God's faithful servants to preach the word.

J. G. SMITH.

To all whom it may Concern.

Please notice that the undersigned Missionaries have left the "Star of Hope Mission," though still engaged in Mission work. Friends writing us will please direct their letters—*Care of G. W. Smith, No. 273, West 22d Street, New York City.*

M. E. DOW.
E. S. MELLEN.
A. E. BENNETT.
(Danielsonville, Ct., for the present.)

Notice.

If any of the preaching brethren pass by our place (Freemansburg, Northampton County, Pa.), going east or west on the Lehigh Valley railroad, or on the Lehigh and Susquehanna railroad, we would request them to stop and spend an evening with us. You will find an open door and willing hearts here. JOHN F. RATHGEBER.

☞ Brethren wishing my labors, can address me at *Sardinia, N. Y.* C. COLEGROVE.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
A. A. Phelps......Sabbath, May 30th

BOSTON, SOUTH END, (Smith's Block, corner of Washton and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.

EAST BOSTON.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
Enoch Morrill......Sunday, May 30th
J. W. Brittan......Sunday, June 6th

CHELSEA, MASS., (LIBRARY HALL.)
T. M. Preble......Sabbath, May 30th
J. T. Dixon......Sabbath, June 13th

HYDE PARK, MASS.
J. Couch......Sunday, May 30th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
J. G. Smith......Sabbath, May 30th
W. S. Campbell......Sunday, June 20th

Chicago, Ill......Sabbath, June 20th
MILES GRANT.

Ashland, Mass., (at Bro. Dillingham's, on the *Homer* farm), Sabbath, May 30th. A. P. MOORE.

Fayville, Mass......Sunday, June 6th
North Carver, Mass......Sunday, June 27th
C. GOODRICH.

Salem, Mass......Sunday, May 30th
JOSEPH W. WHITE.

Portsmouth, N. H......Sabbath, May 30th
Lee, N. H., (at Josiah Durgin's)......evening, May 31st
Northwood Narrows, N. H......evening, June 1st
Concord, N. H., (Centre Street), Wednes. eve., June 2d
Bradford, N. H., (Pond meeting-house), eve., June 3d
North Springfield, Vt......Sabbath, June 6th
Bridgewater, Vt......Sabbath, June 13th
Worcester, Mass......Sabbaths, June 20th and 27th
Abington, Ct......Sabbath, July 4th
North Scituate Conference......July 7th, 8th, and 9th
Danielsonville, Ct......Sabbath, July 11th
H. F. CARPENTER.

Stoneham, Mass......Sunday, May 30th
Lynn, Mass......Tuesday evening, June 1st
Stoneham, Mass......Wednesday evening, June 2d
Lawrence, Mass......Thursday evening, June 3d
Exeter, N. H......Friday evening, June 4th
Portsmouth, N. H......Sunday, June 6th
Biddeford, Me......Tuesday evening, June 8th
Bath, Me......Wednesday evening, June 9th
Brunswick, (yellow school-house)......June 10th
Lewiston......Friday evening, June 11th
Mechanic Falls......Saturday evening, June 12th
West Poland......Sunday, June 13th
Mayberry Hill, or Casco......Tuesday, June 15th
South Casco......Wednesday and Thursday evenings, or in the vicinity, June 16th and 17th.
Biddeford......Monday evening, June 21st
Kennebunkport......Tuesday evening, June 22d
Lee, N. H......Wednesday evening, June 23d
Manchester, (where Bro. Stevens appoints), June 24th and 25th.
Concord......Sunday, June 27th
For two weeks, on my return home, as the doors open.
P. S. Some of these may conflict with other appointments. If so, please notify me soon.
HIRAM MUNGER.

Westfield, Mass......Sabbath, May 30th
E. McCULLOCK.

Lynn, Mass......Sunday, May 30th
Worcester, Mass......Sundays, June 6th and 13th
MATTHEW BATCHELOR.

Melvin Village......Sunday, May 30th
Freedom, (New Chapel) for baptism, Sunday, June 13th
T. W. PIPER.

Bradford, N. H., (Pond meeting-house), Sunday, May 30th. C. H. FLETCHER.

Northville, N. H......Sunday, May 30th
JOSEPH KIMBALL.

Suncook, N. H......Sunday, May 30th
C. RICHARDSON.

Brimfield, (Power's Corner)......Sunday, May 30th
Holden, Mass......Sunday, June 6th
SR. L. M. STODDARD.

Warehouse Point, Ct., (Simond's Hall), Sunday, May 30th.
Hartford, Ct., (Talcott's & Post's Hall), Sunday, June 6th.
West Meriden, Ct......Sunday, June 13th
Providence, R. I......Sunday, June 20th
WM. N. PILE.

Richmond Village......Thursday evening, June 17th
Biddeford......evening, June 18th
ISRAEL DAMMAN.

Manchester, N. H., (Merrimack Hall), Sabbath, June 6th. N. C. TWOMBLY.

Exeter, N. H., (Advent Chapel), Sunday, June 13th
LEVI ALLEN.

Honeoye Flats......May 27th and 28th
Springwater Valley......10½ A. M. and 7½ P. M., Sunday, May 30th. M. R. MILES.
N. B. If these appointments conflict with others, will the brethren notify me at Wolcott, N. Y.?

Campton, N. H., (Bump school-house), Sunday, May 30th.
Holderness, N. H., (True school-house), Sunday, June 6th.
West Alton, N. H......Sunday, June 13th
Meredith, N. H., (New Hall)......Sabbath, June 20th
If any of these conflict, please write me at Laconia, N. H. S. B. BROWN.

Fairhaven, Mass......through the month of May
L. BOUTELL.

Worcester, Mass......Sabbath, May 30th
J. T. DIXON.

East Weare, (at Sr. Locke's)......evening, May 29th
Weare, (District No. 6 school-house, on "River Road") Sunday, May 30th. C. W. SARGENT.

Rossonville, Vt., Saturday, five o'clock P. M., May 29th and Sunday, May 30th.
Jamaica, Vt., (at E. Kingsbury's), Monday, five o'clock P. M., May 31st.
Acworth, N. H., (at Bro. Morse's)..Sunday, June 13th
I would say to Bro. Hubbard that I shall be at liberty June 6th. Z. T. WOOD.

Starks, Me......Sabbath, May 30th
Jay, Kennedy Corner......Sunday, June 6th
Livermore......Sunday, June 13th
Belgrade Depot......Sunday, June 20th
Carthage......Sunday, June 27th
H. B. SEVEY.

Ellenwood Corner, Me......Sunday, May 30th
Frankfort Mills, Me......Sunday, June 6th
THOMAS SMITH.

Plainville, Ct., (as Bro. George Morgan may appoint), Saturday evening, June 12th, and over the Sabbath.
A. ROSS.

Liberty, Steuben Co., N. Y., (near Dea. T. C. Armstrong's) at the Quarterly Meeting of the Christian church, May 29th and 30th. C. F. SWEET.

North Haverhill, N. H......Sunday, May 30th
North Benton......evenings, June 3d and 4th
East Landaff......Sunday, June 6th
A. A. HOYT.

Pleasant Valley, Ct......Sunday, May 30th
GEO. L. WHITE.

West Thornton, N. H......Sunday, May 30th
A. W. SIBLEY.

Campton, N. H., (Bump school-house), Sabbath, June 6th. DAVIS PAGE.

Holderness, N. H., (True school-house), Sabbath, May 30th. (Baptism.) JOHN H. EVANS.

Newfield......Sunday, May 30th
Wrightville, (communion)......Sunday, June 6th
Morris grove meeting......June 16th and 20th
June 13th not engaged. A. D. FLAGG.

Granby......Sunday, May 30th
Barkhamsted, South Hollow......Sunday, June 13th
S. M. & H. R. TATRO.

London Ridge, N. H......Sunday, May 30th
Bow, (Brown school-house)......Sunday, June 6th
Bow, (Woodbury District)......Sunday, June 13th
L. E. SAULPAUGH.

Lockport, N. Y......Sunday, May 30th
S. W. THURBER.

Sabatisville, Me......Sunday, May 30th
A. H. WALKER.

Dixfield Village, Me......Sabbath, May 30th
Greene, Me., (through the day)......Sabbath, June 6th
Auburn Me., (Townsend school-house), 4 o'clock P. M.
E. M. HAGGETT.

West Abington, Mass......Sundays, June 6th and 13th
Kennebunkport, Me..Sundays, June 27th and July 4th
W. S. CAMPBELL.

West Randolph, Mass., (Tower Hill Hall), Sabbath, May 30th. C. W. HUNTRESS.

Salem......Thursday evening, May 27th
Exeter, N. H......Sabbath, May 30th
Dover......evening, June 1st
Kennebunkport, Me......evening, June 2nd
Bonny Eagle......evening, June 3d
Freedom, N. H......evening June 4th
Albany, N. H......Saturday, June 5th
Monthly Conference, at 1½ o'clock, P. M. Preaching Sabbath, June 6th, and onward.
L. C. & M. McKINSTRY.
Shall come with a private team.

Bristol, Ct......Sabbath, May 30th
Southington, Ct......Monday evening, May 31st
Cheshire Street, Ct......Tuesday evening, June 1st
Yalesville, Ct......Wednesday evening, June 2d
Wallingford, Ct......Thursday evening, June 3d
New Haven, Ct......Sabbath, June 6th
A. ROSS.

Strafford, N. H., (Roberts' school-house), Sunday, May 30th. WM. BODGE.

Piermont, N. H., (Piper school-house, near Bro. Clark's), evening, May 29th, and over Sunday.
North Haverhill......evening, May 31st
Wayville, P. Q., (Hollister school-house), eve., June 4th
Compton, (Harvey school-house)......Sunday, June 6th
Libbyville......evenings, June 8th and 9th
Waterville, (where Bro. Libby appoints), evening, June 10th.
Hatley, (meeting-house)......Sunday, June 13th
Hereford, (where Bro. Hibburd may appoint), evenings, June 15th and 16th.
Pittsburg, N. H......evenings, June 17th and 18th
Colebrook......evening, June 19th, and Sunday, 20th
Whitefield......evening, June 21st
Woodstock, (where Bro. Jackman appoints), evening, June 22d and 23d. J. PINKHAM.

Bradford, N. H., (where Bro. L. Greenlief may appoint), Sunday, May 30th.
Piermont, N. H., (Clay meeting-house), Sunday, June 6th. WM. H. SHAW.

Charlton, Mass......Sunday, May 30th
NO NAME.

Freedom, N. H......Sunday, June 6th
Melvin Village, N. H......Sunday, June 13th
Exeter, N. H......Sunday, June 20th
Hampton, N. H......Sunday, June 27th
Portsmouth, N. H......Sunday, July 4th
Manchester, N. H......Sunday, July 11th
If these conflict with others, please write me at Loudon Ridge, N. H. D. F. LEAVITT.

West Deerfield, N. H., (where Bro. Moulton may appoint), Tuesday evening, June 1st.
Buck Street, (Allentown, where Bro. D. Haynes may appoint), Wednesday evening, June 2nd.
South Deerfield, (Birch school-house), Friday evening, June 4th. ENOCH MORRILL.

Brunswick, (Yellow sceool-house), Sunday, May 30th
R. R. YORK.

Clinton, Mass......Sabbath. May 30th
Bristol, Ct......Sabbath, June 20th
Newfield, Ct......Sabbath, June 27th
Wolcottville, Ct......Sabbath, July 4th
A. SIMPSON.

Salisbury, N. H., (Thompson school-house), Sunday, May 30th.
Warner Gore, N. H., (at Bro. Andrew's), Sunday, June 6th.
Manchester, N. H., (Merrimack Hall), Sunday, June 13th. SIMEON ROBY.

Holderness, N. H., (True school-house), Sabbath, June 6th. H. C. WILLOUGHBY.

Elliot, Me......Sabbath, May 30th
Seabrook, N. H......Sabbath, June 6th
East Rochester, N. H......Sabbath, June 13th
C. H. SWEET.

Warren Summit......Sunday, June 6th
Piermont Village......Sunday, June 13th
T. E. LANG, JR.

North Dana, Mass......Sunday, May 30th
Bristol, R. I......Sunday, June 6th
GEO. A. STREETER.

Marshfield, Vt......Sunday, May 30th
Bethel, Vt., Camp Brook......Sunday, June 6th
Bro. Barker, and others of Rochester, are invited.
J. A. CLEAVELAND.

Holderness, N. H., (True school-house), Sabbath, May 30th.
Lake Village, N. H., (North Church), Sunday, June 6th. JOHN H. EVANS.

Waterloo, Warner, N. H......evening, May 28th
Manchester, N. H., (Merrimack Hall), Sunday, May 30th.
Lee, N. H., (baptism)......Sunday, June 6th
Northwood Narrows......evening, June 8th
Pittsfield, (Pond school-house)......evening, June 9th
Loudon Ridge......evening, June 10th
Holderness, N. H., (Brick school-house, near Deacon Asa Merrill's), Sunday, June 13th.
Danbury, N. H., (as brethren may arrange), Sunday, June 20th. W. W. SUTHERLAND.

Southampton, L. I......Sunday, June 6th
Will some one meet me at Sag Harbor the Thursday previous? H. PRATT.

Lewiston, Me......Sabbath, June 6th
T. M. PREBLE.

Bonny Eagle, Me......Sunday, May 30th
Blue Point, Scarborough, Me......Sunday, June 6th
Salmon Falls, Me......Sunday, June 13th
T. P. S. HAMPSON.

Bath, Me......Sabbath, June 6th
N. G. REED.

Brunswick, (Ham's school-house), Sunday, May 30th
Topsham, (as Bro. Goud may appoint), Sunday, June 6th.
Richmond, (Reed meeting-house), Sunday, June 13th
Sabbatusville......June 20th
H. S. MITCHELL.

Square Pond, Ct......Sunday, May 30th
RUFUS BAKER.

Haddam, (Methodist house)......Sunday, May 30th
Waterbury, Conn......Sunday, June 13th
L. F. MOORE.

Woodstock Valley, Ct......Sunday, May 30th
Scitico, Ct......Sunday, June 6th
East Haddam......Sunday, June 13th
I. B. POTTER.

Square Pond, Ct......Sabbath, June 6th
P. S. BUTLER.

New Haven, Ct......Sabbath, May 30th
B. HITCHCOCK.

Danielsonville, Conn......Sunday, May 30th
Abington, Conn......Sabbath, June 6th
GEO. A. BROWN.

Cold Spring......Sunday, May 30th
WM. J. RIPLEY.

Lawrence, Mass......Sunday, May 30th
Hartford, Ct......Sunday, June 6th
Southington, Ct......June 10th
New Haven, Ct......June 11th
New York, (Cooper Institute)......Sunday, June 13th
J. S. WHITE.

Meriden, Conn......Sunday, May 30th
Warehouse Point, Conn......Sunday, June 6th
New Haven, Conn......Sunday, June 13th
WM. STUART.

Bristol, Ct......Sabbaths, June 13th and July 11th
R. STARK.

Cheshire Street, Ct......Sabbath, May 30th
WM. A. & M. L. DURAND.

Greenboro, N. Y......evening, May 28th and over the following Sunday.
Boylston, N. Y......evening, May 31st
Will Bro. Ballou please arrange for this meeting?
Lorain, N. Y......evenings, June 1st and 2nd
The meetings will be held in the Randal district, three miles south-west of Lorain Huddle.
Wilcox Corner, N. Y......evening, June 3d
Barns' Corner, N. Y......evening, June 4th
Harrisburg, N. Y., (Bickford school-house), at 10½ A. M. and one and seven P. M., Sunday, June 6th.
Martinsburg, N. Y., (Brook's school-house), evening, June 10th.
Greig, N. Y., (Union Chapel), at 10½ A. M., and one P. M., Sunday, June 13th. C. H. WILLIAMS.

KEENE, N. H.
T. W. Piper......Sabbaths, June 13th and 20th

PORTLAND, ME.
O. D. Woodruff......Sunday, May 30th
R. R. York......Sunday, June 6th
Allen Damon......Sunday, June 13th
H. Munger......Sunday, June 20th

SPRINGFIELD, MASS.
R. Wendell......Sunday, May 30th
A. Simpson......Sunday, June 6th
E. McCullock......Sunday, June 13th
J. Hemenway......Sundays, June 20th and 27th

LAWRENCE, MASS., (ADVENT CHAPEL.)
J. S. White......Sunday, May 30th
Geo. W. Burnham......Sundays, June 20th and 27th and Sabbaths, July 4th, 11th, 18th and 25th.

CHICOPEE FALLS, MASS.
E. McCullock......Sabbath, June 6th
Sr. L. M. Stoddard......Sabbath, June 13th
I. B. Potter......Sabbath, June 20th

WILBRAHAM, MASS.
P. S. Butler......Sabbath, May 30th
A. M. Higgins......Sabbath, June 6th
P. S. Butler......Sabbaths, June 13th, 20th, and 27th

CONCORD, N. H., (CENTRE STREET.)
A. A. Phelps......Sabbath, June 6th

CONCORD, N. H., (AT THE BETHEL.)
T. E. Lang, Jr......Sunday, May 30th
I. Damman......Sundays, June 20th and 27th
T. W. Piper......Sunday, July 4th
J. Couch......Sunday, July 11th
E. Owen......Sundays, July 18th and 25th

HAMPTON, N. H., (TOWN HALL.)
J. C. Smith......Sunday, May 30th

BIDDEFORD, ME.
A. Damon......Sabbath, May 30th
C. Goud......Sabbath, June 6th
T. M. Preble......Sabbaths, May 13th and 20th

KENNEBUNKPORT, ME.
C. Goodrich......Sabbath, May 30th
Enoch Morrill......Sabbath, June 6th
C. Goodrich......Sabbath, June 13th

PLEASANT VALLEY, CT.
B. Hitchcock......Sunday, June 13th

FORESTVILLE, CT.
C. C. Barker......Sunday, June 6th
W. N. Pile......Sunday, June 20th

NEW BRITAIN, CONN.
R. K. Stark......Sunday, June 30th
F. H. Burbank......Sunday, June 6th
J. S. White......Wednesday evening, June 9th
A. Simpson......Sunday, June 13th

WOLCOTTVILLE CIRCUIT.
Newfield......A. D. Flagg, Sunday, May 30th
Wolcottville......B. Hitchcock, Sunday, June 6th
Newfield......preaching June 13th
Wolcottville......M. L. Durand, Sunday, June 20th
Newfield......A. Simpson, Sunday, June 27th
Wolcottville......B. Hitchcock, Sunday, July 4th
Preaching every Sunday evening at Wolcottville.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.

For Fairfield	2d	June 5th and 6th
"	3d	Sept. 4th and 5th
"	4th	Dec. 4th and 5th
Norwalk	1st	April 24th and 25th
"	2d	July 24th and 25th
"	3d	Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders,

G. W. STETSON, Pastor.

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

ROCHESTER, N. Y.
Meetings are held at Flour City Hall, over 94 Maine Street. Prayer meetings Wednesday and Friday evenings.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,

ELD. A. D. FLAGG, Cor. Sec'ry, Torrington, Ct.

Business.

LETTERS RECEIVED.

Geo. Marsh, W House, S G Bradbury, B. A. W., R R York, H F Carpenter, I I Leslie, E A Marsh, D N Smith, J W Thomas, W Kellaway, B P Manning, A A Cooley, C Colegrove, L M Piper, W H Doughty, P M Eaton, G E Hatch, W Devereux, H F De Wolf, J C Emery, E Owen, S D Deyo, E. M. B., E S Willard, J R Cooper, M J Pratt, A Wheelock, J B Wadsworth, W Sheldon, H G McCullock, W E White, E G Chadsey, F Clark, F A Baker, E S Mellen, A Bryant, J F Rathgeber, J Murray, H Winchell.

RECEIPTS FOR BOOKS AND TRACTS.

B Thompson $10.00, J Wiley $3.60 L Bedell 35c, J H Lee $2.10, H L Hastings $3.75, J Wolfenstetter 60c, N W Sanders 35c, H A Arnold $1.00, C W Buyvenger 45c, J W Hanson $1.40, M Haskell $2.25, C E Bishop 50c, A S Dudley $1.00, A A Lawrence 50c, B S Brush, 65c, D V Corey, J S Kemp $1.00, A L Beard $1.00, S L Manley $2.85, J N Blenis 80c, J V Himes $1.50, W T Morris $1.25, J W Stokes $1.20, C E Livermore 75c, J Pinckney 60c, R G Swain 50c, S H Dow 40c, S Pease 65c, R McCarty 75c, O Davis 40c, E C Andrews 35c, J. Woods 95c, P. Hicks 91c, T Smith $5.00, J V Himes $30.00, H Zeigenfuss 50c, J Moffatt $1.60, J U Piper $1.25, N Richardson 50c, H Pratt $5.50, D D Reed $6.00, F A Shaw $1.04, O R Huls $2.05, L Reimer $9.00, R H Hassan 50c, R A Simons 50c, A M Dow $1.25, A Pease 75c, Knowlton Bros. $3.15, C E Livermore $1.60, M Conrad 50c, J Colby $1.15, B D Wolcott $1.15, L Bedell $2.25, G H Haynes 54c, S D Remick 55c, S Ferren $1.00, "Adams' New Comer" 50c, I Damman $1.00, J D Sheridan $2.00, C Cronemeyer $4.50, O R Huls 50c, J C Hitchcock $4.00, A Raymond $1.20, O B Murphy 64c, G H Bundy $2.45, O Stannard $1.50, D Harvey 1.30, W Cook 56c, O Place $1.25, B Farhney 75c, S Robey $1.15, G W Burnham 50c, W O Phillips 50c, C H Randall 50c, J Hedrick 38c, G Scott $1.00, D B Closman $1.50.

BOOKS AND TRACTS SENT.

By Mail—J B Wadsworth, D D Reed, O R Huls, F A Shaw, R A Simons, R H Hessana, E Morrison, J W Lansdale, A M Dow, N Pease, W Conrad, J Colby, B D Wolcott, S D Remick, Mrs. Bedell, G H Haynes, A Newcomb, H A Ackerman, J C Hitchcock, M F Rogers, O R Huls, C Cronemeger, J D Sheriden, R T Price, R M Thomas, A Raymond, O R Murphy, R W Neal, M E Boyle, O Stannard, Wm. Cook, M E Carlisle, C F Hallack, D Harvey, P Farhney, S Roby, O Place, G H Bundy, E Miller, C H Randall, D B Closman, J Hadrick, W O Phillips, Geo. Scott, I B Patten.

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CHRIST OUR "ALL IN ALL."

THE MARTYR'S HYMN.

Selected and altered by C. P. Dow.

I need no other plea,
With which to approach my God,
Than his own mercy, boundless, free,
Through Christ on man bestowed.
A Father's love, a Father's care,
Receives and answers every prayer.

I need no other priest
Than one High Priest above;
His intercession ne'er has ceased
Since first I knew his love.
Through that my faith shall never fail,
Even when passing death's dark vale.

I need no human ear
In which to pour my prayer;
My great High Priest is ever near;
On him I trust my care.
To him, him only, I confess,
Who can alone absolve and bless.

I need no works by me,
Wrought with laborious care,
To form a meritorious plea,
The kingdom's bliss to share.
Christ's finished work through boundless grace,
Will there secure my dwelling place.

I need no prayers to saints,
Beads, relics, saints, or shrines,
Hardships 'neath which the spirit faints,
Yet still, sore burdened, pines.
Christ's service yields me great delight,
"Easy" his "yoke," his "burden light."

I need no other book
To guide me on my way,
Than that on which I daily look,
That tells of coming day;
God's word, when he allumes our eyes,
"Unto salvation makes us wise."

I need no priestly mass,
No purgatorial fires,
My soul to anneal, my guilt to efface,
When this brief life expires.
Christ died my "eternal life" to win;
His blood has cleansed me from all sin.

I need no other dress,
I urge no other claim,
Than his and faith's own righteousness;
With these, complete I am.
When Salem's gates shall open wide,
No passport do I need beside.

—*Charlotte Elliott, author of "Just as I Am."*

For the World's Crisis.

LIFE AND DEATH PLACED BEFORE THE SINNER.

BY J. W. THOMAS.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."—DEUT. 30: 19.

The prophet Moses here declares that he had set before the children of Israel life and death, blessing and cursing. In the first place, I wish to inquire to what life and death he refers. Does he have reference to temporal death? No. For, let the Israelites pursue what course they would they could not escape temporal death. The text takes it for granted if they obeyed God and kept themselves in his love, they would escape the death here threatened. But they might obey God in all things and still be mortal and go the way of all the earth. None can escape death. The sentence—"Dust thou art and unto dust shalt thou return," has passed upon all men. That sentence is not to be revoked. Obedience to God will not set it aside, for we see the righteous die as well as the wicked. All are involved in the misfortune of a common mortality. All are of the dust and all must return to dust again, excepting those of the righteous who are found alive when Jesus comes. But to prove that this is the case I wish to quote a few passages of Scripture.

Rom. 5: 12; "Wherefore as by one man sin entered into the world and death by sin, and so death [that is, the sentence of death] passed upon all men, for that all have sinned." By Adam's transgression, death has been entailed upon all his posterity. Heb. 9: 27;—"It is appointed unto man once to die;" and the wise man says that this event happeneth to all men alike, and that men have no pre-eminence above the beasts of the field in this respect. "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts; for that which befalleth the sons of men befalleth beasts, even one thing befalleth them; as one dieth so dieth the other; yea, they have all *one breath*. So that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place, all are of the dust, and all turn to dust again."—Eccl. 3: 18–20.

This settles the question that the terms life and death as used in the text have no reference to this present, mortal life, inherited from Adam, nor to this natural or temporal death, suffered in consequence of his transgression. To what then do they refer? To eternal life and eternal death, to be enjoyed or suffered in the future, after the resurrection and the judgment, at the last day. This life will be freely given to the righteous, not because they have merited it, but because they have been willing to accept it upon God's terms. That future death will be inflicted upon the wicked, not because of Adam's sin, but because of their own personal transgressions. It will not be "eternal life in misery," as some would have us believe, a "death that never, never dies," as we often hear sung in the popular churches; but it will be what common sense and God's word declare it to be.

We now wish to look at a few of the many Scriptures which bring to view the future destiny of the finally impenitent. First, they must be brought forth from their graves and judged, and cast off at the "left hand." John, upon Patmos, viewed that tremendous scene. He says: "And I saw a great white throne, and him who sat upon it, from whose face the heavens and the earth fled away, and no place was found for them. And I saw the dead, small and great, stand before God. And the books were opened, and another book was opened, which is the book of life; and the dead were judged out of the things written in the books according to their works. And the sea gave up the dead which were in it, and death and hell [hades, or the grave] gave up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."—Rev. 20: 11–14.

But what will make this lake of fire, and where will it be? Let the apostle Peter answer. When speaking of the scoffers who should come in the last days, mocking, and saying, "where is the promise of his coming?" he says, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . . . But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?—2 Pet. 3: 5–12.

This proves that this world is to be the place where the wicked will receive their punishment. But, says one, does not the Bible say the ungodly shall go away into everlasting punishment? It does. But in what does that punishment consist? Is it to wail and groan eternally in a fire that never shall go out? or is it to be "destroyed," to be "rooted out," to be "cut off," to become "as though they had not been"? Let the Bible answer. "The wages of sin is death."—Rom. 6: 23. "And to you who are troubled, rest with us, when the Lord Jesus Christ shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."—2 Thess. 1: 7, 8. "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4: 1. "The Lord preserveth all them that love him; but all the wicked will he destroy."—Ps. 145: 20. "The soul that sinneth, it shall die."—Ezekiel 18: 4. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. 21: 8.

These are a few of the many passages that might be produced to show that eternal death, utter extinction of conscious existence, is to be the destiny of all who "neglect this great salvation." And how dreadful the thought, to be shut out of the kingdom—banished for ever from the presence of the Lord, to go into the "blackness of darkness," and share the penalty of eternal death; to be doomed to the dark silence of irrecoverable oblivion; to be plunged beneath the billows of eternal ruin; to rise no more; to be swallowed up in the yawning waves of the lake of fire; to be dashed into the vortex of everlasting perdition; to die a death from whence there will be no resurrection. No ray of light or hope will ever illuminate the darkness. Years, chiliads, and ages, shall roll on and on, and still no voice will ever salute their ears, no sun will ever arise to dispel the darkness of that night. All will be silence and death to all eternity.

These things are not idle fancies. They are not guesswork, nor the vain imaginations of a deluded brain, but the eternal truth of the everlasting God. This death will be inflicted by him. God himself shall "roar from on high, and utter his voice from his holy habitation," pronouncing the sentence of eternal doom upon all the ungodly. It will be a fearful day to an unbelieving world, when He from whose face the heavens and earth shall pass away, who holds the vials of wrath in store for the last day, shall suddenly come forth and pour them out without mixture of mercy upon all the wicked, and they shall perish "without remedy." All that do not believe in God, but refuse to comply with his invitations, will be without a shelter in that day. The sinner may think lightly of these things now, and riot and sin on, despising the counsels which warn him to flee from the impending storm; but the day will soon come when he will repent—when repentance will be too late; probation will have passed, and the hour of mercy be forever gone. Then the sad lamentation will be taken up—"The harvest is passed, the summer ended, and we are not saved."

Such is the death which the Bible holds out before the sinner. Such will be the destiny of all who refuse to accept the life which is freely offered to them. Such will be the doom of all who reject the counsels of the Most High, and choose to walk in their own ways. (*To be continued.*)

For the World's Crisis.

PHILOSOPHY AND VAIN DECEIT. COL. 2: 8.—No. 1.

There surely must have been danger to the Christian church of being spoiled, or Paul would never have said, "*Beware* lest any man spoil you through *philosophy* and *vain deceit*, after the *tradition of men*, after the rudiments of the world, and not after [the rudiments of] Christ." He was fearful of their being "beguiled with enticing words," and accordingly took some pains to inform them that "all the treasures of wisdom and knowledge were hid in God and his Christ." This wisdom had not God so much for its author as for its object; but the apostle unquestionably has a direct allusion to the philosophies of the Gentiles, which the Jews to a very great extent had adopted and affected; hence we find the three sects—Pharisees, Sadducees, and Essenes.

The major part of the Pharisees were Platonistic in their views as regards the nature and duration of the soul, yet holding to the resurrection; while many of them held to the doctrine of "migration of souls" from one body to another, more however after the Pythagorean than the Stoic sense, and is traceable to the Orientalists. The difference between them and the Stoic philosophers seems to have been, that while the latter regarded the soul as a *derivation*, the former had learned from revelation to know that it was a creation. The Sadducees, from all accounts, were evidently purely materialistic in their philosophy, and denied that there was either angel or spirit, or any resurrection; many things, however, are ascribed to them that evidently have their origin in prejudice and conjecture.

The learned Dr. Taylor thinks their denial was not of "celestial angels, but of disembodied human spirits." But they did not deny that man had a rational soul, but maintained that it was not only mortal in its nature, but became extinct with the death of the body, and linking this with a denial of any resurrection, it logically followed that they also denied any future rewards or punishments, for they necessarily held to no future life. They seemed to think if the soul was not in a living conscious state after the man died, then there could by no possible means be a resurrection of the dead; while the Pharisees believed and taught like their Gentile brethren of the present day, that the living soul was the essential cause of the resurrection, and consequently hold that Christ's argument with the Sadducees was to prove that there could and should be a resurrection of Abraham, Isaac and Jacob, because they were not dead. *See Robinson's Calmet p. 802, § Sadducees.*

Hence the Pharisees and Sadducees were both in error, both wrong; and Christ equally warns his disciples against the dogmas of both, when he says (Matt. 16: 6), "Take heed and beware of the leaven [doctrine, verse 12] of the Pharisees and Sadducees." The one predicated their faith of the resurrection on their philosophy of the soul's immortality and conscious existence after the death of the body; the other predicated his denial of a resurrection on his philosophy of the soul's non-existence; whereas Christ predicates his argument on neither the one nor the other, but exclusively and entirely upon the "power of God," and proves the necessity of that power being exerted upon the dead to raise them to life, that he may be their God.

The legitimate consequence of both philosophies was the meeting of extremes; so that after all that is said concerning them, there is not much if any difference in the legitimate deductions drawn from their premises. If the first be true, there is no necessity for and never will be a resurrection; and if the second were correct in their philosophy of the soul's nature, it does not obviate one, nor vitiate the power of it; but in the one case, if the spirit of man, the candle or lamp of the Lord (Prov. 20: 27), be immortal by virtue of its nature as a simple element, then what Solomon in Prov. 24: 20 and Job in 18: 6 declare, by inspiration of the Holy Spirit, cannot be true,—that "the candle (or lamp—spirit) of the wicked shall be put out"; and if the second were correct, then what Christ said to Martha in John 11: 25 cannot be true, that "he that believeth on me, though he were *dead*, yet shall he live," if there be no resurrection. And if both were wrong, as is apparent from their mutual contradiction of the Spirit of truth in Christ Jesus, as declared in God's word, then we need not be troubled about the philosophies of either, nor be spoiled through them by the enticing words of their vain and deceitful systems of logic, but rest our faith in Christ's positive assurance that the resurrection power is vested in him by the will of the Father, and that this power is not in the spirit of man, but in the Spirit of God as demonstrated in the resurrection of Christ, which God wrought in him when he raised him from the dead,—"God raised him from the dead"; "Made alive by the Spirit"; "Spirit of God." Eph. 1: 20; Acts 18: 30; 1 Pet. 3: 18; Rom. 8: 9, 11. Therefore "if the Spirit of Him that raised up Jesus from the dead dwell in"—us, he will also "raise [us] up" by or through Jesus by his Spirit "at the last day." Rom. 8: 11; John 6: 40.

Olena, O. G. W. STETSON.

For the World's Crisis.

GENUINE PRAYER.

About a year ago I read an article published in a widely circulated journal, in which the writer said that he had hurt himself by praying too much. The question occurs—"Was this genuine prayer?" Making long prayers in public, to be seen of men, may be injurious, especially (as the writer states) directly after a meal, greatly retarding digestion, and resulting in mental and perhaps moral confusion. But would a pleasant conversation with a friend (after eating) prevent digestion, or interfere with it at all? If not, then why should talking with the Lord have such a bad effect?

The sick are healed in answer to prayer, and strength is given to all who need, when they ask aright. If it aids the process of digestion to talk socially with a friend, true prayer to God will have an effect no less beneficial. It is right and proper to pray for strength where it is most needed. I fully believe that a sincere prayer, either before or after partaking of food is good for the health. There may be in some cases, needless excitement, or, too great a degree of excitement, and this may interfere with the operations of nature, as the writer states; but undue excitement is not called for in genuine prayer.

What would you think of a friend who should come to you to ask for a small favor which you were entirely ready and willing to grant at once, if this friend continued to ask in a loud and excited manner, when the gentlest whisper would be quite sufficient? "Ask and receive." Believe that the blessing will surely come, and rest calmly in that assurance.

There is no such thing as praying too much, unless you ask amiss. Earnest prayers, like those of Hannah and Elijah, bring answers of peace. Satan would rejoice to make you believe there was danger of praying too much, and when he has persuaded you that it was hurtful to pray at certain times, it would not be strange if he should ere long lead you to omit praying altogether. But do not listen to him.

Pray. Pray earnestly. Pray without ceasing And whatever of health or strength you lose in this way you will eventually find restored a thousand-fold. If you should even lose your life by praying, you will find it again. But if we seek to save life or health by restraining prayer, we shall be in great danger of losing both forever.

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

BIBLE CONSOLATION.

What would be thought of a minister of the gospel of any of the churches of the present day, who should preach a funeral sermon and make no allusion to a state of happiness between death and the resurrection? Would not his hearers notice the omission and begin to question his orthodoxy? Is it not, indeed, most natural and appropriate that he should draw consolation for the afflicted from such a source, if he believes it to be true? And yet, numerous as are the instances recorded in the Bible of inspired writers looking to the future for consolation for themselves and others, not one of them ever alluded to such a state. Job, under his sore afflictions, thus looked forward for consolation,—Job. 14: 12; 19: 25, 27; but he makes no allusion to a state of happiness between death and the resurrection. Jeremiah looking down the long vista of years, sees in vision, the slaughter of "all the children in Bethlehem and in all the coasts thereof from two years old and under," and essays to comfort the sorely afflicted mothers; but he makes no mention of such a state of happiness as we are considering.

Perhaps no more touching scene has ever been recorded than that of Martha, appealing to the Savior for consolation. "Lord, if thou hadst been here my brother had not died." John 11: The compassionate Savior made no allusion to the lamented brother being in heaven; but appealing to the only way in which a lost life can be restored, he replied, "Thy brother shall rise again." Martha had anticipated this source of consolation, but gave not the slightest intimation that she thought her brother was basking in the sunlight of God's immediate presence in heaven. If the doctrine of going to heaven at death be true, how can we account for the absence of any allusion to it in the Bible?

Birmingham, Mich. WM. BASSETT.

For the World's Crisis.

POVERTY—ITS ALLEVIATION.

DEAR CRISIS:—I sometimes think the wealthy man is not the happiest man. Wealth brings care, and certainly it lays its possessor under a heavy responsibility. Wealth is a trust, but is often placed in bad hands. It would seem as if God had intrusted it to individuals whose hearts are as susceptible of a tale of human misery and distress, as a piece of marble is to the blows of a cork hammer.

I do not, however, intend to write about wealth, but about poverty. I see a great deal of it in my wanderings about town; am very often brought in contact with persons of the poorest class; men who out of a very small salary must provide for a wife and large family, and who despite their efforts fail to keep the wolf from the door.

The beneficial effects of benevolent institutions do not reach these people. Are they suffering? No, they won't own it. Do they require assistance? Not the assistance which makes their condition known to their neighbors. Some men are too proud to make their wants known, and suffer in consequence. Now what will the efforts of half a dozen benevolent ladies and a few philanthropic gentlemen do in such cases as these? Will their meeting together and adopting resolutions for the establishment of a charitable institution make the burden of these people light? No; something else is required.

Individual effort in the alleviation of human distress is what is wanted. How easy it would be for a State Street banker, a wealthy broker, an affluent dry goods merchant, to bend his steps to North street or some other of the dark places of the city, after getting through his daily duties, speaking a kind word to the afflicted, giving a little pecuniary assistance to the "poverty stricken wretches"—our brethren and sisters. Their presence would be felt as a peaceful, comfort-giving influence. A kind inquiry after the children,—"Is the husband working?"

Ah! how the hearts of the poor throb with pleasure when they feel that those, who by circumstances are placed above them, take an interest in their welfare. What an amount of good could be done in this way.

I do not advocate the system of visiting the homes of the poor and leaving a tract entitled "There is rest in heaven." It seems almost like mocking their misery, or telling them that there is only one way of being happy, and that is by dying as early as is convenient for them. What a grand old world this would be if men and women would only do that which is shortest, easiest, and best.

Americans as a rule are charitably disposed, and often give largely. But it is not merely in giving or raising money that we do good. If fifty per cent of our contributions is expended in salaries to men and women for the proper and judicious method of applying them to objects of charity, it is evident that is not the proper method of doing a good thing.

Our blessed Savior left us a noble example of individual effort. As his followers, we are in duty bound to imitate him. The homes of the suffering and poor, the despised and the outcast, were oftenest hallowed by his holy presence. Poverty and degradation did not repel him, as it does some scented divines of the present day. It may be respectable to visit the drawing-rooms of the wealthy, to loll on a lounge, and listen to compliments on last Sunday afternoon's sermon; but it is grand, noble, and Christ-like, to visit the miserable, to cheer the afflicted, to dry the tears of the orphan, to raise up the downcast,

To "help the suffering and distressed,
The cheerless and forlorn."

By doing this we not only lay up for ourselves treasures in heaven, but often are rewarded here. Lending to the Lord by giving to the poor is a splendid investment, securing a policy in an eternal life-insurance company; receiving daily interest in the shape of happiness and contentment, and having a sure prospect of realizing the principal in the possession of an inheritance in an everlasting kingdom.

"The heart benevolent and kind
The most resembles God."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It does not need much talk to indicate the proper course for us to pursue: the way is plain. There is plenty of work, but workers are exceeding scarce. I know some men who would think it sinful to be wealthy, but the greater portion of mankind look on poverty in that light. We want a change of opinion on this subject. There is no disgrace in poverty; but wealth is disgraceful if we do not use it for the purpose for which it was intrusted to us.

I can very easily believe that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven." When I witness the misery of the poor, and know that while they lack the common necessaries of life hundreds of their brethren are revelling in luxury, I have strange thoughts on the subject of the salvation of the rich. It is very pleasant, no doubt, to sit in a box at the opera, or the theatre; very exciting to travel the floor of the ball-room, and feel a thrill of joyous pleasure while whirling through the giddy waltz. But does it ever occur to the minds of the frequenters of such places that while thus engaged a brother or a sister is dying for lack of proper nourishment, and who would live were a fractional part of that which is expended on the entertainment devoted to their relief? Of course it does not. The votaries of pleasure are too much interested in themselves and in those things most conducive to their happiness, to waste their time or mar their pleasure by giving a moment's thought to their fellow creatures; if they do feel a pang of conscience once in a while, it is easily soothed by the reflection that

"There are homes enough now for the poor and the wretched,
Where they're well taken care of, are happy, content."

But—"sick and in prison, and ye visited me not," can nevertheless be said to them.

Says a prominent writer of the present day, "To me there is nothing so sacred as human sorrow, and I dare not stand with unloosed sandals on such holy ground." How few there are who will respond to such a noble sentiment. Alas! human sorrow is too often made the theme for human ridicule and amusement.

Boston. JACKSON.

— Wade not into unknown waters.

COMMON POLITENESS.

It is not polite for parents to leave their children alone when they will be likely to make a noise, and disturb their neighbors.

It is not polite to purchase an article of a clerk, when you know he is selling it for less than his employer can afford.

It is not polite to make use of public prayer to extol the virtues or to flatter the vanity of a distinguished personage who may be present.

It is not polite for a young minister to assume too much, and attempt to dictate those who were in the church before he was born.

It is not polite for a man who holds an office, and whose situation subjects him to thousands of annoying questions, to give a hasty, uncivil answer. Men in office are very apt to feel the importance of their stations, and answer hurriedly or tartly those who are obliged at times to make inquiries of them. Persons of quick tempers and uncivil natures should never take an important office.

It is not polite to send for insertion in a public print a notice of a false marriage or the death of a living person.

It is not polite for a minister to boast of his success in preaching, or to be more elated at his popularity and increased salary than at the conversion of sinners.

It is not polite, if you insist on wearing mourning on the death of a friend, to wear that mourning garb for too long a period.

It is not polite to crowd in or out of a public assembly.

It is not polite to step on the feet or the heels of another.

It is not polite to suffer a person to ask you several times to pay a debt justly due.

It is not polite for a tax-collector to be uncivil or unkind because he is invested with a little authority.

It is not polite to attend church for the purpose of seeing and being seen.

It is not polite to be all things to all men. Always let it be manifest where you stand, and what you are; and do not hesitate, when it is necessary, to express the honest sentiments of your heart.

It is not polite to confess your sins in the plural number, while you extol your virtues in the singular number.

It is not polite to quote the sentiments and opinions of others, and give them currency as your own. If you make a speech or write a paragraph, let it be your own, be it expressed ever so homely or bunglingly.

It is not polite to disfigure the house, shop, door, or fence of another, or daub them with paint, or place any marks upon them either through malice or a love of mischief.

—*Hints on Common Politeness.*

For the World's Crisis.

MY SHEPHERD.

"The Lord is my shepherd, I shall not want."—Psa. 23: 1.

God's watchful care for his trusting ones is fully set forth in the writings of the Psalmist, and many, in times of distress and want have laid hold on the promises there laid down, as well as in other portions of sacred writ. "The earth is the Lord's and the fullness thereof." "And the cattle on a thousand hills are mine, saith the Lord," rested on the mind of the poor woman when herself and family were in extreme want, and her faith and trust was firm. And relief came when it seemed almost impossible for it to come so soon.

How often God opens a door when it would seem that every avenue was closed. Sometimes our faith and trust may be severely tried. Every door of earthly supplies may seemingly be closed, and no way may present itself for our relief; yet God's ear is open to hear our suphlications, and he will not let us wait long before supplies are sent; and in a time and way that we least expect. "In my distress I cried unto the Lord, and he heard me," can be truly said by many as well as by him who uttered these words.

You who are suffering to-day for the comforts of life, remember that the same God lives who lived in David's time. You who are shut in by circumstances from procuring the common necessities of life, and can see no way of escape, remember, the mercy of God endureth forever, and trust him; lay your wants before him; believe his promises; be patient in tribulation, and and in due time the Lord will manifest himself to you. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto to you." The Lord knoweth all our needs, and if we trust and serve him, he will see that they are all supplied.

Then cheer up, lonely pilgrim, poor in this world's goods but rich in faith; soon you will share the inheritance that awaits the faithful christian. Praise the Lord for the christian's hope, which is like an anchor to the soul when in trouble and in distress. May God help us to keep our faith strong and trust firm, that when he comes we may be permitted to live with him forever in the presence of our Shepherd. N. B. MCMURPHY.

Gilmanton, N. H.

Gems.

— Take short views, hope for the best, and trust in God.

— If industry is no more than a habit, it is at least an excellent one.

— That which is a tempest to some, to others is a pleasant and prosperous gale.

— Truth is far more certain in the Bible than in the mouth of an angel.

— Were we to take Christ at his word we could do without comments.

— Though charity make your purse lighter one day, yet it will make it heavier another.

— The conscience has to do, not with fitness, or expediency, or advantage, but with right and wrong.

— No man can ever become eminent in anything, unless he work at it with an earnestness bordering on enthusiasm.

— He who has not forgiven an enemy, has never yet tasted one of the most sublime enjoyments of life.

— By how much lower the Savior was made for me, by so much the dearer may he be to me.

— A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

— A christian should never plead spirituality for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.

— Every man has in his own life follies enough; in his mind, troubles enough, without being curious after the affairs of others.

— The real way to improve is not so much by varied reading, as by finding out your weak points on any subject and mastering them.

— Christ is never more wounded in the house of his friends than when they murmur; nothing seemed so much to overcome his forbearance with the Israelites.

— The less one thinks of his troubles and trials, the fewer and lighter they are. An ounce of hope in the heart will outweigh a ton of care in the hand.

— To indulge anger, is to admit Satan as a guest; but to indulge malice, is to close the door upon him as an inmate; in the one, he finds a transient lodging; in the other, a permanent home.

For the World's Crisis.

FELLOW TRAVELER.

Dear fellow traveler to the bar of God, many sermons, doubtless, have greeted your ears; many admonitions have been presented to you by those whose inmost soul has been stirred in regard to your future interest; yet you are judgment-bound, without God and hope in the world. Suppose, in your present condition, the opening heavens should reveal the Judge of all the earth, how would it be with you? Do you feel ready to meet him? If not, then repent of thy sins, and turn to the Lord before it is too late. The last day is approximating. In a little while, he who is now your interceder will cease pleading; then you will be numbered with those whose lamentations will be, "The harvest is past, the summer is ended," and I am "not saved."

Fellow traveler, while life is offered you, procrastinate no longer. Choose now the better part; make your peace with him, who so loved you as to give his "only begotten Son" to die for you, that you might "not perish, but have eternal life."

O, fellow traveler, when you was on the downward road to ruin, Jesus, who was rich with his Father in glory, left that exalted position, came down upon our benighted earth, and suffered and died that you might not sink into eternal ruin, but have a hope of everlasting felicity in the future. Which will you choose, everlasting happiness, or be forever banished from the presence of the Lord, and the glory of his power?

Dear fellow traveler, these questions I would solemnly impress upon you. "Turn ye, turn ye, . . . for why will you die?"

Philad., Pa. THOS. J. WHITECAR.

Hygiene.

"This is for your health."—PAUL.

For the Hygiene Column.

CALOMEL SWELLING.

I saw in the Crisis that some one wished to know what was good for calomel swelling, or one caused by it. The best thing I have ever used is sheet lead, such as come out of tea chests. Bind it on the swelling. It will draw out the poison. Treat a white swelling the same. MRS. RUTH H. HINES.

SUNSHINE.

We owe so much to the sun, that it is no wonder the ancient Syrians, and many other nations, worshiped this great luminary or day-king. As the sun seemed to dispense the greatest blessings they received, it was natural for them, knowing no other god, to sacrifice to him.

Sunshine gives life, health, color, and beauty. Without it these die. With it they come forth. An experiment was made a few years since, to ascertain some of the effects of the absence of the sun in the narrow and dark streets of London, and it was ascertained that there were nearly twice as many blind persons on the side of a street where the sun never shone, as there were where it looked in only occasionally. No man can live away from the sun and be healthy. Even flowers grow pale or die.

We have, within a year or two, been flooded with articles upon "Sunshine," "Sun-treatment," "Sun-baths," and the like, as though these were *new* things,—as new as though the sun had never shined before.—But the sun did shine on our fathers, and shone on them so much more than it has upon the present generation, that they were much more healthy, and lived many years longer. . .

Our old ancestor (we remember it well) used to sun himself by the hour for many years. He reached the great age of ninety-seven; and his father, who was equally a worshiper of the sun, and basked daily in his rays, lived one hundred years.

There is one excuse for re-hashing often these old ideas, and serving them up afresh, to wit: the forgetfulness of mankind, and the necessity of "line upon line" in all matters pertaining to health.

But, it may be added, the best way to take a sun-bath, for those in health, is a long, gentle walk in his rays; and, for a feeble person, to lie down, away from the wind, and where the full powers of the sun are to be felt. This is very simple, and open to all. Still, few are disposed to try it, especially the walk. This is what lazy, and consequently short-lived, people abhor.—*"Good Health," Pub. in Boston, 21 Franklin St.*

RANDOM THOUGHTS.

SACCHARINE PRINCIPLE VERSUS SUGAR.

As the sugar topic seems to keep up in interest, perhaps something may yet be said to enable those who believe that sugar is food, to see the matter in a different light. A few lines of clear, straight, logical reasoning, will settle the several questions involved.

It is claimed that the saccharine principle of fruits, and sugar, are the same, identical; that if the one is food, the other is also. Is such a claim correct? Decidedly not. The saccharine principle of fruits is the result of physiology. It is the result of a process of development. Sugar is the result of chemistry. It is the result of a process of destruction. Can a physiological result and a chemical result be the same? The thing is a farce on the face of it. To claim that by opposite laws, principles, and actions, viz., development and destruction, we can obtain the same result, shows lack of acquaintance with the principles and laws of physiology and chemistry.

All food is the result of physiology, and no product of chemistry is food. Sugar being a product of physiology, is food. If it be true that sugar is food then what is to prevent us from manufacturing other food chemically?

SLEEPING.

New converts to the cause of Hygeia are generally interested and inquiring as regards this subject. For such, and others who may be desirous to profit by a few remarks and suggestions, I pen these few lines. The first question that arises is: Is it best to sleep alone? Most certainly, it is more healthful in every respect. What! would you have a man and wife sleep in separate beds? By all means. If two persons sleep in the same bed, each inhales the exhalations of the other; the excrementitious matter from the lungs and skin. This they cannot avoid doing. But it is urged, do they not derive a benefit that is equal to the detriment, viz., the blending and interchanging of the magnetism? No doubt persons of opposite sexes, and especially husband and wife, derive benefit from magnetic interchange, but all this benefit can be had without the detriments, aforementioned, by sleeping in separate beds, in the same room. Magnetism being one of the most subtle forces does not require contact of body to commingle. It pervades matter and space to a large degree.

If a man and wife are together much of the time in the day, they had better sleep in separate rooms. If they are not together much of the time in the day, they had better sleep in the same room in separate beds, and the beds a respectable distance from one another. The German mode of sleeping (for husband and wife) in separate beds, side by side, is vastly superior to sleeping in the same bed, under the same clothes, etc., as they do not breathe the exhalations of each other's bodies.

Beds should be placed so that upon waking the light will not strike the eyes. Numbers have their eyes injured by a neglect of this.

The clothes that are worn during the day should not be hung up or kept in the sleeping room. Those who cannot afford the comforts of a dressing-room can place them on a chair or rack outside the bedroom. Sleeping-rooms should be sleeping-rooms, and not the place to hang up clothes, as they often are in the domicils of the poor. Better breathe an inferior atmosphere in the day-time than at night. Proper sleeping apartments are of more importance on the score of health, than the regimen.—*Reformer.*

ADULTERATED COFFEE.

Dr. Dalton's revelations in the *Galaxy*, concerning the adulteration of coffee in the New York market, are peculiarly interesting in these days of chemical investigations. He says:

If the buyer of ground coffee could feel assured that the article he purchased was only adulterated with chicory, he might perhaps continue to use, and in the course of time even become accustomed to it without having his appetite for the beverage disturbed; but while the coffee adulterator is chuckling at the cheat he practices on the consumer, he is in turn the victim of the chicory dealer, who, profiting by the example of his customer, adds to his chicory refuse carrots, parsnips, turnips, spoiled biscuit, corn, peas, beans, acorns, burnt sugar, sawdust, red earth, burnt rags, oakum, or rope yarn, exhausted tan, or oak bark, tar residue, and other similar appetizing substances. It is not, therefore, wise to take the advice given by some that we add chicory to the coffee we have ourselves roasted and ground; for, in the first place, it is of no use whatever, except to deepen the color, which may be done just as well by a little burnt sugar, and, secondly, we may be adding some of the very suggestive subtances mentioned above.

The samples of adulterated coffee that I have examined, have generally contained large quantities of bread, which is probably as harmless as anything that could be used for the purpose, and perhaps the cleanest, if we could only feel sure that it had not passed through the garbage pail on its journey to the coffee dealer.

Another very common adulteration is by roasted rye, which, if of good quality, would also be perfectly harmless; but it is evident that as it is the object of the sophisticator to swindle his customer, he will purchase the cheapest article he can find, and since good rye commands a good price, he will use an article that is either spoiled, or perhaps spurred or ergot rye, the properties of which are so well known that it is not necessary to mention them here, except to state that often they are not entirely destroyed by the heat to which the grain is, many times, subjected in roasting; and this may be the cause of those serious accidents or troubles that result in the breaking down of the health of married women.—*Reformer.*

DIGESTION OF FOOD.

Rice, boiled, pigs feet, boiled, and tripe, boiled, will digest in one hour.

Venison steak broiled, salmon broiled, whipped eggs raw, and sweet and mellow apples will digest in one and one half hours.

Beef liver broiled, dry codfish boiled, sour and mellow apples eaten raw, and cabbage with vinegar will digest in two hours.

Roast turkey, roasted pig, broiled lamb and boiled beans, roasted potatoes and boiled parsnips will digest in two and one half hours.

Roasted beef, boiled mutton, boiled apple dumplings and Indian corn cake will digest in three hours.

Roasted mutton, Indian corn bread and boiled carrots will digest in three and one fourth hours.

Stewed oysters, raw cheese, hard boiled and fried eggs, wheat bread, boiled potatoes and boiled turnips will digest in three and one-half hours.

Fried beef, broiled and roasted fowls, roast duck and boiled cabbage will digest in four hours, while roasted pork requires five and one-fourth hours.

SLEEPING WITH THE HEAD TO THE NORTH.—A physician writes to the Dublin Journal of Medicine in support of the old notion that people sleep much better with their heads to the north. He has tried the experiment in the case of sick persons with marked effect, and insists that there are known to exist great electrical currents, always crossing in one direction around the earth, and that our nervous systems are in some mysterious way connected with this electrical agent.

ANTIDOTE FOR SNAKE BITES.—Ammonia is used with great success in Australia as an antidote for snake bites. The papers chronicle numerous cases where the injection of this article into the veins has saved the lives of persons bitten by venomous snakes. The wound is also bathed with liquid ammonia, and stimulants are given to keep the patient from falling into a lethargic state.

FOR FELONS.—An exchange says that a poultice of onions, applied morning, noon, and night, for three or four days, will cure a felon. No matter how bad the case, lancing the finger will be unnecessary if this poultice is used. The remedy is a sure, safe, and speedy one.

HEALTH ITEMS.

Kerosene oil is said to be an efficacious remedy for rheumatism. It should be well rubbed in.

Bruised peach leaves are said to be a specific for nail wounds in man or beast.

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 712. BOSTON, WEDNESDAY, JUNE 2, 1869. VOL. XXIX.—NO. 12.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE OLDEST CHRISTIAN HYMN.

Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ, our triumphant King,
We come thy name to sing,
And here our children bring,
To shout thy praise.

Thou art our holy Lord,
The all-subduing Word,
Healer of strife!
Thou didst thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou art wisdom's High Priest!
Thou hast prepared the feast
Of holy love!
And in our mortal pain
None calls on thee in vain;
Help thou dost not disdain,
Help from above.

Ever be thou our guide,
Our shepherd and our pride,
Our staff and song!
Jesus! thou Christ of God!
By the perennial word,
Lead us where thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we thy praise on high,
And joyful sing.
Infants, and the glad throng,
Who to thy church belong,
Unite and swell the song
To Christ our King!

For the World's Crisis.

THE ALARM BELL.

(*Concluded.*)

ANOTHER GREAT MISTAKE.

There is a giant doctrinal evil and error of great antiquity, and popular in our day. It has a powerful hold on the minds of men, being believed and cherished and championed as truth. When a falsehood is sacredly enshrined in the mind; when it is attributed as truth to the Author of truth; when it is located by inference and imputation of faith in Scripture; when it is received from a christian ancestry as true; when it is preached in ten thousand pulpits; when it is attested and confirmed by almost universal public opinion; when it is a part, by implication at least, of almost every creed, inwoven in almost every religious system, built up in almost every ecclesiastical organization, and adduced and submitted and diffused as truth throughout almost universal literature, it must at first certainly appear hard to overcome. An assault upon it would, in the view of its very numerous votaries, seem something like audacity, or sacrilege even. But the only scales in which a doctrinal tenet, or any sort or species of religious belief can be justly weighed, is God's word. By this we are ready and anxious to try this wide-spread opinion of mankind.

To be brief and direct, the error we mean is the *alleged immortality of the soul of man.* We once supposed it true, and scripturally true. We are now thoroughly convinced that it is not; that it is an error, fruitful of varied and mighty mischiefs; and that it is imperatively important that it be detected, and early and altogether thrown out of all creeds, professions, confidences and teachings of men. That after a long, long harvest-time of bitter and evil fruit, it is yet further maturing to a baneful and disastrous crop of woes and maladies among men, we think can be plainly, easily, and startlingly shown.

Whence came this baseless and pernicious dogma? Its origin was certainly sinister. Its authorship was so deplorable and degraded, that its retention thus long is a mystery indeed. We impute, without one moment's hesitation, the claim of immortality for man in probation to that cunning and reckless falsifier, the devil. From such a wretched source emanated this notion, which has acquired such power and prevalence in the world as a kind of first truth, that its contradiction is stigmatized as infidelity. A first truth indeed! Say rather a first falsehood.

Let us notice a most pointed and terrible passage in our Savior's address to the critical and equivocating Jews. "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." This is a scathing characterization. Here is the divine photograph of man's great enemy. The discourse of man's best friend lays on this restless, evil agent—Satan, the true charge of original and unmitigated mendacity. Notice, "he was a murderer from the beginning." He brought a mind foul with bad intent, and a speech corrupt with a flattering and infernal lie, to the siege of that paradise where our first parents were placed. He was a murderer, for his strategy aimed at so weakening the force of the Creator's charge to Adam, by an insinuated contradiction, as to draw his victim into a snare, and put an end to allegiance and peace together in the hearts of the happy pair. He succeeded, and brought disaster and ruin into the world. Sin, with an endless train of evils, entered, and death by sin. The devil was a murderer. Aye, "he is a liar, and the father of it." God had said to Adam, in the event of disobedience, "Thou shalt surely die," or, "dying thou shalt die." The enemy with vile and subtle replication said, "Ye shall not surely die." Now what we maintain in this connection is, this this seductive and lying phrase, the pioneer of all deceptions and falsehoods on earth, is the germ of the universal sentiment, the substance and pith of the dogma, that man is immortal, or that his essential self is an entity surviving death, alive and indestructible forever. It is false. It were enough to know that as the expedient of an apostate spirit, employed to seduce and destroy a race, it must be false. How quickly pride in the human heart rises to defend the dignity which is fancied to inhere in inherent immortality in man. O silly pride! O silly credence of a lie whose parentage is thus traced to the fiend! Significant indeed is the notion so dominant, that the dead is not dead; that a deathless vitality survives; that death touches not a something internal, but frees it and helps it; and so the enemy continues by so much triumphant, and by the currency of the first falsehood finds a way to make havoc still, of which the latest development is seen in the utterly antichristian system of Spiritualism.

But the immortality of the soul is hastily and superficially inferred from the account of man's creation. This is an error so common and yet so flagrant, that it needs a brief exposure. In Gen. 2: 7 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Now for a little simple and honest analysis. The Creator made man, and formed him out of a material that is expressly specified; to wit, "the dust of the ground." Man is not composite, but simple in the substance God takes for the structure and mechanism of the being described. Man is made of dust, as truly as a jug or jar is made of clay, or a table of mahogany. God formed man of dust,—not of that and something more, or something else. Neither did God put a pre-existing essence into a tenement of dust, nor any essence at all, constituting a consciousness, or individuality, into a receptacle of matter. Man is not an essence, or a soul, without dust, or out of dust; but man is made of dust. Humbling fact, but true. Why question or reject the Scripture account? Why complicate it with difficulties that do not belong to it? Think, now; is man compound from this account? It is the dust of earth that forms a man, not the house, or husk, accommodating or enclosing a man. Jehovah made man out of dust; therefore he is a material being. A false hypothesis alleges that he is immaterial. If he cannot die, if he is alive after he is dead, then the devil is right, and immaterial man can exist and live, in spite of the formation of man out of the dust. There is trouble here, as there is in every vain device that adds to God's words, or mystifies or perverts them. Into man so made God breathed something indeed, and it is expressed as "the breath of life." Is this breath the real man? Then a man was breathed into a man, for the man was made of dust. Is breath a being, or is it rather the means of life? The case is perfectly clear. No soul is breathed into man, and much less an immortal soul, but a breath of life. Notice the difference between a soul breathed into a frame prepared for it, and a breath of life breathed into a man. Which is true,—a man, and an immortal man, or essence of man, breathed into a receptacle of matter? or an etherial fluid, or breath of life, breathed into an organized man? What was the result of this infusion of breath into Adam's nostrils (for it was so infused)? Answer: "Man became a living soul." The inspiration of air started the wheels of the machinery, and the man lived. He was a soul before he received the breath of life, but not a living soul. And while it is perfectly true that the respiration commenced was essential to life, and the commencement of respiration was the commencement of life, it is *not* true by any means that respiration, nor air (the process, nor the agent in the process), is the man; nay, nor is the breath of life the consciousness, though it is an auxiliary to the consciousness.

The man is a material man, and a conscious, living, material man, through the imparted breath of life. This infusion is not an essential self, or an immortal individuality insinuated or inserted in a place appointed for it; but a wave of life-giving ether blown into the nostrils. The man is still material while living, and a material man sees, hears, feels, and thinks. God can give and does give to matter these properties. What if the ear and eye and brain are organs? They are a part of the man, nevertheless. Sails, and wheels, and ropes, and spars, are organs or means of a ship's propulsion and safety, and they belong to the ship and are a part of it. Without them a ship is imperfect, and exceedingly so. But suppose there is something within a man that is his essential self, apart from eye or ear, or arms and hands and feet. If so, it is the vital, material organism. It is the heart, and lungs, and arteries, and blood, and especially the brain. Remove the brain, and the man is inevitably and always dead. Practically he is defunct. This is all so simple, that so much detail and painstaking of explanation seems needless and even tedious; but it is made necessary on account of the utterly mis-instructed popular sentiment. How exceedingly few there are who know that the words living soul (not immortal soul) are in the Hebrew used repeatedly in the previous chapter, and applied to the animal creation. Many would scarcely believe it, and mentally at least immediately begin to evade the force of it, or willingly ignore it as of no account, since the translators have given no sign. Happy would it be if the prejudice were not equally as great.

Lucien Bonaparte the next Pope.

A most startling and astounding development in the impending ecclesiastico-political future of Europe, is probably preparing and nearly ready to be accomplished and manifested to the world. That it involves directly consequences of the utmost interest and magnitude, can not for one moment be rationally denied. To the development itself, as an every way probable and imminent feature of events in the critical transition state of Europe, and to the issues incident to it, the most intelligent public journals already attest. We do not mean to say that the gravity of consequences is understood, or all the mighty sum of related and succeeding events appreciated. Certainly they are not. It is but a mere glimpse the journalists get, while from a prophetic stand-point we are enabled to take in the whole vast and tremendous series of results, compressed indeed into an exceedingly short space of time, and hurrying on with terrible impetus and rapidity. Well may we designate this article by the title of "The Alarm Bell," for the incredulity of christians is itself alarming, and the phase of hastening affairs we think can scarcely be exaggerated in the interests involved and the issues at stake.

If the Catholic world is brought, through its universal deference to the Pope and the papacy, to sustain a policy dictated by the Emperor of the French, in politics and religion alike, measure the consequences if you can. Who can not see what a transfer, what an acquisition of moral and material support, has come to the most ambitious man on earth, when cardinal Lucien Bonaparte, chosen at the dictation of Louis, has ascended to the papal chair? At the dictation of Louis, we say, because the latter unquestionably occupies a position which enables him to dictate. Who does not perceive the aim of this monarch, and the advantage which he has long realized, in reserving to himself and exercising the prerogative of guarding, defending and maintaining the Romish, popish charge? Was not his action significant in flying to the relief of Pius IX. at the recent insurrectionary invasion of Rome by Garibaldian dictation? Should this republican chieftain have the honor, or take the responsibility of giving Rome to Italy? Certainly not. If the gift were expedient, Napoleon third would make the donation; if not, it should be reserved to his disposal. Does not ecclesiastic Rome know her obligations to Napoleon? Surely the harlot dare not now defy the power that carries her.

That cardinal Lucien will soon accede to the papacy, we regard as almost beyond the possibility of doubt; or, at least, will be advanced to an eminence of something like an equivalent kind, in which there shall be the opportunity and occasion for an active and powerful ministry, in the interest of the imperial relative to whom his advancement is due.

There can be little doubt, we suspect, that the functions of this great Romish high priesthood will be modified, and that the change will be such as to turn a tide of homage to the older man at Paris, whose aim, at little less than an absolute dictation in the world's affairs, is to be immensely promoted by the new and gigantic convenience of a Bonaparte at his right hand; and that a powerful, willing and trained ecclesiastic. In fact, the unity of design and operations between these two men we understand will be perfect. Both will possess eminence and resources, while the senior and hitherto secular man will overtake the other, by an addition of certain official prerogatives (accruing partly through the younger), or a union of religious-imperial with a secular-imperial honor. The quality of this dignity will be manifestly intensely unchristian, selfish, and self-absorbed; while at the same time showing a considerate regard for the good-will and pleasure of the mighty popular masses, whose accession is the foundation of power. The prophetic sketch of the apostasy, and the relation of ungodly character, offices and powers, is found in Revelation, 13th chapter, if we mistake not.

The derisive skepticism or incredulity touching these near and stupendous evolutions, may just now be proof against all present admonitions or alarms. But it is this very incredulity and want of foresight which revelation is competent to give, that actually assures the result. Nobody (comparatively) believing it—nobody is striving to avert it. Those who love and believe God's sovereign prophetic purposes, would not try to avert it. The Romish or Catholic nations, soon to fall into line, and compact with allegiance to Napoleonism, are in no act or attitude of opposition. It is Protestant infidelity, and vain-glorious rationalism, and a formal, and careless, and misguided christianity, that is to be roused as by a trumpet peal with beating heart, and pallid face, and dilated eyes, to see its own folly of unbelief and repent, or else glide away, under the stress of the tremendous tide of apostasy, into an allegiance whose course is madness, whose act is sacrilege, and whose end is perdition.

Many may protest vigorously the inexpediency of being mentally occupied with coming trials or perils, but there is such a thing as a timely and wholesome alarm—an alarm leading to prayer, and activity in doing good, and to an intelligent expectation of a returning Jesus. Better an alarm in season, than an alarm too late. Better an alarm with an intelligent, pre-apprehension of the course of affairs, and their duration and significance, and end, than an alarm of such abruptness as to forestall calmness, and wise action, and plunge into misery and darkness. We are confident the time is near at hand when vast orders and associations of men will be drawn by a strong cord of evil attraction, by the various motives of admiration, self-interest, love of power and promotion, love of license, under the name of liberty, sectarianism, and not least of all the eager sympathy with modern progress (though it carries men to the very jaws of ruin,) as well as a wish to escape evils and dangers gathering around,—will be drawn, we say, to the homage and service of one man, whose genius, patience, patronage of liberty, inauguration of grand enterprises, military powers, and political power (together with the new religious eminence,) labors and achievments in literature, statesmanship and invention, have fascinated them. Here is the last great snare of the enemy. May a remnant escape.

SUSTAIN THE "CRISIS."

We certainly hope the paper which has become so endeared to many christians, may have a rapidly increasing subscription. Who can tell what a powerful instrumentality God may not please to make it, in this most critical hour of the world's history? Suppose it does not contain as much reading as could be obtained for the same money; it is not merely the quantity, but specially the quality of the reading that determines the value of the paper. It is an agency for promoting the interest of an inestimably precious cause. Set us sustain it. It may not be perfect, it may not please every reader in *all* things, but on the whole, is it not about what you want, and what the world needs, and what our Lord will approve? We understand that just before us is an hour of change, of perturbation, of awakening, of danger; and in such an hour should not every agency be ready for helping and leading every accessible or teachable friend of Jesus to the whole and pure truth? At any rate, the kingdom of the Just One being immediately at hand, should we not do good with our might, and do it now? Yes, certainly; and consider what a good would be accomplished in a large, a very large increase in the list of subscribers.

CURRENT EVENTS.

Conflict and Crime.—The crimes and conflicts, as recorded in the public journals, exceed all precedent, both as to number and violence. The adult and infant murders, the robberies and arsons, the cases of violence and bribery, the selfishness and excesses of legislation, are all of a startling character, and recall the worst days of Sodom, Gomorrah, Pompeii, Rome, Alexandria, etc., etc. It is noticeable of the crime of murder that the law is quite inadequate, and generally the worst murderers escape conviction, because, perhaps, the worst murderers are the most secret and the most deliberate. The proofs rest on circumstantial evidence, always difficult in management.

Legislation, which should be for the welfare of the people, has also become more destructive than beneficial. But it is not legislation alone which has become so corrupting. Look to our amusements. The worst of Paris is among the best at home, and patronized among us almost beyond precedent. Seeing what we see in these latter days of war upon States, persons, homes, domestic life and purity, we are painfully tempted to ask, "if these things continue will not Republican Government prove a failure?" When a nation's amusements become simply indecent,—when the most corrupting and corrupt measures find their way through Congress and State Legislatures—when crimes increase in an unheard of ratio, it is time for sober, christian, hopeful people to inquire the cause, and, if possible, to find the remedy.—*N. Y. Express.*

Rev. J. W. Rogers, the late Tennessee convert from Ritualism to Catholicism, has been lecturing in Chicago in defence of the Church of Rome. Arguing in reply to the argument which asserts that the most enlightened countries are Protestant rather than Catholic, he says that ours is not a Protestant country at all. "The Constitution does not call it such. Nearly nine men out of ten are skeptics. The Catholics outnumber the various Protestant denominations."

Extraordinary Heat.—The Australian papers announce the occurrence of scorching weather in some parts of the colony. At Wagga at the close of December, flowers and shrubs were literally roasted, and fruit trees (in some instances) burnt up, plums approaching ripeness fermented under the powerful heat, and hung on the branches like small bags of native-grown vinegar. The heads of many trees presented the appearance of having been subjected to the action of a stream of flame. Yet in the Tumut district, three days before there was actually ice in the wash-hand basins of a morning. Wild horses were being destroyed in large numbers on the 'Levels country, near Wagga, where there the poor brutes were perishing from thirst. At Echuca, on the 25th Dec., bees were destroyed by the heat. Mr. Schackell found, on his return from Melbourne, that, the contents of two of his largest and best hives had been totally destroyed by the melting of the combs and honey into one mass, by which the whole of the bees were smothered.

In the Anti-Slavery *Standard* Wendell Phillips exclaims:

"Oh! for a Peter the Great, stern as death, and inexorable as fate. He reconstructed Russia, and made out of barbarism a civilized State. The like problem waits with us to be solved. When shall we see the iron hand that will hold these discordant elements till they crystalize into order and peace."

That is it! "The iron hand." The Jacobins of France were never content until they got their "iron hand" in a Bonaparte.

Sardinia, N. Y. Clinton Colegrove.

THE LORD'S COMING.—REVIVALS.

One of the principal causes of the depression and lament of the church at the present day is the want of revivals, or of the outpouring of God's Spirit upon the people, and the paucity of increase in numbers; and certainly this is to be deplored. The general apathy and cold indifference that seem to pervade the minds of the people, is one of the signs of the times. The departures from the faith, the rapid increase of infidelity, and the stand-still position of God's professed people generally, constitutes one of the wonderful phases of the times we live in. Society is largely composed of those who are "lovers of pleasure more than lovers of God." Amusements, fashion, gossip, sight-seeing, pleasure-hunting, mammon-worship, Sabbath-breaking and intemperance, seem to be the prolific mode of frittering away the precious time of their probation. There are many good, honest people—both in and out of the church—who lament this state of things, but have not the power to mend it.

Adventists are sometimes blamed for holding desponding views concerning the religious aspect of things. They are blamed as fault-finding, discontented, cheerless christians—always indulging gloomy doubts, and having dark forebodings of the future, rather than the hopes of a good time coming. They do, however, believe in a good time coming, but in a different way from the manner of the world. Their joy and rejoicing is a spiritual joy and gladness; hence they look for a new world with no devil in it to mar God's fair heritage—"when the wilderness and solitary place shall be made glad, and the desert shall rejoice and blossom as the rose;" "the lame man shall leap as an hart, and the tongue of the dumb shall sing." They do rejoice in the blessed hope and glorious appearing of the great God and our Savior Jesus Christ, who will change our vile bodies and fashion them like unto his glorious body. In this world, or dispensation, we groan, being burdened, but in the next dispensation expect all pain and sickness, and sorrow and sighing shall be done away.—*Advent Herald.*

For the World's Crisis.

RETURN, O PRODIGAL, RETURN.

Return, oh prodigal, return,
And seek your Father's face;
O'er all your sins and follies mourn,
Your wandering steps retrace.

Return, oh, prodigal, return,
Before he shuts the door;
For can you not the signs discern?—
Your Father now adore.

See how the mighty earthquakes heave,
And mountains smoke and burn;
How trailing stars shoot forth and leave,
And will you not return?

The ocean's roaring waves then hear;
See nations in distress;
All signs in heaven and earth appear,—
Return to righteousness.

Return, oh prodigal, return,
And seek your Father's face;
Now o'er your sins and follies mourn,
Your wandering steps retrace.

Peru, Ind. H. H. Hall.

For the World's Crisis.

PHILOSOPHY AND VAIN DECEIT. COL. 2: 8.—No. 2.

The Essenes also held the immortality of the soul, but seem to have taken more of the Pythagorean than the Platonic view of its nature. Their notion of every thing existing in "essence" would nearly correspond with the theory of "a prior existence," and yet there are indications that they were not altogether settled and clear in their own minds upon some points, for while they held that "souls descend from the highest air into the bodies that were animated by them," and "swiftly returned from whence they came at death," they also entertained almost the same sentiments as the heathen, "placing the souls of the good in the Elysian fields, and of the bad in Tartarus."

These three out of the four principal sects among the Jews, seem to have comprehended the three principal philosophies and corresponding notions among the Gentiles (that are held to this day) of Epicurism, Empiricism and Idealism, resulting in a heterogeneous compound Skepticism.

Prior to the captivity, the Jews were almost entirely free from these Gentile absurdities; and although they might have carried some of them out of Egypt, imbibed by their intercourse with the Egyptians when in bondage to them, yet their culture under Moses and their schooling in the wilderness, under the light of the "Shekinah," seems to have given them clearer perceptions of truth, and more correct ideas of man's nature, with a purer faith than any other people, and it was only because they did not "choose to retain God in their hearts that he gave them over to worship the hosts of heaven."

Their philosophy, in its purity, was that wisdom which was communicated from the Deity to them, and was a reality, and hence the philosophy of Realism, in our own day, and when stripped of the sophistry in which modern logicians have arrayed it, still corresponds with that of the patriarchs, and David and Solomon. With them, life did not signify "happiness," but a state of conscious being, and death did not mean "life in misery," but death with them was extinction of life: hence, "wisdom" became the predicate upon which "length of days," or prolongation of life was to be builded, and death was represented as the "land of darkness, as darkness itself." "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" is the language of one of their own most poetic, yet divinely inspired prophets. Isa. 5: 20.

Dr. John Mason Good, M. D., in his *Book of Nature*, London Ed., p. 333, speaking of the book of Job, says: "In this sublime and magnificent poem, the doctrine upon the subject before us [future life] is a patriarchal or traditionary belief of a future state of retributive justice, not by the natural immortality of the soul, but by the resurrection of the body." On the same page he says, "The Hindoo philosophers [land of Paganism] totally and universally deny a resurrection of the body, and support the doctrine [of future existence] alone upon the natural immortality of the soul; and the Arabian philosophers [patriarchal] pass over the immortality of the soul, and rest alone upon the resurrection of the body." So of Solomon (p. 341) he says, "Solomon admitted the doctrine of the resurrection of the body and a state of retribution, while he disbelieved the doctrine of the separate immortality of the soul; and the distinction ought to be constantly kept in view while perusing his writings; since otherwise, they may appear in different places to contradict themselves. Thus, in order to confound the pomp and pageantry of the proud and the powerful, and to show them the vanity and nothingness of life, he [Solomon] adverts to the last of these doctrines [immortality], and confines himself to it. (Eccl. 3: 19, 20.) 'That which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath (*ruach, spirit*, see verse 21), so that a man hath no pre-eminence above a beast, for all is vanity; *all go unto one place:* all are of the dust, and all turn to dust again.'

"But when addressing himself to the young and giddy pursuer of pleasure, in order to alarm him in the midst of his gay and licentious career, he as distinctly alludes and as carefully confines himself to the first of these doctrines (resurrection of the body.) His language then is ch. 11: 9, 'Rejoice, O young man, in thy youth, and tread as thou wilt the flowery paths of indulgence and pleasure; but know thou that for all these things God will bring thee into judgment.' It has been said by some writers that the judgment here referred to relates to this world, and must be so interpreted to arrive at the self-contradiction just adverted to. But Solomon's wisdom stands in no need of the feeble and rush-light illumination of such commentators."

Here is one learned "Orthodox" at least, who is willing to admit that the philosophy taught in the schools of Dedan and Teman was that of the patriarchs, Job, David, and Solomon. Hence we need not be surprised to hear from them such doctrines as that the "dead know not any thing," "in the day they die their thoughts perish," and the spirit of the wicked man, like a candle, "shall be put out."

But what a mighty change has been wrought in twenty-eight hundred years. Then, Solomon could meet and combat these orientalists successfully, with a denial of the soul's immortality, and an affirmation of the animality of all terrestrial beings, and a common destiny, and destination too, of both the bodies and the spirits of both man and beasts, predicating his arguments in favor of a future state purely, exclusively, and entirely, upon a resurrection of the flesh; and now, professedly Christian teachers stand up in their place, and would fain make their hearers believe that king Solomon himself taught this oriental and Egyptian doctrine of heathenism, claiming that he teaches in Eccl. 3: 21 that the spirits of men go up from the earth (to heaven), and that the spirits of beasts go down to the earth; whereas he only *asks* them how they *know* that such is fact.

Old "Father Haynes" (a colored preacher), used to say, "Common sense isn't a common fool," and I say king Solomon was not either; he never undertook to ride two horses at once, each going in opposite directions. He knew better. Nor did he lay down his own positive affirmative propositions in verses 18, 19 and 20, of Eccl. 3, also 12: 7, and then stultify himself by turning right square about, denying his own declaration with the next breath in the very next sentence (v. 21), and admit that the false theory of his opponents, which he had just been combatting, was *the truth*, and advocate that too.

Perhaps some one will say, "That is rather strong; that is pretty plain talk." Well, I know it is. I *tried* to make it so; the nature of the case demands it; nothing but *blisters* will touch it. G. W. Stetson.

Olena, O.

THE BIBLE TRIUMPHANT.

MORAL PRECEPTS.

24. *Robbery commanded.*—"When ye go, ye shall not go empty; but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters: and ye shall spoil the Egyptians."—Ex. 3: 21, 22. "And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. . . . . . And they spoiled the Egyptians."—Ex. 12: 35, 36.

Robbery forbidden.—"Thou shalt not defraud thy neighbor, nor rob him."—Lev. 19: 13. "Thou shalt not steal."—Ex. 20: 15.

Infidels in every age of the world have taken advantage of the fact that God commanded the Israelites to carry with them, when they left the land, a part of the wealth which nominally belonged to the Egyptians. Cannot even a skeptic see the justice of this? Has he never read of the long years during which Israel toiled without recompense? Has he never heard of the wealth which they amassed for their Egyptian masters? Or why does he accuse the God of heaven of injustice, when he commands Israel to take a small portion of their own earnings. Truly "thou shalt not defraud thy neighbor;" but Israel had been defrauded for ages, and because Israel's God takes from the Egyptians a portion of their ill-gotten spoils, and returns it to those who earned it,—those weak, puny men who dare to sit in judgment upon the acts of Jehovah, have set up the cry of "robbery!" Oh humanity, where is thy shame?

25. *Lying approved and sanctioned.*—"And the woman [Rahab] took the two men and hid them and said thus: There came men unto me, but I wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out; whither the men went I wot not; pursue after them quickly, for ye shall overtake them. But she had brought them up to the roof of the house and hid them with the stalks of flax."—Josh. 2: 4-6. "Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?"—James 2: 25. "And the king of Egypt called for the midwives and said unto them, Why have ye done this thing, and have saved the men-children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives." Ex. 1: 18, 20. "And there came forth a spirit, and stood before the Lord, and said, I will persuade him. . . . . I will go forth and be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him and prevail also; go forth and do so."—1 Kings 22: 21, 22.

Lying forbidden.—"Thou shalt not bear false witness."—Ex. 20: 16. "Lying lips are an abomination unto the Lord."—Prov. 12: 22. "All liars shall have their part in the lake that burneth with fire and brimstone." Rev. 21: 8.

In proposition 25 the great Author of all truth is accused of approving and sanctioning lying. The case of Rahab is cited, and James 2: 25 is quoted to prove that she was justified for lying. Truly this conclusion is "far-fetched" when the text says she was justified by *works*, because "she had received the messengers and sent them out another way." She was justified for what she did, and not for what she said. The next case is that of the midwives, whom the king of Egypt commanded to destroy all the male children of the Hebrews. "But the midwives feared God and did not as the king of Egypt commanded, but saved the male children alive. . . . . *Therefore*, [because they feared God rather than man,] God dealt well with the midwives." Their defence before the king when reproved for their course is another matter. God did not "dealwell" with them as a reward for what they told the king, but for their good works in saving the children alive.

But how does the infidel know that what they told the king was false? It still remains to be proven that they were guilty of falsehood at all. Indeed, it is more than likely in the light of history and physiology that the midwives *told the truth* in respect to the hard-working daughters of Israel. For a reply to 1 Kings 22: 21-22, see the harmony of *Prop.* 20.

26. *Hatred to the Edomite sanctioned.*—"He [Amaziah] slew of Edom, in the valley of Salt, ten thousand. . . . . . And he did that which was right in the sight of the Lord." 2 Kings 14: 7, 3.

Hatred to the Edomite forbidden.—"Thou shalt not abhor an Edomite for he is thy brother."—Deut. 22: 7.

Prop. 26 is certainly the most bare-faced and dishonest misrepresentation that we have ever seen. In this instance the infidel is obliged to quote the Bible backwards, skipping four verses at a time, in order to prove his position.

It is evident that he has a very difficult case on hand this time. He quotes 2 Kings 14: 7, "He slew of Edom, in the valley of Salt, ten thousand," and then skips backward four verses, where the account of the king's reign begins, and quotes what was said of that monarch *while he was innocent of any man's blood;* viz., that "He did that which was right in the sight of the Lord." Thus every principle of truth and honer, every sentiment of candor and fairness is sacrificed to prove that a God of justice has sanctioned crime. We can use no language sufficiently strong, in condemning such palpable dishonesty.

"The Bible Triumphant," by Mrs. H. V. Reed.

"THIS GENERATION."

"Verily I say unto you, This generation shall not pass till all these things be fulfilled."—Matt. 24: 34.

I wish to say a few words on this very important and interesting passage of Scriptue. The common method of interpretation given it by our people generally, has seemed to me a labored and far-fetched explanation, from the fact that the word "all" in the text seems to include the whole list of signs or events mentioned from ver. 5 to 31, and no one generation could possibly see *all* of those signs strewn as they have been along the track of time from before the destruction of Jerusalem down to the present day.

Within the last few days I have had an opportunity of examining this passage (and also Mark 13: 30, and Luke 21: 32) in the *Emphatic Diaglott* and Parkhurst's *Greek Lexicon*. I find that the word "fulfilled" in Matt. 24: 34, and Luke 21: 32, and the words "be done" in Mark 13: 30, come from the Greek word *genetai*, which according to Parkhurst signifies a beginning, a commencement; the act of filling up, etc.; while the word "fulfilled" found in Luke 21: 22, 24, and other places, comes from the Greek words *plesthenai* and *plerothasi*, which Parkhurst says mean completeness; fully finished, etc. I find that Matt. 24: 24, Mark 13: 30, and Luke 21: 32 are the only places in the New Testament where the word "fulfilled" is translated from *genetai*, so that a correct rendering or idea of our Savior's language on this occasion would be something like this: "*Verily I say unto you, This generation shall not pass till all these things begin to be.*" This makes harmony in the passage, as history proves. That generation did *not* pass till some of the events or signs prophesied by our Savior *did* take place, which would prove to them the truth of his prophecy, and as each succeeding generation from that time down to the present has seen *some* of those signs, there has been evidence to each of the truth of the predictions, and thus enabled the truth-loving and sign-observing people of every age to act in accordance with the injunction of our Savior, recorded in Luke 21: 28; "And when these things *begin to come to pass*, THEN look up and lift up your heads, for your redemption draweth nigh."

I hope those who understand the Greek, and who have an interest in these things, will give this subject a thorough investigation, and see if the above interpretation is the correct one; and will let the result of their researches be known through the *Voice* and *Crisis*.

Yours in search of light and truth,
E. K. Smith, *in Voice.*

A Single Prayer.—John Howe once observed two men in a violent passion. Their mutual cursing shocked his religious sensibilities. He looked at them, raised his hat, and said in a solemn voice:

"I pray God to bless you both!"

This prayer so impressed the quarrelsome men that they ceased their strife, and thanked Mr. Howe for his supplication.

— Cast no dirt into the well that has given you water when thirsty.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 2, 1869.

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SATAN'S COUNTERFEITS.

Satan has been making efforts through the entire history of man to introduce his false doctrines. He makes his counterfeits as near like the genuine as possible; and the careless observer may not see the difference. He has two noted counterfeit systems of religion, Paganism and Papacy; and has now introduced his third, which is Spiritualism. The first embraced the great mass of mankind before the first coming of Christ. He then modified and remodeled Paganism over into Papacy, and made that the leading religion for centuries; but for the last three hundred years the Papal system has been waning, until its power has dwindled to very small proportions. The thunders of the Vatican produce no more alarm in the world now than the roaring of a distant cannon. Satan, seeing this state of things, has rallied his forces again in a new form, in the system of Spiritualism; which is only a modified phase of Paganism and Catholicism. It is more properly a revival of the doctrines taught and believed by the heathen nations; and the chief foundation stone of the three systems is a belief in the immortality of the soul.

There are many modifications of these three great systems; such as Mohammedanism, Shakerism, Swedenborgianism, Mormonism, etc., etc., all of which help to lead men away from the narrow path. They are among Satan's counterfeits. In Spiritualism, we have them all combined; for the spirits teach that they are all right. With them, every thing is right that helps destroy pure christianity and the doctrine of the Bible. If they could only find positive proof in the Scriptures that man is immortal, they would not be so willing to throw them away; but when shown that they are wholly opposed to the doctrine that man is naturally immortal, they are ready to say the Bible is only the expression of "the *opinion* of a few ignorant Jews," and is unworthy of the confidence of the people in this enlightened age. In our discussions with Spiritualists, they boldly assume such positions, and ridicule the Bible, its writers and great Author.

It may be truly said that all the devil's counterfeit doctrines have been manufactured out of his great lie to Adam and Eve; and it is time the whole thing was fully exposed. The coming conflict between truth and error, Christ and Belial, will be something more than mere amusement. It will be no boy's play.

MATERIALISM.

Professor T. H. Huxley, Prof. of Natural History at Oxford University, has written an able article "On the Physical Basis of Life," in which he says:—"Matter and life are inseparably connected." This statement we believe to be strictly true; and there are no known exceptions. Where there is no matter, no organism, there can be no life. To suppose a living being without a material form, is to suppose what cannot be proved. The idea of having life without a personal organism is to us an absurdity. We have no faith in such wild, shadowy theories; and think the time has come when they should be exposed and rejected as vagaries unworthy of confidence and support.

The Professor goes on to say: "No very abstruse argumentation is needed . . . to prove that the powers, or faculties, of all kinds of living matter, diverse as they may be in degree, are substantially similar in kind." We are glad to learn that able men are beginning to see that man is just what the Bible says he is: a being made "of the dust of the ground," and that he ceases to be a living person when his physical organism is destroyed. It is of no use to try to support popular theology in its assumption that man is immortal and cannot die. The theory is of Pagan origin, and unsustained by a single passage of Scripture, or physiological fact. The whole system, that teaches the natural immortality of man, is but a system of fabulous assumptions, and should be rejected by all the true followers of Jesus; and then they are prepared in the strength of the Lord, to stand boldly against the devil's religion—Spiritualism.

Let those men who see the light, put it on a candlestick, that it may shine out before the people. It is time to speak boldly, yet with meekness. The truth is needed on this subject more than ever. We may be charged with advocating "gross and brutal materialism," as says Professor Huxley; but suppose we are. Shall we hide the truth to save a good name? Shall we seek the applause of the supporters of popular error? Will it please the Lord to have us pursue such a course? Shall we who are looking for the coming of Jesus be guilty of such cowardice? The truths, for the belief of which we are called "Materialists," "infidels," etc., are of superior importance, and should be scattered everywhere. Let none be ashamed of Jesus or his words. Speak, and speak boldly.

Near the close of Professor Huxley's able lecture "On the Physical Basis of Life," after showing that life and consciousness are but the result of material organization, he says:—"The consciousness of this great truth weighs like a nightmare, I believe, upon many of the best minds of these days. They watch what they conceive to be the progress of materialism, in such fear and powerless anger as a savage feels, when, during an eclipse, the great shadow creeps over the face of the sun. . . . They are alarmed lest man's moral nature be debased by the increase of his wisdom."

Of course, this is to be expected. It has ever been thus, when any truth, long buried beneath fabulous rubbish, has been again brought to light, and defended. It has ever been the policy of Satan to make error popular, especially that which he taught Adam and Eve—"Ye shall not surely die"; and to make the opposing truth unpopular, and thus keep men from its embrace and defense. Let us be willing to bear all the reproach, scorn and contempt, that can be heaped upon us, without a murmur; and even glory in the cross. Be willing to be anything, for the sake of pleasing Jesus, and being sanctified through the truth.

PRESS THE BATTLE.

In view of our nearness to the great day of the Lord, those who are looking for his coming should be a model people in all things; and yet we fear that some are quite behind others who do not see as much light. We are glad to see that reforms in many things are being made by the followers of Jesus. The following, which we clipped from the Buffalo *Express*, May 24th, is an item of interest to all who know the evils arising from the use of tobacco:

"The African Methodist Episcopal Zion Conference, comprising about forty clergymen, has been in session at Newburg for seven days, and will adjourn to-day. Among other business, the following has been adopted: 'That no person be admitted into this Conference, either on trial or into full connection, who habitually uses tobacco in any form.'"

We know many do not yet see the bad influence arising from a ministerial use of tobacco. When we have been showing the evil effects of tobacco upon the system, the filthiness of the habit, and that temperance and christianity require the followers of Jesus to quit its use as certainly as they do gin and whiskey; it is mortifying and discouraging to be met when one comes down from the sacred desk, by the remark from a tobacco user,—"The minister who preached here last Sabbath used it." If such ministers realized the influence they were exerting, we feel sure they would never use it again. Where we ask sinners to break off from their sins, and leave all their bad habits, ought not the preacher to set an example?

WORLDLY DISPLAY.

The most active spirit manifested in the majority of the churches at the present day seems to be an earnest desire to make a display of fine houses, organs, carpets, and other adornments, so as to excel their neighbors. The avowed object is to draw in the people. This may be accomplished to a certain extent; but only convinces them more and more that such christianity is no better than worldliness. It is calculated to destroy all confidence in the religion of Jesus, if they suppose what they see in fashionable places of religious worship is a fair sample of it. All such display, as is now so common, is opposed to the Spirit of Christ, and a pure christianity. It is well calculated to neutralize its power, and bring it into reproach. This is Satan's plan. He deceives professors of religion by persuading them that they will have more influence over unconverted men, if they will make a worldly display, and thus attract them to their meetings. This is just what destroys their confidence, and tends to make them infidels, instead of christians. One church does it because another does, fearing it will lose its influence if it does not keep up with the spirit of the times. This is a fatal snare of the enemy. There is nothing that makes the christian religion so attractive and lovely as to see it lived out in all its purity.

The following from a corrrespondent of the *American Baptist*, gives a true view of the case.

"The great rush of churches of all denominations, with perhaps some few exceptions, is to make a great worldly display; something that shall attract the attention of the pleasure-loving, and pleasure seeking, the giddy, thoughtless, prayerless people of the world. I have been over fifty years a watchman on the walls of Zion, and I have never before seen anything like the present rush for splendid houses of worship."

AFFAIRS IN SPAIN.

The revolution in Spain has resulted in crushing the Catholic interest, and in opening the door for any system the people may choose to adopt. The following from the Boston Daily *Advertiser*, May 8th, shows the aspect of things in Spain:—

"It was a pregnant saying of Hobbes, that 'the Papacy is but the ghost of the dead Roman Empire, sitting crowned upon the grave thereof.' The extraordinary revolt of the Spanish mind against leading papal ideas sadly troubles the peace of the occupant of the Vatican. The great speech of Signor Castelar in the Cortes is being circulated through the length and breadth of the Peninsular, and is greedily read by the people. Alluding to persecution,—

'He said that the assertion that the church did not kill the heretics, but the civil power did, was equivalent to the assassin saying he did not kill his victim, but his dagger did. The Inquisition had been the dagger of the church. Senor Manterola says I have never been in Rome. Yes, I have. I have visited its ruins; I have contemplated its three hundred domes; I have been present at the ceremonies of the Holy Week; I have admired the gigantic Sibyls of Michael Angelo which seem to launch eternal maledictions. I have seen the sun penetrate into the basilica of St. Peter's. I have sought in those ashes an atom of religious faith,—I have only encountered deceit and doubt. Yes, I have been in Rome, and I have seen in the 'Sala Regia,' painted by Bassari, a fresco of the emissaries of the King of France who sent to the Pope the head of Coligny. I have seen the apotheosis of the great ecclesiastical glories of the executioners,—the assassins of the night of St. Bartholomew.'

The above speech, when delivered, electrified the House to such an extent that when Signor Castelar resumed his seat, almost the whole of the deputies on both sides crowded round him, embracing him, patting him, and even kissing him. The excitement spread all over the country, and awoke an echo from all quarters. Congratulations and felicitations were sent to him from every part of the kingdom by telegraph. Had Mr. Buckle lived to see this, he would have reconsidered his estimate of the Spanish people."

WHO WILL BE SAVED?

BRO. GRANT:—Do you believe *all christians* will be saved, regardless of denominations?"

A CONVERT.

We answer yes, without a doubt. All *christians* belong to the Lord, wherever they are found. By *christian* we mean something more than merely a *professor* of religion, who may be a member of the church, yet destitute of the Spirit of Christ. He is one who truly loves Jesus and his word. Such may be found in the various evangelical denominations, and will be saved without regard to the denomination to which they belonged. A person will not be saved because he was Baptist, Methodist, Congregationalists, or Adventist, but because he was a *christian*.

WHY NOT SPEAK?

It is said that the spirit can talk when out of the body. If so, why does not the spirit talk when a man is knocked down? Why does it not tell the people who gather about the prostrate man, the cause of his condition, and tell who the robber was that knocked him down? Why does that spirit remain so silent when the man so much needs its help? Why is it so ignorant of all that took place after he received the blow? Who can tell?

For the World's Crisis.

IN MEMORY.

Died in Concord, N. H., May 9th, 1869, of organic heart disease, my dear wife, ALMEDA G., aged fifty-six years.

God in great mercy gave me, as the companion of my life, to enjoy my prosperity and endure my adversity, a noble-hearted, christian woman, the greatest earthly blessing that mortal man can enjoy. She was the choice of my youth, and none other could I choose; for she was the dearest object to me that my eye ever beheld, and her voice the sweetest that ever whispered love and friendship in my ear. Our hearts were firmly bound together by the golden chain of divinely appointed love, which never broke or loosened for a moment amid the dashing, surging waves of mortal confusion and strife, during a period of thirty-four years. But when the last fearful tempest of life came, it brought a wave surpassing all others, which rolled its dark waters of death around us, and swept her from my arms, quickly carrying her where my eye can no longer see her, or my ear hear her voice; but the golden chord, still unbroken by the strange work of the tragical scene, dragged my bleeding heart down with her, where it still lingers; and as solitude throws its silent drapery around me, it throbs heavily, but with mighty throes of expectant joy, as sweet hope whispers, "Thy dear Almeda shall live again."

We gave our hearts to God in a covenant of peace at the same time, in the same meeting, when we were about sixteen years of age. We have been perfectly united in believing and advocating the great truths of Christ's speedy coming, and the glorious resurrection of the dead, for about thirty years. When our children were in our arms, domestic circumstances trying, our friends few and scattered and our foes strong and defiant, scoffing at our hope, and ridiculing our position, she never retreated from the battle. But when the Macedonian cry was heard, "Come over and help us," she would always say, "Go, preach the gospel, and I will do the best I can at home."

In her last illness I inquired whether she still had a desire to live, to which she replied, "The one object for which I still wish to live is to assist you in doing the great work God has given you to perform in these last days." But her work is done, and I am left alone, as a dove without its mate, to labor still for Christ, and save if possible some of the perishing for whom he died.

The discourse of Bro. Ross on the funeral occasion, was comforting and instructive. Bro. Grant came seventy miles to speak to us words of consolation in the trying hour of deep affliction. God bless them.

In my bereavement I have received many letters of condolence and christian sympathy from brethren far and near, for which I am very grateful. J. COUCH.

The Voice please copy.

CHURCH FAIRS.

Fairs are a hindrance to revivals of religion. A revival includes the quickening of saints, the reclaiming of the backslidden, and the salvation of sinners. All christians believe in these spiritual refreshings, and pray for them in private and in public, and warn and exhort the people to this end.

But how long will one of these spiritual visitations continue when a fair is in preparation?

Experience and observation dictate that the latter is about sure to eat out the former. The truth is, there is no affinity between a church fair and a revival of religion. If the one obtains, the other must give place. "Ye cannot serve God and mammon." If minor interests absorb all our time and drink up the fountain of religious thought, the altar fires must go out. If we convert our places of worship into gambling-houses, and our altars into places of traffic, and thus inaugurate a state of things which is in direct opposition to the spirit and genius of christianity, how can we expect prosperity? O for a pentecostal fire to consume this "wood, hay, and stubble!" Ye who long to see the churches of this land brought back to a higher and holier life, I pray you that ye besiege the mercy-seat, and labor, too, for a soul-humbling, church-purifying revival religion, ere the spiritual temple of God shall tumble into a shattered and disgraceful wreck.

Answer, ye who are disposed to be true to your own sense of duty, if, after having attended a fair, you have not felt more or less misgivings and doubts with regard to the propriety of such gatherings? And when you have urged the plea that these occasions are intended to aid the financial interests of the church, and that they are regarded with favor by the generality of professed christians, and even by ministers of the gospel, has not conscience rung her bell of warning and admonition? When you have gone with "the multitude that do evil," has not conscience urged the question, "Are you doing right?" When you have gone to the Lord's table, remembered your covenant obligations, tried to pray and exhort sinners to repentance, have you not felt condemned? Are you sure that you are doing as a christian should do? Would you be willing to go from the fair-room to the Judgment?

These are solemn questions. As you must appear before God in the day of final reckoning to account for the "deeds done in the body," answer now if conscience does not condemn you when you let yourself down from your high and holy profession to join the giddy throng in the amusements and follies of the world?—*Zion's Herald.*

PIUS IX. AND HIS PLENARY INDULGENCE.

It is well known no Roman Pontiff since St. Peter has reigned for twenty-five years, and either from this circumstance or from some traditional prophecy, superstitious forebodings have long been attached to the idea of this limitation being passed. Pius IX. is now in the 23d year of his Pontificate, and as his health is good and he is not yet an extremely old man, there is reason to believe that he will live to put this superstition to the test. His extreme popularity among the faithful few of the church has done much to dissipate the fear with which his rapid approach to the ominous limitation might otherwise be regarded; and it was observed that the general tone of the addresses and congratulations offered to his Holiness on the late occasion of his sacerdotal jubilee upon the 50th anniversary of his induction into the priesthood, was that of earnest wish on every side for the prolongation for many years of his life and reign. The *Correspondence de Rome*, in speaking of this manifestation of feeling, employs the following curious language:

"Pius IX. has grandeurs and fortunes, mingled with tribulations and adversities, such as history never presents as having been accumulated on any other royal head. From all parts, cries and supplications are raised toward heaven to retain him in life. The souvenir of a purely personal anniversary like that of his first mass, becomes a universal event, and excites unheard of manifestations. This is a holy violence which the world does to God! The world wants Pius IX. It wants that royal figure which becomes the salvation of royalties, and which alone, among all, struggles without yielding against the unchained passions of evil. God, we hope, will let fall on his glorious vicar these words—'*videbis annas Petri.*'"

Although no Pope has yet lived to the years of Peter in the Episcopate, yet thirteen Popes, like Pius IX, have lived to celebrate the 50th anniversary of their first mass.—These were Gregory XII, who died in 1409, aged 92; John XXII, who died in 1415, aged 81; Paul III, who died in 1549, aged 82; Paul IV, 1555, aged 79; Innocent X, 1655, aged 82; Clement X, 1676, aged 86; Innocent XII, 1700, aged 86; Benedict XIII, 1789, aged 86; Clement XII, 1740, aged 78; Benedict XIV, 1758, aged 83; Pius VI, Pius VII, and Gregory XVI. Pius IX. on the 11th of last month, issued an apostolic letter, which will soon be read in all the Roman Catholic churches of this country. It announces that a plenary indulgence shall be "granted to all Christians" on the occasion of the approaching General Council at Rome. The Pope, in this letter, requires the devout prayers of all the faithful to be united to his own in order to obtain from heaven divine illuminations, "with which we may, in this council, establish all those things which especially regard the common salvation of all Christian people, and the utility, greater glory, happiness and peace of the church." For this purpose he announces "to the whole Catholic world" the indulgence in form of Jubilee. "Through the mercy of God Almighty," says he, "and supported by the authority of his blessed apostles Peter and Paul, by that power of binding and loosing which the Lord has granted to us, although unworthy, we mercifully grant most ample indulgence and remission of their sins, as granted in the Jubilee years," to those who shall first have performed certain devotional exercises, fasted for three days, confessed their sins, received the sacrament of the Eucharist and given alms to the poor. Provision is made for the modes in which the indulgence is to be obtained by travelers by land or sea, by regulars of both sexes, by those living in convents, and by all prisoners, slaves, or infirm folk, to whom the performance of the required works would be impossible. To avoid misapprehension, it may be well to add that the "Indulgence" of the Roman Church is simply a remission of the temporal penalties and penances for sin; and that no one can obtain it until he has first made what is called "a good confession," obtained the absolution of his confessor and received the sacrament of the Eucharist; neither of which latter things can be done unless the confessor be satisfied with the genuine and hearty repentance of the penitent, and until the latter has done what the confessor enjoins upon him as works of reparation for evil done to others and of penance for sins done against God.—*Journal.*

SECRET MOVEMENT AGAINST TURKEY.—Everything seems to indicate the speedy culmination of important events in the east. The following significant paragraph is from the *Boston Journal*:

A New York journal sasy, it is a fact, though the particulars are not yet all ripe for the public eye, that a secret organization, composed of Greeks, Russians, Germans, Frenchmen, and others, including Hebrews, has recently been formed in that city, whose avowed object is to unite with any power that may make war against Turky to drive her back to her Mohammedan home. "The Grand Army of Palestine," as the organization is pleased to call itself, will insist upon clearing Asia Minor as well as Southern Europe of the hated Turk.—*Ex.*

☞ Do the duties of to-day, and leave the cares of to-morrow till they come.

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$754.01
H. M. Piper	.25
A Believer	5.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2595.76
P. W. Higgins	5.00
A Friend in N. B.	1.30

For the World's Crisis.

LETTER FROM FLORIDA.

BRO. GRANT:—We had a glorious meeting yesterday at our new church in the neighborhood known as Suwannee Shoals, ten miles north of Lake City. Bro. P. A. Smith gave us an excellent sermon on baptism and its object in the forenoon, which I am sure carried the conviction to every heart of those who heard, that it is absolutely necessary to secure eternal life to be buried with Christ in baptism.

In the afternoon we held a covenant-meeting, and transacted much important business; and as soon as the covenant-meeting closed, Eld. Smith administered the Lord's Supper, the manifestations of which were truly encouraging to all true believers. Elder Smith preaches to-morrow and next day near Blount's Ferry, on the Suwannee river, about thirty miles north of Lake City; which will close his services in Florida, until he visits his family in Rochester, N. Y.

I did not mention above that six members were added to the church yesterday, a number of whom have been prominent members of the Methodist church, to whom we cordially ascribe the most honest motives in thus accepting the unmistakable plan of salvation, and immortality brought to light through the preaching of the gospel of the Son of man. The result of a discussion held about three weeks ago by Eld. Smith and a minister of the primitive or "hard-shell Baptist" faith, five miles north of Lake City, has given an impetus to our faith in this section of country.

Our opponent gave notice that he would give his opinion on our faith on the fourth Sunday in April, and Elder Smith got Elder Green to fill an appointment, so he could be present. Opponent commenced a quarter to eleven o'clock, and stood until one P. M. Eld. S. commenced at 3 P. M., and was not permitted to discuss long on account of a raincloud that came up. They discussed out of doors, the church being too small to seat the people.

Opponent first labored hard to get up sympathy on his part, and then appealed to the worst passions of men to get up prejudice against Eld. S., discussing or commenting on the late war and oppressive laws passed since; then declared that we founded our faith on "Millerism" and Universalism, and asserted many other things not founded in facts; all of which went like chaff before the wind when Eld. S. took the stand. It was unmistakably shown by Eld. S. that to assert a thing without proof amounted to just nothing at all.

Eld. Smith is slowly recovering from a severe attack of cold, but is zealous and energetic in the cause; and is emphatically the right man in the right place. Your Bro. in hope of eternal life, W. A. SHEFFIELD.

Suwannee Shoals, Columbia Co., Fla.

For the World's Crisis.

WHO IS RIGHT?

Every man who gives attention to the writings and sayings of men on subjects pertaining to the life which is yet to come, finds this question comes up: Who is right? It is admitted that all wish to be right. But because there is so much difference in the explanation of Scripture, it is a difficult thing while looking at their various opinions to avoid the question.

There is one question lying at the bottom which, if rightly answered, opens a clear door for the answer of almost every other question touching the great question, What shall be the life to come? That question is, What is man now? Now if we suppose because he became a living soul the element that was breathed into his nostrils was purely spiritual, and what constituted the man in fact, then from that stand-point it would be very proper and I suppose logical to argue the nature of the soul from the great capabilities of the mind (or soul, as they say), which is the common course of those who maintain it to be immortal. But if we first see the definition according to Paul in 1 Cor. 15: 45, 46, then the argument must be framed according to it. Now who is right? Gen. 2: 7, "And man became a living soul." 1 Cor. 15: 45, "And so it is written, The first man Adam was made a living soul. Howbeit that which was first was *not* spiritual, but *natural*." Who is right?

Natural, living soul.—Paul.

Immortal soul; cannot die.—Socrates, Plato, Pope, Matteson, and nearly all Protestants at the present day. Who is right?

I answer: Moses, Abraham, Job, David, Solomon, Isaiah, Jeremiah, Ezekiel, and all the prophets; Paul, and all the apostles; all agreeing with the exhibition of the forerunner, who is the life-giver. D. B. ROGERS.

SIGNS OF THE TIMES.

The following items gleaned from the columns of our exchanges speak in no uncertain tone, and assure us that we live in "the last days" of the prophetic word:

"We have edited nearly one-fourth of a century, and we are impressed with the fact that the present period is one of more unrest and disquiet religiously—a period in which the religious mind of all denominations is more unsettled and inquiring, more anxious and solicitous—than ever before within our knowledge."—*Baptist.*

"Evidently the preached word has not the power over sinners now it was intended to have. And there is fault somewhere. The praying pew will give us more strength in the pulpit. A working laity will make a working ministry. Let both be together and they will react each upon the other, and the two upon the world, until the complaint is heard again, "They have turned it upside down!" Once it was manifest that wherever the preacher went power went with him. Alas! it is too often true that weakness abides with him now."—*Freeman.*—*Ex.*

For the World's Crisis.

THE BEST PEOPLE.

Of all classes of people in the world, christians looking for Christ's personal return from heaven to consummate their hope should be the very best. God's demands, their own ultimate salvation, and the interests of a sin-ruined world, positively require this.

1. They should be the most devoted.

All their God-given powers, whether of body or mind, ought to be absorbed in their high and holy calling; "for they are the pillar and ground of the truth"; and truth supported by the "royal law"—love to God and man, is the only element that sanctifies and redeems a world morally contaminated.

2. They should be the most godly.

Their daily deportment ought to be God-like. As God can not look upon sin with the least degree of allowance, neither should any member of his body suffer sin to reign over or dwell within them. "The pure in heart shall see God." As God is truly lovely in all his divine attributes, when properly understood, so should all his adopted members exemplify by their words and deeds this admirable catholic principle.

3. They should be the most patient.

"Be patient toward all men," is a most important obligation from Him who first of all has set the example; "whose long-suffering," notwithstanding the multiplied provocations of a rebellious world, has been distinctly visible through all ages and dispensations. The present perilous and deplorable condition of the churches, nations, and society generally, and the unnumbered evils, errors and delusions arising from this condition, which try men's souls, call loudly upon all God's royal family for a faithful exhibition of this divine grace. "The trial of your faith worketh patience." "Let patience have her perfect work," although it may be tried with fire. God designs by these to mould and adorn a people for his own special glory and pleasure.

4. They should be the most earnest.

Earnestness should always be a distinguishing characteristic of every child of grace. God has most wisely displayed his earnestness in the salvation of a lost race, by an exhibition of his own infinite wisdom, and the employment of the best and most powerful agencies possible. The "Prince of peace," the "Holy Spirit," "holy angels," "holy men of old," inspired prophets and apostles, are his agents and co-laborers, and their work and influence so earnestly put forth have accomplished wonders among men. The world is rapidly degenerating in these last flickering moments of time; consequently every child of hope should be an *earnest* Christian. "Be diligent in business, fervent in spirit, serving the Lord," is God's revealed arrangement.

5. They should be the most watchful.

The church of God's choice has fallen upon strange times, and the enemy of all good is more than earnest and watchful in his deeds of darkness, to overwhelm the world in ruin. Knowing his time is short, he, together with his vast corps of distinguished agents, is whirling every thing into order as regards his fraternity, and every thing into disorder as regards the unity of the church of Christ, truth, righteousness, virtue, and the christian's hope, which yields such unspeakable consolation. Emphatically now is the time for zealous watchfulness on the part of every lover of God, of humanity, and of Christ's appearing. "What I say unto you, I say unto all, Watch." "If thou shalt not watch, I will come on thee as a thief." We need to watch all the words of our mouths, all the desires of our hearts, and all the deeds of our bodies. We especially need to watch constantly against the multiform influences that beset every step of the christian's onward progress to the kingdom of God; influences hurled at the Lord's children by the devotees of pride, worldly pleasures, honors, friendship, etc. The hour of temptation seems to have come upon all the world, to try them that dwell upon the face of the whole earth. Who will stand the trying ordeal, and come through refined as gold is refined? God help us!

6. They should be the most prayerful.

God has imposed the obligation of prayer upon all his children, consequently it is duty to pray in faith and in the Holy Spirit. Prayer, when the children of God are fully resigned to his will, becomes a real satisfaction and pleasure. Those who pray the most, sincerely and truthfully, enjoy the most of God's presence and loving favor, and are the best prepared for the stern realities and duties of life. Those who pray the least enjoy the least of the genuine power of christianity, and are more subject to the manifold deceptions that are constantly preying upon the soul's eternal welfare. "Pray always,"—"pray without ceasing," is God's plan.

7. They should be the most intelligent.

The wisdom of this world is one thing, while the wisdom of God is quite another. "The wisdom of this world," Paul declares, "is foolishness," when compared with God's wisdom. The wisdom of this world has ever opposed the onward progress of the gospel of Christ; but God designs to overthrow it; he has raised a standard against it; and that standard is Christ, and the wisdom of God as revealed in him. Christ has not only become our Savior, but our "wisdom" and "power"; and, as the humble child of God has Christ formed within the hope of glory, he has a wisdom and power by which he can confound the wisdom of the wise as regards this world. So we exhort all, as did Paul, to "put on the whole armor of God, whereby we may be able to quench all the fiery darts of the wicked." The Holy Scriptures are a fountain of intelligence from the throne of the Eternal, and when thoroughly studied, thoroughly furnish us with weapons that put to flight all the armies of the aliens, and qualify us for every good word and work.

Why should we be the best people in the world?

1. Because we are embraced in the "royal priesthood," the "holy nation," the "peculiar people," which "have been called out of darkness into his marvelous light."

2. Because we fondly cherish down deep in our hearts the all-absorbing and sanctifying hope of immortality and eternal life through Christ alone.

3. Because we look for the utter destruction of all the enemies of God, and a cleansed universe, where there will be no more curse.

4. Because we with ardent desires expect very soon to realize the completion of our faith, and the perfection of all our joys.

5. Because God has entrusted to our hand the last most solemn, important and glorious message known to man. God help us to be good, better, yea, the best.

A. N. SEYMOUR.

For the World's Crisis.

"BRINGING IN SHEAVES."

This excellent work, from the pen of Bro. A. B. Earle, though only a few months since its first issue, has already its twelfth edition in press. The fact that its author has traveled very extensively as an evangelist throughout the Union and the Western Territories, thus gaining a wide-spread influence, explains somewhat the secret of its great success. This book presents some of the most stirring and valuable lessons, and gleanings from the author's experience in his work as a revivalist, and the sketches and incidents illustrative of varied experience are graphic and instructive, while here and there a characteristic sermon is given. The one on *faith*, from the text, "HAVE FAITH IN GOD," is very lucid in its teachings and incidental illustrations.

The opening chapter, "How can I best promote a Revival?" abounds with valuable suggestions. Having been for several years laboring in this specific work, aiding pastors and churches, as remarked, all over the States, and also at San Francisco, Oregon and California, he is eminently qualified to impart instruction on this topic. He begins right, when he points, as an example, to that memorable gathering in an upper chamber at Jerusalem, which precedes the pentecostal baptism, and prepared the hearts of those united, importunate suppliants to enter upon the work of soul-saving. A few paragraphs we will cite, illustrative of the author's style:

"Whoever would promote a revival of religion should begin with his own heart, and pray, confess, and believe, until his heart is subdued and melted by the Holy Spirit—his love to Christ glowing, fervid, burning—until he finds himself groaning over the lost condition of men, and like Jesus, being in an agony, prays more earnestly. Then, when his heart is in this state, let him get a few, if he cannot many, to join him in special prayer for the outpouring of the Spirit. Let that little company hold on in united, persistent prayer, 'nothing wavering,' until the windows of heaven are opened. The disciples at Jerusalem continued in prayer about ten days before they received the promised power from on high. It does not appear that the meeting, with so many ministers in attendance, attracted much attention until the disciples were fully anointed, and filled with the Spirit.

They could have accomplished but little had they preached and labored without this preparation; but as soon as it was received, the multitude were drawn to the place in great numbers, and were confounded when they saw the power that rested on those Galileans. A new power attended their preaching. This work commenced with these believers, and spread with great rapidity over the country. So it must be with all who would labor successfully in leading souls to Christ; they must tarry at Jesus' feet until they have power with God: then they will have power with men. The gift there received will be with them wherever they go, diffusing its sweet and holy influence, and God's work will be revived, and sinners converted. I have observed for nearly forty years past, that the secret of success in promoting revivals of religion is in having our own hearts filled with the Holy Spirit. It is not enough for those of us who preach, that our sermons be able, sound, and well-delivered, or that we preach what are sometimes called revival sermons, and that we also visit and converse with men about their souls' interest. It is not enough that the church be aroused and go to work actively for a revival; all this can be done, and but few souls be saved. Nothing can be a substitute for real 'power from on high.' No amount of study or talent; no effort, however untiring, can take the place of the fullness of Christ's love. 'Not by might, nor by power (human), but by my Spirit, saith the Lord.' I have known ministers to preach, and their church to unite with them, day after day, for weeks together, for a revival, and yet very little to be accomplished. The failure was not because the Spirit was unwilling to work with them and bless their efforts; nor because a continued meeting is not of divine appointment, but because they had not the needed power with God. I am often invited to assist pastors and churches in a series of meetings, with a view of gathering in the multitudes who are unreached 'by the ordinary means of grace.' Important as it is to reach this class, I have never found any way of doing so, or of reaching the unconverted in the regular congregations, until Christians were filled with the Spirit, and humbled in the dust in agonizing prayer.

Let me say, then, to pastors and to the churches: If you believe the glory of God demands a revival in your midst, and you desire to be instrumental in advancing the work and bringing sinners to the Savior; first see that your own hearts are thoroughly melted and subdued under a deep sense of the condition of lost men, and that you are filled with the Spirit and constrained by the love of Christ; then get a few, if you cannot more, to meet with you, and pray with and for one another, until, like those who prayed with Peter and John, you are all filled with the Holy Spirit, and of faith; and as a result, 'much people was added unto the Lord.' Do not seek to produce an undue excitement in the community, neither be afraid of as much interest as was manifest among the people on the day of Pentecost. In your prayer-meetings, have a definite object in view. If you desire an immediate outpouring of the Spirit, ask God for that; if the fulness of his love in your hearts, let that be the burden of your prayer; if the conversion of a friend, agonize for that; whatever you desire, look for it at once. If you would have a great blessing, ask for it at once in Jesus' name. Jesus is the pledge of all that infinite love can bestow, or that we can receive. 'How shall he not with him also freely give us all things.'

Let me, then, again say to all Christians who desire and labor for the salvation of souls: first be right yourself; spend days and nights, if necessary, in humiliation, fasting and prayer, until the Spirit comes down upon you, and you feel that you have power with God: then you will have power with men in leading them to Christ."

We did not design to quote so largely, but these remarks are so truthful, and so weighty, we deemed them worthy of impressing on the attention of the thousands who read this paper. The secret of Mr. Earle's success has been this power with God; and others who, like him, have seen multitudes led through their labors to Christ, have also first learned this secret. A portrait of this earnest, christian evangelist embellishes the volume, which is got up in a very nice and attractive style by the publisher, James H. Earle, 96 Washington St., Boston. pp. 383. Price low at $1.50.

M. D. W.

☞ It is very well to say, remarks the N. Y. *Citizen*, that these open expressions of views in favor of imperialism in this country are mere ephemeral exhalations of so much vapor. But when a journal like the *Round Table* gravely declares that "we are drifting to imperialism," and when a representative Republican paper like the Cincinnati *Commercial* talks about the coming centralization which is to absorb and govern the whole continent, and make this city "what London is to Great Britain, and St. Petersburgh to an empire only less extensive than ours," we may well wake up to what seems near at hand.

Extracts from Letters.

Bro. George Marsh writes from Meriden, Ct.:—"Bro. Grant—I esteem your paper very highly. . . The preachers in this place preach what they conceive to be 'the truth'; but some how or other some of it sadly conflicts with God's word, and a serious cutting and trimming operation has to be gone through with, in order to make it suit the theory. How precious in the sight of God must be that child-like faith which believes, because the great I AM says so. A religion which has for its author an infinite and eternal being like 'our God,' must necessarily contain that which a finite mind cannot grasp, and so must be received with the faith indicated above.

In 1 Cor. 15: 47, 48, the apostle has under consideration 'the resurrection of the dead.' Thus he explains: 'The first man [Adam] is of the earth, earthy; the second man [Jesus Christ] is the Lord from heaven. As is the earthy [in the resurrection of the dead], such are they also that are earthy; and as is the heavenly [in the resurrection of the dead], such are they also that are heavenly.' Is it not then declared that those who are earthly, sensual, devilish, when Christ comes will be raised with bodies just like Adam's? If so, why not believe it?"

Bro. J. S. Knight writes, from Mount Morris, Ill.:—"I beg once more to thank you for the christian courtesy and generosity which has continued to me the reading of the *Crisis*. May it and you be guided in all the ways of truth and holiness; and no evil be permitted to harm the deserved influence you would exert for Jesus. My own labors in the dear Master's vineyard call me into many parts of the land. Last year I had joyful work in Georgia; more lately in Canada; and now, on our way to Kansas, we find an open door for the gospel, and many willing ears. Calling no man master on earth, and going forth from day to day to tell of God's love in Jesus, and 'taking nothing of the Gentiles,' we can up to this moment say, we have not wanted for 'any good thing.' Our food and raiment are made as secure as if we took up collections in every place (which we never do), or preached sermons on hire, at so many dollars apiece, promised or implied. May the truth, power and presence of the Spirit continue to be with you; and in these may we all work and wait."

Sr. S. M. Vandamark writes:—"I rejoice in the goodness of God to me and my family, and my mind is often led to look forward to the glorious resurrection of the dead, when those I have loved so dearly here shall come again from the land of the enemy, never more to part. I praise the Lord that I have been brought to understand the word of God in its true light; and by his grace I mean to have my lamp trimmed and burning, with oil in my vessel, with my lamp. I want an abundant entrance into that glorious kingdom. Pray for me, that I may be faithful to the end, and have the wedding garment on, and go through the pearly gates into that beautiful city, and eat of the tree of life, never more to sin."

Sr. A. Wheelock writes:—"My dear sisters—Almost a year has passed away since we met on the camp-ground at Springfield, and I have not seen but one letter addressed to our '*Band*'; but I trust you are all trying to gain a home in the kingdom. Let us gird on our armor anew, and fight for our King. In three months more, if the Lord will, we hope to meet the dear ones again on the old camp-ground; and let us get ready now to go into camp. Let us begin to pray for the success of our meeting, that it may be the best we ever had. Let us come up there to work for the Lord."

Obituaries.

Cummings. Died in Surry, N. H., May 25th, Hannah Loretta, wife of Nelson T. Cummings, aged thirty-five years, nine months.

Her sufferings were intense for the last five months. Discourse by the writer at the funeral from Eccl. 9: 10, by request of the bereaved husband. May he find great comfort and peace in the hope of life and immortality at the resurrection of the just. Jehiel Claflin.

French. Died in Hopkinton, N. H., March 23d, of consumption, Mrs. Sarah E. French, aged thirty-one years.

She appeared to be entirely resigned to the divine will, and though tenderly loving her husband and child, cheerfully left them in the hand of God. Her humility, self-abasement, and love to God and souls were striking, and her joy in the Lord surpassing. The promises of the word of God were as food to her soul, and her faithfulness to the impenitent seemed to be in proportion to her own high spiritual enjoyment. Her end was peace.

House. Died at Warehouse Point, Ct., Jan. 24th, 1869, Jennie, only daughter of Henry C. and Maria A. House, aged four years and five months.

About the last words she spoke were—"Mother, Jesus loves Jennie."

"Swet flower; she came and bloomed awhile,
And then she faded, drooped, and died;
Her spirit seemed like angel's smile
Cast sweetly on life's dreary tide."
M. House.

Married.

At the residence of the bride's father, Torrington, May 24th, by Eld. A. D. Flagg, Mr. Nathan W. Barden, of Norfolk, Ct., and Mrs. Alice A. Munger, of Wrightville, Ct.

At Northwood, April 1st, by Elder John Parsons, Mr. Charles H. Davis, of Northwood, and Miss Martha A. Ladd, of Deerfield.

Summary of News.

FOREIGN.

Cable News.

London, May 25. The *Times* of this morning, in an editorial on the French election, says the chief cities repudiate the idea of an empire, and a revival of activity will result from the verdict which condemns personal government. The restoration of a Parliamentary Government may conciliate the existing feeling. By such means can the Emperor expect to mitigate an opposition which has not yet become anti-dynastic.

It is definitely ascertained that the rumor of an alliance of France, England and Spain against the United States is without any foundation.

May 27. The Alabama claims still form the great theme of conversation and newspaper comment.

Cork, May 25. Parties have been discovered here secretly drilling with arms at night, and three men have been arrested.

Florence May 26. Fourteen arrests have been made at Leghorn in connection with the attempted assassination of Col. Grenville. It has been ascertained that political animosity, growing out of the conduct of Col. Grenville at the siege of Rome in 1849, was the cause of the assault.

Madrid, May 26. The Cortes is now debating the clauses in the Constitution which refer to Colonies. Senor Castellar, alluding to Cuba, said if Spain had followed the example of England in her treatment of Canada, by granting liberties which the Colonies now claim for themselves, the outbreak in Cuba would have been prevented.

Marshal Serrano replied that Captain General Dulce granted the required liberties when he entered upon the government of Cuba, but party spirit blinded some of the inhabitants to the intentions of the home government. By the demonstration of physical force, the rebellion had been suppressed; but moral disorder was disappearing very slowly. When the normal state of the Island is restored, the home government, acting in conjunction with Deputies of Cuba, will suppress slavery and punish all persons engaged in the slave trade.

Paris May 27. Hon. E. B. Washburne, U. S. Minister, was received by the Emperor to-day, and made a brief address, in which he assured the Emperor of the friendship entertained by the people and Government of the United States toward himself and the French nation.

Napoleon, in reply, expressed the utmost satisfaction at Mr. Washburne's assurances, and hoped that the present friendly relations between the two countries would long be maintained.

Mr. Washburne called on Prince Napoleon today, and met with a hearty welcome.

Paris, May 28. Official papers say that the elections extinguish the old parties, and leave the liberal empire opposed only by a few revolutionary candidates.

Madrid, May 28. Serious disturbances have occurred to-day at Malaga and Seville, directed against the Provisional Government.

Lisbon, May 29. Count D'Eu the General of the Allied forces, had arrived at Ascension, and was making preparations to attack the Paraguayans. The advance guard was within nine miles of Lopez's army.

Paris, May 29. The official journal of the Empire denies that there is any foundation for the rumors that the French troops are to evacuate Rome.

Passing Events.

☞ Before August next, there will be about two hundred thousand Americans in Europe.

☞ Prince Louis de Bourbon, the disowned descendant of a line of throneless kings, has declared his allegiance to the United States.

☞ In his speech at Memphis the other day, O'Neill, the Fenian President, urged his hearers "to watch, wait, and keep their powder dry."

☞ It is stated that there are about thirty thousand persons at Copenhagen now waiting for transportation to the United States.

☞ According to accounts from St. Petersburg, the continued indisposition of the Emperor Alexander is beginning to cause uneasiness to his medical men.

☞ A London clergyman advertises that he will "lend" his weekly sermons for half-a-crown apiece, or four for 10s., warranted "original, earnest and evangelical."

☞ The Union Pacific Railroad bridge over the Missouri at Omaha will cost $2,000,000. It will be elevated on eleven piers, two hundred and fifty feet apart, and seven feet below low-water mark.

☞ In California a machine has been invented which, it is said, has cut, threshed, cleaned, and sacked the wheat from twenty acres in ten hours, with only three men to work it.

☞ A Norfolk (Va.) paper tells of a quart of strawberries which weighed one and three-quarter pounds. Fifteen berries made the quart, and each measured over three inches and a half in circumference.

☞ Irish agricultural prospects were never brighter at this season than they are at present. The most favorable accounts are received from all parts of the provinces as to the extent of cultivation and the state of the crops.

☞ The Czar of Russia has issued a decree transferring the seat of government from St. Petersburg to Kiew, the chief city of the province of Ukraine, and a palace is now building there for the Imperial residence.

☞ A serious schism is threatened among the Spiritualists. Dr. Wm. B. Potter, a leader among them, has come out with an exposure and an appeal to decent Spiritualists to separate from "impostors, libertines, and free-lovers," and wage uncompromising war upon them. If half he tells is true, there is need of a radical expurgation. He says that no less than six editors of spiritual papers are free-lovers, and that Andrew Jackson Davis, the prophet and leader, extends fellowship to the libertines.

☞ The dream of the Pharaohs, the Ptolemies, the Bonapartes, will soon be a reality. Ships will sail freely past Egypt and Arabia into the Indian Ocean, saving many thousands of miles upon the old voyages from Europe to Asia. This is the culmination of the world's efforts for a route eastward to the Indies. The Suez Canal, begun and ended by French enterprise, at a cost of $100,000,000, is characterized as "a task which has no equal except in mythology, when Hercules joined the Mediterranean to the Atlantic."

☞ The beautiful city of Tacna, Peru, after having escaped the earthquake that completely destroyed Arica, only forty miles distant, is now experiencing a terrible visitation of yellow fever. Of a population of 10,000, 3,000 have fallen victims to the epidemic, and between 5,000 and 6,000 have fled to the interior leaving hardly 1,500 persons in the place. Of these some forty-six are dying daily, and the terror of the people is so great that no such thing as nursing or assistance can be procured. The physicians sent by the Government find it impossible to do anything effectively.

☞ There are eight thousand women in Boston and its suburbs, working from twelve to sixteen hours a day to earn less than three dollars a week, and boarding and lodging themselves from their earnings. Many earn but twenty-five cents a day, and not a few less than that. Shirts are given out to be made at fifty cents a dozen. The motion of the sewing machine wears out the spine in a year or two, and then there is no relief but death.—*Advertizer, April 29th.*

☞ It was a shrewd dodge of the Emperor of France to have the election there take place today (Sunday,) because the country folks, who are staunch Napoleonists, will be at leisure on a holiday, and will be sure to go to the polls and vote in a body. In the cities the people are republicans, and opposed to the imperial dynasty, but the country people can easily outvote them.—*Courier.*

☞ "The age of military glory has gone by," says the "Advocate of Peace." Not much. The throne of France is founded upon and maintained by military glory. All continental Europe worships the military element, and founds its faith upon it. In our own country military glory has been in the ascendant for ten years, and is still the passport to honors and emoluments. The peace advocates will never, we fear, be able to overshadow and extinguish military glory until man shall have been recreated and furnished with a new nature.

☞ Reports from Iowa say that the wheat crop never looked so well as now. The extent of the growing crop is very large, varying from twenty-five to one hundred per cent. broader than that of last season, and many farmers will harvest ten acres where the did one last year. Corn planting has also been very general.

☞ There is a real idol temple erected and formally established in the United States, at Portland, Oregon. The building is completed, and the Chinamen are actively engaged in furnishing. The 15th amendment makes these idol worshipers citizens and legalizes their idolatry.

☞ Iacua, Peru, had a population of eight thousand six months ago, and only six hundred now The yellow fever has carried off three thousand of them, and the remainder have fled to the interior.

Are we to have an Empire?—There is much food for thought in the following, from the Journal of Commerce:

"Following the agitation for universal suffrage in this country comes naturally from various sources the suggestion of an empire. The two things, though seeming wide apart, are really correlated. It would be no paradox to say that an empire is as legitimately as a republic the product of universal suffrage. Look at France! There is a country where the suffrage is universal, and there is an empire in which the power of one man is greater and and more absolute than in any other European nation, save only Russia. In this connection it is not necessary to contrast the merits and faults of the Napoleonic government. Our business is only to show that there is an empire in which the right to vote is in fact as freely exercised as in this republic; and we only desire to call the attention of thoughtful persons to the comparatively unsuspected dangers which lurk at the bottom of that much overpraised institution, universal suffrage. So far from being a guarantee of our liberties, it may prove their destruction. Instead of ensuring the perpetuity of the Presidential office and the other present republican forms, it may, if unchecked, some day put an emperor on a throne, make the Senate a mere pension house for imperial favorites, and pack Congress with the willing tools of some daring genius who has won the hearts of the people and clothed himself with the imperial purple. Universal suffrage actually makes this astounding revolution in our system possible. Universal suffrage is the only thing that does make it possible. In universal suffrage is the danger and not the protection of the republic.

The Emperor Napoleon was voted upon the throne by an overwhelming majority of the French people, and he now depends on universal suffrage for the maintenance of his empire.

For us the hour has not come nor the man. Perhaps they never may, and we earnestly hope they never will. But, if at some time the nation should be convulsed with political dissensions, and sick of mismanagement, perpetual change and uncertainty, and desirous of peace even though its price should be slavery to an emperor, and if at that crisis, a President of genius, supreme egotism and unflinching courage should be in the chair, and should appeal to the people to rally around him and make him emperor, as the only hope of peace and safety to the country, the advocates of universal suffrage would then learn how soon and how many of our pupils would forget the principles of republicanism which they have been taught, and would vote for an empire as readily as Louis Napoleon's subjects do under his adroit management."

A Singular Sect.—When Napoleon was in Russia the Molokani, a religious sect, imagined that he was "the Lion of the Valley of Jehoshaphat described in their old Psalms, who was destined to overthrow the false Emperor, and restore the throne of the white Czar." So the Tambof Molokani appointed a deputation from their body "to go clothed in white and present an address to him," in the year 1812. The deputies made their way through Little Russia and Poland, as far as the Vistula, but there they were made prisoners. One of them escaped, and got safely home; the rest were never heard of again. Liprandi, in the report he drew up (in Russian) for the Government in the year 1853, says that "the Napoleonovshchina, or sect of worshipers of Napoleon, reappeared in 1820 at Byelostok, and at Pskoff, and again in 1844, at Moscow." The worshipers of Napoleon at Moscow meet with the utmost secrecy in a private stone house in the middle of the town. There, after performing other rites, they prostrate themselves before a bust of Napoleon as before a divinity. For them Napoleon is still living, and they believe that some day he will return from Siberia, together with the Emperor Peter III. Then Peter will mount the throne of the world, and Napoleon will command the legions of the faithful under him. Liprandi goes on to tell how the police contrived in November, 1846, to get hold of certain secret pictures belonging to this sect; one of which he laid before the Minister of the Interior. These pictures were printed on very thin paper, in order that, being slipped between the leaves of books and atlases, they might get passed on unseen from hand to hand. And these pictures represented "Napoleon ascending into heaven."

Notices.

☞ Notice.

The Committee of the Springfield National Advent Campmeeting are requested to meet on the camp-ground, Springfield, Wednesday, June 9th, at 12 o'clock m., to appoint the time of our Annual Meeting, and to arrange for the same.

S. G. Mathewson, Chairman.
Geo. T. Adams, Secretary.

Protracted Meeting at Sugar Hill, N. H.

There will be a protracted meeting held at Sugar Hill, N. H. (D. V.), commencing Friday, June 11th, at ten o'clock a. m., and hold over the following Sunday. Elder John Couch and others of the Lord's servants will be present to preach the word. May this meeting be greatly blessed of God. A. W. Sibley.

Quarterly Conference.

The fourth quarterly session of the Advent Christian State Conference of New Hampshire, will be held (D. V.) at Northwood Narrows, N. H., commencing Friday, June 4th, at ten o'clock a. m., and hold over the following Sunday. Let us pray that God may greatly bless this meeting.

A. W. Sibley, Secretary.

New York Annual Conference.

The Lord willing, the New York State Annual Conference will be held at Wolcott, Wayne Co., N. Y., commencing June 3d, 1869. A cordial invitation is extended to all the lovers of Jesus and his soon coming. Come praying that it may be the best conference we ever have held in New York. There will be homes provided for all.

Those coming from the west on the morning train, stop at Savannah. The stage leaves for Wolcott at ten o'clock. Those on the noon train stop at Clyde. The stage leaves for Wolcott at three o'clock p. m. Those from the east, take the steamboat express, which will arrive at Clyde at three o'clock p. m.

M. R. Miles.
B. P. Stevens.

Conference in Whitefield, Me.

The Quarterly Conference will be held in North Whitefield, commencing June 25th, at 2 p. m., and hold over Sunday. Come, ministers and laymen, to work for the Lord. Those coming in the cars on the Kennebeck, north or south, will stop at Gardiner. Write to S. K. Partridge, No. Whitefield, and he will send a team for you.

Jer. Partridge, President.
S. K. Partridge, Clerk.

Notice.

There will be a meeting in the grove of A. H. Smith, Wolcot, Conn., July 4th. Bro. A. Simpson will preach the word. Come, brethren and sisters, far and near. Let us once more raise our voices in praise of Him we love in this beautiful grove.

For the brethren, G. L. White.

Conference.

Providence permitting, a conference meeting will commence at Brookfield, N. H., Friday, June 18th, at five o'clock, and hold over the following Sunday. Eld. Wm. H. Mitchell and others of the Lord's servants will be present to preach the word. Let us pray that God may greatly bless this meeting. Mark Stevens.

Notice.

The State Campmeeting of the Iowa Christian Conference will be held at New Hartford, Butler Co., Iowa, to commence June 21st, 1869. The tent will be pitched Saturday, the 19th, for public meeting, on the same ground. There will be a grocery and boarding table kept on the ground by the committee, at reasonable rates; the proceeds to be used to defray the expenses of the meeting. Hay and straw and tent frames will be furnished free. There will be no reduction in the fare on the R. R. this year. Elder Miles Grant, Editor of the *World's Crisis*, Boston, Mass., is to be with us through the meeting.

Dear Brethren, we take this opportunity to invite you, one and all, to come to this yearly feast. Come early, and stay till the close of the meeting. Do not let the sacrifice of time and money prevent your coming. Bring your family, converted and unconverted. Prepare to make them comfortable, and work for God and the salvation of your children and others. You who live isolated, whose families are deprived of the gospel, are especially invited to come and get acquainted, and thereby may open a door into the regions beyond. Let all ministers come.

S. B. Ensign, Chairman.
W. H. Peck, Secretary of the Committee.

Wisconsin Annual Conference.

The Advent Christian Conference of the State of Wisconsin is to hold its next annual meeting at Prairie du Sac (in connection with the State campmeeting), beginning June 8th. All the ministers in the State who belong to the Conference, or who wish to unite with it, should be present in time. It is hoped that every church belonging to the Conference, or desiring to unite with it, will send delegates. Let us consolidate our strength, and work more vigorously and harmoniously in the cause of Christ. Time is flying, and the judgment is coming. Let us work while the day lasts, and all pull together, in the same direction, and our exertions will be crowned with abundant success, and God be glorified. Wm. Sheldon, Sec.

Wisconsin Campmeeting.

The State Campmeeting for Wisconsin is to be held at Prairie du Sac, Sauk Co., beginning on Tuesday, June 8th. Friends coming on the Milwaukee and Prairie du Chien R. R., will leave the cars at Mazomanie; thence by stage, ten miles. Those coming on the Milwaukee and St. Paul R. R., will leave the cars at Kilbourn City; thence by stage twenty-five miles. The big tent is to be pitched for a meeting on the ground, Saturday evening, June 5th, and Sunday, June 6th. Other tents may also be put up at the same time.

O. S. Knapp,
F. W. Matts, } Committee.
Wm. Sheldon,

Notice.

Our Annual Grove Meeting, at East Springwater, on the Widow Morris farm, will commence at the school-house on Friday evening, June 25th, and in the grove June 26th, at two o'clock p. m. Let there be a general turn out to this meeting, and all those interested in Springwater and elsewhere, circulate the notice and prepare the grove.

For the Bro., C. F. Sweet.

P. S. Will Bro. John or Frank Morris meet me at Springwater Valley, on the 25th, at noon?

Notice.

The Lord willing, the annual meeting of the Iowa Christian Conference will be held in connection with the State Campmeeting at New Hartford, Butler Co., the campmeeting to commence June 21st, 1869; the first session of conference to commence as early as the 23d. If ministers and delegates can be present, we should like to commence the 22d. All are cordially invited to attend. Ministers and delegates, please be punctual.

Alonzo Raymond, Clerk of Conf.

Nova Scotia Conference.

There will be a general Advent Conference held at Bear River, Nova Scotia, commencing June 26th. A cordial invitation is extended to all the lovers of Jesus and his soon coming, especially to the preaching brethren. John Moore.

Minnesota Annual Conference.

The seventh annual Conference of the Advent Christian Church will be held (Providence not preventing) in Ottawa, commencing on Thursday, June 24th, at half past seven o'clock p. m., and will continue over the following Sunday.

Thos. K. Allen, Secretary.

☞ Brethren wishing my labors, can address me at *Sardinia, N. Y.* C. Colegrove.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
S. G. Mathewson, or J. G. Smith...Sunday, June 6th

Boston, (Theatre Comique, Central Court, rear of 240 Washington Street), Sabbath, June 6th.
John G. Hook.
H. L. Hastings is expected to assist.
Love feast at 10 a. m. Preaching at 11 a. m. and 3 and 7½ p. m. Communion at the close of the evening service.
Baptism at Mystic River, Charlestown, six o'clock.

Boston, South End, (Minot Hall), corner of Washton and Springfield Streets.)
Meetings at 10½ a. m. and 3 and 7½ p. m.
J. G. Smith..........Sunday, June 20th

East Boston.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past-ten a. m., and three and seven p. m.
J. W. Brittan..........Sunday, June 6th

Chelsea, Mass., (Library Hall.)
J. T. Dixon..........Sabbath, June 13th
A. A. Phelps..........Sundays, June 20th and 27th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
William Thurman..........Sunday, June 6th
Rufus Wendell..........Sunday, June 13th
W. S. Campbell..........Sunday, June 20th
J. S. White..........Sunday, June 27th

Chicago, Ill..........Sabbath, June 20th
Miles Grant.

Fayville, Mass..........Sunday, June 6th
North Carver, Mass..........Sunday, June 27th
C. Goodrich.

Boston, Mass., (Hudson St. Chapel), Sunday, June 6th
Joseph W. White.

New Bedford, Mass., Sabbaths, July 4th, 11th, and 18th
A. A. Phelps.

Melvin Village, N. H..........Sunday, June 27th
J. Couch.

West Thornton, N. H..........Sunday, June 6th
Abial W. Sibley.

Portsmouth, N. H..........Sunday, June 13th
J. G. Smith.

Concord, N. H., (Centre Street), Wednes. eve., June 2d
Bradford, N. H., (Pond meeting-house), eve., June 3d
North Springfield, Vt..........Sabbath, June 6th
Bridgewater, Vt..........Sabbath, June 13th
Worcester, Mass..........Sabbaths, June 20th and 27th
Abington, Ct..........Sabbath, July 4th
North Scituate Conference..........July 7th, 8th, and 9th
Danielsonville, Ct..........Sabbath, July 11th
H. F. Carpenter.

Stoneham, Mass..........Wednesday evening, June 2d
Lawrence, Mass..........Thursday evening, June 3d
Exeter, N. H..........Friday evening, June 4th
Portsmouth, N. H..........Sunday, June 6th
Biddeford, Me..........Tuesday evening, June 8th
Bath, Me..........Wednesday evening, June 9th
Brunswick, (yellow school-house)..........June 10th
Lewiston..........Friday evening, June 11th
Mechanic Falls..........Saturday evening, June 12th
West Poland..........Sunday, June 13th
Mayberry Hill, or Casco..........Tuesday, June 15th
South Casco.....Wednesday and Thursday evenings, or in the vicinity, June 16th and 17th.
Biddeford..........Monday evening, June 21st
Kennebunkport..........Tuesday evening, June 22d
Lee, N. H..........Wednesday evening, June 23d
Manchester, (where Bro. Stevens appoints), June 24th and 25th.
P. S. Some of these may conflict with other appointments. If so, please notify me soon.
Hiram Munger.

Seabrook, N. H..........Sabbath, June 6th
Rye, N. H., (where Bro. Jos. Garland may appoint), evening, June 9th.
Portsmouth, N. H..........evening, June 10th
Dover, N. H..........evening, June 11th
East Rochester, N. H..........Sabbath, June 13th
Exeter, N. H..........evening, June 15th
Lawrence, Mass..........evening, June 16th
Stoneham, Mass..........evening, June 17th
Webster, Mass..........Sabbath, June 20th
Abington, Ct..........Sabbath, June 27th
Danielsonville, Ct..........Sabbath, July 4th
North Scituate, R. I., (conference), July 7th, 8th, and 9th.
C. H. Sweet.

Lake Village, N. H., (North Church), Sunday, June 20th.
T. W. Piper.

Lake Village, N. H., (North Church), Sunday, July 11th.
D. Churchill.

Rochester, N. H., (Chapel)..........Sabbath, June 6th
Pittsfield, N. H..........Sabbath, June 13th
W. H. McDaniels.

Rochester, N. H., (Town Hall)..........Sunday, June 6th
D. M. Leavitt.

Meredith, N. H., (New Hall)..........Sunday, June 13th
John Parsons.

South Sunapee, N. H..........Sunday, June 6th
South Sutton, N. H..........Sunday, June 13th
Bradford, N. H. (Pond meeting-house), Sunday, June 20th.
C. H. Fletcher.

Lee, N. H..........Sunday, June 13th
Rochester, N. H..........Sunday, June 20th
C. S. Emerson.

East Weare, (at Sr. Locke's)..........evening, June 12th
Oil Mill Village..........Sunday, June 13th
Hopkinton, (at school-house in E. G. Kimball's district)..........Sunday, June 20th
If the weather permits, this last meeting will be held in Bro. Kimball's grove.
C. W. Sargent.

South Dansville, N. Y..........Sabbath, June 20th
D. Coogwell.

Bristol, R. I..........Sunday, June 6th
Fayville, Mass..........Sunday, June 20th
Monson, Mass., (East Hill, Grout's school-house,) Sunday, June 27th.
Geo. A. Streeter.

Nottingham, (at the Hall)..........Sabbath, June 13th
S. S. Mooney.

Cushing, Me..........Sunday, June 13th
Friendship, (new house)..........Sunday, June 20th
Belmont..........Sunday, June 27th
Lincolnville, (Rackliff school-house), Sunday, July 4th
Jer. Carr.

Augusta, Me..........Sunday, June 6th
W. H. Mitchell.

West Durham, Me..........Sunday, June 6th
I. C. Wellcome.

Worcester, Mass..........Sundays, June 6th and 13th
Matthew Batchelor.

Freedom, (New Chapel) for baptism, Sunday, June 13th
T. W. Piper.

Holden, Mass..........Sunday, June 6th
Sr. L. M. Stoddard.

Hartford, Ct., (Talcott's & Post's Hall), Sunday, June 6th.
West Meriden, Ct..........Sunday, June 13th
Providence, R. I..........Sunday, June 20th
Wm. N. Pile.

Richmond Village..........Thursday evening, June 17th
Biddeford..........evening, June 18th
Israel Damman.

Manchester, N. H., (Merrimack Hall), Sabbath, June 6th.
N. C. Twombly.

Exeter, N. H., (Advent Chapel), Sunday, June 13th
Levi Allen.

Holderness, N. H., (True school-house), Sunday, June 6th.
West Alton, N. H..........Sunday, June 13th
Meredith, N. H., (New Hall)..........Sabbath, June 20th
If any of these conflict, please write me at Laconia, N. H.
S. B. Brown.

Acworth, N. H., (at Bro. Morse's)..Sunday, June 13th
I would say to Bro. Hubbard that I shall be at liberty June 6th.
Z. T. Wood.

Jay, Kennedy Corner..........Sunday, June 6th
Livermore..........Sunday, June 13th
Belgrade Depot..........Sunday, June 20th
Carthage..........Sunday, June 27th
H. B. Sevey.

Frankfort Mills, Me..........Sunday, June 6th
Thomas Smith.

Plainville, Ct., (as Bro. George Morgan may appoint), Saturday evening, June 12th, and over the Sabbath.
A. Ross.

Campton, N. H., (Bump school-house), Sabbath, June 6th.
Davis Page.

Wrightville, (communion)..........Sunday, June 6th
Morris grove meeting..........June 16th and 20th
June 13th not engaged.
A. D. Flagg.

Barkhamsted, South Hollow..........Sunday, June 13th
S. M. & H. R. Tatro.

Bow, (Brown school-house)..........Sunday, June 6th
Bow, (Woodbury District)..........Sunday, June 13th
L. E. Saulpaugh.

Greene, Me., (through the day)..........Sabbath, June 6th
Auburn Me., (Townsend school-house), 4 o'clock p. m.
E. M. Haggett.

West Abington, Mass..........Sundays, June 6th and 13th
Kennebunkport, Me..Sundays, June 27th and July 4th
W. S. Campbell.

Kennebunkport, Me..........evening, June 2nd
Bonny Eagle..........evening, June 3d
Freedom, N. H..........evening June 4th
Albany, N. H..........Saturday, June 5th
Monthly Conference, at 1½ o'clock, p. m. Preaching Sabbath, June 6th, and onward.
L. C. & M. McKinstry.
Shall come with a private team.

Yalesville, Ct..........Wednesday evening, June 2d
Wallingford, Ct..........Thursday evening, June 3d
New Haven, Ct..........Sabbath, June 6th
A. Ross.

Vernon, Vt..........Sunday, June 13th
Scitico, Ct..........Sunday, June 27th
A. M. Higgins.

Wayville, P. Q., (Hollister school-house), eve., June 4th
Compton, (Harvey school-house)....Sunday, June 6th
Libbyville..........evenings, June 8th and 9th
Waterville, (where Bro. Libby appoints), evening, June 10th.
Hatley, (meeting-house)..........Sunday, June 13th
Hereford, (where Bro. Hibburd may appoint), evenings, June 15th and 16th.
Pittsburg, N. H..........evenings, June 17th and 18th
Colebrook.....evening, June 19th, and Sunday, 20th
Whitefield..........evening, June 21st
Woodstock, (where Bro. Jackman appoints), evening, June 22d and 23d.
J. Pinkham.

Piermont, N. H., (Clay meeting-house), Sunday, June 6th.
Wm. H. Shaw.

Freedom, N. H..........Sunday, June 6th
Melvin Village, N. H..........Sunday, June 13th
Exeter, N. H..........Sunday, June 20th
Hampton, N. H..........Sunday, June 27th
Portsmouth, N. H..........Sunday, July 4th
Manchester, N. H..........Sunday, July 11th
If these conflict with others, please write me at London Ridge, N. H.
D. F. Leavitt.

Buck Street, (Allentown, where Bro. D. Haynes may appoint), Wednesday evening, June 2nd.
South Deerfield, (Birch school-house), Friday evening, June 4th.
Enoch Morrill.

Bristol, Ct..........Sabbath, June 20th
Newfield, Ct..........Sabbath, June 27th
Wolcottville, Ct..........Sabbath, July 4th
A. Simpson.

Warner Gore, N. H., (at Bro. Andrew's), Sunday, June 6th.
Manchester, N. H., (Merrimack Hall), Sunday, June 13th.
Simeon Roby.

Holderness, N. H., (True school-house), Sabbath, June 6th.
H. C. Willoughby.

Warren Summit..........Sunday, June 6th
Piermont Village..........Sunday, June 13th
North Haverhill, (Union meeting-house), Sunday, June 20th.
T. E. Lang, Jr.

Bethel, Vt., Camp Brook..........Sunday, June 6th
Bro. Barker, and others of Rochester, are invited.
J. A. Cleaveland.

Lake Village, N. H., (North Church), Sunday, June 6th.
John H. Evans.

Lee, N. H., (baptism)..........Sunday, June 6th
Northwood Narrows..........evening, June 8th
Pittsfield, (Pond school-house)..........evening, June 9th
London Ridge..........evening, June 10th
Holderness, N. H., (Brick school-house, near Deacon Asa Merrill's), Sunday, June 13th.
Danbury, N. H., (as brethren may arrange), Sunday, June 20th.
W. W. Sutherland.

Southampton, L. I..........Sunday, June 6th
Will some one meet me at Sag Harbor the Thursday previous?
H. Pratt.

Lewiston, Me..........Sabbath, June 6th
T. M. Preble.

Blue Point, Scarborough, Me..........Sunday, June 6th
Salmon Falls, Me..........Sunday, June 13th
T. P. S. Hampson.

Bath, Me..........Sabbath, June 6th
N. G. Reed.

Topsham, (as Bro. Goud may appoint), Sunday, June 6th.
Richmond, (Reed meeting-house), Sunday, June 13th
Sabbatusville..........June 20th
H. S. Mitchell.

East Haddam, Conn..........Sunday, June 6th
Waterbury, Conn..........Sunday, June 13th
L. F. Moore.

Scitico, Ct..........Sunday, June 6th
East Haddam..........Sunday, June 13th
I. B. Potter.

Brimfield, Mass., (also baptism), Sabbath, June 20th
E. McCullock.

Brimfield, Mass.....Sundays, June 6th and July 4th
Square Pond, Ct..........Sunday, June 27th
Rufus Baker.

Hartland, South Hollow, Ct..........Sunday, June 6th
East Hartland, five o'clock p. m., June 6th.
S. Woodruff.

Yalesville, Ct..........Sunday, June 6th
Square Pond, Ct..........Sunday, June 13th
Will some Bro. meet me at Rockville, afternoon train?
G. L. White.

North Somers, Ct..........Sabbath, June 6th
Will some one meet me at Thompsonville, on arrival of the two o'clock p. m. train from Hartford, Saturday, June 5th?
Wallingford, Ct..........Sabbath, June 13th
P. S. *June 1st.* Our little boy Howard is very sick with typhoid fever, and we may not be able to fill appointments already made; but if we fail to come, as arranged, this notice will explain the reason.
Wm. A. & M. L. Durand.

Square Pond, Ct..........Sabbath, June 6th
P. S. Butler.

Abington, Conn..........Sabbath, June 6th
Geo. A. Brown.

Hartford, Ct..........Sunday, June 6th
Southington, Ct..........June 10th
New Haven, Ct..........June 11th
New York, (Cooper Institute)..........Sunday, June 13th
J. S. White.

Warehouse Point, Conn..........Sunday, June 6th
New Haven, Conn..........Sunday, June 13th
Wm. Stuart.

Bristol, Ct..........Sabbaths, June 13th and July 11th
R. Stark.

Harrisburg, N. Y., (Bickford school-house), at 10½ a. m. and one and seven p. m., Sunday, June 6th.
Martinsburg, N. Y., (Brook's school-house), evening, June 10th.
Greig, N. Y., (Union Chapel), at 10½ a. m., and one p. m., Sunday, June 13th.
C. H. Williams.

Keene, N. H.
T. W. Piper..........Sabbaths, June 13th and 20th

Portland, Me.
R. R. York..........Sunday, June 6th
Allen Damon..........Sunday, June 13th
H. Munger..........Sunday, June 20th

Springfield, Mass.
A. Simpson..........Sunday, June 6th
E. McCullock..........Sunday, June 13th
J. Hemenway..........Sundays, June 20th and 27th

Lawrence, Mass., (Advent Chapel.)
Geo. W. Burnham..........Sundays, June 20th and 27th and Sabbaths, July 4th, 11th, 18th and 25th.

Chicopee Falls, Mass.
E. McCullock..........Sabbath, June 6th
Sr. L. M. Stoddard..........Sabbath, June 13th
I. B. Potter..........Sabbath, June 20th

Wilbraham, Mass.
A. M. Higgins..........Sabbath, June 6th
P. S. Butler..........Sabbaths, June 13th, 20th, and 27th

Concord, N. H., (Centre Street.)
A. A. Phelps..........Sabbath, June 6th
N. C. Twombly..........Sabbath, June 13th
N. Wheeler..........Sabbath, June 20th
Hiram Munger..........Sabbath, June 27th

Concord, N. H., (at the Bethel.)
I. Damman..........Sundays, June 20th and 27th
T. W. Piper..........Sunday, July 4th
J. Couch..........Sunday, July 11th
E. Owen..........Sundays, July 18th and 25th

Biddeford, Me.
C. Goud..........Sabbath, June 6th
T. M. Preble..........Sabbaths, May 13th and 20th

Kennebunkport, Me.
Enoch Morrill..........Sabbath, June 6th
C. Goodrich..........Sabbath, June 13th

Pleasant Valley, Ct.
B. Hitchcock..........Sunday, June 13th

Forestville, Ct.
C. C. Barker..........Sunday, June 6th
W. N. Pile..........Sunday, June 20th

New Britain, Conn.
F. H. Burbank..........Sunday, June 6th
J. S. White..........Wednesday evening, June 9th
A. Simpson..........Sunday, June 13th

Wolcottville Circuit.
Newfield..........A. D. Flagg, Sunday, May 30th
Wolcottville..........B. Hitchcock, Sunday. June 6th
Newfield..........preaching June 13th
Wolcottville..........M. L. Durand, Sunday, June 20th
Newfield..........A. Simpson, Sunday, June 27th
Wolcottville..........B. Hitchcock, Sunday, July 4th
Preaching every Sunday evening at Wolcottville.

New York City.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Portland, Me.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Rochester, N. Y.
Meetings are held at Flour City Hall, over 94 Maine Street. Prayer meetings Wednesday and Friday evenings.

Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten a. m.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings.
G. W. Stetson, Pastor.

Wyoming, R. I..........1st Sabbath in each month
Westerly, R. I..........2d Sabbath in each month
Riverpoint, R. I..........3d Sabbath in each month
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" 2d..........June 5th and 6th
" 3d..........Sept. 4th and 5th
" 4th..........Dec. 4th and 5th
Norwalk, 1st..........April 24th and 25th
" 2d..........July 24th and 25th
" 3d..........Oct. 23d and 24th

Beginning always on Saturday, 1.30 p. m. By cutting this notice out for reference, all interested can know the time. By order of the Elders,
G. W. Stetson, Pastor.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with John B. Adams.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. James B. Treferthen.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. Powell, Cor. Sec.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,

Eld. A. D. Flagg, Cor. Sec'ry, Torrington, Ct.

Business.

LETTERS RECEIVED.

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Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away.

If you are too weak to journey
Up the mountain, steep and high;
You can stand within the valley,
While the multitudes go by;
You can chant in happy measure,
As they slowly pass along,
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready to command;
If you cannot towards the needy
Reach an ever open hand;
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple,
Sitting at the Savior's feet.

If you cannot in the harvest
Garner up the richest sheaves,
Many a grain, both ripe and golden,
Will the careless reapers leave;
Go and glean among the briers,
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

If you cannot in the conflict
Prove yourself a soldier true,
If, where fire and smoke are thickest,
There's no work for you to do;
When the battle-field is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

—*Selected.*

For the World's Crisis.

LIFE AND DEATH PLACED BEFORE THE SINNER.

BY J. W. THOMAS.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."—DEUT. 30: 19.

(*Concluded.*)

Having now very briefly noticed the death which awaits the ungodly and disobedient, let vs turn the picture over, and take a view of the life and blessedness which is promised to those who do the will of God, as the wicked do not receive their punishment until after the resurrection and judgment, so the righteous will not receive their reward until that event takes place. I know that many believe and preach that people go to heaven as soon as they die, but I cannot find one thus saith the Lord to sustain such a theory; consequently I reject it as a falsehood forged by the devil and calculated to lead people into other false doctrines, and unprepare them to see the necessity of the coming of Jesus Christ and resurrection of the dead. Let us then turn "to the law and to the testimony," and see what we can find concerning the life which is to be given to the saints, and the time when they are to receive it.

First, God has promised eternal life. "In hope of eternal life, which God who cannot lie promised before the world began." Titus 1: 2. "That being justified by his grace we should be made heirs according to the hope of eternal life." Titus 3: 7. "The gift of God is eternal life." Rom. 6; 23. When Peter said, "Lo, we have left all and have followed thee, what shall we have therefore?" Jesus answered and said, "Verily I say unto you, There is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mother, and children, and lands, with persecution, and in the world to come *eternal life.*" Mark 10: 28, 19, 30. This is the life, and connected with it is all the blessedness of the world to come. There is the kingdom, that world of light and glory; of beauty and happiness, which God has promised to them that love and obey him; and that kingdom will not be "above the stars" nor

"Beyond the bounds of time and space,"

but it will be in this earth, which we inhabit, when it is regenerated and made new.

The angel said to Daniel, "And the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27. Jesus told his disciples when he explained to them the parable of the tares of the field, that at the end of this world "the Son of man shall send forth his angels, and they shall gather out of his kingdom [this earth] all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 41.

This kingdom has various names in the Scripture. It is called "a better country;" the "purchased possession;" an "inheritance incorruptible and undefiled, and that fadeth not away;" "a new heavens and a new earth." John, the beloved disciple, has given us a beautiful description of that blest abode. He says, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. 21: 1–6.

This gives us a little idea of the portion which awaits the righteous, and now we wish to inquire when they will come into possession of all their glory and felicity, and in order to answer this question correctly we must consult the word of God. What does that say? "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3: 4.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is; and every man that hath this hope in him, purifieth himself, even as he is pure." 1 John 3: 2 3. "And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy [or corrupt] the earth." Rev. 11: 15, 18. "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." Rev. 22: 12.

Let us hear the dying words of the apostle Paul to his son Timothy:

"I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, Preach the word. . . . For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 1, 7, 8.

Such are some of the declarations of Scripture which point out the time when the saints shall be received "into eternal life"; and what a joyful day that will day when the Savior comes to gather his elect from the four quarters of the earth; when the archangel's voice and the loud sounding trump of God shall penetrate the dark caverns of old earth, and the sleeping millions of the saints of God shall catch the sound and spring forth from their dusty beds, clothed with light and immortality. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O grave, where is thy victory? O death, where is thy sting?" Then shall the "shining ones" hear those welcome words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall many that sleep in the dust of the earth awake; some to everlasting life, and some to shame and everlasting contempt." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Then shall many come from the east and from the west, and sit down in the kingdom with Abraham, Isaac and Jacob. "Then shall the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Then shall the righteous go forth and range the blissful fields of paradise restored; they will then inherit the earth, and delight themselves in the abundance of peace. There will be nothing to hurt nor destroy in all God's holy mountain. The Prince of peace will reign, and God's will shall be done in earth as it is now done in heaven. Sin, sorrow, pain and death will be done away, and the glory of God will fill the earth as the waters cover the sea. There the loved ones will meet, never to part any more. God's own soft hand shall wipe the tear-drops from every weeping eye, and his children will be permitted to gaze upon his countenance and dwell forever in his peaceful presence. How glorious to associate with the angels; to walk up the golden streets, and through the broad aisles of the New Jerusalem; to wander beside the crystal river; to pluck fruit from life's immortal tree; to wear the crowns of glory and bear the palms of victory; to help swell the anthems of praise to God and the Lamb for ever. There will be no more curse to mar the beauty or deform the loveliness of the saints' eternal home. Temptations will be unknown; trouble and sorrow, anxiety and care, will never intrude; nor will there be anything to interrupt the never-ceasing enjoyment of those who shall sing the "new song."

How great the contrast between life and death, between the end of a good man and the end of a bad man. The one shall hear it said to him, "Well done"; the other must hear those solemn words, "Depart." The righteous man, after having lived in the enjoyment of God's favor in this world, shall then be received into the kingdom and made like an angel, to die no more; but the wicked man, after having lived a comfortless, sinful life (for there is no comfort in sin), shall then reap the reward of his own doings, and "utterly perish in his own corruption." Now, says Moses, "I have set before you life and death." I have pointed out to you the course which will secure you comfort and happiness in this world, if you pursue it, and give you an unfading inheritance in the world to come, or I have spread before you the course which, if you pursue it, will be miserable and sinful, and result in your eternal death. Now choose which course you will adopt. God would much rather you would choose to do his will and live; for he says, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"—Ezek. 33: 11.

From such passages as these it is evident that there are two agents active in deciding the destiny of man for eternity. There are certain things which God decides. His decision is already made up, and is as unchangeable as his eternal throne. But what is his decision? Some say he has decided finally to save "all men," irrespective of character; and others, that he has purposed to save only a part of the human family, and they were elected before the foundation of the world; consequently they cannot be lost, whether they serve God or the devil, because God foreknew and predestinated them to be conformed to the image of his Son. But is this the case? Nay, verily. God's decision is this: *If any man will repent and obey all his requirements, and pursue a life of obedience and holiness, its results shall be life and eternal blessedness in the paradise of God. But if any man will disobey his commandments, and persist in a sinful life, it shall result in death—eternal destruction from the presence of God, and from the glory of his power.*

This is God's unalterable purpose. He offers salvation freely to every son and daughter of Adam upon the condition of their repentance and obedience. "Except ye repent ye shall all likewise perish." God "commands all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained for that purpose; whereof he hath given assurance unto all men in that he hath raised him from the dead." These are the two paths. These facts now being revealed, God has submitted this question to the choice of man, and he must decide which course he will pursue. This responsibility is now upon him. His fate is in his own hands, and God will neither take it out of his hands himself nor suffer any other being to do it. He has said, "Whosoever will may come," and, "He that cometh unto me I will in no wise cast out."

And now, dear friend, will you mark the objects of choice presented in the word of God, and remember that you have but a very short time in which to make your deecision? The Judge standeth before the door, and soon he will come forth and call you to an account for the deeds done here in the body. Will you repent and prepare to meet him? Will you renounce the world, and from this time commence to live a holy life, knowing if you do it will result in eternal life and an endless home in the city of God? or will you sin on and refuse to hearken to the voice of mercy, knowing that in a little from this eternal death will be your portion? You cannot say, I will pursue neither. You must go the broad way, or in the narrow path. Life and death are set before you, and it is left at your own volition to choose which you will.

Remember, the time is drawing nigh when Jesus will come again. Signs on every side proclaim in thunder tones the end of all things. Soon the Judge will descend in mighty power to judge the quick and dead. Where will you be found in that solemn day? Will you shine amid the glorified ones who shall be caught up to meet him in the air, or will you be found among those who weep and wail because of him? That depends upon the decision which you make now. Come to Christ, and he will save you.

THE CARELESS WORD.

T'was but a word, a careless word,
As thistle down it seemed as light;
It paused a moment in the air,
Then onward winged its flight.

Another lip caught up the word,
And breathed it with a haughty sneer;
It gathered weight as on it sped,
That careless word, in its career.

Then rumor caught the flying word,
And busy gossip gave it weight,
Until that little word became
A vehicle of angry hate.

And then that word was winged with fire,
Its mission was a thing of pain;
For soon it fell like lava drops
Upon a wildly tortured brain.

And then another page of life
With burning, scalding tears was blurred;
A load of care was heavier made,
Its added weight, that careless word.

That careless word, oh! how it scorched
A fainting, bleeding, quivering heart!
'T was like a hungry fire, that searched
Through every tender, vital part.

How wildly throbbed that aching heart!
Deep agony its fountain stirred;
It calmed, but bitter ashes mark
The pathway of that careless word.

For the World's Crisis.

HOLINESS.

Holiness of heart was the great subject of our Savior's preaching. It forms the centre principle of Christianity, a doctrine deeply interesting to all christians; most vital in the plan of salvation; a theme inviting the attention, and well worthy a thorough investigation and actual possession by all mankind.

Holiness is the object of true life, the source of success. Apparent success all in a greater or less measure obtain; but genuine success is realized by those few who aim high, who seek after holiness and find it. No man can become what his Creator designed him, what the energies of his nature imply, perform the work that a state of good society demands, without exercising his religious faculties, dedicating himself to God, becoming good and holy and also rendering service of great usefulness to his fellows.

Holiness is the watchword of the Christian; the sentiment of his soul; the beginning of permanent peace; the cause of happiness; the way of respectability and the passport to endless bliss.

Without holiness of heart, man becomes selfish and sinful, vile and vicious. True, persons may be moral in the strictest sense, perfect in theology, generally correct in theory, learned in science, respectable in deportment, abounding in good works, conversant with the Scriptures, friends to humanity, yet in one grand particular fail to reach the greatest good or to obtain the highest excellence of a noble Christian manhood.

We define morality, but promote holiness, in order that we may ourselves be promoted when Christ shall come the second time without sin unto salvation.

Christian holiness! The Lord help us rightly to understand it. May it grow up in our hearts, so that we may abound in all good works and graces of the gospel. All must become holy by repentance toward God and faith in the Lord Jesus Christ. Holiness! that is the thought, and we must utter it; that is the spirit, and we must possess it; that is the word, and we must proclaim it; that is the life, and we must live it. May the Lord help us all to be holy. H. S. MITCHELL.

Bowdoinham, Me.

COMMON POLITENESS.

It is not polite to invite a person to visit you, to dine with you, or to lodge with you, unless you really desire it. This kind of deception—uttering words from the mouth which come not from the heart—should never be practised, to the mortification and distress of any who may have deemed you sincere, and taken you at your word. If it is not convenient to receive company, or you do not actually desire it, on no consideration should you extend the invitation.

It is not polite for the conductors on railcars, whose duty it is to look after the comfort and happiness of the passengers, to permit men and boys to smoke cigars and pipes on the cars. Notwithstanding most of our railroad companies have prohibited the smoking of tobacco on our cars, it is sometimes permitted by good-natured conductors.

It is not polite for editors, for the sake of advertising patronage, to state that the circulation of the paper is larger than that of any other sheet in the city, when such is not the fact.

It is not polite for editors to recommend constant advertising as a means of receiving custom, when the fact is, merchants advertise too much for their interest; and many cases can be mentioned, where people have lost all and failed by advertising largely. A very little judicious advertising may not be unprofitable.

It is not polite for editors to give publicity to current but untrue reports for the purpose of making their papers sell, and then be obliged the next day to contradict their statements. This course has been repeatedly pursued in our daily papers, and has produced incalculable mischief, and brought distress upon many individuals and families. An editor cannot be too cautious to learn facts before he makes a statement that reaches the public.

It is not polite for editors to state things untrue for the purpose of misleading people, and then laughing at what they consider a good joke. An abominable falsehood is no joke.

It is not polite to disfigure the house, shop, door, or fence of another, or daub them with paint, or place any marks upon them either through malice or a love of mischief.

—*Hints on Common Politeness.*

For the World's Crisis.

THOUGHTS ON FRETTING.

Fretting has become a very common practice, and seems to be incidental with the character of the world at large; yet so common as it may be it is very foolish, beside being inconsistent with the common good.

Firstly, its foolishness. What is the use of frettiing about what you cannot help? Anything that has been done is passed. Now, instead of giving vent to such expressions of contempt, if it is self that has committed the error, wait a moment; consider what has been done; profit by it as experience, and do better in future. If it be another, suppress the force of natural resentment; give a kind word of advice, then give time for reflection. Never scold about a wrong done when it was an action well meant. If persons see kindness displayed on the part of the reprover, willingness on the part of the offender will at once be shown to confess and improve. Do not fret about what you can help, for it shows weakness on your own part in committing the fault, and stupidity, in prospect of avoiding such in future.

Errors and faults are incidental with life, therefore in a degree no disgrace; but our duty is to improve. Do not fret because this has been done or that has not been done. Do not repeat a reprimand nor a command, but give your commands in a form of request. I say, never repeat it; for if the child obeys at once, it is unnecessary; if it does not obey, and is willful, the second will do no better than the first.

How often do we hear persons say, "Why do you not do as I told you? I am almost tired of talking." And so it goes continually; scolding and arguing, still nothing accomplished. By arguing with children, parents place themselves on an equality with them in governing, and the child at once catches at its prerogative to do as it pleases. Do not fret unless you wish to spoil your child; be decided, mild, and yet positive in command.

The great secret of governing is, first to govern self. Be mild; show by self-control that you have superior force of intellect, and the opposer will soon submit and acknowledge your supremacy.

It is inconsistent with the general good. It results in spoiling those in our charge because they grow up cross, fretful, disobedient, and odious to all around them; thus forms a character which makes them contemptible, and also destroys the happiness of life which can only be enjoyed by contentment and forbearance one to another.

One spoiled child will ruin a dozen others; so go on adding injury to injury, till the whole family is in commotion, peace is destroyed, and in later years you find them ugly, quarrelsome, seeking enjoyment at the public shops, where their ruin will be accomplished; when they might have been at home, were your own fireside made the centre of attraction, because of peace and quietude. Such indulgences ruin ourselves, like the child destroy our ability to enjoy present happiness; for we look for it from home, where it is not, and lose sight of it where it is. All this caused by fretting, wounding the feelings of those who endeavor to do well, but proved bad, and thus they are discouraged.

Praise a well meant act, no matter for its result. Give a word of encouragement and advice, and good may be done to all. Remember, always be calm, kind, and gentle; but *do not fret.* E. G. C.

For the World's Crisis.

AN ANECDOTE.

The following narration is still familiar to some who are now living in the state of N. H., and was related to the writer by an estimable christian lady, in whom he has every reason to repose implicit reliance, as a part of a personal experience.

Towards the close of a sultry day, in the early part of June, 1846, might have been seen a covered carriage which with its occudants had been winding slowly among the green-clad hills of Maine; but who were now brought suddenly to a standstill by the road on which they were traveling branching off in two different directions. The one was broad and bore the marks of recent travel, while the other was narrow and overgrown with weeds. Uncertain which to pursue, the gentleman turned to his wife who with her two children occupied the back seat in the vehicle, and like a good sensible man as he was, requested her advice, for he was evidently in a quandary.

The lady said that she felt it was the Lord's will that they should take the disused pathway, which accordingly they did, and had not proceeded very far before they espied a house to the right of the road and at a little distance therefrom a rickety fence stretching nearly across their way.

As the sky was getting overcast and the evening rapidly advancing, it was thought best to make some inquiry, and were told that the nearest stopping place was three miles ahed; but owing to a decayed bridge that had been pronounced unsafe, in proof of which he pointed to the before mentioned fence, placed there to warn travelers of the impracticability of the route, he would advise them to retrace their steps and keep the other road for eight miles further, where they would find accommodations; yet if they chose to incur the responsibility of crossing the bridge, "Why, of course they were at liberty."

The lady with unchanged confidence in the Lord's will, again advised to push onward in the narrow way, and they had gone but a little way when the rain which long had threatened began to descend. Yet they kept steadily on till they came in sight of a broad, swiftly flowing stream, spanned by a blackened, dilapidated looking bridge, which, with its railings all gone and underpinning very rotten, appeared the reverse of safe.

By this time the deep, loud thunder was rolling among the hills, and the forked lightning was playing through the clouds, which now poured forth their contents pitilessly, as our travelers drew rein upon the brink. The husband after closely examining the treacherous structure was fearful to venture upon it, but his companion unmoved bade him "trust in the Lord and have faith," for that he would certainly bring them safely over; further adding that she was impressed to tell him to lead the horse by the head while she and the children remained in the carriage.

At this the gentleman started in blank amazement, as his horse beside being very spirited was also a somewhat peculiar animal, and had always heretofore resisted all attempts to lead him by the bits. However, to his no small astonishment, he not only submitted to be led on the first trial but appeared perfectly docile and gentle amid the volleyed thunder and the ever and anon blinding flashing of the lightning. So that the gentleman, no longer doubting that the same God who had in old time spoke to the children of Israel "that they go forward," was able and willing to carry them safely over, if not through the lashed and angry waters.

He led the horse trustingly on to the shaky bridge and crossed its quivering planks in perfect safety. As for the lady, she said she felt while traveling it, safe as in her Father's arms. That even as David she could see beauty and grandeur in the watery and warring elements, and her heart being attuned went out in praise and thanksgiving to the Creator.

They quickly accomplished the remainder of the distance and were gladly received at the nearest house by a little girl, whose mother had gone to an academy in a neighboring town to bring home her son, and had left her little daughter behind to "keep house;" who in consequnece of the severity of the storm had been terribly frightened. Indeed it continued to storm so hard that her mother and brother were unable to reach home that night, so the child was greatly pleased with her company; as she said she did not know what she should have done, had she been left to pass the lonely hours by herself. Thus then the Lord takes care of his little ones, and leads in safety all those who put their undivided trust in him. BASIL SAINTE.

Gems.

— You may go to heaven without health, without wealth, without honors, without pleasures, without friends and without learning; but you can never go to heaven without Christ.

— Learning, like money, may be of so base a coin as to be utterly void of use; or, if sterling, may require good management to make it serve the purposes of sense or happiness.

— Let men be ever so great enemies to Christ, yet as soon as he sets himself in their hearts, they will love him, own him, serve him and suffer for him.

— It is a greater mercy to have a spiritual appetite for the means of grace, and to be providentially debarred from enjoying them, than to have opportunities of attending them without an appetite for them.

— Good John Bunyan was once asked a question about heaven which he could not answer because the matter was not revealed in the Scriptures; and he thereupon advised the inquirer to live a holy life, and go and see.

— Every hour comes to us charged with duty, and the moment it is past, it is registered for or against us in the final account which all must give of their actions.

— What need a child fear, though the whole house be full of rods, seeing that not one of them can move without the Father's hand.

— Christianity has given to truth a dignity independent of time and numbers. It has required that truth should be believed and respected for itself.

We have had a great many translations of the Holy Scriptures: the best of all would be their translation into the daily practice of christian people.

— You cannot dream yourself into character; you must hammer and forge yourself one.

— The smile of God and the peace of conscience, will more than counterbalance a universe of frowns.

— If we would stand, Christ must be our foundation; if we would, be safe Christ must be our sanctuary.

— There is no coming to the fair haven of glory without sailing through the narrow straits of repentance.

— We all have a direct personal relation towards God, and cannot avoid its responsibility.

— I never trusted God but I found him faithful, nor my own heart, but I found it false.

— The gospel is a box of the most precious ointment; by preaching it, the box is broken and the fragrance diffused.

— The world estimates men by their success in life—and, by general consent, success is evidence of superiority.

— Never, under any circumstances, assume a responsibility you can avoid consistently with your duty to yourself and others.

— Love is like honesty—much talked about, but little understood.

For the World's Crisis.

"I WILL SEE YOU AGAIN."

"I will see you again," says a dear friend, as he presses the hand of one in deep trial. "I will see you again, when it will be in my power to help you. Should I remain with you now it would not be so well for you, but in a little while I will see you again and will relieve you from all this deep distress."

Thus said the great Bridegroom of the Church as he was about to leave her, "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy." "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

These words, *I will see you again*, are the hope of the sorrowing spouse of Christ in this "her hour" of "sorrow." They come with thrilling joy to her heart as she yearns for rest beyond this state of travail. "I will see you again;" how she dwells upon them and longs for their fulfillment.

Your sister in the holy longing,

Haddonfield, N. J. E. S. WILLARD.

For the World's Crisis.

"I SHALL BE SATISFIED."

The promises of God in his sacred word are peculiarly adapted to our various wants and conditions in life. Even here we have peace in believing, and sweet communion with him who can sympathize with us and comfort us in every trial. But never can all our heart-longings and holy aspirations be satisfied while our joys are so strangely mingled with sorrow, perplexity, and care. Therefore, those promises that relate to our future happiness, are indeed exceeding great and precious. To those that overcome, our Lord promises an admission to the paradise of God, where they shall hunger no more neither thirst any more, "for the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters." Neither shall they sorrow any more at all, for "God shall wipe away all tears from their eyes." There they may walk in the procession of saints clothed in white, following the Lamb whithersoever he goeth; having the Father's name written in their foreheads; and singing "Alleluia, for the Lord God omnipotent reigneth."

This is the glory to be revealed, and we have the blessed assurance that the new heavens and earth will fully satisfy all the varied susceptibilities which God has given us. He who is distinguished for the love of justice, will be satisfied with the justice of that new earth, wherein dwelleth righteousness. He who has felt the keenest pain at wrong, outrage and cruelty, shall rejoice in the perfect freedom from all these in that land where violence is not heard. He who has here been pressed in spirit beyond measure with the exceeding sinfulness of sin and wickedness of the wicked, shall be satisfied with fullness of joy and pleasure forevermore. They who have by patient continuance in well doing, sought for glory, honor and immortality, shall have their names proclaimed with honor before the Father and his angels; shall be made kings and priests unto God, and reign eternally with Christ in his everlasting kingdom. All that is pure, and holy, and lovely shall be there, and all "shall be satisfied."

ANNETTE G. BARTLETTE.

E. Landaff, N. H.

A POOR MAN'S WISH.

I asked a student what three things he most wished. He said, "Give me books, health and quiet, and I care for nothing more."

I asked a miser, and he cried, "Money, money, money."

I asked a pauper, and he faintly said, "Bread, bread, bread."

I asked a drunkard, and he loudly called for strong drink.

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "wealth, fame and pleasure."

I asked a poor man, who had long borne the character of an experienced christian. He replied that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said: "I greatly desire these three things: First, that I may be found in Christ. Secondly, that I may be found like Christ. Thirdly, that I may be with Christ."

I have thought much of his answer, and the more I think of it the wiser it seems.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"CONSCIENTIOUSLY HONEST."

"An honest man's the noblest work of God."—*Pope.*

It was a sunny morning in May, 1866. The balmy air was filled with the melody of birds, and flowers lent their beauty along the roadside. All nature looked surpassingly beautiful and lovely. May in the "Old Dominion" —Virginia—corresponds very well with June in the Conn. Valley.) Happy voices fell upon my ear as I approached the merry group of scholars. They seemed as happy as the singing birds, and looked as resh as the opening flowers.

As I entered the log school-house, which appeared airy and well-ventilated, my eyes rested on a little lady, apparently six or seven years old, who was busy arranging flowers for my desk. Her responsive "Good morning," was spoken in so sweet a tone I thought her a natural elocutionist. If the countenance was a mirror of the heart, I should have thought her one of the happiest of children, and it was true in her case. Dear children, I will tell you of an incident that will illustrate something of her (Mary D——.) character and honesty. . . .

Entering the school-house one morning, I found my desk badly stained with ink. The Register and a copy of "The Teacher's Assistant," lying on the desk, were much blotted. The fragments of my ink-stand was the only explanation I could get that morning. All declared they did not do it, nor know who did. Yet I was positive that some scholar must have done the mischief. Judge of my surprise though when little Mary came to me the next morning, saying with tears in her eyes,

"It was me that done the mischief as I was trying to place a vase of flowers on your desk, and I am very sorry."

"Did any one see you do it?" I asked.

"No one but God."

"Why did you go home?"

"Because my white apron was black with ink."

"What prompted you to confess when no suspicion rested against you?"

"I could not tell a falsehood, and mother said it would be just the same as telling a lie, and that I could not be conscientiously honest without I told you, whether you asked me or not; and I want to feel right."

She was an affectionate and dutiful scholar, and tried to make all around her happy; *she was honest.* I think *you* would like Mary for a school-mate. Follow her noble example, and I doubt not it will be well with you here and hereafter; for honesty leads to christianity, or at least it is the first step that way. Can any of the "Little Folks" tell if this passage is in the Bible, and if so where? For he said, "Surely they are my people, children that will not lie; so he was their Savior."

Honesty is the foundation of a useful life. Honesty is policy even if this life was all we had to live for, and every dishonest act would not be brought into judgment.

"The sweetest cordial we receive at last,
Is conscience of our virtuous actions past."

—*Selected.*

WHY NOT BE THANKFUL?

Papa," said a little girl of four summers, as she sat down at the table on her return from a visit to her two uncles, "Papa, why don't you ask a blessing as uncles do? Had not we ought to be as thankful for what we eat as they are?"

Her father looked in her deep expressive eyes and was silent.

"Yes, dear," said her mother, "we ought to be just as thankful as they are."

"Then," said the little darling, "I would like to know why you don't thank the Lord?"

I thought, "Sure enough, why not thank the Lord for *our* mercies, as well as others?"

The blessed child has long been laid away to moulder in the dust. But I cannot forget her gentle face and her earnest question, "Ought not we to be as thankful for what we eat as they are?"

May God help us to be thankful for every good and perfect gift, and bring us at last to meet the little loved ones in the heavenly home.—*The Christian.*

STRETCH IT A LITTLE.

A little girl and her little brother were on their way to the store the other morning. The grass on the common was white with frost and the wind was very sharp. They were both poorly dressed; but the little girl had a sort of a cloak over her, which she seemed to have outworked.

As they walked briskly along she drew the little boy closer to her, and said, "Come under my coat, Johnnie."

"It isn't big enough for both, sister."

"Then I will try and stretch it a little."

And they were soon as close together and as warm as birds in the same nest.

What a lesson! How many shivering bodies, and sad hearts, and weeping eyes there are in the world, just because people do not stretch their comforts a little beyond themselves.—*Well-Spring.*

MAXIMS FOR CHILDREN.

Be obedient to your parents.
Be honest.
Be kind and affectionate.
Be truthful.
In a word, be now what you desire to be when you shall become men and women.

P. O. Address of Preaching Brethren.

Massachusetts.

C. Goodrich—No. 167 Hanover Street, Boston.
Enoch Merrill—Crisis Office, Boston.
I. K. Lombard—Boston, care of H. L. Hastings.
J. S. White—66 Decatur Street, East Boston.
L. Bostell—Chelsea.
S. W. Thurber—Chelsea.
T. M. Preble—Lynn.
H. Munger—Chicopee Falls.
Geo. A. Brown—Plymouth.
Geo. A. Cole—Plymouth.
Wm. M. Ingham—Lawrence, Box 56.
D. Churchill—Lawrence.
Matthew Batchelor—New Bedford.
S. S. Brewer—Ashburnham Depot.
H. Pratt—Springfield, 67 Cedar Street.
E. Ford—Box 322, Springfield.
P. S. Butler—Collins Depot.
Geo. A. Streeter—North Dana.
C. H. Sweet—Millville.
Alvah Bean—Lowell.
J. W. Thomas—Fairhaven.
S. S. Brasee—Cold Spring.
W. R. Hathaway—North Carver.
Rufus Baker—Warren.
J. W. Brittan—Westboro.
Dr. A. M. Higgins—Palmer.
R. M'Culloch—Savoy.
H. K. Flagg—Savoy.
E. Owen—Westfield, Lock Box 616.

Maine.

S. K. Partridge—North Whitefield.
I. C. Wellcome—Yarmouth.
H. D. Reed—Richmond.
H. S. Mitchell—Richmond.
J. Carr—South Albion.
N. F. Nason—Weeks Mills.
J. C. Wheeler—North Turner Bridge.
C. Goud—Topsham.
Jesse Gay—Casco.
Thomas Smith—Bangor.
Austin Taylor—Byron.
Thomas Rhynes—Augusta.
R. R. York—Portland.
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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 713. BOSTON, WEDNESDAY, JUNE 9, 1869. VOL. XXIX.—NO. 13.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

WHEN WILL HE COME?

It may be when the Spring's mild breath
Awakes the buds from wintry death;
When opening flowers shall lure the bee,
And birds rear nestlings in the tree.

It may be when the yellow grain
Waves widely o'er the extended plain;
When merry reapers bind the sheaves,
And summer zephyrs fan the leaves.

It may be when the boughs are mute,
When garnered is the autumn fruit;
When the sweet rose of June is dead,
And birds to southern climes are fled.

It may be when, at dewy eve,
The son of toil his work shall leave,
To seek his pillowed rest at home;—
At close of day the Lord may come.

It may be at the midnight hour,
When, locked in slumber's soothing power,
Thou mayest awake to rise and meet
The Judge upon the judgment seat.

It may be when the dawning ray
Of rising sun first gilds the day,
Thy guardian angel thee may bear
To meet the Savior in the air.

Unknown the season, hour, or day,
When Christ shall call his bride away;
Still, ere shall close this passing year,
The King of glory may appear.

O, church of God, thy falling tears
Have "watered deserts" years and years:
Dry up, thou floods, for soon at home
Thy song shall be—The Lord has come.

Pierceton, Ind. Eld. S. A. Chaplin.

For the World's Crisis.

THE FLOOD AND THE RAINBOW.

Every day we hear men criticising the Bible, and especially that part of it which relates to historic events, and averring that it is not true because it conflicts with the laws of nature: it (the Bible) claims that certain things have transpired in the course of time which cannot be accounted for on philosophical principles; and because they cannot harmonize the Scriptures with their philosophy, they purpose to reject the word of God.

They admit, in the first place, that there have been some things done that are contrary to every law of nature. The whole plan and scheme of redemption cannot be attributed to any law of nature. And again, it is unnatural for man to worship a being he cannot see; he may admire the good qualities of the person, but to adore, and love, and worship, without seeing the object of his worship, is absolutely unnatural; and I think every one will concede this fact. Ofttimes have we been astonished to see men and women, who laid claims to eternal life by the blood of Christ, question the truth of the Scriptures, and produce the same arguments that Atheists, Infidels, and all enemies of our Lord use, in controverting the word of divine truth; they are simply the tools of the devil, perhaps unknowingly. They are making themselves the enemies of Christ.

"O," says one, "I believe in the New Testament, I believe in Christ, and what he says; but the Old Testament is so full of hard stories, that I could not believe it if I wanted to. There is that story about the flood coming up all over the earth; where did it come from, and where did it go to? And then the story about Moses passing through the Red Sea on dry ground; and about Joshua commanding the sun to stand still."

Now let us for a little while look at the philosophy of one of the subjects brought to notice,—the flood, and the signs that God gave to Noah after the water had gone from the face of the earth. What was the condition of this world in the beginning? What do we read? Why, that "the water covered the face of the deep." The substance of this (as I understand it) is—we learn from the Scriptures that the world is that part which is inhabited. See 2 Pet. 3: 6,—"Whereby the world that then was, being overflowed with water, perished." What perished? The world that was covered with water, or the surface upon which all things lived and moved.

I suppose the appearance of the earth internally was the same as before the flood, and this may have been or may not have been the condition of the earth in its primeval state. With this view, we harmonize geology with the Bible, and I know of no other way of harmonizing this point; if others do, I hope they will give us light on the subject. I do not understand by the passage—"water covered the face of the deep," that the diameter of this earth was one solid body of water; if so, why is the word "cover" used? It denotes that something was under; the water rested on something. The face of the earth was covered with water, and we learn in Gen. 1, that God made a division of the water. "And God said, Let there be a firmament in the midst of the water, and let it divide the waters from the waters. And God made the firmament; and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven."

There are, perhaps, thousands of christians who never looked into this subject—never gave it one thought. God makes a firmament; what it is beyond this we are not informed. He places it in the midst of the waters, and then by his almighty power he causes the firmament to rise, and thus a portion of the water that once covered the face of the deep is above the firmament, and separated far from the other portion that remains on the earth. So there was a body of water on the earth, and another body of water above the earth; aye, above the broad firmament that spans the earth. Who has thought that far above any point our eyes have ever scanned, in yon bright blue skies, there is a body of water similar to our great oceans?

But this is not all the testimony we have bearing on this important subject. We come down to the flood, and there we have it demonstrated to a certainty that there is water above. According to the laws of nature, this earth supplies all the water. If this be true, there never was a flood, unless there was sufficient water in the earth to have caused it; and it must be at least five miles in depth, for we read that it went to the tops of the highest mountains, and fifteen cubits beyond. But you say, "I do not believe that there is water enough in the earth to flood one sixteenth part of the earth's surface." Neither do I, if the waters at the time of the flood were only found in the ground and rocks that formed the foundation of the globe on which we live.

Geologists claim that the earth is but a shell, and we live on the outside of that shell; that the crust or shell is now only about thirty miles thick, and that the earth, internally, is one mass of lava. I think this is all true; but has there been a fire always in the heart of the earth? I cannot give a positive Scripture proof to the contrary, but I think that I can give its equivalent. I think that the internal part of the earth, previous to the flood, was a vast body of water instead of fire; and in support of this theory I will quote a passage of Scripture. Gen. 7: 11,—"In the six-hundreth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up; and the windows of heaven opened." Here is an account of the commencing of the flood. It did not take (as many suppose) only the water from above, but the fountains of the great deep were broken up, and the windows of heaven were opened, in order to flood the great globe.

Every person, after a thoughtful consideration of this subject, will come to the conclusion that no conceivable amount of rain only could have flooded this earth in forty days. Let us scrutinize this text, and see what we can glean from it. In the first place, the fountains of the great deep were broken up. This cannot mean oceans, seas, lakes, and rivers. By breaking them up would there be any more water? Certainly not. Would the breaking up of oceans, seas, lakes and rivers cause their waters to rise far above the highest mountains? I think not. What was this breaking up? It was the mighty gushing water, as it came raging and foaming from earth's centre. It came with the rush of the mighty avalanche as it falls from some lofty summit. It comes tearing its way through the rock that the hand of the almighty Creator had broken. It finds the surface, and there rests.

How often has this very fact been illustrated when water has been sought for in the rock, more especially in the oil regions of Pennsylvania. There, as soon as the shaft is sunk to its proper depth, the oil comes flowing up, and spouts upwards of fifty feet into the air. Here is a breaking up on a small scale, and all will admit that this is a fact.

Again, the windows of heaven were opened, and the opening of the windows of heaven had the same effect as the breaking up. We see from Gen. 1: 7, that the firmament separates the waters on the face of the deep, so that there was water below the firmament, or on the earth; and there was water above the firmament. We claim that this water above the firmament was let loose by the opening of the windows of heaven; that rivers of water came pouring down from the ocean above; the windows of heaven were opened and down came torrents of water upon a guilty world; all the earth suffered, from the north to the south; around the whole belt of the earth the raging water went, sweeping every living creature into the whirlpool of destruction, save Noah and his family.

Another evidence in support of this fact, that it required water from above and beneath, is, that it is a type of the great and final destruction of this world by fire. We have stated before, geologists prove beyond a doubt that there is an internal fire raging at this moment, and as a proof they will show you for evidence the eruption of Mount Vesuvius; the gulf stream, with its heated water; also, that internal fires are the cause of earthquakes, which all candid men will admit as conclusive, for they are right before us, and we can examine for ourselves. We have not only geology to prove that this world is likely to be destroyed by fire, but we have the word of God.

How can the flood be a type of the destruction of the world by fire? Let Peter answer. 2 Pet. 3: 6,—"Whereby the world that then was being overflowed with water perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up." Here is positive proof that the earth will be destroyed by fire.

We find according to Peter and Jude that Sodom and Gomorrha were given as ensamples of that day. How were they destroyed? By fire from heaven. One more passage, to show that this earth will be destroyed, is found in Rev. 20: 9,—"And they went up on the breadth of the earth and encompassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and destroyed them." By the foregoing it will be seen that there were bodies of water coming from two different directions which destroyed the earth. Also we have proven that the great and final destruction of all the wicked will be accomplished by fire, the fires coming from the same direction that the waters did.

Now we wish to call your attention to the subject of the Rainbow. According to the Scriptures the first time a rainbow appeared was immediately after the flood, and it was given as a sign to Noah and his descendants that the world should never be destroyed by a flood of water. Philosophers claim that as long as there has been rain and sun there has been a rainbow. We admit the proposition, for it can be demonstrated any day when the sun shines; by throwing water into the air the colors of the rainbow will be seen. In trying this experiment the question may be asked by some honest-hearted person, who believes the Scriptures were written by holy men of old and has accepted the same as his rule of faith and practice, Shall we give up the truth of the Bible and say that there was a rainbow before the flood? I answer, No, we should always accept the Bible as truth, and oblige all philosophy and science to harmonize with it, and never try to make the Bible harmonize with philosophy at the expense of the truth of Holy Writ.

I assert that there had been no rain previous to the flood. This may seem to some a broad assertion; but, nevertheless, we think that we shall be able to sustain it by Scripture and reason. As a rule the Bible relates passing events as they transpire, the same as a historian would relate any of the events of the late war, in which the writer would not in the first chapter give an account of the surrender of Lee and the assassination of Mr. Lincoln, and then devote the last chapter of the volume to an account of the seceding of the Southern States and the battle of Bull Run; but in proper order would first write of the breaking out of the war, and reserve the account of the surrender of Lee and the ending of the war for the last chapter.

When I find an event recorded in the Bible for the first time, I never conjecture that it might have occurred before. When Cain killed Abel, I believe that that was the first murder; but still, the Bible does not say it was the first. When Enoch was translated, I suppose that he was the first one translated; but the Bible fails to tell us so; and we might bring up hundreds of facts of like character to prove that whenever the Bible recorded an historical event for the first time, all the christian church will admit that it was the first time that that particular event had transpired. There have been too many assertions about the Bible meaning this and that, when it is silent on the subject. No believer in the word of God has any right to go beyond the Bible to support his or her doctrine or theory.

Again, neither can any infidel prove to me by any law of nature that rain has fallen ever since the creation of the world; he cannot prove by any law of nature how long man has existed, or where he came from, or what becomes of him after death. He cannot tell me what causes the sun to shine. He cannot tell me what caused darkness to shroud the land of Egypt three days. Neither can he tell me what caused the sun to be darkened when in its meridian height on the nineteenth day of May, in the year 1780; yet history records the fact. He cannot say it was eclipsed, for the moon was in its full. He cannot tell me what causes such grand displays of the northern lights, neither what makes it rain twice a year in some parts of the world, and not at all in other places. He may conjecture why, yet his arguments may all fail.

All must see that events have transpired in the natural world which are in direct violation of the prescribed laws of nature. Some say that God has made laws and he cannot break them; if he does, he becomes a changeable being. I admit that he cannot break a law that he makes, and yet I do and dare believe that he can suspend a law. A father can make a law to govern his family. He will allow them to go so far and no further; if they do, they break his law; but cannot this father suspend the law he has made, if any circumstance require it? Certainly. Does he break the law? No. If a judge suspends the penalty of a law, does he break the law? Certainly not. Does it show any weakness on the part of the father or the judge in suspending the law? Then it follows that God, the maker and framer of all natural law can suspend laws he has made, without breaking them.

With these thoughts we will proceed to digest a few passages bearing on this point. Turn to Gen. 2: 5, 6,—"The Lord God had not caused it to rain. . . . But there went up a mist from the earth and watered the whole face of the ground." Here Moses records the fact that mist, instead of rain, watered the whole face of the ground, and the garden of Eden, for we are told that was watered by the river that passed through it. How long did the mist water the earth and cause vegetation to grow? Until God caused it to rain. When did it rain? "In the six-hundredth year of Noah's life."

No one can gainsay or controvert this. We do not need another passage to confirm what has already been said. The first passage quoted proves that the mist watered the earth until it did rain; and the first account we have of rain was at the flood. We see, according to Gen. 7: 11, that it required the opening of the windows of heaven to let loose the sparkling drops; when the windows of heaven were opened it rained; when they were shut it ceased. We find according to history that from the middle of A. M. 3090 to the year 3094, or during three years and a half, no rain fell. Can there be any more conclusive evidence?

St. James, in commenting on this subject, records as a reason why it did not rain, "The heavens were shut." Job says that God made a decree concerning the rain, as we read in chap. 28: 26, 27,—"When he made a decree for the rain, and a way for the lightning and the thunder, then did he see it and declare it; he prepared it, yea, and searched it out." When was this decree made? When God told Noah that he would bring a flood on the earth. Where did all this water go after the flood? "And the water returned from off the earth continually." There is nothing in the Scriptures to show that the earth drank it up. The Psalmist says (104: 3, 6–9, 13), "Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot. Thou coveredst it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains, they go down by the valleys unto the place thou hast founded for them. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth. He watereth the hills from his chariot."

Here was a going up by the mountains, which indicated that water went to some other place than the earth. "That they turn not again to cover the earth," is another expression to show that they were not on the earth; that they were in a locality beyond the earth. He had set a bound that it might not pass. God explained this subject to Job (38: 8–11) when he said, "Or who shut up the sea with doors, when it brake forth? . . When I made the cloud the garment thereof, and thick darkness a swaddling-band for it; and brake up for it my decreed place, and said, Hitherto shalt thou come, but no further." You will readily discover that the water referred to is covered by a garment, and that garment is the cloud. This of course cannot mean the water that covers any portion of the earth, or why use the term cloud?

We might bring a host of other passages to prove our position, but one more will suffice. Let us understand that the heaven brought to view in the word of truth relative to rain or water is also called firmament. Ps. 148: 4–7,—"Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord; for he commanded, and they were created. He hath also established them for ever and ever; he hath made a decree which shall not pass. . . . Praise the Lord from the earth. . . . Let every thing that hath breath praise the Lord."

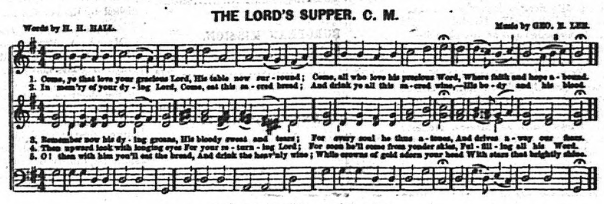
Here is a positive declaration that beyond the heavens of heavens are waters. If any person's curiosity is excited as to where the water came from that flooded the earth, here can be found a solution of the question. If any one questions the import of this passage, they can do so at their own risk; but we purpose to believe it just as it reads. "Praise him . . ye waters that be above the heavens."

We hope that we have made this point clear, that it did not rain until the flood, and if it did not rain till then, there could not have been any rainbow in the heavens; and thus we have vindicated the word of God, that the bow was given to Noah as a sign. And let me say in conclusion to all lovers of natural law more than of the Bible, that back of all natural law there is a great God, who controls all laws; and if it is his desire he can suspend any natural law in order to accomplish his purpose. J. E. W.

Rochester, N. Y.

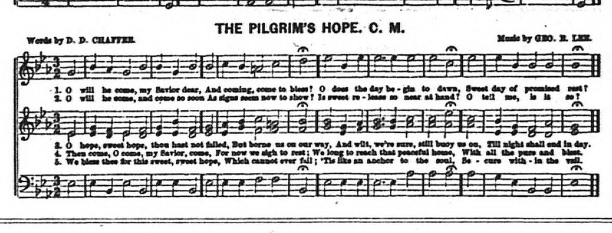
THE LORD'S SUPPER. C. M.

Words by H. H. HALL. Music by GEO. R. LEE.



THE PILGRIM'S HOPE. C. M.

Words by D. D. CHAFFEE. Music by GEO. R. LEE.



For the World's Crisis.

PHILOSOPHY AND VAIN DECEIT.
COL. 2: 8.—No. 3.

Such sentiments are in perfect harmony with the ejaculations of holy writ, "He that formed the ear, shall he not hear? He that formed the eye, shall he not see?" But why form an ear or an eye at all, if there be no necessity for it? There might be some plausible pretext for hands and feet, head and heart, with an arterial and venous circulation to work for, carry about, and support the body; but if the human mind be in and of itself a perfect and entire entity, can it not see and hear without material ears and eyes, and feel without a nervous system?

God does nothing in vain, nor for pastime. But a human organism without mind would be a vain work, barren of results. And so a human mind locked up within its own fastnesses, would be equally futile of results. Like the ductility and malleability of gold, how should it have been manifested unless the extension had been applied, or the beater's hammer made to fall upon it? And without the agency of a body to develop the latent properties of mind, how should perception have conceived an idea, and how should thought have been evolved? How could conceptions be matured by reflection, and memory store up knowledge?

Leave the material substances quite alone, and will not all their hidden properties rest again in passive slumber, until re-aroused by the unlike qualities being brought again into contact? And so of the human mind. Take away its ear, how shall it hear; its eye, how shall it see; its motor nerves, how shall it move; its olfactory and gustatory nerves, how shall it taste and smell; its nerves of sensation, how can it feel; and when it can neither hear, see, smell, taste, or feel, what can it do but sleep?

Cases are not wanting to elucidate the truth of these positions; they are neither few nor far between, nor are they exceptions to the rule; they are of daily occurrence in every part of the world where sickness, faintings and accidents befall suffering humanity.

One incident will suffice as a sample of all in the effects. "A naval captain, while giving a command, was struck upon the head by a falling marlin-spike, which fractured the skull, making him insensible, in which state he remained three weeks. At the end of that time, the skull being trepanned, and the spicule of bone being raised from its pressure on the brain, he finished the word of command in the same tone of voice as that with which he had commenced three weeks previously."

Now this neither proves the materiality nor the immateriality of the mind, but it does prove that the operations of the mind, both in its internal manifestations and internal cognizances, were suspended, and depended on a normal condition of the body; and if one faculty may be suspended, then may all, and if all may be temporarily suspended, as is admitted by immaterialists everywhere, why not indefinitely, and if so small a disorganization of the normal structure will produce a temporary suspension of the mind's faculties to insensible dormancy, how much more shall the entire disorganization of the human system produce a more entire, complete, and perfect sleep, that "knows no waking" until the last trump—the trump of God—shall sound, and Jesus himself shall descend to wake them out of sleep who rest in him.

Had there not been formed an earth man (material organism), there had never been known a human mind; but no sooner is the first perfected, than the second is manifested; and "what God hath joined together—made one—let no man put asunder," is as applicable and forcible in the case of mind and body as of man and woman, or husband and wife; they twain became "one flesh." And so of mind and body; they twain become one man, not two; hence we never find the spirit spoken of either in the masculine or feminine gender (save in cases of personification), but always in the neuter, and always in either the genitive or dative case, as signifying something added to or done for the man to whom the spirit belonged.

These truths are not only manifest in the human species, but are also traceable in all the connecting links of the great chain of nature, from the beginning to the end of creation. The Deity itself employed its "first creation" as its chosen agent,—the angels; they employ the sons of men; hence, although they are spiritual beings, every one of them are organized beings; and though they be not animal organisms, I should very much doubt if they are not spiritualized material substances.

The fact of all intellections manifesting themselves, externally or internally, only by an agent, points to the great necessity of a resurrection of the body; the "unclothed" state necessarily being one of inaction and slumbering repose, there exists the imperious demand of being "clothed upon," that "mortality might be swallowed up of life." But none of these points reach to the question of the soul's immortality. The very fact that the unclothed life reposes in slumbering quiet, itself points to a question to be solved, beyond the dissolution of the body. G. W. Stetson.

Olena, Ohio.

THE BIBLE TRIUMPHANT.

MORAL PRECEPTS.

27. *Killing commanded.*—"Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor."—Ex. 32: 27.

Killing forbidden.—"Thou shalt not kill." Ex. 20: 13.

The skeptic here quotes Ex. 32: 27 to prove that God has commanded murder.—This is a record of one of the severest judgments of Jehovah upon a people who had repeatedly trampled upon his laws and defied his power; they had sinned in the face of his mercy and rebelled in the midst of his fatherly care. Therefore, he pronounces upon their guilty heads the penalty of death. The tender-hearted skeptic appears to be opposed to capital punishment. The laws of America forbid murder, but capital punishment is still in force for the worst of crimes, and because it is thus inflicted, does it follow that the statutes of our country contradict themselves, and that they sanction murder by hanging a criminal? The infidel's idea of justice (if indeed he has any), appears to be strangely perverted.

28. *The blood-shedder must die.*—"At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed."—Gen. 9: 5 6.

The blood-shedder must not die.—"And the Lord set a mark upon Cain, lest any finding him should kill him."—Gen. 4: 15.

This is another specimen of "skipping backwards," in order to manufacture a contradiction. He quotes the law which pronounces the penalty upon murder in Gen. 9, and then goes back five chapters and quotes the fourth chapter to prove that God violated his own law, *sixteen hundred and fifty-five years before it was ever made!* Such brazen efforts to garble the Bible must excite the pity of every candid reader.

29. *The making of images forbidden.*—"Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath."—Ex. 20: 4.

The making of images commanded.—"Thou shalt make two cherubims of gold. . . . . And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look to one another."—Ex. 25: 18, 20.

In Ex. 20: 4 men are forbidden to make "unto themselves" any graven image; that is, they are commanded to worship nothing which is made by their own hands; and in Ex. 25: where we find the instructions relative to the building of the ark of the covenant, it reads, "Thou shalt make two cherubims of gold," etc. The first command forbids the worship of images, the second sanctions the creation of a beautiful symbol over the "mercy-seat" of Jehovah. It was made "unto" God, and not "unto themselves." It was not an object of worship, but the beautiful type of a glorious future. Cannot the Deity forbid the worship of idols, and at the same time permit his people to erect the golden symbols of his love and mercy, without contradicting himself, or violating his own law?

"The Bible Triumphant," by Mrs. H. V. Reed.

For the World's Crisis.

THE CHRISTIAN NOT TO FEAR.

"Fear not therefore, ye are of more value than many sparrows."—Matt. 10: 31.

This language was originally spoken to the twelve disciples, but it applies with perhaps equal force to all who are truly His. Yes, fellow christians, he who declares, "All power is given unto me in heaven and in earth," tells us, "Fear not." How sweet to the tried and tempted child of God, is such language as this! What, then, though floods of trial may come, reproach and calumny from the wicked, or hypocrisy and betrayal from pretended friends; though pinching poverty may be our lot; though painful disease and sickness may have marked us for its own; though the cruel hand of death may have snatched away some loved one, dearer than life itself; and earth has become but a dreary abode; yet under all that same sweet voice whispers, Peace, fear not.

"Fear not, I am with thee, oh! be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

Then, hush, troubled soul; you will perceive, ere long, that these trials though painful to flesh and blood, have been of infinite service to you; the furnace has done its work, the gold has become purified; for the Master has all the time been tending the fire. He, himself, has sat by the flames, guarding them lest they burn too fiercely; lest the blow should fall too heavily; and he cheeringly calls to his suffering followers, saying, "Fear not."

Consider, beloved, who it is that thus condescendingly and lovingly encourages us not to fear. It is the "express image," the "only begotten," and "well-beloved Son" of him who holds the universe in his hands; the Creator of all worlds, the uncreated Jehovah; to whom "the nations are as a drop in a bucket, and are counted as the small dust of the balance; who taketh up the isles as a very little thing."—Isa. 40: 15.

How often in the word of the Lord, are we charged not to fear. Such injunctions are reiterated again and again; and then some encouragement annexed. In the 41st of Isaiah, the charge is repeated many times over, and impressed upon us in language like the following: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strenghten thee; yea, I will uphold thee with the right hand of my righteousness." "Fear not, thou worm Jacob, and ye men, [or few men] of Israel, I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Says the dear Lamb of God, in the 26th verse of this chapter, "Fear not, therefore," etc. And again in the 28th verse. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." In Luke 12: 32, this same divine Being tells us, "Fear not, little flock;" and then he subjoins the encouragement, "for it is your Father's good pleasure to give you the kingdom." The foregoing are only a few among the many teachings of Holy Writ, instructing us not to be too anxious, or concerned, about the things of the world, but to trust wholly in God, in his power, his love, his care over his children, and over us individually; over all our affairs, even the minutest; yea, though they may be comparatively as trivial as the very hairs of our head; we are told our Father concerns himself about them, and will protect us from all real harm.

How apt are we to undervalve the estimate which our heavenly Father places upon a trusting, confiding child. We reckon the worth of an article by what it costs. And pray, what did our salvation cost? It cost nothing less than the incarnation, suffering, and death of the Son of God. O matchless condescension! Stupendous love! Brethren, it does us good to let our minds dwell on our Savior's lovely character. Thus we become "partakers of the divine nature;" we are "changed into the same image, from glory to glory." Here is an antidote for all our fears, all our temptations, all our sorrows; "yea, for all the evils to which flesh is heir." If a view of the cross does not directly remove some evils, it will at least extract their sting, and enable us to bear them with resignation; indeed, it will turn all their bitter into sweet.

Northfield, Mass. H. P. Sikes.

For the World's Crisis.

NEGLECT.

"How shall we escape if we neglect so great salvation?" The question may be asked, What are we to escape? We answer, the doom of the ungodly, which is to be burned up with all other unprofitable things at the end of time, in Peter's burning day. How shall we escape? Not if we have committed some awful deed; not if we have profaned the name of God; not if we steal, lie, cheat, murder rob; for many do none of these things, yet will never be saved. How shall we escape if we *simply neglect?* We have only to neglect, to omit, to let slip, to disregard, to slight, and be lost.

Few realize the wrong and sin in neglect. Many a true friend has been lost by neglect. We make fair promises, but neglect to fulfill or keep them. For instance, we borrow a book of much or little value. We promise to return it, but neglect until we have moved away, or our friend has forgotten where it is, and we still have the book. This is not right. We meant right, but neglect has made us do wrong. We have subscribed for a newspaper; have taken it for several years; paid the first two years, but neglect to pay any more. The Editor has sent his bill; we meant to have paid it long ere this, but still we neglect. What does the Editor think of us? What would we think of the Editor if he neglected to send our paper a few times? We promise ourselves to help such as need our aid. We can help them and feel it our duty to do so, but neglect until perhaps it is too late, they having suffered greatly by our neglect. We have friends whom we neglect, by not visiting, writing, or giving, as the case may be; they deeply feel our neglect.

How much wrong is caused by being careless. A man lives all his life promising every favorable opportunity that he will give his heart and whole interests to God, and become a true christian; but he neglects until the last hour of his life. He meant to have become a christian long ago, but has now only time to say "Lord! Lord!" But we read it is "not all that say Lord, Lord." But, says the neglector, Jesus is able to save me if I wait until the last moments of my life. Yes, he is able, it is true; but is this part of his plan? We never read of any coming at the twelfth hour, or at the last moment of his life, save the thief, and many doubt his being saved; but we do read of one standing idle up to the eleventh hour, when Jesus asked him why he stood idle. Did he have any excuse? Yes, a good one. No man, said he, hath hired me. Jesus then and there for ever put an end to that excuse; for all are requested from the little child up, to go to work in his vineyard. But suppose the man had refused or neglected to go to work in the vineyard until the last moment of his life, or the twelfth hour, what, think you, would have been his excuse, or what, think you, Jesus will or ought to pay him? If we neglect until the last moments of our lives, and when Jesus comes he rewards every man according to his work, what will be our reward?

One would think by our negligence that God is under obligations to save us, even at the last moment. This is a sad mistake. If the righteous man who has served God all his days is scarcely saved, how shall we escape who have never served him an hour in all our lives? "How shall we escape if we neglect so great salvation?" N. D. Babcock.

East Greenwich, R. I.

— Settle it in your heart that the sum of all your business and blessedness is to live to God.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 9, 1869.

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All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

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TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

M. L. DURAND—Too late.

I. K. LOMBARD'S P. O. address is Boston, Mass., care of H. L. Hastings.

MRS. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

MRS. WALTER PRATT'S P. O. address is Mt. Auburn Street, Cambridge, Mass.

The address of Bro. W. Kellaway was unintentionally omitted in his letter of May 26th. It is 26 *St. Thomas St., Weymouth, Dorset, Eng.*

THE "T. C. I. O."

We have given our readers some hints concerning the "T. C. I. O," and have asked for further information. We wrote the "Imperial Publishing Co." in New York, inquiring if they were at liberty to give any intelligence relative to the "T. C. I. O?" We received the following answer: "We are not authorized to give information about the "T. C. I. O." any further than to say that it is an organization whose object is to establish an Empire."

The following is from the columns of the *Imperialist*, May 8th, and will give the reader some idea of the moving world:"

"The warm welcome which this journal has met with is quite sufficient evidence that its publication does but supply an already existing demand. Holding as we do that the grave evils of our present system, which men of all parties fairly and openly recognize, can only be remedied by a thorough and radical change, we propose to plainly and openly urge upon our fellow-citizens the prompt adoption of such measures as to us seem wise and efficient.

While well aware that it ever requires a reasonable time to open the eyes of men to even the most simple and self-evident truths, we fear that a too prolonged delay will surely result in anarchy, to be succeeded in its turn by irresponsible despotism.

We look forward to the establishment of an Imperial central executive, based upon such free institutions as shall restore to us, as a people, the peace, the prosperity, and the genuine personal liberty which we have lost. We desire to see a return to legislative honesty and legislative purity. We are in favor of the preservation of the national honor, as pledged for the payment of the public indebtedness.

We believe that but a small percentage of the American people can be considered fit, by character or education, for the unrestricted exercise of self-government, and that, conscious of this truth, they have already resigned the absurd theory which is advanced in their behalf. They have, moreover, wilfully and recklessly permitted the reins of government to pass into the hands of a class of politicians whose unblushing venality has made the present state of things no longer tolerable by a free and enlightened people."

Says the Editor of the *Goldsboro* (N. C.) *Messenger*, when speaking of a communication from "S." in his paper, headed 'The Empire is Peace; 'Let us have Peace;'

"Suffice it to say that the writer, if known, would quickly be recognized in this and adjoining States as one of the ablest and best of the old North State." He says:—"This great movement will be hailed with delight throughout the whole country, and welcomed by millions north, south, east, and west as the beginning of a new and happy era for America.

We anticipate at the beginning the strongest possible opposition from the two great political parties or the country, whose object is the perpetuation of Republican government. But the Monarchical party is terribly in earnest, and it will be found to embrace not the smallest number of our men of intelligence, moral worth, patriotism, and wealth. This party is prepared to meet the sound arguments of reason; it does not fear the sharp weapon of ridicule that its enemies will be compelled to employ, and it will soon break down the barrier of prejudice which they must erect in defense of their untenable position."

It is very evident there is a strong sympathy with the Imperialist movement, especially in the South. Says the Memphis *Ledger*:—

We hail the *Imperialist* as the forerunner in this great movement, which alone can restore the country to a firm and healthy basis." "It is folly to talk of going back to the Constitution, for revolutions never go backward." "The Empire must come of necessity. Let it come quickly. Meet the issue peacefully; see your only salvation and security of life, liberty and property, in the Empire. 'The Empire is peace! Let us have peace."

A correspondent of the *Imperialist*, writing from New Orleans, April 13th, says:—

"Gentlemen:—Your journal is a success. I congratulate you. The few copies of your first issue which found their way to this city, have met with a reception accorded to no northern publication within the past ten years, and the comments of intelligent readers showed that the idea of an intelligent Imperialism to take the place of the present burlesque government of the United States was by no means unwelcome to the people of Louisiana.

I see by your first issue that you neither entertain nor express any sympathy with the late rebellion. In this you are right. The new movement will gain all the more strength and power from being allied to the interests of no party of the past or the present, and you have something else to do besides fighting over the dead body of any 'lost cause.' But though you do not and cannot sympathize with us in our efforts to establish an independent republic, which, in a few years, at most, would have become a strong and intelligent Imperialism, we both feel and heartily express an active sympathy and co-operation with you in the movement you so ably advocate. We are ready for any change. No matter what that change might be, it could not be a change for the worse, and, whether the coming revolution be peaceable or bloody, Louisiana will be among the first to proclaim allegiance to the man, who, like Louis Napoleon, shall with equal truth proclaim, '*L'Empire c'est la paix.*'

A correspondent from Wilmington, Del., says:—

"Our National and State Legislatures to-day are a disgrace to the American people. The most successful 'statesman, to-day, is the man who is the most skillful villain, and the little minority of honest and honorable men that still have a voice in the councils of the nation are powerless to check the corruption that has already eaten the heart out of our republican institutions. The once proud temple of our national liberties has become a den of thieves, and my only hope is that I may live to see the day when a strong hand shall scourge them from the sanctuary."

The following is from the Rochester (N. Y.) *Republican*:—

"Those who have scouted the idea that the advent of the new radical organ, *The Imperialist*, advocating abandonment of the republic and erection of an Empire upon its ruins, was a circumstance of any significance, will soon be obliged to confess their error. Already no less a journal of established character and influence in the Radical party than the *Cincinnati Commercial* has raised the standard of an 'Imperial Republic,' which shall supplant our present form of government and take in the whole continent under a great central power."

There is much truth in the following from a Milwaukee correspondent of the *Imperialist*. When speaking of the political condition of this country, he says:—

"Instead of securing universal liberty, we have granted universal license; instead of guaranteeing freedom and security to all, we have relinquished all political power into the hands of a few shrewd, ambitious demagogues, who, by skillfully managing the ignorant and unthinking masses, and keeping up an active party strife by liberal expenditures of time and means, have managed to control for half a century the affairs of the greatest Empire of the world."

The following is from the "Official Gazette" of the "T. C. I. O:"—

HEADQUARTERS T. C. I. O.—It is announced for the information of the C. I. O. that the new system of organization is now nearly perfected, and action under it may be begun during the coming summer. Until then, while no eligible persons should be rejected, if applying, no special effort at extension is deemed advisable.

The reports of each century should be forwarded as rapidly as possible, but in no case through the mails.

3. 5. 9. has been temporarily suspended for the reckless language of some of its members. Great caution is enjoined on all. By order.

Some paper announced to its readers that the "Imperialist" was "dead;" to which the *Imperialist* replies:—

"We have come to stay, and, as our enterprise is not likely to prove a failure in any sense, we have no present intention of abandoning it. The liberal support and encouragement extended to us from the first, and the warm sympathy expressed by correspondents in all parts of the country, assures us that we have many friends. And until the purpose for which THE IMPERIALIST was started shall have been fully accomplished, its publication will not be abandoned. We have lighted our torch, and until it has fired the popular heart or kindled the funeral pyre of a dead Democracy it will not be extinguished."

A correspondent from the "Department of State, Washington, D. C., says:—

"Gentlemen.—I have read, with much pleasure, in the *Republican* of to-day, your 'platform.' If you adhere to the doctrines therein professed, I bid you 'God speed!' . . . Although in the civil service of the present government and therefore likely to run some risk in openly avowing monarchical sympathies, I am perfectly willing to take my chances in the matter."

A southern correspondent says:—

"The people of the South . . . believe the Republic destroyed; and they dread the period of transition, not the Imperialism which they believe inevitable, and would gladly welcome. Four newspapers in this State have repeatedly said as much, and not one man has dared to rebuke them. I was a secessionist in 1861, fought under the 'stars and bars' four years, and since the war until recently, was the editor of a leading Alabama daily newspaper; and I know that in one year the white men of this State can be united almost to a man on your platform. I believe the feeling in other Southern States is substantially the same."

The "Cincinnati *Enquirer*," when speaking of the *Imperialist*, says:—

"It is put forth as an organ of the monied power, and urges as its chief reason for a change in the form of our government the rights and privileges of the national creditors. We should not attach much importance to the appearance of such a journal, did not the signs of the times give it great significance. In its plea for the bondholding aristocrats it but echoes the sentiments expressed by General Grant in his inaugural address, and contained in the speeches of the leading Republican Senators and Representatives to Congress.

It is useless to multiply words for the purpose of concealing the truth on this question. The issue is between the debt on the one hand, and the Republic on the other; and every citizen will soon have to make up his mind, and tell where he stands. Dodging-time is rapidly approaching."

The Montreal *Telegraph* says:—

"The wholesale corruption of the United States government may well disgust good citizens with the system, and so we earnestly commend the *Imperialist* to the careful perusal of all fashionable English statesmen."

Says the Canton (Miss.) *Citizen*, when speaking of the *Imperialist* and its publishers:

"Now, as all know, it takes a good deal of outside support to establish and maintain a first-class newspaper in either of these cities—and the Union League, together with many officers both civil and military, are pledged to their support, so long as they will advocate the claims of Grant to be Emperor."

HORRID.

The boldness of the enemies of the cross of Christ is alarming and shocking. Every week gives additional evidence that the times in which we live are truly "perilous." Infidelity and crime are stalking forth with a daring appearance, which indicates that but few obstacles are in the way of their progress; and that all fear and shame for wickedness, and love for sacred things, have departed. When speaking of the "harvest," which Jesus says "is the end of the world," the prophet Joel says:—"Put ye in the sickle; for the harvest is ripe; come, get you down; for the press is full; the fats overflow; for *their wickedness is great*."

The following is from the Chicago *Liberal*, and is a part of a series of articles on the "*Life of Jesus*":—

"Among the first projects of Jesus, after settling in Judea, was to introduce himself to the acquaintance of the influential men—the doctors and lawyers of the Temple. This he easily effected through the influence of Nicodemus and others who received lessons in private from him in Egyptian science and philosophy. His extraordinary intelligence, so much beyond that of the Hebrew youth, at first excited their admiration and curiosity, and subsequently their envy. The only advantage he gained by their acquaintance, beyond the privileges of the Temple, was to obtain a contract for his father Joseph, from the government, to build a throne for the King. Jesus superintended the work, and contrived it so, by springs and slides, that it could by a touch be drawn together or expended; but Joseph, in his simplicity, knew nothing of this.

In two years the work was completed, but when the throne was fitted into its place, it was found to be two feet too short. Now the moment had arrived when Jesus determined to give himself a name among a superstitious people and take the first step toward occupying the very throne which he had built. Joseph wept. Mary scolded, as she had often done when she had caught Jesus idling away his time in the Temple; but Jesus cried with a loud voice, saying, 'Father, take hold of the throne of God!' He did so, and behold! as Jesus pulled and as Joseph pulled, the throne expanded and fitted exactly into its place. And the people praised God.

Till this time Jesus had performed his Egyptian magical tricks only before a limited circle of acquaintances. Among them he had transformed clay sparrows into living ones, and done other tricks such as Messrs. Heller, Hartz and Anderson exhibit in these latter days, and which he had assisted to do in the open air in Egypt.

But an occasion offered itself to further mystify his acquaintances and to render his name notorious. Jesus fell in love with a lovely girl named Martha, whose sister's name was Mary, and her brother's name Lazarus. Jesus married Martha. His father-in-law prepared for him and his disciples a feast, and they rejoiced and were exceedingly glad. Now, when they had made merry, and when bumper after bumper of wine had been drunk to the health and future prosperity of the bridegroom and his blushing bride, it was discovered that there was a deficiency of the drink which cheereth the heart of God and man. This was told to the mother of Jesus, who reported to her son the state of affairs. The intelligence was not altogether pleasing to him, and he spoke to his mother, saying,—'Woman, (*hic*,) what have I to do with thee? Mine hour is not yet come.' This he said that the Scripture might be fulfilled, which says, 'We won't go home till morning—till daylight doth appear.'

However, Mary had seen trickery before, and knew by what he said that he had some dodge on hand, and she warned the servants to do whatever he might ask them to do. Jesus commanded them to refill the wine vessels with water and take them to the gay bacchanalians, who, he maintained, were too drunk to tell the difference. The joke took, to the great enjoyment of the servants, and the chairman of the festival called Jesus and said unto him: "How's this, ol' fellow? Mos' folks give the best wine first (*hic*), but you have kep' the (*hic*) the best till the last, eh? Bully for you!" His trick was long talked of as the best joke of that place.

But Jesus did not end the spree that night, but for forty days and nights he quenched not the spirit, but was filled with the spirit, that it might be fulfilled which the wisest man had said—'Give strong drink to him that is ready to perish and wine to those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more.' During this fit of inebriation he talked largely of his magical power, and said he could destroy the Temple and make a better one in three days. But at the end of forty days, having eaten little and drank heavily, he was seized with *delirium tremens* and fancied the Devil was flying round with him from pillar to post—from mountain tops to the Temple and other places. And the angels Martha, Mary and his mother comforted him and nursed him.

On his recovery he felt ashamed of his late conduct, and went down to Capernaum, he and his mother and his brethren and his disciples: and they continued there *not* many days."

The edition of the Chicago *Post*, (May 8th), very properly remarks on the foregoing, it "is the most outrageous thing with which white paper was ever stained." But such vile things are now passing current in community, with scarcely a rebuke or frown from the mass of the people. Men may well inquire, To what are we coming? What shall be the end of these things? If the tide of infidelity and wickedness continues to increase in time to come, as in time past, especially for the last five years, it would seem that Sodom would be outdone. But with all these facts before us, there are still many who are so blind as to believe the world is really growing better, just as Satan says when speaking through his mediums. Let us expose his lies, and all be ready to welcome Jesus when he comes.

THE HYMNS OF THE JUBILEE HARP.

For the convenience of those who wish to carry the hymns in their pockets, we have had a lot bound with flexible covers, the margins of the pages being trimmed close to the printed matter, making it very convenient for the pocket,—the most complete hymn book in use among us. Price 75 cts. per copy, postage 12 cts; $7.00 per dozen by express. AG'T.

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NEW TRACT.

The Resurrection of the Wicked Dead, by L. C. Collins. A good tract on this subject. Price, by mail, 4 cts. single copy; 20 cts. per dozen; $1.00 per hundred. AG'T.

BOOK MARKS.

Some of our brethren have inquired where they could get these little pointers, ☞ for book marks to stick on the leaves of their Bibles, to point to the passages they want to refer to. For the accomodation of all such, we have some for sale at the office. Price, a card of twelve for 25 cts. AG'T.

ACKNOWLEDGMENTS.—C. W. Smith, Tamarack, Will county, Ill., $1.00. Mrs. W. C. Cannon, Chelsea, Mass., $1.00. Mrs. G. B. Hooke, Auburn, N. H., 50 cts. R. M. Harvey, Meriden, Conn., 50 cents. H. E. Wise, Springfield, Ill., $2.00.

MRS. C. B. TURNER.

Sister from Maine, $5.00. Small box from Abington, Conn.; Mrs Abner Handy, Mass., $1.00; J. W. Sharick 2.50, and J. J. Marss $2.00, through Crisis office.

A. E. SMITH.

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$759.26
C. W. R.	5.00
Franklin Shuman	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2602.06

EUROPEAN MISSION.

Previous acknowledgments	$250.20
Sr. Keene	2.70

For the World's Crisis.

I CAN'T AFFORD IT?

How often is this excuse made by many who profess to be the followers of the meek and lowly Jesus. When they are appealed to in behalf of some good object they will say, "I approve it. The cause ought to be aided and encouraged, and I am very sorry I cannot help in the good work. But so it is. The calls are so many, and my means so limited, I cannot afford it." Hold, my friend, you may be mistaken. Perhaps you cannot afford it. I know there are many who do all and perhaps more than they are really able to do; but let us see why so many make this excuse. Do you say you have not the ability to do any more? Is this a sufficient apology? By no means.

There is another thing to be considered—the cause of your inability. Why can you not afford it? Let us go back a step and inquire how it comes to pass that you are so destitute of means to give to this and that good object. What if you have not the ability, provided you might have had it? Perhaps you do not earn all you might. In this case your not being able is no excuse. All you have to do is to earn a little more, and then you can afford it. Only let your idle hours be fewer, or your work a little harder, and then you will have no difficulty. Why should not a man earn to give as well as to eat, drink and put on? Why should you not put forth an extra effort, if it be necessary, to promote the cause of religion? O! it is blessed to labor that we may do the more good.

But perhaps you earn enough. You may not be idle, but are you not prodigal? Do you not spend foolishly more than you ought to? Many use no economy in their manner of living. They do not save as much as they might; they are lavish and wasteful. Remember, a penny saved is equal to one earned, and it is all one to the treasury of charity, whether that which it receives comes from economy or industry. Reader, do you practice economy that you may have something to give to God?

One reason why many have so little with which to help the cause of God is, they wear their money. They are ornamented and decrated with many needless things. Reader, if you are one of this class, do not say you cannot afford it; for you wear a proof that you can afford it. Compare yourself with the word of God, and see if you dress in harmony with that. How much mony is wasted in foolish and needless things, which might be used in doing good and in spreading the truth far and near. Look at the furniture of some houses, how costly, how useless, for it is seldom if ever used. Look at some tables; how many dainties which ruin the health of those who feast upon them, instead of plain, healthy food. Oh that those who profess to be looking for Jesus would exemplify their faith in their dress, food, labor, houses, and in all that they do or possess.

Dear friend, do not say that you cannot afford to give to the cause of God, when you are spending your income in foolish and needless things. Remember, God's eye is upon you at all times. Soon you must stand before his awful throne, and give a strict account. Be wise. Live in the fear of God. Glorify him in your body and spirit. Spend not one penny foolishly, but save to give to God. He loveth a cheerful giver. It is better to give than to receive. Give, and it shall be given unto you again. Can you not believe it? Trust God and try it. If you would reap bountifully, you must sow bountifully. The reaping time is at hand. Let us be ready to reap life.

J. W. THOMAS.

For the World's Crisis.

"LET US HAVE PEACE."

At the present time the universal cry seems to be, "Let us have peace." This is the motto that greets the eye continually as we go about the cities and public places throughout the land. And while nations are angry and making great preparations for war, the world is crying "Peace, peace," and evidently looks forward to a hasty restoration of universal peace among all classes of people.

But even this "peace" of which the world speaks, if it should ever be realized, will not be that lasting, perfect peace which the Savior has promised unto all those who love him and keep his commandments; for they shall obtain that "peace" which the world can neither give nor take away. And as Paul has told us that "in the last days perilous times shall come," and "evil men and seducers shall wax worse and worse," we have no right to expect such a state of things as the world is prophesying; "For when they shall cry peace and safety, then sudden destruction cometh upon them."—1 Thess. 5: 3.

How little the vast number of people think of these solemn declarations, who are making preparations to attend the "Grand National Peace Jubilee" to be held in this city during the middle of this month, which, it is said, is "to commemorate the restoration of peace throughout the land." Little do they think that possibly when all are gathered together into one great mass, amid the booming of cannons, the chiming of bells, the beating of drums, and the combination of all the musical instruments with the great chorus of human voices, that the heavens may reveal the Son of man coming with power and great glory, to judge the people and reward them as their work shall be.

Yet this may be the case; and, if so, are we prepared to render up our account, and await the righteous judgment of Him who is to be King over all the earth? Are our lamps trimmed and burning, and we ready to to enter into the marriage supper of the Lamb? Let us be constantly watching and waiting, "lest he coming suddenly, should find us sleeping." May we not be of that number to whom the coming of the Lord will be "as a thief in the night." "Therefore, let us not sleep as do others, but let us watch, and be sober."—1 Thess 5: 6.

Boston, June 3d, 1869. GEO. E. LEE.

For the World's Crisis.

PENCILINGS OF A PILGRIM.

AN HONEST INQUIRY.

The following intelligent letter will explain itself. It bears the marks of candor, and doubtless expresses the anxiety of thousands to find a more satisfactory solution to the great problem of the sinner's destiny, than is furnished by the current theology.

Cardigan, P. E. Island, Apr. 13, '69.

MR. A. A. PHELPS:—*Dear Sir*:—In the *World's Crisis* of 24th March, I read a paragraph of yours under the heading of "Settled at last," in which you profess your disbelief in the doctrine of *eternal torment*, and state that after careful examination of the subject, and mature deliberation, as also in answer to earnest prayer, all doubts have been dispelled, and that you now fully believe that the wicked shall be utterly destroyed,—become extinct, and that the doctrine of future *endless punishment* is not true,—is not the doctrine of the Bible.

As I am a reader of the *Crisis*, and my mind has for some time been perplexed with regard to this subject,—I mean the doctrine of eternal misery, I thought I would write to you, to see if you could explain to me the meaning of the following text, and show how it harmonizes with the doctrine of the utter and final annihilation of the wicked. I met with it the other day in a book of Sermons by an English writer. The text of one of the sermons stands thus: "And these shall go away into *everlasting punishment*; but the righteous into life eternal."—Matt. 25: 46.

Here is an extract from the sermon: It is Christ's word. Christ says in the text, "these shall go away into everlasting punishment." In vain do letter-learned men try to reason away the solemn truth, and lessen the duration of future punishment; Christ says it is *eternal*, and uses the very same word to signify an *eternal heaven*, as he does to express an *eternal hell* (for the words are the same in the original); besides, it is said, Rev. 14: 11,—"The smoke of their torment ascendeth up for ever and ever"; and our Lord also declares that "their worm dieth not, and their fire is not quenched."

Now, my dear sir, if you can explain this matter, and show clearly that *everlasting* punishment does not mean punishment without end—interminable torment—I shall then, with you, be compelled to disbelieve the popular dogma of future endless life in misery. I hope, dear sir, you will answer this letter, either through the *Crisis* or by private communication. See how important it is that theological writers declare nothing that may not be established in biblical truth. It is said, Words are the only things that never die. Your words have come to me over the water,—to me in this insular home,—and is it a strange thing that I, whose mind is so often perplexed by opposing theological teachings, should ask you for further explanation on this important matter?

Hoping to hear from you soon, I beg to remain yours for the truth's sake,

JOHN PARKER.

A CANDID ANSWER.

My Dear Brother:—Your kind letter merited an earlier response. Uncontrolable circumstances have caused a delay which your goodness will forgive. I am glad you are disposed to examine the great subject of man's destiny in the light of Scripture, and to abide the result. There is little danger of going wrong, if we will disencumber ourselves of the rubbish of old prejudices, and look the facts squarely in the face. For my part, I have a constantly increasing satisfaction in the conclusion I have recently reached, that all evil will ultimately be exterminated from God's universe, and perfect purity, harmony and love restored. This looks like a glorious triumph of truth. It looks like a beautiful and successful administration of the divine government. A plan of recovering mercy that freely offers salvation to a ruined race, and that proposes to colonize all who accept on the blissful shores of immortality, but to destroy all the rest as useless rubbish, certainly vindicates the character of God against every charge of injustice or cruelty, and maintains the dignity of his righteous law. It is simply to burn up the chaff and preserve the wheat. This surely commends itself to *reason*; does it also comport with *revelation?* This is the very point you wish to have decided; and for this reason you have adduced what seems to be a strong Scripture testimony against the doctrine of utter destruction. You ask an explanation of that solemn utterance of Christ, "These shall go away into everlasting punishment, but the righteous into life eternal."—Matt. 25: 46.

1. The passage is pertinent. It bears directly on the destiny of the wicked. And the language is literal, not figurative. It is, confessedly, the strongest passage in the Bible to prove the doctrine of eternal torment.

2. It teaches the fact of future punishment. It describes a scene that is to take place after the judgment verdict shall have been pronounced. It is therefore equally fatal to the notion that all the wicked will be saved, and to the notion that none of the wicked will be raised from the dead to receive the penalty due to their sins.

3. It teaches the duration of future punishment. It is "everlasting," or eternal. Precisely the same original word describes the length of the sinner's "punishment" and the duration of the christian's "life." There is neither any possibility or necessity of quibbling at this point. Inspiration has settled the matter beyond the shadow of a doubt.

4. The kind of punishment is not so fully brought out. But perhaps a little investigation will also settle this point.

(1). It would be reasonable to suppose that as the righteous and the wicked are opposite characters, their future destinies will also be opposite. What is the reward of the righteous? "Eternal life." The antithesis would naturally give us eternal death, as the reward of transgression.

(2). The noun translated "punishment"—(*kolasin*) is derived from a verb whose primary signification is to "cut off," "prune," "curtail," etc. Hence it comes to mean check, punish, etc.

(3). As the text clearly teaches the duration, but does not clearly teach the *kind*, of punishment that awaits the sinner, it is proper to "compare scripture with scripture," and see what is the current testimony of the divine record. The text under consideration stands in connection with the second coming of Christ as the Judge of the world, to reward the good and punish the wicked. Paul, in describing the same event, gives us a remarkable commentary on our text: "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints," etc. 2 Thess. 1: 7–10. Here we see that everlasting punishment is defined to be everlasting destruction. The phrase, "from the presence of the Lord," must either mean that the instrument of the sinner's destruction is the "flaming fire" in which the Lord is revealed; or, that the sinner is driven beyond the reach of the Lord's presence—that is, reduced to nothing. In either case, it is utter and irrecoverable destruction. It may also be stated here that while there are only a very few passages that even seem to teach the doctrine of eternal misery, there are not less than two hundred which teach that the wicked will die—perish—come to an end—be blotted out—be destroyed—be devoured—be consumed—be burned up, etc., etc., etc. There are also as many more that teach the same doctrine by fair implication. Such an array of evidence is not to be ignored.

5. But is there any propriety in calling annihilation everlasting punishment? Most assuredly. Will not the sinner sustain a loss that is eternal? Is he not cut off from endless joys in that bright world where immortality blooms? Punishment is not always infliction; it is quite as apt to be privation. "But the sinner will not appreciate his loss after he is destroyed." And what beneficial end would be accomplished by keeping him in eternal anguish? There is no need of having the redeemed witness such agony in order to secure their own loyalty. Nor will the torturing pains result in the reformation of the lost. The sinner may now look forward to the glittering crown that invites him, and the ruin that threatens him, and appreciate the fearfulness of that gulf of destruction that yawns to devour him!

When we read of "eternal redemption," we do not infer that God will be forever engaged in redeeming men; but that the effects of redemption will never cease. And when we read of "eternal judgment," we have no idea that the Judge of all will never get through his work; but rather that it is the final and irreversible judgment, whose verdicts will settle the destiny of the human family forever. So eternal fire and eternal destruction indicate that the effects of the fire and the destruction will be absolutely eternal. President Edwards (the younger), though a believer in eternal torment, admits the propriety of calling extermination everlasting punishment. Thus: "Endless annihilation is an endless or infinite punishment. It is an endless loss of, not only all the good a man at present enjoys, but of all that good which he would have enjoyed throughout eternity, in the state of bliss to which he would have been admitted, if he had never sinned. This, in an endless duration, would amount to an infinite quantity of good. Annihilation, therefore, is an infinite punishment, both as it is endless, and as the quantity of good lost is infinite."

I trust, my dear brother, that when these lines shall float over the waters and reach your "insular home," they may serve to shed one ray of light on your pathway, and awake responsive chords in your heart. Let us lie low at our common Master's feet and look for divine illumination. May He who is enshrined in unclouded light diffuse his own sweet sunshine through our being, and prepare us to bask in the glories of that eternal day whose dawn shall be heralded by the personal coming of our Lord Jesus Christ.

Yours in Jesus, A. A. PHELPS.

Rochester, N. Y.

For the World's Crisis.

IDLE WORDS.

Says the Psalmist, "And my tongue shall speak of thy righteousness, and of thy praise all the day long." "The mouth of the righteous speaketh wisdom, and his tongue talketh of good judgment." And as a sure defence he prays, "Set a watch, O Lord, before my mouth; keep the door of my lips." "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise," uttered by the preacher.

What does Christ declare? "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment." Also James, a servant of God, and of the Lord Jesus Christ says, "If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Does the inspired apostle allow our indulgence in these things? "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Furthermore, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." "Only let your conversation be as becometh the gospel of Christ."

Are we to be an example in these matters? "But be thou an example of the believers, in word, in conversation," "charity, in spirit, in faith, in purity." Then Paul to Timothy, "Take heed to thyself and continue in them." What is the result? "For in doing this thou shalt save thyself and them that hear thee." "But shun profane and vain babblings; for they will increase unto more ungodliness," or, as rendered in the "Emphatic Diaglot," "But profane, empty declamations, resist; for they will further promote impiety."

What did Paul say to Titus? "But speak thou the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in the faith, in charity, in patience. The aged women likewise, that they may teach the young women to be sober."—"Young men exhort to be sober-minded." Also, "Sound speech that cannot be condemned." We see no room here allowed for jesting, or idle, trifling, vain conversation.

What does the apostle Peter say? "But as he that hath called you is holy, so be ye holy [in some conversation? No.]in all conversation." "If any man speak, let him speak as the oracles of God." "While they behold your chaste conversation coupled with fear." That, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." What further motive does Peter set before us? "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Now, dear brethren and sisters, can we lay down our watchfulness, and in the face of all these inspired admonitions indulge in jesting, or idle, vain conversation, and expect to retain the sunlight of God's power? Can we do this and not incur guilt and condemnation? Shall any of us who look for the coming of Christ be unprepared to meet our Lord when he comes? "Wherfore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." May we thus ever be found till he comes.

S. L. MANLEY.

Rochester, N. Y.

For the World's Crisis.

TO MY BRETHREN.

I was somewhat surprised upon reading the report of the Conn. A. C. Conference, held at Collinsville, Conn., to see that Eld. I. B. Potter had been appointed to inquire whether or not I was going to perform the duties of Sec'y of said Conference any longer. I have never intimated that I intended to discontinue them, and I do hereby publicly declare that I do intend to continue to perform the duties devolving upon me. I have attended every session of the conference (also the Convention at Hartford) since its organization, except the last two. The session at New Haven last January I was unable to attend because of sickness in my family, but I sent the records in time and also my reasons for not attending. The session at Collinsville I made all preparation to attend and was fully calculating to go, but having a child about six weeks old, also one twenty months old, and no one to care for my wife but myself, (the nurse being obliged to go away), I tried to obtain help, and finally succeeded in obtaining a Sister from South Wilbraham, Thursday morning, April 22d I could have then got to the Conference by Friday A. M., and should have had to leave Friday P. M. in order to get to my next appointment, Saturday evening April 24th, and thinking all business would be finished up I did not go.

I have not as yet received the records of the last session. If I have done wrong, let the brethren forgive me, and in future I shall endeavor to do better.

L. F. MOORE.
Sec'y. Conn. A. C. Conference.

Extracts from Letters.

SR. A. E. SMITH writes, May 13th:—"One evening last week, as I was dressing to go down stairs to meeting, a man came running up to my room all out of breath, saying, 'Where is Mrs. Smith?' He made such a noise I opened the door to see what the matter was, when he said, 'Oh, do come to 49 L. St.; there is a woman taken suddenly sick, and is dying, and she will go to hell.' The man was very much frightened, and stood trembling at the top of the stairs. 'Why,' said I, 'it is almost meeting time, and I must lead the meeting.' 'Oh, do come,' said he, 'she asks for you every minute; she was here and heard you preach, and she wants you to come.' 'Well, we will come, but can't stay long.'

So we went, and such a house as it was. There were fourteen in the room, all as wicked as they could be. Two doctors were standing over the woman, doing all they could to save her life. She was pleading for mercy, when she could get ease from her pain, saying, 'Lord, have mercy on me a sinner!' But the pain would catch her breath. Her sister walked the floor wringing her hands, pulling her hair, and as wicked as she was she would say, 'O God, don't let my sister die! O God, please don't let her die until she gets religion. O Lord, if my sister was only prepared to die I would not say a word; but, oh Lord, she is a sinner, and if she dies to-night she will go to hell. Oh, don't let her die, please don't let her die'; and so the poor thing walked the floor up and down; then she would go to the doctors and tell them to come out of the room (as the sick woman was in a little dark bedroom), and let the missionaries go in and pray for her sister; 'she will die, if you don't hurry, and let some one pray for her!'

I tried to talk to her and get her quiet, but she would break out crying while I was talking to her and say, 'O, do go in and talk with my sister'; and the sick one would say, 'Do come and pray for me.' Such a noise and confusion, you could not hear your own voice. After a while the doctors came out in the room in which we were, and sat down to see what effect the medicine would have on her. We then went in the room to talk with her, but could not; she prayed, and rolled, and cried, 'Lord, have mercy! Lord, save! O, don't let me die, I am so wicked. I deserve to go to hell, but, oh Lord, please don't let me die in my sins.' After we got them quiet then we sung,

'And must I be to judgment brought,
And answer in that day?'

By the time we had sung the hymn through, it was quiet enough to pray; so the doctors left and we prayed with her and faithfully warned those in the room to flee from the wrath to come. The Lord helped us. We then left them and ran away home to attend the meeting, there to sing and pray and exchange experiences with each other until eleven o'clock at night, and then hurried to bed to get a little sleep and rest for the next day.

Word came next day at two o'clock to come and see one of the members of the mission die up town. We could not go, and Sister Benson went. When she arrived at the place, she went into the room, looked at the dying one, and said to her, 'How is it with you?' 'Oh,' said she, 'all is well; not a cloud between Jesus and me. Oh, I am so glad the time has come for me to pass away, to fall asleep in Jesus. I am so glad in a little while I shall be done with sorrow, suffering and poverty, and sin (her voice failed her so fast they could hardly hear what she said); but Jesus is mine, and I am his. Jesus saves me now'; and she passed away so easily they hardly knew she was gone.

Such is the difference in death-bed scenes in garrets and cellars. Since I have been able to be at work again, sick beds and funeral sermons seem to be my work right along. O for strength to work for Jesus. Blessed work."

BRO. N. WHEELER writes:—"The Lord has greatly blessed the people at Sugar Hill, N. H., the past winter. Many have found the Lord to be precious to their souls. We had the privilege of baptizing ten happy souls into Christ last Lord's day, May 30th. Others, we trust, will soon follow. May the Lord bless the protracted effort soon to be made at that place. Pray for us."

SR. S. A. INGHAM, writes, May 24th. "Bro. Grant:—We left Salem the 17th by rail to Portland. Sisters York and Osgood met us at the Depot and took us to Bro. Dyer's, a short distance from the steamboat landing, where we were kindly cared for, and very unexpectedly to me, Sr. York presented me with the sum of $26. 00, from the Portland and Chelsea churches, for which they will accept my grateful thanks. The brethren and sisters at Lynn and Haverhill are also remembered by me.

We took the boat at five o'clock, had a pleasant passage, and arrived at St. John at six o'clock on Tuesday evening, where we stopped until Thursday morning, and at eight we left in a snow and rain storm; had a rough time in crossing the Bay of Fundy, as the wind blew hard. We landed at Annapolis at two o'clock, where we took a covered team and rode home, a distance of seven

miles, the wind and rain being in our backs. Bro Ingham stood the journey quite well. He was not sea-sick, though he woke me up in the morning by saying it was raining right down, and we would never get home. He now feels the effects of his journey. Our daughter is walking out with him this morning. I thank the Lord for his protecting care over us, and that he has permitted us to meet again.

I would say to those who administered to and visited us in our affliction, they will never be forgotten by me, and I trust if we never meet on earth again in its present state, we shall be permitted to meet where the briny ocean can never separate us, and our tears and sighs be exchanged for the gladsome songs of the new earth."

Bro. P. A. Smith writes from Monson, Mass.:—"It cheers my heart when I read the letters from the dear saints in the Crisis. It is nearly five months since I commenced taking that valuable paper. It is a welcome visitor (and I trust I have profited by reading its pages), and a little more than a year since I confessed to the world that I was looking for the second coming of Christ. I had been a member of the Baptist church for several years, yet I knew nothing of these blessed truths taught in the Bible; in fact, I was not converted until I began to look for Jesus to come.

Bro. G. A. Streeter has been laboring in our neighborhood. One has come out, believed the truth, and been baptized. We think others are looking into these things, and hope they will move forward also. Pray for us, brethren, that we may be faithful till Jesus comes."

Bro. and Sr. J. S. and A. M. Hinds write from Wilmington, N. Y.:—"We look back with pleasure and remember the good meetings at Wilbraham, and the kindness received from friends. We would like to attend another such meeting, but if the Lord does not in his providence help us, we cannot. If we can have the *Crisis*, the *Voice* and the *Christian*, we can get along; and if they fail to come, we have a good Bible. We have no Advent preaching within fifty miles."

Bro. C. Lord writes:—"I wish to write a few lines for our much loved paper, it has done me so much good for a few months past. I rejoice and give God thanks that he ever placed these precious truths within my reach. I feel grateful to him that he ever brought me to see that my deeds were evil, before it was forever too late, and now to rejoice in him. Praise God for his goodness. May the Lord bless the readers of the Crisis. I ask your prayers for us in Shrewsbury, Vt."

For the World's Crisis.

"Give Attendance to Reading."

"The Controversy between True and Pretended Christianity."—The above is the title of an essay delivered before the Massachusetts Methodist Convention, held at Boston, Oct. 15th, 1868, by Rev. L. T. Townsend. Mr. T. takes issue with the Unitarians, Pantheists, Naturalists in general, and with Dr. James Freeman Clark, and some of the Theodore Parker school, in particular. In this essay Mr. T. deals heavy blows upon the trunk and limbs of this gilded and artificially ornamented tree of liberalism; but we think he has not yet discovered, or at least not laid the axe at the root. The infidel principles of the "Mediatorial School" of witnesses are contrasted with some of the plain statements of Scripture, and the mask adroitly removed from their writings, so that their specious statements are reduced to their true value. The essay is a strong effort to call skeptics back to the Bible as the foundation of religious doctrine; it shows an increased state of feeling for the rapid spread of infidelity, and is a valuable production, especially at this time when faith in the Bible is so fast ebbing out. Published by Lee & Shepard, 149 Washington St., Boston, Price 25 cts.

I. C. Wellcome.

Married.

In Woodstock, N. H., June 6th, 1869, by Eld. A. W. Sibley, Mr. Josiah T. Bradley and Miss Harriet A. Harriman, both of Thornton, N. H.

At the residence of the bride's father, in West Woodstock, Ct., June 1st, by Elder I. B. Potter, Mr. Henry K. Safford and Miss Dariah Sherman, both of Woodstock.

Obituaries.

Harris. Died in Waterford, Racine Co., Wis., May 19th, 1869, after a severe illness of two months, our dear mother, Mrs. Hannah Harris, formerly of West Poultney, Vt., aged fifty-eight years, four months, and nineteen days.

Like the beloved Paul, she has "fought a good fight" and "kept the faith," "and there is laid up for her a crown of righteousness," which we believe she will wear in the kingdom.

At the age of thirteen our mother experienced religion and united with the M. E. church, of which she was a faithful member for thirty-four years. She was taught in early youth that the real man was immortal, and read the Scriptures with that view, although she said "there seemed to be many inconsistencies." She was always ready to investigate and receive the truth as far as it was made known to her; and many of the friends in Poultney well remember that when Bro. Grant was invited there, and preached that man was only invited, not compelled to be immortal, and this immortality is put on "when He who is our life shall appear," she was among the first to receive it, and was the first woman to open her mouth in public meeting to express her satisfaction of the same, and to pray for the sinner. She was a strong minded, far-seeing woman, and, said she, "This is the Lord's work; I shall lose my hope of salvation if I do not use all my influence and energy to help forward God's cause.

During twenty years I never knew her to be present at a prayer or conference meeting but what she embraced the opportunity. She had always something deeply interesting and instructive to say; but her voice will no longer be heard, till the glad rising of the eternal morn, saying with the redeemed, "Blessing and honor and glory and power be unto Him that sitteth upon the throne and the Lamb forever and ever."

A few hours before she died she bade us "trust in God"; then said, "Give me the pure bread in the kingdom of God. 'Behold he cometh with ten thousand of his saints to execute judgment and justice.' Blessed, blessed advent." After that she could only articulate the faintest "yes," but was conscious till the last.

An interesting and comforting discourse was given by Bro. Painter (Methodist), from the words, "For here he have no continuing city, but we seek one to come." May our mother's mantle of piety and usefulness rest upon us, and the blessing of God sanctify our sorrow, is the wish of her two remaining children. Pray for us.

Sophronia Harris.

Stetson. Fell asleep in Jesus, at Pomfret, Vt., April 3d, 1869, after an illness of seventeen days, of typhoid influenza, my husband, Zenas K. Stetson, aged forty-six years.

For several years he was a member of the Christian church. In 1843 he heard and believed the glad tidings that Jesus was soon coming. Wherever he was, it was his delight to show his faith in the fulfillment of the prophecies, regardless of the opinions of others. He often expressed a desire (and sometimes an expectation) that he might live until the trump of God should wake the sleeping saints; but when he was taken ill, he said, "My work is done; I had hoped to live until Jesus comes, but I must sleep a little while."

Myself and one child are left to grope our way alone through this unfriendly world, yet not alone, for God is with us. We mourn, but not as those who have no hope; for we believe the sleeps in Jesus, and that soon he that raised up Christ from the dead, will also quicken his mortal body. We are lonely and sad. Pray for us, that this affliction may work out for us a far more exceeding and eternal weight of glory.

U. F. Stetson.

Pierce. Died in Warren, Vt., June 1st, Henry, son of Hiram and Jane Pierce, aged sixteen years.

Henry was of a remarkably sweet and pleasant disposition, and his parents, brothers and sisters, and a large circle of friends, deeply mourn his loss. May God bless them all, and aid them in giving their hearts to him, so when the dead awake to life again, they may have the crown of life. Sermon by the writer, from 1 Thess. 4: 18.

J. H. F. Varney.

Summary of News.

FOREIGN.

Cable News.

Madrid, June 2. The Constituent Cortes last night finally adopted the new Constitution by a vote of 216 in the affirmative and 55 in the negative. After the vote was declared, Senor Figureas, amid much enthusiasm, announced that the Republicans, although opposed to those clauses of the Constitution which provided for the establishment of a monarchy, would support and follow them.

St. Petersburg, May 31. The Emperor of Russia has signified his intention of sending an Envoy Extraordinary to Washington for the purpose of congratulating President Grant on the success of his election, and also to express the value that His Majesty sets on the maintenance of friendly relations between the two nations.

Madrid, June 2. General O'Donnell, while speaking in the Cortes against the proposed reduction of the army, was seized with apoplexy and died in the Chamber.

Madrid. The new Constitution was promulgated with great pomp.

DOMESTIC.

St. Louis, June 1. A dispatch from Topeka, Kansas, says the Sheriff of Saline county reports thirteen persons, men, women and children, killed in that county by the Indians, and as many more are supposed to have been carried off. They suffer worse than death. The settlers in Saline county are coming eastward for protection.

Havana, June 2. The agitation in the city has partially abated. Captain General Dulce has resigned, and Don Espinar is acting Captain General, and will continue to do so until the arrival of Gen. Ceballos de Radas. The city is tranquil, but disorder threatened to break out any moment, as the volunteers are greatly incensed against Gen. Pelaz, who has disappeared, and whose whereabouts are unknown. A feeling of great anxiety pervades the city.

New York, June 7. An Atlanta special says Gen. Terry assumed command on the 22d inst. Sheriff Norris has been escorted to Warrenton by troops, and will, with military aid, arrest the assassins of Senator Adkins. Union people begin to feel they are to be protected.

Drouth in Australia.—A fearful drouth prevails in the interior of Australia. The line of Wagga Wagga to Hay is said by a late traveler to be comparable to nothing but the Valley of the Shadow of Death. It is literally strewed with the skeletons or the decaying carcasses of wretched animals that have perished from starvation or thirst. Horses, cattle and sheep, and even the wild denizens of the plains—kangaroos, emus and turkeys—are lying dead in all directions, tainting the atmosphere and giving abundant occupation to the crows.

The French Atlantic Cable.—The London *News* says the French Atlantic Cable has been completed and will be laid from English ships by Englishmen, an English company having undertaken the contract, Sir Samuel Canning being the engineer-in-chief of the expedition, and the Great Eastern being chartered for the work. The cable is 1200 miles longer than its predecessors, and is divided into several sections.

The Inquisition.—In the course of some building improvements at Madrid, the remains of the Inquisition fires were recently discovered. Calcined bones, partially burnt hair and cordage, pieces of iron and shreds of singed garments have been picked up in the locality. The discovery created great excitement, and thousands flocked to the spot.

Severe Storms at the West.—A tremendous storm of wind, hail and rain visited the town of Shipman, Illinois, on Friday evening of last week, and though it lasted but twenty minutes, the damage caused by it is estimated at half a million of dollars. Scarcely a building in the place escaped injury. The Baptist church, a large brick edifice, was completely wrecked, the walls being razed to the ground and the woodwork scattered in every direction. Many houses and other structures were completely demolished or badly damaged by the tornado. Orchards were prostrated as though a scythe had swept through their midst. Fences were blown entirely away. Wheat fields were laid as low as though the harvester had been at work. Shade trees and shrubbery of every description were torn out by the roots. As far as the eye can reach, east or west, a scene of desolation and destruction is presented to the view. The local papers give a long list of buildings destroyed or injured. Several persons were hurt, but none killed. During the few minutes of the storm, a scene of indescribable confusion and consternation reigned supreme. Men, women and children fled for their lives, shrieking in terror, as their homes were falling about them, or swept from their foundations. The cries and groans of the horses, cattle and other animals, as the stables and barns were unroofed or swept from their foundations, leaving them at the mercy of the pitiless hail which beat upon them with terrible force, or were crushed and buried by the falling timbers, was almost deafening. The gale swept over a course twenty-six miles in length by a quarter of a mile in width.

During the last week of May the Miami Valley in Ohio was the scene of a furious storm, which inflicted a great deal of damage upon buildings and crops.

On the 24th ult. a terrific hail, rain and wind storm occurred in Lafayette county, Mo., uprooting buildings and destroying crops. The damage is estimated at $150,000.

Passing Events.

☞ It is said that a house in Chicago has sent out an agent to China to contract for fifty thousand Chinese to be sent East by the railroad from San Francisco. They are needed to work the Southern plantations. It is quite probable that, for the next three years, the increase of Chinese population will be limited only by the means of transportation.

☞ In Indiana the wheat crop never looked better than now, and if the weather continues favorable the yield will be larger than has ever been harvested in the State. Corn is promising and fruit will be abundant.

☞ Levi Snow of West Dover, Vt., has been feeding out hay this spring that has been in his barn thirty-four years. It came out bright and sound, the cattle ate it well, and it was as good in every respect as hay grown last summer.

☞ The leading points of a recent speech made by the Sultan of Turkey were that the Cretan difficulty is settled, that Turkish credit is increased, that science and art have advanced, and that material progress is his constant aim. He announces his belief in railroads, and gives a hint favorable to religious tolerance.

☞ At Prague it is proposed to celebrate this year the five hundredth birthday of the reformer, John Huss, and to erect a monument to his memory at Constance, Baden, where he was burnt alive.

☞ The civil war in Japan continued. The Mikado had sent a powerful fleet against the rebels at Hakodadi. It was reported that French officers supported and aided rebels there.

☞ Teachers are to be employed to instruct the Chinese girls in San Francisco, where they are rapidly increasing. The work is undertaken by the churches.

☞ The grasshoppers are largely increasing in numbers in Missouri, and their depredations are daily becoming more extensive.

☞ It is announced that in five years the communication by rail between Paris and Constantinople will be completed. The time occupied between the two cities will be sixty-nine hours. It is estimated that the force employed upon the road will amount to more than 100,000 men.

☞ Drs. Adler and Ernhorn, leading progressive Jewish Rabbis, have published a call to other Rabbis throughout the United States to meet in conference to discuss the principles of modern worship.

☞ The African Methodist Episcopal Zion Conference, in session at Newburg, N. Y., has adopted a resolution that no person be admitted into the Conference, either on trial or into full connection, who uses tobacco in any shape.

Notices.

Protracted Meeting at Sugar Hill, N. H.

There will be a protracted meeting held at Sugar Hill, N. H. (D. V.), commencing Friday, June 11th, at ten o'clock A. M., and hold over the following Sunday. Elder John Couch and others of the Lord's servants will be present to preach the word. May this meeting be greatly blessed of God.

A. W. Sibley.

Conference in Whitefield, Me.

The Quarterly Conference will be held in North Whitefield, commencing June 25th, at 2 P. M., and hold over Sunday. Come, ministers and laymen, to work for the Lord. Those coming in the cars on the Kennebeck, north or south, will stop at Gardiner. Write to S. K. Partridge, No. Whitefield, and he will send a team for you.

Jer. Partridge, President.
S. K. Partridge, Clerk.

N. Y. State Mission Tent.

If the Lord will, the New York State Mission Tent will be pitched in Yorkshire, Cattaraugus Co., N. Y., Thursday, June 17th, 1869, and remain about three weeks. We commenced our tent meetings in the same place last year; the Lord blessed his truth to many hearts then, and we trust he will do so again. To this end we shall pray and labor.

J. Wendell.

Minnesota Campmeeting.

This meeting is appointed at Ottawa, to commence Sabbath, June 27th, continuing over Monday, July 5th. The State Conference will commence its annual session, June 24th, at the same place. As these meetings will be held thus in connection, we look for a season of special interest, and one in which all our strength shall be united to give new life and energy to the cause throughout the State. The committee are arranging for the comfort of all who attend, and we trust every part of the State, even to the extreme frontier, will be represented in this general gathering.

REDUCTION OF RAILROAD FARE.

Ottawa is situated about sixty miles south-west from St. Paul, on the St. Paul and Sioux City Railroad (formerly the Minnesota Valley,) which runs from St. Paul to Mankato.

Those coming by the Milwaukee and St. Paul Railway will change cars at Mendota, where they will purchase tickets for Ottawa.

The fare on the St. Paul and Sioux City R. R. is reduced one-half, and when buying tickets for Ottawa *be sure and ask for return tickets*. Return tickets will be good for ten days.

A boarding table will be provided for those who do not choose to bring their own provisions, at a reasonable rate. Also feed for horses can be obtained on the ground.

Edwin T. Himes, Chairman Com.

Notice.

The State Campmeeting of the Iowa Christian Conference will be held at New Hartford, Butler Co., Iowa, to commence June 21st, 1869. The tent will be pitched Saturday, the 19th, for public meeting, on the same ground. There will be a grocery and boarding table kept on the ground by the committee, at reasonable rates; the proceeds to be used to defray the expenses of the meeting. Hay and straw and tent frames will be furnished free. There will be no reduction in the fare on the R. R. this year. Elder Miles Grant, Editor of the *World's Crisis*, Boston, Mass., is to be with us through the meeting.

Dear Brethren, we take this opportunity to invite you, one and all, to come to this yearly feast. Come early, and stay till the close of the meeting. Do not let the sacrifice of time and money prevent your coming. Bring your family, converted and unconverted. Prepare to make them comfortable, and work for God and the salvation of your children and others. You who live isolated, whose families are deprived of the gospel, are especially invited to come and get acquainted, and thereby may open a door into the regions beyond. Let all ministers come.

S. B. Ensign, Chairman.
W. H. Peck, Secretary of the Committee.

Notice.

The Advent people of this city (Providence), who desire a free gospel, have hired Wabossett Hall, No. 62 Wabossett Street, where they invite all God's servants who travel this way to give them a call, and preach the gospel of the kingdom, without regard to sect or party. Appointments may be sent to either of the committee, and brethren coming to the city from abroad, can call on either of the committee and find a home while they remain in the place. We are poor, but will do what we can to help brethren on their way. The brethren formerly worshiping at New Market Hall go with us, and we cordially invite all who desire a free meeting to come in with us and worship the Lord, and get ready for the coming kingdom.

Committee: J. French, No. 130 Carpenter St.; S. C. Lord, 46 Warren St.; John C. Moulton, 117 Smith Street.

Tent Meeting.

There will be a tent meeting in Foster, R. I., near the Hopkin's Mill, to commence June 26th, and hold over the fourth of July. Preaching brethren from abroad, come. Brethren and sisters, make a little sacrifice to get out to this meeting. It probably will be the last meeting of the kind you will ever have. Good homes for all who come from abroad.

E. Bellows.

Conference.

The Lord willing, there will be a conference in Carthage, Me., commencing Thursday, five oclock, June 24th, and continue over the following Sabbath. Brethren, let us pray that God may greatly bless this meeting.

H. B. Sevey.
E. M. Haggett.

Notice.

Our Annual Grove Meeting, at East Springwater, on the Widow Morris farm, will commence at the school-house on Friday evening, June 25th, and in the grove June 26th, at two o'clock P. M. Let there be a general turn out to this meeting, and all those interested in Springwater and elsewhere, circulate the notice and prepare the grove.

For the Bru., C. F. Sweet.

P. S. Will Bro. John or Frank Morris meet me at Springwater Valley, on the 25th, at noon?

Notice.

The Lord willing, the annual meeting of the Iowa Christian Conference will be held in connection with the State Campmeeting at New Hartford, Butler Co., the campmeeting to commence June 21st, 1869; the first session of conference to commence as early as the 23d. If ministers and delegates can be present, we should like to commence the 22d. All are cordially invited to attend. Ministers and delegates, please be punctual.

Alonzo Raymond, Clerk of Conf.

Notice.

There will be a meeting in the grove of A. H. Smith, Wolcot, Conn., July 4th. Bro. A. Simpson will preach the word. Come, brethren and sisters, far and near. Let us once more raise our voices in praise of Him we love in this beautiful grove.

For the brethren, G. L. White.

Conference.

Providence permitting, a conference meeting will commence at Brookfield, N. H., Friday, June 18th, at five o'clock, and hold over the following Sunday. Eld. Wm. H. Mitchell and others of the Lord's servants will be present to preach the word. Let us pray that God may greatly bless this meeting.

Mark Stevens.

Special Notice.

In our "Berean's Casket" we are giving some statistics of the state of society and the work of missions and expenditures. I would like to give the statistics of Second Advent home missions in America; either the tents or traveling evangelists I consider mission work. Will the clerks of conferences, missionaries, evangelists, tent managers, etc., send me by letter short summaries of such expenditures for 1868, with cost of tents, etc.? Please do it at once, or it will be too late for my purpose. I have the published report of the American Advent Mission Society, but there is much more to report.

I. C. Wellcome.

Yarmouth, Me.

Nova Scotia Conference.

There will be a general Advent Conference held at Bear River, Nova Scotia, commencing June 26th. A cordial invitation is extended to all the lovers of Jesus and his soon coming, especially to the preaching brethren.

John Moore.

Minnesota Annual Conference.

The seventh annual Conference of the Advent Christian Church will be held (Providence not preventing) in Ottawa, commencing on Thursday, June 24th, at half past seven o'clock P. M., and will continue over the following Sunday.

Thos. K. Allen, Secretary.

Notice.

There will be a grove meeting near Mr. Woodbury's school-house, Bow, N. H., June 13th, and continue once in two weeks through the summer season. All are invited to come.

A. Martin.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

Sr. L. M. Stoddard.... Sunday, June 20th
M. Batchelor.... Sunday, July 4th

Boston, (Theatre Comique, Central Court, rear of 240 Washington Street), Sabbath, June 13th.
H. L. Hastings.

Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M. A. A. Phelps is expected to assist.

Boston, South End, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
J. G. Smith.... Sunday, June 20th

East Boston.

Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.

Boston, Mass., (Hudson St. Chapel), Sunday, June 13th
Joseph W. White.

Chelsea, Mass., (Library Hall.)

J. T. Dixon.... Sabbath, June 13th
A. A. Phelps.... Sundays, June 20th and 27th
M. Batchelor.... Sunday, July 11th

Charlestown.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

Rufus Wendell.... Sunday, June 13th
W. S. Campbell.... Sunday, June 20th
J. S. White.... Sunday, June 27th

Chicago, Ill.... Sabbath, June 20th
Miles Grant.

Salem, Mass.... Sabbath, June 13th
A. P. Moore.

North Carver, Mass.... Sunday, June 27th
Grove meeting at Faysville, Mass.... July 3d and 4th
C. Goodrich.

New Bedford, Mass., Sabbaths, July 4th, 11th, and 18th
A. A. Phelps.

Melvin Village, N. H.... Sunday, June 27th
J. Couch.

Portsmouth, N. H.... Sunday, June 13th
J. G. Smith.

Bridgewater, Vt.... Sabbath, June 13th
Worcester, Mass.... Sabbaths, June 20th and 27th
Abington, Ct.... Sabbath, July 4th
North Scituate Conference.... July 7th, 8th, and 9th
Danielsonville, Ct.... Sabbath, July 11th
H. F. Carpenter.

New Bedford, Mass.... Sunday, June 20th
Lynn, Mass.... Sunday, June 27th
M. Batchelor.

West Randolph, Mass.... Sunday, June 20th
Subject in the afternoon—New Earth.
W. C. Stone.

West Durham, Me.... Sunday, June 13th
I. C. Wellcome.

Brunswick, Me., (Yellow school-house), Sabbath, June 13th.
H. D. Reed.

East Warren, Vt., (Union Church), Sunday, June 13th
J. H. F. Varney.

Nottingham, N. H., (at the Hall).. Sabbath, June 13th
Melvin Village, N. H.... Sabbath, June 20th
Raccoonborough.... Sabbath, June 27th
S. S. Mooney.

Charlton, Mass.... Sunday, June 13th
Z. Ford.

Newfield.... Sunday, June 13th
Wrightville.... Sunday, June 20th
Cold Spring.... Sunday, June 27th
Wm. J. Ripley.

West Thornton, N. H.... Sunday, June 13th
A. W. Sibley.

Barnstead, (White Oak Ground, lower school-house), Sunday, June 13th.
Wolfborough, (Raccoonborough), Sunday, June 20th
New Durham, (second division)... Sunday, June 27th
J. T. Libbey.
C. H. Willey.

Northville, Newport, N. H.... Sabbath, June 13th
Unity, N. H., (at Bro. J. Kimball's), Sabbath, June 20th
North Newbury, N. H., (at Bro. W. Hart's), Sabbath, June 27th.
Frank Nelson.

Sutton, N. H., (Mill Village).... Sunday, June 20th
Simeon Roby.
Frank Nelson.

Bath, Me.... Wednesday evening, June 9th
Brunswick, (yellow school-house).... June 10th
Lewiston.... Friday evening, June 11th
Mechanic Falls.... Saturday evening, June 12th
West Poland.... Sunday, June 13th
Mayberry Hill, or Casco.... Tuesday, June 15th
South Casco.... Wednesday and Thursday evenings, or in the vicinity, June 16th and 17th.
Biddeford.... Monday evening, June 21st
Kennebunkport.... Tuesday evening, June 22d
Lee, N. H.... Wednesday evening, June 23d
Manchester, (where Bro. Stevens appoints), June 24th and 25th.

P. S. Some of these may conflict with other appointments. If so, please notify me soon.
Hiram Munger.

Dover, N. H.... evening, June 11th
East Rochester, N. H.... Sabbath, June 13th
Exeter, N. H.... evening, June 15th
Lawrence, Mass.... evening, June 16th
Stoneham, Mass.... evening, June 17th
Webster, Mass.... Sabbath, June 20th
Abington, Ct.... Sabbath, June 27th
Danielsonville, Ct.... Sabbath, July 4th
North Scituate, R. I., (conference), July 7th, 8th, and 9th.
C. H. Sweet.

Lake Village, N. H., (North Church), Sunday, June 20th.
T. W. Piper.

Lake Village, N. H., (North Church), Sunday, July 11th.
D. Churchill.

Pittsfield, N. H.... Sabbath, June 13th
W. H. McDaniels.

Meredith, N. H., (New Hall).... Sunday, June 13th
John Parsons.

South Sutton, N. H.... Sunday, June 13th
Bradford, N. H. (Pond meeting-house), Sunday, June 20th.
C. H. Fletcher.

Lee, N. H.... Sunday, June 13th
Rochester, N. H.... Sunday, June 20th
C. S. Emerson.

East Weare, (at Sr. Locke's).... evening, June 12th
Oil Mill Village.... Sunday, June 13th
Hopkinton, (at school-house in E. G. Kimball's district).... Sunday, June 20th

If the weather permits, this last meeting will be held in Bro. Kimball's grove.
C. W. Sargent.

South Dansville, N. Y.... Sabbath, June 20th
D. Cogswell.

Fayville, Mass.... Sunday, June 20th
Monson, Mass., (East Hill, Grout's school-house,) Sunday, June 27th.
Geo. A. Streeter.

Cushing, Me.... Sunday, June 13th
Friendship, (new house).... Sunday, June 20th
Belmont.... Sunday, June 27th
Lincolnville, (Rackliff school-house), Sunday, July 4th
Jer. Carr.

Worcester, Mass.... Sunday, June 13th
Matthew Batchelor.

Freedom, (New Chapel) for baptism, Sunday, June 13th
T. W. Piper.

West Meriden, Ct.... Sunday, June 13th
Providence, R. I.... Sunday, June 20th
Wm. N. Pile.

Richmond Village.... Thursday evening, June 17th
Biddeford.... evening, June 18th
Israel Damman.

Exeter, N. H., (Advent Chapel), Sunday, June 13th
Levi Allen.

West Alton, N. H.... Sabbath, June 13th
Meredith, N. H., (New Hall).... Sabbath, June 20th
If any of these conflict, please write me at Laconia, N. H.
S. B. Brown.

Acworth, N. H., (at Bro. Morse's).. Sunday, June 13th
I would say to Bro. Hubbard that I shall be at liberty June 6th.
Z. T. Wood.

Livermore.... Sunday, June 13th
Belgrade Depot.... Sunday, June 20th
Carthage.... Sunday, June 27th
H. B. Sevey.

Plainville, Ct., (as Bro. George Morgan may appoint), Saturday evening, June 12th, and over the Sabbath.
A. Ross.

Barkhamsted, South Hollow.... Sunday, June 13th
S. M. & H. R. Tatro.

Bow, (Woodbury District).... Sunday, June 13th
L. E. Saulpaugh.

West Abington, Mass.... Sunday, June 13th
Kennebunkport, Me.. Sundays, June 27th and July 4th
W. S. Campbell.

Vernon, Vt.... Sunday, June 13th
Scitico, Ct.... Sunday, June 27th
A. M. Higgins.

Manchester, N. H., (Merrimack Hall), Sunday, June 13th.
Webster, N. H., (old meeting-house), Sunday, June, 27th, and baptize.
Salisbury, N. H., (where Bro. Foot appoints), Sunday July 4th.
Bradford, N. H., (Pond meeting-house) Sunday, July 11th.
Simeon Roby.

Clarksville, West Glocester, R. I.... Sabbath, June 13th
Rockland.... Sabbath, June 20th
E. Bellows.

Penobscot, Me., (Methodist meeting-house), Sunday, June 13th.
John Ridley.

Bath, Me.... Sunday, June 20th
I. K. Lombard.

Hartford, Me., (Stetson school-house).... June 20th
Starks, Me.... Sabbath, June 27th
E. M. Haggett.

Hatley, (meeting-house).... Sunday, June 13th
Hereford, (where Bro. Hibbard may appoint), evenings, June 15th and 16th.
Pittsburg, N. H.... evenings, June 17th and 18th
Colebrook.... evening, June 19th, and Sunday, 20th
Whitefield.... evening, June 21st
Woodstock, (where Bro. Jackman appoints), evening, June 22d and 23d.
Meredith Village.... evening, June 24th
Lake Village, (North Church).... evening, June 25th
Gilmanton, (Factory Village).... evening, June 26th
Barnstead, (White Oak Ground, Tuttle school-house), Sunday, June 27th.
Stockbridge Corner.... evening, June 29th
J. Pinkham.

Melvin Village, N. H.... Sunday, June 13th
Exeter, N. H.... Sunday, June 20th
Hampton, N. H.... Sunday, June 27th
Portsmouth, N. H.... Sunday, July 4th
Manchester, N. H.... Sunday, July 11th
If these conflict with others, please write me at London Ridge, N. H.
D. F. Leavitt.

Bristol, Ct.... Sabbath, June 20th
Newfield, Ct.... Sabbath, June 27th
Wolcottville, Ct.... Sabbath, July 4th
A. Simpson.

Holderness, N. H., (Brick school-house, near Deacon Asa Merrill's), Sunday, June 13th.
Danbury, N. H., (as brethren may arrange), Sunday, June 20th.
W. W. Sutherland.

Salmon Falls, Me.... Sunday, June 13th
T. P. S. Hampson.

Danbury, N. H., (Moulton school-house).... June 13th
Hill, (Hersey school-house).... Sunday, June 20th
Meredith, (New Hall).... Sunday, June 27th
F. S. Ransom.

Litchfield Station, Ct.... Sunday, June 13th
Morris grove meeting.... June 16th and 20th
Bristol, Ct.... Sunday, June 27th
Wrightville, Ct.... Sunday, July 4th
A. D. Flagg.

North Somers, Ct.... Sunday, June 13th
Josiah Hall.

Woodstock Valley, Ct.... Sabbath, June 27th
P. S. Butler.

Philadelphia, Pa.... Sunday, June 13th
Expect to remain in that vicinity two or three weeks, and preach as the way opens. Address me there.
H. K. Flagg.

New Haven, Conn.... Sunday, June 13th
Philadelphia, (Ninth and Spring Garden Streets), June 20th and 27th.
New York, (Cooper Institute).... Sunday, July 4th
Hartford, Ct., (Central Hall).... Sunday, July 11th
Springfield, Mass.... Sunday, July 18th
Keene, N. H.... Sunday, July 25th, and Aug. 2nd
Wm. Stuart.

Enfield, N. H., (Georgehill school-house, near Bro. Edward's), Sunday, June 13th.
Sunapee, (George's Mills, where Bro. S. Abbott may appoint), Sunday, June 20th.
I will meet Bro. Dustin Davis in Springfield, Sunday, the 27th, where Bro. A. Fowler may appoint.
J. C. Moore.

Piermont Village.... Sunday, June 13th
North Haverhill, (Brick Church), and baptize, Sunday, June 20th.
Manchester, (Merrimack Hall).... Sunday, June 27th
West Groton, Vt., (Ricker school-house), Sunday, July 4th.
Piermont, (Clay meeting-house), Sunday, July 11th, for baptism.
T. E. Lang, Jr.

Richmond, (Reed meeting-house), Sunday, June 13th
Sabbatusville.... June 20th
H. S. Mitchell.

Waterbury, Conn.... Sunday, June 13th
L. F. Moore.

East Haddam.... Sunday, June 13th
I. B. Potter.

Brimfield, Mass., (also baptism), Sabbath, June 20th
E. McCullock.

Square Pond, Ct.... Sunday, June 27th
Brimfield, Mass.... Sunday, July 4th
Rufus Baker.

Square Pond, Ct.... Sunday, June 13th
Will some Bro. meet me at Rockville, afternoon train?
Scitico, Ct.... Sunday, June 20th
G. L. White.

Wallingford, Ct.... Sabbath, June 13th
Wm. A. & M. L. Durand.

New Haven, Ct.... June 11th
New York, (Cooper Institute).... Sunday, June 13th
Newburyport, Mass.... Sunday, June 20th
Portland, Me.... Sunday, July 11th
J. S. White.

Bristol, Ct.... Sabbath, June 13th
Collinsville, Ct.... Sabbath, June 20th
Bristol, Ct.... Sabbath, July 11th
R. B. Stark.

Greig, N. Y., (Union Chapel), at 10½ A. M., and one P. M., Sunday, June 13th.
C. H. Williams.

Richmond, R. I., (Clark's Hall.)

J. J. Northup.... Sunday, June 13th
C. T. Dixon.... Sunday, June 20th

Biddeford, Me.

T. M. Preble.... Sabbath, June 13th
I. Damman.... evening, June 18th
T. M. Preble.... Sabbath, June 20th
H. Munger.... evening, June 21st
J. G. Smith.... Sabbath, June 27th
Wm. H. Mitchell (expected).... Sabbath, July 4th
J. W. White.... Sabbath, July 11th

Keene, N. H.

T. W. Piper.... Sabbaths, June 13th and 20th

Portland, Me.

Allen Damon.... Sunday, June 13th
H. Munger.... Sunday, June 20th

Springfield, Mass.

E. McCullock.... Sunday, June 13th
J. Hemenway.... Sundays, June 20th and 27th

Lawrence, Mass., (Advent Chapel.)

Geo. W. Burnham.... Sundays, June 20th and 27th and Sabbaths, July 4th, 11th, 18th and 25th.

Chicopee Falls, Mass.

Sr. L. M. Stoddard.... Sabbath, June 13th
I. B. Potter.... Sabbath, June 20th

Wilbraham, Mass.

P. S. Butler.... Sabbaths, June 13th and 20th
I. B. Potter.... Sabbath, June 27th

Concord, N. H., (Centre Street.)

N. C. Twombly.... Sabbath, June 13th
N. Wheeler.... Sabbath, June 20th
Hiram Munger.... Sabbath, June 27th

Concord, N. H., (at the Bethel.)

John G. Hook.... Sunday, June 13th
I. Damman.... Sundays, June 20th and 27th
T. W. Piper.... Sunday, July 4th
J. Couch.... Sunday, July 11th
E. Owen.... Sundays, July 18th and 25th

Kennebunkport, Me.

C. Goodrich.... Sabbath, June 13th

Pleasant Valley, Ct.

B. Hitchcock.... Sunday, June 13th

Forestville, Ct.

W. N. Pile.... Sunday, June 20th

New Britain, Conn.

J. S. White.... Wednesday evening, June 9th
A. Simpson.... Sunday, June 13th
L. F. Moore.... Sunday, June 20th

Wolcottville Circuit.

Newfield.... preaching June 13th
Wolcottville.... M. L. Durand, Sunday, June 20th
Newfield.... A. Simpson, Sunday, June 27th
Wolcottville.... B. Hitchcock, Sunday, July 4th
Preaching every Sunday evening at Wolcottville.

New York City.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Portland, Me.

Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Rochester, N. Y.

Meetings are held at Flour City Hall, over 94 Maine Street. Prayer meetings Wednesday and Friday evenings.

Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings.
G. W. Stetson, Pastor.

Wyoming, R. I.... 1st Sabbath in each month
Westerly, R. I.... 2d Sabbath in each month
Riverpoint, R. I.... 3d Sabbath in each month
Bristol, R. I.... 4th Sabbath in each month
A. Durfee.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.

" 2d.... June 5th and 6th
" 3d.... Sept. 4th and 5th
" 4th.... Dec. 4th and 5th
Norwalk, 1st.... April 24th and 25th
" 2d.... July 24th and 25th
" 3d.... Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders.
G. W. Stetson, Pastor.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with John B. Adams.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. James B. Trefethen.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus B. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, B. R. Davidson, O. Proctor.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

Business.

LETTERS RECEIVED.

I C Wellcome, E G Emmons, J W Stokes, M L Durand, D N Smith, G E Lee, A A Phelps, M S Horne, C Lord, J Blain, J S Hinds, E T Himes, P W Hough, D D Stillwell, B Matthias, N Wheeler, J H F Varney, S Haynes, J A Cleveland, U F Stetson, Mrs. C B Turner, G W Stetson, J E Ainsworth, E A Delano, A E Smith, J N Berry, J T Dixon, M D Wellcome, L A Harris, H Munger, P A Smith, N I Sanders, L F Moore, S A Chaplin, J Wendell, S Harris, S D Sinclair.

RECEIPTS FOR BOOKS AND TRACTS.

C. Mendenhall $2.50, J. W. Bentley 75c, S Thomas 40c, T W Piper $1.00, G C Bowles $2.72, E F Cook $1.25, J. King $1.50, J H F Varney $9.25, S Tenney $1.00, Knowlton Bros. $2.00, Mrs. S. Winchip $1.15, G. W. Whiting 75c, J Stone $1.00, O Stannard $1 25, E D Kentfield 60c, T A Adams 50c, B W Keith $2.05, L F Moore $3, B. Thompson $10, J A Varney 35c, E S. Mudgett 75c, A E Sturges $1, H L Hastings $9.61.

BOOKS AND TRACTS SENT.

By Mail.—M C Coons, J W Bentley, S Thomas, C Cartwright, Geo C Bowles, Eld T W Piper, C Mendenhall, Eld. C P Dow, C R Parsons, C Donemus, E F Cook, J King, F B Andrew, L W Pierce, F A Shaw, S. Winchip, W F F Mastash, M L Sloan, A S Albee, E D Kentfield, O Stannard, B W Keith, T E Adams, E A Prescott, N J Sanders, J McCannon, F A Varney, A Hilt, M D Stedman, J Stone, J F Day.

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To those who are nearing
The end of earth's strife,
And love his appearing
Far better than life.

"Behold, I come quickly!"
How cheering the sound;
Deep, deep in my bosom
Its echoes are found.
His presence is gracious,
His mercy is sure,
His promise is precious
To all who endure.

"Behold, I come quickly!"
The day is far spent,
Of sinful backslidings
It's time to repent;
Forsaking the errors
That darken our path,
Escaping the terrors
Of infinite wrath.

"Behold, I come quickly!"
The truth is sublime;
Soon, soon will be ended
The changes of time;
Nor shall we be roaming
In weariness then;
His kingdom is coming,
Amen, and amen.

Fairhaven, Vt. M. J. Briggs.

For the World's Crisis.

LETTER FROM BRO. J. B. WADSWORTH.

As I promised in my last letter to write again as soon as my health would permit, I hasten to do so, feeling very grateful to my heavenly Father for the recovery of health, and for kind friends who have remembered me in my labor and afflictions. I shall ever keep before me, while journeying on this sin-cursed earth, my dear brethren and sisters at the North, who have not only cared for me, but whose hands are wide open as their hearts to aid the proclamation of Jesus' soon coming to a people whose hearts have been smitten with much privation and care for the last eight years. I am positive there are many at the North who deeply sympathize with the unfortunate at the South. Unfortunate did I say? Ah! the Lord knoweth how to prepare a people for his kingdom and glory. He knows exactly what is best for us to make us partakers of the inheritance of the saints in light. Every occurrence is wisely adjusted by infinite love. My own heart has been lacerated from the loss of all earthly possessions, yet I feel to rejoice that my misfortunes have been the cause of leading me to sorrow not with that sorrow that I had at first, which "worketh unto death," but with that godly sorrow which worketh repentance unto salvation.

Alas! how many murmur at the dealings of God and plunge themselves into worldly sorrow, when it should be godly sorrow. Paul was content to suffer need, but many are not content to dispense with their superfluities. Many grieve not for their sins, but because they no longer have their luxuries; when our Savior says, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." Those who mind earthly things are classed with the enemies of Christ.

A tract by H. L. Hastings entitled, "The Contrast between the Law and the Gospel," should be more largely circulated, as there are many laboring under great mistakes respecting the teachings of Moses' law, and that of the gospel which is by grace; but according to the law salvation is by works. See how earnestly St. Paul wished for the salvation of his mistaken brethren. Says he, "My heart's desire and prayer to God for Israel is, that they might be saved; for I bear them record, that they have a zeal of God, but not according to knowledge; for they being ignorant of God's righteousness," went "about to establish their own righteousness." They tried to set it up and make it stand for their own acceptance, but they failed; for "Christ is the end of the law for righteousness to every one that believeth."

The tracts on the immortality of the soul, and of going to heaven and hell before judgment, are commendable to every lover of the truth. They are highly appreciated by all who desire to investigate the word of God that they may be benefited thereby. I had a minister in New Orleans tell me, a few days after I gave him a tract on "Plain Truths," "The Inheritance of the Saints," their reward at Christ's coming in his kingdom, "I thought but very little of it at first, but before I had read it through, I felt as though I had never preached the gospel, though I have tried to preach it for thirty years." The honesty of this dear servant of Christ filled my heart with joy. What did he do? No sooner than he saw his error he put hsi foot upon it and grasped the truth. Says he, "I embrace the whole advent faith. I love it. It is something I have looked for, and saw it, but was afraid to proclaim it, because I was alone."

I had some joyful seasons with this brother in Christ. He has a church of about two hundred members, besides other [illegible] he has in charge. He has one m[illegible] about five hundred miles from N. O. I gave him a large number of tracts, and I am satisfied he will dispose of them just right. Should any of the brethren go to N. O., call and see him,—Wm. Moody, P. O. Box, 1816.

"Always give up when you know you are wrong;
This is the doctrine the Bible doth teach;
He who is right is the only one strong;
All good men and brave will this lesson teach.
Better die than do wrong, come whatever may;
Stand up for the truth till you conquer or fall;
There is strength in the right whatever men say,
And one of these days it shall reign over all."

Yes, truth is precious, but how dreadful and prevalent is the theology of tradition, and the doctrine of men. It does seem strange to me how any rational, intelligent person can receive as truth the teachings of modern theology; namely, that we have an immortal soul, and that at death we go to heaven or hell; when the word of God expressly declares that he only hath immortality. Shall mortal man be more just than God? It also clearly teaches that "the dead know not anything." Eccl. 9: 5. And Peter on the day of Pentecost declared that David had not ascended into the heavens. Acts 2: 34. "The dead praise not the Lord, neither any that go down into silence."—Isa. 38. How many will bring up such passages as Lazarus and the rich man, the souls under the altar, the thief on the cross, and Paul expressing a desire to depart and be with Christ,—to prove that the souls of good men, as soon as they are dislodged from the body, go directly to heaven. I heard a learned D.D., pastor of an aristocratic Orthodox church, say that a sister who had died a few days previous was now praising God in heaven; when John Wesley, and other eminent men on this subject, affirm that "this opinion has not the least foundation in the oracles of God." Christ told his disciples that they were not to come to the place he was going away to prepare for them, till he returned from heaven. So we learn that the kingdom of the saints is to be located, not in heaven alone, but under the whole heaven; that is, on the earth. We now pray, "Thy kingdom come, thy will be done in earth as it is done in heaven." So when this kingdom has come, God's will will be done in it as it is done in heaven. Then, as St. Peter says, the righteous will receive their reward at the revelation of Jesus Christ. Then will Christ have come the second time, without sin unto salvation, to all them who have looked for him. Then will the penitent thief be remembered. And we stand doubtless in close proximity to the great day when all who sleep in Jesus, and we which are alive and do love his appearing, shall be caught up in the air, and enter into those "chambers" prepared for his people, to remain for a little while till His indignation be overpast, and the earth is purified, when the meek will come to their inheritance (Matt. 5: 5), and not before. Then will the tabernacle of God be with men. 1st Thess. 4: 13–18; Rev. 21: 3.

Happy thought! it is a blessed hope; it is an anchor to the soul, both sure and steadfast; Christ within the veil on high, our High Priest after the order of Melchisedec. Let us be faithful. The day-star will soon arise. Let us keep in mind that we ought to live as pilgrims and strangers on this earth (cursed as it is), but soon to be brought back to its Eden beauty, for the redeemed, the Lord's peculiar people, zealous of good works; and although our trials are many, skeptics and scoffers point at us, and wicked ones use us badly, soon the everlasting kingdom will be set up, "and the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." O for more wisdom and strength, love, humility, courage, patience, and a spirit of prayer to do good. We need light. Thank God, we have it. What a rich and surpassingly bountiful reward Jesus has promised to those giving "meat in due season" to each one of his household; wealth and weight of glory; dominion and royalty with him. It is all of grace; without him we should fail, but with him we may overcome.

In regard to our paper, I have yet to see the first person, who has read the Crisis, who wishes it discontinued. A brother in Florida, who has taken the Crisis for some time, writes that he had rather fast the day he expects it, than fail of getting it. I often meet with people who are curious to know what pay I get for distributing tracts, and soliciting subscribers for religious papers. I answer, my mission is wholly of the Lord. I was not persuaded by man to take the course I have, neither is it for money I persevere in this cause; but for Jesus and the love of my fellow man, and the hope that awaits the finally faithful at the resurrection of the just. Therefore the pay I get, and the only source from which I expect relief, is from the Lord, who has bountifully supplied me with every thing needful for my spiritual happiness.

The Lord indeed has blessed me with friends who have helped me wonderfully in my mission work, and I should be more grateful to my heavenly Father than I am for loving hearts who have cheered me by the way. Oh, that I could better improve my time in giving more meat to the hungry, and persuade and entreat with sinners to come to Jesus and be insured for eternal life. I think it is the duty of every christian to try and influence at least one to come to Jesus and be saved. By so doing, the church that has but fifty members may soon have a hundred, increase and branch off; instead of decreasing, and swaying many to follow in their pernicious course. How much good there may be done by lending papers, which probably will induce them to subscribe, and finally be the means of securing them safely beyond this world's commotion, when all things shall be shaken by the mighty hand of Him who does all things well. Oh, let us as christians exert ourselves to more diligence, till the Master bids us retire from our labors. The time is short. He who promised to come will soon come, for the signs are thickening around us, and Satan is busy through his agents sliming many over with unbelief and doubts. Soon the war-cry will be heard, and Jesus be seen coming in the clouds of heaven to punish the ungodly and reward those who love his appearing. The tangled skein of our country will be loosened then. The wheat and tares will no longer exist together, but each go to their place of reward. Let us praise the Lord while we live, and praise him forever. Yours in hope, J. B. Wadsworth.

Chelsea, Tenn.

For the World's Crisis.

THE PAPACY.

Bro. Grant:—It appears to me that no unfulfilled prophecy is of so interesting a nature as that connected with the Papacy, which must be met and harmonized with the Scriptures in order to have an intelligent faith in the coming kingdom of our Lord Jesus Christ. That the papal power is to continue to the end seems clear, from the fact that Paul thus speaks of him in 2 Thess. 2: 8; "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." See Dan 7: 9–11. We need not wait to see Rome destroyed before we get ready to meet the Lord. The Eastern Question, so-called by politicians, or the overthrow of the Mohammedan Antichrist, which must take place before the coming of Jesus Christ needs to be understood and worked into the machinery of our faith, before we can comprehend the magnitude of the nearness of the last great event which the world is to witness.

There seems to be a holding on by the four angels, that the servants of God may be made ready and sealed. The western powers of Europe are in conference to devise means to cure the sick man, as Turkey is called; or, in other words, to secure the integrity of the Ottoman empire. That some political element or formidable power must drive the infidels out of Jerusalem is plain from Daniel's prophecy. Dan. 11: 40. Also 12: 1–3. As to the Pope of Rome, France and Austria are pledged to sustain him, and no earthly power can entirely destroy him; and while they steady him in the Vatican, Russia may, like the whirlwind, surge over the "pleasant land", and plant her eagles on the turrets of the mosques of the city whose name shall be a praise in all the earth.

What mighty events are just before us, and yet we are half asleep. O for a power to shake off this sleeping lethargy! Soon the elements will melt; soon eternal scenes will open to our view; and shall we be ready to hail him with joy, who is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace? May it be our lot when he shall come in the triple glory of heaven, when the forked lightnings shall play at his feet, to hear him say, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Lewis Andrews.

West Winsted, Conn.

A DECEMBER NIGHT.

Napoleon's Coup d'Etat—How an Empire was Stolen. Translated from Eugene Friot's "Paris in December, 1851."

The conspirators had resolved to commit the *coup d'etat* on the 2d of December, the anniversary of the battle of Austerlitz. On the evening before there had been the usual reception at the Elysee, Louis Napoleon's residence; but when the guests took their leave at eleven, four of them, Morny, St. Arnand, Maupas, and Mocquart, Napoleon's confidants, remained with him. The whole plot was once more discussed, and all necessary arrangements were completed. The generals of the army of Paris had all been bribed and won; the commander of the national guard of Paris, another member of the conspiracy had pledged himself to see to it that the long roll should not be beaten, and that no national guards men should appear in their uniforms in the streets. But in order that the plot might become successful, three steps had to be carried into execution without their being discovered by the people in the capital. To occupy the palace of the national assembly, to arrest the most influential generals and representatives of the hostile parties, and get printed at the national printing office the decrees and proclamations by which Paris was to be surprised at the break of day on the following morning—such were three tasks of this momentous night, of the first to the second of December, 1851, in which Louis Napoleon made his first steps toward the imperial throne.

One of the most difficult measures was the occupation of the palace of the national assembly. Colonel Espinasse, who commanded the forty-second regiment of the line, took this task upon himself. A battalion of his regiment had been ordered to mount guard at the building of the national assembly on the 1st of December. The commander of this battalion was not initiated into the plot; he received his instructions, as usual, from Lieutenant Colonel Niol. Toward midnight General Lefto, who guarded the palace together with Lieutenant Colonel Niol, withdrew to his rooms, not, however, without having previously satisfied himself, as he had been in the habit of doing, for some time past, that the posts and sentinels had been placed at the points designated in his former orders.

At two o'clock, P. M. the commander of the battalion on making his rounds, noticed that certain walking to and fro was going on. The captain, who was acting as first adjutant, had been called out of the palace by Colonel Espinasse seemingly without a plausible reason. The commander of the battalion became uneasy and tried to reach the commander-in-chief; but he was unable to find his rooms. When additional symptoms had alarmed him again toward five o'clock in the morning, he undertook again to find Lieutenant Colonel Niol; he succeeded in reaching him and informed him of the facts which had filled him with apprehensions. The Lieutenant Colonel rose in the utmost hurry. But it was too late. The captain, who was acting as first adjutant, had opened to Colonel Espinasse the door leading to the Rue de l'Universite; and Espinasse had already penetrated into the palace with the two remaining battalions of his regiment.

The arrest of General Changarnier, who was feared more than any other general on account of the attachment of the army to him, and also owing to his well-known intrepidity, was considered the most important of all. Police Commissioner Lerat, and Baudinet, captain of the republican guard, were ordered to effect his apprehension. Both of them were audacious, reckless fellows—the very men capable of carrying such an undertaking into effect. They had taken with them fifteen picked policemen and forty soldiers of the republican guard, Gen. Changarnier had been on his guard for a long time, but he now no longer entertained any suspicion. The confidential communications of Carlier, the ex-prefect of police, it is said, had convinced him that the *coup d' etat* had been indefinitely postponed.

Cimmissioner Lerat appeared a few minutes after six o'clock at the door of the general's residence. The porter refused to open it. While one of the policemen was parleying with him, the commissioner and his men forced their way into the house by the way of a grocery store occupying part of the ground floor. The porter had alarmed the house, but the policemen were already on the stairway. At the landing on the first floor they fell in with the general's servant, who held a key in his hand. They snatched the key from him; it was the key to Changarnier's apartments. The commissioner opens the door; the general appears barefoot and in his shirt, with a pistol in his hand; they pounce upon him and disarm him. A few moments afterward he had been dragged into a carriage, and was taken to Mazas, with an escort of mounted republican guards.

The task to arrest the illustrious General Bedeau, one of the most generous and honest men, and one of the most talented officers that ever graced the French army—this odious task had been intrusted to Police Commissioner Hubault, Jr. He rang the bell. The general's footman, who opened the door, believed to recognize M. Valette, the secretary of the president of the national assembly, and went toward Bedeau's bed-room, in order to announce M. Valette. The commissioner followed in hot haste on his heels, with five or six policemen, penetrated up to the bedside of the general, who had hardly been aroused from his sleep, and shouted to him:

"I am a police commissioner, and come to arrest you."

"I doubt that; you are probably not aware that I am a representative of the people; the constitution protects me; you cannot arrest me; by so doing you would commit a crime."

"I know who you are; but I have an order to arrest you, and I do not know but you may have been caught in the act of committing some crime."

"Yes, in the crime of sleeping; but pray give me your name."

"I am Police Commissioner Hubault."

Hubault then read the order to arrest the general; it was signed by M. de Maupas. When General Bedeau heard what it stated about concealed arms, etc., he invited Hubault to seal his papers. The commissioner refused to do so, and called upon the general to rise, and not to offer any resistance, adding the words, "I have a sufficient force with me."

"Had I intended to offer any resistance," replied General Bedeau, "I know how to risk my life, and you would have long since lost yours. Tell this man to withdraw, and I will dress myself."

The general dressed himself with a slowness which, to use the words of the notorious Granier de Cassagnac, "almost drove the policeman to despair." He wanted to gain time; he wanted to let daylight overtake them. The rumor of his arrest was to spread in his quarter; he then hoped to be rescued by the people.

When he was dressed at last, he leaned against the mantlepiece, and said to the commissioner with respect, tranquilly:

"I informed you of my character of representative of the people, which protects me from being arrested; I have tried to explain to you the nature of the crime which you are committing; you may now consummate it; call in your men; I shall not stir until I am dragged away by main force!"

Hubault, Jr., called in his men, and ordered them to seize the general.

"Now, I want to see," said General Bedeau to them, "if you will dare to drag General Bedeau, the vice president of the national assembly, like a criminal away from here."

The policeman hesitated a moment. Hubault, Jr., however, set the example to them; he seized the general by the collar; the policemen now rushed upon the vice president of the national assembly, and dragged him, despite his resistance, to the carriage which was waiting at the door. General Bedeau shouted at the top of his voice:

"Treason! treason! I am the vice president of the national assembly!"

Already the passers-by formed in groups; citizens came rushing up to render assistance to the general, when suddenly a cloud of policemen, sword in hand, burst from the Rue de Bac, and dispersed the groups. The carriage into which the general had been hustled, drove off at the full gallop. It was escorted by mounted policemen.

Police Commissioner Courtille had been instructed to arrest Colonel Charras. The door of the colonel's apartments was forced open. No sooner had Commissioner Courtille entered the bedroom, than he rushed towards a double-barreled pistol lying on a night table. Colonel Charras reassured him by saying: "It is not loaded; he no longer believed in the *coup d'etat*; it is fortunate for you that you did not come a few days earlier, I should have shot you through the head."

Together with the sixteen representatives, the policemen took to Mazas from sixty to seventy private citizens, who, owing to their well-known republican principles and their intrepidity, it was feared, would have headed the people at the barricades.

All these measures had been quietly executed when Paris awoke on the 2d of December. Among the proclamations on the walls was one which greatly lessened the indignation of the people at the *coup d'etat*. It announced the restoration of universal suffrage. When the news of the arrests that had been effected spread, only the names of Thiers, Changarmer, Lamoriciere,, and Cavaignac, all of whom the people regarded as their enemies, were mentioned among those who had been conveyed to Mazas. It was not until a much later hour that the people of the suburbs learned that the devoted republicans, too, were in prison. The resistance, which was then offered, lacked a head, and even a little *elan*. The *coup d'etat* had taken everybody by surprise; that accounts for its success. It was a conspiracy which was known to exist, but which everybody supposed had postponed action for a distant day. Any betrayal of the conspiracy would have been sufficient to thwart them and subject them to the ignominious punishment. They knew it, too; for nearly all of them trembled as the assassination of liberty was taking place. Morny alone, the bravest of them all, preserved a certain degree of composure. Napoleon, Maupas, Moquart, and Persigny, awaited with pale cheeks and trembling limbs the developments of the *coup d'etat*. With the scaffold staring them in the face in case the plot should have miscarried, every obstacle that rose in the path of their schemes, struck terror into their souls. Dr. Vernon has left in his *Memoirs d'un Bourgeois de Paris* a priceless record of the singular frame of mind in which M. de Maupas found himself during the third and fourth of December. By and by we will get reliable accounts of the bearing of the other conspirators, and, we trust, of the very words which they uttered under those critical circumstances. Those accounts should detail what occurred at the Elysee, hour by hour, in those momentous days. The truth can be concealed for a time, to be sure; but it is certain to prevail in the long run; and then we will know, item by item, word by word, how the great crime was accomplished.—*Com.*

SECTARIANISM.

A very apt writer on the subject of sectarianism once said,—"I learned long ago that it is not with men we are at war, but with doctrines and sentiments. I do not therefore see any reason why we should act like the sons of Ishmael toward each other." A man embraces a false sentiment—what then? Is he therefore a hypocrite, a scoundrel, or a liar? Who of us do not hold some sentiments which may be wrong? Shall we therefore all fall on each other with words and acts of cruelty? What little Pope amongst us will start up and say, "I am right—you are all wrong"? Is not every man entitled to respect, love, kindness, and consideration? Will it reform any man to look at him with a countenance fraught with wrath and thunder? But the man is in a fatal error—what then? What will save him from his error? Will it make him see his error and our truth by appearing toward him unkind, vinegar-faced, and cloudy? Will turning him out of doors by treating him with such cold contempt that he cannot remain in our company, draw him any nearer to the truth and to Christ? This was not the policy of the Gallilean. The enemies of Christ said before him, "This man receiveth sinners and eateth with them." Hear the reply of the Son of God to this charge: "They that are whole need no physician; but they that are sick."

One of the primary laws of reformation, both in doctrine and in practice, is association. Jesus came down from heaven that he might associate with men and reform them. It does not make us sinners to talk with, walk with, eat with, worship with, sinners, of necessity. It does not make them saints to let them see us all shun them, and treat them with contempt. When will men learn that bigotry, sectarianism, coldness, contempt, stiffness, and reserve, are not attractive elements? When will men learn that they cannot scold, drive, frighten, or repulse human beings into truth? When shall we learn, if men are brought into truth at all, it will be done by association, love, plainness, frankness, kindness and argument?

Select a family of eight or ten members: one of the family embraces a fatal sentiment—fatal to the interests of the whole—what is to be done? When the hour of worship arrives, shall we, with cold contempt, show him he is unwelcome in the worshiping circle? Will that make him love our truth and our spirit more? Shall we refuse to walk with him to the place of true worship on Sunday, because he sometimes goes to a place of false worship? Will that make him love true or false worship more? Shall we treat him with haughty and scornful reserve when he wishes to take part in the worship? Will that incline him to go with us? Shall we not rather help him in all he does attempt right? Shall we not rather say "Amen!" when he does say the truth? And when we do say "Nay! Nay!" say it like christians, and not like savages.

But I know well the sentiments of the community on these points. Here is the creed of the sectarian community: "Go with us, or we go against you." "Help build my church, or I want nothing to do with you." "Be somebody, or nobody." This creed is not universal—there are many honorable exceptions to it. May we not hope the exceptions will multiply?

—Pithy Letter-Leaflets. Published by W. Kellaway, *Weymouth, Eng.*

For the World's Crisis.

THE LONELY CHRISTIAN.

Air.—*Little Barefoot.*

In the cold world sadly sighing,
All around dark, dismal, drear,
See that humble, lonely christian,
None who love her Savior near.
Many souls who worship mammon,
Many who for pleasure seek,
Pass her humble, pilgrim dwelling,
Pausing ne'er kind words to speak.
Father, please to give her comfort,
Let thy sweet peace fill her heart,
For she's sad, heart-sick and lonely,
Oft her tears in sorrow start.

Chorus.—While the world is full of plenty,
Her frail cottage, old and poor,
Gives her scarcely any shelter,
Cold, grim want she must endure.

Once she had a dear companion,
With whom fellowship was sweet,
Oft she knelt in prayer beside him,
Mercy's benison to greet.
Now he sleeps; the cold earth's round him,
And she's desolate and lone,
Left to travel up to Zion,
Singing with a sweet, sad tone—
"Father, please to give thy Spirit;
Help my way-worn pilgrim feet,
For I want at Jesus' coming
With my loved and lost to meet."

Now her health and strength are failing,
And her eyes with tears oft fill,
Yet she cries, "Oh, heavenly Father,
I will suffer all thy will.
I may be passed by unheeded,
I may dwell here all alone,
Yet I'll be a pilgrim christian,
Little, friendless, and unknown.
Father, please do not forsake me
While I'm widowed and distressed,
Though I am so sad and lonely,
Give me soon my promised rest."

When the saints at last are gathered
Out of every clime and land,
From the weariness of earth-life
Gathered by the angel band;
When the toil-worn and dejected,
Who have borne life's burdens sore,
Sing among the crowned and bloodshed,
Ne'er to be afflicted more;
Father, then will thy lone children,
Those who're scattered far and wide,
All the widowed, orphaned, homeless,
In thy mansions blessed abide.

Chorus.—In that land all will be happy,
None be lone, or sick, or poor,
Joy, and peace, and life, and beauty,
Will from age to age endure.

- L. C. McKinstry.

Gems.

— To persevere in one's duty, and to be silent, is the best answer to calumny.

— Whenever you doubt whether an intended action be good or bad, abstain from it.

— A christian will find his parenthesis for prayer even in his busiest hours.

— "A certain man went down form Jerusalem to Jericho, and fell among thieves." Moral: He was going the wrong way.

— They who respect theselves will be honored; but they who do not care about their character will be despised.

— To love the creature more than the Creator is idolatry. Who, then, is not an idolater? Examine thy heart.

— Every uncommon evil is the trumpet of God, blown in that place where it comes, that the people may take warning.

— Religion is a personal business; and if all the rest of the world were to forsake Christ it would be our duty to follow him.

— A real christian is a good subject to his sovereign, a pillar to the state, an ornament to society, and a blessing to the world.

— Opportunity is the flower of time, and as the stalk may remain when the flower is cut down, so time may remain with us when opportunity is gone.

— As a flame touches a flame, and combines into splendor and glory, so is the spirit of man united unto Christ by the spirit of God.

— There is no truth more important and few less thought of than this: the more we forsake simplicity in any thing the more we multiply the means of corruption and error.

— Christ is almighty, and therefore perfectly able to restore lapsed powers, root up inveterate habits, and implant heavenly tempers.

— Enjoy the blessings of this day if God sends them; and the evils bear patiently and sweetly. For this day only is ours; we are dead to yesterday, and we are not born to-morow.

— The great globe itself is not more interlaced with golden veins, and filled with precious things, than the field of revelation, the storehouse of the unsearchable riches of Christ.

— He that loves the world and the things that are in the world, has not the love of the Father abiding in him; and he who does not deny himself and take up his cross daily, cannot be Christ's disciple.

— Never do a good action from the expectation of gratitude. If gratitude follow, so much the better; you are so much into pocket; but gratitude or not, always do the good action when the opportunity presents itself.

— "Gentlemen," in the true sense, are of the Almighty's making, and his alone. The pure ore is very scarce. The run of gentlemen of all ranks are merely *plated* or *washed*; give them a rub; put them into a novel situation, into a passion, or any other trying circumstance, and the copper beneath quickly shows itself.

COMMON POLITENESS.

It is not polite for a minister to beg earnestly for what is called a charitable institution, and denounce, in terms not very gentle, those who do not choose to give, when it is evident to all, that his sole object in preaching charitable sermons is an ample support for himself and family.

It is not polite for agents to solicit charity for professedly benevolent objects, when it is known to the community at large, that three-quarters of all monies contributed to the societies they represent go to the support of the agents themselves.

It is not polite for a person to assume the cloak of religion, whereby he may be more successful in business.

It is not polite to insist that your friend shall hear your manuscript read, or that you should tire his patience out in repeating a large portion of your recent poem or essay.

It is not polite to be uncivil to the most humble or degraded. The girl who works in the kitchen, or the man who carries a hod, may possess virtues which are rarely found in many who meet in our fashionable circles.

It is not polite to vacate your pew at church because a contribution is to be taken up. If you do not like the object, you need not give.

It is not polite, when a stranger comes to reside in your neighborhood, to make inquiries that will cast suspicions on his character. If his conduct is upright, it is enough; you should treat him as a neighbor and a citizen.

It is not polite for a member of a church or a benevolent association to be offended because his views are not coincided in by his associates, and threaten to leave their society.

It is not polite to pray to God in your families and in the conference-rooms; and, during the business hours of the day, to prey upon your neighbors' characters, or deceive and wrong those with whom you have dealings.

It is not polite after you have done a favor for a neighbor, to be constantly reminding him of it.

It is not polite for an editor to speak unfavorably of a work, because the publisher does not choose to advertise in his journal.

It is not polite to listen where persons are in private conversation.

It is not polite to ask many questions of those with whom you are not on very intimate terms.

It is not polite to be indifferent or taciturn, without any apparent cause, to those with whom you have long been intimate.

It is not polite to say to another, "I am happy to see you," when in your heart you feel perfectly indifferent.

It is not polite to urge an acquaintance to stop longer with you, when you would rather have him leave.

It is not polite to mimic those who are in any way defective by nature.

It is not polite, in passing a narrow walk, for a gentleman to remain, and crowd the lady off.

It is not polite for ladies to spread out in churches, omnibuses, or cars, when there are others waiting for seats.

—*Hints on Common Politeness.*

WORLDLINESS.

Few realize the danger of God's people at the present time. From every point, Satan is rallying his legions to make war upon the saints; and his greatest success is attained where we are least guarded. . . . . One of our dangers is that of worldliness, which creeps over us when we least suspect it. As we pursue our daily occupations, we become charmed with these affairs, and engrossed in them, and nothing is left for God.

Little by little a love for our employment or of its profits, crowds out the love of God and the cares and responsibilities of life, so necessary to be well borne, are so constantly upon the mind, that we often become cold as an iceberg before we are aware that we are drifting away from the port.

The man of business fancies that he is doing a laudable and praiseworthy work in driving his trade or his other interests; and so he is, if God has the highest place in the heart: but, alas! how many fatally deceive themselves in this. The pleasure derived from mental toil and success in life, is often mistaken for God's approbation. The sprits are light and buoyant from healthful exercise, and Satan steps in, with deceptive charms, and lulls the soul to sleep, while he drives it far away from God. The student, the teacher, the literary man, is peculiarly exposed by reason of the high intellectual enjoyments he experiences, and unless he places a double guard against the enemy, he is led astray or lost.

It was the practice of a very devoted and learned man, to often turn from his studies to the Bible, to see if his love for the word of God was waning in his intense zeal in the acquisition of knowledge. If he found that his love for human learning was at all drawing him from the love of the Bible, he would leave his studies and read the word of God nntil his love for it returned, and he was satisfied that his love for God's word was above that of mere literature and science. His was true wisdom.—*Review and Herald.*

RELIGION AND WAR.

Some say there is nothing in religion that militates against war, and it has always been a mystery to us how any man could say so in sincerity. If there are any two things diverse one from the other, it seems to us it must be these two. They are entirely opposed to each other; as much so as light and darkness, good and evil. This is no assertion of ours, it is a simple fact. Look and see. Let each one be tried by their fruits. Religion saves men, and war destroys them. Religion elevates and refines men, and war degrades and debases them. Religion purifies and sanctifies men, and war corrupts and defiles them.

Let us listen to the language of each.
Religion says——Thou shalt not kill.
War says—Thou shalt kill.
Religion—Blessed are the peace-makers.
War—Blessed are the war-makers.
Religion—Love your enemies.
War—Hate your enemies.
Religion—Forgive men their trespasses.
War—Forgive them not.
Religion—Resist not evil.
War—Resist to the death.
Religion—If a man smite thee on one cheek, turn the other.
War—If a man smite thee on one cheek, knock him down.
Religion—Bless those who curse you.
War—Curse those who curse you.
Religion—Pray for those who despitefully use you.
War—Destroy those who thus use you.
Religion—Overcome evil with good.
War— Overcome evil with evil.

Do they speak the same language? If there is any such matter as one thing being antagonistic to another, do we not find it here? Let us seek for the things that make peace.—*Christian Era.*

A Fable.—A raven, envying the white plumage of the swan, left his own companions, and dwelt near the haunts of the swan. Daily, hourly, he bathed often in the stream; he flew among the swans, and sought to be friendly with them; he ate of their food. Vain! his black coat remained the same. The nature must be changed.

Hygiene.

"This is for your health."—Paul.

HOW TO KEEP HOUSES COOL IN HOT WEATHER.

Mr. John Attfield, Professor of Practical Chemistry to the Pharmaceutical Society, contributes the following seasonable directions:—In these hot days a cool apartment is a real luxury, a luxury to be had far oftener than most people suppose possible. The secret consists, not in letting in cool air, for naturally all do that whenever they have the chance, but in keeping out hot air. If the air outside a room or house be cooler than the air inside, let it in by all means; but if it be hotter, carefully keep it out. A staircase window left open during the night will often cool the passages of a house, and the rooms too, if their doors be not shut; but it must be closed at eight or nine in the morning; or, if on the sunny side, at four or five o'clock, and the blind drawn down. The mistake people generally make is to throw open their windows at all hours of the day, no matter whether the atmosphere be cool or scorching. "Let us have some air," they say, and in comes the treacherous breeze, for even hot air is pleasant while it is gently blowing, taking away perspiration, and thereby cooling the skin; but the apartment is made warmer instead of cooler, and as soon as they move out of the draft they find their room to be more uncomfortable than before. Let in cool air, keep out hot; this is the only formula to insure the minimum of discomfort.

Sitting rooms may generally be kept cool during the whole day if the doors be only opened for ingress and egress, and the windows be kept closed and shielded from direct sunshine by a blind. If the atmosphere of a room be impure from any cause, let it be renewed; hot air is less injurious than bad air. If a room be small in comparison with the number of persons engaged in it, free ventilation becomes indispensable.

In a cooking apartment the temperature will probably be higher than outside, hence the free admission even of hot air will be desirable. If persons do not object to sit in a direct draught of air, windows and doors may be opened, a breeze being more refreshing, even though several degrees warmer than still air; but under nearly all other circumstances rooms should be kept closed as much as possible till after sundown, or till the air outside is cooler than that inside.—*Courier.*

Treatment of Cholera Morbus.—The first thing we should aim to accomplish in the treatment is to remove the offending cause, if possible; to do this it may be well at first to promote the discharges by copious drinking of warm water to assist vomiting till the stomach is emptied; and free injections of warm water to the bowels till they are thoroughly cleansed; after this, sips of very hot water or bits of ice may be taken to arrest vomiting, and small cold injections to the bowels to check the purging. In addition to the above, hot fomentations to the stomach and abdomen, or hot hip baths, as hot as they can be borne, with hot foot baths will generally relieve the pain, and arrest the vomiting and purging; if these measures are thoroughly and vigorously applied, relief will be obtained in from five minutes to half an hour.

No food should be allowed for four or five hours after the attack, and nothing but gruels and light food for three or four days. A similar course, with regard to food, is advisable in all severe attacks of colic of whatever character.—*Dr. E. P. Miller.*

Yawning.—"Will you, in your answers to correspondents, tell me the cause of, and how I can overcome it, of yawning when reading aloud. The time of day makes no difference, as I am troubled by it at any hour. After reading aloud a short time, I begin to gape incessantly, and sometimes have to stop entirely from this cause. It is not only unpleasant but mortifying, as I am fond of and practice reading a great deal, to others as well as myself. Often at church, lectures, etc., I am annoyed in the same way, and I would be very grateful to learn the cause and remedy if there is any."

Yawning is an instinctive effort of the lungs to secure more air. The cause is insufficient breathing. The remedy is to breathe more. To do this, practice such gymnastic exercises as will expand the chest and strengthen the lungs. Also take plenty of out-door exercise and breathe pure air at all times. Do not overload the stomach. Wear loose dresses.—*Herald of Health.*

Pure Air in Churches.—Architects, building commitees, trustees, and sextons ought to have some one to remind them perpetually that fresh air is a vital necessity in churches. Better do without almost any thing else. A living gospel ought never to be preached in a dead atmosphere. Give us plenty of pure air, and the preachers will preach better, the brethren will pray better, the people will sing better, and all our meetings will be better attended, and followed by better consequences. Give each one of us our forty cubic inches of fresh air for every inspiration, and for every minute of the service the eighteen pints to which we are each justly entitled, according to the doctors, and we shall complain less of languor, headaches, poor preaching, and dull meetings, and be in less danger of backsliding; for we devoutly believe that fresh air is a means of grace.—*Methodist.*

☞ If you will properly regulate the quantity of what you eat, you may indulge a little—nay, a good deal,—in the quality.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MY ETERNAL REFUGE.

Lo, under the shadow of thy far-spreading wing,
Thou God of Jeshurun, I'll hide me in peace;
To my Rock of Salvation by faith I will cling,
Till life's angry tempests forever shall cease.

As the mountains of Zion thy ramparts embrace,
And round thee, Jerusalem, stand in their might,
Even thus shall my God be my strength and my tower,
Henceforth and forever my shield and my light.

Though I wander in sorrow an alien afar,
Or mourn in the wilderness—ways of despair;
Through the night of my weeping shall Israel's bright star
Lead by the "still waters," in fields green and fair.

When above me shall gather the war-clouds of strife,
And round me are surging the billows of wrath;
There my God shall still lead me, my hope and my life,
Till closed be the journey of life's weary path.

In the realms of glory when finished at length,
The toils and the trials of life's pilgrimage,
Jehovah of Israel shall still be my strength,
My peace and rejoicing, where storms never rage.

Norway, Me. S. Haynes.

For the World's Crisis.

THE COMING END.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. Or, as Macknight renders it, 'When he will deliver up the kingdom to God, even the Father.'—1 Cor. 15: 24-26.

Perhaps no subject is more important in its chronological application than that brought to view in these texts by the apostle; and I will be as brief as possible in giving a few thoughts relative to them.

In the first place, what end is brought to view in the text? We answer, The end of this gospel dispensation. Then the end; or, "then cometh the end." This is at the resurrection of the dead and the coming of the Lord. 1 Cor. 15: 22, 23, reads thus: "As in Adam all die, [go into the grave], even so in Christ shall all be made alive [that is, come out again]; . . . . but every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." Then the end. When? At Christ's coming. What can be plainer and more positive? The same end is brought to view in Matt. 24: 14,—"And this gospel of the kingdom shall be preached in all the world, for a witness to all nations; and then shall the end come." Jesus and the apostle had their eyes on the same event, the same time, the same end. The end of this gospel dispensation. So it looks to me.

Secondly, What is to be done now, at this time, the end? "He will deliver up the kingdom to God, even the Father." I prefer this rendering, as it is more expressive of the true sentiment under consideration. Here is the delivering up of the kingdom, and the time when it is delivered up. A question: Who delivers up the kingdom? Christ. To whom? "To God, even the Father." This seems to be positively affirmed by Inspiration.

Then the Bible affirms that Jesus at his coming delivers up the kingdom to the Father. For what is it delivered up? For destruction; or, in the language of the text, for the Father to put down all rule, and all authority, and power. Thus far all is plain. Jesus at this time says, Father, I have done all I can, while you have given me all power in heaven and on earth to save the lost, rebellious race of Adam. The time has come when forbearance can hold out no longer. Mercy is extinguished. Probation must close. I now deliver up the kingdom, and my great power in heaven and on earth. The Father now takes to himself his great power and reigns. What is the consequence and result of this reign? "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged;" and reward given. Rev. 11: 17, 18.

An objection: "He has no kingdom to deliver up; and if he delivers up a kingdom, then he has one to deliver up." This is good reasoning and logical. Then let us see. Jesus in his exposition of the parable of the thirteenth of Matthew, forty-first verse, says: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

Here is what Christ calls his kingdom. And this is what he delivers up to the Father when he comes. And here is where the enemies of Jesus Christ are to be found and given over to the Father; when he takes to himself his great power, and reigns till Christ's enemies are punished with everlasting destruction from the presence of the Lord and from the glory of his power. This is to be done in the "great day of the Lord." Not a mixture of mercy in this day; but it is a day of wrath, of vengeance, of utter destruction. This awful day can not be revealed till the Son delivers up the "kingdom to God, even the Father." Then destruction is inevitable. The great day of his wrath is come, when he will put all Christ's enemies under his feet, and will trample them in his fury, fulfilling this text: "Sit thou on my right hand, till I make thine enemies thy footstool."

The text at the head of this article synchronizes with Rev. 11: 15,—"The seventh angel sounded"; that is, finished his sound or sounding. There were days for the voice of the seventh angel, as we read, "In the days of the voice." So when the voice of the angel ceaseth, then great voices in heaven are heard, declaring, "The kingdoms of this world have become the kingdom of our Lord, and of his Christ." Who is our Lord? The Father. So the kingdoms of this world are first to become the kingdom of our Lord; afterwards, of his Christ, when he will reign for ever. Thus the delivering up of the kingdom brings us into the day of the Lord, and the Father reigns during that period.

Then we come to the fulfillment of the text in Luke 1: 32, 33,—"He [Jesus] shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

The day of the Lord is a day of wrath; "for the great day of his wrath is come; and who will be able to stand?"—Rev. 6: 17. Again. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners out of it."—Isa. 13: 9. This will show the character of the day during this time the Father reigns. The enemies of Jesus Christ cast into the lake of fire prepared for the devil and his angels; death abolished; and the new earth comes in sight. One like the Son of man comes to the Ancient of days, and there is given him dominion, glory, and a kingdom; that all people, nations and languages should serve him. This dominion is an everlasting dominion, which shall not pass away. Here Jesus, at the end of the day of the Lord, is put by the Father upon the throne of David, and commences his reign over the house of Jacob in the new earth (Paradise restored), "the better country," "that is, an heavenly." Christ's reign is perpetual. "Of his kingdom there shall be no end."

The glory of God now fills the earth. The righteous shine forth as the sun in the kingdom of their Father. The choral song has commenced from ten thousand times ten thousand and thousands of thousands, with loud voices, saying, "Worthy is the Lamb that was slain, to receive power, honor, and glory, and blessing." "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

This consummates our "blessed hope"; brings in everlasting righteousness; turns the *kosmos* back into Eden beauty; peoples it with the saints of the Most High, the house of Jacob, the true Israel; all at home, sweet home, eternally enjoying that rest promised to the people of God.

Those accounted worthy have obtained that world; are like the angels; shall die no more. O! hasten, hasten this longed-for time, and let the poor in this world, rich in faith, go through the gates into the city, and eat of the tree of life in the midst of the paradise of God. So let it speedily be. L. Boutell.

For the World's Crisis.

JOY.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15: 11.

These words were spoken by one who spake as never man spake. He was the Son of God. And it will be well for you to take heed to such important truths, that we may receive benefit therefrom. This joy spoken of is the Lord Jesus Christ's joy. "That my joy might remain in you." If the joy of the Lord remains in us, we shall be always joyful. "And that your joy may be full." Not only have a constant joy, but be filled with it. Our every want then will be supplied. "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full."—John 16: 24. Here is a special command from the Son of God to us to ask for this blessing. It will be well for us to observe all things whatsoever he has commanded us to do. Matt. 28: 20. "The joy of the Lord is your strength." Neh. 8: 10. When we have this joy, we can say with Caleb and Joshua, We are well able to go up and take the goodly land. "And these things write we unto you, that your joy may be full."—1 John 1: 4. The apostle John considered it very important that his brethren should be filled with joy. "As sorrowful, yet always rejoicing."—2 Cor. 6: 10. Here the apostle Paul speaks of being sorrowful to see the children of men traveling in the broad way to destruction. But at the same time he was joyful in the Lord. "I am filled with comfort, I am exceeding joyful in all our tribulation."—2 Cor. 7: 4. We read he was whipped five times with forty stripes save one; thrice he was beaten with rods; and once he was stoned. But notwithstanding all of these perils, he was exceeding joyful.

"Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."—Ps. 51: 12, 13. It appears by the words of David, that he had backslidden from the joy, because he desired to have it restored to him again. He considered this joy a necessary qualification to fit him as an instrument in the hands of God for the conversion of sinners. "And there was great joy in that city."—Acts 8: 8. Philip was preaching at Samaria, and the people were very joyful under his ministration. After Philip baptized the eunuch, we read that the Spirit of the Lord caught him away, and the eunuch went on his way rejoicing. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."—Acts 5: 41. They considered it an honor to receive such treatment from their enemies for Christ's sake. Although they were severely beaten, they could rejoice. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."—Matt. 5: 11-12.

E. Cotton.

COMING OF CHRIST.

Christopher Columbus, on his memorable voyage across the Atlantic, was pacing the quarter-deck one morning in deep concern. The previous night, his officers and crew, reproaching him with his illusive hopes, had been threatening to abandon the enterprise in despair. "A new new world," he was saying, as he paced the deck that morning. "A new world is yonder!" At length as he gazed upon those untried waters, his practised eye discerned a "sign." Some drift-wood floated past. Like Paley's watch on the desert heath, it was his own certain interpreter. They must be near the mouth of some majestic river by which that drift-wood had been floated down. "Brothers!" exclaimed Columbus, his eye glistening with a calm ecstasy, and his finger pointing to the "sign"—"Brothers! look at that! We shall soon see land." The infirm hearts were bold again; from that hour they were other men.

Is not the church of the living God at this hour on the wide and untried ocean, steering her course to the kingdom—the "New World" of her "faith and hope?" The voyage has been protracted, till the men of feeble faith have begun to lose heart and to faint. But stay, my brother! look at that drift-wood. The signs declare that the glory is not far off.

Some imagine that to look into the future, to examine the signs of the times, is work only for the idle and for the visionary. God's operatives in the world, the great doers, the brave endurers, are men, they say, of sterner stuff. Be it so. . . . Why has God assigned to the "sure word of prophecy" so large a place in his revealed will? Not surely to gratify a prurient curiosity; not to indulge the idle speculatist, but to meet the daily necessities of the pilgrim, the daily wants of the good soldier. . . .

How different is God's real thought concerning this matter. "The revelation," we read, "of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass." And it is added: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand." Rev. 1: 3.

Does this not mean that the gracious Lord would have his servants sustained in their conflict by the hope of the good time to come? Does it not mean that whilst they are called to pass through the dark "night," he would have them solaced by the assured prospect of the "day?" Does it mean, that, whilst his eye is on us from the mountain as we are still "toiling in rowing," he would have us to know that ere long he will be at our side on the stormy waters, and will bring us to our quiet haven?

"I will come again," said the Master to his sorrowing brethren before he suffered, "and will receive you unto myself; that where I am, there ye may be also." He is away now; but the Comforter is with us, to speak to us about our absent King. "He will show you things to come," said Jesus, defining the leading characteristic of the Holy Spirit's office. And why "things to come?" Because the hope of glory is that which animates us now in our struggle—"we are saved"—we are carried victoriously through "by hope." John 14: 3; 16: 13; Rom. 8: 24.

When the disciples on Olivet stood gazing up into heaven, fearing that they had lost their Master, and with him the hope of the coming kingdom, a message came, announcing that they should see him again. Solaced by the hope, they went everywhere, charging the little flock to be of good cheer, for speedily they should have the kingdom; and charging the unsaved to repent, if they would not be self-excluded from this glory which was so near at hand.

No one who ponders the Acts and the Epistles and Revelation, can doubt that the attitude in which the Lord would have his church stand is that of waiting, watching, longing for his return. Take only two passages as a specimen. The first is Rev. 22: 20. The last words which Jesus uttered, or ever shall utter till he come again, are these: "Surely I come quickly." The certainty of his return, and its possible nearness, are the two elements of strong consolation. And why should the troubled church deprive herself of either element of her consolation? John, the exile, could not do without either, and so his instantaneous, happy response was—"Even so, come, Lord Jesus."

The second passage is Titus 2: 11, 14. What conceivable language could assign to the hope of our Lord's appearing a place more momentous in the dynamics of the christian life? In verse twelve we have the grand practical end which God's gospel of grace was designed to accomplish—"Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." And in verses twelve and fourteen, we have the motive power which is to stimulate the heart in aiming at this end—"Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Who has not felt that in the measure in which this hope occupied the heart, the life has been transformed, the whole soul has been lifted into heavenliness? The hope may occupy a place in our creed, and the life remain unaffected; but to love the appearing is the certain source of an earnest, self-denying, happy, working life.—*Rutland Independent.*

THE BIBLE TRIUMPHANT.

MORAL PRECEPTS.

30. *Slavery and oppression ordained.*—"Cursed be Canaan; a servant of servants shall he be unto his brethren."—Gen. 9: 25. "Of the children of the strangers that do sojourn among you, of them shall ye buy. . . . . They shall be your bondmen forever; but over your brethren of the children of Israel, ye shall not rule with rigor."—Lev. 25: 45, 46. "I will sell your sons and daughters into the hands of the children of Judah, and they shall sell them to the Sabeans, to a people afar off; for the Lord hath spoken it."—Joel 3: 8.

Slavery and oppression forbidden.—"Undo the heavy burdens. . . . . Let the oppressed go free . . . . break every yoke."—Isa. 58: 6. "Thou shalt neither vex a stranger, nor oppress him."—Ex. 22: 27. "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."—Ex. 21: 16. "Neither be ye called masters."—Matt. 23: 10.

We now come to the 30th problem of the Infidel's Arithmetic, for the work we are reviewing is the text-book of nearly every skeptic in the land. In this instance God is charged with ordaining slavery and oppression. Gen. 9: 25 is simply a prophecy of what would come to pass in the future; it is not a decree of what shall be. Lev. 25: 45. 46 is so well explained by the following note from Dr. Cheever that we insert it entire. He says:

"Let us now read along with this, the passage in Lev. 25: 46, relating to the heathen servant or servants coming from the heathen nations into Judea for employment, and engaged under the same jubilee-contract,* the forever-contract, as in the preceding instance of the Hebrew servant so engaged. It reads thus: 'Ye shall take them as an inheritance for your children after you, to inherit a possession; ye shall serve yourselves with them forever.' As we have said, the phraseology is almost exactly the same in the last clause, defining the extent of the contract with the heathen servant, as in the clause in Ex. 21: 6, which defined the extent of the contract with the Hebrew servant; the word forever being used in both cases, and used with the same meaning, that is, of a contract extending till the jubilee. The word bondman or bondmen, is not used in either passage, though our translators have chosen to put it in the text, in the passage applying to the heathen, but without the slightest authority or reason for so doing. Instead of saying they shall be your bondmen forever, the passage simply says, just as concerning the Hebrew servant in Exodus, 'they shall serve you forver;' that is, they shall be your servants for the longest period admitted by your laws for any service or contract, even till the jubilee.—And as engaged by such contract, and paid on such terms, ye do take them and may take them as an inheritance for your children after you, for any part of the term of service unexpired, when you the head of the family are taken away from your household. Then these servants by you engaged and paid for an apprenticeship, till the jubilee, shall be for your children to inherit as a possession—the possession of their time and service, which by your contract with them as rightfully belong to your children as to you, until the stipulated period comes to an end. That is the jubilee contract, the forever-contract. The passage in Ex. 21: 6 is absolute demonstration in regard to this matter.

And thus are all the refuges of lies swept away, by which the advocates of slavery (asserting that the heathen were slaves to the Hebrews, or could be held as such), endeavor to make men believe that slavery is sanctioned by the law of God." See "*God against Slavery,*" pages 156-7.

Joel 3: 8 is a prophecy of God's judgments upon the enemies of his people: "And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with me, O Trye and Zidon, and all the coasts of Palestine, will ye render me a recompense, and if ye recompense me, swiftly and speedily will I return your recompense upon your own head? Because ye have taken my silver, and my gold, and have carried into your temples my goodly and pleasant things. The children also of Judah, and the children of Jerusalem, ye have sold unto the Grecians that ye might remove them far from their border. Behold I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head. And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off, for the Lord hath spoken it."

It was the recompense returned upon their own heads; because they had sold the children of Judah into bondage, they must undergo the same punishment they had put upon God's people. Every candid reader will acknowledge the justice of this penalty.

32. *Improvidence enjoined.*—"Consider the lillies of the field, how they grow; they toil not, neither do they spin. . . . . If God so clothe the grass of the field . . . . shall he not much more clothe you? . . . . Therefore, take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? . . . . Take no thought for the morrow"—Matt. 6: 28, 31, 34. "Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again. . . . And lend, hoping for nothing again, and your reward shall be great"—Luke 6: 30, 35. "Sell that ye have and give alms."—Luke 12: 3.

Improvidence condemned.—"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5: 8. "A good man leaveth an inheritance to his children's children."—Prov. 13: 22.

The two texts which seem to oppose each other in the above, are Matt. 6: 31, 34, and 1 Tim. 5: 8. McKnight's translation from the original Greek, obviates the difficulty. "Therefore, say not anxiously . . . what shall we eat, etc. . . . Be not then anxious about the morrow . . . sufficient for the day is its own trouble." Matthew and Luke teach us to trust in Him who feedeth the ravens, while Timothy and Proverbs urge us not to become indolent, for we must "work while the day lasts." Surely there is no contradiction here. While we are instructed to be industrious, and economical in the expenditure of our means, we are to avoid anxiety in reference to the future supply of our wants, for if we seek first the kingdom of God and his righteousness, all these things shall be added unto us.

"The Bible Triumphant," by Mrs. H. V. Reed.

*According to the Bible laws, all servants were released from their servitude at the end of each period of fifty years, or *jubilee periods*; for proof of which please read the whole of the 25th of Leviticus.

For the World's Crisis.

JOYS TO COME.

Blessed Jesus, loving Savior,
Thou art coming soon to reign,
Let me now secure thy favor,
And the life eternal gain.

With the ransomed all immortal
May I stand on that blest shore,
Entering with them through the portal
Of the King's wide open door;

There to view in endless measure
All that God has laid in store,
Of his richest grace and pleasure,
For his saints forevermore.

Portland, Me. W. C. Clark.

For the World's Crisis.

CHURCH.

There are a great many words in our language that are spoken in their secondary sense more often than in their primary, so much so that people frequently think the secondary sense is the primary and proper one.

This is the case with the word "church." Its primary and first meaning is the house of worship, and not the congregation which gathers there. (See Webster.) Its secondary sense is that of a congregation, and it is thus used, I think, in every instance in the Scriptures. But in this secondary sense of the word there is a variety of applications; as, for instance, to signify, first, the whole body of believers that are upon the earth; second, a body of believers in any one city or town; third, a congregation gathered together by themselves; fourth, a household of worshipers.

In the first use of the word we find there is no plural number. The whole company of true believers upon the earth, whether waking or sleeping, constitutes the "one body" of Christ. Of this there can be no division, consequently no churches in the plural number in any sense. This is the "church of the first-born," and includes every true believer. It is this against which "the gates of *hades* shall not prevail."

Now to limit the word church to this one meaning, as some do, and allow it no other, is unscriptural and works mischief among the people of God. Upon this one idea the advocates of disorganization harp continually. They claim the "church" is one body, and to organize churches is to divide the body; and this is said to be the work of the devil, and so on to the end of the chapter of anathemas we have heard so often.

The second scriptural use of the word church admits of a plural, as do all other uses of it except the one just mentioned. In this sense Paul speaks of the "churches of Judea," "churches of Galatia," etc. These signify assemblies of worshipers in any place gathered to worship God. The whole body of believers in a city or town constituted the church of that place, although there might be many places in the town for their assemblage. Circumstances and convenience would of course affect their action in forming various assemblages, yet the whole number of them was the church in that place.

The third use of the word signifies an assembly by itself alone. In this sense the original Greek word for church, which is *ekkleesia* is found translated "assembly" in Acts 19: 32, 39, 41. No one will knowingly dispute that this is a proper use of the word *ekkleesia*; yet here it does not refer to the body of Christ at all, but to an assembly of persons for business. So we see then a church may be an assembly of unbelievers. Now, where are your unionists who wish to unite all the churches? I have seen some professedly christian churches that exhibited the same spirit of the "church" or "assembly" that persecuted Paul and cried out, "Great is Diana." The use of the word church to signify an assembly of worshipers may be found in 1 Cor. 11: 18; also throughout the fourteenth chapter of the same epistle, and in other similar connections where a gathering together is inferred.

The fourth use of the word church as applied to a household of believers may be found in Rom. 16: 5, Col. 4; 15, and elsewhere. Here a household church is mentioned, such as should be in every family; that is, a daily worshiping assembly for prayer and praise around the family altar.

With all these facts in view, what do men mean when they cry for the unity of the church? Do they mean there is but one great body of the elect? If so, no one ever disputed it, and their breath is spent in vain. Paul says there is but "one body," and all sects are willing to endorse it. They may differ in their views of what constitutes the body, but "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."—2 Tim. 2: 19. Those constituting the "one body" have the "one Spirit." Christ is not divided, and consequently there are not two bodies; much less are there more than two.

But do unionists cry out against different organized assemblages? Where, then, shall we go? Back to Babylon? But God has said, "Come out of her, my people." Perhaps the unionists do not ask us to go back as far as Rome. Well, then, where shall we stop? At Germany with the Lutherans, or England with the Episcopalians, or where? No, we are told, nor with any other denomination. Then we must not join with others nor make a people by ourselves. The inevitable result of this kind of "unionism" is, that we must do nothing ourselves, and find fault with everything everybody else does. Well, you may go by yourselves, if you must, but do not be called by any other name than "Christian." And what virtue would there be in that? There are two or three denominations now in existance who call themselves "Christian Churches," but it does not destroy sectarianism among them. Besides, a "Christian Church" is no more a scriptural appellation than "Advent Christian Church," or any other name unionists are so contentious about.

Driven out from societies already established, not because there are not christians in them but because the few who rule have not the spirit of Jesus, if a new church or assembly of worshipers is convened and organized, it is not because the body of Christ is divided, but under the necessity that exists, to give portions of it a chance to work, and so to live. The Adventists as a people are such a body, and must form new congregations, or neglect the great truths God has given to their trust.

"But do not call them Advent meetings. Call them Christian meetings." But where is the authority for the latter name any more than the former? The term Christian is scripturally applied three times to individuals, but never once to congregations in all the Bible. So there is no scriptural ground for the change of the name, and if any one is so fearful of prejudice as to discard the name of Adventist, let him discard the doctrine too, or men will call him thus, as the best way to designate him.

Again, we are told the "Church of God" is a scriptural name, and we should have no other. But I with several others was turned out of a conference of the "Church of God" once. What shall we do? Form another "Church of God."?

I love spiritual union. The church with whom I associate has this motto, "Christian character the only test of fellowship." This is the true principle of union. And the more churches or congregations based on this foundation the better. This will cover all children of God. Call the congregation by what name you please, only so that you put on "charity, which is the bond of perfectness." This idea that the term church cannot be applied to any such congregation is false. The idea that there "can be no such thing in a community as a church which does not include all believers," is also false.

Well, let us love God, love one another, and follow the things which make peace.

E. Burr.

For the World's Crisis.

I BELIEVE.

Believe what? That Jesus Christ is the Savior of *all* men. What from? From the Adamic death. How will he save them? By a literal resurrection, "both of the just and of the unjust." "As in Adam *all* die, even so in Christ shall all be made alive." Forever free from all the effects of the first Adam's sin. This is the common salvation. Jude 1: 3.

But as Paul speaks of an "order" in the resurrection, so he makes mention of a special salvation. The righteous, who have sought and found forgiveness of the sins which themselves have committed, "shall of the Spirit reap life everlasting." All will say, Amen. But what is that life which the unjust receive at their resurrection? I answer: the same that was lost in Adam. Just such as he possessed after the Lord drove him from the garden. He lived to the age of nine hundred and thirty years, and then he died. Query: If he had no life in any sense, how could he die, or lose his life?

I believe that the wicked will be raised from death, conscious, capable of receiving judgment, capable of weeping and gnashing their teeth, capable of experiencing the "second death."

May the Lord enable us all to escape the fearful doom of the wicked. N. Wheeler.

Whitefield, June 4th, 1869.

For the World's Crisis.

CORN LOGIC.

"If rats or mice eat the chit from corn, and you plant the chitless corn, how can you ever get it up after that, unless you dig it up, or the hens scratch it up?" So says one, How can you get the resurrection of a man who dies without the Spirit of God? This I call corn logic. When has God ever said that the possession of his Spirit is to a future life what the chit of corn is to its coming up? Some one will say, In Rom. 8: 11; but I purpose to show in another article that to so apply Rom. 8: 11 is to pervert that scripture entirely.

But if this corn logic is reliable argument for the non-revival of the wicked dead, let us see how much else may as easily be proved. Suppose you plant corn with the chit in, how can you get the same corn up again unless you dig it up? You get a sprout from it that may produce other corn, but not the same kernel. Well, then, why not deny *in toto* the resurrection of the same body that dies, whether it be good or bad, since you never get up the same kernel of corn that you plant?

Again. If you plant a kernel of corn with a perfect chit, will it not bring forth a blade producing many other kernels upon ripe ears? Why not believe that if a man dies in possession of the Spirit of God, he will multiply in the resurrection and produce many immortal beings? Would not this be corn logic?

Again. In order that a kernel of corn sprout, it must have a living germ in it after it is planted. Why then not believe that the righteous at least have a living germ in the grave, or that while dead and all corrupted they still retain the Spirit of God in their graves; for if the righteous have not the Spirit of God in their graves, they are without any chit; and if without a chit while dead, how can they live again, since corn without a chit cannot come?

Again. When the chit is once eaten or cut from corn, can you put it in again so as to make it grow? Certainly not. Well, then, did not all men lose the life-chit by Adamic sin? Certainly. Since man is like corn, and a corn-chit once lost can never effectually be put back, why not abandon all hope of a future life for any body?

But, says one, what is impossible in nature may be possible by interposition of divine power. Very true, but this destroys all our corn logic; for though impossible in the nature of things to get life in chitless corn, yet by divine power the thing may be, and by divine promise the chitless dead shall live again; for "the free gift came upon all men unto justification of life." So that "all they that are in the graves shall hear his voice and shall come forth," in spite of corn logic, chit or no chit. H. F. C.

For the World's Crisis.

"BETTER GET A LITTLE MORE RELIGION."

I was planting a garden with a brother in Christ a few days since, which we had taken on shares, when something was said about dividing the prospective crop. Said he,

"If we cannot divide it without quarreling, I think we had better get a little more religion."

I felt I needed more in any case, and the thought came to me, If all who profess to be christians would "get more religion," how much better a state of things would prevail; how many heavy burdens and grievous to be borne it would unbind; how many causes of difference be removed; how many sources of darkness illuminated; how many churches rebuilt; how many families reunited; how many pastors and people reconciled; how much more contented would people be with their surroundings temporally; how much less so with their attainments spiritually. No grace is required in finding fault, and next to being mistaken it is the easiest thing in the world. "More religion" would cure that tendency of mind in a little while.

It is fallacious to suppose people cannot be christians who differ from us in doctrinal belief; and it does not evidence deep piety to disfellowship all such, and battle them and their belief wherever there is opportunity. Christian character should be the test: "more religion" would set that matter right.

It is absurd to think a belief in any doctrine, however correct, without a life in harmony with the teachings and requirements of God's word, a character framed after the divine model, a moral resemblance to Christ, will pass the fiery ordeal, no matter how ably one can defend his position in an argument. Something beside argumentation will be required; "more religion" will explain what.

It is a mistaken notion that the worst elements in the world are to be found in your church, or among your brethren, or attend your meeting; or that the poorest preachers always come there. "More religion" would show up the case in its true light.

It does not of necessity follow, because some prominent person has threatened to withdraw his support from your meeting, the cause of God will go down in your place; it does not usually rest upon one man's shoulders; and "more religion" would show you God can raise up men to care for his cause and support the same, when it is for his glory to do so.

It is a device of Satan which causes you to feel you are not appreciated; that the church have no confidence in you, and care nothing for you. Worth is always appreciated, sooner or later: "more religion" would set that matter right.

It is not true, as a general case, that the spirit of a meeting is affected for good by loud prayer or lengthy exhortation. When one's life is such his family and acquaintances have no confidence in his religion, it will usually manifest itself at home plainest; and his wife can generally tell as soon as any one if it exists. Perhaps "more" is needed.

It sounds badly to hear a christian say he always has good meetings away from home, but no liberty at home. "More religion" might make him feel differently.

More religion might be of service to christians who get so tired through the week they cannot get out to Sundays when there is no preaching; and when there is, only afternoons and evenings. They never get so tired any other morning in the week.

More religion would tend to make people feel more interest in Sunday Schools and less in Sunday dinners; give more relish for communion with God in secret, and less for public places of amusement and resort; make preachers more careful for nothing, but in everything by prayer and supplication to let their requests be made known to God, and careful to secure the upbuilding of the church of Christ.

Oh for more religion! Who will with me make an earnest effort to secure it, and be ready for Christ when he comes?

E. Owen.

Men plant prayers and endeavors, and go the next day looking to see if they have borne graces. Now God does not send graces as he sends light and rain, but they are wrought in us through long days of discipline and growth. Acrons and graces sprout quickly, but grow long before ripening.

— There is enough in the world to complain about and find fault with, if men have the disposition. We often travel on hard and uneven roads; but with a cheerful spirit, we may walk thereon with comfort, and come to the end of our journey in peace.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 16, 1869.

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☞ MRS. WALTER PRATT'S P. O. address is Mt. Auburn Street, Cambridge, Mass.

DISCUSSION.

We are to commence a discussion in Buchanan, Mich., with Mr. Chaplin, a Universalist minister, Tuesday evening, June 15th, to continue some four days.

DISCUSSION IN EDENBORO.

Edenboro is a pleasant village in western Pennsylvania, eighteen miles south of Erie. This is the home of Bro. Jonas Wendell, a faithful and able minister of the New Testament, whose labors have been greatly blessed in many places. We had a happy visit in his pleasant family, during our stay in E.

On Tuesday evening, June 1st, we commenced a discussion with Bro. J. T. Townsend, the Methodist minister in the place. We esteem him as a christian gentleman and scholar. We have never had a more pleasant discussion than the one in Edenboro. Bro. T. used no unkind expressions, no ridicule or sarcasm, but conducted himself throughout the debate in a manner becoming a christian minister. He kindly invited us to preach on the Sabbath in his meeting-house, the largest in the place; but circumstances prevented us from being able to comply with his invitation.

We had five sessions, of two hours each, on the following:—

"RESOLVED, *That the spirit, or soul of man, remains conscious between death and the resurrection.*"

Bro. J. Wendell acted as chairman, and the house was crowded every evening with an intelligent audience. The State Normal School is located in Edenboro, and many of the students were present. One of them reported the speeches, which may be published.

Bro. Townsend presented the usual texts and arguments that are offered to prove that man is conscious between death and the resurrection. We failed to see any proof of such a position; but the more we examine the Bible, the clearer it declares to us that man is wholly mortal, and will never be conscious again after death, without a literal resurrection of the dead. We could not ask to be any better satisfied than we are upon this subject.

The following are some of the assertions of Bro. T.; but we thought the proof was wanting:

"Man has a principle that never dies." "God did not make the whole man of dust, but only his body." "'Living soul' means more when applied to man than when applied to beasts." "Angels assumed forms." "The spirit is called man." "The spirit was Stephen." "Man is a spirit." "The spirit is the accountable man." "The Scriptures teach the immortality of the soul." "The soul eats." "The soul may be immortal, and yet destructible." "The penalty for sin is moral death."

The following are some of his admissions:—"The term 'living soul' is applied to all living beings." "The soul sometimes means animal life." "God is a person, and has a location." "The term 'immortal soul' is not found in the Scriptures." "Man is mortal." "The word soul does mean man sometimes."

Friday afternoon and evening we discussed the following:

"RESOLVED, *That the future punishment of the wicked will consist in the eternal extinction of their conscious being.*"

Bro. Townsend assumed that the punishment of the wicked is "moral death," and begins when a man sins. We showed that this could not be true, as the punishment does not begin till after the judgment, which does not take place till after the dead are raised from the sea and *hades*. Again, if it is "moral death," then Jesus never suffered the penalty that was upon man, for our Savior was "without sin." The penalty on Adam could not have been eternal torment; for if it was, then Jesus would never get through suffering the penalty; and there would be no time for a "second death." If the penalty for sin is "moral death," and begins when a man sins; then, of course, it ends when he repents, and cannot be eternal punishment. If this theory be true, every time a sinner repents his punishment ends, and he might experience eternal punishment several times in this life.

Bro. Townsend claimed that Mal. 4: 1 was accomplished at the destruction of Jerusalem. We inquired if "*all* the proud, yea, *all* that do wickedly" were burnt up at that time? The discussion has done much good.

Saturday evening, and Sabbath, June 5th and 6th, we had very good meetings in the "Advent Chapel." Brn. and Srs. came in from five to eighteen miles around. We rejoiced together in the "blessed hope." Two requested prayers. We parted with bright anticipation of soon meeting in the everlasting kingdom.

NORWALK, OHIO.

On our return from Edenboro *en route* for Coldwater, Mich., we spent Monday evening, June 7th, at Norwalk, and had a most excellent meeting. Four requested prayers. We learn that good fruits have already appeared as the result of the late discussion held in that place. The prospect is encouraging for a good work.

UNQUENCHABLE FIRE.

BRO. GRANT:—Opposers to the doctrine of the destruction of the wicked bring up as objections the last two verses of the last chapter of Isaiah. Will you please give an exposition of the same in the Crisis?

E. SEYMOUR.

The two verses read as follows:—"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

It is quite evident that this scripture refers to what has taken place in the history of the Jewish nation. The Chronology of Isaiah's prophecy is placed about seven hundred years before Christ. In the 21st verse we read: "I will also take of them for *priests*, and for *Levites*, saith the Lord." It is not reasonable to suppose that there will be Jewish priests officiating after Christ comes. When speaking of Christ, Paul says: "But this man, after he had offered *one* sacrifice for sins for *ever*, sat down on the right hand of God."—Heb. 10: 12. The "priests" among the "Levites" were appointed to offer sacrifices; but Jesus has offered himself once for all; therefore no other priests are needed to offer them.

The 22nd verse reads, "For as the new heavens and the new earth, which I *will* make, shall remain before me, saith the Lord, so shall your seed and your name remain." We do not see any proof from this verse, or its context, that the 23d and 24th verses are not to be fulfilled till after the saints inherit the new earth; neither do we see any proof in these last two verses in favor of the doctrine of eternal torment, as some suppose. In verse 23 we learn that while the twenty-fourth is being accomplished the people are observing the new moons and sabbaths, which we do not believe will be the case after the coming of Christ, and the establishment of "the new earth." Is it reasonable to believe that there will be "carcasses" of dead men lying about in the new earth, which will be eaten with worms? The scene is laid where there were worms and an unquenchable fire to devour "the carcasses of the men," who were transgressors against the Lord. The fire and the worms would completely devour those carcasses. The fact that the fire was not to be quenched affords positive proof that the carcasses were utterly destroyed; so that this scripture, so far as it proves any thing, affords very strong evidence in favor "of the destruction of the wicked." The wicked are to be finally burnt up root and branch with an unquenchable fire; consequently when that takes place, they will "be no more," as saith the word of the Lord.

IMPERIALISM.

It is very evident that the feeling in favor of changing the American Republic to an Empire is gaining ground rapidly. The spirit of revolution is active in the whole civilized world. The people are uneasy in the present condition of things. The governments of earth are like a man seeking rest on a cold, hard bed, and finding none. He keeps tossing and turning, till he can endure it no longer; then rises for a change of some kind. He is sure he can be no worse off if he is obliged to sit up the rest of the night; so the people are so tired of the political corruptions now existing, they are anxious for a change of some kind. They are unwilling to endure the present state of things much longer. The conductors of the *Imperialist* know how to present the advantages to be obtained from an imperial government in the most plausible light. The paper is ably conducted, and is sustained by a strong arm. Its managers and contributors are in earnest, and their power is already felt throughout the nation. It would be folly to deny this fact.

The following are some extracts from the columns of the *Imperialist*:—

"The people of the United States are to-day living under a government as weak and inefficient as that of France during the last days of the Republic. The hour is nearly at hand when the words, 'The Empire is Peace,' proclaimed by a leader in whose patriotism, ability and fearlessness all can confide, will meet with an enthusiastic approval."

"Does not America need peace to-day, precisely in the sense in which France needed it seventeen years ago? Shall we endure the anarchy of mob-rule until the nation is ruined past all hope of redemption? Shall we practically await the time when the Presidency shall become a prize to be fought for by miserable military adventurers, and submit in silence to the ignorant despotism of the successful contestant? Or shall we not escape from anarchy on the one hand and an unchanging succession of small military despots on the other, by adopting, voluntarily and cheerfully, a strong, permanent, intelligent Imperial government?

Never was there a nation that needed more sorely a firm and enduring government. Never was there a people that longed more earnestly for domestic peace.

The grim soldier who recently succeeded to the chief place in our national government rode into power on the wave of popular enthusiasm aroused by his famous sentence, 'Let us have Peace.' Can he give us peace while the power of the government is committed to the ignorant and vicious mob?

If so, he is a greater than Cromwell, or the First or Third Napoleon. If so, the age of miracles has returned, and a greater than Elijah is here."

"The Empire will bring us peace. Shall we refuse it because we like not the name of the giver? To-day the *Imperialist* raises the banner of the Empire against the red flag of Republican anarchy. Those who are governed by names and prejudice will cling to the Republic; those who prize law and order and government, will gladly await the Empire. The hour of its advent is not far distant. And when the hour has struck, the leader will be found ready."

A correspondent of the *Imperialist* says:—

"In our social system, every form of vice is rampant; secretly, in our home-circles, and by the domestic fire-side: publicly and openly, flaunting in the streets, and paraded in the columns of the press, in the form of prostitution; hasty marriages, followed by brutality, license, and divorce; abortion notoriously prosecuted as a profession, and advertised in the daily newspapers; robbery, murder, suicide, and every other conceivable and unmentionable form of wickedness and demoralization, to an extent never before known in the history of civilization. . . .

Bribery and corruption in high places are the only road to success, and to him who will not stoop to these, success is impossible. By this false system of universal suffrage, we have elected to rule over us men who squander the public monies, deprave the nation's honor, and make the name of American a hissing and a bye-word among men. Abroad we are known as a nation of boasters and robbers. At home we are daily and hourly proving that we are entitled to the appellations."

Says the New York *Citizen*:—

"Absurdest of all things is it to say, in the very face of facts, that a change in the present form, or even a sudden and violent overthrow of our present form of government, is impossible. It has been done already. The government which Radicalism, within a very brief period, has fastened upon the nation, is no more the government founded by our fathers and written in the Constitution, than military despotism is mild republicanism."

It is idle to attempt to disguise the danger that now lies at the very door, or to ignore the impending shock which may shatter the very last of our liberties. Nor will it do to turn up our noses in disdain at the presumed weakness and incompetency of "The Man on Horseback." Up to the very hour of the *coup d' etat* half the world and all of France thought Louis Napoleon a fool. In the past eight years the people of this country have been unwittingly, but steadily, preparing themselves for imperial rule. Prop after prop has been knocked from under the broad Republican platform on which our whole rights rest, and, when the final fall comes, the staging has been so weakened, and the people have so gradually sunk, that the shock will be slight."

A correspondent from Moscow, Ky., says:—"The people, as a unit, will sustain you, throughout this whole section of country."

Another from Brookline, Mass., says:—"Editors of Imperialist.—I received your specimen copy on Monday, and am very much obliged. I shall endeavor to circulate it among my friends. It justs suits my sentiments, and those also of a large number of educated people."

A correspondent from Washington, D. C., says:—

"Gentlemen.—I thank you for the copy of the *Imperialist* you sent me. It is an able paper, and is pointing with the finger of destiny the course into which this government is rapidly drifting. We shall have either

1. A monied monopoly that absorbs all industries.
2. A dishonest abandonment of all principle, and a repudiation of all honest obligations.
3. A miltary despotism.
4. An Imperial Government, or
5. An utter disintegration and segregation of States, which will leave the United States, of America—once so great, so happy, and so free—in the same pitiable condition that Mexico presents to the world,"

A writer from Boston says:—

"I am a native of Massachusetts, and am of Puritan ancestry, but have never identified myself with any political party, from an innate conviction that Republicanism—or rather Democracy—was a mistake, and a life-long belief that a Monarchial Government is the only kind which can inspire true patriotism and sincere loyalty, and I hail the issue of the *Imperialist* as designed to disseminate these truths. I am convinced that ideas of this nature have long lain dormant in many breasts, and can be developed into a practical working power by such high-toned, logical and vigorous essays as I infer from what I have seen will characterize your paper."

The Editor of the *Imperialist* says:—

"The following private letter has been put into our hands with permission to publish it:

'Springfield, Ill., May 1st, 1869.

DEAR TOM:—The three copies of the *Imperialist* which you informed me you had mailed to me, have duly come to hand. What do I think of it? Why, I must confess to a big scare. Has the man of the 2d of December dared to put his hooked nose into our affairs, trying to do here with the pen what he attempted to do in Mexico with the sword? Oh, for St. Dunstan with his red-hot tongs to tweak the infernal proboscis, and send back its sooty owner howling! Seriously, what does it mean? I have read carefully all the numbers, and this I must say: If this is the Devil's doing, he has sent on the Satanic mission the smartest imp in his dominions. The *Imperialist* is written with wonderful power; I do not know another journal in the country that is its superior, or, I may say, equal to it in talent. Send it me regularly. I shall watch this operation with much interest.'"

Says the *La Grange* (Ga.) *Reporter*:—

"The popular mind of this country is in great foment, and we are, perhaps, on the verge of a great political revolution, which may end in war and bloodshed, which we pray God to avert from this country."

The *Tarboro* (N. C.) *Southerner* says:—

"It is a great mistake for journals professing to represent public sentiment to make light of this important movement and say 'it it all bosh,' for it is a stern and undeniable fact that the idea *has* taken root, and whether it is to produce fruit in this generation or not, remains yet to be seen.

Any change from the present disorganized and oppressive form of government cannot but be hailed by the whole country as a lasting benefit."

Says the *Grand Rapids Journal*:—

"A prominent Republican, who is an officer of the United States, remarked in the presence of a gentleman in this city, only a few days since, 'that there was no use of battling against such a movement, and that he, though an officer under the party in power, believes that, in Gen. Grant, we behold the last President and perhaps the first *Emperor* for the people.'"

For the World's Crisis.

SCATTER THE LIGHT.

DEAR BRETHREN:—Bro. Blain has scattered the light during the past year, to my personal knowledge, in the *free* distribution of his noble work "*Death not Life*;" and some months ago published a statement of the amount "*given*" away and the amount "*received*;" and the latter to have been *over* one hundred dollars less than the cost of the book. This is a burden that you and I should help to bear. Will you do it? I will, and lest I should forget it, I herewith enclose five dollars for that purpose.

J. WENDELL.

For the World's Crisis.

LOWELL STREET CHAPEL.

The inquiry is often made, "When do you leave Lowell Street?" or, "Where are you going to hold meetings when the Chapel is taken down?" In reply to all such inquiries, and that our friends may know, we would in behalf of the church say, that with our present information, we do *not* expect the Chapel will be removed for some months to come—very likely not before another spring. For the present, therefore, until otherwise noticed, meetings will be continued at the Chapel as in the past. "The present truth" due this generation will be presented in its various parts, that the impenitent may turn from idols to serve the living and true God, and to "wait for his Son from heaven," that the people may know that there is no immortality for them only through our Lord Jesus Christ; and that all the wicked will God destroy, yea, that they shall be as though they had not been; and that "the great day of the Lord is near, *it is near*, and hasteth greatly"; when the Lord himself shall descend from heaven; that, "Behold he cometh quickly"; and that it is our duty to sound out this truth, notwithstanding the time *has come* when the great mass "will not endure sound doctrine." And if the holding forth of these truths constitutes us a "*sect*," then we do not deny that we belong to the sect that is "spoken against" almost everywhere.

G. T. A.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

At a meeting of the Committee, held June 9th, it was decided to commence our Annual Campmeeting Saturday, Aug. 28th, to hold until Sept. 6th. In consequence of the fact that there is to be a Fair held in Springfield, commencing August 24th, our meeting was not appointed for the 21st, as it was thought best not to hold the campmeeting the week of the Fair. For several years past we have held a meeting on the Sunday before the Monday appointed for our meeting to commence. So this year we thought it best to name a day covering the entire meeting; hence *Aug. 28th* rather than the 30th. Particulars hereafter.

GEO. T. ADAMS, Secretary.

THE HYMNS OF THE JUBILEE HARP.

For the convenience of those who wish to carry the hymns in their pockets, we have had a lot bound with flexible covers, the margins of the pages being trimmed close to the printed matter, making it very convenient for the pocket,—the most complete hymn book in use among us. Price 75 cts. per copy, postage 12 cts; $7.00 per dozen by express.

AG'T.

NOW READY.

The Scriptural Question Book, for families and Sunday Schools, which has been out of print for some time past, is now ready. Price, single copy, by mail, 15 cts. $1.25 per dozen by express. $1.57 by mail. AG'T.

NEW TRACT.

The Resurrection of the Wicked Dead, by L. C. Collins. A good tract on this subject. Price, by mail, 4 cts. single copy; 20 cts. per dozen; $1.00 per hundred. AG'T.

☞ BOOK MARKS.

Some of our brethren have inquired where they could get these little pointers,—☞ for book marks to stick on the leaves of their Bibles, to point to the passage they want to refer to. For the accommodation of all such, we have some for sale at this office. Price, a card of twelve for 25 cents. AG'T.

For the World's Crisis.

CLARK'S MILLS, R. I.

The Lord has much blessed the little church worshiping at Clark's Hall, and at Bro. N. Lewis' during the past spring, and some precious souls have enlisted under the banner of truth, "lively stones," such as will be remembered when the dear Redeemer comes to make up his jewels.

But I wish to speak of the Sabbath School connected with this field of labor, commenced a few years ago by Bro. S. P. Clark, with a very limited number of interested co-workers at that time, but continued from year to year, amid many discouragements and some bitter opposition (not from the world, but) from those who profess much love for Him who called little children to him and blessed them. Bless God, the Sabbath School has become a success and a real nursery of the church.

The writer was with this school, assisting at its organization, and has had the privilege of being there many times since. I was much cheered a few Sabbaths since in witnessing the interest and zeal manifested. They already number one hundred and twenty-five scholars and teachers, in that sparse population. Eld. Northup, pastor of the church, is for this year their beloved and efficient superintendent, assisted by Eld. P. Baker; Bro. S. P. Clark, Clerk; and an active, interested number of faithful christian teachers in the Bible and Testament classes. Bro. Clark's regular readings and expositions of portions of the Word are peculiarly interesting and profitable to the school at large, tending to purify from these last-day fables. The teachers meet to teach the children to sing, rendering that part of the exercises very attractive and delightful.

Clark's Hall is in the attic of the Messrs. Clark's cotton mill, a neat, commodious place. Teachers and children are encouraged and stimulated from time to time by Bro. Clark, with rewards of good books, who, though in feeble health, seems never to "weary in well doing" in this department; keeping the school well supplied with the best juvenile literature to be found. Many copies of the *Young Pilgrim* and *Christian* are taken. God bless that school.

I felt prompted to write this as an incentive for more of our people (who are very negligent in S. Schools) to "go and do likewise."

Boston, June 4th. J. T. DIXON.

ERRATA.—In last Crisis, in the hymn headed "The Lone Christian," last verse, seventh line, last word, for "bloodshed" read *blood-washed*.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$764.76
L. Morse	2.60

For the World's Crisis.

NATIONAL CONFERENCE.

At the Western Ministerial Conference; holden at Buchanan, Mich., Nov., 1868, a resolution was adopted making a proposition to the Advent Christians of North America to hold a National conference composed of delegates chosen by the conferences and churches of the United States, and the Provinces of Canada. As the time is drawing nigh when the proposed Conference should meet, it is important that each conference should take action upon the subject immediately. If a sufficient number of the State Conferences should deem it wise and expedient to hold such a convention, as to justify (in the opinion of the committee) its call, then notice will be given of the time and place of holding its session; but if a larger number should deem it inexpedient to hold such a convention, then no call will be given.

We therefore kindly invite all the conferences to take the subject into prayerful consideration, and notify us of their decision upon the question, as soon as possible.

If any of the State Conferences should not meet so as to decide the question and notify the committee before the close of the Springfield Campmeeting, then we invite the President and Secretary of such conferences to give us their opinion as to the probable position that their conference will take upon the question of sending delegates to the proposed convention. The following are the resolutions adopted by the Buchanan convention, with remarks upon the same by brethren present.

A PROPOSITION TO THE ADVENT-CHRISTIANS OF NORTH AMERICA.

"*Whereas*, The Advent-Christian body of this Continent, which has been called out of the world and the various sects, should be one in faith, hope, and work; and *Whereas*, Unity of action is essential to the proper accomplishment of their great work for the present generation; therefore

Resolved, That a General Conference of Advent-Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this Conference shall consist of delegates from the several Advent-Christian Conferences of the United States and Canada, each Conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces, where there are no Conferences, and isolated Advent-Christian churches exist, such churches may unite and send one delegate.

Resolved, That a committee of seven be appointed; three from the East, three from the West, and one from the dominion of Canada, who shall make arrangements for the time and place of meeting of said General Conference; *Provided*, that the place of meeting be as central as possible. We suggest Rochester, N. Y., or Buchanan, Mich.

The above action in reference to this proposed General Conference is subject to the approval of the several Advent-Christian Conferences."

F. BURR. My heart is full as I look to the future. This resolution opens to us new work, the like of which never has been seen among us. But some will find fault. They will ask, Why are you arranging for great works? A brother said to one building a barn, "You are making garden in the fall." The reply was, "I need the barn now; and the Lord may as well burn the barn as the lumber." I look for Jesus to come soon, and we enter the kingdom, or to see a great work in preparing a people for that event. Meantime, we ought to do all that we can up to the very time of his coming; using every proper means to build up the cause of truth, and add to the numbers of those who shall be ready for the advent.

D. R. MANSFIELD. This resolution carried out will result in a great work. For a few years we have been getting into working order. Shall we stop right here? We are one, East or West, North or South, and we need to come together. It was said at one of our campmeetings, "These men are mightily in earnest." Let us show this to be true.

A. E. BABCOCK. Are there any qualifications? There are differing views; and are any to be shut out?

W. L. HIMES. The resolution is a call for a bond of union between all the Advent-Christian Conferences of the land. It is not to be a general convention of a promiscuous people; but a Conference of representatives of already organized bodies.

W. SMITH. I find no difficulty in being fellowshiped among my Advent brethren, though differing with them on what some call a side issue. So long as I maintain a Christian spirit and walk, I expect to find fellowship.

J. COUCH. I have had convictions on this subject for two years past. When I started West, I thought to propound this; and on talking with others about it, I found they had similar convictions. In acting we have of course an object in view; and this is not to multiply offices and places, but to glorify God. The Bible is explicit upon the importance of union. One, it is said, shall chase a thousand; and two—would they chase *two* thousand? No, but put *ten thousand* to flight. Jesus sanctions this principle of union in his great prayer, when he petitions that his people may "all be one." This was because of their greater power and effectiveness when united. Each State has its local interests; but all have general interests, in which we should act harmoniously. I trust we shall carry out this resolution in a gospel way.

P. MITSON. If two would put the ten thousand to flight they must be together; not one on one side the opposing army, and the other the other side. We have been hurt by too much preaching of personal opinions on points having no general interest. We should stand for the great points, where we all agree.

M. CHANDLER. I am glad the time for action has arrived. It is a good move, and I am for it with all my heart.

E. T. HIMES. We must not be deterred by what people say. They will find fault if we do; and will find just as much fault if we don't.

M. A. POTTER. I came here somewhat skeptical on church order; but I have heard the discussions, and have come to the conclusion that this work is right, and I can support the resolution.

H. A. KING. If we build churches and organize, we shall accomplish something. But without unity of purpose we shall do nothing worthy of ourselves, or our cause.

L. C COLLINS. We would like the true spirit of toleration. It seems to me *all* Adventists might unite. I have wondered how any could believe the non-resurrection of the wicked; but this would be no bar to my fellowship of a Christian. We should think, and let think, and thus show our charity. Then what a people we might be!

N. A HITCHCOCK. I heartily agree with Bro. Collins. I am not expecting uniformity of faith among Adventists. A cry for such uniformity has caused all the persecutions of past ages. But I am with you in this matter for a true union on Bible principles.

W. SHELDON. We as a people insist that the Lord Jesus is the only legislative head of the church. We can only carry out his legislation. We have not heretofore done this as we might, but we propose to try to improve in this direction.

W. L. HIMES. I fear we are not speaking to the point. Our resolution does not meddle with the faith of any one; but proposes to unite in our work bodies already organized, which have great general interests.

W. SHELDON. The resolution does not propose any proscription, but work in a great cause unitedly

The resolution was adopted unanimously. On motion, it was also unanimously

Voted, That the following committee of seven ministering brethren act as a committee to carry out the objects of the resolution: Eld. John Couch, Eld. S. G. Mathewson, and Eld. Miles Grant, of the East; Eld. Joshua V. Himes, Eld. O. R. Fassett, and Eld. Wm. Sheldon of the West; and Eld. John Porter of Canada.

J. COUCH, *for the Committee.*

Concord, N. H., June 10th, 1869.

For the World's Crisis.

"LITTLE CHILDREN, LOVE ONE ANOTHER."

How sweet and precious was the lesson Jesus taught his disciples when he said, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." It took the disciples some time to learn this lesson, but when it was once learned it was not easily forgotten.

We must become as little children in several respects. Little children are confiding. They believe their parents. When father or mother makes a promise, they rely with unsuspecting confidence upon their word. So it must be with Christians. When their heavenly Father speaks, they must rely upon his word with childlike confidence and simplicity. Can we believe God means what he says? He is faithful that promised. God is true. Let us not doubt him.

Little children are humble. They have no high aims or towering projects. They are satisfied with plain, common things. So Christians are exhorted to be clothed with humility; to humble themselves under the mighty hand of God. Jesus was meek and lowly, and we are to learn of him. He made himself of no reputation, but was patient and submissive, even to the shameful death of the cross. God has special regard to the lowly, but the proud he knoweth afar off. Though he is high and holy, and dwells in heaven, yet he condescends to dwell with the broken and contrite in heart. The proud shall be devoured like stubble, but the humble shall shine forth like the sun in the kingdom of God.

Little children are docile. Such was Mary, who came to Christ and sat down at his feet to listen and learn. Are we like her? Do we quietly and meekly listen to the words of Jesus? How simple are children; how open and artless they are; how free from guile. Such was Nathaniel, an Israelite indeed.

Little children are characterized by love. Their charity thinketh no evil. O that we might learn this precious lesson of love. Jesus said, "Little children, love one another." John, the beloved disciple, learned this lesson, and it remained with him to the last. How often he has referred to it in his epistles. It was uppermost in his mind. How sweet his words must have sounded when he repeated it in his old age—"Little children, love one another." "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love."

How precious it is to associate with those whose hearts are full of the love of God. How good the Spirit of God makes those who receive it into their hearts. How peaceable, gentle, and child-like are the disciples of Christ. No strife or quarreling should ever enter their circle.

Dear reader, have you been converted? Has your conversion produced this effect? Are you like a child? If so, happy are you, but if you are not possessing this temper, you are far from being what you should be. Remember, you cannot inherit the kingdom unless you are converted, and become as a little child. Examine yourselves. Pray to God for his Spirit. Walk in love, and show forth the spirit of meekness everywhere, and then when Jesus comes you will be found among the number concerning whom it is said, "Of such is the kingdom of God."

J. W. THOMAS.

For the World's Crisis.

NEWS FROM ENGLAND.

BRO. GRANT:—Having just received a letter from. Bro. H. H. Dobney, the old and able advocate of eternal life only by Christ, I conclude our brethren would like to hear what he says about the changes in England as to the doctrine of future punishment. I had requested him to give such information, and also to tell what he knew of H. Dunn, who has lately written a work of seven hundred pages, entitled, "The Destiny of the Human Race," which I had obtained and read with interest. He holds the annihilation of all who "sin wilfully after receiving the knowledge of the truth," as told in Heb. 10: 26–7. All others in christian lands, dying in impenitence, and all the heathen, idiots and infants, will have a probation, or offer of accepting the Savior after a general resurrection, and the coming of Christ; and so the majority, or mass, of our race be finally saved; but with different degrees of glory in the "new heavens and new earth." His views are entirely new, and important if sustained by the Bible; and on that alone he relies; taking much of his proof from the old Testament prophecies, much of with he thinks are not contained or repeated in the new Testament. His plan is being investigated in England, and a few of his works and some of his tracts have been sent to Boston.

Bro. Dobney (after some personal remarks) says, "With all my heart do I wish you all joy and peace in your earnest endeavors to clear the character of God in the eyes of men, from the assertions which a popular theology has cast on it. The address you sent me, to the Minnesota conference of the Methodist church, by Eld. L. C. Collins, is able and telling, while the spirit of it is excellent. As to us in England now, men on every hand deny, and indignantly repudiate, the dogma of everlasting misery, and deny it with impunity. The 'Churchman' of the Congregational Union for the present year, preaches life only in Christ—no immortality only in Him. The editor told me in a letter last autumn that such was the state of opinion now in the churches of the C. Union, that if only two or three known and trusted men were to state openly their real convictions, the dogma of unending torments would be swept away forever from the churches.

"Many ministers of otherwise orthodox churches more than intimate their belief that ultimately all will be saved, and no harm accrues to them for the expression of this opinion.

"The more benignant views of God and his designs obtain in our lighter religious literature,—works of fiction by earnest, God-fearing, and God and man-loving writers. I think the more hopeful belief about the ultimate of the human race is likely to prevail by and by.

"H. Dunn, Esq., the author of "Human Destiny," about whom you inquire, is, so far as correspondence goes, a friend of mine—a most worthy lay gentleman, now advancing in years, but most indefatigable in endeavors to promote the kingdom of heaven. He is the author of many works, for the most part very admirable. While I was editor of the *Spectator*, he was one of my frequent contributors. Pantom Ham joined the Unitarians long ago—I never see his name now."

These are the main items of information, and they show that England is getting ahead of us, as to the great truth that evil is to have an end in God's good time. May we not hope that their progress will soon help us in our efforts? Surely our reform is no longer in a corner.

J. BLAIN.

Buffalo, June 1, 1869.

P. S. Since writing the above, I have seen Bro. Storrs' paper, and find that he and Eld. Parry have read a tract by Bro. Dunn, and both mistake his views on two points—immortality of the soul, and endless misery of the lost. The tract they read is not as plain on these points as it should be for an introduction or synopsis to his large work; yet destruction is intimated. His large work makes it plain. In another tract of his on "*hades*" he says,—"The natural immortality of the soul is a doctrine unknown to the Bible, and is evidently of heathen origin." In the same tract he says—"The final lot of such (enlightened and wilful sinners) will be utter destruction. This is plainly enough revealed. *Evil is not to be eternal*; and because it was never intended to be so, God graciously after the fall cut off our first parents from the tree of life, lest eating thereof, they should live forever. *Immortal monsters have no place in the universe of God.*"

This makes all plain. He, with Bro. Dobney, and most of our late writers on destruction in Europe, are yet in the dark as to the intermediate state. Mr. Dunn owns the Bible is so silent about it, that he knows that sinners are on probation there. I found four of his tracts in Prof. Hudson's library. His piety and great knowledge of, and reverence for the Scriptures, will induce many to examine his system. Some will condemn it by one passage—"the broad and narrow way." On this he says; Christ was teaching Jews, who had a broad way by Abraham and external ceremonies, while his was by holiness of heart; and further—in the present dispensation, but "few" accept, or even hear of the Savior. His views being new, I have not had time to search the Bible so as to receive or reject them, but see they deserve examination. I only now hint his plan to give news from England, and call attention to it.

For the World's Crisis.

THAT TRACT.

"THE BIBLE THEORY OF THE GOOD TIME COMING." BY S. HALL.—But little has been said in our papers of this tract, while it has been silently speaking to many thousands, and to good effect. It is a valuable tract and deserves to be circulated everywhere. Bro. S. Hall, Hartford, Conn., published last year 2200 and gave the most of them to those who circulate. Send for a lot, either to him or to the *Crisis* office, and keep them on their mission.

I. C. WELLCOME.

Extracts from Letters.

BRO. P. A. SMITH writes:—"Bro. Grant:—The Lord has been very gracious to me in blessing my feeble efforts in publishing the last call of mercy to the destitute people scattered through the pine woods of Florida. It has been a very great trial on account of the open manner in which the houses are built, together with the very cold winter, which the people say they have not seen for many years. As I am subject to the asthma, I could not endure the exposure to the cold nights without suffering. It needs a healthy man to travel in country places. But I have filled all my appointments, and preached every Sabbath but three, and week days and evenings, as opportunity has offered, or as my health would allow. I have witnessed the spread of the blessed hope among the people to an extent beyond any thing I expected, and the interest continues to increase. I have just returned from the Suwannee, where I baptized six more, and had a blessed time; others are under conviction. Those who opposed the truth at first are now coming in to the faith. What a glorious work, to get people ready for the coming of the Lord.

I expect to return here after visiting my family, if the Lord will. The people have a great deal to overcome in the country to be christians, their habits have been such. Chewing tobacco, drinking, dancing, going to places of amusement, is a rage. The young converts, therefore, have great trials. But there is less backsliding in the country, according to their number, than I have witnessed in the north. But in the cities the church members set such examples it is almost impossible for the young convert to be keept straight; hence our churches in Lake City and Jacksonville are not so prosperous as in the country. Pray for them, will you?"

SR. L. A. HARRIS writes from Bremer Village;—"I have but lately embraced the blessed truth of Christ's coming. I was a Calvinist Baptist, connected with the church when seventeen years of age; having a form of godliness but denying the power thereof. Blessed be God, he has showed me that there is spirit and power in the gospel. Bro. F. Baker came to our village last winter, proclaiming the truth of the gospel, and the Lord gave him souls for his labors. The first of May seven were baptized by immersion, the first baptism that had ever been in that place. The Lord was present on the occasion, and it was a solemn scene.

The Lord is still at work in the place. I believe we shall yet see great good done. There are many inquiring souls. We have had a few drops before a plentiful shower. I want these truths to be spread far and wide. The Bible is not a sealed book, as many would have it; its secrets can be easily understood if we will only read and desire to understand. I love the blessed truths, and this good religion that is felt in the heart and expressed in the life. I have a hope of seeing Jesus soon. I can pray, 'Thy kingdom come, thy will be done on earth as it is in heaven.' Bless his holy name."

SR. M. L. DURAND writes from Cheshire, Conn., June 7th.:—"We have been called to pass through deep trials during the past two months. First, a singular accident, resulting in the death of a beloved brother-in-law; then our own little Howard, ten years old, was thrown from a horse, and the plow attached struck him just back of the hip, cutting an ugly wound of full three inches in length, and an inch or more in depth, making him an invalid many days. We had supposed him entirely recovered from its effects, and perhaps he was; but on Thursday, May 20th, he was taken suddenly and severely with typhoid fever, and now lies a helpless, emaciated little sufferer. On Thursday morning our eldest son was brought home from his work, hard sick with fever, of nearly the same type as his little brother; so here we are with both our children very sick, and had supposed ourselves worn out a week ago; but the grace of God is magnified in us, for we find every day a renewal of the promise, 'As thy day is, so shall thy strength be,' and we are confident that many prayers are offered for us from hearts accustomed to believe when they pray.

Brethren and sisters, remember us when you pray, and please accept this as an answer to so many unanswered letters, and also as a sufficient reason for failing to fulfill appointments, if we are compelled to do so any more. Those near home, where I can go and return on Sunday, I may (probably shall) be able to meet; others I cannot now say."

[Too late for last week.—ED.

BRO. J. CLIFFORD writes from Society Hill, S. C.,:—"The work of God is progressing in this place. Nineteen have been baptized. Some of them have been very wicked. Others are seeking the Lord. Faithful laborers are needed all through the South. The people, both white and colored, are perishing for the lack of knowledge. Many are very destitute, needing food and raiment. Much has been done through the Missions by the aid of kind friends, in feeding the hungry, clothing the naked, as also the establishment of schools, where they are taught to read about Jesus; and much more needs to be done. May the Lord send us faithful laborers."

SR. E. WHITFORD, writes from Otranto, Iowa—:"I want to tell dear Sr. E. A. Bennett, who wrote that article published in the Crisis of May 19th, that I can testify to the truth of what she wrote as I have been down into the depths; but I know that my Father held the rope and that he loves me. Bless God for his boundless love.

We lend our paper to all who will read, and send it around parcels in our neighborhood dealings. I pray that we may be ever willing to help the cause of truth as the Lord prospers us."

Obituaries.

HESS. Sweetly fell asleep, in Dansville, N. Y., April 10th, 1869, George Elmer Oscar, son of George and Emily Hess, aged seven years and five months.

About a week before Elmer's death, Bro. Hess went home at night and his little boy met him as usual and got upon his lap and asked him to sing. He said, "Sing 'Over there.' So he sang,—

> "Over there is no more weeping,
> Over there all pain is o'er,
> I shall rest in Jesus' keeping,
> And droop and die no more."

In the night they were aroused, and awoke to find their house in flames, and everything but their night-clothes burned up. Little Elmer took a severe cold that night, and in one week they laid him away to rest from their sight. Their hearts are sad and every thing reminds them of their loss, but they "sorrow not as those that have no hope." Elmer is safe. He "will come again from the enemy's land," where pain and death will never come.
A. P. MOORE.

NEWELL. Died May 15th, after an illness of five months, Mrs. Newell.

She was one of the sweet singers of Israel. I think those who attended the campmeeting at Wilbraham about the year 1860, will recollect hearing her voice in some of our favorite hymns. Her voice is now silent in death. But we sorrow not as those who have no hope. She died in full assurance of eternal life. A few minutes before she fell asleep she repeated the stanzas of the hymn—

"Jesus, lover of my soul."

Her last words were—"Glorious! glorious, yes, glorious!" She was a member of the Union Temple Church in this city. We hope to join with her again in singing at the great coronation day.
D. N. SMITH.

ELLIS. Died in Hardwick, Mass., May 22d' John H. Ellis, aged seven years; also, on the 27th' Emma E. Ellis, aged one year, six months, of malignant scarlatina complicated with diphtheria, son and daughter of Bro. Abiatha P. Ellis.

Christians, pray for this afflicted family. May God sustain them in this hour of tribulation. At the funeral words of comfort were spoken by Bro. Geo. A. Streeter. E. C. RICHARDSON, M. D.

NORMAN. Died in Owasco, Cayuga Co., N. Y., April 16th, 1869, Herman Franklin, son of Nelson (deceased) and Marian Norman, aged nearly nineteen years.

An invalid through life, he now sleeps peacefully, awaiting the resurrection morn.
M. NORMAN.

Summary of News.

FOREIGN.

Cable News.

PERSIA, BOMBAY, June 8., via London, 9. Advices from Cabool report that Azrim and Rahman have given up all hope of overthrowing Sheere Aali, and have gone to Teheran. Sheere Aali had introduced many reforms in his Government. He had remodeled his army, established a police force and forbidden citizens from carrying arms.

MADRID, June 8. The new constitution has been promulgated in all the Provinces of Spain. Perfect order prevails throughout the country.

VIENNA, June 9. Cardinal Rauscter, Archbishop of Vienna, has intervened to protect Bishop Linz from secular power, but the ministry assert that they are unable to interfere with the course of justice. In consequence of the affair, a coldness is manifesting itself in the relations between the Cardinal and Imperial governments.

LEMBERG, June 9. A Ministerial order has been promulgated here authorizing the use of the Polish language in the administration of the internal service of Gallicia.

BELFAST, June 10. Thirteen members of an Orange lodge in this city have been arrested for a disturbance of the peace. A collision occurred today between the police and the people, in which several persons were injured, but none fatally.

LONDON, June 10, Telegrams from Paris this morning report that the crowds in the Montmartre District yesterday dispersed on the appearance of the military without offering resistance. No damage has been done beyond the breaking of some windows. Many of the men most prominent in creating disturbance were arrested.

PARIS, June 10. The Prefect of Police has placarded throughout the city a proclamation urging all good citizens to aid the authorities in the execution of the laws and in the preservation of public order and peace. Much agitation still exists and large crowds linger in the streets.

CORDOVA, Spain, June 11. A great meeting of Republicans was held to-day, for the purpose of protesting against a return to a Monarchy. Deputies were present from every Southern Province. Speeches of a revolutionary character were made during the proceedings. A Spanish flag was entwined in that of the United States, and the assemblage shouted for America and for General Grant. About 50,000 persons were present. While the meeting was in session the military and civil guard interfered, creating a panic, during which many women and children were trampled down and several lives were lost. The crowd then barricaded the streets, and there is danger of a serious affray.

THE TROUBLES IN FRANCE.—The troubles at Paris continue, and are getting to be quite serious. The excitement Thursday night was very great, and when the Parisians are ready to face both the French police and cavalry it is evident that there is some serious and substantial ground for their discontent. The police alone seem to have been unequal to the emergency, and it required several cavalry charges upon the multitude and the arrest of some six hundred persons to put an end to the disturbances for the time. The Government will unquestionably take prompt and decisive measures in regard to these troubles; but whether severity will quell the people into submission remains to be seen. It is manifestly an interesting and critical period in France, and, taken in connection with the result of the recent elections, these popular disturbances are very significant, and have a meaning which the Imperial Government can hardly afford to ignore.

RUSSIAN CONQUESTS IN ASIA.—General Von Kaufmann, Governor General of Turkistan, was recently entertained at a banquet in St. Petersburg, and made a speech, in which he declared that for Russia the period of conquest in Central Asia was at an end, and that a time of peace had now commenced. He added that the war with Bokhara was not in contradiction with this view, as it did not originate with Russia, but was rendered necessary as a defence against the hostility of the Emir of that country.

DOMESTIC.

San Francisco, June 10. Pullman's Palace train arrived at Sacramento to-day, having run over the Central Pacific road from Promontory Point at a speed of thirty-five to fifty miles an hour an ascending grade.

The passengers report the road generally in a good condition. A thousand workmen are daily improving it. There is no reasonable ground for the Eastern stories of danger from any source of the entire route across the continent. The only fifty miles of really rough road are on the Union Pacific east of Wasatch, which are rapidly being perfected. In the meantime trains are moving cautiously.

THE COMING HARVESTS.—Western papers say that Northern Wisconsin winter wheat promises an abundant harvest. Spring wheat is beginning to show itself. A large proportion of the corn is planted, and other crops are well under way. Vegetation has thrived luxuriantly the past two weeks. In Minnesota the latter part of May was cold and wet, but just the weather for wheat, oats, potatoes grass, rye, and everything except corn and some kinds of garden products. On the whole there was probably never a more favorable spring, and with a good summer there will be a bountiful harvest. The appearance of the crops in Iowa was never more gladdening, and if no unforeseen evil occurs, the heaviest crop will be harvested this summer that has ever been grown in Iowa since its settlement. Corn has never at this stage of the season presented such a healthy appearance.

A SHOWER OF SNAKES.—One of the singular incidents connected with the recent great storm in Illinois was a very heavy shower of nondescript reptiles, bearing some resemblance to snakes, at Taylorville. Millions of them fell, and the whole country about there is alive with them. They are described as from one and a half to two feet in diameter. Their heads resemble eels' heads, and they are of a dark color and perfectly harmless.

Passing Events.

☞ The Washington *Gazette* says it is probable, if information is true, that a ticket representing the interest of imperialism will be put in the field in our coming June election. Gentlemen in this city are said to be in correspondence with certain parties in the city of New York in regard to this movement. It may also be stated as a fact that a number of Washingtonians sent forward their subscriptions to New York yesterday for the *Imperialist* newspaper, and among them some who unhesitatingly avow sympathy with this new movement.

☞ There is a sect of believers in Russia who actually bow down and worship the soul or image of the great Napoleon. There is a still larger sect of the idolators of power in France who do the same thing in a different way. Napoleon's imperial descendant, not long ago, told his people that they best recognized God when they rendered homage to great men, such as his uncle. Perhaps acting on that suggestion, the good people of Paris, who expect to go to Napoleon when they die, lately covered his monument with flowers and other votive offerings.

☞ Maedler, the German astronomer, reports the discovery of twenty-two mountains on the moon, each higher than Mount Blanc. The highest is 22,994 feet high, only 3,256 feet below the highest peak on the earth. Yet the earth is equal in size to forty-nine moons like ours.

☞ The Russian church at Sitka, Alaska Territory, was recently robbed of a copy of the Bible richly studded with valuable stones, crosses, and other ornaments, altogether said to be worth $20,000.

☞ M. de Lesseps is said to have made proposals to the Greek Government to cut a canal through the isthmus of Corinth, the immediate effect of which would be to bring Athens within three to four days' journey from Paris.

☞ An officer direct from the Plains says that the immediate cause of the late Indian troubles in Kansas was the firing upon a squaw by some white settlers. Eleven white persons are known to have been killed in retaliation for this outrage.

☞ The Czar's health continues to fail, and he is going to the Crimea. He has been ill ever since the attempt of Berezowski to assassinate him.

☞ The Queen of Madagasca and several of her ministers were recently publicly baptized in the English missionary church.

☞ Bismarck recently sent his two sons to Oxford to be educated.

Notices.

Tremont Campmeeting.

The Tremont Campmeeting will commence Monday, July 19th, and continue over the following Sunday. Ample arrangements will be made for board and lodging for those who cannot bring tents with them, but all who can are requested to bring tents. Bro. E. G. Kingsbury, of Chelsea, will be on the ground with his large tent, which will seat nearly one thousand. Now, brethren and sisters, you who can arrange to devote one week in such a meeting as this in the service of God, for the salvation of souls, and the renewing of your own spiritual strength, come up to this feast of tabernacles. The location is excellent, free from dust, and many other annoyances which often attend such gatherings.

All who expect to attend, are requested to be on the ground at the commencement of the meeting, to secure a full share of its benefits; and pray that the blessing of God may attend this effort, which has been so fully realized in years past. Bro. Geo. T. Adams will probably secure a reduction of fare on the Old Colony Rail Road for those who come through Boston.

By order of the Committee of Arrangements,
HENRY V. DAVIS.

Tent and Grove Meeting in Hopkinton, N. H.

The Lord willing, there will be a meeting in E. G. Kimball's grove, in Hopkinton, N. H., July 4th and 5th, commencing at ten o'clock A. M. each day. Bro. Edmund Moulton, of Whitefield, N. H., and others, will be present to preach the word. An opportunity for baptism will be offered on the 5th. We hope to meet with friends from all the surrounding towns, who desire to hear the word of life, and especially with those who feel called upon to labor for the salvation of souls.

The New Hampshire Tent will be pitched outside of the grove, and should the weather be rainy, the meeting will be held in the tent. Brethren from a distance, by bringing some bedding, can lodge in the tent, or at houses near by. Horse-keeping can be had at reasonable rates.
JOSEPH H. TEWKSBURY.
E. G. KIMBALL.

Grove Meeting.

A grove meeting will be held in Albany, N. H., in Bro. Joshua Piper's grove, commencing Friday, July 2nd, and holding over Monday, July 5th, When the arrangements are completed, due notice will be given. Albany is pleasantly situated among the mountains between Tamworth and Conway. The stages will doubtless bring those who wish to come to the ground. Those who come by cars, will leave them at Meredith Village, on the B. C. and M. R. R., and thence by stage direct. Brethren will please come prepared to remain through the meeting. Come by cars, stages, with private teams, on foot, or in any way, to meet with us. This is a new field, and an interesting time is expected. In behalf of the brethren,
L. C. MCKINSTRY.

Grove Meeting Fourth of July.

There will be a grove meeting held in Faysville, Mass., commencing Saturday, July 3d, at half past one o'clock P. M., and hold over Sunday, the 4th. The brethren and sisters scattered abroad are invited to come to this meeting and labor for the salvation of the unsaved. The grove is only a few rods from the depot on the B. C. and F. R. R. Call on Bro. and Sr. H. S. Woods, who will do what they can for the comfort of all. There will be those present who labor in word and doctrine to preach the word. For the brethren,
C. GOODRICH.

Tent Meeting.

The Massachusetts Mission Tent will be pitched on Nutter Hill, on High Street, near East Weymouth Village, Wednesday, June 16th, to remain probably over the Sabbath, as duty may demand. Brethren and friends in towns and villages near are requested to come and help us. Eld. A. A. Phelps, L. Boutell, J. C. Smith, with the writer, are expected to be present to preach the word.
ENOCH MORRILL.

Conference in Whitefield, Me.

The Quarterly Conference will be held in North Whitefield, commencing June 25th, at 2 P. M., and hold over Sunday. Come, ministers and laymen, to work for the Lord. Those coming in the cars on the Kennebeck, north or south, will stop at Gardiner. Write to S. K. Partridge, No. Whitefield, and he will send a team for you.
JER. PARTRIDGE, President.
S. K. PARTRIDGE, Clerk.

N. Y. State Mission Tent.

If the Lord will, the New York State Mission Tent will be pitched in Yorkshire, Cattaraugus Co., N. Y., Thursday, June 17th, 1869, and remain about three weeks. We commenced our tent meetings in the same place last year; the Lord blessed his truth to many hearts then, and we trust he will do so again. To this end we shall pray and labor.
J. WENDELL.

Tent Meeting.

The Maine Mission Tent will be pitched in Brewer Village, one mile and a half from Bangor, on land of Henry K. Robinson, to commence meetings Thursday evening, June 24th, and continue as may seem the will of the Lord. Friends coming up the river, or by cars, can take the stage from Bangor to the tent mornings and evenings. Will the friends of Jesus pray that the Lord may give great success in winning souls to Christ, and in building up the people of God in the faith and hope of the gospel?
I. C. WELLCOME.
F. A. BAKER.

Minnesota Campmeeting.

This meeting is appointed at Ottawa, to commence Sabbath, June 27th, continuing over Monday, July 5th. The State Conference will commence its annual session, June 24th, at the same place. As these meetings will be held thus in connection, we look for a season of special interest, and one in which all our strength shall be united to give new life and energy to the cause throughout the State. The committee are arranging for the comfort of all who attend, and we trust every part of the State, even to the extreme frontier, will be represented in this general gathering.

REDUCTION OF RAILROAD FARE.

Ottawa is situated about sixty miles south-west from St. Paul, on the St. Paul and Sioux City Railroad (formerly the Minnesota Valley,) which runs from St. Paul to Mankato.

Those coming by the Milwaukee and St. Paul Railway will change cars at Mendota, where they will purchase tickets for Ottawa.

The fare on the St. Paul and Sioux City R. R. is reduced one-half, and when buying tickets for Ottawa *be sure and ask for return tickets*. Return tickets will be good for ten days.

A boarding table will be provided for those who do not choose to bring their own provisions, at a reasonable rate. Also feed for horses can be obtained on the ground.
EDWIN T. HIMES, Chairman Com.

Notice.

The State Campmeeting of the Iowa Christian Conference will be held at New Hartford, Butler Co., Iowa, to commence June 21st, 1869. The tent will be pitched Saturday, the 19th, for public meeting, on the same ground. There will be a grocery and boarding table kept on the ground by the committee, at reasonable rates; the proceeds to be used to defray the expenses of the meeting. Hay and straw and tent frames will be furnished free. There will be no reduction in the fare on the R. R. this year. Elder Miles Grant, Editor of the *World's Crisis*, Boston, Mass., is to be with us through the meeting.

Dear Brethren, we take this opportunity to invite you, one and all, to come to this yearly feast. Come early, and stay till the close of the meeting. Do not let the sacrifice of time and money prevent your coming. Bring your family, converted and unconverted. Prepare to make them comfortable, and work for God and the salvation of your children and others. You who live isolated, whose families are deprived of the gospel, are especially invited to come and get acquainted, and thereby may open a door into the regions beyond. Let all ministers come.
S. B. ENSIGN, Chairman.
W. H. PECK, Secretary of the Committee.

Notice.

Our Annual Grove Meeting, at East Springwater, on the Widow Morris farm, will commence at the school-house on Friday evening, June 25th, and in the grove June 26th, at two o'clock P. M. Let there be a general turn out to this meeting, and all those interested in Springwater and elsewhere, circulate the notice and prepare the grove.
For the Bru., C. F. SWEET.

P. S. Will Bro. John or Frank Morris meet me at Springwater Valley, on the 25th, at noon?

Notice.

The Lord willing, the annual meeting of the Iowa Christian Conference will be held in connection with the State Campmeeting at New Hartford, Butler Co., the campmeeting to commence June 21st, 1869; the first session of conference to commence as early as the 23d. If ministers and delegates can be present, we should like to commence the 22d. All are cordially invited to attend. Ministers and delegates, please be punctual.
ALONZO RAYMOND, Clerk of Conf.

Tent Meeting.

There will be a tent meeting in Foster, R. I., near the Hopkin's Mill, to commence June 26th, and hold over the fourth of July. Preaching brethren from abroad, come. Brethren and sisters, make a little sacrifice to get out to this meeting. It probably will be the last meeting of the kind you will ever have. Good homes for all who come from abroad.
E. BELLOWS.

Notice.

There will be a meeting in the grove of A. H. Smith, Wolcot, Conn., July 4th. Bro. A. Simpson will preach the word. Come, brethren and sisters, far and near. Let us once more raise our voices in praise of Him we love in this beautiful grove.
For the brethren, G. L. WHITE.

Conference.

Providence permitting, a conference meeting will commence at Brookfield, N. H., Friday, June 18th, at five o'clock, and hold over the following Sunday. Eld. Wm. H. Mitchell and others of the Lord's servants will be present to preach the word. Let us pray that God may greatly bless this meeting.
MARK STEVENS.

Conference.

The Lord willing, there will be a conference in Carthage, Me., commencing Thursday, five oclock, June 24th, and continue over the following Sabbath. Brethren, let us pray that God may greatly bless this meeting.
H. B. SEVEY.
E. M. HAGGETT.

Nova Scotia Conference.

There will be a general Advent Conference held at Bear River, Nova Scotia, commencing June 26th. A cordial invitation is extended to all the lovers of Jesus and his soon coming, especially to the preaching brethren.
JOHN MOORE.

Minnesota Annual Conference.

The seventh annual Conference of the Advent Christian Church will be held (Providence not preventing) in Ottawa, commencing on Thursday, June 24th, at half past seven o'clock P. M., and will continue over the following Sunday.
THOS. K. ALLEN, Secretary.

Notice.

I have six hundred of "Death not Life" on hand, which I want scattered at tent and campmeetings this summer, and any brethren wishing some can have them at half price; $12.50 for one hundred; or, if postage has to be paid on any by the dozen, 15 cents per copy. I cannot send them out *free*, as for two years past, till I can obtain help to pay up $150, which I owe for printing those I have already given to spread truth. I purpose being east till the latter part of August, but orders sent to me at Buffalo will be filled. Ministers who want these and cannot send the money, can have them, and pay in the fall.
J. BLAIN.

To all whom it may Concern.

Please notice that the undersigned Missionaries have left the "Star of Hope Mission," though still engaged in Mission work. Friends writing us will please direct their letters—*Care of G. W. Smith, No. 273, West 22d Street, New York City.*
M. E. DOW.
R. S. MELLEN.
A. E. BENNETT,
(Danielsonville, Ct., for the present.)

Notice.

If any of our brethren desire to purchase a new fifty feet circular tent, I can direct them to a *bargain.*
WM. L. HIMES, Buchanan, Mich.

Notice.

The Advent people of this city (Providence), who desire a free gospel, have hired Wabossett Hall, No. 62 Wabossett Street, where they invite all God's servants who travel this way to give them a call, and preach the gospel of the kingdom, without regard to sect or party. Appointments may be sent to either of the committee, and brethren coming to the city from abroad, can call on either of the committee and find a home while they remain in the place. We are poor, but will do what we can to help brethren on their way. The brethren formerly worshiping at New Market Hall go with us, and we cordially invite all who desire a free meeting to come in with us and worship the Lord, and get ready for the coming kingdom.

Committee: J. FRENCH, No. 130 Carpenter St.; S. C. LORD, 46 Warren St.; JOHN C. MOULTON, 117 Smith Street.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

Sr. L. M. Stoddard……Sunday, June 20th
M. Batchelor……Sunday, July 4th

BOSTON, (THEATRE COMIQUE, Central Court, rear of 240 Washington Street), Sabbath, June 20th.
H. L. HASTINGS.
Love feast at 10 A. M. Preaching at 11 A. M. and 3 and 7½ P. M. A. A. Phelps is expected to assist.

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
J. G. Smith……Sunday, June 20th

Boston, (Hudson St. Chapel)……Sunday, June 20th
JOSEPH W. WHITE.

EAST BOSTON.

Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
J. W. Britton……Sunday, July 11th

CHELSEA, MASS., (LIBRARY HALL.)

A. A. Phelps……Sundays, June 20th and 27th
M. Batchelor……Sunday, July 11th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
W. S. Campbell……Sunday, June 20th
J. S. White……Sunday, June 27th

HYDE PARK, MASS.

A. Simpson……Sunday, July 25th

Chicago, Ill……Sabbath, June 20th
MILES GRANT.

North Carver, Mass……Sunday, June 27th
Grove meeting at Faysville, Mass……July 3d and 4th
C. GOODRICH.

New Bedford, Mass., Sabbaths, July 4th, 11th, and 18th
A. A. PHELPS.

Melvin Village, N. H……Sunday, June 27th
J. COUCH.

Worcester, Mass……Sabbaths, June 20th and 27th
Abington, Ct……Sabbath, July 4th
North Scituate Conference……July 7th, 8th, and 9th
Danielsonville, Ct……Sabbath, July 11th
H. F. CARPENTER.

New Bedford, Mass……Sunday, June 20th
Lynn, Mass……Sunday, June 27th
M. BATCHELOR.

West Thornton, N. H……Sunday, June 20th
ABIAL W. SIBLEY.

Providence, R. I……Sunday, June 20th
New Britain, Ct……Sunday, June 27th
Springfield, Mass……Sundays, July 4th and 11th
Hartford, Ct., (Talcott & Post's hall), Sunday, July 18th
My appointment for Forestville, June 20th, is withdrawn. My address, after June 17th, will be Springfield, Mass., instead of Newark, N. J. W. N. PILE.

E. Rochester……July 4th and 5th
I. K. LOMBARD.

Jay, Bourrough, (as Bro. Ireland may arrange, for baptism), Sunday, July 4th. H. B. SEVEY.

Wayne, (Jenkin's school-house)……Sunday, June 20th
Strickland Ferry, (Willington school-house), June 27th
WM. H. DOUGHTY.

Fayville, Mass……Sunday, June 20th
Monson, Mass., (East Hill, Grout's school-house,) Sunday, June 27th.
Bristol, R. I……Sunday, July 4th
Providence, (Wabosset Hall)……July 9th, and over Sunday. GEO. A. STREETER.

Cheshire Street, Ct……Sabbath, June 20th
Hartford, Ct……Sabbath, June 27th
Wallingford, (North Farms)……Sabbath, July 4th
WM. A. & M. L. DURAND.

P. S. June 14th. The appointment for Wolcottville must be withdrawn. Our boys are getting better, but will not be able to be left over the Sabbath consistently.
W. A. & M. L. D.

Webster……Sabbath, July 4th
L. M. STODDARD.

North Carver, Mass……Sunday, June 20th
GEO. A. COLE.

Plymouth, Mass……Sunday, June 20th
W. E. HATHAWAY.

Suncook, N. H……Saturday evening, June 19th and over Sunday. L. E. SAULPAUGH.

Albany, N. H……Sunday, June 20th and onward. L. C. & M. MCKINSTRY.

Portsmouth, N. H……Sundays, June 20th and 27th
Westfield……Sundays, July 4th and 11th
Kennebunkport, Me……Sundays, August 1st and 8th
E. OWEN.

Seabrook, N. H……Sabbath, July 11th
E. S. MOULTON.

West Durham, Me……Sunday, June 20th
I. C. WELLCOME.

Corinna, Me……Sabbath, June 20th
Whitefield, at conference……June 25th
My address after the 20th of June will be at Corinna, Me. ALLEN DAMAN.

East Haddem, Ct……Sunday, June 27th
New Haven, Ct……Sunday, July 4th
East Haddem, Ct……Sunday, July 11th
L. F. MOORE.

West Randolph, Mass……Sunday, June 20th
Subject in the afternoon—New Earth.
W. C. STONE.

Melvin Village, N. H……Sabbath, June 20th
Raccoonborough……Sabbath, June 27th
S. S. MOONEY.

Wrightville……Sunday, June 20th
Cold Spring……Sunday, June 27th
Hartland, (Town Hall)……Sunday, July 4th
WM. J. RIPLEY.

Wolfborough, (Raccoonborough), Sunday, June 20th
New Durham, (second division)……Sunday, June 27th
J. T. LIBBEY.
C. H. WILLEY.

Unity, N. H., (at Bro. J. Kimball's), Sabbath, June 20th
North Newbury, N. H., (at Bro. W. Hart's), Sabbath, June 27th. FRANK NELSON.

Sutton, N. H., (Mill Village)……Sunday, June 20th
SIMEON ROBY.
FRANK NELSON.

Biddeford……Monday evening, June 21st
Kennebunkport……Tuesday evening, June 22d
Lee, N. H……Wednesday evening, June 23d
Manchester, (where Bro. Stevens appoints), June 24th and 25th.
P. S. Some of these may conflict with other appointments. If so, please notify me soon.
HIRAM MUNGER.

Webster, Mass……Sabbath, June 20th
Abington, Ct……Sabbath, June 27th
Danielsonville, Ct……Sabbath, July 4th
North Scituate, R. I., (conference), July 7th, 8th, and 9th. C. H. SWEET.

Lake Village, N. H., (North Church), Sunday, June 20th. T. W. PIPER.

Bradford, N. H. (Pond meeting-house), Sunday, June 20th. C. H. FLETCHER.

Rochester, N. H……Sunday, June 20th
C. S. EMERSON.

Hopkinton, (at school-house in E. G. Kimball's district), Sunday, June 20th.
If the weather permits, this meeting will be held in Bro. Kimball's grove.
Oil Mill Village……Sunday, June 27th
C. W. SARGENT.

South Dansville, N. Y……Sabbath, June 20th
D. COGSWELL.

Friendship, (new house)……Sunday, June 20th
Belmont……Sunday, June 27th
Lincolnville, (Hackliff school-house), Sunday, July 4th
JER. CARR.

Meredith, N. H., (New Hall)……Sabbath, June 20th
If any of these conflict, please write me at Laconia, N. H. S. B. BROWN.

Belgrade Depot……Sunday, June 20th
Carthage……Sunday, June 27th
H. B. SEVEY.

Kennebunkport, Me..Sundays, June 27th and July 4th
W. S. CAMPBELL.

Scitico, Ct……Sunday, June 27th
A. M. HIGGINS.

Webster, N. H., (old meeting-house), Sunday, June 27th, and baptize.
Salisbury, N. H., (where Bro. Foot appoints), Sunday July 4th.
Bradford, N. H., (Pond meeting-house) Sunday, July 11th. SIMEON ROBY.

Colebrook……evening, June 19th, and Sunday, 20th
Whitefield……evening, June 21st
Woodstock, (where Bro. Jackman appoints), evening, June 22d and 23d.
Meredith Village……evening, June 24th
Lake Village, (North Church)……evening, June 25th
Gilmanton, (Factory Village)……evening, June 26th
Barnstead, (White Oak Ground, Tuttle school-house), Sunday, June 27th.
Stockbridge Corner……evening, June 28th
J. PINKHAM.

Exeter, N. H……Sunday, June 20th
Hampton, N. H……Sunday, June 27th
Portsmouth, N. H……Sunday, July 4th
Manchester, N. H……Sunday, July 11th
If these conflict with others, please write me at London Ridge, N. H. D. F. LEAVITT.

Bristol, Ct……Sabbath, June 20th
Newfield, Ct……Sabbath, June 27th
Westfield, Mass……Sunday, July 18th
Seabrook, N. H……Sunday, Aug. 1st
Hampton, N. H., (Town Hall)……Sunday, Aug. 8th
A. SIMPSON.

Danbury, N. H., (as brethren may arrange), Sunday, June 20th. W. W. SUTHERLAND.

Hill, (Hersey school-house)……Sunday, June 20th
Meredith, (New Hall)……Sunday, June 27th
F. S. RANSOM.

Morris grove meeting……June 16th and 20th
Bristol, Ct……Sunday, June 27th
Wrightville, Ct……Sunday, July 4th
A. D. FLAGG.

Woodstock Valley, Ct……Sabbath, June 27th
P. S. BUTLER.

Philadelphia, (Ninth and Spring Garden Streets), June 20th and 27th.
New York, (Cooper Institute)……Sunday, July 4th
Hartford, Ct., (Central Hall)……Sunday, July 11th
Springfield, Mass……Sunday, July 18th
Keene, N. H……Sunday, July 25th, and Aug. 2nd
WM. STUART.

Sunapee, (George's Mills, where Bro. S. Abbott may appoint), Sunday, June 20th.
I will meet Bro. Dustin Davis in Springfield, Sunday, the 27th, where Bro. A. Fowler may appoint.
J. C. MOORE.

North Whitefield, at conf……June 25th, 26th, 27th
Bowdoin, Me., (Adams' school-house)..Sun., July 4th
Will Bro. H. D. Reed go with me?
Richmond, Me., (Reed meeting-house) Sun., July 11th
Topsham, Me……Sunday, July 25th
Any wanting to be baptized can be in readiness.
H. S. MITCHELL.

Vineland, N. J……Tuesday evening, June 15th
Also evenings through the week.
Philadelphia, Pa., (corner of 9th and Spring Garden Streets), Sunday, June 20th.
Expect to leave here for Mass. Wednesday, June 23d. Any wishing me to preach on the way, please address me immediately at Philadelphia, Pa.
H. K. FLAGG.

Plymouth, Vt., (where Bro. Priest may appoint), Friday evening, six o'clock, June 18th.
Bridgewater, Vt., Saturday evening, six o'clock, June 19th, and over Sunday.
Bro. Hubbard will be with me.
Rossonville, Vt……Sunday, June 27th
West Jamaica, Vt., (school-house), Monday evening, June 28th. Z. T. WOOD.

Bath, Me……Sunday, June 20th
I. K. LOMBARD.

Hartford, Me., (Stetson school-house)……June 20th
Starks, Me……Sabbath, June 27th
E. M. HAGGETT.

Rockland……Sabbath, June 20th
E. BELLOWS.

North Haverhill, (Brick Church), and baptize, Sunday, June 20th.
Manchester, (Merrimack Hall)……Sunday, June 27th
West Groton, Vt., (Ricker school-house), Sunday, July 4th.
Piermont, (Clay meeting-house), Sunday, July 11th, for baptism. T. E. LANG, JR.

Richmond, (Reed meeting-house) Sunday, June 13th
Sabbatusville……June 20th
H. S. MITCHELL.

Brimfield, Mass., (also baptism), Sabbath, June 20th
E. MCCULLOCK.

Square Pond, Ct……Sunday, June 27th
Brimfield, Mass……Sunday, July 4th
RUFUS BAKER.

Scitico, Ct……Sunday, June 20th
G. L. WHITE.

Newburyport, Mass……Sunday, June 20th
Portland, Me……Sunday, July 11th
J. S. WHITE.

Collinsville, Ct……Sabbath, June 20th
Bristol, Ct……Sabbath, July 11th
R. B. STARK.

RICHMOND, R. I., (CLARK'S HALL.)

C. T. Dixon……Sunday, June 20th

BIDDEFORD, ME.

I. Damman……evening, June 18th
T. M. Preble……Sabbath, June 20th
H. Munger……evening, June 21st
J. G. Smith……Sabbath, June 27th
Wm. H. Mitchell (expected)……Sabbath, July 4th
J. W. White……Sabbath, July 11th

KEENE, N. H.

T. W. Piper……Sabbath, June 20th
Sr. L. M. Stoddard……Sabbath, June 27th

PORTLAND, ME.

H. Munger……Sunday, June 20th

SPRINGFIELD, MASS.

J. Hemenway……Sundays, June 20th and 27th

LAWRENCE, MASS., (ADVENT CHAPEL.)

Geo. W. Burnham……Sundays, June 20th and 27th and Sabbaths, July 4th, 11th, 18th and 25th.

CHICOPEE FALLS, MASS.

I. B. Potter……Sabbath, June 20th
Sr. L. M. Stoddard……Sunday, June 11th

WILBRAHAM, MASS.

P. S. Butler……Sabbath, June 20th
I. B. Potter……Sabbath, June 27th

CONCORD, N. H., (CENTRE STREET.)

N. Wheeler……Sabbath, June 20th
Hiram Munger……Sabbath, June 27th
J. Couch……Sabbath, July 4th
T. W. Piper……Sabbath, July 11th
H. F. Carpenter……Sabbaths, July 18th and 25th
N. C. Twombly……Sabbath, Aug. 8th

CONCORD, N. H., (AT THE BETHEL.)

I. Damman……Sundays, June 20th and 27th
T. W. Piper……Sunday, July 4th
J. Couch……Sunday, July 11th
E. Owen……Sundays, July 18th and 25th

NEW BRITAIN, CONN.

L. F. Moore……Sunday, June 20th

PLEASANT VALLEY, CT.

H. H. Dickenson……Sunday, June 27th

WOLCOTTVILLE CIRCUIT.

Newfield……A. Simpson, Sunday, June 27th
Wolcottville……B. Hitchcock, Sunday, July 4th
Preaching every Sunday evening at Wolcottville.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

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Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Wyoming, R. I……1st Sabbath in each month
Westerly, R. I……2d Sabbath in each month
Riverpoint, R. I……3d Sabbath in each month
Bristol, R. I……4th Sabbath in each month
A. DURFEE.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.
" 3d……Sept. 4th and 5th
" 4th……Dec. 4th and 5th
Norwalk, 1st……April 24th and 25th
" 2d……July 24th and 25th
" 3d……Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders,
G. W. STETSON, Pastor.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. JOHNSON. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,
ELD. A. D. FLAGG, Cor. Sec'ry, Torrington, Ct.

Business.

LETTERS RECEIVED.

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MY SHEPHERD.

The Lord my Shepherd is,
  No want I'll ever know;
He leadeth me in pastures green,
  Where the still waters flow.

He will my soul restore,
  And for his great Name's sake,
Safely in paths of righteousness
  A way for me he'll make.

Yea, though through death's dark vale
  My falt'ring feet may wend,
Though every earthly hope may fail,
  And every earthly friend;

No evil will I fear,
  For thou wilt be with me;
While on thy rod and staff I lean,
  They will my comfort be.

A table thou hast spread
  For me before my foes,
And while I feast on heavenly bread,
  Forgotten are my woes.

My cup by thee well filled,
  With blessings runneth o'er;
The oil of joy upon my head
  Thy bounteous hand doth pour.

Goodness and mercy shall
  Follow me all my days;
And in thy house I'll ever dwell,
  Thy glorious name to praise.

For the World's Crisis.

THOUGHTFUL SKETCHES.—No. 1.

THE WORLD BEFORE THE FLOOD.

The signs of the times, that were eminently calculated to arouse the antediluvians to the expectation of severe judgments to be poured out upon them, was in the first place their own wickedness, corruption and violence. For these things they were reproved and threatened by Enoch, the first prophet, who was the seventh from Adam, and was translated from earth to heaven by the miraculous power of God. We have in St. Jude an account of his manner of reproof, which strongly indicates that those times were highly fraught with fearful forebodings,—that great wrath that was in waiting for those abominable nations who had so thoroughly corrupted their ways in the earth. The manner in which he communicated his reproofs of their doings was no doubt at their public assemblies of riot, confusion, and idolatrous worship, where he in some commanding situation harangued and forewarned them of impending judgments, and said, "The Lord cometh with ten thousand of his saints, to execute judgment upon all, for their ungodly speeches which they have spoken against him," namely, against the Lord God of Adam; for there is scarcely a doubt but they constantly reproached and reviled his name for what they might erroneously esteem severe in his conduct towards Adam and Eve, because he drove them out of Eden for their sins.

The local situation of Eden was most certainly well known to the antediluvians, for they must have frequently conversed with Adam concerning it, who had informed them of its delights, which must have inflamed them with a spirit of covetousness to possess it; but this being impossible, they raved against the Lord and spake injurious words against him on that account. Of their works therefore the holy Enoch reproved them, and perhaps told them if God had so severely judged Adam, they might not expect to escape some signal punishment; at which rebuke they were unquestionably enraged, and no doubt proceeded to lay violent hands upon him, to take away his life; but in the midst of their fury God caught him up from their sight.

He was a man in the prime of life, being three hundred and sixty-five years old when he was translated; but he had walked with God three hundred years, consequently was born again at the age of sixty-five. This holy man, who had been among them a preacher of righteousness as Noah was in after years, was translated in open sight, as was Elijah at the fords of Jordan. This circumstance should have been received by them as an evident sign that God sanctioned Enoch and condemned them. But what avail the signs of heaven with the ungodly? The translation of Enoch should have been to them as a voice from the Eternal, informing them that they were in imminent danger, since God had so suddenly and miraculously removed that good man from among them.

Not many years after the translation of Enoch there was given to the antediluvians another sign from heaven, which was the preaching of Noah; who declared to them that God had determined to destroy the earth by water. God had said to Noah, "The end of all flesh is come before me; for the earth is filled with violence; and behold, I will destroy them with the earth." This was surely a novel doctrine, which was by no means worthy of the attention of the wise ones of that day, who probably began to philosophize upon the subject, and to say, How can this thing be, since the waters everywhere cleave to the lower parts of the earth, and cannot therefore climb the mountains, and from thence overflow the whole great globe? Neither is there water sufficient in the clouds of heaven, if every drop were drained, to flood this earth. They were not willing to suppose that God, who out of nothing made the globe, could as easily create an addition of water sufficient to drown this world.

Infidelity was a marked feature of the antediluvian world. False philosophy was about to be tested by God whom they openly blasphemed. And again, Why should he destroy us? they might say; surely we have done nothing to offend him; he is far from us and cares not what we do. It is beneath the notice of a God. But if he does, how can he find fault? Are we not as he would have us? Did he not create us? Just as mankind reason at the present day. If they continue in that fatal error, they will fall, not into a flood of water, but of fire, according to the Scriptures.

Hence Noah and his preaching were alike rejected, who took every opportunity to reform them and bring them to repentance, as Enoch had done before him; but, alas! without success. The people of that age are they to whom Christ preached by Noah in spirit, while they were in prison; which prison is to be understood as relating to the fact that they were under condemnation; for God had said, "*The end of all flesh is come before me*"; and the one hundred and twenty years in which Noah was building the ark is to be considered only as a respite of their lives from immediate death. Therefore during this time they are spoken of as prisoners, and under divine arrest. This idea is beautifully corroborated in Genesis, where it is written, "*My Spirit shall not always strive with man*, forasmuch as he is flesh; yet his days shall be an hundred and twenty years"; in which Christ by his Spirit in Noah preached repentance to those nations, precisely as Christ by his Spirit preaches to the people by his ministers at the present day.

The strange news concerning a man whose name was Noah, had probably spread far and near; that he was in fact building a large vessel upon dry ground to save himself and family from drowning, excited, no doubt, a general curiosity to visit so strange a person, and to see his vessel and converse with him about it, and to ridicule his work of heedless precaution. Upon this principle it is reasonable to suppose that immense assemblies from time to time came to see him during the one hundred and twenty years, which opportunities this great preacher of righteousness improved to convince them of their sins, and assure them that he was not building this vast vessel, but at the express command of God for the saving of his house, and every species of beasts, that the earth should not be devastated when the flood should be dried up. In this way they were all warned of their danger; for God is just, and gives to every person time and opportunity, according to his day and ability, to secure a place at God's right hand.

But, says the objector, what if the antediluvians had all repented, or half of them only, at the preaching of Noah; would God have destroyed them? Most certainly not, but would have saved them as he did the great city of Nineveh, when they repented at the preaching of Jonah, though he had said positively, "*Yet forty days, and Nineveh shall be overthrown.*" The threatenings and providences of God relating to man are always to be understood as conditional while man is a probationer.

But the building of the ark continued to progress, and the time drew nigh when the prophecies were to be fulfilled to his honor and everlasting renown, or to fall to the ground to his great shame and confusion. Doubtless he had suffered an abundance of ridicule for his strange preaching and his strange work, and perhaps added to that persecution; for they of his generation were a violent race of rebels against God, and had not his spiritual providence protected the ark, it is highly probable they would have burned it, as often as Noah with all his power could have built it. The ark at length was finished, and six days were allowed to Noah and his family to remove into it, and to bring the several kinds of animals, and put them in their places, and to store away food for man and beast; for on the seventh God would pour out his rains from heaven; for God had said, "Yet seven days and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." Gen. 7: 3.

How wonderful a sign was this. The huge vehicle stood finished in their sight, when from the hills and fields came all beasts, with fowls, by sevens, and by pairs, male and female, voluntarily, to the ark, and went in. Last of all Noah and his family went in, and God by his invisible hand shut and fastened the door. Perhaps at this time were gathered together an immense throng to see the strange spectacle of a man's shutting himself up on dry land to keep from drowning. How many jokes were perpetrated, and what yells of impious laughter went up to heaven, soon to be changed to tears and cries for mercy.

But the rising wind began to wail and sob, far to the south black clouds began to rise and scud along the heavens in frightful haste. From the north and from every point of the compass it was evident a dreadful storm was gathering; unusual thunders began to rive the heavens, and terrifying lightnings to flash around and light up the gathering gloom. Anon, the rains began to pour, the earth to tremble, the sea to spout its waters in tall cataracts to the stormy skies through the opening fissures of regions sinking to the depths beneath. But it is probable the millions of those countries thought this storm of short continuance, and would soon be passed, as other storms had done; and did not their learned philosophers say it was utterly impossible to get water enough to fill all the deep valleys of earth? False hope! But after several days of continual storm and anxious expectations that it would cease, their hopes began to fail them, and horror instead of hope possessed their souls, lest the prophecy of the pious Noah was coming true.

But there stood the steadfast ark in its place, the water already risen and involved its keel; everywhere the flood increased. The valleys it was evident were fast filling up. From the hills whole rivers began to pour, bearing the earth in many places with roaring fury to the plains. Terrors began to seize them, and fearful forebodings to shake their self-begotten confidence, while they fled from their houses or tents in all the country where they dwelt, to the nearest hills or mountains; but still the flood pursued, and in awful haste climbed up their sides, enveloped the tallest trees beneath in a deep of dreary waters, as far as the eye could reach. Nothing but one extended inundation could be seen; houses with all the works of men lay floating on its rippling tide, with beasts of every kind struggling in the waves with mighty death.

Far from the former haunts of men, on the mountain's rough and rugged side, were seen crowds of men, with feeble women and children, toiling up, disputing as they went, through the tangled woods; whole droves of fleeing beasts that bit and tore them as they went, each aiming at the highest point of land to save their precious lives. Oh, what a sight was this for pitying angels! While they climbed the weaker fell behind; worn down by the descending storm they fall, and roll downward to the black waves beneath, or sit in stark despair till the unpitying flood engulphs them in its foam. But the highest hills were sunk beneath the flood, and the race of men was extinct except the eight who now outrode the prevailing waters, safe in the wondrous ark, the labor of more than a hundred years, and perhaps of more than a hundred men. What songs of praise must have gone up from that ark, as Noah reviewed the scenes of his past life; how he trusted implicitly in the commands of God, and through long years of toil at last completed the gigantic vessel that now rode calmly on the shoreless ocean, steered by the same hand that directed all his movements.

Oh, who after reading God's dealings with the antediluvians, can doubt that there is an almighty hand at the helm, that deals in justice to all his creatures. J. L. HERSEY.

Tuftonborough, N. H.

— Moral principles do not admit of compromise, having their foundation in the immutability of the divine nature. He, therefore, who affects to compromise them, affects to change the unchangeable God. Thus do men exhibit the greatness of their folly, and the extreme of wickedness.

For the World's Crisis.

THE IMPORTANCE OF CORRECT KNOWLEDGE.

The importance of correct knowledge cannot be over-estimated, and a deep appreciation of revelation is a christian characteristic to be eminently desired. If Protestant christendom attached half the importance to this as they do to building up the various sectarian bodies into which it is divided, our world would present a far different aspect. A correct knowledge of the mighty truths of revelation are of such importance that it should be sought for earnestly by every christian.

1. The apostle Paul clearly implies that such knowledge qualifies men for salvation. In writing to Timothy, his son in the gospel, he says: "From a youth up thou hast known the Scriptures, which are able to make thee wise unto salvation." They can only make one "wise" by giving him knowledge of the way of salvation, and of the conditions upon which it can be obtained. Again, in writing to the church at Galatia, he refers to some professed gospel teachers who had imbibed and promulgated an erroneous doctrine concerning the resurrection of the dead, and, as a result, they overthrew the faith of those who had accepted it. As a future warning he tells them that "though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The gospel presents the plan of God for the redemption of man; and he warns us against superseding it by any other system of doctrines; and though an angel from heaven should do this he would meet the certain and fearful wrath of Jehovah. He further informs us that he received not the gospel from men, nor was it taught him, but was delivered by the revelation of Jesus Christ.

2. Again, the importance of correct knowledge may be argued upon the ground that sincerity in the absence of truth is of no weight. God seeketh such to worship him as worship him in spirit and in truth. He acknowledges and accepts no worship which is contrary to his revealed truth. The Mohammedan, the Papist, and even the worse deluded heathen, attend to their devotions with a degree of sincerity that would be commendable in many Protestant denominations; but in the absence of gospel truth their sincerity is in vain. In order that we have not a "vain faith," it is highly important that we have correct knowledge of the gospel which unfolds the grand system of redeeming love for man's salvation, and God's wise purpose for the extermination of the blighting effects of human rebellion.

3. The value of correct knowledge also appears from the fact that doctrinal knowledge is the foundation of true religion. All true love to God, to Christ, and to man, has for its object something which the Bible teaches, and which is believed. Every exercise of humility and repentance arises from faith in the words of inspiration. Every degree of christian zeal and devotion is kindled up in view of the sublime truths of revelation. All christian duties arise from some doctrine taught in the Bible. The duty of loving God is based upon the doctrine that he is good; and because he is the best of all beings it becomes our duty to love him supremely. It is a christian duty to love our neighbor as ourselves, and to love our enemies and do good unto them; but these duties are founded upon our Savior's teachings. And thus we might pass through the whole catalogue of christian duties, and find their direct connection with the doctrines of the Bible. What is revelation but the doctrinal truths which are given to man? Through this medium God makes known his purpose in the creation of man, and acquaints him with his love, which was manifested in opening a way for his escape from certain and eternal death.

The doctrines of the Bible present the motives by which all its precepts are enforced. Salvation may be obtained by faith and obedience. A mere precept or command shows what ought to be done; but in order to influence intelligent, reasoning beings to perform the duties enjoined, other considerations must be presented. The doctrines of the Scriptures furnish the motives to influence such creatures to obey. They present the reasonableness of his requirements, and the goodness of his character; show them their obligation to obey, and present the reward of obedience and the certain punishment for rebellion and sin.

In consideration of these facts we see the importance of heeding the words of Jesus, to "search the Scriptures." Albert Barnes very appropriately remarks on this passage: "The word translated search here means to search diligently, or anxiously. It is applied to miners who search for precious metals; who look anxiously for the bed of the ore, with an intensity or anxiety proportionate to their sense of the value of the metal. . . . It means a diligent, faithful, anxious investigation." This degree of earnestness and zeal in the investigation of the Scriptures is to be eminently desired in these days, when so much is promulgated for truth that was born in the schools of heathen philosophy, and carefully reared in the habiliments of tradition.

Nothing, we believe, can be more important than to understand the great system of redeeming love put into operation for the salvation of perishing mortals; and for this purpose we should "search the Scriptures." This will exhibit the importance of the gospel itself, and present the necessity of its extensive and earnest promulgation, for the purpose of bringing man into that harmony with God which will eventually introduce him into the world of glory, where he will wear a crown of life. Oh that man would hasten to place himself under the saving influence of grace; for "by grace are ye saved." WM. H. SPENCER.

Rochester, N. Y.

For the World's Crisis.

DO NOT TORMENT BY PRAYING!

Young and inconsiderate preachers often are a torment to the women by long praying. It is bad enough in meeting, and still worse at some other times. Not long since a good sister wished her husband to get another place for the preacher to stay, where they had no children. The reason was this: The last time the preacher was there they waited until late for him to get ready for breakfast, and then he read two chapters and explained as he went along, and then prayed very long, and urged the man to pray, which he did, short. Then he said, "Sister, pray." The sister had lost all spirit of devotion half an hour before that; for his table of unwashed dishes stood in the middle of the floor. Four children must be made ready for meeting as well as herself; the dinner for six to be put up, and then a ride of three miles to the meeting. If they were late with the preacher, the blame fell on the poor woman, who had been tormented all the morning by the slack, inconsiderate course of the preacher.

Do you wonder this sister wanted some one else to take this preacher home? Many other similar cases make a preacher a drug. Do just look at your watch, and see what the woman has to do, and not be a torment. If you have no judgment, borrow some, and do more good hereafter. H. MUNGER.

HYMN TO THE FLOWERS.

BY HORACE SMITH.

Day-stars! that ope your eyes with morn to twinkle,
  From rainbow galaxies of earth's creation,
And dewdrops on her lonely altars sprinkle
  As a libation!

Ye matin worshipers! who, bending lowly
  Before the uprisen sun—God's lidless eye—
Throw from your chalices a sweet and holy
  Incense on high!

Ye bright mosaics! that with storied beauty
  The floor of Nature's temple tessellate,
What numerous emblems of instructive duty
  Your forms create.

Neath cloistered boughs, each floral bell that swingeth
  And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
  A call to prayer.

Not to the domes where crumbling arch and column
  Attest the feebleness of mortal hand,
But to that fane, most catholic and solemn,
  Which God hath planned.

To that cathedral, boundless as our wonder,
  Whose quenchless lamps the sun and moon supply—
Its choir the winds and waves, its organ thunder,
  Its dome the sky.

There—as in solitude and shade I wander
  Through the green aisles, or, stretched upon the sod,
Awed by the silence, reverently ponder
  The ways of God—

Your voiceless lips, O flowers, are living preachers,
  Each cup a pulpit, and each leaf a book,
Supplying to my fancy numerous teachers
  From loneliest nook.

Floral apostles! that in dewy splendor
  "Weep without woe, and blush without a crime,"
O may I deeply learn, and ne'er surrender
  Your lore sublime!

"Thou wert not, Solomon, in all thy glory
  Arrayed," the lilies cry, "in robes like ours;
How vain your grandeur! Ah, how transitory
  Are human flowers!"

In the sweet-scented pictures, Heavenly Artist!
  With which thou paintest Nature's widespread hall,
What a delightful lesson thou impartest
  Of love to all.

Not useless are ye, flowers! though made for pleasure;
  Blooming o'er field and wave, by day and night,
From every source your sanction bids me treasure
  Harmless delight.

Ephemeral sages! what instructors hoary
  For such a world of thought could furnish scope?
Each fading calyx a *memento mori*,
  Yet fount of hope.

Posthumous glories! Angel-like collection!
  Upraised from seed or bulb interred in earth,
Ye are to me a type of resurrection,
  And second birth.

Were I, O God, in churchless lands remaining,
  Far from all voice of teachers or divines,
My soul would find, in flowers of thy ordaining,
  Priests, sermons, shrines!

For the World's Crisis.

REMARKABLE WORKS.

Nineveh was fifteen miles long, eight wide, and forty round, with a wall one hundred feet high, and thick enough for three chariots abreast.

Babylon was fifty miles within the walls, which were seventy-five feet thick, and three hundred feet high, with one hundred brazen gates.

The Temple of Diana, at Ephesus, was four hundred and twenty feet to the support of the roof. It was one hundred years in building.

The largest of the pyramids is four hundred and eighty-one feet high and six hundred and fifty-three on the sides; its base covers eleven acres. The stones are about thirty feet long, and the layers are three hundred and eight. It employed three hundred and thirty thousand men in building.

The Labyrinth in Egypt contains three hundred and thirty chambers, and twelve halls.

Thebes, in Egypt, shows ruins twenty-seven miles round, and one hundred gates.

Carthage was twenty-three miles round.

Athens was twenty-five miles round, and contained three hundred and fifty thousand citizens, and four hundred thousand slaves.

The Temple of Delphos was so rich in donations that it was plundered of five hundred thousand dollars, and Nero carried away from it two hundred statues.

The walls of Rome were thirteen miles around.—*Selected by J. N. B.*

COMMON POLITENESS.

It is not polite to apply the epithet, "old man," or "old woman," to a parent or an employer.

It is not polite to sweep the sidewalk when persons are passing immediately in front of you.

It is not polite, when you borrow an article of a neighbor, to request him to send it to you.

It is not polite to take a book or a newspaper from the hands of another, who has merely stopped reading it for a moment or two.

It is not polite to speak pompously or extravagantly for the purpose of calling attention to yourself.

It is not polite to read aloud in the presence of those who wish to read or converse themselves.

It is not polite to thrust your opinion before those who have no respect for you or them.

It is not polite to make a boast of entertaining sentiments averse to religion, or to be indifferent to the conscientious scruples of your friends.

It is not polite to write a letter of inquiry respecting your own business, and not enclose a stamp to pay the postage of the return letter.

It is not polite when called upon to address a public assembly, to advance peculiar opinions in such a manner as to displease your hearers.

It is not polite for several persons to stand conversing in the door-way of a public store.

It is not polite to go with hands or nails uncleaned; or to sit down to breakfast with face and hands unwashed, and hair uncombed.

It is not polite to clean your nails in company.

It is not polite for ladies to wear dresses so long that people are continually stepping upon them.

It is not polite to send a card, or circular, or an advertisement, to another, and subject him to the postage of even one penny.

It is not polite to wash your windows in such a manner as to spatter water on passers by.

It is not polite to throw parings on the sidewalk. Persons have frequently fallen, and been injured for life, by stepping on orange peel.

It is not polite to slander a neighbor, or listen to a slander.

It is not polite to make use of low or vulgar expressions. A person of refined manners is never guilty of using expressions like these,—hain't, his'n, tain't, hadn't ought, and similar words.

—*Hints on Common Politeness.*

Gems.

— Make a slow answer to a hasty question.

— Rest satisfied with doing well, leave others to do better.

— Nothing can be accomplished without labor, and with it nothing can be too difficult.

— God repented that he made man, but never that he redeemed him.

— Time is gold; throw not a minute away, but place each one to account.

— A fop is like a cinnamon tree—the bark is worth more than the body.

— The world is more apt to reward appearances than deserts.

— The desire for happiness is natural; the desire for holiness is supernatural.

— We must tell some people a great deal to teach them a little.

— No man can avoid his own company, so he had best make it as good as possible.

— Benefits, like flowers, please only when fresh.

— It is wisdom to say but little about the injuries we have received.

— God does not always smile, lest we should be careless and presume.

— To dispel darkness from about you, make light of your troubles.

— Let grapes pray for the welfare of the branches; without branches there would be no grapes.

—He who has been legally deprived of his ill-gotten garment, should go on his way rejoicing.

— There is only one thing worse than ignorance, and that is conceit. Of all intractable fools an overwise man is the worst.

— If you can forget God when you are young, God may forget you when you are old.

— Guilt necessarily rises in proportion to the baseness of the offender, the greatness of the favors conferred, and the dignity of the person offended.

— The closet is a nursery for piety; and whenever there is a declension in its duties, there will be a declension of religion in the heart.

— There is no note in the harp of Gabriel more welcome to Jehovah than the cry of a penitent for mercy, or the supplications of a child of grace.

— Carry yourselves submissively toward your superiors; friendly towards your equals; condescending to your inferiors; generous toward your enemies, and loving to all.

— Do the Lord's work in the Lord's time. Pray while God hears; hear while God speaks; believe while God promises; obey while God commands.

— Sickness should teach us what a vain thing the world is, what a vile thing sin is, what a poor thing man is, and what a precious thing an interest in Christ is.

THE SEPARATE PEOPLE.

1. God's people cannot be associated with the people of this world, except in so far as God in his peculiar providence places them together for wise reasons, viz: for the disciplining of his children, and for the recovery and salvation of the impenitent.

2. To suppose that a christian and a worldling can associate together from choice because of a congeniality or naturally affinity between them, is to to suppose an impossibility. "What communion hath righteousness with unrighteousness?" The christian loves holiness; the worldling loves sin. The christian loves prayer; the worldling has no interest in prayer. The christian follows Christ; the worldling follows the instincts of his own depraved nature. The christian lives to God and for heaven; the worldling lives to himself and the world. The christian loves holy associations; the worldling vain amusements. The christian is in the narrow way of life; the worldling is in the broad way of death. How *can* there be any union or communion between them? How true the common saying, "Birds of a feather flock together." The christian, because he is a child of God, necessarily chooses the children of God, and only them, for his associates. He associates with others only in the following cases: first, when the fixed relations of life necessarily place him more or less in their society; second, when such associations are important to a certain extent for the carrying on of necessary business; and, third, when he has a reasonable hope of doing them good. Otherwise than in these three cases he leaves them alone in their evil ways, and seeks out for his acquaintance and friendship the blessed children of God. We only tread upon sure ground, when we can say with the Psalmist, "All my delight is in the saints that are upon earth, and in such as excel in virtue." All voluntary intimacies and friendships, in order to be pleasing to God and profitable to the heart, must be formed within the warm and radiant circle of holiness; otherwise they are poisonous and destructive.

3. Hear St. James, "Ye adulterers and adulteressses, know ye not that the friendship of the world is enmity to God? Whosoéver thereforewill be a friend of the world is the enemy of God."

Let us consider what it is which the apostle here means by *the world*. He evidently does not refer to this outward frame of things, termed in Scripture, heaven and earth; but to the inhabitants of the earth; the children of men; or, at least, the greater part of them. But what part? This is fully determined both by our Lord himself, and by his beloved disciple.

First, by our Lord himself. His words are, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you. If they have persecuted me, they will also persecute you. And all these things will they do unto you, because they know not him that sent me."—John 15: 18, etc. You see here "*the world*" is placed on one side, and those who "*are not of the world*" on the other. They whom God has "chosen out of the world;" viz., by sanctification of the Spirit and belief of the truth;" are set in direct opposition to those whom he has not chosen. Yet again: "Those who know not him that sent me," saith our Lord; who know not God; they are "the world."

Equally express are the words of the beloved disciple: "Marvel not, my brethren, if the world hate you; we know that we have passed from death unto life, because we love the brethren."—1 John 3: 13. As if he had said, You must not expect that any should love you, but those that have "passed from death unto life." It follows, those that are not "passed from death unto life," that are not alive to God, are "*the world*." The same we may learn from those words in the fifth chapter, verse 19. "We know that we are of God, and the whole world lieth in the wicked one." Here "*the world*" plainly means those that are not of God; and who, consequently, "lie in the wicked one. Those, on the contrary, *are of God*," who love God, or, at least, "fear him, and keep his commandments."

Fix in your heart, then, this plain meaning of the term "*the world*;" those who do not thus fear God, and work righteousness before him. Let no man deceive you with vain words; it means neither more nor less than this.

Those, therefore, who affiliate with the world, with persons who "know not God, and obey not the gospel of our Lord Jesus Christ," who sympathize with them in their worldly feelings and principles are, *ipso facto*, enemies of God. How corrupt before heaven are those who, even to a limited extent, affiliate with the vain and wicked spirit of this world. According to the oracles of God, friendship with the world is no less than spiritual adultery. All who are guilty of it are addressed by the Holy Ghost in these terms: "Ye adulterers and adulteresses." It is plainly violating our marriage contract with God; by loving the creature more than the Creator; in flat contradiction to that kind command, "My son, give me thy heart."—*The Methodist.*"

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A LITTLE INCIDENT.

A few evenings ago I went down to town to sit an hour with a very intimate friend. I rang the door-bell, and was without ceremony invited into the family-room. Soon after being seated, the little ones began to prepare for bed; after being clothed in their night-dresses, each one went and kneeled by their mother, and said their little prayer. The two youngest, a little girl and boy—one perhaps about five years old, and the other three—kissed their mother good-night, and got into their little bed where they usually slept. Presently I heard the little girl cry out, "Mother, Johnny, struck me! Johnny replied, "Katy struck me first!" The mother said to them, "Lie down and go to sleep; I will settle with you."

In the government of my own children, I try to reason with them, and make an appeal to their feelings. I have generally been successful in making them yield. I thought I would try it with those two. I turned to the little boy and said to him, "Johnny, I am very sorry you struck your little sister. I did not think you ever did such a naughty thing. God is sorry too. God does not love little boys that fight their sisters. God never made those little hands to fight little sisters. Now, Johnny, you have just said your prayers, and asked God to take care of you through the night. Now, if you want God to love you, you must be sorry for striking your little sister, and ask him to forgive you."

The little fellow had never taken his eyes off of me; he looked as though he was trying to fathom my very soul. Suddenly his eye fell. He jumped out of bed, ran to his mother, kneeled by her side, and with his little head hidden in her lap, burst into tears, and cried out, "Muddy, I want to ask Dod to fordive me for trikin my tister Katy." The mother, with tears streaming down her face told him what to say. He arose from his knees, and went sobbing to his bed.

All this time I had said nothing to Katy; but she had been an attentive listener, and by the time Johnny got back to his bed, Katy was up, with her arms around her mother's neck, sobbing and crying as if her heart would break. She said: "Mother, I struck Johnny first. I want God to love me, and I want to ask him to forgive me, too." She then knelt down by her mother and asked God to forgive her, arose and kissed us all, and went to bed happy.

"GET THE HENCE, SATAN."

A little girl sat upon the large stone doorstep of her father's house, and beside her was a boy about the same age. He had been eating a fresh, rosy apple, and had thrown the core into the gutter beyond the walk, and watched it as the muddy water carried it from his sight; then turning back to his playmate, who seemed absorbed in the pictures of a new book, he said:

"Give me a bite of your apple, Katie: mine's all gone."

"Not now; wait till I eat it," was the abstracted reply.

But the voracious little fellow, not quite content to wait, took the apple up, turned it round and round, smelled at it a little, and then began to toss it lightly in his hands, each time catching it again. I expected to see his teeth go into it; but he was too honest for that. At last it dropped from his chubby hands, and rolled across the walk into the gutter, and it was borne away.

His exclamation brought the large eyes of the little girl upon him. The rich blood mounted her brow; and with a spring she was upon her feet, with one hand raised, apparently to strike the shrinking form beside her. But it did not fall; and as she stood, her hair thrown back, the hand poised in the air, the whole face and form showing a struggle within, I prayed that she might not be too strongly tempted. A moment more, and the clear, triumphant tones of her voice fell on my ear:

"Get thee hence, Satan! get thee hence!"

The mother within the door heard the sound, too, and coming to them, asked the meaning.

Again a blush mantled the noble brow of the child, but it was humility and shame that caused it, while with slightly drooping head, she answered:

"Satan wanted me to strike Freddie—but I didn't."

The mother drew her within her arms, and kissed her, saying:

"That is right, my child; resist him, and he will flee from you."

Would that all might learn in childhood to resist the power of temptation with the Holy Spirit's help! Truly the world would be better for it.—*Christian Banner.*

GOD'S BLESSING ON THE DANCE.

Elizabeth, who had been taught better things, was arrayed in the garb of fashion, and ready for the amusement of the ball-room. As she stood at the glass, placing the last rose amid her clustered locks, she hastily turned around and said to me, "Why, what makes you look so sad? What is the matter? Come, do not be sad any more. Put this rose in my hair and see how pretty it will look."

I kissed her cheek; and as I bade her good night, whispered, "Can you ask God's blessing on the dance, Elizabeth?" She gave a quick, earnest look, and hurried down the steps.

At an earlier hour than usual, I heard Elizabeth's voice at the door. I was up stairs, and when I went down I found she had retired to her room. I followed her thither, wishing to see her a few moments before I slept. She supposed all the family had retired, and her door was unlocked. I entered, and found her on her knees before God, her hands uplifted and her streaming eyes raised to heaven. "Hear my prayer, O Lord, I beseech thee, and let my cry come before thee," was her language.

I returned to her room in about half an hour, and welcomed her home.

"Yes," said she, "I have got home. In that bewildered ball-room I danced with the merriest, and laughed with the loudest; but there was an arrow here," and she laid her hand on her heart.

"God's blessing on the dance!' Those words rang in my ear at every turn. Oh, if God will forgive the past—if he will yet receive me, I will turn my back upon all this gilded folly, and lay upon his altar what I once promised to lay there—my whole heart."

We kneeled together and asked God to strengthen the resolution now made in his name. Our prayers have been heard; for among the group of lovely disciples who keep near the Lord, walking in his footsteps and bearing his cross, few are more humble, meek, modest, consistent, and devoted, than the once gay and thoughtless Elizabeth G.

THE OLD WOMAN'S BLESSING.

Kind acts often have an unexpected reward, as the following story shows.

A gentleman was once passing through a village, and happened to see a poor, feeble old woman let her stick fall, and stand a moment in perplexity, not knowing whether she dared to stoop to pick it up, or attempt to reach her home without it.

Just by the spot where the accident happened a group of boys were playing at marbles. Some of them took no notice; others rudely marked the poor old woman's distress, but one kind-hearted lad threw down his marbles, ran to her assistance, and helped her into her house. She thanked him and said,

"God Almighty's blessing be upon you for your kindness to a poor old woman!"

The gentleman saw and heard the whole, and made inquiry after the lad, in whom he felt deeply interested. He found that he was already in the Sunday School, and in all probability, had there learned the Scriptures, that inculcate reverence to the aged.

From that time he had him instructed in writing and accounts at an evening school.

When old enough, he assisted in apprenticing him, and in course of time had the satisfaction of seeing him a respectable and flourishing tradesman.

So much for the old woman's blessing, or rather the Lord's blessing in answer to the old woman's prayer. In this case the connection was direct, and the kind act brought an abundant reward.

How many poor old mothers spend their wakeful hours in the night in earnest prayer to God. Let us show kindness to the aged and the helpless, and the blessing of those who are ready to perish will surely fall upon our heads.—*The Christian.*

LITTLE CHILDREN PRAYING.

A little boy in Jamaica called on the missionary, and stated that he had lately been very ill, and often wished his minister had been present to pray with him.

"But, Thomas," said the missionary, "I hope you prayed yourself."

"O, yes, sir."

"Well, but how did you pray?"

"Why, sir, I begged."

A child six years old, in a Sunday school, said, "When we kneel down in the schoolroom to pray, it seems as if my heart talked to God."

A little girl about four years of age, being asked, "Why do you pray to God?" replied, "Because I know he hears me, and I love to pray to him."

"But how do you know he hears you?"

Putting her little hand to her heart, she said, "I know he does, because there is something here that tells me so."—*Child's World.*

NEVER BE HAUGHTY.

A humming bird met a butterfly, and being pleased with the beauty of its person and glory of its wings, made an offer of perpetual friendship.

"I cannot think of it," was the reply, "as you once spurned me, calling me a drawling dolt."

"Impossible!" exclaimed the humming bird. "I always entertain the highest respect for such beautiful creatures as you."

"Perhaps you do now," said the other; "but when you insulted me I was a caterpillar. So let me give you a piece of advice; never insult the humble, as they may some day become your superiors.

A GOOD RULE.—A certain man, who is very rich now, was very poor when he was a boy. When asked how he got his riches, he said, "My father taught me never to play till my work was finished, and never spend my money until I had earned it. If I had but an hour's work in a day, I must do that the first thing, and in an hour. And after this I was allowed to play: and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became easy to do so. It is to this I owe my prosperity."

A CLERGYMAN asked some children, "Why do we say in the Lord's Prayer, 'Who art in heaven,' since God is everywhere?" He saw a little drummer who looked as if he could give an answer, and turned to him for it. "Well, little soldier, what say you?" "Because it's headquarters."

VIRTUE in youth is the safest insurance for a long life and happy old age. Beware, then, my youthful friends, of your every thought, word and deed; of the habits you form, of the principles you fix, while in this eventful period of life.

— Better be called a fool for doing right, than be a fool for doing wrong.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"GATHER THEM THERE."

Tune.—"*Beautiful Zion.*"

Gather them there, the good and the blest,
Gather the weary ones to their rest,
Gather the faithful, gather the pure,
Gather us all on Canaan's fair shore.
Come, blessed Jesus, oh come very soon,
Come, and gather the weary ones home.

Gather the saints in every land,
Gather those buried in the ocean's sand,
Gather those martyred for the love they bore,
Gather us all, free from sin evermore.
Come, blessed Jesus, oh come very soon,
Come, and gather the faithful home.

Gather our sleeping ones from the grave,
Gather to Him who is mighty to save,
Gather the righteous in Eden's fair land,
There to sing with the angelic band.
Come, blessed Jesus, oh come very soon,
Come, and gather the loved ones home.

Gather us all from the power of death,
Gather the meek upon the new earth,
Gather them in that golden street,
Gather them at the Savior's feet.
Come, blessed Jesus, oh come very soon,
Come, and gather thy jewels home.

Promfret, Vt. Mrs. M. M. Stetson.

For the World's Crisis.

THE NEW BIRTH.

John 3 : 3 : 8,—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto you, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

A great amount of darkness has pervaded the popular theology on the subject of the *new birth*, which might, and indeed ought to be dispelled by the divine illumination of the gospel of Christ. It may not be an easy task to make the subject distinctly understood, from the fact that minds have so long cherished the common tradition, that the popular view has become a kind of second nature; it is therefore difficult to induce a thought outside of the old beaten path; not the old path the apostles trod, but the pathway taken *en route* from Papal superstition's gloom. We may not expect to accomplish all of such a work at a single blow; but there is light in the gospel on this subject,—light which, if its rays can be brought to bear directly on the question, must dispel the mist which has for ages shrouded this subject, and has effectually covered the truth from the gaze of men, and driven many thinking minds to skepticism. The people have long been taught that the new birth must be experienced here, in order to enter the kingdom of God. This conversion and new birth have been regarded as one and the same thing; hence, when individuals have been hopefully converted, it has been common to say that such have "been born into the kingdom of God." If, indeed, conversion and the new birth are the same thing, or change, we would have no objection to the position; but we judge they are not; hence must regard such conclusions and remarks as unscriptural and fabulous, and eminently calculated to mislead the honest inquirer after truth, and obscure the glorious doctrine of *life and immortality through Jesus Christ.* It also tends to pervert a correct view of the kingdom of God with its subjects, and to engender some of the most erroneous theories in regard to the final home and rest of the church of God. We shall not at this time attempt to define and trace those errors, but, chiefly from our text, show that the new birth is not realized in time; that it is not conversion, but regeneration.

The true character of the new birth is brought out in the Savior's conversation with Nicodemus, and is made so plain that, with proper care, we need not mistake its import, and the time when it is to be realized.

Nicodemus, it would seem, was a devout man (not a skeptic, as some have supposed), who had made religion his study, in so far that he was a master in Israel. It was very evident, also, that he confided in his religious views, and by consequence was presumptuously supposing that he had a right to the kingdom of God, for he understood that the kingdom was to be here. It was the gross and carnal views held by the Jews concerning the kingdom of God, which led to the rejection of the Messiah. Nicodemus doubtless held the common view; but as the question of the kingdom was being agitated by one who, in the estimation of many, taught as never man taught, he came to Jesus by night to inquire upon the subject more perfectly, saying, "We know that thou art a man sent from God," etc. The inquiry was upon the subject of the kingdom, as fully appears from the first remark of the Savior, "Except a man be born again, he cannot see the kingdom of God." This remark most effectually nonplussed Nicodemus, for he had expected to see and realize the kingdom of God here, when the Messiah should be revealed. Nicodemus is also put in doubt of the saying, for being in common conversation with the Master, face to face, he evidently understood the Savior literally, and hence refers directly to his natural birth,—"How can a man be born when he is old?" etc., still confining the thought to this state. Jesus explains: "Except a man be born of *water* and of the *Spirit*, he cannot enter the kingdom of God."

The Savior does not say a man cannot hope for the kingdom without this birth, but he *cannot enter it.* Still, the character of this required birth is undefined; so that Nicodemus could not understand without still further explanation. While the Savior does not rebuke the reference of Nicodemus to the first birth, or even require him to become more ethereal in his mode of thought, he advances with the thought of natural birth on the mind of his pupil. "That which is born of the flesh is flesh," etc.; that is, the first Adam was of the earth, earthy; and all who descend from him by ordinary generation are of the flesh (earth), and are earthy; "and that which is born of the Spirit is spirit," or spiritual. Here are two births contrasted; and as Nicodemus could justly conceive of the first birth, or birth of the flesh; so now, with the explanation here given, he could form a clear conception of the second or new birth,—the birth of the Spirit. It was not necessary to inform this master in Israel that he owed his existence to the first birth, or that he held his life under Adam, being born of the flesh; all this he distinctly understood; so now, when told that he as a man must be born again or never enter the kingdom of God,—must be born, not of the flesh, but of water and the Spirit,—he could not fail to perceive that the life to come (second life) was made dependent on the second birth, and was as indispensable to the life to come as the first birth is to the present life.

Again, at a glance, he could discover that the kingdom of God was to be enjoyed in the second life and after the new birth; for it is only entered by being born again. Whether the true idea of being born of water and of the Spirit was clear to his mind or not, the fact that to be born again introduced him to a new existence, was to him a common sense thought. No doubt the declaration astonished him, and he was at a loss to know what the character of that existence would be, when the Savior advances by saying, "Marvel not that I said unto thee, ye must be born again"; as if he had said, I will explain: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is *every one that is born of the Spirit.*" This is the nature of that existence which is to be reached by being born again; such will be a life in the kingdom of God; for until such a nature as is here described as the consequence of being born again is obtained, none can enter therein. This description of the new birth is uniformly applied to the operation of the Spirit; i. e., the Spirit's action in the conversion of sinners is compared to the wind, it is said, so that you cannot tell whence it cometh and whither it goeth.

But observe, it is not the Spirit which is compared with the wind. 1st. It is affirmed that men must be born again, or never enter the kingdom of God. 2nd. The being born again is defined not to be of the flesh, but of the water and of the Spirit. 3d. It is stated that as "the wind bloweth where it listeth," etc., "so is *every one* that is born of the Spirit," or born again. As really as the Savior teaches that men must be born again, so really, when born, their action in that existence is compared to the wind. But it is argued that this means conversion, and refers to the joys, etc., of the christian, produced by the operation of the Spirit.

To prove that this birth means conversion, it would be important to produce one individual, at least, whose action (motion) is like the wind; i. e., so far as compared by the Savior. Until such is demonstrated to be the effect of conversion, it is not safe to call it the new birth; nay, more, it is essentially unscriptural. Conversion is the being begotten to a lively hope of the kingdom. Such are begotten by the word of life. To be born of the water can be nothing else but the being baptized into Christ's death,—the being buried with him by baptism in a figure, and in a figure being resurrected or born to a new life, not in fact, but in faith. In this life, therefore, the christian is only in a begotten state, and all the church are groaning for deliverance. For, with all that religion can do for us here, we must die, except prevented by the coming of Christ, in which event we must be changed to another existence, or never see the kingdom of God. The resurrection, therefore, or a change at the coming of Christ, is the new birth the gospel proposes, and nothing short of this should ever be taught as the being born again. None can enter the kingdom of God except they are born again. The new birth is the resurrection or change at Christ's second coming; therefore the kingdom of God is in the immortal, resurrection state; so that there will not only be no heathen nations and sinners in the kingdom of God, but there will be none but immortals there, for "except a man be born again, he cannot" "enter into the kingdom of God."

We will proceed to sustain this position by other scriptures, and show the bearing which this glorious truth has upon the more important doctrines of the restitution. By the first birth, or being born of the flesh, we have mortal or Adamic life, which life is forfeited by our first parents. In this existence the blood is the life (Gen. 9 : 4); hence the conclusion of the apostle Paul—"Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."—1 Cor. 15 : 50. Without a new life, a new existence, therefore, none can inherit the kingdom of God, as we have before shown. The new birth will introduce all who experience it to that new life and existence, as really as the first birth introduces the human race to the present existence. The present existence is mortal, because the life is the blood; but the new existence will be immortal, because the life will be the Spirit; hence, to be born of the Spirit is to be made immortal; therefore the new birth is IMMORTALITY.

All that the Savior taught relative to the work to be wrought for man at his second coming, he took care to illustrate in a manner calculated to beget the fullest confidence of the church in his truthfulness and ability to perform what he promised. Does he teach that the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live? He demonstrates his preaching. See him at the grave of Lazarus; he calls: "Lazarus"! Does he hear? does he live? Lazarus came forth bound hand and foot in his grave-clothes. Mark, Lazarus came not from *glory*, but from the corruption of the grave. Again: does the prophet teach that the blind shall see, the deaf hear, the lame man leap as an hart, and the tongue of the dumb sing, in the coming existence? A pledge of all this is given by the Savior, in that something of all these mighty works were accomplished at the first advent; enough, at least, to show every man who believes the gospel that he is coming the second time to do (not a spiritual, but) a real work. Does he teach, as in the case of Nicodemus, that to enter the kingdom of God mankind must be born again? That birth is illustrated by his own birth to the same proposed existence.

The Savior, in order to become a sacrifice for sin, took not on him the nature of angels, but the seed of Abraham; i. e., in order to die he must take a mortal existence; immortality never dies. His life was his blood; hence, to shed his blood was to give his life, and hence the virtue of the blood of Christ,—it is his life given for all. If, therefore, it is a Bible truth that flesh and blood cannot inherit the kingdom of God, as Jesus was flesh and blood,—was the Son of man, as well as the Son of God,—in order for him, as the Son of man, to inherit the kingdom, the humanity must be born again, must have a new, or immortal life. Therefore, when the Savior gave his life (his blood) for the sins of the world, he gave it to resume it no more forever. He poured out his soul (life) unto death, and the life of the first birth was forever relinquished. Thus he was put to death in the flesh (for that born of the flesh is flesh), but quickened (born) by the Spirit. In this birth to a new or immortal life, Christ is the first-born among many brethren. Rom. 8 : 29,—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." He also became the first in the new birth of every creature. Col. 1 : 15,—"Who is the image of the invisible God, the first-born of every creature." That these texts refer to his resurrection, as the being born again, is determined positively by verse 18: "And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." Thus, the resurrection of Christ to a new existence, by the Spirit of God, is an illustration of the new birth of all his *brethren*, or all the saints. Christ was the begotten Son of God from his conception to his crucifixion; and if Paul was correct (Rom. 1 : 4), "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." In the new birth he is before Abraham, and when all his children are thus born, he will be the everlasting Father.

Again. Does the Savior teach that "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is *every one that is born of the Spirit*"? The same truth is demonstrated after his resurrection. Being born again from the dead, while the eleven disciples were in a private room, *the doors being shut*, of a sudden Jesus stood in the midst; but none could tell how he came there, for the doors were all shut. Poor, desponding, unbelieving Thomas was there, who had just affirmed that he would not believe in the resurrection of Christ unless he could put his fingers into the print of the nails, and thrust his hand into his side. All was right, for we shall now see if this was the very Christ. Said Jesus, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Notwithstanding he came into the room like the wind, and none could tell whither he went. This is the character of that existence connected with the new birth. But it is said this was a spiritual body, meaning a sort of *gas-body* in form, without substance. But the unbelief of Thomas has settled this matter. Said Jesus, "Handle me, . . . for a spirit hath not flesh and bones, as ye see me have." No blood mentioned, for his blood was shed once for all; but here is his flesh and bones *quickened*, born of the Spirit; the Spirit supplying, in that life, the place of blood in this; and this *same Jesus* now comes and goes like the wind, unperceived. Show us one who can thus do, and we will believe such an one is born again. The new birth of the saints is to be like that of their living Head. Christ, being the first-born among many brethren, becomes the first fruits of the general harvest, or resurrection. The birth of Christ from the dead is—

1st. A pledge of the birth of all who are his.

2nd. His birth is a sample of the new birth of all his saints.

3d. As Christ appeared after his resurrection, so will all the church appear when they shall have been born again.

Proof—1st position. 1 Cor. 6 : 14,—"And God hath both raised up the Lord, and will also raise up us by his own power." 2 Cor. 4 : 14,—"Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." Rom. 8 : 11,—"But, if the Spirit of him that raised up Jesus from the dead be in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." 1 Thess. 4 : 14,—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 2nd and 3d positions. 1 John 3 : 2,—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Phil. 3 : 20, 21,—"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

Many more scriptures might be quoted directly in point, but these must suffice, as the positions above named are recognized in the gospel in such a variety of expressions, already before the mind of the gospel student. This new birth is the *regeneration*, and we have been taught that the regeneration must be experienced here, on the same principle that the new birth must be realized here. The proof uniformly offered, is the answer of Christ to Peter as follows:

"Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19 : 27, 28.

The comma here read after "have followed me," is read in the common translation after the word *regeneration*, thus conveying the idea that the disciples followed Christ in the regeneration; but no such thought is intended by the Savior; for if regeneration means conversion, as the same position teaches, such a theory proves the Savior to have been a sinner, and to have passed through conversion before his disciples. The disciples had left all the comforts of life and home to follow Christ in the execution of their commission, and Peter now inquires, what is to be their reward? Jesus answers, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Thus Peter is shown that the church is not to be rewarded until the regeneration, and that the regeneration is not until the Son of man shall sit upon the throne of his glory. This is at his second Advent. See Matt. xxv. 31.

By the *generation* of the first Adam we have the present life and existence, so also by the REGENERATION of the second Adam, we shall reach the future life and existence. As in the generation of the flesh, the begotten state precedes the birth, so the saints are first begotten by the word of truth, and in the resurrection born by the Spirit's power, they are then, and not till then, regenerated.

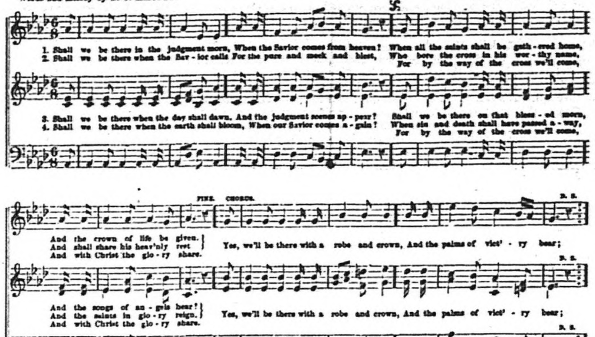
Again, the *regeneration* is a state, and the new birth will bring us into that state. That state is the world, age, dispensation to come. When Christ, being born from the dead, had ascended to the Father's right hand, he said, "I am he that liveth, and was dead; and, behold I am alive forevermore, amen; and have the keys of death and of hell." *Christ dieth no more.* Of the resurrection, Christ said, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection.—Luke 20 : 35, 36. But they which shall be accounted worthy to obtain that world, age, or dispensation, etc. Here age, or dispensation, presents a state, as is clearly shown by the declaration of the Savior, that in that age, or state, "they neither marry nor are given in marriage, neither can they die any more." Please mark this fact, for the world thus obtained is the *world*, (*age*) *to come.* All therefore who obtain that state, age, or dispensation, *must be born again*, for the new birth is the introduction to that state. That state is the age to come; therefore in the age to come there will be no marriage; hence, none born of the flesh; hence, no more dying, for such as are worthy to obtain the age to come, *can die no more.*

Finally, all that are accounted worthy to obtain the age to come, are the children of God, BEING THE CHILDREN OF THE RESURRECTION. There can be no change in that state, for the new birth introduces to immortal life, and immortality is an undying, unchanging quality. This *age to come* is the kingdom of God. To enter it, all must be born again. In it, all are the children of God. In it, none marry, none die; all are like Christ, because on all, on every thing, is the broad, abiding seal of immortality. Let the new birth be understood and taught as it is, and the gospel will be as much lighter than the prophecies, as the sun is lighter than the moon.

M. G. S.

SHALL WE BE THERE?

Words and melody by B. C. SIMONDS. Arranged by GEO. E. LEE.



For the World's Crisis.

IS IT "THUS SAITH THE LORD"?

Is *what* "thus saith the Lord"? That the world will be converted before the coming of the great and dreadful day of the Lord, as many theologians and other eminent men tell us? When Jesus was on earth, did he preach the world's conversion prior to his second coming? He said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."—Matt. 10 : 34, 35. Not that it was the Savior's will that such a division as presented in the above should arise in families; but that he knew, when one or more of a family embraced the christian religion, that those of the same family, who were not thus converted, would be opposed to those who were. Thus the reader will discover that Jesus did not come for the express purpose of making discord; but while his coming would be to one the savor of death unto death, to the other it would be the savor of life unto life. 2 Cor. 2 : 16.

Perhaps the reader will imagine that the Savior meant that such a state of things would exist only during the apostolic age; and that, as the gospel progressed, the world would get better and better, until all would know the Lord from the least unto the greatest; that every house would become a house of prayer; that the glory of the Lord would fill the earth as the waters the great deep. Did Paul believe that the world would be thus converted prior to the Savior's second appearing? Read his charge to Timothy: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."—2 Tim. 4 : 1–2. Why was Paul so earnest in charging Timothy to preach, reprove, rebuke, and exhort? "For the time will come when they will not endure sound doctrine."—Ver. 3. The reader will discover that Paul thus charged Timothy for the reason that he knew the time would come when they would reject the truth. And what else would they do? "And they shall turn away their ears from the truth, and shall be turned unto fables."—Ver. 4.

In Paul's second letter to Timothy, 3d chap., did he predict that the world in the last days would be in a state of peace? Hear him: "This know also, that in the last days perilous times shall come." Will love, and honesty, and submission to parents increase? Read on: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." Will there be sympathy? and shall we be able to rely on the promises of men generally? Will they become more chaste? Let us hear him further: "Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good."

Will people become more loyal? will they become humble? will they love righteousness, and love God? Paul goes on to say they will be "traitors, heady, highminded, lovers of pleasures more than lovers of God." Will the church in some future time be free from hypocrites? Paul continues: "Having a form of godliness, but denying the power thereof." Did Paul say that men would get better and better? Read 2nd Tim. 3 : 13;—"But evil men and seducers shall wax worse and worse, deceiving and being deceived."

Will the Lord's flock upon earth be a large one? Read Luke 12 : 42;—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." How will it be when Jesus comes? Read Matt. 24 : 37;—"But as the days of Noe were, so shall also the coming of the Son of man be." How was it in the days of Noe? Read Matt. 24 : 38–39. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away." Then, if the day of judgment is to be like that of the antediluvians, we must conclude that many will perish, when the earth is enveloped in the flames of the last day.

Will the Lord, in the last days, draw men to him by his Spirit, though they now resist the truth? Let Paul answer, in 2nd Thess. 2 : 11–12;—"And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believe not the truth."

Will the nations be preparing for peace just prior to the judgment? What does Joel say? "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up."—Joel 3 : 9. How do we know that this state of things will exist, as presented in the above verse, just prior to the judgment? "Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about."—Joel 3 : 12. Read also Rev. 11 : 18;—"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great; and shouldest destroy them which destroy the earth."

Will wickedness abound up to the judgment? or will it be otherwise? Read Joel 3 : 13;—"Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for their wickedness is great."

Dear reader, you discover that God's word declares that, instead of the world's growing better and better, it is growing worse and worse. And can we not see in our times that the world is retrograding? Evil men and seducers are waxing worse and worse. Wickedness is abounding on every hand. Fellow traveler to the bar of God, can you not discover that we are approximating that solemn hour, when earth's inhabitants will be summoned to stand before the great tribunal? Are you prepared for that solemn event? Do you know your sins are forgiven? If not, let me invite you to come to Jesus. Seek him now, before it shall be too late.

Thomas J. Whitecar.

SIGNS OF THE TIMES.

God help a sleeping church! a church that even her trumpet blasts awake not! a church that sleeps at Advent as she sleeps at Easter and at Trinity, and in the darkness of her Lents! She only mutters in her uneasy sleep. She turns and tosses, and composes herself again to deeper dreams. Shall the coming Christ find her so when his chariot blazes down the heavens? The small quarrels, the miserable self-seeking, the petty ambitions, the poor rivalries, these absorb the energies of her children. God's host is demoralized before the enemy. There is confusion and mutiny in the ranks.

The extravagance and folly of city life seems to be on the increase. If the church of Christ were free from the evil, and christians did not emulate the world in their extravagant style of living and in the pursuit of pleasure, there would not be so much to deplore, but the temptations of the day are sweeping too many into the vortex of dissipation.

"Let us have peace," is the cry. But peace has never yet prevailed over all nations. "Rumors of wars!" Look at France and Prussia, and Austria and Italy! The bulletins are alive with these rumors. Now it is France and Prussia, both armed to the teeth. Now it is Russia glaring with covetous eyes upon Turkey. Spain comes in for actual civil war, and rumors besides. Are not these unmistakable signs.

"Earthquakes in divers places." Never before have these terrible visitations been so dreadful in certain regions, so destructive of life, so sudden and overwhelming. "In diverse places." How remarkable that all around the globe have these fearful prodigies shaken the crust of the earth, and filled the human soul with terror. The tramp of Jehovah's footsteps is in these earthquakes. And "these are the beginning of sorrows."

"Persecutions and false prophets." In some sections of the earth, a profession of christianity would be the signal for martyrdom. Christ in the person of his true disciples is always hated and persecuted.

"Iniquity shall abound, and the love of many shall wax cold." The prevalence of iniquity is everywhere seen. A God-defying spirit is abroad. Sensuality and the pride of life were never more rife. The current sets so strong as to sweep into it many who once thought themselves christians; and the prospect to a contemplative mind is appalling. The end of all flesh must soon come, or the tide of death must be arrested by some moral miracle.

"As a witness, the gospel must be preached to all nations." This is being done. It is not said to every individual, but to all nations. What nation is now without a preached gospel? "Then shall the end come," says our Lord. Are we not, by the above signs, drawing near to it? Is not the coming Savior mounting his white throne, and giving indications of his advent?—*Ex.*

For the World's Crisis.

PHILOSOPHY AND VAIN DECEIT.
COL. 2 : 8.—No. 4.

This will appear in the following propositions:—

1. Like fundamental properties are only referable to like fundamental substances.

2. The fundamental properties of matter are extension, divisibility, and impenetrability. The fundamental characteristics of mind are perceptions, thoughts, volitions, and emotions.

3. The fundamental properties of mind and matter are fundamentally unlike.

4. Corollary. Therefore, the fundamental substances of mind and matter must be as fundamentally unlike as are the fundamental properties of those substances.

5. The fundamental properties of extension, divisibility, and impenetrability are material, consequently perceptions, thoughts, volitions, and emotions are not material; and if the properties are not material, neither can the fundamental substance be, and mind is therefore immaterial.

To some this would seem to prove the conscious separate existence and independent action of the mind from a material organism, but this does not follow; for we have as yet only adduced one side of the philosophical and logical testimony. It is equally true that (1) fundamental properties that are alike do not enter into combination with themselves; perceptions are not combined with perceptions, thoughts with thoughts, volitions with volitions, nor emotions with emotions. (2) Impenetrability cannot combine with impenetrability, nor divisibility with divisibility.—(3) So of the fundamental substances; matter cannot of itself combine with matter, nor mind of itself mix with mind; they each and all may exist separately in themselves, but to form combinations in and of themselves, never.

(4) But fundamental substances that are *unlike* readily combine with, and have an affinity for each other, as an alkaline base with an acid; and when this combination takes place, then *action ensues* and their properties become apparent; these substances and properties may exist priorly to their manifestation, but necessarily in a quiescent, passive, or *dormant* state.

(5) Hence we find the fundamentally unlike substances of mind and matter existing in connection, and in this combination mutually operating on each other by a reflex action, thus: A book lies before me; I wish to take it up; but I cannot perform the external action with the fundamental property of the mind—volition. I must bring the internal will to bear upon the unlike property the inertia of the unlike external substance; The material organism and the [illegible] passing like electricity from the battery of the brain along the motor nerves to the arm and hand, cause these to be raised and approach the object, until the nerves of sensation carry back to the mind, through perception, the fact that the hand is now ready to perform the necessary prerequisite action of grasping the book, when the unlike property of mind again acts upon the unlike property of matter, and the muscles contract, grasp the unlike substance from that which willed the action, and the book is taken up.

In this, as in every voluntary motion performed, the action of the mind and the material organism is reflex of necessity.

That cause must be weak indeed that is fearful to allow both sides of the testimony in any given case; and that system of reasoning and philosophizing that will not do this, is necessarily imperfect and partial, and will inevitably bring its advocates sooner or later to grief; for a false predicate always involves a false conclusion. To say that if nothing existed, that nothing would be the real state of nothing, would be true; but if we try to predicate upon that truth, that if the universe of mind and matter which now exist in truth and harmony were annihilated, the result would still be a reality, we indulge at once in a sophism and a solecism; for if the predicates—"universe of matter and of mind"—were annihilated, where would be the realities of existences, truths, and harmonies? In *nothing.*

The great error of the materialists is found in the fact that they make mind the effect of matter; and the great error of the immaterialists is found in the opposite,—that matter is the product of mind, or mind was the cause of matter; whereas there are no blank words nor dismal chasms between mind and matter; they probably have co-existed eternally, and will eternally co-exist; and the immaterialists themselves teach this when they say that matter "can not be annihilated," only "reduced to its primary elements." *That* is the foundation-stone of the "eternity of matter"; for though matter be elemental, those elements are material, and may be re-organized; so that, like the Pharisees and Sadducees, in extremes, the materialists and immaterialists, traveling in different roads, come together at last in the extremities.

G. W. Stetson.

Olena, Ohio.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 23, 1869.

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THE WORLD MOVES.

There is much talk about the *progress* the world is making. This is a favorite theme among the Spiritualists, who are the special friends of Satan, because they adopt his doctrines, and help spread his lies. Any thing that will help destroy confidence in the Bible, in Jesus as our Savior, and neutralize the power of the christian religion and those who profess it, the Spiritualists call "progress." We are free to admit that this is emphatically a progressive age in the direction above named. No doubt many do not see it, because they are floating with the current; but let them get out of the worldly stream, and stand secure upon the Rock of Ages, and we think they will be convinced that the mass of the people are rapidly approaching the world's Niagara. The progress is truly alarming that is being made in crime, infidelity and Sabbath breaking. The Sabbath is fast becoming a holiday in this country, as it is now in France. Every year the progress is apparent. Picnics, sailing parties, and other excursions are becoming quite common upon the Sabbath.

What would the good people of Boston have said, who lived in the days of Cotton Mather, had they been told that on the Sabbath, June 13th, 1869, "*two hundred carpenters*" would be at work "all day" in Boston, fitting up a place for a concert, during which they would "a grand ball;" and that on the Sabbath day, there was "a rehearsal of the stringed instruments." Yet we learn that such is the fact. To say that Satan is not pleased with such things, would be to say his character as met with a most radical change. And yet, the great Deceiver has managed the affair so skillfully, that he will succeed in drawing into his net a large number of professed ministers of the gospel of Christ, who see no danger from all these progressive things, because they are floating down the stream with the rest of the votaries of pleasure. It would seem that the number is small who are not "lovers of pleasures more than lovers of God."

Let those who wish to be ready to meet Jesus keep out of the worldly current. The final scene is rapidly approaching. Thank the Lord, those who seek their enjoyment only in doing his will have the sweetest, deepest, richest peace it is possible for mortals to possess.

ANTI-SECRETISM.

A National Christian Convention was held in Chicago June 8th, 9th, 10th, for the purpose of devising means to counteract the influence of secret societies. We are glad to see a move in this direction. We are fully satisfied that christians should have no part or place in them. We believe their influence is opposed to vital godliness, and calculated to neutralize the effects of a pure christianity. We have not come to this conclusion hastily, nor rashly. We see no chance to arrive at any other decision with the facts we have before us. The secret societies add to the perils of these last days. They are Satan's counterfeits for a poor christianity. Satan has now become a professed reformer. He is taking great advantage of the worldly, fashionable religion of these times. He is trying all ways to persuade the people to take up with some substitute for the true religion of Jesus. Let us beware of his devices.

The following was passed unanimously by the Convention:—

"*Whereas*, Secret societies are in their organization and operations most manifestly unscriptural, in their very nature of secrecy in direct opposition to the religion of Christ, and hostile to the peace and welfare of the church of Christ; and

Whereas, True christians are bound to keep their garments clean from defilement of every kind; to attempt no fellowship between light and darkness, Christ and Belial, righteousness and unrighteousness; therefore,

Resolved, That in the judgment of this convention, it is the duty of all branches of the Christian church to free themselves from all fellowship with these unfruitful works of darkness."

Secret societies are exerting a powerful influence in the world at the present time. We say again, we think all who truly love Jesus, or wish to become his disciples, will do well to keep out of all the secret "bundles."

The following practical books on health are published by Miller & Haynes, 389 Broadway, N. Y.:—VITAL FORCE: How wasted and how preserved.—HOW TO BATHE: A family guide. Both by Dr. E. P. Miller.

CHRISTIAN COMMUNION.

We are pleased with the remarks of Mr. Spurgeon on christian communion. They were made in connection with a sermon on the text: "These are they who separate themselves, sensual, not having the Spirit."

Mr. Spurgeon said:—

"There is not a christian beneath the scope of God's heaven from whom I am separated. At the Lord's table, I always invite all christians to commune with us. If any man were to tell me that I am separate from the Episcopalian, the Presbyterian, or the Methodist, I would tell him he did not know me, for I love them with a pure heart fervently, and I am not separate from them. This bears rather hard on our strict communion Baptists. I should not like to say anything hard against them, for they are about the best people in the world; but they really do separate themselves from the great body of Christ's people. They separate themselves from the universal church. They say they will not commune with it; and if any one comes to their table who has not been baptized, they turn him away. The pulse of Christ is communion; and woe to the church that seeks to cure the ills of Christ's church by stopping its pulse!"

HADES AND SHEOL.

Hades is the Greek word corresponding with the Hebrew word *sheol*; both of which signify the place and condition of man in death. It is defined as a place where "there is *no work, nor device, nor knowledge, nor wisdom*." Can a man praise the Lord when in such a condition? But such is the state of all between death and the resurrection, who are in *sheol* or *hades*. The following is to the point:—

"Dr. Eddie, in his 'Biblical Cyclopœdia,' says, the term '*hades* in the New Testament came into the Greek canon from the Septuagint, where it in general stands as the representative of *sheol*.'

Allow me to give an extract from Dr. Eddie's work on these texts. He says:—

'A very little attention to the laws of Hebrew grammar and principles of Hebrew poetry and parallelism, will at once render the meaning of this prophecy plain to the meanest capacity. The sixteenth psalm refers to Messiah. Messiah expresses perfect confidence in his Father. Being assured of his own ability to fulfill his commission, he was no less assured that the Father, whom he served, would raise him from the dead—the law being satisfied, and his work concluded. 'My flesh also shall rest in hope'; for

'Thou wilt not abandon me to *sheol*,
Nor permit thy Holy One to see corruption.'

"The two lines form what is usually termed a parallelism—the last hemistich echoing the sentiment of the former. The words '*my soul*' mean merely *myself*. Nouns of this nature are used, because the Hebrew has no intensive or reflexive pronouns. It is thus obvious that the argument, based upon the idea that Christ's *soul* went to *sheol* [or *hades*], and his *body* to the *grave*, has no foundation. The Hebrew does not warrant this distinction. Christ's *soul*, in such an idiom, is his *entire person*."

DISCUSSION AT COLDWATER.

We have just closed a discussion at Coldwater, Mich., with D. W. Hull, a Spiritualist, and a brother of Moses Hull. The discussion was held in the Court House, commencing Tuesday evening, June 8th, and continuing four evenings. An intelligent audience attended, and the truth was well received.

Mr. Hull took occasion to say that "Jehovah was an imperfect Deity," and that the "God of Moses was a spirit of a man, and not as good as Moses." He also affirmed that "Jesus' body was never raised." The wicked, seducing tendency of Spiritualism becomes more and more apparent.

While at Coldwater, we had a pleasant interview with Bro. A. N. Seymour of Reading; also with Bro. Sapp, the Presiding Elder, who attended the discussion, and is satisfied that Spiritualism is the work of demons.

We had a very interesting visit with Bro. John McQueen, who for five years was a Spiritualist, and for three of those years was one of the most noted mediums, especially for remarkable performances in the dark circles. The following is from the "Banner of Light," and contributed by W. F. Jamieson, of Paw Paw, who is also a noted Spiritualist. He says:—

"Mr. Mc Queen's manifestations are of the most powerful character. Skeptics are forced to acknowledge that the demonstrations are outside the pale of trickery, deception, or collusion."

The Spiritualists claimed that Mr. McQueen was "one of the best" mediums in the U. S. About a year since he was converted to christianity, and now confesses that the ringing of the bells, playing on musical instruments, tying and untying of hands, lights, spirit-hands, concussions, being carried around the room above the heads, etc., etc., are all done by *trickery*, aided by demons. The mediums are not carried at all, the bells are rung, and the musical instruments are all operated by the mediums' own hands. He affirms that he knows from actual *facts* that this is the case with the Davenport Bro's., Fay Bro's., Dr. Henry Slade; Mr. and Mrs. Ferris, Eddy Bro's., B. Fifield, Miss Foss, Mr. Church, and Annie Lord Chamberlain.

Bro. Mc Queen has no confidence in the moral character of the *leading* mediums, as he knows them to be liars and deceivers. They are emphatically "speaking lies in hypocrisy."

We found, on comparing notes, that we were agreed in our views of Spiritualism. He is doing a noble work in exposing this great enemy of God and man. We wish he could speak to the whole world and tell his experience. He is an interesting speaker.

The following recommendation is from those of his own city:—

Hillsdale, May 19th, 1860. "We, the undersigned citizens of Hillsdale city, believe modern Spiritualism to be the worst form of infidelity; and a terrible evil in any community; and should meet the just indignation of all christian people everywhere. We have heard Mr. Mc Queen, of this place, who was five years among the Spiritualists, as a medium, and lecturer, give his grand expose of this monstrous delusion, and consider it a noble success. We therefore cheerfully recommend Mr. Mc Queen as the right man to meet successfully, and expose the so-called spirit mediums. He has been behind the curtain, and is a terror to all the Spiritualists." Signed,

Henry S. Moore,	W. S. Barker,
M. Lancaster,	H. Keefer,
J. B. Card (Methodist preacher.)	A. R. Spiegel,
W. S. Allen,	W. H. Gee,
W. Russell,	N. Gallison,
E. B. Pennell,	W. J. Sampson,
A. A Crane,	H. King,
J. H. Kipp,	J. Sparrow,
J. Crisp,	W. Sutton,
A. E. Hibbard,	C. Randolph.

The following is a copy of a handbill, announcing the lectures of Bro. McQueen, which will pay for a reading:—

"Signs and lying wonders. 5,000,000 of Spiritists in the United States, and 33,000 'Mediums,' at war against Christianity. 'By their fruits ye shall know them.' Try the spirits! The 'Mediums become willing subjects, and are instigated and prompted by the demons, who kept not their first estate.' Modern Spiritism arraigned for trial. Everybody interested—learned and unlearned, rich and poor, white and black, of every nation. Do the spirits of our departed loved ones return to us, and communicate in so-called Spiritual circles? Spiritists take the affirmative. What say you? Yes, or no? Shall one who has been behind the curtain five years answer '*pro bono publico?*'

Prof. John McQueen, of Hillsdale, Mich., was once the great apostle of the Spiritists, and not a whit behind the chiefest of them, having done more miracles and labored more abundantly than they all. His is a parallel case with Simon Magus, the great sorcerer. What power has the gospel in bringing such men to christianity? He was convicted by one of his own brethren while comparing him to Jesus Christ, and making him the greatest man. Over one year ago he was converted, commenced exposing the Spiritists, and now preaches the faith he once destroyed. The reformed Spiritist was eight years among the Spiritists, and was claimed by them [the Spiritists] to have been one of the very best mediums in the world, which the Professor has the documents with him to show. Everybody should hear the great detective.

The dark circles exposed. The 'harmonious' system, and its effects for twenty years in the United States; trance-speaking; poems by John Kent, influenced by Big Indian and Squaw, and Antediluvian, by whom his leg is shortened six inches (the feat explained;) spirit circle formed; communications from relatives received by rappings; how I was deceived for a year; letters to departed friends handed in, sealed, answered, and both read before the audience; ballads handed in and read by Planchette, or in trance state; names of the departed given the same way, and poems, etc., concluded by a poem—'Advent of Jesus Christ.' How communications by writing and rappings are produced, and what it is; why the confusion by the wicked spirits in communications explained; how letters are read that the mediums never saw; how medical letters are answered by departed spirits; explain the Planchette writing; speaking in an unknown tongue; the art of healing by the laying on of hands; the secret of table-tipping and loud concussions; spirit hands—how produced; how the mysterious bells are chimed; how mediums are carried above the heads of circles in dark rooms; showing that departed spirits have nothing to do with so-called 'mediums.'"

THE HYMNS OF THE JUBILEE HARP.

For the convenience of those who wish to carry the hymns in their pockets, we have had a lot bound with flexible covers, the margins of the pages being trimmed close to the printed matter, making it very convenient for the pocket,—the most complete hymn book in use among us. Price 75 cts. per copy, postage 12 cts; $7.00 per dozen by express. AG'T.

BOOK MARKS.

Some of our brethren have inquired where they could get these little pointers,—☞ for book marks to stick on the leaves of their Bibles, to point to the passage they want to refer to. For the accommodation of all such, we have some for sale at this office. Price, a card of twelve for 25 cents. AG'T.

NOW READY.

The Scriptural Question Book, for families and Sunday Schools, which has been out of print for some time past, is now ready. Price, single copy, by mail, 15 cts. $1.25 per dozen by express. $1.65 by mail. AG'T.

NEW TRACT.

The Resurrection of the Wicked Dead, by L. C. Collins. A good tract on this subject. Price, by mail, 4 cts. single copy; 20 cts. per dozen; $1.00 per hundred. AG'T.

HOAG'S VISION.

We published the vision of Joseph Hoag some time since; but a number of our readers, who did not then take the "Crisis," are anxious to read the vision. We would say to our readers, that we have the best of evidence that the vision was seen at the time specified; and that Joseph Hoag was known as a devoted christian. It will be observed that every feature of the vision has been accomplished that was to precede the "monarchical power."

We learn that the closing part of the vision was omitted by those who published it. In connection with the monarchy, Mr. Hoag saw the *personal* coming of the Lord, which the Friends did not believe, and consequently omitted the publication of that part of the vision. The coming of Christ closed the scene.

The following is the vision as published:—

VISION OF JOSEPH HOAG.*

In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed; for all my faculties were low, and unusually brought into deep silence. I said to myself: "What can all this mean? I do not recollect ever before to have been sensible of such feelings."

And I heard a voice from heaven saying: "This which thou seest is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I placed them here among the people of the forest; I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten me, who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land and suffered a dividing spirit to come among them—lift up thine eyes and behold." And I saw them dividing in great heat. The division began in the churches on points of doctrine; it commenced in the Presbyterian society and went through the various religious denominations, and in its progress and close its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high degree as in any I had noticed or before discovered; and, as before, those who separated went off with lofty looks and taunting, censuring language. Those who kept their ancient principles retired by themselves. It next appeared in the Lodges of the Free Masons; it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a time.

Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of blood was shed in the course of the combat; the Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical power sprang up, took the government of the States, established a National religion, and made all societies tributary to support its expenses; I saw them take property from Friends. I was amazed at beholding all this; and I heard a voice proclaiming: 'This power shall not always stand; but with it I will chastise my church, until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native country, for their iniquities and the blood of Africa; the remembrance of which has come up before me."

This vision is yet for many days. I had no idea of writing it for many years—until it became such a burden that, for my own relief, I have written it.

* Joseph Hoag was born in the year 1762, and resided in early life in the State of New York, but removed to Vermont, where he died in 1846. His parents being members of the religious Society of Friends, he had a birth-right membership. He and his wife (Huldah) were both ministers and highly esteemed. They had a large family, and all of their children became ministers. The vision, though not printed and made public until within a few years, was well known to his family and a number of his friends many years before any part of it was fulfilled.

For the World's Crisis.

"NEVER SEE DEATH."

"Verily, verily I say unto you, if a man keep my saying, he shall never see death.—John 8: 51.

This language was spoken by our Savior to people who called themselves Jews, who did not believe that he was the resurrection and the life. Shall we say that our Savior meant by this language that it is not appointed unto man once to die? No, for the Father had made this appointment before he made the Son of a woman. This death must mean the "second death." Some do not see that there is a "second death" revealed; to such it is impossible to see that it is the "second death" to which our Savior referred. Those are the very ones that refer it to the first death, and so deny by the whole doctrine they teach, both the first and also the second death. They use the Scriptures when trying to prove that all men have got souls that never die. If this is the truth, then there is nothing gained by keeping his saying. But he says, "If a man keep my saying, he shall never see death." Now, can it be that the wicked do die the first death, and the righteous do not? If not, then this refers to the "second death." The serpent said thou shalt "not surely die."

We read in Rev. 12: 11, "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Did they not see the first death? We read again: Rev. 2; 10. "Fear none of these things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. He that hath an ear let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death." By these two verses we learn that the righteous die the first death but not the second. We read in Rev. 20: 4, 5, "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again untill the thousand years were finished. This is the first resurrection. Blessed and holy is he who hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Are we to understand by this that the righteous have not died the first death, because John says "on such the second death hath no power"? No, we are to understand that they will be redeemed from the first death by a part in the first resurrection. This could not be if they never died. They will die no more.

We read in Luke 21: 16, 18, "And ye shall be betrayed by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death; ... but there shall not an hair of your head perish." What shall we say to these things? that their hair was not to go down? no, but that it should not perish. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—1 Cor. 15: 17, 18. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection."—Luke 20: 35, 36. Shall we say that this Scripture means that the righteous do not die the first death? No, but that they do not die any more. J. BUTTON.

For the World's Crisis.

"IT GRINDS."

The above phrase I heard used by a brother to express his disapprobation of certain spirits which are abroad in the land,—such as a spirit of sarcasm, of uncharitableness, etc. The brother alluded to is one among many others who are trying to investigate the truth, and when they see such spirits manifested by those who profess better things, and have set themselves up as teachers in Israel; to use their own expression, "it grinds." Such things do not weaken my faith in the least; but there are those who are weak in the faith, and some who are inclined to be skeptical.

We are commanded to have compassion of some, "making a difference, and others save with fear, pulling them out of the fire." Now I would like to say to such as harbor such spirits, remember what Jesus said: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Exchange of views may be given with profit to us all; but let it be done with a right spirit. Paul says, "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better themselves." We ought all to be willing to receive instruction or to give. The wisdom of this world is foolishness with God; hence it is folly to pin our faith upon any man because he is called great. Great men differ upon points of Scripture as well as small ones. S. BASSFORD.

— Iron sharpens iron; scholar the scholar.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$767.26
Sr. C. Holden	6.00

For the World's Crisis.

THE LORD'S POOR.

DEAR SISTERS IN THE LORD:—I must say a few words to you. Many are calling themselves the Lord's poor, but let us remember that they cannot deceive God. It has been painful to me to see those calling themselves the Lord's poor, dressed after the foolish, wicked, and expensive fashions of this world, which must be displeasing to God, according to his own word. Dear sisters, let us pattern after our Great Teacher, who bade us to be humble and meek, else we cannot inherit the earth. Can we look up, and claim God's promises as ours? May the Lord help us to lay aside every weight that hinders us in the divine life. If we are not growing in grace and the knowledge of God, there is a hindrance somewhere. Too many are satisfied, having been received and fellowshiped in the faith, as they remark, and know nothing at all what they believe, or what a great thing it is to be saved, or to see the great danger of being lost. We have got to be in earnest to work out our own salvation.

I heard a satisfactory remark from a preaching brother, not long since, that it was one thing to get into the doctrine, and another to get the doctrine into us. May the Lord deal with us until it gets into us, then it makes us new inside and out. We cannot conform to the world. We have found something better. Our Lord is coming to raise those loved ones we laid away in tears and many bitter pangs. Is not that better than this world? I am one that is striving with you for an abundant entrance into the kingdom of our Lord Jesus Christ. C. WORK.

For the World's Crisis.

HOW LONG THE VISION?

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."—DAN. 8: 13-14.

The brethren who have written of late upon this all-important subject, have taken the ground that the twenty-three hundred days or years spoken of in this text, measuring the treading down of the sanctuary and the host, do not end until 1875. And still they contend that the Lord may be expected before that time expires; some say seven years. But in harmony with the inquiry, "How long?" and the answer given, I ask, Can any one expect the coming of the Lord before the ending of the days?

The subject is the treading under foot of the sanctuary and the host; and they are to be trodden down such a length of time. How long the time? Unto two thousand three hundred days. Then what? The sanctuary is to be cleansed. Now can the host be trodden down after the coming of the Lord? The host, all admit, is the army of the Lord,—the saints. And will he permit them to be trampled upon after his coming? Never! He comes to deliver them; and they will be the first objects of his care.

Then if I were made to believe the two thousand three hundred days reach to 1875, I should not look for the coming One till the days end. The two thousand three hundred days cover the treading down. Then, and not till then, will the sanctuary be cleansed. Thus it looks to me. If it is not so, some one will right it.

And now, dearly beloved, I am looking with deep interest to the deliverance of God's peculiar people. Hoping soon, L. BOUTELL.

THE TEST OF DISCIPLESHIP.

What evidence do we afford the world that we are the disciples of Jesus Christ? This is a question of deep and thrilling importance, inasmuch as we are to be as lights in the world; as "a city set on a hill" that "cannot be hid." By our conduct, sinners are led to the Lamb of God which taketh away the sins of the world, or are hardened in their unbelief. By us they are led in the narrow way to eternal life, or encouraged in the "broad road" to destruction. By us they are admonished to become "strangers and pilgrims on the earth," or led to pursue with eagerness the mammon of unrighteousness, the service of which is degradation, and the wages death. For the influence we exert over them, we are accountable to our Master. They require evidence that we are the disciples of Christ, and unless we furnish them that evidence, our professions are but stumbling blocks in their way. Let us, then, candidly consider this matter.

It will be admitted that the mere profession of Christ before the world does not, of itself, afford positive evidence that we are truly his disciples. Many have done this that never bore the first fruit of a christian, and "Ye shall know them by their fruits." Neither can any claim that because they have been baptized in the name of Christ, they have furnished the required evidence. Of many such, it might be said as of ancient Israel, who were baptized with Moses in the cloud and in the sea, "with many of them God was not well pleased." Thousands have been baptized who manifest any other but the spirit of Christ, and "If any have not the spirit of Christ he is none of his."

Neither does the fact that our names stand fair on the church-book, and we fellowship as good members, furnish the desired proof. It is a lamentable fact that, in these days, a man may be a good Methodist, Baptist, or Adventist, and still be destitute of the spirit or character of a Christian, and whose conduct may be a burning disgrace to the name. Nor does the possession of great gifts or talents prove that we are the disciples of the meek and lowly Jesus. Paul says: "Though I speak with the tongue of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophesy, and understand all mysteries, and knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. 13: 1-3. Many at the present day possess great gifts and talents, and yet afford not the slightest evidence that they are the disciples of Jesus Christ. What, then, will you give the world as conclusive evidence of your discipleship? The Savior says: "*By this shall all men know that ye are my disciples, if ye have love one to another.*"—John 13 35. This is plain and simple, and will furnish the most indubitable evidence that we are the disciples of Christ. This is Paul's "more excellent way." Prophecies will fail, tongues cease, knowledge vanish away; faith be swallowed up in sight, and hope in full fruition; still love will continue. It is an eternal principle. "God is love," and he that dwelleth in love, dwelleth in God and God in him.

—*Selected by* BENJ. H. ALBEE.

For the World's Crisis.

PORTER, MAINE.

As I am always greatly encouraged and comforted in reading accounts of the manifestations of our blessed Savior in saving our fellow creatures from their sins, I thought perhaps some of the many readers of the Crisis, if not all, might be comforted to know that the Lord has visited the people in Porter, Me., the past winter, in tender mercy, and a number of souls have been hopefully converted and reclaimed, and are rejoicing in the God of their salvation.

Sunday, June 13th, was a happy day for the little church in Porter and vicinity, and one not soon to be forgotten by those present; as on the bank of Ossipee river we stood, and saw nine happy souls buried in the liquid waters in the likeness of Christ's death and resurrection, and raised again to walk in newness of life, by Bro. T. W. Piper. It is thought that there were a thousand people witnessed the scene. CHAS. H. HURD.

Freedom, N. H.

For the World's Crisis.

OUR DANGERS.

"When I said, My foot slippeth, thy mercy, O Lord, held me up."—Ps. 94: 18.

Vain thoughts and carnal reasonings, like unwelcome visitors, will often intrude upon the christian's mind, though we are renewed by grace. Our old friends—the world, the flesh, and the devil, too frequently annoy us by their visits. The best of saints have been troubled by the worst of thoughts; and sometimes those thoughts have grown into words. God's dear children, in times of sore trial, often say things they are afterwards sorry for. When visited with great and sore trials, severe conflicts, and dark clouds, I said, "My foot slippeth." I said it, for I verily thought it. I thought surely it was a gone case with me, and I cried out like one on a crumbling precipice, "'My foot slippeth'; I must fall; my strength is gone; my troubles are too great; I can bear them no longer; my friends are become my foes, and their envenomed darts are flying thickly around me. Yet, after all, there is no avoiding it. I must fall by the hand of my enemies. O save me! 'My foot slippeth.'" When I thus reasoned with unbelief, and thought I had no foundation to rest my head upon, and actually said as much; even then, "thy mercy, O Lord,"—the gifts of thy mercy, and the hope I had in Jesus—"held me up"; kept me from falling, and frustrated the designs of all my enemies.

It frequently happens that the wicked oppressors have great power, and then it is no marvel if the oppressed have to stand alone, like Paul before Nero. Perhaps there is some dear one that may have to travel a rugged path, and be ready to come to the conclusion that his enemies are so numerous, his difficulties so great, and his strength so small, that he cannot possibly hold out to the end. "My foot slippeth," say you. The word of God tells you to hope in him, for thou shalt yet praise him. He who gave you grace to fear, will also give you grace to persevere. Improve the grace you have, and that will improve you. This grace is no part of our common nature which grows up as we grow; neither is it produced by education; it is the effect of divine influence.

O how I long for Jesus to come. He is my best and only friend. I can rely upon him. When all others prove false, he is still the same. When I remember his invitations to his children, my heart abounds with joy. Yours truly, looking for Jesus soon to come,

SALLIE BOYD, Missionary.

Correspondence.

From Bro. H. B. Sevey.

BRO. GRANT:—As many have requested me to report my labors, and as it may be of interest to the readers of the Crisis, I will briefly report some of my travels since the first of January, beginning at our Conference at West Gardiner, Me., which was the first of January. The conference was well attended, and good interest was manifested. The brethren and sisters in Gardiner are in gospel order, bearing one another's burdens, thus fulfilling the command. Our brethren and sisters came in from abroad, filled with the spirit of labor; all was harmony and union through the meeting, and others were constrained to say, See how these brethren love one another. Our preaching Brn. present were Brn. Goud, Hall, Carr, Rhoades, Read, Walker, ready to preach the word.

From there I went to Richmond, to the Ministerial Conference, of which we have had the report in the Crisis already. From there I went to No. Woodstock, by request of Bro. Chamberlain, who has stood for many years alone in the place, praying that the word of God might be presented to the people in love. I found that the Baptists were holding meetings in the place. I called on the minister to see if we could unite together in our labor. I found him free to talk. He had once believed in the coming of Jesus at hand, and made quite a stir in his church. He is now opposed. I only had opportunity to speak twice to the people. The interest increased. Brethren and sisters came from Bryant's Pond and Norway, filled with the Spirit and power, ready to labor for the salvation of sinners. Sr. Saunders, who formerly belonged to the Methodists, has seen the truth, and labored with us to good acceptance. One man saw the harmony in our preaching the Bible doctrine of life through Christ, confessed his need of a Savior, and found peace. Others also turned to the Lord, and rejoiced in his pardoning love. One man, who was very active in their meetings, saw new light. Had it not been for him, we should not have had the meeting-house.

Our meetings in North Woodstock were attended with the divine Spirit and power. One man called in to hear what we had to say, found the Spirit in our midst, confessed his coldness, and resolved to be more faithful. He had once been a class-leader. All praise to Jesus for his abundant love. We think seed was received into good ground. May it bring forth fruit unto eternal life; and in the day of Jesus' coming be gathered into his everlasting kingdom.

Went to Peru, a field where Bro. True Jordan had been laboring. Found some striving for the kingdom. Labored with them a few days. Some wanderers confessed, and were blest. Several resolved to seek the Lord. The interest was good to hear, but they were not willing to submit to Jesus. They wanted religion in their own way. Brn. Abbott and Hopkins live near, who labor with them in word and doctrine.

Went to Belgrade Depot, accompanied by Bro. Wellcome. Commenced meeting Friday evening, and continued over Sunday. Very good meetings. It was refreshing to meet with our dear brethren and sisters, who embraced the dear Savior some years ago in our meetings, and find them still on their way. None but those who have labored for the salvation of sinners, can tell what joy it gives to find the children faithful to God. Bro. Wellcome did the most of the preaching, and it was to good acceptance. We trust it will tell in the day of the Lord Jesus. It will prove a savor of life to them that obey, or of death to them that refuse to hear and reject it.

Went to Jay, Kennedy's Corner, by request of Bro. Blackwell. It is a new place. The truth found its way to the hearts of some. One man, who had followed the sea for nineteen years, when he heard the sound of "land ahead!" to use a sailor's phrase, tacked ship, and cast anchor to that within the veil, and is rejoicing in hope of soon gaining the port of eternal glory. The meetings continued with increased interest. New ones were added, and wanderers were reclaimed. Truly the Lord is good.

It has been my calling to labor in new places. I can not see how our Brn. can labor in old places continually, while others are in the dark, and no one to enlighten them. Dear Brn. in the ministry, let us do to others as we would have others do to us. Amen.

Yours in the highways, H. B. SEVEY.

Extracts from Letters.

BRO. C. E. LIVERMORE, Milo, Me., writes: "I feel the Lord is ever with the right, and will lead those who are willing to make any sacrifice that he demands for Christ and his gospel; and am conscious that I am not placed here to live entirely for myself. My lamp has been trimmed, and, thank the Lord, I feel this morning that my light is burning; and shall I put it under a bushel? Oh, no, for love of Jesus I feel that I will let what light he gives shine through me, and reflect such light only as the word of the Lord and his blessed Spirit will impart. I wish to hold myself in readiness always to give a reason of the hope that is in me with love and meekness. I have been strengthened and comforted in reading the Crisis, and many other valuable works which come from your office; and may the Lord bless and guide all the brethren and sisters who contribute to its pages, that they may be led by the influence of the divine Spirit in writing and selecting such matter as shall honor God, and prove a blessing to the world, in convincing sinners of the great necessity of salvation through the blessed Redeemer. May each feel that 'woe is me' if we seek to pervert the Scriptures in any way, but seek to understand the word regardless of all the selfish ambitions of men, and give the Scriptures their plain and literal interpretation, wherever it belongs. Thank the Lord, he has a few children out of the many who are not ashamed of their hope.

There are many devoted people who think we are a poor, deluded set of christians. May the Lord help those who are thus prejudiced against us to throw away prejudice, preconceived opinions, all unwarranted notions, and cling to the word of the Lord, if it spoils all of their former and present creeds. I firmly believe that all feeling thus will see the truths of the Lord's word in a very different light from the way they now hold it. I am not generally known as being in sympathy with you, and the doctrine you promulgate; for I am known by another name; but am in heartfelt sympathy with all who love the Lord better than everything else. I am willing the world and all christians should know where I stand. Thank the Lord, I know it is not popular, and I feel that my reputation is sacrificed in a great degree by receiving such truth; but I am comforted, knowing that our dear Savior was made 'of no reputation,' and was called hard names, mocked and spit upon by those who did not receive him, and was put to death, even by wicked men. May the Lord help me and all of his weak ones to endure hardness as good soldiers of the cross of Christ, feeling the blessed assurance that we shall reap in due time, if we faint not, expecting reward at the resurrection of the just."

BRO. J. R. COOPER writes from Elmira, N. Y., May 18th:—"Bro. Grant,—I received the bundle of tracts sent me, and have distributed them pretty thoroughly among professors and unbelievers, and hope good will result from it. The Crisis was indeed welcomed after being without it several weeks. I scarcely know how I could get along without it now, for, since I left Rochester, it is the only preacher I have heard of like precious faith.

Bro. T. K. Beecher, of the Congregationalist church here, conceived the idea, something more than a year ago, of endeavoring to unite the brethren and sisters of the various churches in this city more closely in the bonds of fellowship and love, and for that purpose secured the Opera House (which is a fine edifice, capable of holding about eighteen thousand people), for Sabbath evening meetings, inviting the clergy of the several denominations to preach to the multitude from Sabbath to Sabbath. These meetings have been largely attended, the house being literally filled every Sabbath evening; but the preaching brethren have not co-operated with Bro. Beecher, and have finally turned a cold shoulder on him altogether, and the result has been, he has had to do all the preaching himself.

As warm weather is approaching, and the crowd is so large at the Opera House, these meetings will be held after a few weeks in the Park adjoining Bro. Beecher's church. Similar meetings were held last summer, and several thousand people congregated from Sabbath to Sabbath. I wish some of our preaching brethren could have an opportunity to speak to this people. I think arrangements could be effected to that end, as Bro. B. is no sectarian.

Bro. B. commenced a series of sermons last Sabbath evening, in which he proposes to show up the good qualities and excellences of all the churches represented in this city, leaving the bad for others to speak about. The Catholic church's good points were presented last Sabbath. Next Sabbath the Presbyterian church will receive her share of praise; then the Methodist, Baptist, etc.

Oh, that the walls of sectarianism might be broken down, and the various churches be of one heart and one mind in offering up praises to God. Brethren, let us have charity one toward another, remembering that Jesus said, 'Whosoever doeth the will of my Father, the same is my brother and sister.' 'Now if any man have not the Spirit of Christ, he is none of his.' 'Be kindly affectioned one to another with brotherly love; in honor preferring one another.'"

— All we possess is from God, not fortune.

BRO. A. B. KNEPPER, Wellersburg, Penn., writes:—"I am still the only minister in western Pennsylvania, that I know of, that does not believe in the immortality of the soul and endless life in torment; but I have a goodly number, and the number is still increasing of my members, and others, especially of the Lutheran church, that begin to see and believe the true doctrine of the Bible in its purity. Amongst them is our principal doctor, a very intelligent man. Mr. K., our L. minister, preached six sermons the week after Easter, on the final state of all men, trying (but failed) to prove endless life in misery. I preached one sermon on "The wages of sin is death"; and since that he and his friends are very quiet about endless life in misery,—words which I assured them were found only outside of the Bible.

I proved "the second death," and then challenged him to prove a resurrection from this death, before he talked more about endless life in misery. I proved by Isa. 26: 14, that there is a death from which they shall not rise, and that this would apply to no other but 'the second death.'"

Obituaries.

PRESCOTT. Suddenly fell asleep in Jesus, in Kensington, N. H., May 15th, 1869, my wife's father, Daniel Prescott, aged seventy-five years.

For a few weeks previous to his death father had not been as well as usual, but was thought to be gaining, and labored the day before, retiring to rest as usual. About one o'clock mother awoke and found him breathing strangely, and before the family could be collected he had breathed his last. He has closed his labors in the church and for the world, and his voice, which was so often heard to cheer the saint and warn the sinner of coming judgment, is now silent. He gave his heart to the Lord at the age of sixteen, and has proved the consolation of the christian's hope in life; and when he heard that it would soon be consummated, he received the news with joy, and was ready to help sustain the cause in deed as well as in word. When he embraced Christ he united with the Christian connection, which had received the advanced light that evil would not be eternal, consequently the agents of sin would be destroyed, and beyond that every creature would praise the Lord.

In this death she on whom the blow has so suddenly and heavily fallen, is sustained with the hope that they who had shared the trials of life together for over half a century, will soon be re-united in the paradise of God. As this is the first breach in the family circle, may we all be prepared to meet the Life-giver when he comes. A truly comforting discourse was delivered at the funeral by Bro. A. Ross, from John 11: 25. J. G. SMITH.

Advent Herald and *Voice of the West*, please copy.

Died in Alton, N. H., June 3d, 1869, Sister Louisa, widow of the late John McDuffee, aged fifty-six years.

After five months of severe suffering our sister sweetly fell asleep in Jesus. In this death four children are deprived of a good, kind, and affectionate mother, one daughter having been sick six years. The good will soon meet in a land where the inhabitants will never say "I am sick." Sermon by the writer, from John 11: 35.

J. G. SMITH.

PLUMMER. Died, in Dover, Me., June 8th, 1869, with consumption, Lucy, eldest daughter of Loring and Sally Plummer, aged thirty-six years, two months, eight days.

For the last two months of her life, she gave good evidence of her hope in Christ, believing that she would not sleep long before the Son of man would come and wake the sleeping ones in Christ, and give them eternal life. She selected the funeral text from Ps. 23: 3, 4. LORING PLUMMER.

MARSTON. Died, in Lake Village, N. H., May 28th, at the residence of her son, Col. D. G. Drake, Mrs. Lydia Marston, aged eighty-five years.

Married.

In Hinsdale, April 7th, by the Rev. T. M. Fowler, Mr. LEVI W. CROWNINSHIELD, of Chesterfield, N. H., and Mrs. MARY S. CROWNINSHIELD, of Mass.

In Meredith, N. H., May 29th, 1869, by Eld. N. Glidden, Mr. FRANK P. RICKER, of Alton, N. H., and Miss SARAH E. WELLS, of Epsom, N. H.

In Wilbraham, June 13th, by Elder P. S. Butler, ROYAL D. BUTLER and ELLA M. TRUMBLE.

Summary of News.

FOREIGN.

Cable News.

PESTH, 15th. Count Ardrossy denies that there is any foundation for the rumors recently circulated that waalike preparations were on foot in the Austrian Empire. He says Austria and Hungary desire peace, and will strictly maintain the principle of non-intervention in the affairs of neighboring powers.

PARIS, 15. The city has been perfectly quiet all day, and all signs of uneasiness and excitement have disappeared.

BREST, 15. All the preparations for laying the French Atlantic cable are complete. The weather is gloomy to-day, and the work will commence as soon as the sea becomes calm.

DOMESTIC.

Hudson, N. Y., June 18. The first charter conferred by the Regents of the University of this State to grant degrees to women was to-day conferred upon the Hudson River Institute at Claverack, giving the Trustees full college powers.

BALLOON TRIP OVER THE ATLANTIC.—It is said that there is now in New York a French æronaut, named M. Chevalier, who will in about two months attempt to cross the Atlantic by ærial navigation. An exchange gives the following sketch of this adventurous gentleman:

"Mons. Chevalier has made 165 baloon excursions, in one of which he traveled 1500 miles in fifteen hours. He has traversed the English Channel from Dublin landing in Westmoreland, and in one ascent from Hull he reached an altitude of 30,000 feet, the highest ever attained. At that height the rarity of the atmosphere was such, that the blood started from every pore in his body as well as from nose, eyes and ears, and his clothes were saturated with the bloody sweat. He does not believe a voyage across the Atlantic involves any peculiar difficulties, excepting from its length, and he has prepared to meet these difficulties.

VICIOUS LEGISLATION.—For many years the old Washington *Globe* carried for its motto, "THE WORLD IS GOVERNED TOO MUCH."—And we are constantly reminded that this is a truism by the action of the Legislative bodies of the country. Statute is piled upon statute with indecent haste, and upon every conceivable subject, so that it has come to pass that nearly every man, and a great many women, are members of one or more incorporations. The Legislature of Illinois at its late session enacted about eighteen hundred bills into laws. It cannot be otherwise than that in the hurry of legislation which short sessions compelled, there must necessarily have been much vicious law-making in this action, even with the best of intentions. But this is not all. The Legislature has, from all accounts, been guilty of venality and corruption surpassing all precedent. Gov. Palmer, who is an honest, upright and conscientious man, felt constrained to interpose a large number of vetoes; but these were of no avail; the money power brought to bear down constitutional objections as well as principles of right, and the most objectionable bills were passed over the vetoes with unnecessary dispatch.

If this sort of thing were confined to Illinois, we might hope that it arose from some local cause. But as it is general—prevailing all over the country, we are inevitably led to the conclusion that there is something radically wrong in the organization and control of our political parties, which give us such unprincipled and corrupt law-makers. There is one favorable feature of the case, however. The party press denounces these evil practices unsparingly. They have no apologies to offer for men who will accept, and even labor eagerly to obtain, important official positions, for the purpose of selling themselves to corporations or private schemes.

A reform is needed in our politics. The control of them should be taken out of the hands of the vile and corrupt, into which it has too much fallen, especially in our cities, and given to men of conscience and of moral principle. So long as the "baser sort" of men are permitted to manage and control our nominating conventions, just so long will corruption and venality be found in our Legislatures. There is nothing to choose between the two great parties in this respect. Neither of them is entitled to the confidence and support of good citizens and christian men.

The thanks of the people are due to Governor Palmer for the noble stand he has taken against vicious legislation. Although borne down by the money of the great corporations of the State, the people will look to him with confidence as the protector of their rights.—*Standard.*

Passing Events.

☞ By one gate Rome looks towards the road by which was brought that epistle to the Romans, which Paul himself followed after in two or three years as a prisoner handcuffed to a soldier; the same road by which, ten years later, Titus brought in thousands of captive Jews along with the spoils of Jerusalem and the Temple; the road by which arrived triumphant armies and kings of the East in chains, Numidian lions for the ampitheatre, Strabo from his travels, Dionysius on his tour, and Pausanius, with notes for his book on Greece, and Josephus after the loss of his country; Belisarius, too, that mighty general; proconsuls on their return from one province and another, age after age, an unceasing stream; slaves for the market, monks from deserts further to the East than where St. Anthony wrestled, bishops, archbishops, Syrian, Abyssinian, and from the ends of the world.

☞ A New York letter says: "For some months past, rumors that A. T. Stewart had joined the Catholic Church have been in circulation, but as rumors about rich men are always flying about, this particular one did not attract much attention. I have just been informed, however, that it is perfectly true. The great millionaire, my informant says, was recieved into the Catholic Church by Archbishop McClosky, with whom he had been in consultation several times before the event took place. The same person informs me that Mr. Stewart lately gave a donation of $20,000 to the House of the Good Shepherd, a Catholic institution for reclaiming fallen women.

☞ Computed by average, one province of China contains 19,000 temples; and the empire, reckoning only fifteen out of the eighteen provinces, would contain, in round numbers, 300,000. The whole number of idols in these temples for hero worship, reckoning ten to each, would be about 3,000,000. The temples cost from $500 to $100,000 each. Regarding the average as only $1,000, we have $1,000,000,000, as the approximate value of idol temples in China, which is, perhaps, altogether too low an estimate.

☞ Monseigneur Bauer, the famous preacher of the Chapel of the Tuileries at Paris, whose sermons before the Emperor and Empress of France have attracted so much attention, is an Austrian Jew, who, fifteen years ago turned Roman Catholic. He is still a young looking man, with heavy and rather voluptuous features; but the expression of his eyes is that of a fanatic and visionary. In 1848 he was a member of the Revolutionary Academic Legion in Vienna, and he has now become an ultra-reactionist.

☞ Dr. Dixon, of the *Scalpel*, speaking of the velocipede, says: "There is no doubt whatever that both rupture, varicocele, hydrocele, and swelled testicles, as well as effusion in the sheaths of the great flexor muscles of the limbs, are all directly consequent upon the use of this absurd and mischievous toy. While we write, an eminent apothecary suffers from varicose veins in both legs, developed in a few weeks by riding on this absurdity."

☞ The meeting of the Evangelical Alliance, which was appointed to be held in the city of New York during the present year, has been postponed to 1870. The change is made at the request of the leading members of the alliance in England, Germany, and Holland, on account of their inability to complete their arrangements for the meeting within the present year.

☞ The principle shops in Paris—including those of nearly all the linen-drapers, hosiers, silk mercers and venders of ready-made apparel,—will henceforth be closed on Sundays. The merchants have taken this step of their own accord, and their employees "appeal to the good will of the public to aid them in making the measure general."

☞ A gentleman joined the First Presbyterian Church at Cincinnati, last Sunday, who for years had been an inmate of one of the monasteries in the Tyrol, and who for four years had been an officiating priest in a cathedral in Salzburg, Germany.

☞ A. D. Mitchell passed through Norwich, Conn., a few days ago, who had traveled eleven thousand miles in thirty-seven days. He was only six days and twenty-one hours from San Francisco, twenty-six days from Japan, and thirty-seven from Hong Kong.

☞ In 1686, the Rev. John Williams was settled in Deerfield, Mass., as pastor, with a salary of £60 a year, "payable in wheat, at three shillings and three pence a bushel, peas at two shillings and six pence, Indian corn at two shillings a bushel, and salted pork at two pence halfpenny a pound."

☞ Walter Raleigh's name has long been associated with the history of the introduction of the potato into Europe. It appears, however that the plant was known to Clusius, a distinguished French botanist, at least thirty-three years before its introduction by Sir Walter.

☞ Originally a single pin had to undergo the manipulation of not less than fourteen pairs of hands before it was ready for the fashion in a lady's boudoir.

☞ Napoleon has increased his guard at the Tuileries by five hundred men, and the whole force sleep fully accoutred and with loaded rifles.

☞ London has a population of 3,150,000, and covers an area of 122 square miles.

☞ Uniform postage stamps are to follow a uniform coinage in European countries.

☞ The capital required for building a network of railways over the Turkish Empire is secured.

Notices.

The Mass. Mission Tent.

The tent is still on Zion's hill near East Weymouth, and, the Lord willing, will remain over next Sunday, June 27th, and as much longer as the interest demands. The interest is good. The Weymouth praying band have really felt the life and power with them, and make the meetings interesting. Bro. Phelps has been with us to help press the battle. Brethren and sisters come over and help us. Pray for this meeting, that men may be saved from sin, and be prepared for the coming kingdom. ENOCH MORRILL.

Grove Meeting.

There will be a grove meeting on land owned by Bro. Washburn, in Bethel, Vt., on Camp Brook, commencing Saturday, July 3, at one o'clock, to continue over the Sabbath. Come, brethren, to the meeting. All are invited. We want Bro. Varney to come, if he is in this section of the country, to assist in preaching the word. Brn. D. Braley and J. A. Cleaveland will be present, with others. For the church,

J. WASHBURN, G. W. LEWIS, } Com.

Notice.

There will be a meeting held in the grove on the farm of Samuel Gilmore, Holden, Maine, to commence at ten A. M., July 4th, and continue over the 5th. The meeting will be free for all who believe in Jesus Christ, and do not marvel at the fact that he will raise from the dead both the righteous and the wicked. We heartily invite you to come, filled with the Spirit of Jesus, and labor for the salvation of souls, and a preparation to meet the Judge of all the earth. In behalf of the brethren,

I. DAMMAN.

Kingston Grove Meeting.

The Annual Grove Meeting held at Kingston, N. H., (near Bro. F. Gale's), will be held this year two days, Sundays and Mondays, July 4th and 5th. It is expected that Elders J. Pearson, Jr., G. W. Burnham, W. Burnham, J. Cunningham, and Bro. Haskell will be present. Let there be a general rally of the brethren and sisters in the region to this feast. F. GALE.

Alton Bay Campmeeting.

To the friends of the Alton Bay Campmeeting I would say, the probability is that our meeting will commence Sunday, Sept. 5th. Particulars hereafter. For the Committee, J. G. SMITH.

Discussion.

If the Lord will, the discussion of the following question will commence at Warren, Vt., (Union Church), July 1st, at ten o'clock A. M.

Resolved, That the seventh-day Sabbath is not binding on the Christian church.

J. F. VARNEY, Affirms.
D. T. EVANS, Denies.

Ordination.

At the protracted meeting recently held at Sugar Hill, N. H., Bro. A. Hoyt, of Cabot, Vt., was set apart to the work of the gospel ministry by the imposition of our hands and prayer, and is commended to the faithful in Christ wherever his lot may be cast.

JOHN COUCH.
NATHAN WHEELER.
ABIAL W. SIBLEY.

Tent and Grove Meeting in Hopkinton, N. H.

The Lord willing, there will be a meeting in E. G. Kimball's grove, in Hopkinton, N. H., July 4th and 5th, commencing at ten o'clock A. M. each day. Bro. Edmund Moulton, of Whitefield, N. H., and others, will be present to preach the word. An opportunity for baptism will be offered on the 5th. We hope to meet with friends from all the surrounding towns, who desire to hear the word of life, and especially with those who feel called upon to labor for the salvation of souls.

The New Hampshire Tent will be pitched outside of the grove, and should the weather be rainy, the meeting will be held in the tent. Brethren from a distance, by bringing some bedding, can lodge in the tent, or at houses near by. Horse-keeping can be had at reasonable rates.

JOSEPH H. TEWKSBURY.
E. G. KIMBALL.

Eld. D. D. Leavitt, of Holderness, is expected at this meeting. If desirable, arrangements will be made for similar meetings in other localities. As the Tent will probably be pitched Saturday afternoon, the scattered ones are invited to come with their provision, prepared to stay through the meeting.

The Grove is in District No. 5, near road leading from Hopkinton Lower Village to Weare, about two miles south of the village. Let all make an effort to attend. For the Brethren,

C. W. SARGENT.

Grove Meeting.

A grove meeting will be held in Albany, N. H., in Bro. Joshua Piper's grove, commencing Friday, July 2nd, and holding over Monday, July 5th. When the arrangements are completed, due notice will be given. Albany is pleasantly situated among the mountains between Tamworth and Conway. The stages will doubtless bring those who wish to come to the ground. Those who come by cars, will leave them at Meredith Village, on the B. C. and M. R. R., and thence by stage direct. Brethren will please come prepared to remain through the meeting. Come by cars, stages, with private teams, on foot, or in any way, to meet with us. This is a new field, and an interesting time is expected. In behalf of the brethren,

L. C. MCKINSTRY.

Grove Meeting Fourth of July.

There will be a grove meeting held in Faysville, Mass., commencing Saturday, July 3d, at half past one o'clock P. M., and hold over Sunday, the 4th. The brethren and sisters scattered abroad are invited to come to this meeting and labor for the salvation of the unsaved. The grove is only a few rods from the depot on the B. C. and F. R. R. Call on Bro. and Sr. H. S. Woods, who will do what they can for the comfort of all. There will be those present who labor in word and doctrine to preach the word. For the brethren,

C. GOODRICH.

Tent Meeting.

The Maine Mission Tent will be pitched in Brewer Village, one mile and a half from Bangor, on land of Henry K. Robinson, to commence meetings Thursday evening, June 24th, and continue as may seem the will of the Lord. Friends coming up the river, or by cars, can take the stage from Bangor to the tent mornings and evenings. Will the friends of Jesus pray that the Lord may give great success in winning souls to Christ, and in building up the people of God in the faith and hope of the gospel?

I. C. WELLCOME.
F. A. BAKER.

Tent Meeting.

There will be a tent meeting in Foster, R. I., near the Hopkin's Mill, to commence June 26th, and hold over the fourth of July. Preaching brethren from abroad, come. Brethren and sisters, make a little sacrifice to get out to this meeting. It probably will be the last meeting of the kind you will ever have. Good homes for all who come from abroad. E. BELLOWS.

Tent Meeting.

If the Lord will, there will be a meeting at West Lebanon, Me., under the New Hampshire Mission Tent, commencing Tuesday evening, June 22d, at half past seven o'clock, and hold over the following Sabbath. This is a new field. The Lord direct the work is our desire. Brethren D. M. Leavitt and Wm. H. Mitchell, with others, will be present to preach the word. J. C. SHOREY.

Barn Meeting.

Providence permitting, there will be a meeting at North Sutton, N. H., in Charles L. Andrew's barn, commencing Saturday P. M., July 3d, and hold over Sunday, July 4th. Bro. John Parsons, of Northwood, and other preaching brethren are expected to be present. All are invited.

A. D. FOLLANSBEE, for the Brethren.

Conference.

The conference at Alton Corner, N. H., will commence evening, July 1st, and hold over the following Sabbath. The meeting on the Sabbath will be held on the Alton Bay camp-ground at ten o'clock A. M., and one P. M. For the Brethren,

J. COUCH.

R. I. and E. Ct.

Our next conference will be held at North Scituate, R. I., commencing Wednesday, two P. M., July 7th, 1869. Brethren, let us awake. We have been slumbering. Come, preacher and delegate, from every church. Let us have one more general rally on the old battle-field of North Scituate.

H. F. CARPENTER, Clerk.

Notice.

The Conn. Advent Christian Conference is hereby invited to hold its next session with the church at Cheshire Street, Ct., to commence Wednesday evening, July 21st, at half past seven o'clock, and continue over the following Sabbath. There is a rising interest in this place, and it is a subject of earnest prayer that God will bless this effort to the salvation of sinners. Brethren, although it is a busy season of the year, please make the sacrifice necessary to come, and God grant it may be like the old fashioned Cheshire Street meetings. Business of importance is to be transacted, which should prompt every church to see to it that delegates or letters are on hand. The chapel is about three miles west of West Meriden Depot, on the Hartford S. and New Haven R. R. If those coming on the cars will write to me in season, I will make arrangements for conveyances, and give notice accordingly. For the church, WM. A. DURAND.

Conference in Whitefield, Me.

The Quarterly Conference will be held in North Whitefield, commencing June 25th, at 2 P. M., and hold over Sunday. Come, ministers and laymen, to work for the Lord. Those coming in the cars on the Kennebeck, north or south, will stop at Gardiner. Write to S. K. Partridge, No. Whitefield, and he will send a team for you.

JER. PARTRIDGE, President.
S. K. PARTRIDGE, Clerk.

Notice.

Our Annual Grove Meeting, at East Springwater, on the Widow Morris farm, will commence at the school-house on Friday evening, June 25th, and in the grove June 26th, at two o'clock P. M. Let there be a general turn out to this meeting, and all those interested in Springwater and elsewhere, circulate the notice and prepare the grove.

For the Brn., C. F. SWEET

P. S. Will Bro. John or Frank Morris meet me at Springwater Valley, on the 25th, at noon?

Notice.

There will be a meeting in the grove of A. H. Smith, Wolcot, Conn., July 4th. Bro. A. Simpson will preach the word. Come, brethren and sisters, far and near. Let us once more raise our voices in praise of Him we love in this beautiful grove.

For the brethren, G. L. WHITE.

Conference.

The Lord willing, there will be a conference in Carthage, Me., commencing Thursday, five oclock, June 24th, and continue over the following Sabbath. Brethren, let us pray that God may greatly bless this meeting.

H. B. SEVEY.
E. M. HAGGETT.

Nova Scotia Conference.

There will be a general Advent Conference held at Bear River, Nova Scotia, commencing June 26th. A cordial invitation is extended to all the lovers of Jesus and his soon coming, especially to the preaching brethren. JOHN MOORE.

To all whom it may Concern.

Please notice that the undersigned Missionaries have left the "Star of Hope Mission," though still engaged in Mission work. Friends writing us will please direct their letters—*Care of G. W. Smith, No. 273, West 22d Street, New York City.*

M. E. DOW.
E. S. MELLEN.
A. E. BENNETT,
(Danielsonville, Ct., for the present.)

Notice.

If any of our brethren desire to purchase a new fifty feet circular tent, I can direct them to *a bargain*. WM. L. HIMES, *Buchanan, Mich.*

Minnesota Campmeeting.

This meeting is appointed at Ottawa, to commence Sabbath, June 27th, continuing over Monday, July 5th. The State Conference will commence its annual session, June 24th, at the same place. As these meetings will be held thus in connection, we look for a season of special interest, and one in which all our strength shall be united to give new life and energy to the cause throughout the State. The committee are arranging for the comfort of all who attend, and we trust every part of the State, even to the extreme frontier, will be represented in this general gathering.

REDUCTION OF RAILROAD FARE.

Ottawa is situated about sixty miles south-west from St. Paul, on the St. Paul and Sioux City Railroad (formerly the Minnesota Valley,) which runs from St. Paul to Mankato.

Those coming by the Milwaukee and St. Paul Railway will change cars at Mendota, where they will purchase tickets for Ottawa.

The fare on the St. Paul and Sioux City R. R. is reduced one-half, and when buying tickets for Ottawa *be sure and ask for return tickets.* Return tickets will be good for ten days.

A boarding table will be provided for those who do not choose to bring their own provisions, at a reasonable rate. Also feed for horses can be obtained on the ground.

EDWIN T. HIMES, Chairman Com.

Tent Meeting.

There will be a tent-meeting at Cooper's Point, Camden, New Jersey, commencing June 20th, and continue as long as the interest will warrant. Brn. Flagg, Hook and Wendell will be present to preach the word of life. All friendly to the cause are invited to attend. In behalf of the church,

B. WILLARD.
JOHN M. STETLER, } Committee.
ISAAC N. WILFONG,

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
Sr. L. M. Stoddard ... Sabbath, June 27th
M. Batchelor ... Sabbath, July 4th

BOSTON, (THEATRE COMIQUE, Central Court, rear of 240 Washington Street), Sabbath, June 27th.
H. L. HASTINGS.
Love feast at 10 A. M. Preaching at 11 A. M. and 7½ P. M.

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.

EAST BOSTON.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
J. W. Britton ... Sabbath, July 11th

CHELSEA, MASS., (LIBRARY HALL.)
A. A. Phelps ... Sabbath, June 27th
M. Batchelor ... Sabbath, July 11th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
J. S. White ... Sunday, June 27th

HYDE PARK, MASS.
T. M. Preble ... Sabbath, June 27th
A. Simpson ... Sabbath, July 25th

North Carver, Mass ... Sunday, June 27th
Grove meeting at Faysville, Mass ... July 3d and 4th
Bro. J. G. Smith will be with me.
C. GOODRICH.

New Bedford, Mass., Sabbaths, July 4th, 11th, and 18th
A. A. PHELPS.

Melvin Village, N. H ... Sunday, June 27th
J. COUCH.

Manchester, (where Bro. Stevens appoints), June 24th and 25th.
Boston, Mass., (Lowell Street Chapel), Tuesday evening, June 29th. HIRAM MUNGER.

Stoneham, Mass ... Sabbath, July 4th
Worcester, Mass ... Sabbaths, July 11th and 18th
T. M. PREBLE.

Worcester, Mass ... Sabbath, June 27th
Abington, Ct ... Sabbath, July 4th
North Scituate Conference ... July 7th, 8th, and 9th
Danielsonville, Ct ... Sabbath, July 11th
H. F. CARPENTER.

Lynn, Mass ... Sunday, June 27th
M. BATCHELOR.

Stoneham, Mass ... Sunday, July 11th
J. G. SMITH.

Westfield, Mass ... Sabbath, June 27th
E. MCCULLOCK.

West Thornton, N. H ... Sunday, June 27th and onward for the present. A. W. SIBLEY.

New Boston, N. H., (where Bro. Andrews may appoint), Sunday, June 27th. L. E. SAULFAUGH.

Great Falls, N. H ... Sunday, June 27th
Farmington, N. H ... Sunday, July 4th
W. H. MCDANIELS.

Seabrook, N. H ... Sunday, July 4th
WM. C. STEWART.

New Durham, N. H ... Sunday, June 27th
Barnstead, (White Oaks), Monday evening, June 28th
A. ROSS.

Loudon Ridge, N. H ... Sunday, June 27th
H. BARDEN.
J. W. HORNE.

Meredith, N. H., (Dolloff school-house), Sunday, June 27th.
Gifford, (White Oak district, in Bro. Thomas Plummer's shaded yard), Sabbath, July 4th.
Meredith Centre, (White school-house), Sabbath, July 11th.
New Hampton, (Brick school-house), Sabbath, July 18th. W. GLIDDEN.

Seabrook, N. H ... Sabbath, June 27th
L. F. COLE.

New Britain, Conn ... Sunday, July 4th
S. W. BISHOP.

New Haven, Ct ... Sunday, June 27th
B. HITCHCOCK.

North Somers, Ct ... Sunday, June 27th
Scitico, Ct ... Sunday, July 4th
Woodstock Valley, Ct ... Sunday, July 11th
Abington, Ct ... Sunday, July 18th
North Somers, Ct ... Sunday, July 25th
A. MORSE.

North Somers, Ct ... Sunday, July 4th
J. H. HALL.

East Haddam, Ct ... Sundays, July 4th and 18th
Hartford, Ct ... Sunday, July 11th
I. B. POTTER.

Waterbury, Ct ... Sunday, June 27th
Thomaston, Ct ... Sunday, July 4th
S. C. HANCOCK.

Westerly, R. I ... Sunday, June 27th
River Point, R. I ... Sunday, July 4th
Rocky Brook, Kingston, R. I ... Sunday, July 11th
North Scituate, R. I ... Sunday, July 18th
A. B. WARNER.

Marshfield, Vt ... Sunday, June 27th
J. A. CLEAVELAND.

West Gardiner, Me ... Sunday, July 25th
Augusta, Me., Sunday evening. N. F. NASON.
H. B. SEVEY.

Casco Village, Me ... Sunday, June 27th
West Poland, Me ... Sunday, July 11th
North Norway, Me ... Sunday, July 18th
Mechanic Falls, Me ... Sunday, July 25th
J. ALBERT LIBBY.

New Britain, Ct ... Sunday, June 27th
Springfield, Mass ... Sundays, July 4th and 11th
Hartford, Ct., (Talcott & Post's hall), Sunday, July 18th
W. N. PILE.

E. Rochester ... July 4th and 5th
I. K. LOMBARD.

Carthage ... Sunday, June 27th
Jay, Bourrough, (as Bro. Ireland may arrange, for baptism), Sunday, July 4th. H. B. SEVEY.

Strickland Ferry, (Willington school-house), June 27th
WM. H. DOUGHTY.

Monson, Mass., (East Hill, Grout's school-house,) Sunday, June 27th.
Bristol, R. I ... Sunday, July 4th
Providence, (Wabosset Hall) ... July 9th, and over Sunday. GEO. A. STREETER.

Hartford, Ct ... Sabbath, June 27th
Wallingford, (North Farms) ... Sabbath, July 4th
WM. A. & M. L. DURAND.

Webster ... Sabbath, July 4th
L. M. STODDARD.

Portsmouth, N. H ... Sunday, June 27th
Westfield ... Sundays, July 4th and 11th
Kennebunkport, Me ... Sundays, August 1st and 8th
E. OWEN.

Seabrook, N. H ... Sabbath, July 11th
Lake Village (North Church) ... Sunday, July 18th
Warren Summit ... Sunday, July 25th
E. S. MOULTON.

Whitefield, at conference ... June 25th
My address after the 20th of June will be at Corinna, Me. ALLEN DAMAN.

East Haddam, Ct ... Sunday, June 27th
New Haven, Ct ... Sunday, July 4th
East Haddam, Ct ... Sunday, July 11th
Waterbury, Ct ... Sunday, July 18th
East Haddam ... Sunday, July 25th
New York (Cooper Institute) ... Sunday, Aug. 1st
L. F. MOORE.

Meredith Village ... evening, June 24th
Lake Village, (North Church) ... evening, June 25th
Gilmanton, (Factory Village) ... evening, June 26th
Barnstead, (White Oak Ground, Tuttle school-house), Sunday, June 27th.
Stockbridge Corner ... evening, June 28th
J. PINKHAM.

Hampton, N. H ... Sunday, June 27th
Portsmouth, N. H ... Sunday, July 4th
Manchester, N. H ... Sunday, July 11th
If these conflict with others, please write me at Loudon Ridge, N. H. D. F. LEAVITT.

Newfield, Ct ... Sabbath, June 27th
Westfield, Mass ... Sunday, July 18th
Seabrook, N. H ... Sunday, Aug. 1st
Hampton, N. H., (Town Hall) ... Sunday, Aug. 8th
A. SIMPSON.

Meredith, (New Hall) ... Sunday, June 27th
F. S. RANSOM.

Bristol, Ct ... Sunday, June 27th
Wrightville, Ct ... Sunday, July 4th
A. D. FLAGG.

Woodstock Valley, Ct ... Sabbath, June 27th
P. S. BUTLER.

Philadelphia, (Ninth and Spring Garden Streets), June 27th.
New York, (Cooper Institute) ... Sunday, July 4th
Hartford, Ct., (Central Hall) ... Sunday, July 11th
Springfield, Mass ... Sunday, July 18th
Keene, N. H ... Sunday, July 25th, and Aug. 2nd
WM. STUART.

Bristol, Ct ... Sabbath, July 11th
R. B. STARK.

Belmont ... Sunday, June 27th
Lincolnville, (Rackliff school-house), Sunday, July 4th
JER. CARR.

Raccoonborough ... Sabbath, June 27th
S. S. MOONEY.

Cold Spring ... Sunday, June 27th
Hartland, (Town Hall) ... Sunday, July 4th
WM. J. RIPLEY.

New Durham, (second division) ... Sunday, June 27th
J. T. LIBBEY.
C. H. WILLEY.

North Newbury, N. H., (at Bro. W. Hart's), Sabbath, June 27th. FRANK NELSON.

Kennebunkport, Me ... Sundays, June 27th and July 4th
W. S. CAMPBELL.

Scitico, Ct ... Sunday, June 27th
A. M. HIGGINS.

Webster, N. H., (old meeting-house), Sunday, June, 27th, and baptize.
Salisbury, N. H., (where Bro. Foot appoints), Sunday July 4th.
Bradford, N. H., (Pond meeting-house) Sunday, July 11th. SIMEON ROBY.

Abington, Ct ... Sabbath, June 27th
Danielsonville, Ct ... Sabbath, July 4th
North Scituate, R. I., (conference), July 7th, 8th, and 9th. C. H. SWEET.

Portland, Me ... Sunday, July 11th
J. S. WHITE.

Square Pond, Ct ... Sunday, June 27th
Brimfield, Mass ... Sunday, July 4th
RUFUS BAKER.

Manchester, (Merrimack Hall) ... Sunday, June 27th
West Groton, Vt., (Ricker school-house), Sunday, July 4th.
Piermont, (Clay meeting-house), Sunday, July 11th, for baptism. T. E. LANG, JR.

I will meet Bro. Dustin Davis in Springfield, Sunday, the 27th, where Bro. A. Fowler may appoint.
J. C. MOORE.

North Whitefield, at conf ... June 25th, 26th, 27th
Bowdoin, Me., (Adams' school-house) .. Sun., July 4th
Will Bro. H. D. Reed go with me?
Richmond, Me., (Reed meeting-house) Sun., July 11th
Topsham, Me ... Sunday, July 25th
Any wanting to be baptized can be in readiness.
H. S. MITCHELL.

Rossonville, Vt ... Sunday, June 27th
West Jamaica, Vt., (school-house), Monday evening, June 28th. Z. T. WOOD.

Starks, Me ... Sabbath, June 27th
E. M. HAGGETT.

SPRINGFIELD, MASS.
J. Hemenway ... Sunday, June 27th

LAWRENCE, MASS., (ADVENT CHAPEL.)
Geo. W. Burnham ... Sundays, June 27th, July 4th, 11th, 18th and 25th.

CHICOPEE FALLS, MASS.
R. Starks ... Sunday, June 27th
E. McCullock ... Sunday, July 4th
Sr. L. M. Stoddard ... Sunday, July 11th

WILBRAHAM, MASS.
I. B. Potter ... Sabbath, June 27th

BIDDEFORD, ME.
J. G. Smith ... Sabbath, June 27th
Wm. H. Mitchell (expected) ... Sabbath, July 4th
J. W. White ... Sabbath, July 11th

PORTLAND, ME.
J. A. Libby ... Sunday, July 4th
J. S. White ... Sunday, July 11th

CONCORD, N. H., (CENTRE STREET.)
Hiram Munger ... Sabbath, June 27th
A. Ross ... Sabbath, July 4th
T. W. Piper ... Sabbath, July 11th
H. F. Carpenter ... Sabbaths, July 18th and 25th
N. C. Twombly ... Sabbath, Aug. 8th

CONCORD, N. H., (AT THE BETHEL.)
I. Damman ... Sunday, June 27th
T. W. Piper ... Sunday, July 4th
J. Couch ... Sunday, July 11th
E. Owen ... Sundays, July 18th and 25th

PLEASANT VALLEY, CT.
H. H. Dickenson ... Sunday, June 27th

WOLCOTTVILLE CIRCUIT.
Newfield ... A. Simpson, Sunday, June 27th
Wolcottville ... B. Hitchcock, Sunday, July 4th
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Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
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PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

ROCHESTER, N. Y.
Meetings are held at Flour City Hall, over 94 Maine Street. Prayer meetings Wednesday and Friday evenings.

Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Wyoming, R. I ... 1st Sabbath in each month
Westerly, R. I ... 2d Sabbath in each month
Riverpoint, R. I ... 3d Sabbath in each month
Bristol, R. I ... 4th Sabbath in each month
A. DURFEE.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,

ELD. A. D. FLAGG, Cor. Sec'ry, Torrington, Ct.

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RECEIPTS FOR BOOKS AND TRACTS.

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THE DAY OF PEACE.

Arouse! ye saints and sing,
  Proclaim the gospel sound;
For soon shall come our glorious King,
  With fadeless beauty crowned.

His waiting people then
  Shall in his kingdom live,
Where none shall ever weep again,
  Where nought the heart shall grieve.

O! soon will come the day,
  When care and toil shall cease;
When sin and death shall flee away,
  And saints shall dwell in peace.

The signs fulfilling fast,
  Proclaim the end is near;
Probation's hour will soon be past,
  The King of kings appear.

O! hasten, sinner, haste!
  The gospel call obey;
If thou would'st enter into rest,
  Come, seek thy Lord to-day.

Then on that glorious morn,
  When Jesus doth appear,
He will to us proclaim, "Well done,"
  If we are faithful here.

The pure in heart are blessed,
  For they their God shall see;
And all who have his name confessed,
  Shall eat of life's fair tree.

Shout praises to our God,
  All glory to his name!
O! hail the day when Christ our Lord,
  Shall come on earth to reign.

Then a new song we'll sing,
  Then shall our hearts rejoice;
We then shall see our conquering King,
  And hear his welcome voice.

Boston, Mass. GEO. E. LEE.

For the World's Crisis.

WHY DON'T YOU ABANDON YOUR FAITH?

Now that several specified periods of time have passed, in which so many have looked with special interest and with yearning hearts for Zion's absent Nobleman to return, the uninterested and unenlightened have most unwisely concluded that we know nothing, and nothing can be known relative to Christ's personal return from heaven; and hence they wonder with a good deal of surprise, and inquiringly ask, Why don't you give up your faith, and cease publishing it to the world? Your past mistakes demonstrate to all that you have no reliable basis for your faith to rest upon. We certainly do not envy this class of people their unbelief or position, but sincerely pity and pray for them, while groping along carelessly through the world in their blindness. Where, echo answers where is there one who has ever canvassed the prophecies faithfully, and has been intelligently convinced of the world's near proximity to the eternal judgment, that wishes to change positions with these interrogators? *Not one.* Our tongues are altogether inadequate to express the gratitude of our hearts to the giver of all good, for the knowledge that has shone more and more brilliantly all along our mysterious pathway. Notwithstanding all past errors, we adhere tenaciously to the sure word of prophecy, and express with full confidence the glorious thought that Christ is speedily coming to usher in the dawn of an eternal jubilee. We know this by facts drawn from sacred and profane history, together interwoven—facts that no human philosophy can efface, or undermine; facts which stand out so prominently that the intelligent beholder, while gazing at the sublimity of fulfilled prophecy, exclaims, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. This is our faith, the faith that works by love and purifies the heart.

Relinquish this—no, no, never. Ashamed of this heart-searching and purifying truth! When literal and moral light are not ashamed of literal and moral darkness, then, and not till then, can we be ashamed at so bright a prospect! Why it is the soul's anchor, sure and steadfast, till faith is lost in sight, and prayer in praise.

The reasoning of our opposers is certainly a good deal defective. Philosophically, they may reason well, and logically; but theologically they are dangerously unsound, and not to be relied upon by any who hope for salvation through the merits of Christ; for if the blind lead the blind, they shall both fall into the ditch. Should a Prof., skilled in the science of mathematics, be presented with a problem to solve outside of his accustomed routine of instruction, and should he mistake some of its features, and fail to secure the true answer, even a half dozen times, would it be deemed wise to say that the Prof. knew nothing, and his mistakes only demonstrated that nothing was known or could be known touching the science of mathematics? Certainly not. The judgment of every sensible man would be, the Prof. is a ripe scholar in the science, and thoroughly understands his business; but some features of this new problem are not as yet perfectly understood, and doubtless he will in due time solve its difficulties, and give the correct answer.

Precisely so as regards the prophecies relative to the advent of Christ. While a multitude of writers have stored away a vast amount of prophetical and historical literature, since the agitation of this question first arose, and while they are practical students, and able teachers of the same, it is frankly conceded that there are some features of the various lines of prophetical lore that, at present, are not perfectly understood; but perseverance and studiousness, by the aid of the Holy Spirit, will, in due time, unfold the sacred mystery, and the church of Christ, with its devoted teachers, will stand justified before God in the coming day of the Lord Jesus, for having heralded forth through the midst of heaven, in due season, the last and solemn warning, "Behold the Bridegroom cometh; go ye forth to meet him." "A man's heart discerneth both time and judgment."

A. N. SEYMOUR.

For the World's Crisis.

FAITH AND WORKS.

Faith and works must go together to be acceptable. "Without faith it is impossible to please" God, and "faith without works is dead." "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Sinner, do you believe that Jesus is the Son of God? Well, thousands believe the same, and still are living in sin. Doubtless you admit that you must be a christian in order to be saved, and you would like to be one if you could be without letting any one know it. Many have come to the same conclusion, and have died in sin; but I beseech you stay in that condition no longer.

The next thing God requires of you is, to confess him before men; and you will never find "peace in believing" until you do. Christ says, "Whosoever, therefore, shall confess me before men, him also will I confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. 10: 32, 33. "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the angels." Luke 9: 26.

Be obedient, therefore, and confess Jesus. Take up the first cross, and the rest will be lighter. Delay no longer. The reward is just ahead. JOHN RIDLEY.

For the World's Crisis.

OLD AND NEW THINGS.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—JER. 6: 16.

We are, as was the prophet Jeremiah, in the midst of an age when every one's way is right in his own eyes. The Jews had as a people gone away; other gods had led them, they not being satisfied with what God had given them, but must have something else. But the blessings of God did not rest upon them. They were left desolate of God because they would not heed his word.

So we as a people are too much in the same place. One has a psalm, another a dream, and a third has new light; and so each one must publish it to the world at large; and if one should spend time to examine every new thing that is sent, there would be no time for any thing else.

Some churches must hear something new every Sabbath, or they are not satisfied, and will go home grumbling about the preacher, though he may be a man of God, like Stephen, full of the Holy Ghost. The preacher must have doctrine, something they can discuss after meeting. Such ones (if the preacher does so) will have their ears and eyes opened; but if he talks old things, exhorts to walk in the old paths, even the way the prophets went, the King's highway, which leads from banishment, they are sleepy.

I ask you, dear brethren and sisters, is not this too much the case? Do not think me finding fault—not so; but I must speak out against all sin. Give me the old paths to walk in—the path where the meek and the lowly walk. I ask not for honors of men, nor to be applauded as a smart preacher; but I ask of my heavenly Father that I may be enabled to lie low in the valley, where the dew of God falls. I ask to be clad with honor when the race is over. I ask that I may be so directed of God, that my labors may not be in vain. I ask to be imbued with the Holy Spirit, that I may so present the word of God, that sinners will become convinced that they are such, flee to Jesus, and find rest to their souls.

Dear ones in Christ, do not think so much of new things. This is the way of the world. Be not like them. Ask for the "old paths," and where is the good way, and then walk therein. The Bible is the book to follow. There all the way-marks are clearly laid out; none need be lost. Glory to God, this path leads to the final resting place.

"Then who will follow Jesus,
  Amid reproach and shame?
While others shrink and falter,
  Who'll glory in his name?"

North Dana, Mass. GEO. A. STREETER.

THE CUP OF SORROW.

BY REV. THEO. L. CUYLER.

On classic cups and vases we have sometimes seen devices carved by the cunning hand of the sculptor. So around the cup of trial, which God commends to the lips of suffering christians, are wreathed many comforting assurances. Here is one of them: "All things work together for good to them who love God." Here is another like to it: "As thy day is, so shall thy strength be." Afflicted friend! Turn thy cup of sorrow around, and you will see engraved on it these precious words: "As one whom his mother comforteth, so will I comfort you." Turn it again, and read: "My grace is sufficient for thee." The whole cup is encircled with the declarations of divine love. But it requires faith to read them. They are invisible to selfishness and blind unbelief. And God sometimes washes the eyes of his children with tears, in order that they may read aright his providence and his commandments. "Lovest thou me more than these?" Christ says to us parents, as plainly as he said it to Peter beside Genesareth.

The test is applied. Sudden sickness withers our darling child away in a few brief hours. And, when we gaze in agony into the empty crib, and finding no child there, we turn to the blessed Jesus, and cry out through our sobs: "Yea! Master, thou knowest that we love thee." It is a bitter, bitter cup that we are drinking; but around it is carved this inscription, which faith makes legible: "Whom I love I chasten; love worketh no evil."

When the man of sorrows was passing through the awful agonies of Gethsemane, he exclaimed: "The cup which my Father hath given me, shall I not drink it?" So it is an inexpressible comfort to us to know that our heavenly Father prepares the tear-draught which many of us are called to drink. Can we not trust him?

He never administers poison to his own; but only the most needed medicine. Nor does our divine physician ever take down the bottle. He administers not a single drop too much. Pray don't say, "Oh! if God had only taken my property, and left me my child, or my wife, it would have been better." God makes no mistakes! He understands your spiritual ailments, and prepares just exactly the draught you need. He knoweth what things ye have need of. It is the province of true faith to understand that, when God brings out of the laboratory of his all-wise love any cup of trial, he knows just what he is doing, and just what your soul's health requireth.

Shall we make a wry face, and push away the bitter draught? Just as soon might our child, who is crimsoned over with fever, push aside the glass of medicine, and cry out spitefully, "Take away that horrid stuff. Give me something that I like." Your wiser tenderness replies: "My boy! this medicine has to be bad in taste to do you good. I love you, if you don't love it. If you want to get well, you must take it all. Suppose that the cup is one of intense bitterness; all tonic medicines are bitter. Many a bitter cup of trial has proved to be a glorious tonic to the believer. Some of the best prayers I ever hear uttered are from lips that have been moistened by the cup of excruciating sorrow. Six weeks of sore affliction have fitted a minister of Christ to preach more richly than a whole year in a theological seminary could have done. Paul describes a very costly part of his education for his great work in the closing portion of the eleventh chapter of his second epistle to the Corinthians. Turn to the chapter and read it. Learn from it how to suffer and be strong.

There was a fine christian philosophy in the cheerful remark of a bright young christian on his dying bed. "When I have most pain in my body," said he, "I have the most peace in my soul. I do not doubt but that there is love in the bottom of the cup, though it is terribly bitter in the mouth." It was at the bottom of the cup that the precious blessing was deposited; and he must needs drink the whole bitter draught to reach it.

Many of the richest christian graces lie at the bottom of the cup of trial. How patience sparkles down there amid the tears! How lustrous shines the jewel of faith! Joy too is there—such joy as the apostle tasted in his "tribulation." Courage always shows, too, the most grandly when the fight is the fiercest, and when Death on his pale horse is careering down on us over a field strown with defeat and disaster. There is a patience of hope, a peace passing all understanding, a sweet sense of the immediate presence of Jesus, that never can be reached by us in a state of ease and prosperity. They lie only at the bottom of trial's bitter cup. And God esteems them of such precious value that he mingles for us that very draught in order to bring them out in their beauty and power. This cup which our Father's love compounds for us, shall we not drink it?

I have found great comfort lately, when in sore trouble, in reading a short sketch of the racy talk of old "Uncle Johnson"—a poverty-stricken negro, who reached over one hundred years, and was then bereaved of his wife. "Uncle, don't you feel lonely since Ellen left you?" his minister inquired.

"Yes! Massa, I feels berry lonesome. But den de blessed Jesus comes round every day, and gives me a few drops ob heaven, just as a nus would wid a spoon; den oh! how I wants to get hold ob de whole dish! When I wos so sick de oder day, I could see de dust of God's chariot comin' ober de mountains for me! Den he say to me, 'Wait, old Johnson! wait—hold on a leetle longer, and I'll come round d'rectly.' Yes, Lord, I will hold on, if de Lord please, for anoder hundred years! Oh! blessed Jesus, only keep de table standin' for me; I'se bound to be dere."

Sister in sorrow! only look at that solitary old saint, holding in his trembling hands a cup that has "a few drops of heaven" in it; and never let you or I complain of any draught which infinite love may press to our lips. "Father, not as we will, but as Thou wilt!"—*Selected by M. Foss.*

CONFORMING TO THE WORLD.

A professor of religion, whether male or female, following the fashions of the world, is a most pitiable object. Can we be transformed by the renewing of our minds, and at the same time be conformed to the world? Can we seek the ornament of a meek and quiet spirit, while we seek the outward adorning of ruffles and rings, curling the hair, and costly apparel? Have we learned the art of being the disciples of Christ, without the pain of self-denial—without bearing the cross? Do not many congregations appear more like a flower garden than like a christian assembly? Do we not, in conforming to the world, seek the friendship of the world? And do we suppose that we can be the friends of the world and not the enemies of God?

But, in the finery and extravagance of dress, there is not only a sinful and deadly conformity to the world, but there is, of necessity, a shameful neglect of the most important christian duties; for, while time and money are lavished in adorning the body, the hungry are not fed, the naked are not clothed, and the sick and prisoners are not visited. In the vain hope of pleasing the world, we gratify our pride, wound the cause of Christ, and excite the enemies of the cross to neglect and ridicule that religion, which, while it professes humility and meekness, presents little more than the garb of pride and ostentation.

Many are led astray by inquiring, "what harm is there in this or that?" You dress like the vain world, you must act like the world, walk, talk, and visit like the world. Is there no harm in all this? Rather inquire what good is there in this or that? Is this the way to be holy? In this do I act like a disciple of Jesus Christ? Is this the way to be more crucified unto the world? In so doing, do I walk in the path of self-denial, in the way of the cross? The professors of religion should ever consider themselves under discipline for the kingdom of heaven, and should, therefore, do everything to the glory of God.

Simplicity should mark the followers of Christ, and distinguish them from the world. The road of fashion is the way to death. Let us not be deceived; the world smiles, but it is only to betray. If we would be holy, if we would be christians, we must be singular—we must be separate from sinners in our spirit, temper, words, actions, and dress; we must not be conformed to the world; a marked distinction must be kept between them that love God and them that love him not.—*Free Methodist.*

For the World's Crisis.

THE VILLAGE GRAVE-YARD.

On a bright summer's day, while waiting the arrival of the railway train, I thought I would visit the resting place of the dead. As I wended my way through the beautiful village of C., I was struck with the delightful scenery presented to my view. Every door yard was adorned with sweet-scented flowers, sending forth a fragrance that was truly reviving; but while pondering upon the beauties of nature, I had approached the village grave-yard. I lifted the latch, and entered the enclosure. There seemed to be a hallowed influence come over me as I stood looking at the white marble slabs, that marked the spot where some dear one lay; and methought thus it is ever so, a fond parent, a loving wife, an affectionate child, whom we have loved long and fondly; but ah! how soon they are snatched from us by death's relentless hand; and we bear them away to the last resting place earth can afford, there to sleep till "the last lovely morning" in glory shall dawn. Then, if we are faithful to him who hath loved us, we will clasp them to our hearts, and ever after will wander hand in hand up and down the then purified earth, singing songs of adoration to him who hath loved us, and saved us through his blood, and hath given us an inheritance with the pure and holy. Then we will walk with him the golden streets of the New Jerusalem, and so ever be with the Lord. J. B. WELLS.

For the World's Crisis.

TRUST IN THE LORD.

It is good to trust in the Lord, and to feel the blessed assurance that we are his children, and to know that we can go to him and tell him all our cares and troubles, trusting wholly in him for help, knowing that he will "withhold no good thing from them that walk uprightly," but is even ready and willing to receive all that come to him. Why should we refuse to trust one so good, and who has done so much for us?

I never felt more like trusting in the Lord than now. Let us strive to do his will in all things; and if trials and temptations come, go to him about it all, trusting wholly in him; for his grace is sufficient for us. Let us believe the precious promises recorded in his holy word, and strive to do his will, that when he comes to gather his chosen ones home, we may with all the faithful be gathered home, where trials, temptations and disappointments will be unknown, and where the weary will find rest. "In due season we shall reap, if we faint not." MARY J. PRATT.

East Randolph, Mass.

"PHARISEES—HYPOCRITES!"

"Inasmuch as ye did it unto one of these, ye did it unto me."

You sit in God's temples each Sabbath day—
Beautiful spire-crowned temples they—
Whose doors are open to those who pay,
Where there's plenty of room for wealth to pray,
  But not a place for the poor.
You send your money with lavish hands,
To clothe the heathen in distant lands,
But you heed not the starving wretch who stands,
Ragged and weary, begging for alms,
  Right at your very door.

You hear not the cry of misery,
The wail sent up in agony
From the heart of frail humanity,
  Here on your native shores.
You see not them, so near your homes,
You listen not to their dying groans,
Calling on you in piteous tones
  For the crumbs that fall from your boards.

You heed not the millions plodding along,
And sinking daily, weary and worn,
'Neath grievous burdens hard to be borne;
You pass them by with lofty scorn,
  Ne'er lending a helping hand.
What care you for the sons of toil,
Who hew your wood and till your soil?
Though the blast may chill or the sun may broil,
Theirs is the work, but yours is the spoil,
  In this your Christian land.

There's many a hovel may meet your eye,
Where some starving creature has lain down to die;
But like the priest and the levite you pass it by,
Without a look, without a sigh,
  For the child of want and sorrow.
You go to your homes where plenty reigns,
Where music sounds her sweetest strains,
And your heart beats light though black with stains,
And you eat and drink, and count your gains,
  Nor think that you die to-morrow!

You look not with pity on the woman of shame,
But you pass her by with proud disdain,
Though once she was pure, with never a stain,
Till man—your brother—the tempter came,
  And lured her into sin.
Is it right that you should push her down,
Now that you've driven her out on the town?
If on her you can only frown,
  How can you smile on Him?

You work the poor man day after day,
And you grudge him the beggarly pittance you pay;
And if he murmurs you drive him away,
And then thank God, when you kneel to pray,
  That you are not like other men.
Oh, hypocrites! hypocrites! what will you say,
As you stand before God on that awful day,
When the earth like a vapor shall pass away—
When God's children shall call upon you to repay
  All the wrongs you have heaped upon them?

You may call in vain for the mountains then,
To hide you from God and your fellow men;
For men will accuse and he will condemn,
For has he not said, "As ye do unto them,
  You do even so to him"?
Go, dig your talent out of the ground,
And scatter your wealth to your brothers around,
And God will cause your hearts to bound,
And happy hearts your name shall sound,
  And your souls will be free from sin.

—*Selected by F. B.*

THE BIBLE TRIUMPHANT.

MORAL PRECEPTS.

32. *Anger approved.*—"Be ye angry and sin not."—Eph. 4: 26.

Anger disapproved.—"Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools."—Eccl. 7: 9. "Make no friendship with an angry man."—Prov. 22: 24. "The wrath of man worketh not the righteousness of God."—James 1: 20.

Ephesians 4: 26 is thus rendered by Belsham. "If ye be angry, yet sin not," and in this version he is sustained by Wakefield, Newcome, Bowyer, Bezer, and Grotius.

The words, says Dr. Whitby, are not a command to be angry, but a caution to avoid sinful anger, hence all apparent discrepancy is obviated.

33. *Good works to be seen of men.*—"Let your light so shine before men, that they may see your good works."—Matt. 5: 16.

Good works not to be seen of men.—"Take heed that ye do not your alms before men, to be seen of them."—Matt. 6: 1.

To the casual reader these passages might appear inharmonious, especially as the skeptic has left out an important part of the first text. The beauty of the passage will be seen by quoting it entire. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

In Matt. 5: 16, we are taught to let the light of truth so shine, that men may be constrained to glorify God. Whereas, Matt. 6: 1 forbids the giving of alms for the purpose of being seen of men, that we may receive the praises of the multitude. Truly,

"God is his own interpreter,
And he will make it plain."

The harmony of the text teaches us to work with reference to the glory of God instead of our own glory.

34. *Judging of others forbidden.*—"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged."—Matt. 7: 1, 2.

Judging of others approved.—"Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? If, then, ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church."—1 Cor. 6: 2–4. "Do not ye judge them that are within?"—1 Cor. 5: 12.

The points of discrepancy which are made to appear in the above passages, are derived purely from wresting them from their context. The text in Matt. 7: 1, 2, has specific reference to a rash, condemnatory spirit, which Jesus here highly reprehends, and warns his disciples against indulging in any course so wrong and unjust.

1 Cor. 6: 2–4 refers to the period of the millennial reign of Christ when the saints will be joint rulers with him, executing the judgments of Jehovah upon the ungodly and the sinners against God's law, and at which time they will be seated on thrones of judgment, and reigning on the earth as "kings and priests" with Christ. In proof of this, read in connection with 1 Cor. 6: 2–4; Psa. 149: 5–9; Rev. 5: 9, 10; Matt. 19: 28; Rev. 20: 4–6; Dan. 7: 18–27. The last text quoted by the infidel is 1 Cor. 5: 12. A simple reading of the passage with its connections, will satisfy the reader that it has reference to excluding from christian fellowship those who are unworthy the name of Christ. In the light of these facts we would ask the candid reader where the skeptic has any ground for offering these passages as opposed to each other. But we have had, and probably shall continue to have, occasion to expose many cases equally palpable and unjust.

"The Bible Triumphant," by Mrs. H. V. Reed.

FASHIONABLE RELIGION REBUKED.

At the sale of pews at Grace Church, Chicago, the prices obtained for sitting in that house of worship were greater, we believe, than any ever realized in Chicago. The pew admitted to be the best went off to J. Mason Loomis, at the modest figure of $2,150, he having gallantly bid $950 for the first choice. From that sum down to more moderate rates, the descent was easy, the sale of the evening closing by knocking off No. 136 to Dr. E. M. Hale, the abortionist, at the extraordinary low sum of $400.

It is clearly the right of any number of men and women of Chicago, associated under any name, to build such a temple as they please, to express the force and fervency of their religious ideas, and we may not complain of what they do. If any men are moved by any spirit to pay $2,150 for a pew, or, if any are so lowly that $400 limits their capabilities, theirs is the right to do as they please with their own. But while indulging in the conceits of ecclesiastical architecture, the sweet strains of operatic music, the luxury of a house complete in all its appointments, all in the name and for the glory of God, the Protestant poor of Chicago are lapsing into unbelief and darkness, because, with the exception of the few Mission churches, there is no place in the house of God for them. . . .

No man who labors with his hands will find a place in Grace church. We do not say such would be turned away from its door. A poor woman, the child of toil, who has given six days of the week to her task, might, if the sexton is not a boor or a bully, find a corner in which her humble raiment would not be brought into too bold relief by contrast with the infinite gewgawry of her richer sisters; but she would not be welcome twice. She has not $2,150 for a seat; she has never practiced child-murder as a trade, hence even $400 are wanting; and as the gospel in these days is expensive, she must be turned off to make room for the glittering one who can pay.

What we say of Grace church is true of all like establishments in Chicago and throughout the whole country. In them a certain number of lawyers, doctors, politicians, editors, speculators, merchants, and sometimes abortionists, meet to loll away an hour and a half of each Sunday, on luxuriously cushioned seats, to listen to words which may be comforting to hear, but which have but infinitesimal effect in the control of every day life. In all of them, the men who labor on, no matter at what, nor how faithfully and intelligently, are practically forbidden—just as effectually forbidden as if an angel with a flaming sword stood at the entrance. And this in all our cities is the curse of Protestantism which once regenerated the world; and what is worse, this practical denial of the essence of the gospel taught by Him who had not where to lay his head, is making its way into the villages and rural districts so rapidly and to such an extent, that thousands of good men are looking upon the final triumph of the Protestant cause as a thing that must wait the lapse of another era, in which popery and slavery are again the rulers of the world. O, men who call yourselves christians, what a spectacle is this!

In the older days, when a church was built for the honor of our Maker, it was for his honor indeed. It acknowledged no ownership in man. Those who gave to it sent in their gifts because they were conscientiously impelled. No matter what the value of these, nor the social state of the givers, in the walls of that sacred edifice all men were alike. There were neither privileges for the rich, nor slights and disabilites for the poor. Before God and that altar, the rich and poor were one. In his presence, the gaudy raiment, the glittering jewels, the haughty mien, and the arrogance of wealth, were less than the humble garb and the consciousness of poverty. Prince and peasant knelt together to acknowledge their brotherhood, and together recvive the proof that God is the loving Father of all mankind. Grace church is very well. It is an ornament to the neighborhood in which it stands, and no doubt a source of pride and gratification to those who built it. But sweep pew rents and sales out of it as the iron troopers swept out the idols; open wide the doors; inscribe on the front: "This is the house of God—Let those who will, come in!" and then see how wide and how beneficent its influence may become.—*Chicago Times.*

COMMON POLITENESS.

It is not polite to do any thing that is offensive to others. If you are requested not to smoke a cigar in the presence of those to whom it is offensive, you should at once put the cigar aside, and not make an insulting or an unkind remark. There is probably nothing so offensive to a person unaccustomed to the use of tobacco, as the smoke of a cigar or a pipe. This it is your bounden duty to remember, and act the part of a christian gentleman.

It is not polite, when you have indorsed a note that the promiser cannot pay, to attempt to avoid the payment by putting your property out of your hands, or by resorting to any other unlawful means to avoid the payment. A person should never indorse a note unless he is abundantly able, and feels perfectly willing to pay the same, providing the debt should fall upon him.

It is not polite, if you have risen from poverty and obscurity to a respectable position in society, to forget your former circumstances, and look down upon those less favored than yourself, who were once your companions and friends,—some of whom may have contributed largely to your success and elevation.

It is not polite to insist on opening a door or window in a car or ferry-boat, to the inconvenience or suffering of others.

It is not polite, in the payment of a debt, to give less, or send less in a letter,—even to the amount of a single penny.

It is not polite to request another to indorse a note for you without offering to give him ample security.

It is not polite to loan to another an article intrusted to your care.

It is not polite to judge of a man's character by the clothes he wears.

It is not polite to waste or destroy any thing that can possibly be of use to another.

—*Hints on Common Politeness.*

THE LAST DOLLAR.

He gave it to his wife with a sigh, yet with a look of resignation.

"It is our last dollar," he said; "but the Lord will provide."

Rev. James Spring was minister in the little mountain village of Thornville. He was poor, and his congregation were poor. Often before he had been very near his last dollar, but he had never actually got to it until to day.

"So you've been always saying," sobbed his wife; "but what is to become of us when this is gone? They won't trust us any more at the store; and your salary won't be due these three weeks, even if you get it then. Why do you stay here, James, where the people are so poor?"

"I have no other place to go; nor money to travel to it, if the Lord opened a way. My work for the present is here. He feedeth the young ravens; he will surely feed us."

"I wish I had your faith, but I haven't, and it won't come to me. Oh, what shall we do?" And she wrung her hands despairingly. "My poor children!"

"Once I was young, and now I am old," solemnly said her husband, speaking in the words of the Psalmist, "yet never have I seen the righteous forsaken, nor his seed begging bread."

As if in answer to his pious ejaculation, there came a sudden knock at the door. All the while the minister and his wife had been talking, a storm had been raging outside. On opening the door a traveler, quite wet through, entered.

"I was coming through the forest from Maryville," he said, and ventured to stop at the first house I saw. My horse is in the shed. Do I take too great a liberty?"

"Not at all," answered the master of the house. "We have a poor shelter, as you see; but such as it is you are welcome to it; there is a good fire, at any rate."

It was in the kitchen where this conversation took place. Indeed, this humble home boasted no parlor, and the kitchen was dining-room, drawing-room, and all.

The stranger proved to be a man of education and intelligence, and in conversation the minister forgot his trouble, and was reminded of earlier and brighter days, when intellectual companionship had not been the rare thing it was now, up among these hills.

At last the storm abated, and the stranger arose to go. His host accompanied him to the gate, and watched him till he disappeared behind a turn of the road.

"See here, James," said his wife, eagerly, when they returned to the house. "I found this on the table near where the gentleman sat."

It was a fifty-dollar greenback, wrapped in a bit of paper that looked as if it had been torn from a pocket-book, and on the inside of the paper was written the verse of the Psalmist, which it was apparent the traveler had overheard.

"I thought he was writing the directions asked for," said the minister. "He means it for us. Thanks be to the Lord! Did I not say, my dear, he would provide?"

His wife burst into tears.

"God forgive me!" she said. "I will never doubt again. The Lord surely sent this stranger to our aid."

"And he will still provide," replied her husband. "Whatever my lot may be, here or elsewhere, in him I trust."

A month after a letter, a rare event, came to Rev. James Spring. It was as follows:

"*Rev. and Dear Sir:* The church of Maryville has unanimously called you to its pastorate. The salary is fifteen hundred dollars, and a good parsonage house."

The letter concluded by saying: "The writer of this first came to know you by your hospitality to him during a storm, a few weeks ago. He overheard you, in a moment of great distress, speak with such full faith, that he feels you are just the person for this charge, and on his recommendation this call has been made."

Maryville was the county town, a rich and thriving place, in a broad and fertile valley at the foot of the hills. It was a far fitter sphere of labor for a man of the minister's abilities than the wild village in the mountains. So a young man, as yet without family, took the missionary church among the hills, and Rev. James Spring accepted the call.

But he does not forget the past, and often, when people show want of faith, tells the story of his last dollar.—*Ex.*

Gems.

— He who has learned and does not teach, is like a myrtle in the desert.

— An old divine has said, "Thanks-living is better than thanksgiving.

— Many an arrowsmith is shot by his own arrow.

— Distrust often makes the thief. Say-well is good—do-well is better.

— The greatest gluttons are those who feed on slander.

— Wise sayings often fall to the ground, but a kind word is never thrown away.

— Truth that cuts the conscience, cures the soul.

— A sense of pardon melts the heart more than a dread of punishment.

Silence is beautiful in a wise man, but how much more in a fool.

— One thing acquired with pain is better than a hundred acquired with ease.

—It is as great a mercy to be preserved in health as to be delivered from sickness.

— Love to Christ should always precede work for Christ.

— Better a wee fire to warm you than a big fire to burn you.

— Base all your actions upon a principle of right; preserve you integrity of character, and in doing this never reckon the cost.

— Every sin against God, the Supreme Sovereign, is a capital offence, and consequently the life of every sinner is forfeited to divine justice.

— We should do good and avoid evil, without respect to the opinions of men; and resolve to solicit only the approbation of that Being, whom alone we are sure to please by endeavoring to please him.

— Hope is the last thing that dies in man; and, though it be exceedingly deceitful, yet it is of this good use to us, that while we are traveling through this life, it conducts us through an easier path to our journey's end.

"While sects make creeds, and creeds make sects,
  And sects and creeds divide the world,
We'll keep the Bible that reflects
  The light that will consume the whole."

— Give no cause for enmity and revenge. Injure no one by word or deed, and render to all their dues. The golden rule is a bondsman, to preserve men from breaking the peace.

— Character is not shaped by trifles any more than marble is sculptured by puffs of air. Only by hard struggles, and stern conflicts with temptation, and resolute self-mastery, does the divine principle assert its supremacy, and carve its immortal loveliness into every faculty and mood of the mind.

— There is a firm foundation in the soul of the man who rests on God. The bottom of the sea is quiet; storms do not vex it; currents and tides do not reach it; there is rest. The bottom of the sea is the emblem of perfect rest; so is the soul of the man who rests on God.

— Christians who wish to retain the spirituality of their religion, should be very careful how they mingle with the world. He who is pleased with the company of ungodly men, no matter how witty or learned, is either himself one with them, or is drinking into their spirit.

Hygiene.

"This is for your health."—PAUL.

For the Hygiene Column.

COLDS.—BATHING.

Perhaps no disorder is more common than *colds*, and yet it receives less attention than almost any other. If some preventive is not resorted to, the system becomes less powerful to resist or throw off their bad effects, and consumption is often the fatal remedy.

Bathe or wash every other morning, soon after rising, in moderately cold water, using a very little soap, then wipe dry with a coarse towel. The whole operation need not last more than ten minutes.

The above, I believe, will generally prevent taking cold, and give more tone and vigor to the whole person than all the "bronchial troches" and "bitters" extant. A. L. ADAMS.

"HEALTH IS WEALTH."

BY MRS. M. A. KIDDER.

A clear bright eye
  That can pierce the sky
With the strength of an eagle's vision,
  And a steady brain
  That can bear the strain
And shock of the world's collision;

A well-knit frame,
  With the ruddy flame
Aglow, and the pulses leaping
  With the measured time
  Of a dulcet rhyme,
Their beautiful record keeping;

A rounded cheek,
  Where the roses speak
Of a soil that is rich for thriving,
  And a chest so grand
  That the lungs expand
Exultant, without the striving;

A breath like morn,
  When the crimson dawn
Is fresh in its dewy sweetness;
  A manner bright,
  And a spirit light,
With joy at its full completeness;

Oh, give me these,
  Nature's harmonies,
And keep all your golden treasures;
  For what is wealth
  To the boon of health
And its sweet attendant pleasures!—*Ex.*

AIR-TIGHT BOOTS AND SHOES.

A shoemaker physiologist writes thus on the care of the feet, and the objection to air tight boots and shoes:

"One of the well-established facts of physiology is that any thing worn upon the feet which, like rubber or patent leather, prevents the passing off of the insensible perspiration, is detrimental to the health. Those who regard the organic laws as having any sacredness, will not use patent-leather boots covering the whole foot, for constant wear, but limit them to particular occasions. Rubbers ought to be removed, and something else substituted in their place, as soon as the feet come out of the wet which occasions their being put on. The same is true of all boots that are water-proof. They should be worn only when times of exposure makes them necessary. This is sufficiently well known with regard to rubbers; but few think that leather boots are objectionable, for the same reason, in proportion as they are water-tight. There are comparatively few of them which are perfectly so; yet, there are many, which, worn as they are, day after day, in dry weather as well as wet, must, by retaining a large part of the foot's perspiration, have an unhealthy effect.

It is a good practice to bathe the feet after removing a pair of water-proof boots which have been worn during the day. With many men this is a necessity, and it would be such with many more if they knew all the requirements of the laws of hygiene, to say nothing of any other reason. To give the boots themselves a washing out occasionally would be advantageous, as the feet must be allowed to perspire naturally, or the skin in some other part is liable to be overtasked, and it is stated by medical authority that many skin diseases have been produced by neglect of the feet in this particular."—*Herald of Health.*

CLEANLINESS.—A neat, clean, fresh-aired sweet, cheerful, well-arranged house, exerts a moral as well as physical influence over its inmates, and makes the members of a family peaceable, and considerate of each other's feelings and happiness. The connection is obvious between the state of mind thus produced, and habits of respect for others, and for those higher duties and obligations which no laws can enforce. On the contrary, a filthy, squalid, noxious dwelling, in which none of the decencies of life can be observed, contributes to make its inhabitants selfish, sensual, and regardless of the feelings of others; and the constant indulgence of such passions renders them reckless and brutal.

☞ Physic has the least part in the cure of serious diseases; medicine, when a man is down, may set him on his legs again, but diet, air, and exercise alone, will enable him to get forward and thrive. To give physic to those who will not attend to the rules of nature after, is like setting a drunken blockhead on horseback after he has tumbled off! Before he has got half a mile he will be sure to be off again.

FOOD.—In an article on the "nutritive value of different sorts of food," Baron Liebig says:—"It is a scientific fact, which Magendie has proved by experiment, that a dog dies if fed on white bread, while his health does not suffer at all if his food consists of brown bread" (bread made of unbolted flour.)

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"NO MORE DEATH."

No more death—oh, blessed promise,
When the Savior comes again;
When gloriously, before his ancients,
He shall on Mount Zion reign.

No more death, no blight or mildew,
No sad autumn's dread decay;
No scorching heat, or blasts of winter,
But skies serene and cloudless day.

No more death—no raging fever,
Or consumptive's languid eye,
But immortal, youthful vigor,
Fills each frame with ecstasy.

No more death, no weak or helpless,
No hoary head or tottering forms;
No deafened ears or darkened vision,
No hearts o'erwhelmed by life's rude storms.

No more death, no sad bereavements,
No bed of death or darkened room;
No sable dress or solemn requiem,
Or silent darkness of the tomb.

No more death, no dark estrangements,
No severed tie or broken vow;
But perfect trust and love unchanging
Sits on each fair, unfurrowed brow.

No more death—what joy and gladness
Cheers the heart 'mid toil and pain;
Lift your heads, ye sons of sadness,
Soon will cease the tyrant's reign.

Farmington, N. H. MARTHA S. HORNE.

THE TIME DRAWETH NIGH.

In the ground of our souls is a conviction that the time when the doors of the pavilion in the secret of Jesus' presence will open to receive and close in, those who, like Paul, are striving for the "prize," is imminent. Therefore, be not moved from the hope of the gospel. O, greatly beloved, be strong; yea, be strong! Soon, in the chambers prepared, ye shall be hidden from the present strife of tongues. Psalm 31: 20. Let all who will, say: "My Lord delayeth his coming;" let not our souls come into their secret; unto their assembly, mine honor, be not thou united.

We see no reason to doubt the substantial truth of what we have hitherto been permitted to testify on this subject. The last signs and the prophetic periods, in their minor foreshadowing fulfillment, seem to be appearing and running out before our eyes. What remains but the grand and literal fulfillment? If there is a comparative lull in the late wonderful and general commotions, is it not indicated in the words: "When they shall say peace and safety, etc.?" Is not the stillness of the twilight preceding the "first watch" of the night? If the keenness of expectation of decisive events has somewhat subsided, both among pre and post-millennial christians, does not this point, in the case of believers too, to the words: "In such an hour as ye think not" (Matt. 24: 44,) and to these: "As a snare (Luke 21: 35) shall it come on all them that dwell on the face of the whole earth." And observe that this is just after the declaration; "See and know of your own selves, that summer is now at hand;" and "then lift up your heads, for your redemption draweth nigh:" verses 30 and 28.

In close succession we have had wars and rumors of wars; nation rises against nation, and kingdom against kingdom; famines and pestilences; and lastly, as indicated by our Lord, earthquakes in divers places (Matt. 24: 6-7;) and latterly, more or less of them simultaneously. There is beginning to be on earth perplexity, and distress of nations, and men's hearts failing them for fear, and for looking after those things which are coming on the earth. Luke 21: 26.

We see the beginning of what is predicted in 1 Tim. 4: 1-3, and Rev. 16: 13-14. These seducing spirits are developing their designs more and more. We see ungodliness increasing, and in a fair way to attain, before long, antediluvian proportions. We see a degenerate and lukewarm church fraternizing and commingling with the world. We see it no longer enduring sound doctrine, particularly on prophetic subjects; and practically and largely too, on the fundamental truths of the fall and redemption. We see knowledge increasing, and men running to and fro. Nor is this less remarkable with regard to those prophetic truths to which the prediction of knowledge and activity properly relates.—*Prophetic Times.*

NECESSITY OF PRAYER.—The root of the church does not lie in the pulpit; it lies in the prayer meeting. There is the place to water the root, and very soon the branches will bend down with the "fruits of the Spirit." Whenever I see our own prayer room filled, and the prayers full too, I feel like saying to my flock what Elijah said to the king, "Get thee up, for there is a sound of abundance of rain." It is folly to suppose that any minister, however gifted with graces of tongue or heart, can build into permanent power and usefulness a congregation of prayer-neglecting people. He may draw a crowd to listen to him on the Sabbath, but unless the mercy-seat is crowded too, there will be but few converts gathered to the communion table. If such a church enlarges, it will be by certificates from other churches, and not by conversions from the world.—*Cuyler.*

OVER THE LINE.

No snare is so subtle, constant, and perilous to the follower of Christ as conformity to the world. Nothing sooner saps his spirituality; nothing hinders a revival in the church more effectually. Conformity implies resemblance. And when a professed christian begins to look like a worldling, how dwelleth the love of Christ in him? For there is a complete and irreconcilable antagonism between what the Bible calls the "world" and the service of Christ.

The chief end of a christian's life is to glorify God. Is this the chief end of life with the people of the world? Ask any one of them; and he will answer, No! I live to enjoy myself, in promoting my interests, in gratifying my tastes, and in taking my comfort. The worldling commonly delights most in what a consistent christian finds to be forbidden ground. That forbidden fruit is poison to the christian.

Bear in mind that every pure pleasure which an unconverted heart can enjoy, such as the joys of home and of friendship, the love of letters or art, the sight of beauty, or the delight of relieving sorrow, all these the christian can have and enjoy likewise. They are not sinful, and the child of God can partake of them with a clear conscience. But just where a Bible-conscience tells him to stop, the license of the world begins. The word of God draws a dividing line. Over that line, lies the path of self-indulgence. Over that line lies self-pampering, frivolity, slavery to fashion. Over that line, God is ignored, and often defied! Christ is wounded there and crucified afresh. Over that line the follower of Jesus has no business to go.

Over that line which separates pure piety from the world, the christian, if he goes at all, must go as a participant in the pleasure of the world, or as a protestant against them. If he goes to partake, he offends Christ; if he goes to protest, he offends his ill-chosen associates. Christian, if you ever attend a convivial party, a ball-room assembly, a theatre, ar a gaming company, do you go as a partaker in the sport, or to make your protest against such amusements? If you go for the first object, you offend your Lord; if for the second, you offend your company. They do not want you there. We are quite sure that no bevy of merry-makers would be the happier over their cups, or their cards, or their cotillions, if all the elders and deacons of our church were to come in suddenly among them. Brethren! the "world" don't want you in their giddy and godless pleasures, unless you are willing to go all lengths with them. And if you walk one mile with them over the line, they will "compel you to go with them twain."

Where does the dividing line run between true religion and the world? We answer that it runs just where God's word puts it; and a conscience which is enlightened by the word and by prayer does not commonly fail to discover it. Where Christ would be likely to go if he were on earth, is the right side; but where a christian would be ashamed to have his Master find him, there he ought never to find himself. Wherever a christian can go, and conscientiously ask God's blessing on what he is doing, there let that christian go. He is not likely to wander over the line. And when a church member can enter a play-house, or into a dancing frolic, and honestly ask God's blessing on the amusements and come away a better christian for it, then let him go; but not before.

But should not every good man be a friend to the world? Was not the divine Jesus a friend of the world when he so loved it that he gave himself for its redemption? Did not Paul love the world when he endured hardship, humiliation and martyrdom to lead sinners to the cross? Ah! yes—very true; but what the Redeemer and his apostle were after was not sinners' sins, but sinners' souls. And they sought to save the world not by conformity to it, but by transforming it to a higher and holier ideal of life.

Nor is it by going over to the world that we can save the worldling. If we are to impress the world, if we would save sinners, we must, in the same sense that Jesus was, be "separate from" sinners. The moment we go over the line to "curry favor" with the votaries of sin, we never reach them; and only run the risk of ruining ourselves. Would to God that in trying to draw the world into conformity to Christ, we did not allow the world to drag us down into conformity with itself!—*Rev. T. Cuyler, in Evangelist.*

For the World's Crisis.

HAVE YOU THE SPIRIT?

It is of the utmost importance that this question should be considered candidly and seriously. There are thousands in the world who have not the Spirit, and who do not see the importance and necessity of possessing it. There are thousands in the church who pretend to believe on the Lord Jesus Christ, and who know that unless they have the Spirit they cannot work successfully here nor be saved hereafter; yet who live destitute of the Holy Spirit in their hearts.

Reader, do you believe in the Holy Spirit? Do you realize the import and understand the meaning of the apostle Paul when he says, "Now if any man have not the Spirit of Christ he is none of his"? Here you see if you have not the Spirit you have no part in Christ, and if no part in Christ, no title to the kingdom, and if no title to the kingdom, what then? O, my friend, can you bear the thought of being excluded from the paradise of God? Do you not want to meet the Savior in peace when he comes and hear it said to you, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"? Have you not loved ones sleeping in the tomb you desire to meet in that glorious day? Can you bear the idea of being cut off while they are saved? You hope to meet them; you want to be there in that circle that shall sit down to the marriage supper of the Lamb. Remember, then, that you must belong to Christ now. You must be a christian, indeed, now. You must have the Spirit of Christ now. If you are led by the Spirit of God, then you are a son of God.

But how can I know that I have the Spirit? If you have the Spirit your life will demonstrate that you do have it. If you have the Spirit you will walk after the Spirit, you will lead a holy life; you will not seek after evil things; your affections will be placed on things above; you will be spiritually minded, you will delight to pray and engage in the service of God. If you have the Spirit you will bring forth the fruits of the Spirit; you will love God with all your heart and your neighbor as yourself; you will love every body; you will labor to save sinners; you will be joyful and peaceable, long-suffering, and patient; you will not be fretful, and peevish, and hard to get along with, but gentle and kind, and good to all. You will not be proud and haughty, but meek and lowly. You will not seek the praise or the honor of men, but you will imitate Jesus in all you do.

Reader, have you the Spirit? Are you sure you have it? Do not grieve it, but cherish its blessed influences in your heart. Walk in the Spirit. Be filled with the Spirit. But if you have it not, cry mightily to God in the name of Jesus, and he will give it to you. Do not rest untill you know you are sealed with the Holy Spirit.

The day of mercy is almost past. Soon the Spirit will cease its striving. My friend, fly to Jesus. Be washed in his blood and filled with his Spirit, and then you will be caught up to meet him when he comes.

J. W. THOMAS.

For the World's Crisis.

"SEARCH THE SCRIPTURES." John 5: 39.

Search the Scriptures, and you will find no immortal-soul doctrine taught in the Bible.

By searching the Scriptures, we find the all-important question, "What is man?" This question we will now, by the help of God, try to answer by searching the Scriptures.

If we commence at the starting point to answer this question, in the above proposed way, we find it declared in God's word, "Dust thou art, and unto dust thou shalt return."—Gen. 3: 19. But dust is an inanimate substance, with no other properties in it but dead matter, and consequently it follows that, after man had been formed out of dust, he was nothing but organized matter; and when his existence on earth is closed, he will return to the same kind of matter as he was taken from. But here the objection might be made: man is a compound being, consisting of a mortal body that must return to dust, and an immortal soul which cannot die. I know this is a doctrine which has been taught, and is also believed, at least by the greater part of the christian world, as the true doctrine of the Bible. But my aim is to keep close to the text, hence search the Scriptures, and notice

I. The negative part of the question.
II. The positive.

There is one expression, often used as a Scripture term, which we do not find in the entire Bible; viz., the words "immortal soul," so often used in preaching and prayer. Now I ask, Is it unscriptural not to preach the immortality of the soul, when by searching the Scriptures I find it not only silent about an immortal soul, but find that a soul may be spared from death, and "the soul that sinneth it shall die"? Paul says, "Preach the word." The only passage in which the word "immortal" occurs is in 1 Tim. 1: 17, applied to God himself; hence as I find no immortality of the soul taught in the Bible, I must again search the Scriptures in order

1. To learn what I do find there about the above question. This we find. After God had formed man out of the dust of the ground, "he breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2: 7. Now if ever man were endowed with an immortal soul, would not here be the place to read, And man became an immortal soul? But the Bible says, "man became a living soul," which is a soul that lives, and is a living soul only as long as life remains in it. Here I would ask, What was man before he had a knowledge of his existence? Scripture answers, "dust," in a certain form. What was man after he had a knowledge or was conscious of his existence? Why, according to God's own declaration, he was "a living soul." Now we have man, the "living soul," placed in the garden of Eden (Gen. 2: 8), under the penalty of death, in case of disobedience. But disobedience was the result, and hence death the consequence. About this there is no dispute. Now the question arises, What was it that died? Was it only the body formed out of the dust of the ground, in order that the soul could escape to some locality unknown to mortal man, to receive either reward or punishment? No, I think not; for according to this theory, the body formed out of the dust of the ground would only have died, which would have been an impossibility, because it was nothing but dead matter in itself. It was to the living *soul* that God said, "In the day thou eatest thereof thou shalt surely die." Search the Scriptures. In Ps. 78: 50, we read, "He [the Lord] spared not their soul from death." "The soul that sinneth, it shall die."—Ezek. 18: 4, 20.

Thus we have man formed out of dust, and after death he returns again to dust. But here one might be ready to ask, What now? This cuts off life entirely, and where shall everlasting life, the hope of the christian, come from? I admit, human wisdom is here at its wit's end, for it is positively declared, "The soul that sinneth, it shall die," and that death has "passed upon all men, for that all have sinned."—Rom. 5: 12. So it is declared in God's word, and by it we must abide. To hope for eternal life on the ground of having an immortal soul, that lives when the body is dead, is a hope not founded in the Bible; because immortality is nowhere found but in God alone (1 Tim. 6: 16), until those justified by faith in Christ are raised from the dead, and thus put on immortality. 1 Cor. 15: 53; 2 Cor. 5: 4. Well, then, admitting that in death the whole man dies, and is no longer a "living soul, what then becomes of the living principle, or breath of life, which was breathed into his nostrils? This breath of life is also correctly termed spirit of life, a principle, but not an immortal soul, or a being kept for reward or punishment. Having then a living principle, or life spirit, above the grasp of human wisdom, we must again search the Scriptures, for this is the only way in which we can be set right. According to Scripture, this spirit, or breath of life, came from God. He "breathed it into his nostrils." Thus we have the precise source from whence it comes, and, according to Eccl. 12: 7, it returns to God, the very place from whence it originated, when the body, formed out of the dust, dies and returns to dust. Thus the living principle, the spirit in man, proceeds from God, and in death returns to God from whence it came, in the same manner as all the springs gushing forth from the earth have their origin from the sea, and return to it again.

But this leaves us still without ground of an everlasting life after death; and the declaration of Christ concerning the fathers, saying, "they are dead," shows plainly that we do not enter into everlasting life at death, as our modern theology would have us believe. "Your fathers did eat manna in the wilderness, *and are dead.*"—John 6: 49. Men in their fallen state, under the sentence of death, can come so far, and no further. Their life principle, the spirit, returns to God, and the body to dust. But the question comes again, How about everlasting life? Well, we must still "search the Scriptures," for all the knowledge we get elsewhere will lead us astray. You say, everlasting life is promised to the believer. It is true, but here we are ahead of the question. We had got to a point where life in man had come to an end, and immortality existed in God only. Now how can we attain to immortality? Why, according to Scripture, we must *seek* for it, "by patient continuance in well doing."—Rom. 2: 7. Men say we *have* immortality, because we have an immortal soul; but the Bible says we must *seek* it. According to the New Testament doctrine, this immortality is secured unto us in the death and resurrection of Christ. Here, then, is a new starting point for the believer in Christ to hope for life, as without a resurrection from the dead there would be no life; for Christ became our life in that he first became the resurrection, to secure a resurrection unto life from death, the penalty of sin.

Here I imagine again the reply, At the resurrection the body will only be re-occupied by the soul, or spirit, which left the body at death. This would still be getting on the old track, and would imply that the soul could be happy or miserable, even without the body being raised from the dead; yea, more than this; it would also imply that there could be misery in God, if something of man could be miserable whilst the body is dead; because every particle of man, besides what is formed out of dust, comes from God and returns unto him again. Thus it appears that Scripture shows plainly that the idea that the principal part of man is living, whilst the body is dead, to occupy the same body when it is raised from the dead, is human opinion; and that only by searching the Scriptures still further can we get right. As life, then, was forfeited by our first parents, in the transgression of God's law, God in his infinite love opened "a new and living way," or a way to a new life in Christ, who has "abolished death, and hath brought life and immortality to light through the gospel." Now I ask, how could Christ bring life and immortality to light, if the principal part of man was immortal already? It is only the new and living way in Christ (Heb. 10: 20) that leads to immortality, and in this new life we must be born by the Spirit, because the new life, to which Christ is the way through the resurrection, is to be enjoyed in his kingdom, which he declared is not of this world, and hence taught Nicodemus that he could not enter into it until he, by the resurrection from the dead, should be born to a new life. As it regards this life, we must be changed from a bad person to a good one; from a sinner to a christian; from profanity to prayer and thanksgiving; from nature to grace. But will all this bring us into Christ's kingdom, which he says is not of this world? No. It prepares us for it; but it is the resurrection from the dead that brings us into the enjoyment of his kingdom.

Here it might be said: Well, if by the resurrection we are born to a new life, then the soul, or spirit, must come from some locality, and must have been in existence whilst the body was dead. As I have tried for a number of years to follow the text by searching the Scriptures, I will tell you what the Scriptures say about this point. In Ezek. 37: 12, 14, the prophet was instructed to prophesy and say: "Thus saith the Lord, 'Behold, O my people, I will open your graves, and cause you to come up out of your graves,'" and I will "put my Spirit in you, and ye shall live." Here we have it as plain as language can make it, that the Spirit which constitutes man a living being after the resurrection, comes from God, the same source from whence it came at the creation, when he "breathed in his nostrils" the breath, or spirit of life; and that is God's Spirit coming from where Solomon says it goes at death. But why are we to be raised from the dead? Because the Lord desires that men formed in his image should enjoy happiness, and as "the dead know not any thing thing" (Eccl. 9: 5,) they must be raised from the dead. Here we have the plain language of the Bible declaring that "the dead know not anything" whilst they are dead. Now, we must either flatly deny this Bible doctrine, or lay aside the idea that men are happy or miserable between death and the resurrection. Should not this settle the question as regards the time of reward of both righteous and wicked? Still some one may be ready to say, Do we not believe that our friends, who lived for Christ, and died in him, are now in heaven with all the glorified saints, with Abraham, Isaac, David, and Paul? We will let the Scriptures decide it. Christ says, Matt. 16: 27, "The Son of man shall come in the glory of his Father, with his angels: and *then* he shall reward every man." Those who live for Christ, shall live with him when, as Paul says, Christ our life appears. I ask, is it possible to live with Christ before he comes to bring life by the resurrection? Christ says, "I am the resurrection and the life," and I suppose no one would venture to say that the righteous will live before Christ, who is their life, comes to raise them from the dead. Consistent with this, Christ says: "Behold I come, . . . and my reward with me."

But those who die in the Lord are said to be blessed "from henceforth." So it is, and the point "from henceforth," will be "when the kingdoms of this world are become the kingdoms of . . . Christ," and the first resurrection will be past.

David had been dead and buried about 1014 before Christ (1 Kings 2: 10), but had not ascended to heaven at the day of Pentecost, rs Peter declares. Paul did not expect to go to heaven immediately after death, but was sure of a crown of righteousness laid up for him, to be recieved when Christ would appear. Christ decides the whole matter at once in a few words. He assures his disciples of a reward for every unselfish act of love done by them. He says; "For thou shalt be recompensed." When? Immediately after death? No. He says: "At the resurrection of the just." Luke 14: 14. What shall be the reward? Everlasting life according to the promise. But why and how reward with everlasting life at the resurrection, if Moses, David, and Paul, etc., are now living in heaven, and would continue to live, though the body would never be raised? A hard question to answer.

It is an unquestionable truth that the righteous shall be rewarded with everlasting life at Christ's coming; and now the question arises; What will be the reward of the wicked? This question would seem to be easily answered, if we had only the passage, Rom. 6: 23, where Paul declares that "the wages of sin is death." Christ says of the wicked; "And these shall go away into everlasting punishment." Now what does this passage teach? 1. That the wicked shall be punished. 2. That they will never be redeemed from their punishment. But here the question may be brought up thus: Is it not generally believed by divines, and also taught in the Bible, that the doom of the sinner is everlasting life in torment, in the Bible called death? It is true such a doctrine is taught by many, and hence we will search the Scriptures and see if these things be so. The above passage is not enough to prove it. It only proves the certainty and duration of the punishment, and we would be forever in the dark about the nature and manner of the punishment of the wicked, if we had nothing but the words: "And these shall go away into everlasting punishment." How could we know whether the punishment would consist of imprisonment, with reasonable or cruel treatment; or in being banished to some lonely island, like Napoleon the first; or whether it would be inflicted by death, as in a case of murder? The everlasting punishment of the wicked is taught in Scripture, in plain terms but everlasting life in torment is not taught in the sacred volume. Christ declares that he will say at the day of judgment: "Depart, ye cursed, into everlasting fire." Fire must have something that is combustible, and cannot possibly exist without having something to consume, for it is absolutely a consuming agent; hence, for a living body to exist eternally, or without end, under the influence of fire, either really or figuratively, would be an impossibility; but destruction would be certain, and consequently the punishment everlasting, because forever hopeless of redemption from it.

B. KNEPPER.

Wellersburg, Pa.

(To be concluded.)

OUR CHART.

If you would know whether the Bible be true in its teachings, you must do by it as you do by a chart. A chart is nothing but a piece of paper, and what good would it do for half a dozen captains to sit down on shore and discuss its merits? How can they know whether its descriptions are correct or not? Let them take it on board and prove it by sailing by it. That is a true chart on trial. If there is a rock where it says "rock;" if there is a shoal where it says "shoal;" if there is a current where it says "current;" if it is safe where it says "safe," then it is a true chart, no matter who made it, or how, or when, or where it was made.

It is the sea that is the best test of a chart; so is the human life the test of the Bible. Take God's word, in which human life is charted down, and measure character and conduct by it; measure your whole self by it; measure God's grace by it, and see if it is not true. Would you know the truth of the Bible? Become a christian. "If any man will do his will," says Christ, "he shall know of the doctrine whether it be of God."—*Selected.*

—Endeavor for the best, and provide against the worst.

NEW CLOTH ON AN OLD GARMENT.

The "Rev. Wesley Smith," so-called, the author of a new book, delivers therein the following learned thoughts on the subject of baptism. I quote from Bro. Green's article which appeared in the *Review:* "That the Greek word *baptizo* has now, and, according to the best critics, always has had a variety of significations—such as to dip, pour, sprinkle, stain, color, smear, wash, wet, tinge, dye, etc. Now, Mr. Wesley Smith, the Greek word *baptizo* does not and never did have such a variety of meanings. It means to dip, to immerse, or something equivalent thereto, and always did, and never anything else. This was its meaning when the Savior used it to express his wish and our duty. The Greek word for sprinkle was then at hand, so of the Greek word for pour; but the word for immerse was employed, and not one of the others. The human mind is bankrupt, unavoidably so, when called upon to believe that the Savior would not have used the three words if he had meant the three things. But we are still more amazed when we are asked to believe that Jesus intended, by the use of one of these words, that we were at liberty to do any one of three non-essential things. But we reach the climax when we are asked to believe that the Savior meant us to do something which the word that he used never did mean, and that he did not intend us to do what the word used always did signify. Now, can any one tell whether the snake that makes this track is going south or coming back? If so, let him speak. But the "Reverend" gentleman would probably say that the word has these significations, these various meanings. Let us suppose that it has. It is now settled that the word has all the meanings in the above catalogue, and more too, for the list ends with etc., signifying that there are others. How does the author know but that the Savior used this word of a "variety of significations," for the very reason that he intended us to do the variety of things which it is supposed to signify? If this be true, and Mr. Smith does not know it to be false, has he certainly been baptized? Is it possible, unless he has been "dipped, poured, sprinkled, stained, colored, smeared, washed, wet, tinged, dyed, etc?" Of course not. Does he believe that Jesus, the blessed one, did, in giving us his commands, and giving us his great and precious promises, use great plainness of speech?" Could he then be rightfully charged with trifling with us as above?

The devil wants no better trick than this. Sinners will laugh at such foolish talk as this from "Reverend heads." They will not believe it divine. Under such teaching faith will wane in the world, and man will gradually sink into the chilliness and blackness of his state, who says, "There is no God."

But will it be said that we comply with the command, if we meet any one of the meanings of the word? It seems to me this ought to be true, if we are not required to compliment all the meanings of the word. Let us then suppose that this foolish position is the true one; that whoever compliments any one of the meanings of the word has been baptized. It seems to follow that Mr. Smith is at liberty to select, at will, his meaning. I believe his church generally divides the honor or the privilege of selecting the meaning or the "mode" to be adopted between the church and the one to be baptized. The church restricts to three modes, and the candidate for baptism selects one among them. This is arbitrary and tyrannical. Intelligent people may, from factitious or other surroundings, be made to submit to it for a while, but sooner or later, reason will assert itself. Then this error must give way; it may yield only to give place to another, and possibly a greater one; but yield it must.

Mr. Smith selects out of the "variety of meanings," sprinkling. He gives no reason for this, except that it is one of the meanings of the word.

Suppose I go and assist Bro. Smith in a protracted meeting. God powerfully converts a dozen "mourners." I say to Bro. Smith: I always like to baptize those converted under my labors myself, and I will do so in this case if you have no objection. He makes none. We take the converts to some place where there is much water. Bro. Smith leads in prayer. I then go down into the water and immerse one. Some one on the bank of the stream quotes: "And they both went down into the water." "We are buried by baptism." Bro. Smith does not like it. He has been preaching against it all his life. But I reply: That is one of the meanings of this word of a variety of significations. I am for progress, and this flexible word is just suited to my taste. You know we have the right to select our own mode. Besides, it is non-essential any way. Bro. Smith is silent, and I proceed. The second I sprinkle. Of course, I do not go down into the water this time, as Philip did. I could give no reason for so doing. Bro. Smith is pleased. That, he says, is one of the meanings of the word, and then it is so convenient and decent. "So shall he sprinkle many nations." The third I pour. Amen! Amen! says Bro. Smith. The fourth I stain. Why not? That is one of the meanings of the word. So it is written in "Rev. Wesley Smith's" little book. The fifth I color. Horrors! Color? yes, of course I do. I am only using the privilege granted me. Color is one of the meanings of the word which the Lord employed in giving us the command to be baptized. I have, therefore, colored the candidate in the name of the Lord. I will listen to no objections. True, it may not look as decent as might be, but there is no accounting for tastes; and besides, by the rule I am allowed to consult my own taste, within the limit of the various meanings of the word. The sixth I smear in the name of the Father, and of the Son and of the Holy Spirit. The seventh, I wash. The eighth, I wet. The ninth, I tinge. I dye the tenth. I pop the eleventh, and souse the twelfth. I love variety.—*Apostolic Times.*

THE BIBLE TRIUMPHANT.

MORAL PRECEPTS.

35. *Christ taught non-resistance.*—"Resist not evil, but whosoever shall smite thee on thy right cheek, turn unto him the other also."—Matt. 5: 39. "All they that take the sword shall perish with the sword."—Matt. 26: 52.

Christ taught and practiced physical resistance.—"He that hath no sword, let him sell his garment and buy one."—Luke 22: 36. "And when he had made a scourge of small cords, he drove them all out of the temple."—John 2: 15.

Agreeable to Matt. 5: 39, we are taught not to avenge ourselves or resist evil. The promotion of the christian religion does not depend upon carnal weapons nor the sword. The skeptic, however, would have it appear that because Christ instructed his disciples just before he was taken and crucified, to sell their garments and buy swords, etc., that he taught physical resistance. Whereas, the truth is, that when informed that there were two swords, he said that they were enough. But they were not enough if they were to have a combat and resist those sent to take him, but they were enough for the purpose for which Jesus wished them, and that was to practically illustrate his mercy and kindness; for when Peter cut off the servant's ear, Jesus rebuked him for his rash act, and healed the bleeding wound. Hence from this circumstance we learn that Christ was a practical example of his own teaching. We conceive the foregoing to be all that it is necessary to notice.

36. *Christ warned his followers not to fear being killed.*—"Be not afraid of them that kill the body."—Luke 11: 4.

Christ himself avoided the Jews for fear of being killed.—"After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him."—John 7: 1.

Luke 2: 4 (not 11: 4, as above quoted) is simply an exhortation to fear God rather than man. It teaches that we are not to shape our conduct to please the world, but to obey the commands of God, fearless of man's opposition, for "I, even I, am he that comforteth you; who art thou that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass, and forgettest the Lord thy maker that hath stretched forth the heavens and laid the foundations of the earth?"

John 7: 1, is an evidence simply that Christ sought to preserve his own life until the time came for him to be offered up. Did he not give up his life cheerfully, when the hour was come? He was a willing sacrifice for our sins. His blood was spilled even for those who are spending time in villifying his pure character and charging the Son of God with falsehood. We may search in vain amid the records of the dark ages for ingratitude so base and black as this, which thus blots the pages of modern civilzaation.

37. *Public prayer sanctioned.* "And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hand toward heaven. [Then follows the prayer.] . . . And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven. . . . And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me."—1 Kings 8: 22; 9: 3.

Public prayer disapproved.—"When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. . . . But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."—Matt. 6: 5, 6.

The only text that seems to require any explanation in the above, is Matt. 6: 5, 6, and this is simply a record of the conduct of that class which is still represented in the 19th century, by those who make long and flowery speeches upon their knees, that they may be admired of men; and in opposition to this course the disciples are admonished to secret prayer.

God's children are not forbidden to pray before men. Jesus, our great exemplar, prayed before the multitude at the grave of Lazarus, and his followers may also thus acknowledge God before men; but we are forbidden to pray for the purpose of being seen of men, as well as to make long prayers for a pretence. Our instructions, then, by both precept and example, are, not to be ashamed of God or afraid to acknowledge before men our dependence upon him. As our great High Priest prayed before the multitude, we who try to follow his footsteps may do likewise. But we are also to remember that he most frequently sought solitude wherein to converse with the Most High, so also the great burden of the christian's prayer is in secret—in the closet, or in the chamber, where God alone can hear and approve, and we have the promise of an open reward. Prayer is our only means of communication with the Most High. He has communicated with us by his word, but we only commune with him through the means which he himself has ordained for our benefit. And surely we cannot neglect this, our greatest earthly privilege.

"The Bible Triumphant," by Mrs. H. V. Reed.

UNDER THE ROCK.—A lady was riding in her carriage, when, spying a beautiful flower by the side of a large rock, she alighted to take it up, that she might remove it to her conservatory, but found that, delicate as it appeared, it resisted all her efforts, because the root ran under the rock. Ah! thought she, this is an illustration of the safety of the christian, whose life of beauty is under the shelter of the Rock, and whose root of strength runs far beneath it.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 30, 1869.

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☞ MRS. WALTER PRATT'S P. O. address is Mt. Auburn Street, Cambridge, Mass.

☞ J. ALBERT LIBBY'S P. O. address is now West Poland, Me.

☞ LEWIS F. COLE'S P. O. address is Yarmouth, Me.

☞ From some mistake at the press-room, we were about one hundred copies short of the *Crisis* last week, and there were about thirty subscribers who did not have their papers. Any having read their papers, and will mail them to us, shall have our thanks, and we should be glad to compensate them. We are therefore unable to send the *extra* copies of this number which have been ordered.

BUCHANAN DISCUSSION.

We spent Sabbath, June 13th, in Algansee, fourteen miles from Coldwater, where we had three good meetings during the day. Bro. and Sr. Seymour, and Bro. Babcock, were with us. We found some living christians there who love the blessed hope of soon seeing our coming King. It is heart-cheering to meet those who were among the first who became interested in the prophecies that show we are near the end of the present dispensation. They have had an experience which the younger pilgrims cannot appreciate. There is an extra cord of sympathy between them.

At four o'clock Monday morning, June 14th, Bro. O. Draper took us back to Coldwater, where we took the stage at seven A. M. for Marshall, a distance of twenty-five miles, arriving at noon, just in season to take the cars for Buchanan, a distance of eighty-nine miles. Bro. Himes met me at the depot, and conducted me to Bro. F.'s, where I found a good home. He is quite feeble yet, but is slowly improving. He went very near the grave during his sickness. It is quite a cross for him to stop work when there is so much to be done.

Sr. Mansfield returned, the night we arrived, from a visit of several weeks to Mo. She has been overworking, and was obliged to give up and be confined to the sick room. She feels anxious to be out again laboring with Bro. Mansfield in the great work of trying to save sinners. Let prayers be offered for the sick ones. Every faithful laborer is needed now in the vineyard of the Lord.

Buchanan is a pleasant village, eighty-seven miles east of Chicago, on the Michigan Central R. R., and bids fair to become a place of considerable business. We enjoyed our visit there. Things connected with the church and the "Voice of the West" appeared to be in a prosperous condition. The office of the *Voice* has been somewhat improved since we were there last winter. A new engine and boiler have been put in the press-room, which now do the work with much ease. The *Voice* is an excellent paper, and worthy of the patronage it receives.

We had a good meeting on Monday evening, after our arrival. They have a very neat and commodious chapel, good singing, and some active christians to keep up a lively religious interest. On Tuesday evening, we commenced a discussion with Mr. W. J. Chaplin, a noted Universalist preacher, who resides in Dowagiac, Mich. He is a large, gentlemanly person, an easy speaker, and well posted in the theology of the Universalists. We discussed the following propositions:—

1st. "The Scriptures teach the ultimate salvation of all mankind."

2nd. "The Scriptures teach that the wicked part of mankind shall be punished with an extinction of their being."

The discussion continued six sessions, of two hours each. Mr. Chaplin presented the usual Scriptures which are supposed to teach the doctrine of universal salvation; but we thought we found one continued *nay* to the doctrine throughout the entire Bible. He admitted that man is not now immortal, that pardon is conditional and necessary for salvation; that some die in their sins. We asked him to produce one passage which shows that any man, who dies in his sins, will ever be saved: but this he failed to do, because there is no such passage in the Bible. It seemed strange to us that any one, who had confidence in the word of the Lord, could believe in the doctrine of universal salvation. This doctrine has been adopted as a relief from the doctrine of eternal torment; both of which are equally untrue; and both are calculated to advance the cause of Satan. The first leads men to be careless, and the second to make men hate our heavenly Father and turn infidels. We have yet to learn that belief in universal salvation ever led one to commence praying, causing him to confess and forsake his sins and become a true christian. There are many who prayed before they became Universalists, and continued to to do so afterwards; but we have never known a genuine case of conversion as the result of believing in the doctrine of universal salvation. A system which does not lead men to break off from their sins by repentance, causing them to lead a holy life, cannot be the christianity taught by Jesus; and he who adopts such a system will find at last that he is leaning upon a broken reed.

Men are seeking all ways to be saved, except by the way of the cross; but Jesus says: "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27. Our friends were much pleased with the results of the discussion.

CHICAGO.

Saturday morning, June 19th, we left Buchanan for Chicago, and received a hearty greeting at the depot by Brn. Ramsey, Sherwin and Billings. The latter took us to his pleasant home, where we enjoyed a welcome that was truly refreshing. Bro. B. is one of the principal business men of Chicago, is a lover of pure christianity, and ready to do much for its support. He made the church a present of a meeting-house, which has been a great help to the lovers of the blessed hope. There are other strong business men, who are ready to give substantial aid whenever it is needed. The prospect in Chicago now looks very encouraging. We learn that some trials came up a few weeks since, when dark clouds threatened a storm, but they are gone, and the sun of righteousness is shining brightly. Bro. Ramsey has just been chosen pastor, and is actively engaged in the good work of the Lord. He is a true man, and earnest laborer in the vineyard of the Lord. Some months since, he began to make arrangements to leave Chicago, but his way was hedged up, and a wide door opened for him to remain, and continue his labors with the church in that city.

We think they have done well in electing him their pastor. He is starting meetings in various parts of the city, and good fruits already appear. They have ten prayer-meetings a week. There are some real workers in the church who love to deny themselves for the purpose of doing good to others. The truth is spreading in Chicago, and a wide and effectual door is opening. Men of means are becoming deeply interested, and stand ready to do nobly for the cause of our blessed Master.

We had a blessed season Sabbath, June 20th. The sweet Spirit of Jesus pervaded all our meetings, and we had a rare feast of good things. A new comer arose and said he had traveled extensively in the different quarters of the world and attended a great variety of meetings, but he had never found any before that were so good and heavenly as the one he was then enjoying. We think there were no dissenting voices. In the evening some fifteen rose for prayers. It was a heavenly place in Christ Jesus. We enjoyed our visit very much, and had great occasion to rejoice in the Lord. We expect to hear glad tidings from Chicago as the result of the labors of their faithful pastor. When he resided in Boston, he proved himself worthy of the confidence of all who knew him. It is evident that the Lord led him to Chicago, and that he would have him remain for the present to help in scattering light and truth throughout that great and wicked city. Brn., pray for Chicago.

Monday morning, June 21st, we left C. for the New Hartford campmeeting, in Iowa, where we arrived Tuesday morning. At Dubuque, we met Bro. Luman Munger, who loves the Lord. We learned from him that the people in D. are anxious to hear more about the reasons of our hope. We trust the time will come when they will be gratified.

We are now (Tuesday June 22nd) at the New Hartford campmeeting, surrounded by the dear saints, sweet singing, a pleasant grove, pleasant weather, and a prospect for a good meeting. New Hartford is one hundred and nine miles west of Dubuque, on the Dubuque and Sioux City R. R. The town was named after New Hartford, Ct., from whence came the first settlers. Among these was Bro. S. B. Ensign, a faithful Bro. in Christ, who has commenced preaching "the gospel of the kingdom." Brn. F. H. Kenney, P. Buck, A. H. Eggleston, and J. Gildersleve, are present, with whom we are not particularly acquainted, but learn they are faithful ministers of the New Testament. P. S. W. Deyo is present also, with whom we enjoyed two campmeetings last year. He is esteemed very highly for his earnest, self-denying, and very successful labors in Iowa. He reminds one of the old pioneers among the Methodists, who labored night and day, early and late, summer and winter, with an unfaltering zeal, to lead men and women to Christ. The Lord has greatly blest his labors, and many delight to say that he was the instrument in leading them to Jesus. It was a pleasure to greet him again. His whole heart is in the cause of his Divine Master. We love such men.

In our next, we hope to have more good news to tell our readers.

DO ANIMALS THINK?

That animals *think* is as clearly established by incontrovertible facts, as it is that men think; hence those who assume that *matter* cannot be so *organized* as to be capable of thinking, and, consequently, man must have an immortal soul, distinct from his physical organism, that does all the thinking; should also assume that animals have immortal souls, because they can think.

The following facts are from one of our exchanges:—

"While living at Durham," says Dr. Warwick, "I took a walk one evening in Lord Stamford's park. On reaching a pond in which fish were kept ready for use, I observed a fine pike of some six pounds weight. At my approach he darted away like an arrow. In his hurry he knocked his head against an iron hook fixed in a post in the water, fracturing the optic nerve on one side of his head. He appeared to suffer great pain; he plunged into the mud, floundered hither and thither, and at last, leaping out of the water, fell on the bank. On examination a portion of the brain was seen protuding through the fractured skull. This I carefully restored to its place, making use of a silver toothpick to raise the splinters of broken bone. The fish remained quiet during the operation; when it was over he plunged into the pond. At first his sufferings appeared to be relieved; but in the course of a few minutes he began rushing right and left until he again leaped out of the water. I called the keeper, and with his assistance applied a bandage to the fracture. That done, we restored him to the pond and left him to his fate.

Next morning, as soon as I reached the water's edge, the pike swam to meet me quite close to the bank, and laid his head upon my feet. I thought this an extraordinary proceedin. Without further delay, I examined the wound and found it healing nicely. I then strolled for sometime by the side of the pond. The fish swam after me, following my steps, and turning as I turned. The following day, I brought some young friends with me to see the fish. He swam toward me as before. Little by little he became so tame as to come to my whistle and eat out of my hand. With other persons, on the contrary, he continued as shy and as wild as ever."

This anecdote is averred to have been read, in 1850, before the Liverpool Literary and Philosophical Society. Who will deny that the pike proved himself not only intelligent, but even capable, singular though it may seem, of gratitude?

Both revenge and gratitude imply intelligence; still more so does the application of an unforeseen expedient. These are demonstrated in the following incidents published in a New York journal.

In Madagascar, an elephant's cornac, happening to have a cocoa-nut in his hand, thought fit, out of bravado, to break it on the animal's head. The elephant made no protest at the time; but next day, passing a fruit-stall, he took a cocoa-nut in his trunk and returned the cornac's compliment so vigorously on *his* head that he killed him on the spot"

At Pondickerry, a soldier who treated an elephant to a dram of arrack every time he received his pay, found himself one day the worse for liquor. When the guard were about to carry him off to prison, he took refuge under the elephant and fell asleep. His protector would allow no one to approach, and watched him carefully all night. In the morning, after caressing him with his trunk, he dismissed him to settle with the authorities as he best could.

A train of artillery going to Seringapatam, had to cross the bed of a river. A man who was sitting on a gun-carriage, fell; in another second the wheel would have passed over his body. An elephant walking by the side of the carriage saw the danger, and instantly, without any order from his keeper, lifted the wheel from the ground, leaving the fallen man uninjured.

The same journal has the following:

At Clemency, on the border of Switzerland, a wolf, toward nightfall, entered the village, and immediately gave chase to a small terrier belonging to no one in particular. Instead of taking shelter in the nearest cottage, the dog rushed on to the end of the hamlet, and, entering a wheelright's yard, leaped safe and sound into the kennel of a huge mastiff. The wolf had followed too closely to recede, and the mastiff, in spite of a heavy chain that cramped his movements, darted out suddenly and seized the wolf by the skin of the back. The sequel was remarkable. The mastiff, impeded by his chain began to yield to the struggles of the wolf, which was a full-grown powerful beast, when, just at the right moment, another large dog arrived at full speed, accompanied by the little terrier, who had evidently seen his comrade's need of assistance, and gone off to procure it. This unexpected ally put an end to the conflict, and the wolf was speedily mastered."

SISTER L. M. STODDARD.

For the past two Sundays the church and congregation at Lowell St. Chapel have enjoyed the privilege of listening to Sister Stoddard, of Worcester, Mass. We remember our sister more than twenty-five years ago, when she was one of the earliest and most effective of the female preachers proclaiming the speedy coming of Christ. For many years she has remained at home, till within a few months she has started out anew; and her message is—"Behold He cometh!" which she presents in a clear, interesting, forcible, Scriptural manner; just what is wanted while the Bridegroom tarries. We think the church or churches which secure her services will be much benefited thereby. G. T. A.

THE HYMNS OF THE JUBILEE HARP.

For the convenience of those who wish to carry the hymns in their pockets, we have had a lot bound with flexible covers, the margins of the pages being trimmed close to the printed matter, making it very convenient for the pocket,—the most complete hymn book in use among us. Price 75 cts. per copy, postage 12 cts; $7.00 per dozen by express. AG'T.

NOW READY.

The Scriptural Question Book, for families and Sunday Schools, which has been out of print for some time past, is now ready. Price, single copy, by mail, 15 cts. $1.25 per dozen by express. $1.65 by mail. AG'T.

NEW TRACT.

The Resurrection of the Wicked Dead, by L. C. Collins. A good tract on this subject. Price, by mail, 4 cts. single copy; 20 cts. per dozen; $1.00 per hundred. AG'T.

For the World's Crisis.

A WORD OF TESTIMONY.

Suffer a word by way of just acknowledgment to the liberality of Bro. Blain, who has freely and gratuitously distributed his book, "Life not Death," through this region. I can bear testimony to the assistance rendered by the perusal of it, in first struggling out of old notions and errors of tradition. I trust Bro. Blain may receive aid so readily that he may stand clear of pecuniary encumbrance, and enjoy the consolation of seeing the truths he loves rapidly spreading and advancing in his old age.

I intended or hoped, ere this, to have expressed the interest and attention with which I examined that portion especially of the work of Wellcome and Goud on the "Plan of Redemption," which was to me so new and true, that I read and re-read and commended to my brethren. But pressure of duties, ill health, and, it may be, forgetfulness, have intervened. C. COLEGROVE.

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$773.26
W. Watson (by M. Grant)	100.00
S. Lewis	1.00
Miss H. White	.50
Mary Kinney	.25
J. T. Levi	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2602.06
W. Watson (by M. Grant)	100.00

For the World's Crisis.

WHAT SAVED ME FROM INFIDELITY.

In early youth I was taught to believe the Bible, and was told that it taught the immortality of the soul. As I grew older, reason taught me and made me believe that man was mortal. Hence I was about to lay aside the word of God as a worthless fable, when some one placed a tract in my hands written by Bro. Miles Grant; and to my inexpressible delight I found that revelation harmonized with reason. From that day to this I have never doubted God's holy word.

How many there are to-day who are drinking the waters of infidelity for the want of a tract.

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

No, let us use every effort to promulgate the truth as it is in the Bible. H. M. ROSE.

For the World's Crisis.

SECRET SORROW.

While we would cast all our care upon Him who careth for us, the heart yearns for human sympathy and love. Words of consolation are precious when the heart is burdened with grief which words may not tell. I have been reading an article on this subject, from which I will copy a few extracts; and I trust that many others will be blest and comforted by them as I have been.

"Many persons into whose faces we look, have sorrows, the existance of which would never be imagined from anything that we can see. We pass them by with a hurried glance which reveals nothing of the pent up emotions that struggle within. Could we see their hearts as we see their faces, how much of sorrow's history it would be ours to know.—Even our friends, intimate though we be with them, often have troubles that we know not of. The origin of these may date beyond the time of our acquaintance, and they choose not now to speak of them even to us. Yet the hidden grief is in their hearts, and in secret, tears fall which our eyes are not permitted to see. There are also some of their troubles which are known to us, but we never mention them in their presence. These heavy burdens they must bear alone, so far as human aid may go; our sympathy may be felt, but cannot be expressed.

And even in those cases where we may speak freely concerning the griefs which oppress, we cannot always enter into full sympathy with the sufferers. Our experience may be of an opposite character, and we may not feel in a sympathetic mood; or the story of grief may have been so oft repeated to us that we become indifferent, though to the sufferer the sorrow may still be as heavy as before. Then, in solitude must these griefs be borne, and the tears they cause be shed in secret. The heart is then thrown back upon it own resources. Human spmpathy has reached its limit, and failed to fully meet the case. The soul thus left alone, with the consciousness that it is beyond the power of friends to help, finds its strength severely tested. But when the heart and flesh fail, then faith may triumph. In utter helplessness we fall into the arms of Him who alone is able to uphold us, and there we feel safe as a child nestling upon its mother's breast. God would have us feel our dependence upon him, and he has, therefore, so ordered it that nothing short of himself can satisfy the soul.

Our secret sorrows may thus be made to us the means of our growth in holiness and usefulness. They need not weigh us down and make us hopeless and despairing, for the divine voice bids us cast our burdens on the Lord.

He can bear what would crush us, and he lifts the load that presses the heart, he gently soothes the troubled spirit with blessed promises of consolation and of help."

Webster, Mass. S. S. CHAMBERLAIN.

For the World's Crisis.

CONFERENCE AT ANTIOCH, IND.

In accordance with the announcement previously made in the "Herald," the brethren of the "one faith" convened at Antioch, Ind., June 10th, 1869. After a social interview, conference entered upon its duties by electing Bro. J. S. Hatch, Chairman, the writer, Secretary, and Brn. Oliver Tabour, Hugh Barnhill, and — Drew, committee of arrangements.

ORDER OF CONFERENCE EXERCISES.

1. Report of evangelical committee, as follows:—Total amount of orders on the Treasurer, issued to evangelists, for evangelical labor, since October, 1868, $126.20.

2. Report of Solicitor and Treasurer:—Whole amount subscribed for evangelical labor, $325.00. Amount of subscription paid, $210. Amount of subscription unpaid, $115. Amount paid on order of evangelical committee, $126.20. Remaining on hand in treasury, $83.80.

The following items were brought up for consideration, to wit: 1. What is the time basis of christian union and co-operation? 2. Is it expedient to make further evangelical effort? 3. What are the most efficient means of evangelization?

After careful consideration, thorough interchange of sentiment, and candid investigation of these propositions, the following conclusions were drawn and unanimously adopted:—The true basis of christian union and co-operation: A profession of faith in the things concernin; the kingdom of God and the name of Jesus Christ, as taught in the Scriptures of truth; and works in accordance with the precepts, as given by Jesus Christ and his apostles. It is expedient to not only continue but extend evangelical labors. The most efficient means of evangelization are, for evangelists to visit the partially organized congregations as well as new fields, keeping a correct account of the receipts and expenditures, placing to the credit of the evangelical fund all amounts received, and settling strictly with the church (through its committee) as often as may be required; permitting the evangelist to remain in a field of labor until he can consult with the committee.

The following resolutions were tested, and passed unanimously:

1. That Bro. E. C. Andrus act as solicitor and treasurer, until the meeting of the next conference. (Address, Big Indian, Indiana.)

2. That Brn. Richard Corbaley, Hugh Barnhill, and Cyrus Tabour, act as the evangelical committee until the ensuing conference. (Plymouth, Ind.)

3. That Brn. I. E. Andrus, J. H. Nafe, and G. A. Demonte, be appointed as a committee to ascertain and report the cost of a tent, furnishings, etc., for the use of the church.

4. That all the evangelizing brethren present report themselves, and be supplied with commendatory letters by the Secretary.

5. That the minutes of this conference meeting be published in the "*Herald*" and "*Crisis*."

The meetings were well attended, especially on Saturday and Sunday. The word of life, the glories of the coming age, when the kingdom of God shall be reorganized on the earth, and the means through which aliens from God can become fellow heirs and partakers of its blessings, were from time to time presented in a clear, comprehensive manner, by Brn. Shafer, Chaplin, Andrus, Berick, Hatch, Foor, and others. Social meetings, from the first, were the order of the day. Brotherly love, unity of sentiment, and a strong desire to become more like the heavenly pattern, characterized each interview. All seemed deeply conscious that more thorough activity, perfect holiness of life, and practical religion, were necessary; exhorting each other to constancy, investigation of the word, nonconformity to the world, brotherly love and sobriety, the more as the day approaches. The sympathetic tear was not wanting, and each acknowledged that it was good for us to be there. Three accepted the good news of the kingdom of God, and were immersed for the remission of their sins. Love, tenderness and harmony were manifest in all the proceedings—official, instructive and social.

On Saturday evening the emblems of the Lord's broken body and shed blood were partaken of by his expectant children, while the pressing questions, Shall we meet in the kingdom of God? and, How long, O Lord, how long? were accompanied with the prayer, Come, quickly. Amen, even so, come, Lord Jesus.

The conference adjourned Saturday, June 12th, 1869 (the meetings were protracted until the Monday following), to meet again (D. V.) on Thursday before the third Sunday in October, 1869, due notice of which will be given. J. K. THOMPSON, *Secretary.*

Correspondence.

From Bro. J. B. Wadsworth.

BRO. GRANT:—I will acknowledge again the kind favors received from friends through Bro. Leslie: Lyman Town, Waupun, Wis., $2.00. Loring Morse, Acworth, N. H., $2. Ruth Haskins, No. Canton, Ct., $1. Susan Jennings, Seneca Falls, $1. M. M. Bradley, Conn., $1. Abner Hardy, Groveland, Mass., $1. E. P. Robertson, Worcester, Mass., $2. C. W. Smith, Will Co., Ill., $1. F. G. Davis, Reading, Mass., $1. Sidney Hall, Hartford, Ct., $5. S. G. P. Persons, Hockanum, Ct., $3. L. A. M. H., Bridgeport, Ct., $1.

My whole heart goes out in prayer to God for my friends. I find enough, if I will, to keep me praying without ceasing, and I hope to praise him while I live, that I may ere long praise him in a land of endless felicity. Dear friends of Christ, let us show our love by keeping the commandments of Him who brought us salvation, ever remembering that we are not our own, for we are bought with a price. God help us to stand fast in the liberty wherewith Christ hath made us free, and rejoice in hope of the complete, everlasting, and glorious liberty of the children of God in a better world. Let us gird our loins with truth, and imitate Jesus while we wait to see his face; and amid the trials and sorrows of our earthly lot, let our minds be fixed on the delightful theme that will, if we are found among the ransomed of the Lord, employ our grateful hearts to all eternity. My health is good.

Yours in love, J. B. WADSWORTH.

From Sr. S. E. Teeple.

BRO. GRANT:—Whilst meditating on the goodness and mercy of God, I thought I would write a few lines for the *Crisis*, and let the saints of God know that I am on the Lord's side, and that I love his cause, his truth, and his people, and mean to ever remain with them as long time lasts, and then be with them as long as eternity lasts. Then there will be rest for the weary. I long for it; I sigh, I groan for it. I cry, Come, Lord Jesus, and save the purchase of thy blood. I often think how much Jesus has done to save men, and how many warnings have been given from the saints of God that they might repent; and to-day how many are in the broad road that leadeth to death; so careless, so indifferent. God have mercy and save them! I find perils thickening on every hand, and it seems much harder to keep aloof from every thing that would lead us astray than it was some years ago, and I know we need the watching, enduring, and praying spirit.

On Sunday (20th), I attended a grove meeting held in Morris. I knew of none in my vicinity who went, and if other places did not turn out any better there could not be many there. But there was a good congregation, and I felt in my heart to praise God that there were some who had ears to hear and hearts to understand. The good Lord was there by his Spirit, and his blessing was felt in the hearts of those that would receive it. It was good to be there. They had come from the east, west, north, and south, and I was permitted to grasp the hand on the right and on the left, and behold faces that I had not seen in a long time. My heart was cheered and comforted hearing Brn. Tatro and Flagg from the stand, and others who gave in their testimony. But one thing I regretted. None heard mine. I felt that my heart was too full, the time too limited, and that others could improve it far better. But perhaps I may never have such an opportunity again. The moments are gone; they were too precious to be wasted, but I let them pass, like many others, and the meeting broke up, and the people all scattered to meet no more till the judgment of the great day. Then there will be no uninterested ones, but all, saint and sinner, will take a part.

I have my trials, sorrows, and afflictions, but they are naught compared with the joys and reward of the future. Pray for me, Brn. and sisters, and I will not forget the mercy seat, for

"There, there on eagle's wings we soar,
And time and sense all seem no more;
The Lord comes down our souls to greet,
And glory crowns the mercy seat."

Hotchkissville, Ct. S. E. TEEPLE.

Extracts from Letters.

BRO. N. H. REED, Bear-River, N. S., writes, Apr. 23d:—"As something more than a year has passed since the Brn. have seen anything in the Crisis from the tract distributor in Nova Scotia, I should like to report myself as still in the good work. For the last year, I have not effected so much in the way of distributing tracts and books as in the former three years, owing to the fact that I had not the means to purchase. I do not generally succeed in getting more than one half the first cost of the tracts; so that I am now entirely drained for funds to carry on the work of tract distribution, unless the Lord opens the hearts of some who have wherewith to give for this purpose.

As I have had some experience the past four years in this work, I would say that no one need fear that their money will be put to a bad use if invested in this way. I do not feel the least to regret what time and money I have expended in this work. My heart has been made glad while I see the good resulting from those silent preachers. They pave the way for our preachers to come in with the blessed hope.

In Shelburn Co., where a part of my time has been spent for the last nine months, in preaching with other brethren, as well as in the tract business, the Lord has blessed our labors greatly; for it has not been more than three years since the first heralds of the coming kingdom visited this county, and now two churches have been erected; besides, several communities have become strongly tinctured with a true understanding of Scripture, as regards the state of man in death, the final end of the wicked, and near coming of Jesus. Of late, seventeen have been baptized at Charlesville and Shag Harbor. It has not been without contention that we have succeeded in getting the truth to them.

Of late, while considering the vast difference between truth and error, and their effects, I have been made strong and bold in the Lord to defend the cause of truth, and sound it out that there is no immortality to man without seeking for it through Christ; also that there is no eternal hell of suffering. Many do not receive us as christians, because they are ignorant of what we teach. So let those who have means try and get light abroad by distributing tracts, as well as helping otherwise; for many who would not, from the fear of speech, venture to our meeting, would read our faith from tracts at their own fireside, and so be caught in the truth, as I have often witnessed.

I hope the friends of truth will not fail to consider Bro. J. B. Fitch's request, made in the Crisis of Apr. 7th, for means to purchase a tent. The mites from the many would help wonderfully in forwarding the cause of truth. I feel satisfied that a tent would be of great use, as we are shut out of most places of worship in this country. My prayer is that God will assist us gloriously in our noble enterprise, so that many more may be made ready to meet Jesus at his coming. My address is NELSON H. REED, Bear-River, Annapolis, N. S. Yours in love of the truth."

BRO. W. D. Reichnor writes, June 21st:—"Yesterday I attended the little church of Advent believers gathered beneath the mammoth tent at Camden, N. J. The season was precious; for though (to be candid) I am not with these people in sentiment fully as I have been, yet I still love occasionally to join them in their beautiful songs of harmony and in their effective prayers. Being not quite so strenuous for the observance of the 'letter' simply, I am striving to follow hard after the *Spirit*, and so I frequently receive blessings wherever I may be. But the occasion yesterday seemed like a great family gathering. There were many old and familiar faces still turned, praise God, Zionward, and hearts longing, I doubt not, to see the King in his beauty. We were strongly reminded of old times. We were especially pleased with the happy remarks made by Bro. Flagg, inviting 'all the religious denominations of Camden to unite with us in the work of benefiting and converting the people to the Lord. Let party lines be forever broken down. Let us not be known as Presbyterians, Methodists, nor Baptists; let us be all *one* in the Lord; and if any of you have a good old-fashioned Methodist hymn having power in it you would like to sing, why, start right up, and sing it, and let us have a good time together waiting on the Lord.'

We do love the spirit of Christian liberty, wherever found; and wherever we meet with it there seems a strong sympathy within us which responds at once and heartily. There will be good result from these meetings. The brethren are encouraged, and are working together earnestly. May they ever possess the unity of the Spirit in the bond of peace, and harmony crown their cheerful labors with the fruition of love and good deeds."

BRO. F. A. SHELDON, Thompson, Ct., writes:—"I am a reader of the 'Crisis,' which I prize next to my Bible. Its columns come filled with blessed good reading. O how I do love to hear from the dear Brn. and Srs. of like precious faith. It fills my heart with joy to know that that there is a remnant who will cling to the Bible hope, and the Bible way of obtaining immortality. How often do we hear from the popular preaching of our day that old lie of the devil,—'Ye shall not surely die.' Gen. 3:4.

Last Sabbath afternoon, a funeral sermon was preached from 2 Sam. 12:23. The minister said the child was not dead, but living in heaven; and when David, the child's father, should die, he would go to heaven too. Now this is all mere assertion that can never be proved. The text reads as follows:—'But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.' It says, 'he [the child] is dead.' I ask, is he alive in heaven? Again, the Bible says, 'David after he had served his own generation by the will of God, fell onsleep, and was laid unto his fathers, and saw corruption.'—Acts 13:36. Does this look like his going to heaven alive? What does Peter say about David? 'Men and brethren, let me freely speak unto you of the patriarch David, that he is *both dead and buried*, and his sepulchre is with us unto this day. . . . *For David is not ascended into the heavens*.'—Acts 2:29, 34.

I thank the Lord that Peter spoke out freely on this point, and if he was not ashamed to do so, why should we be? Can we see this doctrine of the devil proclaimed and not lift our voices against it? No. While we have the word of truth, we will stand up firmly for it, let the consequences be what they may. Yes, let us be true to our trust, and valiant soldiers in the army of the Lord; and when he shall come with ten thousand of his saints, to execute judgment upon all the ungodly, then, and not till then, shall that blessed hope be consummated, namely, the hope of eternal life."

BRO. I. DAMMAN writes:—"I beg leave to report through the Crisis to the dear saints of God scattered, that it is not too late to preach the faithful word of God. The cause of God has been rising for a number of months. Several have been converted and reclaimed. The first Sunday in May seven were baptized. At the close of our conference held in Holden, the church was set in order. Two deacons were chosen, and we enjoyed a precious communion season. On the following Wednesday and Thursday went to South Holden and held two meetings. Baptized six happy souls. Found the cause rising in that place, the saints taking new courage, sinners weeping, and more waiting to be baptized when I go again. On Friday eve. met the saints in Brewer. Had a refreshing season, and shouted for joy. Stopped with the saints in Bangor over the Lord's day. The Spirit of the Lord helped our infirmity, the saints rejoiced in the Lord, and two were baptized. That week I baptized fifteen. Bro. Baker baptized seven in Brewer. I love the work of God. May the good Lord help us to think more of his work. Let men complain if they will. We are happy to know that poor sinners can be saved in these days of peril."

BRO. W. H. DOUGHTY writes:—"I am striving for the kingdom, and hope soon to stand on the other shore with all the blood-washed millions in spotless robes of white. I am satisfied that we are nearing the port of eternal rest, and it stands us all in hand to have on the whole armor of God, if we expect salvation when Jesus comes. May the Lord help poor sinners to flee to Christ for refuge before it shall be for ever too late.

When I left the Alton Bay meeting, I came to South Wayne, Me., and commenced holding meetings in this and some other towns. Few came out at first, but soon the Lord began to work, and backsliders began to confess their backslidings, and sinners to seek the Lord. Several gave good evidence that they had found him. The interest still continues, notwithstanding the opposition (for I have had plenty of that); but it has only made the truth look better. Nothing kills an enemy quicker than to see a christian suffer long and be kind. I have been called by those who profess to be christians a false teacher, a false prophet, an infidel, and other hard names; yet, thank God, none of these things move me; but through it all the Lord has stood by me, and the result is, that where six months ago there were none who believed in the mortality of man and the soon coming kingdom of God, now there is a goodly number looking for the blessed hope. May the Lord keep them blameless until the appearing of Jesus Christ.

I would say for the brethren in that place, they would like preaching brethren passing near them to give them a call and preach the word of life. They are poor, but honest."

BRO. J. K. BELLOWS writes from New York, June 18th:—"I came home in April all exhausted, hoping by a little rest and quiet I might regain my strength; but I can endure nothing as I could a year ago. It is quite a cross to me to stay at home. I want to be out in the field proclaiming the near coming of our dear Lord.

This is a year fraught with deep interest to the waiting flock. I am looking every day for the sign of the Son of man, which will open the great prayer-meeting, when they will call upon rocks and mountains. Sinner! pray now to Jesus, before he arises up and shuts the door; then it will be too late. Brethren and sisters, let us be christians in deed and in truth, remembering we cannot be saved with animosity or hardness in our hearts. All must be forgiven. All must be love.

My health is not improving. Pray for me. Brethren desiring errands done in the city, I will do the best I can for them. My address is 19 Orchard St."

BRO. H. CAMPBELL, Green Point, writes:—"Dearly beloved brethren in Christ: Gladly would we see you all face to face, that we might comfort each other by our mutual exhortation. These are times in which we need the help of each other in prayers and exhortation, because the spirit of drowsiness has crept over the waiting church to a great extent. The many disappointments to which we have been subjected, would have caused us to have given up any further investigation, if our faith stood in the wisdom of men; but thank God, our faith is in the power of God, the sure unerring word of prophecy, whereunto we do well to take heed.

Thank God, the knowledge of the time is not the evidence of our preparation for the kingdom, but a heart filled with love for his appearing; a meek and quiet spirit. If we have this spirit, we shall be able to receive the weak in faith to our bosom. Do not rashly judge them, but receive them kindly."

BRO. B. P. MANNING writes:—"I am a great sufferer yet; have lost all of this world's goods, and am now without a home. I wish to say to the brethren, one and all, that I have got rid of morphine, and every thing that is wrong in the sight of God. I have been blest of God ever since Feb. 8th, 1869, and am trying to serve the God of Daniel the best that I know. I ask all the brethren to forgive wherein I have hurt their feelings in the past. I desire your prayers, that God will deliver me from the prison I am in, that I may be free again to do some little good before I go hence to be here no more, or Jesus comes.

I am in North Sutton, N. H., with the brethren. There are some good brethren and sisters here, striving to do the will of the Lord. I am glad the time of our deliverance is near. Brethren, live holy, live humble, watch and pray always, till you receive your reward in the kingdom of God."

BRO. B. MATTHIAS writes from Kansas, May 26th:—"I have been here about ten days. Am surprised to find so large and beautiful a country; under general cultivation, it would become immensely rich in produce. But little labor is necessary to a large yield; from the show of waste, I should think they regard the labor of gathering more than they agreed for. Not only in this State does this appear, but in Ohio, Indiana, and Missouri. Plenty of sectarians here. It is very refreshing to find a christian who understands his profession, or can give a reason of his hope.

We are twelve miles south of Olathe, on the Santa Fe road. Olathe is a growing town, at present the terminus of the Fort Scott road, penetrating a rich district of iron and coal. This road has its beginning at Kansas City, west."

BRO. F. H. CHAMBERLAIN writes from Webster, Mass.:—"Myself and family are now in perplexity and distress, being in great need of temporal things. 'Blessed is he that considereth the poor.'"

For the World's Crisis.

STILL THEY COME.

BRO. GRANT:—As an encouragement to brethren, please insert the following extract from a letter I lately received from a new field. J. BLAIN.

"DEAR BRO. BLAIN:—I am thankful to God for opening your eyes to see the truth, as through you my eyes have been opened to see a precious truth. I have been a Baptist sixteen years, and a minister fifteen years. One year ago the idea of man living a life parallel with God, and that life one of misery, brought me to a halt. I told my views to the brethren, and they and I wept and prayed over it. Six months rolled round, and I requested a letter, which was refused. Some were for expelling for heresy; some said that I studied too much, and some that I was deranged; but they finally voted to retain me in the church for the time being. During this time I was weak or confused, and only searching for truth; but a friend put your 'Death not Life' into my hands, and it was what the clay was on the eyes of the blind man. O, what joy filled my heart. I grasped it as a thirsty man would a cup of water. . . . They say I may remain in the church if I will keep quiet. I have the sympathy of the society, and half of the church; and the rumor is that half will leave the church if I do. I would like to write more, but cannot now. You will hear from me again. I enclose pay for 'Death not Life,' and others will send for it soon. Direct to Rathboneville, Steuben Co., N. Y. D. B. H."

☞ The Rev. Dr. Bushnell calls the demand for female suffrage "an attempt to make trumpets out of flutes, and sunflowers out of violets."

Obituaries

STAPLES. Fell asleep in Jesus, Nov. 11th, 1868, Willie A., son of Bro. Nathaniel and Sister Esther Staples, of Raymond, Me., aged twenty-one years, six months, twenty-six days.

For some three years Willie had loved the "blessed hope." It had been his support through all his sufferings, for he suffered much from a nervous affliction, until a short time before his death, when in answer to prayer he was freed from his infirmity. All praise to Him who ever heareth children when they cry. Willie attended the campmeeting at Alton Bay last fall, hoping to be restored to health through the "prayer of faith"; yet willing, as he remarked to the writer, to suffer still if it were the will of God, counting even this as one of the "all things." According to his desire, Brn. Hook, Damman and Willie were called, and supplicated the throne of grace in his behalf. For a time after his return, their prayers seemed to have availed; then, as though it were for a trial of his faith, he experienced a return of the attacks to which he had been subject. Anxiously did his parents wait, fearing lest he would be disheartened and lose his faith in Him who hath promised. But when again permitted to join in prayer at the family altar, clearer, stronger than before was the faith of the afflicted one. In perfect submission to the will of Heaven, he bowed and "kissed the rod." "Not my will, but thine be done," was his prayer. Such faith was not desired, for from thence he began to recover; and but little time elapsed ere fever burned his life away, yet of this affliction he was healed, for He is "faithful that promised." When laid upon a dying bed, Willie still trusted in the Savior, and when, as he remarked, he had given himself up into the hands of Jesus to die, he extolled the blessed hope, and after calmly exhorting his friends to faithfulness, and to meet him in the kingdom, he slept in Jesus.

The funeral was attended by Bro. J. A. Libby. Comforting words were spoken from Matt. 11: 28. That we who remain may also cherish the blessed hope, and be ready to meet Willie and other dear sleeping ones in the morning, is the prayer of the writer. J. E. S.

HARTER. Died, at the residence of her father, in Sempronius, May 10th, 1869, Hattie, wife of Alonzo Harter, and daughter of Daniel P. and Mary S. Berean, in the twenty-fifth year of her age.

The subject of this notice was universally beloved. Favored by nature with a kind heart and a lovely disposition, she cultivated and cherished those graces that so much adorn and go to make up the true lady. In March last she was united in marriage to Alonzo Harter, who enjoyed the society of his loving bride but seven short weeks.

Her funeral was attended by a large circle of friends, and her remains were interred in the Indian Mound Cemetery, Moravia. Words of comfort were spoken by the writer, from 2 Tim. 4: 7, 8. A. BOUGHTON.

Married.

In Webster, Me., June 20th, by Eld. H. S. Mitchell, Mr. SYLVANUS SMALL, of Webster, and Miss LOUISA ALLEN, of Lewiston, Me.

In Bowdoin, Me., May 2nd, 1869, Mr. CHARLES TEMPLE, of Webster, Me., and Miss MARY E. VARNHAM, of Bowdoin, Me.

Summary of News.

FOREIGN.

Cable News.

LONDON, June 22. Ismael Pacha, Viceroy of Egypt, arrived in London to-day. He is the guest of the Queen at Buckingham Palace, which has been fitted for his residence. A series of brilliant fetes have been arranged in his honor and will take place during his stay in this country. The Viceroy was met at the railway station by the Prince of Wales and others, and, escorted by a large military procession, was conducted through the streets to Buckingham Palace. An immense crowd of people lined the way and repeatedly cheered the Pasha.

The son of the late King Theodorus of Abyssinia, who has been at school here, will be sent to India, as the climate of England proves unfavorable to his health.

It is reported that France is endeavoring to renew the September convention with Italy for withdrawal of French troops from Rome, and that she only requires sufficient guaranties from Italy for the security of the Papal territory before concluding the treaty.

PARIS, June 24. The Emperor to-day visited the camp of Chalons and made a speech to the soldiers. He reminded the army that this was the anniversary of the battle of Solferino, and said he was pleased to see that they had not forgotten the great cause for which they fought ten years ago. The Emperor continued as follows: "Preserve the remembrance of the battles fought by your fathers and yourselves, for our victories are the history of the progress of civilization. You will thus maintain the military spirit which is the triumph of noble over vulgar passions. It is fidelity to the flag, devotion to the country. Continue in the same course and you will always be worthy of so great a nation."

It is rumored that the negotiations which were recently renewed for commercial conference between France and Belgium are likely to fall through again.

PARIS, June 23. Prince Heni of Bourbon has married Miss Payne, an American heiress. He has not renounced his position as candidate for the Spanish throne. [Henri of Bourbon, alluded to above, is probably Duke of Seville, cousin of ex-Queen Isabella.]

FLORENCE, June 23. Great precautions are being taken by the authorities at Naples, Turin and Milan to guard against outbreaks. It is feared that the revolutionists are inciting the disturbances. There had been several arrests at Genoa.

VIENNA, June 23. The Government announces a policy of reserve in respect to the Ecumenical Council which cannot be foreseen.

ST. PETERSBURG, June 24. Katatasi has been appointed Minister to Washington. He has been instructed to present the Emperor's congratulations to President Grant.

FLORENCE, June 26. The country is tranquil everywhere. The attitude of the population and the vigilance of the authorities prevent further disturbances.

ZURICH, June 26. In consequence of the order forbidding Mazzini to reside in certain parts of Switzerland, he to-day departed for London.

MADRID, June 26. There was an exciting debate in the Cortes to-day on the policy of the government toward Republicans and the arbitrary conduct of the civil governors.

PARIS, June 27. The Emperor has written a letter to M. Schneider, President of the Corps Legislatif, in which he says: "The policy of the Government has been made manifest with sufficient clearness to prevent equivocal interpretation. Now, as before the elections, it will continue to perform the task of reconciling strong power with sincerely liberal institutions."

MADRID, June 22.—The Republican members of the Cortes are about to issue a manifesto advising all their supporters to swear allegiance to the Constitution, if positively required to do so. The clergy consider it their policy to reject the oath as a body.

The Republican demonstration to-day was quite large and passed off quietly.

BREST, June 25.—The signals constantly received from the steamer Great Eastern, through the cable, are excellent. They have not been interrupted since the sailing of the fleet. The work progresses with every prospect of success.

BUCHAREST, June 25.—An attempt has been made to assassinate the Priest of the Council of Ministers.

SECRET SOCIETIES IN INDIA.—So passionate is the desire for combination that the first task of every Hindoo heresiarch is to found a secret society, with caste rules, passwords, and secret customs. The London "*Spectator*" says of this feature of Indian life:

"Every little body of outcasts which happens to break off from society forms itself into a community, every little sect becomes a separate nation, separate as Jews among Europeans, intermarrying, eating and, where possible, dwelling only among its members; every trade becomes a Trade Union—for example, the printers, who are an anomaly in Hindooism, have formed a very strict one, and the palanquin bearers are more united than English shipwrights—and even criminals display the same disposition. More than forty criminal societies are known to be spread over India, with laws, customs and means of communication of their own, bound together by bonds which, except in rare instances, are never known to break. The Government, aided by a man of genius, succeeded in breaking up one such, the well-known fraternity of Thugs; but it has not yet succeeded in putting down the society which lives by poisoning; and has been baffled for years by a third, which maintains itself under the decorous title of the 'Basketmakers' exclusively by crime. The very bankers and bill dealers form castes, and their secret language is the despair alike of the English bankers and the Government Post Office. Every such society, no matter whether the bond be caste or creed, or race, or crime, keeps if it can its own lodging places, its own temples, its own post, hides itself and its proceedings from the remainder of the world in a secrecy which, all natives alike desiring the same protection, it is not etiquette to invade.

There are associations whose bond is a disbelief in this or that rule of morals—one such, for instance, admits, in defiance not only of Hindoo morals, but of Hindoo instincts, a community of women—but the remainder of society, though as genuinely shocked as New England is by Mormonism, would regard it as wrong to interfere, to scorch the obnoxious temples, or put down the obnoxious worship. The one cardinal law of these bodies, no matter of what kind, is fraternity against the outside world. They may hate each other, or despise each other, or kill each other, but on a society question raised by the rest of mankind they are united to the death. The Mohammedans everywhere have towns, villages, temples, places within which no infidel foot ever is or can be set. Its missionaries everywhere keep up the flame of Islam, the hope that the day is coming, is at hand, when the splendid throne which Timour won for the faithful shall again be theirs. They have their own papers, messengers, mail carriers, and trust no other. Before the telegraph, their agents outstripped the fastest couriers Government could employ. The Government express was then carried by Mussulmen, who allowed private messengers to get a few hours ahead. Every dervish, moolan or missionary is a secret agent. This organization, which has always existed, has of late always been drawn closer, partly as the result of their great mutiny, which taught the priests their hold over the soldiery, partly by the expiration of the 'century of expiation,' and partly by the marvelous revival of the Puritan element in Mohammedanism itself. The old hereditary purpose to expel the infidel has become a definite plan of insurrection at the first favorable chance. This may happen any day, should a momentary defeat of English power in the North tempt the Affghan Emir to proclaim a holy war. The way in which the English manage, under this state of things, is thus explained:

The Government of India wisely abstain from any attempt to regulate the social life of two hundred millions of men; white officials in Bengal usually number about two per million; the natives will not preach, except under temptation or pressure, for insurrection is in a way the national cause, and in a district like Dacca, where Mohammed gains thousands of converts every year, a Holy War might be preached every Sunday in every mosque, and a 'Sacred Rent' be accumulated for years, without any official ever hearing of such occurrences. Even when warned, Government can do very little. It cannot arrest Mussulmen missionaries while Christians are preaching at will; stop subscriptions for Islam while subscriptions for the Gospel are published in every paper; arrest the Moolah for denouncing the Infidel while the Padre is denouncing the idolator. Its policy has hitherto been to wait till rebellion descends into the streets, and from that policy it has never, so far as we know, departed,—but once—in the great Treason Trials of 1863. Every now and then it lays hands on a leader, under its own despotic right, collates great quantities of evidence furnished by spies, traitors, converts, or stupid persons who do not see the drift of their own confessions. The conspiracy must go on, and the Government of India must, as it has just done, warn its foes that while it respects their temples, and refrains from interfering with their sermons, and does not consider subscriptions as acts of treason, it is, nevertheless, thoroughly aware of all that is intended."

LIMA, May 28. In my last letter I mentioned the extraordinary phenomenon, near Locumba, which causes the death of all animals that approach that fatal spot. I am now enabled to give you some particulars. An American gentleman, who passed over the locality, confirms the previous reports. On the Locumba road, about twenty-two leagues from Tacua, there exists what is here termed a dry *arroyo*, but in fact is the bed of a former river, into which, from time imm-morial, no water has been known to pass. During the late earthquakes, which destroyed Arica and partly Tacna, the shocks were strongest in the neighborhood of Locumba and the *Arrrieros*. A mule-driver reported that one of the mountains near the *arroyo* had been split open, and a small stream of fetid water was oozing out of the mountain into the *arroyo*. No attention was at first paid to the fact, nor to the mortality among the animals that visited the neighborhood. It was only when the people began to leave Tacna, and flee from the scourge of the yellow fever, which was devastating the cities to the Valley of Locumba, that they became aware of the fatal effects upon their animals, at a distance of as much as eight and ten miles from the *arroyo*. "The stench," says my informant, "I can compare to nothing else than old bilge water, of the smell of which you become painfully conscious. Within twelve miles from its source, my horse dropped down under me, and in five minutes he was dead. He vomited three or four times a thick black substance, similar in consistency and appearance to the black vomit. I was thus left to walk fifteen miles to the nearest house, two-thirds of which I may call a mules' grave-yard, so thickly was the old road covered with them. The cause of this singular freak of nature is unknown; but it seems that the gases which have impregnated the atmosphere produce the vomit and death of the animals that inhale it. What these gases are composed of science alone can solve." A Commission has been ordered by the Government to examine into this extraordinary matter and report upon it.—*Cor. N. Y. Paper.*

Passing Events.

☞ Sixty-one newspapers were started in the United States during May.

☞ The Emperor Napoleon has had to give up smoking.

☞ The Pope having displeased the Rothschilds, they cannot raise any more loans for him.

☞ The emancipated peasantry in Russia are industriously mowing and sowing now that they have a greater personal interest in the proceeds.

☞ Count Bismarck has so far recovered his health as to be able in favorable weather to walk in his park, supported by a stick.

☞ Oats six feet high were cut recently in Los Angelos county, and oats seven feet are noted as among the tall things in the neighborhood of Sacramento City, Cal.

☞ Princess Kazlowsky, of Moscow, whose father lost all his fortune, declined the aid of all her friends, and now keeps a cigar store, by which she earns enough to support herself and father.

☞ Carlos de Cespedes, the present leader of the Cuban insurgents, was in 1857, a student in Middletown, Conn. He was at the time an ardent admirer of American institutions, and was deeply impressed with the liberal ideas and principles of the Constitution of the United States.

☞ The Sultan of Turkey has conferred the title of Pasha upon Sir Samuel Baker in recognition of his humane gallantry in assuming the guidance of the expedition to exterminate the slave traffic on the White Nile, dispatched by the Viceroy of Egypt at the instance of the Prince of Wales.

☞ There is a mistaken idea prevalent that strawberries will not keep more than one day. If the fruit is kept in a cool, dry place where the air is plenty, it can be kept nearly a week. But it is a bad plan to shut the berries up in a tight box and place it in a damp refrigerator.

☞ Sir Henry Rawlinson has found Eden. He maintains that the Babylonian documents in his possession will give us the whole history, which is recorded in Genesis from the time of Abraham. The garden of Eden, he asserts, is the primeval name of Babylon.

☞ A graceful expression of thanks for kindness received during the late visit to Paris was presented by the Prince of Wales to the Empress—a basket containing every known species of rose, from the black rose of Holland to the white rose of York.

☞ The posts for the New York Elevated Railway are set as far as Thirteenth street, three miles uptown, and it is expected that in about ten weeks, the road for that distance will be opened. The rails are to be of steel, and the car wheels of wrought iron with flanges an inch and a half deep, to lessen the danger of running off the track.

☞ Another blow has been struck at ecclesiastical domination in Austria. The Minister of Public Worship has addressed instructions to the Governors of the provinces, pointing out that when priests are confined in clerical houses of correction by their bishops, the Episcopal sentences are only valid so far and so long as the condemned priest voluntarily submits to them.

☞ It is reported in New York that shipments of arms and ammunition are rapidly going forward for the Turkish Government. Colonel Rassan Bey, a high public functionary of the Porte, is said to be superintending the shipment of 20,000 stand of arms, recently purchased from the United States Government. A number of ocean steamers have also been purchased, it is stated, for the same destination.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
M. Batchelor .... Sabbath, July 4th

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
Joseph W. White .... Sabbath, July 4th
A. M. Higgins .... Sabbath, July 18th
J. G. Smith .... Sabbath, August 1st

EAST BOSTON.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
J. W. Britton .... Sabbath, July 11th

CHELSEA, MASS., (LIBRARY HALL.)
L. Boutell .... Sabbath, July 4th
M. Batchelor .... Sabbath, July 11th
J. S. White .... Sabbath, July 25th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Samuel W. Thurber .... Sunday, July 4th
Rufus Wendell .... Sunday, July 11th
John Couch .... Sunday, July 18th

HYDE PARK, MASS.
A. Simpson .... Sabbath, July 25th

Grove meeting at Faysville, Mass..... July 3d and 4th
Bro. W. H. Mitchell will be with me.
Portsmouth, N. H. .... Sunday, July 11th
North Carver, Mass .... Sunday, Aug. 1st
C. GOODRICH.

New Bedford, Mass., Sabbaths, July 4th, 11th, and 18th
A. A. PHELPS.

Webster, Mass., (in place of Sr. Stoddard), Sabbath, July 4th.
Plainville, Ct., (as Bro. Geo. Morgan may appoint), Sabbath, July 11th.
Scitico, Ct. .... Sabbath, July 18th
July 25th not engaged. H. MUNGER.

Portland, Me .... Sunday, July 11th
North Carver, Mass .... Sunday, July 18th
J. S. WHITE.

Stoneham, Mass .... Sabbath, July 4th
Worcester, Mass .... Sabbaths, July 11th and 18th
T. M. PREBLE.

Abington, Ct .... Sabbath, July 4th
North Scituate Conference .... July 7th, 8th, and 9th
Danielsonville, Ct .... Sabbath, July 11th
H. F. CARPENTER.

Farmington, N. H .... Sunday, July 4th
W. H. McDANIELS.

Seabrook, N. H .... Sunday, July 4th
WM. C. STEWART.

East Haddam, Ct .... Sundays, July 4th and 18th
Hartford, Ct .... Sunday, July 11th
I. B. POTTER.

Gifford, (White Oak district, in Bro. Thomas Plummer's shaded yard), Sabbath, July 4th.
Meredith Centre, (White school-house), Sabbath, July 11th.
New Hampton, (Brick school-house), Sabbath, July 18th.
W. GLIDDEN.

New Britain, Conn .... Sunday, July 4th
S. W. BISHOP.

Scitico, Ct .... Sunday, July 4th
Woodstock Valley, Ct .... Sunday, July 11th
Abington, Ct .... Sunday, July 18th
North Somers, Ct .... Sunday, July 25th
A. MORSE.

North Somers, Ct .... Sunday, July 4th
J. H. HALL.

Thomaston, Ct .... Sunday, July 4th
S. C. HANCOCK.

River Point, R. I .... Sunday, July 4th
Rocky Brook, Kingston, R. I .... Sunday, July 11th
North Scituate, R. I .... Sunday, July 18th
A. B. WARNER.

West Gardiner, Me .... Sunday, July 25th
Augusta, Me., Sunday evening.
N. F. NASON.
H. B. SEVEY.

West Poland, Me .... Sunday, July 11th
North Norway, Me .... Sunday, July 18th
Mechanic Falls, Me .... Sunday, July 25th
J. ALBERT LIBBY.

Springfield, Mass .... Sundays, July 4th and 11th
Hartford, Ct., (Talcott & Post's hall), Sunday, July 18th
W. N. PILE.

E. Rochester .... July 4th and 5th
I. K. LOMBARD.

Bristol, R. I .... Sunday, July 4th
Providence, (Wabosset Hall) .... July 9th, and over Sunday.
Charlton, Mass., (Advent Chapel), Sunday, July 18th
GEO. A. STREETER.

Wallingford, (North Farms) .... Sabbath, July 4th
WM. A. & M. L. DURAND.

Westfield .... Sundays, July 4th and 11th
Kennebunkport, Me .... Sundays, August 1st and 8th
E. OWEN.

Seabrook, N. H .... Sabbath, July 11th
Lake Village (North Church) .... Sunday, July 18th
Warren Summit .... Sunday, July 25th
Swiftwater, N. H .... Sunday, Aug. 15th
E. S. MOULTON.

New Haven, Ct .... Sunday, July 4th
East Haddem, Ct .... Sunday, July 11th
Waterbury, Ct .... Sunday, July 18th
East Haddam .... Sunday, July 25th
New York (Cooper Institute) .... Sunday, Aug. 1st
L. F. MOORE.

Portsmouth, N. H .... Sunday, July 4th
Manchester, N. H .... Sunday, July 11th
If these conflict with others, please write me at Loudon Ridge, N. H. D. F. LEAVITT.

Westfield, Mass .... Sunday, July 18th
Seabrook, N. H .... Sunday, Aug. 1st
Hampton, N. H., (Town Hall) .... Sunday, Aug. 8th
A. SIMPSON.

Wrightville, Ct .... Sunday, July 4th
A. D. FLAGG.

New York, (Cooper Institute) .... Sunday, July 4th
New Britain, Ct .... Sunday, July 11th
Springfield, Mass .... Sunday, July 18th
Keene, N. H .... Sunday, July 25th, and Aug. 2nd
WM. STUART.

Bristol, Ct .... Sabbath, July 11th
R. B. STARK.

Lincolnville, (Rackliff school-house), Sunday, July 4th
JER. CARR.

Hartland, (Town Hall) .... Sunday, July 4th
WM. J. RIPLEY.

Kennebunkport, Me .... Sunday, July 4th
W. S. CAMPBELL.

Salisbury, N. H., (where Bro. Foot appoints), Sunday July 4th.
Bradford, N. H., (Pond meeting-house) Sunday, July 11th.
SIMEON ROBY.

Danielsonville, Ct .... Sabbath, July 4th
North Scituate, R. I., (conference), July 7th, 8th, and 9th.
C. H. SWEET.

Brimfield, Mass .... Sunday, July 4th
RUFUS BAKER.

West Groton, Vt., (Ricker school-house), Sunday, July 4th.
Piermont, (Clay meeting-house), Sunday, July 11th, for baptism.
T. E. LANG, JR.

West Rumney, N. H., (Plains school-house), Sabbath, July 4th.
JOHN H. EVANS.

Lake Village, N. H., evenings, July 2d and 3d, and Sunday, July 4th.
North Haverhill, (Union House) .... Sunday, July 11th
A. A. HOYT.

Charlton, Mass .... Sunday, July 4th
Z. FORD.

Strafford, N. H., (Robert's school-house), Sunday, July 11th.
Hampton, (Town Hall) .... Sunday, July 18th
Wakefield, Mass .... Sunday, July 25th
Greenland Parade .... Sabbath, Aug. 1st
Seabrook .... Sunday, Aug. 8th
J. PINKHAM.

Brimfield, Mass. (during the day) .... Sunday, July 18th
In the evening at West Warren.
Holden .... Sunday, July 25th
SR. L. M. STODDARD.

Will meet Bro. Ferry at Croydon, N. H., (Four Corners), Sunday, July 4th. JOSEPH C. MOORE.

Lake Village, N. H., (North Church), Sunday, July 11th.
DANIEL CHURCHILL.

Stoneham, Mass .... Sunday, July 11th
Strafford, N. H., (Robert's school-house), Sunday, July 18th.
Rochester, N. H .... Sunday, July 25th
J. G. SMITH.

Meredith, N. H., (at the Hall) .... Sunday, July 4th
New Hampton, N. H., (at Bro. Pike's), five o'clock P. M., July 3d.
F. S. RANSOM.

Nottingham, N. H., (in the Hall) .... Sabbath, July 4th
Strafford, N. H., (Robert's school-house), Sabbath, July 11th.
S. S. MOONEY.

Kennebunkport .... Sundays, July 18th and 25th
JOSEPH W. WHITE.

Greene, Me .... Sabbath, July 4th
Hartford, Me., (Stetson school-house), and baptize, Sunday, July 18th.
E. M. HAGGETT.

Collinsville, Ct .... Sunday, July 4th
Barkhampsted, (South East District, near Bro. Moses'), Sunday, July 11th.
Hartland, (Town Hall) .... Sunday, July 18th
S. WOODRUFF.

Fremont Center, N. Y., (near Stevens' mills), Sunday, July 11th, at one o'clock P. M., and in the evening.
D. COGSWELL.

Bowdoin, Me., (Adams' school-house) .. Sun., July 4th
Will Bro. H. D. Reed go with me?
Richmond, Me., (Reed meeting-house) Sun., July 11th
Topsham, Me .... Sunday, July 25th
Any wanting to be baptized can be in readiness.
H. S. MITCHELL.

LAWRENCE, MASS., (ADVENT CHAPEL.)
George W. Burnham .... July 4th, 11th, 18th and 25th

CHICOPEE FALLS, MASS.
E. McCullock .... Sunday, July 4th
Sr. L. M. Stoddard .... Sunday, July 11th

BIDDEFORD, ME.
J. S. White .... Sabbath, July 4th
Joseph W. White .... Sabbath, July 11th

PORTLAND, ME.
J. A. Libby .... Sunday, July 4th
J. S. White .... Sunday, July 11th
A. Ross .... Sundays, July 18th and 25th

CONCORD, N. H., (CENTRE STREET.)
A. Ross .... Sabbath, July 4th
T. W. Piper .... Sabbath, July 11th
H. F. Carpenter .... Sabbaths, July 18th and 25th
N. C. Twombly .... Sabbath, Aug. 8th

CONCORD, N. H., (AT THE BETHEL.)
T. W. Piper .... Sunday, July 4th
J. Couch .... Sunday, July 11th
E. Owen .... Sundays, July 18th and 25th

PLEASANT VALLEY, CT.
A. D. Flagg .... Sunday, July 11th
G. L. White .... Sunday, July 25th
B. Hitchcock .... Sunday, Aug. 27th

WOLCOTTVILLE CIRCUIT.
Wolcottville .... B. Hitchcock, Sunday, July 4th
Newfield .... W. J. Ripley, Sunday, July 11th
Wolcottville (to be supplied) .... Sunday, July 18th
Newfield .... " .... Sunday, July 25th
Wolcottville .... B. Hitchcock, Sunday, Aug. 1st
Newfield .... W. J. Ripley, Sunday, Aug. 8th
Preaching every Sunday evening at Wolcottville.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

ROCHESTER, N. Y.
Meetings are held at Flour City Hall, over 94 Maine Street. Prayer meetings Wednesday and Friday evenings.

Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Wyoming, R. I .... 1st Sabbath in each month
Westerly, R. I .... 2d Sabbath in each month
Riverpoint, R. I .... 3d Sabbath in each month
Bristol, R. I .... 4th Sabbath in each month
A. DWYFEE.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. JOHNSON. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,
ELD. A. D. FLAGG, Cor. Sec'ry, Torrington, Ct.

Notices.

Tremont Campmeeting.

The Tremont Campmeeting will commence Monday, July 19th, and continue over the following Sunday. Ample arrangements will be made for board and lodging for those who cannot bring tents with them, but all who can are requested to bring tents. Bro. E. G. Kingsbury, of Chelsea, will be on the ground with his large tent, which will seat nearly one thousand. Now, brethren and sisters, you who can arrange to devote one week in such a meeting as this in the service of God, for the salvation of souls, and the renewing of your own spiritual strength, come up to this feast of tabernacles. The location is excellent, free from dust, and many other annoyances which often attend such gatherings.

All who expect to attend are requested to be on the ground at the commencement of the meeting, to secure a full share of its benefits; and pray that the blessing of God may attend this effort, which has been so fully realized in years past. Bro. Geo. T. Adams will probably secure a reduction of fare on the Old Colony Rail Road for those who come through Boston.

By order of the Committe of Arrangements,
HENRY V. DAVIS.

Grove Meeting Fourth of July.

There will be a grove meeting held in Faysville, Mass., commencing Saturday, July 3d, at half past one o'clock P. M., and hold over Sunday, the 4th. The brethren and sisters scattered abroad are invited to come to this meeting and labor for the salvation of the unsaved. The grove is only a few rods from the depot on the B. C. and F. R. R. Call on Bro. and Sr. H. S. Woods, who will do what they can for the comfort of all. There will be those present who labor in word and doctrine to preach the word. For the brethren,
C. GOODRICH.

Grove Meeting.

A grove meeting will be held in Albany, N. H., in Bro. Joshua Piper's grove, commencing Friday, July 2nd, and holding over Monday, July 5th. When the arrangements are completed, due notice will be given. Albany is pleasantly situated among the mountains between Tamworth and Conway. The stages will doubtless bring those who wish to come to the ground. Those who come by cars, will leave them at Meredith Village, on the B. C. and M. R. R., and thence by stage direct. Brethren will please come prepared to remain through the meeting. Come by cars, stages, with private teams, on foot, or in any way, to meet with us. This is a new field, and an interesting time is expected. In behalf of the brethren,
L. C. McKINSTRY.

Grove Meeting.

There will be a grove meeting in Barre, two miles and a half southeast of Knowlesville, Orleans Co., N. Y., in the grove of Mr. C. Phelps, commencing July 3d, at half past ten o'clock, and hold over the following Lord's day. Elder Wm. A. Fenn will be present. A general invitation is extended to all.

If the weather should not permit services in the grove, they will be held in the Christian church close by. P. THURTLE.

Still on Zion's Hill.

The Mass. Mission Tent will remain (the Lord willing) through the week, and over the Sabbath, July 4th, on Zion's Hill, near East Weymouth. Meetings afternoons and evenings. Brn. Phelps and Thurber are expected through the week. Brethren, pray for us. The interest is increasing.
ENOCH MORRILL.

Protracted Meeting.

There will be a protracted meeting in Barnston, P. Q., beginning Sabbath, July 11th, and continue over two Sabbaths, as the brethren may arrange, in the tent or otherwise. Will some of the brethren meet me at my son's residence, Derby Line, Saturday, July 10th? S. W. THURBER.

Grove Meeting.

There will be a grove meeting on land owned by Bro. Washburn, in Bethel, Vt., on Camp Brook, commencing Saturday, July 3d, at one o'clock, to continue over the Sabbath. Come, brethren, to the meeting. All are invited. We want Bro. Varney to come, if he is in this section of the country, to assist in preaching the word. Brn. D. Braley and J. A. Cleaveland will be present, with others. For the church,
J. WASHBURN, } Com.
G. W. LEWIS, }

Tent and Grove Meeting in Hopkinton, N. H.

The Lord willing, there will be a meeting in E. G. Kimball's grove, in Hopkinton, N. H., July 4th and 5th, commencing at ten o'clock A. M. each day. Bro. Edmund Moulton, of Whitefield, N. H., and others, will be present to preach the word. An opportunity for baptism will be offered on the 5th. We hope to meet with friends from all the surrounding towns, who desire to hear the word of life, and especially with those who feel called upon to labor for the salvation of souls.

The New Hampshire Tent will be pitched outside of the grove, and should the weather be rainy, the meeting will be held in the tent. Brethren from a distance, by bringing some bedding, can lodge in the tent, or at houses near by. Horse-keeping can be had at reasonable rates.
JOSEPH H. TEWKSBURY.
E. G. KIMBALL.

Eld. D. D. Leavitt, of Holderness, is expected at this meeting. If desirable, arrangements will be made for similar meetings in other localities. As the Tent will probably be pitched Saturday afternoon, the scattered ones are invited to come with their provision, prepared to stay through the meeting.

The Grove is in District No. 5, near road leading from Hopkinton Lower Village to Weare, about two miles south of the village. Let all make an effort to attend. For the Brethren,
C. W. SARGENT.

Special Notice.

Shall those in Indiana, who look for the coming of the Lord, meet in a conference capacity this year? If so, it is time the matter was understood. If I mistake not, the "Indiana Christian Conference" has not met since August, 1866. In 1867, a part of the members of said conference went into an organization called the "Gospel Association," which has had one or two meetings. But as this Association has tests to which many of the brethren will not submit, it is earnestly desired that the members of the "Indiana Christian Conference" meet and re-organize next August. I want to hear from all Christians in Indiana who look for the Savior in regard to this matter. Do not neglect it now, but write *immediately*. Address
G. W. GREEN, Memphis, Clark Co., Indiana.

Notice.

There will be a meeting held in the grove on the farm of Samuel Gilmore, Holden, Maine, to commence at ten A. M., July 4th. and continue over the 5th. The meeting will be free for all who believe in Jesus Christ, and do not marvel at the fact that he will raise from the dead both the righteous and the wicked. We heartily invite you to come, filled with the Spirit of Jesus, and labor for the salvation of souls, and a preparation to meet the Judge of all the earth. In behalf of the brethren,
I. DAMMAN.

Kingston Grove Meeting.

The Annual Grove Meeting held at Kingston, N. H., (near Bro. F. Gale's), will be held this year two days, Sundays and Mondays, July 4th and 5th. It is expected that Elders J. Pearson, Jr., G. W. Burnham, W. Burnham, C. Cunningham, and Bro. Haskell will be present. Let there be a general rally of the brethren and sisters in the region to this feast. F. GALE.

Alton Bay Campmeeting.

To the friends of the Alton Bay Campmeeting I would say, the probability is that our meeting will commence Sunday, Sept. 5th. Particulars hereafter. For the Committee, J. G. SMITH.

Discussion.

If the Lord will, the discussion of the following question will commence at Warren, Vt., (Union Church), July 1st, at ten o'clock A. M.

Resolved, That the seventh-day Sabbath is not binding on the Christian church.
J. H. F. VARNEY, Affirms.
D. T. EVANS, Denies.

Basket Meeting.

The Bethel Church of Springfield will hold a Basket meeting on the camp-ground, Monday, July 5th. Bro. Pile is expected to preach. All who can come are invited to be present.
For the brethren, B. F. THOMPSON.

Grove Meeting.

There will be a meeting in Steep Brook, Fall River, Mass., in Ashley's grove, about three miles north from the city, Sabbath, July 4th. The grove is on the Old Colony Rail Road. All are invited to attend. I expect to be there to preach the word. EDWIN R. WOOD.

Notice.

I expect to preach on the Alton Bay camp-ground Sunday, July 4th, at ten o'clock A. M. and one P. M. Boats are expected to run from nearly all of the towns around the Lake, to carry people to the meeting who wish to attend. J. COUCH.

Campmeeting.

The Campmeeting in Maine, to commence about the 23d of August, will be held on the Drew farm, about two miles from the village. We want the brethren to bring their own tents, bedding and provisions, as far as practicable, and be prepared to help the poor and the preachers to a good home, and have an old-fashioned campmeeting.
In behalf of the Committee, I. DAMMAN.

Tent Meeting.

There will be a tent meeting in Foster, R. I., near the Hopkin's Mill, to commence June 26th, and hold over the fourth of July. Preaching brethren from abroad, come. Brethren and sisters, make a little sacrifice to get out to this meeting. It probably will be the last meeting of the kind you will ever have. Good homes for all who come from abroad. E. BELLOWS.

Barn Meeting.

Providence permitting, there will be a meeting at North Sutton, N. H., in Charles L. Andrew's barn, commencing Saturday P. M., July 3d, and hold over Sunday, July 4th. Bro. John Parsons, of Northwood, and other preaching brethren are expected to be present. All are invited.
A. D. FOLLANSBEE, for the Brethren.

Conference.

The conference at Alton Corner, N. H., will commence evening, July 1st, and hold over the following Sabbath. The meeting on the Sabbath will be held on the Alton Bay camp-ground at ten o'clock A. M., and one P. M. For the Brethren,
J. COUCH.

R. I. and E. Ct.

Our next conference will be held at North Scituate, R. I., commencing Wednesday, two P. M., July 7th, 1869. Brethren, let us awake. We have been slumbering. Come, preacher and delegate, from every church. Let us have one more general rally on the old battle-field of North Scituate.
H. F. CARPENTER, Clerk.

Notice.

Whereas we are holding a protracted meeting in East Weymouth, and there will be a campmeeting in Tremont the last of July, and the National Campmeeting in Springfield, Mass., in August, it is thought advisable not to hold a State Quarterly Conference till after these general gatherings are over.
S. W. THURBER, President.
P. S. BUTLER, Secretary.

Notice.

There will be a meeting in the grove of A. H. Smith, Wolcot, Conn., July 4th. Bro. A. Simpson will preach the word. Come, brethren and sisters, far and near. Let us once more raise our voices in praise of Him we love in this beautiful grove.
For the brethren, G. L. WHITE.

Notice.

The Conn. Advent Christian Conference is hereby invited to hold its next session with the church at Cheshire Street, Ct., to commence Wednesday evening, July 21st, at half past seven o'clock, and continue over the following Sabbath. There is a rising interest in this place, and it is a subject of earnest prayer that God will bless this effort to the salvation of sinners. Brethren, although it is a busy season of the year, please make the sacrifice necessary to come, and God grant it may be like the old fashioned Cheshire Street meetings. Business of importance is to be transacted, which should prompt every church to see to it that delegates or letters are on hand. The chapel is about three miles west of West Meriden Depot, on the Hartford S. and New Haven R. R. If those coming on the cars will write to me in season, I will make arrangements for conveyances, and give notice accordingly. For the church, WM. A. DURAND.

To all whom it may Concern.

Please notice that the undersigned Missionaries have left the "Star of Hope Mission," though still engaged in Mission work. Friends writing us will please direct their letters—*Care of G. W. Smith, No. 273, West 22d Street, New York City.*
M. E. DOW.
E. S. MELLEN.
A. E. BENNETT,
(Danielsonville, Ct., for the present.)

Minnesota Campmeeting.

This meeting is appointed at Ottawa, to commence Sabbath, June 27th, continuing over Monday, July 5th. The State Conference will commence its annual session, June 24th, at the same place. As these meetings will be held thus in connection, we look for a season of special interest, and one in which all our strength shall be united to give new life and energy to the cause throughout the State. The committee are arranging for the comfort of all who attend, and we trust every part of the State, even to the extreme frontier, will be represented in this general gathering.

REDUCTION OF RAILROAD FARE.

Ottawa is situated about sixty miles south-west from St. Paul, on the St. Paul and Sioux City Railroad (formerly the Minnesota Valley,) which runs from St. Paul to Mankato.

Those coming by the Milwaukee and St. Paul Railway will change cars at Mendota, where they will purchase tickets for Ottawa.

The fare on the St. Paul and Sioux City R. R. is reduced one-half, and when buying tickets for Ottawa *be sure and ask for return tickets*. Return tickets will be good for ten days.

A boarding table will be provided for those who do not choose to bring their own provisions, at a reasonable rate. Also feed for horses can be obtained on the ground.
EDWIN T. HIMES, Chairman Com.

Notice.

I wish to say to the Brother who wrote me last September, sending me one dollar to aid in buying tracts, that we were moving at the time, and I lost the letter; if he will write again, we will be glad to give any information he may wish, if in our possession. WILLIAM COOK, *Hesper, Kansas.*

Notice.

The meeting in Jay, July 4th, will be at Kennedy Corner, for baptism. ARNOLD G. IRELAND.

☞ Brethren wishing my labors, can address me at *Sardinia, N. Y.* C. COLEGROVE.

Business.

LETTERS RECEIVED.

H M Rose, W Cook, G W Stetson, S A Potter, M Kinney, H A Sinden, J K Thompson, S E Teeple, G W Green, J B Wadsworth, J Harter, F H Chamberlain, W H Spencer, C Colegrove, E Latham, J Root, O D Woodruff, G E Lee, H Pratt, W D Reichnor, J E Lloyd, E S Moulton, A M Higgins, G Bailey.

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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $5.00; postage 28 cts. Do. plain binding, $4.50; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $4.00; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2 50; postage 20 cts. Do. ref. between verses, $1.50; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $3.50; postage 20 cts. Do. plain, $1.75; postage 20 cts.

Any of the above will be sent by mail on receipt of the price.

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Where tears are wiped from every eye,
 And all is love and peace.

O, land of rest, for thee I sigh,
 Where saints and angels meet;
The land where we shall never die,
 But live at Jesus' feet.

O, land of rest, for thee I sigh;
 This world is not my home;
And signs proclaim in earth and sky
 That Jesus soon will come.

There I shall see, all robed in white,
 The saints of every clime;
And then I'll sing with sweet delight
 Those heavenly songs sublime.

Till then I'll toil, and watch, and pray,
 The battle ne'er give o'er;
His truth maintain and word obey,
 Though Satan stand before.

O, land of rest, for thee I sigh,
 Where toil and pain shall cease,
Where tears are wiped from every eye,
 And all is love and peace.

Peru, Ind. H. H. HALL.

For the World's Crisis.

THE EARTH AS IT WAS, AS IT IS, AND AS IT WILL BE.

After the waters of the flood had abated, Noah built an altar, and God promised him "while the earth remaineth," or while as yet all the days of the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease. No doubt the flood caused a great change in our earth, and I doubt whether cold and heat, summer and winter, existed before the flood as they now exist. The position of some learned men is—If "cold and heat," and "summer and winter" did not obtain before the flood, then the position of the earth was changed at the time of the deluge. The axis of the earth—the globe, is now inclined to the ecliptic 66½ degrees; consequently it declines 23½ degrees from a perpendicular position to the plane of the ecliptic, or to the plane of its own orbit. This produces the following results:

1. Inequality in length of day and night.
2. Heat and cold, summer and winter.
3. Inequality in rain and drought.
4. Inequality in fertility of soil.
5. These inequalities subject man to varied sickness, break down the human constitution, and cut short human life. Also confine many important productions of the globe within very narrow zones. These things obtain now by reason of the altered position of the globe; but such, we have reason to believe, was not the condition of the primeval earth.

If the axis of the earth were perpendicular to the plane of its own orbit round the sun, the following consequences would be the result:—

1. Its North and South poles would be always enlightened.
2. The days and nights would be equal the world over.
3. The cold of winter and the heat of summer would give place to perpetual spring.
4. Excessive rains and excessive drought would give place to cloudless days and dewy nights.
5. Hills and mountains, now covered with perpetual snow and washed by the mountain floods, might become fruitful and pleasant; and thus would the globe become a physical paradise.

Such, we believe, was the condition of our globe before the flood; therefore the health and vigor and long life of the race.

But the earth is "moved out of its place"; and, therefore, instead of perpetual spring, we have the desolating influences of winter, the scorching rays of a summer's sun; perpetual snows cover our mountains, and the poles are locked up by icebergs. We have storm and tempest and hail, commingled with the howling tornado, the lightning's flash, and the thunder's roar.

But the time is coming when God will shake terribly the earth, set it upright, and paradise be restored. We shall then not only have a physical but a moral paradise. The earth will then yield its increase, the nations be blessed in Messiah, and the saints possess the kingdom, and the greatness of the kingdom, and the dominion under the whole heaven; and a universal shout of acclamation shall echo through the heavens and resound from pole to pole. J. E. CLARK.

For the World's Crisis.

ROCHESTER.

We returned to this place and people and spent the Sabbath with them in their new place of worship. Here we met Bro. J. Wendell preparing for the summer campaign with the N. Y. Mission tent, also Bro. Smith from Florida, with a cheering report of the state of the cause there, and Bro. Dennis from the West, who went out with Bro. Clough. After shifting from place to place, we have got back to that sacred spot, the old tent ground. Our edifice is the new Arsenal. No stairs to climb, no lack of room, and no fears of breaking down. We had a good congregation and a heavenly sitting together in Christ Jesus. Our communion table, reaching nearly through the entire room of one hundred feet, was filled, and a second row of seats was furnished and filled three-fourths of the way round, though the rain and sickness kept many away, and the members from the country were obliged to return home before the evening services.

This is Rochester of to-day, after two years conflict with the world, the flesh, and the devil; and when we take into account the many that have moved away, pillars of the church when we came here, and the many that are now boating on the canal, beside the multitude that have gone into all the world from Rochester, carrying the light like Sampson's foxes; and then, again, as it is reported by candid church members of other societies that one half of their number are fully in this blessed faith, we exclaim, What hath the Lord wrought?

This must be the great centralizing point for the people of this country waiting the return of our blessed Savior. Therefore having obtained a place sufficiently commodious, we are prepared to negotiate with the Adventists of America concerning a National Convention in this place. If this should be thought advisable, I think the church would unitedly invite such a delegation with warm hearts and cordial welcomes.

A few more words. The street cars run by our door. The room we occupy is eighty-four by one hundred feet. Throwing open the big doors on either side, it seems like the old tent back again. Here the loud hallelujahs ascended yesterday (June 20th) as in olden times. Our conference meeting was one of the best we ever had. All hearts united, all countenances beamed with joy. We felt, How good for brethren to dwell together in unity. Bro. P. A. Smith was with us, with steam all up for the kingdom. Unexpectedly (the Elders having previously consulted) an invitation was extended to have me again take the oversight of this flock as pastor. I desired first to know how universal this desire was in the church. When I learned that there was only one neutral out of the ninety-three numbers assembled, I felt constrained, though with great sacrifice, to accept. Brethren, pray for me; pray for the church in Rochester. It is the most important field in America. Come with your National Conference. Come with the love of God in your hearts. Come with the flaming light of prophecy. Come to illustrate practically the religion of Christ. Do not bring along a bad habit. Do not come with light conversation. Do not come with jesting. Come with a heart realizing that God has intrusted us with the most important and solemn message that the world has ever known. Bring it in your hearts. Bring it in your acts. Bring it in your every countenance, and may God help you to bring it to the sinner's heart. Yours in hope, H. PRATT.

P. S. Brn. in the East will accept this as an apology for not complying with their solicitations, or answering all of their letters of invitation. I will give due notice when I can be East. H. P.

For the World's Crisis.

COMFORT IN GRIEF.

Why dost thou weep, mother? Why art thou so sad? Thy tears fall like rain. Thy head is bowed in sorrow. Poor mother! thy child is dead; she hath gone from thy sight; they have laid her in the dust; the sweet voice is hushed; the music of its childish laughter no longer is heard; the patter of tiny feet no more shall gladden thine ears; the soft, dove-like eyes are closed; the little hands, cold as ice, are meekly crossed over the still bosom. The once rosy cheeks are pale as snow; the golden hair damp with death's dew. So beautiful, so cherished, so loved, so loving, the bud hath withered ere it blossomed, nipped by the frost of death.

They tell thee, "Thy child is an angel in heaven." Yet thy tears fall.

"She is not lost, but gone before." Thou weepest still.

"She is in the presence of Him who said, 'Suffer little children to come unto me.'" Still thou dost grieve.

"She is wearing a golden crown." Thou art not comforted.

"She is praising her Redeemer with a golden harp."

Thy child is dead. Well dost thou know it; she is in the grave, deep in the cold, damp earth; dust has returned to dust again. But thy child shall come again from the land of the enemy. She will awake from the sleep of death, to immortal life. "This corruptible must put on incorruption, and this mortal must put on immortality." The bud will blossom with a sweeter perfume in a fairer garden: the bud will ripen into an immortal flower. It will bloom forever, unsullied by the touch of sin, its fragrance untainted with the breath of suffering, sheltered from the desolating blast of death.

Take comfort, mother. Thou wilt see thy child again. Dry thy tears. "Even so them also which sleep in Jesus will God bring with him." Take that cheering promise to thy heart for comfort. She will be restored to thee. Thou wilt lose her no more. There will be no parting there. There shall be no more death, "neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

"'Mong pastures green he'll lead his flock,
 Where living streams appear,
And God the Lord from every eye
 Shall wipe off every tear." JACKSON.

For the World's Crisis.

CONFERENCE REPORT.

The New York State Annual Conference met according to appointment at Wolcott, N. Y., Thursday evening, June 3d, which was spent in prayer and supplication to God for his blessing upon the meeting.

Preachers present: D. Cogswell, I. Allen, C. F. Sweet, A. C. Newell, C H. Leverton, B. P. Stevens, M. R. Miles, Wm. Morrell, W. J. Hobbs, E. Cowles, and E. S. Jennings. The preaching was good, the social meetings excellent, and love and unity prevailed. For the sake of brevity I do not give a detailed report of the subjects, time, and who preached.

The church at Wolcott have our thanks for the welcome we received, and for their untiring efforts to make our stay pleasant and agreeable. May God bless, encourage and strengthen them to be steadfast unto the end.

Business meeting convened Saturday morning, nine A. M. Bro. D. Cogswell of Dansville, Vice President, in the chair. A committee of four, consisting of the following persons, were appointed by the Pres. to prepare business for the action of the conference: C. F. Sweet, B. P. Stevens, B. C. Simonds, and W. J. Hobbs. While the committee were attending to their duties, reports from the various churches were presented; some prospering, some having trials.

The committee presented the following names for officers, who were elected for the ensuing year: D. Cogswell, Dansville, Pres.; B. P. Stevens, Butler, Vice Pres.; B. C. Simonds, Darien, Treas.; W. J. Hobbs, Honeoye Falls, Sec. For Board of Trustees: D. Cogswell, J. Wilkinson, Stephen Finck, John S. Beeman, N. T. Withington, B. C. Simonds, N. McCullock.

The tent matter was next considered. We found quite a heavy debt against it. As it has been undergoing repairs at Rochester, and as there was an old claim against it, quite a sum must be raised. As the brethren and sisters wanted to do all in their power for the cause they love so well, they concluded to set the tent and its laborers free, and raised then and there about one hundred dollars, which they put in the hands of the Treasurer, which will meet the debt and leave a little in the treasury. We hope and trust that those who love the truth, and were not present to take stock in this missionary or tent movement, will be ready to contribute liberally to sustain it in the field.

The conference passed the following resolution: *Resolved,* That we invite Brn. J. Wendell and B. P. Stevens to travel in the State of New York with the tent, and appoint them agents to solicit funds for the sustenance of the same, and require them to keep strict account of all monies received and paid out, it being their duty to report the condition of finances monthly to the Secretary of the board of trustees.

The conference adjourned to meet for the first quarterly session at Darien, Sept. 17th. 1869. W. J. HOBBS, *Clerk.*

For the World's Crisis.

MINUTES OF CENTRAL ILLINOIS ANNUAL A. C. CONFERENCE.

Conference met at Clayton, June 5th, 1869, and was opened by prayer, the President in the chair. Minutes of the preceding conference read and adopted. Visiting brethren and sisters were invited to a seat with us. The conference then proceeded to elect officers for the ensuing year, which resulted as follows: Eld. Larkin Scott, Pres.; Eld. O. D. Gibson, Vice Pres.; W. W. Cate, Sec.; and Bro. John Gilles, Treas. Voted, that a business committee of two be appointed by the Chair; and Brn. D. S. Clark and S. Wing were appointed.

Met at four o'clock. Heard reports of preachers. Eld. D. S. Clark gave an interesting account of his labors as an evangelist with "Shiloh Tent," which terminated in the long-to-be-remembered tent meeting in Chicago; his labors since in Sharland; and more recently at Winchester, where the people are anxious to hear more, and want a tent meeting. O. D. Gibson had labored in four different places until last fall. Had since scattered his labors beyond in Brown, Scott, Pike, and Schuyler counties, with generally no apparently animating results. The good seed has been sown. W. W. Cate had labored in several places in Brown Co., near Hersman; good seed has been sown, and in Bro. Nokes' school-house a debate last winter was the means of scattering much light. During the past winter sickness has deprived me of much energetic effort, but the Lord has given me health again, and I am determined to do what I can, and let my light shine. L. Scott.—I have preached in Hancock, Brown, Cass, and Scott counties; interest good in all these places, but especially in Scott county, near Winchester, where the interest was intense; and they are not yet satisfied, but listen with interest to what I can say, for I am rough-spoken, and sometimes make mistakes, but I mean well. I have sown the seed broadcast, in tears, and expect to reap the harvest when the Master comes.

Reports of churches. Clayton reported by Bro. S. Wing. Our church at present is in rather a low state; yet our prayer-meetings have generally been kept up. We had an interesting series of meetings last winter; several were baptized. Present number about twenty-five. Have no regular preaching.

Mount Pleasant. Reported by Bro. John Gilles. We have about forty names on our church book, but many have moved away, many are cold and indifferent, yet there are a few living ones. Prayer meetings have been kept up on Thursday evenings for years. We have preaching once a month by Eld. Scott.

Oak Grove church. Reported by Bro. John Nokes. Bro. Gibson labored with us last summer. Bro. Scott preaches once a month. Bro. Cate has labored some, also Bro. L. Rich. Our congregations are good. The state of religion is low.

Denver church. Reported by Bro. Wiley. About one half of our members have moved away, including many of our best working members; interest low. Bro. Scott preaches in our chapel once a month.

Winchester church. Reported by Bro. John Bush. I have scattered many tracts around Winchester. Brn. Clark and Scott have preached there lately. Court house full of interested hearers. I think the interest is on the increase. Many are seeing light, and some are rejoicing in it. We have good meetings without preaching. We want more preaching. We want a tent meeting.

Business committee reported the following business: Believing Brn. Leander Rich and John Bush are called to labor in the Lord's vineyard; therefore Voted, that they be licensed to improve their gifts as ministers of the New Testament. Voted, that Eld. O. D. Gibson labor as as Evangelist with "Shiloh Tent" the ensuing season; pending which an interesting debate on tent labor followed by Brn. Clark, Gibson, Scott, and Sister Mansfield. Voted, that the sum of three hundred dollars be raised by the churches of this conference for the support of the Evangelist. The sum of $110 was immediately pledged by the five churches represented. Voted, that a committee of one for each church be appointed to confer with their respective churches for the purpose of raising the above sum. The following were appointed such committee: Brn. S. Wing, J. Bush, R. D. Wiley, J. Gilles, S. D. Nokes, Charles Palmer, J. Pine, A. Annis, A. S. Calkins (for Auburn), W. W. Thompson, Bro. Wise, Springfield, Eld. Olsen, John Dunham Jr., James Burbank, Bro. Chamberlain Barry, Eld. G. W. Hurd, Burlington, Eld. C. Bunnell, and Bro. Wm. Leaf of Havana.

Letters were received from Eld. S. B. Maybey, giving notice of his uniting with the Northern Ill. Conference; also from Elds. G. W. Hurd and J. C. Bywater; the latter is laboring in Caldwell Co., Mo. Bro. Hurd is preaching in Burlington, Ionia, and Tennessee. Voted, that the proceedings of this conference be published in the *Voice of the West* and *World's Crisis.* A vote of thanks was voted to the Brn. and friends of Clayton, for their hospitality and kindness manifested during this meeting.

Adjourned to meet at the call of the Chair with the tent-meeting at Winchester in August next.

Thus ended the business meetings of our third Annual session, characterized by harmony of action, and dispatch in business. Our preaching was indeed an intellectual treat. We had the privilege every evening during the meeting, and Sabbath P. M., of listening to the great woman preacher of the North-West, Mrs. M. S. Mansfield, of Michigan. Toil and suffering have left their mark on her visage, yet we listened with delight to the same voice as she poured forth in impassioned eloquence the words of life. And while she presented the truth with such clearness and power, it looked so plain that we could not help thinking that all honest persons must see and embrace it. On the subject of "Immortality being brought to light through the gospel," and also, "What is our hope?" she was emphatically plain and pointed; but perhaps her happiest effort was on Sabbath eve, on—"The church in her loneliness and toil without a visible head." There were but few dry eyes in that crowded hall; it was evident the seed was taking deep root; and may many sheaves in the great harvest, now nigh at hand, tell of the good accomplished at this meeting.

Eld. D. S. Clark was present and assisted in dispensing the word. His effort on Sabbath, A. M., on the "nature of the soul," was logical and convincing.

WM. W. CATE, *Sec.*

— Be silent, be grateful, and adore.

For the World's Crisis.

FROM THE NORTHWEST.

BRO. GRANT:—I am out on the northwest frontier, among the Indians and half-breeds, and some white people, preaching the kingdom of God, and giving out tracts to those that can read. There never was any Advent gospel preached here before I came to these regions. I find the truth takes hold of the people here as well as down east. I was out here last winter, and have just returned. When I arrived at Crow Wing, I was received with open arms and glad hearts by all classes. I could hear the young Indians on the hills singing out, "Misser Reed has come! Misser Reed has come back!" I have invitations all through these regions to preach Christ's blessed gospel. While on my way here, I received a call from the Methodists to preach in their house. I shall do so as soon as I get around to it.

Now, my brethren, to you. I feel that Bro. John Wadsworth must have a horse to carry him and his backloads of tracts. I am acquainted with that faithful brother. He was converted at Rochester, under the labors of Bro. Grant, at the big tent. He was formerly a southern slaveholder. As soon as he heard the glad tidings of Christ's soon coming, he left all, and, loaded down with tracts, like a faithful St. Paul, who counted all things loss for Christ, he has traveled night and day, and slept out of doors a part of the time. When I saw him down South, he had traveled so much that his boots were worn through on the bottom, and his feet on the ground and very sore.

My Brn., in the name of our God in whom we trust, shall this be so any longer? Let us send him money to buy a horse. I will send him ten dollars. How many more will send him the same? If he should get more than enough to buy a horse, he wants a saddle and bridle. May God deliver us from covetousness. The Bible tells us that no covetous man shall inherit the kingdom of God. I am sorry there are so many professed Adventists among us who can spend money to decorate their poor mortal bodies, fit up fine houses, and let Christ's cause and people suffer in the streets. I find the more I give, the more the Lord gives me. Let God into your hearts and pockets, and have some sunshine on the way. Do not forget Bro. Wadsworth. Send all remittances to Eld. Miles Grant, Boston, Mass., or to J. B. Wadsworth, Box 634, Memphis, Tenn.

Brethren, let us attend to this matter at once, and not wait until the man is dead. This Bro. is doing a work that no other man can or will do. I send my ten dollars to-day. Help him to carry his heavy load.

D. D. REED.

Crow Wing, Minn., June 15th.

For the World's Crisis.

STAR OF HOPE MISSION.

DEAR BRN. AND SRS.:—I would say to you who are anxious to hear from me, my health is better, and the Lord is still doing a great work here. The work is reviving all around; in our meetings, and among the poor down in the cellars, and up in the garrets. I am again able to take hold of the work in earnest. I passed through very severe trials while sick, but the Lord has heard these people pray, and raised me up again.

We are suffering very much for a larger hall; many go away Sunday evening, because they cannot get in; every place is packed full, stairways and halls. Yesterday I was sent for to go and visit a sick woman in G—— St. When we got there we found her earnestly seeking the Lord. She was so weak with consumption she could hardly speak. We talked with her; found her willing to throw her helpless self on Christ, and trust him for salvation. She knew but little about religious matters. Her mother, being poor and wicked, rented a house and let furnished rooms by the week to girls of disrepute; so she made her living. This poor child lay in a little room, where she heard the wicked words of those wicked creatures; but in it all she prayed, and there found the Savior. She was a married woman with two children. Her husband left her in poor health with those two dear little girls. She returned home to her mother and had to stay with those wicked ones; but this shows the Lord can and will hear us when we pray, no matter about the place. It grieves her very much to think she is in such a place; her mother kept it, and she had no where to go but to her mother. Oh! what sorrow and suffering and broken hearts I find in one day. To-day my heart is sick of the things my eyes behold, and I ask,

"How long, O Lord, wilt thou remain away?
 My heart is growing weary of thy so long delay."

Sometimes I think, How can the Lord stay away? But then we must have patience, that after having done all we may stand still and see his salvation.

We visited a large number yesterday. If each case could be written down, what a book we might make; but you will know it all in the kingdom. One case was a backslider. She was very low; but how she wept and prayed; such tears, such pleading with God for mercy, such poverty, it almost broke my heart. I tell you, sisters, my heart is almost killed when I see such scenes as I visited yesterday.

Another was one who was seeking the Lord and found him, and she with her neighbors gave God the glory so loud and so long, I did not know but what we all should be arrested for making such a noise; so we ran home and left twelve of them jumping and shouting and singing. When we got home there were three or four messages to come and pray with others, and so passed the day.

We have many sick ones now, and no doubt shall have during the hot weather. Sisters, if you have anything for the sick ones, do remember us just now, for we need it very much. If you have any men's wrappers for the sick to wear, we will thank God and pray for you, if you will send them along. One of our missionaries from the South was in that smash-up on the train from Washington, and was badly hurt; and after we got him washed, and his wounds oiled and bound up, and he was able to sit up, we really did need a wrapper and slippers for him, for he was very much bruised; but we had none. All the women that come wear my wrappers and slippers; but when the men come sick I have nothing to put on them, and you know I believe in making sick folks comfortable, especially missionaries. For I know that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"; and I am so glad.

Now, friends, pray for us, that our faith fail not; for if ever the devil was mad, and roared, and foamed, it is to-day. If ever he set snares for christian feet, it is in these last days. The Lord can give us grace and wisdom. Yours in the highways and hedges,

June 16th. A. E. SMITH.

P. S.—Direct all letters to A. E. Smith, 14 Laurens St., New York City.

FAITH IN GOD.

Thy way, not mine, O Lord,
 However dark it be!
Lead me by thine own hand,
 Choose out the path for me.

Smooth let it be, or rough,
 It will be still the best;
Winding or straight, it leads
 Right onward to thy rest.

I dare not choose my lot;
 I would not if I might;
Choose thou for me, my God;
 So shall I walk aright.

—*Selected by E. McCullock.*

For the World's Crisis.

THE BIBLE.

The BIBLE *belongs to the realities of "this world and that which is to come";* while Idealism, or Transcendentalism, finds no place save in human theory. "Moses describeth the righteousness which is of the law, That the man which doeth these things shall *live* by them. But the righteousness which is of faith speaketh on this wise: Say not in thine heart, Who shall ascend into heaven . . . to bring Christ down from above? or who shall descend into the deep, . . . to bring up Christ again from the dead? [because he had come, and had been raised up from the dead.] But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. 10: 5–9.

I. "The righteousness which is of faith," involves a right faith. When we believe God, then, however sinful as subjects of law, we become *right* (righteous, or right-wise) as to faith. This heart-faith must lead to righteousness of life and destiny—right with God. This righteousness of faith involves the elements of all that is *right* with God, and in harmony with his loving will toward men. The principle embraces all doctrine of duty, the knowledge of divine things, and an obedience unto salvation. This righteousness is adapted to our state as sinners, and is the only righteousness possible or needful for us. God can be *just* when he *justifies* the believer. Rom. 3: 21–26.

II. How, then, shall a man be just with God? By believing what God hath done, is doing, and is preparing to do, for the redemption of man and earth. Rom. 1st to 8th. It is not by any thing ideal, away up, or down, or off in the regions of fancy; it is by accepting the word of faith into our hearts. It is by believing in and confessing the Lord Jesus, and his resurrection from the dead. These grand facts of the gospel insure and pledge to us the promised salvation.

III. "The coming man" (the desire of all nations for a world-wide Instructor, Deliverer and King) is Jesus. His sermon on the mount gives the platform for the kingdom to come. His pardoning grace to publicans and sinners, and his proposed dominion to secure the "restitution of all things which God hath spoken by the mouth of all his holy prophets," commend his loving will to our faith. Ps. 72; 1 Cor. 15: 24–27.

IV. The second advent will not take place according to any ideal theory, but as set forth in "the word of faith," and conformably to the first advent. The resurrection of our dead will conform to that of his risen and glorified humanity. The glory of his person, and his retinue of co-heirs and co-kings will be that of his kingdom seen in the holy mount, and the reward of "the just and the unjust" will accord with this word, which is nigh us, in our hearts, the word of faith that Paul preached; but not according to any transcendental imagination or device of man. Indeed, all who go away up, or away down, or away off, from "the word of faith" on any grand point, are deluded and led astray, and subject to the crushing penalty that awaits "the unjust." Rev. 22: 18–19. The good Lord is working out his purpose according to one matter-of-fact plan, so that now the hoped-for RE-genesis (regeneration) is confirmed to our faith by the first or past genesis. The resurrection of the just and the glory of the kingdom will be so realized as to fulfill the word, and conform to the memorials of his gracious doings in the past.

There is nothing else that we believe, sustained by such proof and such facts of creation, providence and redemption, as those that confirm this "word of faith." It is most reasonable to believe the love of God toward us. It is a righteous thing to believe, and so become heirs according to promise.

J. B. COOK.

THE SERVICE OF PATIENCE.

Betty was a match-seller. She was brought in her old age to believe in Jesus as her Savior, and from that time thought she never could do enough for him who had washed her sins in his own blood. Ever ready to speak of her Master to all she met, and of unwearied kindness, she was one "who went about doing good," "always abounding in the work of the Lord." But in the midst of her labors she caught cold, and was confined to her bed for days and weeks with rheumatism.

One day a minister called on her. He was surprised to see his old active friend and neighbor so happy in her bed; and said, "I little expected to find you so patient in bed, when you have always led such an active life. It must be a trial to lie there so long."

"Not at all, sir, not at all sir," said Betty; "when I was well I used to hear the Lord say to me daily, Betty, go there; Betty, do this; Betty, do that; and I did it as well as I could. Now I hear him say daily, Betty, lie still and cough."

The poor woman had only "learned in whatsoever state she was therewith to be content;" her homely words showed that she understood the service of patience.

GOOD ADVICE.—Bishop Thomson recently gave the following excellent advice to a class of young preachers: In regard to speaking "too long and too loud," perhaps the error of the present day lies in the opposite direction. You must speak loud enough to be heard, and long enough to make an impression. Be industrious Methodist preachers. Not wasting time, not lounging on dry-goods boxes, or in stores; neither depending on genius. He who is diligent in the work of God, will succeed, whether he have genius or not. "I," said the Bishop, "was, the other day, in company with the father of Gen. Grant. I asked him what was the reason of his son's wonderful success. Said the old man, 'He has no special genius, but he is of untiring industry. He is always at work.' So it should be with ministers."

COMMON POLITENESS.

It is not polite for a minister to make the pulpit an advertising medium, even if tickets to an exhibition are presented to himself and family.

It is not polite for school teachers to show partiality to their scholars, or manifest an overbearing and tyrannical disposition towards any of their pupils.

It is not polite, if asked a civil question by a stranger in the street, or at your place of business, to give him a short or gruff answer.

It is not polite, if a gentleman in the cars rises to give his seat to a lady, for her to offer it to a gentleman who may accompany her, with the expectation that another will rise.

It is not polite to hang about stores, offices, or depots, where you have no business to transact.

It is not polite to get offended with a person who does not choose to patronize the society or the object you represent.

It is not polite to suffer yourself to be prejudiced against another, because some enemy may have spoken disparagingly of him. There are those full of prejudice against most worthy people, solely because they have heard adverse reports, circulated by the evil-minded and the slanderer.

It is not polite to stand at the doors of your shop, or on the sidewalk, and invite the passes by to walk in and purchase. People know what they want without your aid.

It is not polite when a trader charges you a certain amount for an article, to lay down a less sum, even if a copper or two only be lacking.

It is not polite to subscribe to a benevolent cause, and never pay your subscription.

It is not polite to take a wet umbrella in the cars, and hold it in a position to drip on a neighbor.

It is not polite to request another to purchase an article for you, and then refuse to take it.

It is not polite to wait upon a well-dressed customer, who has just entered your store, to the neglect of one who may be poor, or too modest to thrust himself forward, and who has been patiently waiting for his turn.

It is not polite to stop a vehicle on the cross-walk, where ladies and gentlemen are constantly passing.

It is not pollte to speak in a manner that may wound the heart of a child. Persons are often at fault, in the presence of the diffident, in making remarks that touch most keenly the sensitive heart.

It is not polite to perform any unnecessary work, or go on excursions of pleasure on the Sabbath.

It is not polite, when sitting in a car, an omnibus, or a pew, to place your feet upon the cushions.

It is not polite to keep your seat in a car, when an aged person, or a person lame or deformed, is obliged to stand.

—*Hints on Common Politeness.*

Gems.

— A lie is like a snowball; the longer it is rolled the larger it is.

— He who loves little, prays little; he who loves much, prays much.

— Life is a morsel of frankincense, burning in the hall of eternity.

— Gratitude is the music of the heart when its chords are swept by the breezes of kindness.

— The more we fear God the less we shall fear men.

— Charms strike the sight, but merit wins the soul.

— Divine assistance will be withheld when it becomes a nurse for pride.

— If you boast of your treasures of grace, you will soon be robbed.

— He who never changes any of his opinions, never corrects any of his mistakes.

— If we would fully enjoy the light, let us have no deeds that we wish to cover.

— Observed duties maintain our credit, but secret duties maintain our life.

— The cloth of humility should always be worn on the back of christianity.

— Christianity commands us to pass by injuries; policy, to let them pass by us.

— Happy is he who finds a true friend in extremity; but still more happy is he who finds an extremity to try his friend.

— You may as well talk of an honest thief, an ignorant philosopher, or a cowardly hero, as of a proud christian.

— Wine drinking and cigar smoking are bad habits. They impair the mind and pocket, and lead to a waste of time.

— Despise not the little sins; they have ruined many a soul. Despise not the little duties; they have been to many an excellent discipline.

— They who doubt the truth of religion because they can find no christian who is perfect, might as well deny the existence of the sun because it is not always noon-day.

— Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.

— Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recllection, the seat of meditation, the rest of our cares, the calm of our tempests.

— Holy fear is the door-keeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptations from entering.

— If Satan seeks to puzzle thee about the time of thy conversion, content thyself with this, that thou seest the streams of grace, though perhaps the exact time of thy first receiving it may not be easily found. You may know the sun is up, though you did not observe it rise.

— When you come to the other side of the water, and have set your foot on the shore of glorious eternity, and look back again to the waters and to your wearisome journey, and shall see in that clear glass of endless glory nearer to the bottom of God's wisdom, you shall then be forced to say, "If God had done otherwise with me than he has done, I had never come to the enjoyment of this crown of glory."

PRAYING AND WORKING.

I like that saying of Martin Luther when he says, "I have so much business to do to-day, that I shall not be able to get through it with less than three hours' prayer." Now, most people would say, "I have so much business to do to-day that I can have only three minute's prayer; I cannot afford the time." But Luther thought that the more he had to do the more he must pray, or else he could not get through it. That is a blessed kind of logic: may we understand it! "Praying and provender hinder no man's journey." If we have to stop to pray, it is no more a hindrance than when the rider has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be that ere long he would come to a stop of a far more serious kind.—*C. H. Spurgeon.*

TO CLEAR A ROOM OF MOSQUITOES.—A writer in a South Carolina paper says: "I have tried the following, and find it works like a charm. Take of gum camphor a piece about one third the size of an egg, and evaporate it by placing it in a tin vessel, holding it over a lamp or candle, taking care that it does not ignite. The smoke will soon fill the room, and expel the mosquitoes. One night I was terribly annoyed by them, when I thought of and tried the above, after which I never saw nor heard them that night, and next morning there was not one to be found in the room, though the window had been left open all night.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FINDING JESUS.

A poor colored woman in New York died, leaving four orphan children, with no one to care for them but God. A neighbor who had no children of her own took them all to her own house, and did every thing she could for them. She sent them all to school, and went out every day to work to earn money to buy them clothes and books. When they were old enough, she procured good places for them, and taught them how to perform well the duties of servants. She did all this for their bodies, without any thought of their souls.

Maria, the oldest of these children, had a home in a christian family, who felt anxious that she should make Jesus her friend. But all was dark within, and she could not understand how to come to the dear Savior. She could not see that she had only to open her heart, and invite him to enter in. The good aunty who had brought her up with so much care was taken severely ill, and seemed near death; and her heart, too, had no hope and no light. Maria was in great distress. In addition to her anxiety for herself, she felt a care she had never before known, both for the body and soul of her mother-friend. She came to her mistress, Mrs. Baker, crying bitterly.

"Will you not tell her the way to Jesus?" she said. "Will you not pray for her?"

"You go to Jesus, and tell him how troubled you are, Maria; and he will hear you."

But Maria could not find Jesus. "It is all dark," she said. "I try all the time to find him; but I can't."

So week after week passed, and still the poor girl and her aunty were under the cloud. Maria had left her place to take care of her aunty, and Mrs. Baker saw her but seldom. One morning, however, as she went in to inquire about them, Maria met her with a face radiant with joy.

"Why, Maria!" was all her mistress could say.

"Oh, I have found him!—I have found Jesus! Oh, I want aunty to find him too!" she exclaimed.

"You must ask him to come to her."

"I do: I keep asking him all the time. When people are here talking around me, I don't hear what they say, I want so much to have him here."

"But tell me, Maria, when did Jesus come to you?"

"Last Wednesday. Oh, I was so discouraged! I had asked him ever so many times, and I thought I must give up. I went to bed Tuesday night; but I could'nt sleep. I could only say, 'Come, Jesus! come, Jesus!' In the morning, I got aunty's breakfast; and then I went into the bed-room and kneeled down, but I couldn't say one word. I thought I must die, and go to hell. But then these words came into my mind:—

'Trust simply to my word,' He said,
 'And leave the rest to me.'

"It seemed as if Jesus whispered those words to me. I couldn't speak; but joy filled my heart. I could only sob, and cry, 'O Jesus! O Jesus!' I wanted to call out, and tell aunty I had found him; but I couldn't say a word. I could only love him, and give him all my heart."

"And, when you tell your poor aunty about this, what does she say?"

"'I wish I could find him too;' that is all."

Mrs. Baker kneeled down by the side of the sick woman, and asked the dear Savior to reveal himself again in that lowly home to this other seeking, sorrowing soul; and then she whispered to Maria to pray too. She did not hesitate a moment, but, in a low voice and earnest manner, poured out her heart before the Lord. "O Lord!" she said, "I thank thee that I may come to thee, and that I may tell thee all I want. I am a great sinner. I have a very wicked heart, and very bad feelings to a great many people; but Jesus has taken away this sinful heart. I thank thee, dear Jesus. And now please to come to aunty, and show her the love thou hast shown to me. Do, dear Jesus, come now. Do fill her heart with joy as thou hast mine. Dear Jesus, do come; do not wait. do come now, and show aunty the way. And please bless my sister, who has come almost to thee, and has turned back; and my other sister, who does not want to come; and my little sister. Oh! show them all thy love. And please show thy great love to all the poor people in the city, and to all the poor people in the whole world. And please bless the dear friends who have brought me to thee; and please fill the whole world with thy love, dear Jesus. Amen."

It was not long before Maria's prayer was answered, and her aunty, too, was rejoicing in Jesus' love. Oh, how happy they now were! for there is nothing in the world can give such joy as to find Jesus, the Savior of the soul.—*The Freedman.*

BAD BOOKS.—Bad books are like ardent spirits; they furnish neither aliment nor medicine; they are poison. Both intoxicate—one the mind, the other the body. The thirst for each increases by being fed, and is never satisfied. Both ruin—one the intellect, and the other the health—and together, the soul. The makers and venders of each are equally guilty, and equally corrupters of the community; and the safe-guard against each is the same—total abstinence from all that intoxicates mind or body.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"I AM."

God calls himself I AM, leaving a blank, which each soul may fill out with that which is most precious to himself.

Perfect weakness, Lord, are we,
Say, O whither shall we flee?
Father, say'st thou unto me
I am thy Strength?

Full of wickedness and sin,
Savior, canst thou make us clean?
Yes, for I have ever been
Thy Righteousness.

Weary of the care and strife
With which all the world is rife,
Say, thou Lord of light and life,
I am thy Rest.

Father, the storm beats wildly. See!
Must all its rage be spent on me?
No, I have made myself to be
Thy Refuge sure.

Content, then, dearest Lord, we'll be,
Since we can find our all in thee,
And be thou ever unto me
My All in All.

Lawrence, Mass. M. A. FOWLER.

For the World's Crisis.

"ONE EVENT UNTO ALL."
Eccl. 9: 3.

A friend writes me, complaining that the whole sentence is not quoted when Eccl. 9: 5 is used to prove the unconscious state of the dead, which if quoted entire, he thinks, would only prove that they did not "know anything under the sun." Very well, suppose we admit it; then how about Samuel and the witch of Endor (1 Sam. 28: 12, 13); will he say that was in the night, consequently "Samuel" was above the sun? How about "Moses in the mount"; the thief "in paradise"; the rich man "in *hades*" and his five brethren; the "spirits in prison"; the "souls under the altar," and John's "fellow servant"? How about the spirits of the dead being angels, and becoming ministering spirits to those who shall be heirs of salvation? If the dead do "not know anything under the sun," how about their having been permitted to return, and just now are hovering over us and impressing us with ideas of peace and consolation, and "if they could only speak" they would say to us, "Do not weep for me, for I have had more peace, joy and happiness since I died, than in all my life put together"? How about their sympathizing with us in all our sorrows, afflictions, griefs and adversities? How about their communicating to and communing with us, and being guardian angels over us? Not a spiritist, oh no! of course you are not. You are only foster-father or mother of, and foster-brother or sister to, all the members of that family, who, nevertheless, are legitimate children of the same parent-stock, back to which you trace your origin genealogically. You ought to be a spiritist though, in order to be consistent; and I fancy if it were not for the origin from which they sprung, you would not be so backward in acknowledging your "country cousins." Never mind, a quarter of a century hence (or sooner) they will have become a little more popularized and fashionable, and then you can own and ask them home with you, without bringing any blush to your cheek.

You discover by this time, perhaps, that it does not help your view of the question at all, to put in the words "under the sun"; nor does it change the meaning in the least to leave them out. Let us examine the context fully. Solomon begins by saying in verse 2, "All things come alike to all; there is *one event* to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath." Then in verse 3, he says particularly of that "one event," that it specially is an evil among all things that are done under the sun; thus, "This is an evil among all things that are done under the sun, that there is one event unto all; yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Shall we say "go to the dead under the sun"? No, no; that evidently will not be a good reading; but it would do to say that "madness is in their heart while they live under the sun; and *after that* they have lived under the sun, then they go to the dead."

Now this "going to the dead" being "cut off out of the land of the living" (Isa. 53: 8), was the "one event" which Solomon deplored as an evil of great magnitude under the sun; for he said truly, "The light is sweet, and a pleasant thing it is for the eyes to behold the sun; but if a man live many years [under the sun], and rejoice in them all; yet let him remember the days of darkness; for they shall [future tense] be many." Darkness comes after the sun has gone down and night has supervened, during which whatever does or does not transpire is not "under the sun"; and just so of life and death; the one being likened to the light of the sun (life), and the other to the darkness of night (death). So the old hymn,

"The day is past and gone,
The evening shades appear;
O may we all remember well
The night of death draws near."

"For to him that is joined to [i. e., connected with] all the living [under the sun], there is hope; for a living dog is better than a dead lion"; i. e., it is better to be a dog and be alive, than to be a lion and be dead; and then Solomon gives the reason for making such a declaration: "For the living know [something; well, what? how much do the living that are under the sun know? Why,] that they shall die"; i. e., sometime, but they hope not to die soon; "for the living" while living "know" something, but the living when dead "know not anything." "For the living know that they shall die; but the dead know anything, neither have they any more a reward [in anything that is done under the sun]; for the memory of them is forgotten" by all that are still under the sun, or, by all the yet living with whom they were connected when they too were living.

But unfortunately for a certain class, who think they will "know more" when they are dead than they now do in life (and it is a most unfortunate thing for them, if not for the world, that their expectations shall not be realized); Solomon proceeds to say of the dead, "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Now you will please notice particularly he does not say *there* love, i. e., the love that was had for them by the living in that place under the sun; but *their* love, and *their* hatred, and *their* envy, is now perished; because they who possessed this love, hatred or envy, are now dead.

Then Solomon returns from the "land of darkness" to the "land of the living," and says by way of antithesis in relation to the dead to the living, "neither have they [the dead] any more a portion forever in any thing that is done [as they did have when living] under the sun." Wherefore, "Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity, which he hath given thee under the sun; . . . for that is thy portion in life, and in thy labor which thou takest under the sun." Therefore, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." By quoting the whole sentence, we do find that living men do not know much, and dead men know less.

Be advised, and do not try to torture yourself, or the text either, by trying to get wise beyond or above what "is written."

Olena, Ohio. G. W. STETSON.

For the World's Crisis.

"SEARCH THE SCRIPTURES."
John 5: 29.

Search the Scriptures, and you will find no immortal-soul doctrine taught in the Bible.

(Concluded.)

But we will search the Scriptures further. In Matt. 25: 41, we read the wicked shall go away "into everlasting fire, prepared for the devil and his angels"; and in Rev. 20: 10, "into the lake of fire and brimstone." Upon these passages all are agreed that they mean one and the same thing. The last quoted passage proves that the lake of fire is the place prepared for the devil and his angels, because, during judgment, we find him and all whose names are not written in the book of life, in the lake of fire. Here, then, we have the wicked with the devil in the everlasting fire, to be punished; and verse 14 tells us the nature and name of the punishment, saying, "This is the second death." Fire causes death, but never preserves life. Paul speaks about the doom of the wicked, and says concerning the time of it, that it shall be when "Jesus shall be revealed from heaven." In the next place he mentions fire, then punishment; and then declares that "they [the wicked] shall be punished with everlasting"—does he say punishment? No. He says, they "shall be punished with everlasting destruction."—2 Thess. 1: 8–9. Destruction dissolves itself in death; hence what in Revelation is termed "the second death," is by Paul termed "everlasting destruction."

In Matt. 3: 12, the wicked are compared to chaff, and in 13: 30 to tares, to be burned. Now I ask, do these passages, which are some of the very strongest on the subjects of everlasting life in torment, favor the idea of endless life in torment? or do they teach death by absolute destruction, as the punishment of the wicked? From the above quoted passages, with some others, it is inferred that the wicked shall live for ever in torment, though not a word is said in any of them that the wicked shall or will live after they are consigned to their doom. Here, then, is only inference to prove that the wicked shall live for ever in torment; which, if correct, must be substantiated by some plain, positive passage; yet that can not be done. And more than this. I will now show you what the Bible says about the wicked, and with plain, positive passages prove that the above inference, that the wicked shall live in endless misery, is incorrect. Job says, "The wicked is reserved to the day of destruction."—Job 21: 30. David says of the wicked, "They shall consume, into smoke shall they consume away."—Ps. 37: 20. Again, in Ps. 92: 7, David declares that the wicked flourish to "be destroyed for ever." In Ezek. 18: 4, we read, "The soul that sinneth, it shall die." Now having the plain declaration of the Lord, as plain as language can make it, that the wicked shall be destroyed, burned up, consumed, die, not only the first but the second death; why then contend that they shall live forever in endless torment, on the only ground of being cast into everlasting fire; when at the same time we know that no language could be used to make it more certain that a thing would be destroyed, than to cast it into the fire?

The believer shall have everlasting life for his reward; but the unbeliever shall not see life; and as punishment for his unbelief be destroyed by "the second death"; hence unbelief is the "sin unto death."—1 John 5: 16. This is the case concerning original as well as actual sin. "The soul that sinneth, it shall die," is the declaration of God's truth, take it in whatever sense we will. The punishment of original and actual sin differs in this: from the first is redemption through Christ, who "hath brought life and immortality to light"; but from "the second death," as the penalty for actual sin, there is no redemption, for the Lord declares of them, "They are dead, they shall not live; they are deceased, they shall not rise."—Isa. 26: 14.

Thus, by searching the Scriptures, we find that the wicked shall be destroyed, but that the righteous shall enjoy eternal life; for Christ says, "I give unto them eternal life." But why and how give eternal life, if the soul were immortal, and could not die even in a lake that burneth with fire and brimstone? Here is an inconsistency. Either Christ can not give eternal life at his coming, or the immortal-soul doctrine must be incorrect. Now, what is to be done? Our only remedy is to search the Scriptures. The question of the young lawyer—"What . . . shall I do that I may have eternal life?" does not appear as if the principal part of him had been immortal already. How is it that the righteous, at the day of judgment, shall go into life eternal, if the soul is immortal and cannot do anything else but live forever?

Without referring to particular passages, if we consider the certainty that we all must die, and that death is a state of inactivity and insensibility; that Christ at his coming will raise them from the dead, and give unto them eternal life; can we possibly come to the conclusion that man has an immortal soul, that must live for ever either in happiness or misery, when the Bible does not tell us a word about an immortal soul? The doctrine of immortality through Christ, by the resurrection from the dead, is a plain, simple truth, taught in the Bible, and can be substantiated by any amount of proof; but the doctrine that the soul is immortal, living whilst the body is dead, is based on mere inference, and that from passages that will admit of a different interpretation, generally stronger on destruction than on the immortality of the soul.

Paul says, "The first man Adam was made a living soul." David prayed the Lord for such living souls as Adam, to deliver their souls from death, and to keep them alive in famine. Ps. 33: 19. Now if the soul were immortal, it would be rather inconsistent to pray that the soul might be kept alive. "Let my soul live," says David, "and it shall praise thee."—Ps. 119: 175. But how is immortality obtained, if all are doomed to die? Paul says (Rom. 2: 7) we must "seek for . . immortality." Where must we seek it? Christ says, "Come unto me." Paul says, the second Adam (Christ) "is a quickening [that is, a life-giving] spirit"; hence, Christ says, "I give unto them eternal life." Thus it follows, if we serve the Lord, though we have to die, yet we shall "have everlasting life," not because we have an immortal soul, but because we through Christ shall be raised to a new life.

As the first death is not the end of man's destination, according to the purpose of God, but that he shall afterwards be judged, for we read, "It is appointed unto men once to die, and after this the judgment"; hence the wicked must be raised as well as the righteous, in order to be rewarded according to their deeds done in the body. Now, if we ask, Why are the wicked raised? theology would answer, To be punished with everlasting punishment. If we ask, In what does the punishment of the wicked consist? it is answered, Of everlasting life in torment; or, to make it stronger they say, endless life in misery. But if we search the Scriptures, they tell us that the punishment of the wicked is everlasting, because there is no redemption from it; but ask, What is the nature of their punishment? and Scripture declares as positively as words can make it, that it is *death*, and not life. Besides this positive declaration, that the punishment of the wicked is death, all the various expressions made use of, such as, "destroyed," "consumed," "burned up," "cut off," "made an end of," "devoured," etc., indicate the death of the wicked as their final doom.

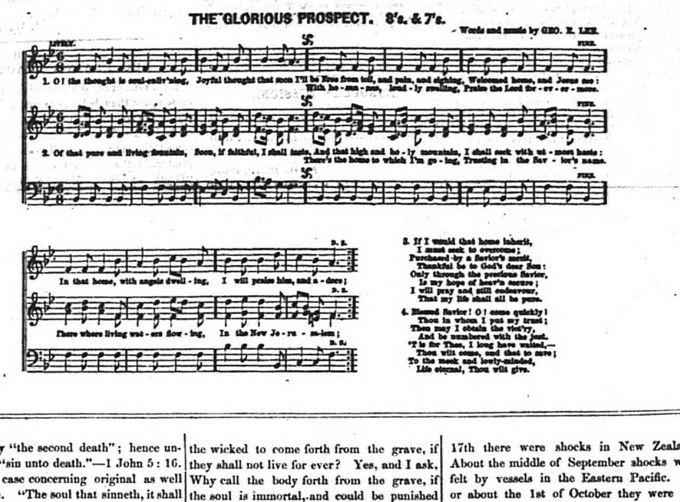
Again, life cannot possibly survive, or outlive destruction; and yet Paul positively declares that the disobedient "shall be punished with everlasting destruction." All the figurative language, such as "flaming fire," "fiery indignation," "everlasting fire," "unquenchable fire," not leaving either "root nor branch," etc., denote death by destruction, rather than life in misery.

But the question might be raised, Why are the wicked to come forth from the grave, if they shall not live for ever? Yes, and I ask, Why call the body forth from the grave, if the soul is immortal, and could be punished for thousands of years in hell, before the resurrection and judgment, at which it is expressly said that all shall be rewarded according to their deeds done in the body.

It is true, the description of the rich man, as it is given, seems to say that sinners, or rather the rich (sinners are not mentioned), would be suffering in hell whilst the body is buried. But no man can reconcile the description of the rich man and Lazarus with Christ's and the apostles' plain teaching throughout the New Testament, if he takes the above passage to prove that the wicked go to a place of torment, and the righteous to a state of happiness immediately after death. If we go back to the Jewish antiquities, and there find that the Jews in ancient times believed that they (the Jews) in death are carried by angels into Abraham's bosom, and the Gentiles go to hell, in their opinion, a subterraneous fire; and then understand the Savior's object to be to show the unbelieving Jews that in regard to his Messiahship, even if their ideas were true about the dead, and one of them would be sent from Abraham's bosom, that they still would not believe; for he further declares, "They have Moses and the prophets"; and, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead:" hence, if we understand the Savior thus to have taken the peculiar notions of the Jews themselves (as he often has done) to convince them of their stubbornness and unbelief, and let him teach us in plain, unambiguous language when and how the righteous and the wicked are rewarded, we have no trouble to understand him.

Now to the question, Why are the wicked to come forth from their graves, if they are not to live for ever? Scripture answers the question. 1. To be judged, and (2), To be destroyed by "the second death."

Wellersburg, Pa. B. KNEPPER.



WHAT DOES IT MEAN?

"There shall be earthquakes in divers places."—MATT. 24: 7.

"The sea and the waves thereof roaring."—LUKE 21: 25.

"Fearful sights and great signs shall there be from heaven."—LUKE 21: 11.

The attention of the world is being forced to the contemplation of very startling phenomena, of late, in the shape of earthquakes, tidal waves, etc. Disturbances of the earth, and of the tides of the sea, and of the course of nature, on an unprecedented scale, have been the subject of excited tidings from all quarters of the globe. Editors and scientific men have been led to pronounce upon them as among the most remarkable and extensive of which there is any written record. They have been experienced at short intervals during the past two years, and especially the last four or five months. It is also believed, by those most knowing on the subject, that the last of this cluster of gigantic commotions has not yet been felt. Later and fuller details are continually increasing, and commanding an unusual degree of interest among scientific men.

A secular paper remarks: "In both hemispheres, but especially on this continent, and among the adjacent islands, these visitations of tornadoes, floods, and earthquakes, with their tidal waves, and fissures emitting gas, fire, smoke, steam, and boiling water, are becoming alarmingly frequent. Last autumn they had them all in high revelry at St. Thomas and the neighboring islands, and such terrific hurricanes of rattling hail along the southern frontier of Texas as was never known there before, back to the first occupation of the country by the Spaniards. This year the line of operations of these celestial and subterranean phenomena appears to be (with the recurrence of the meteors) along the Pacific side of the continent, and may be traced to the late disastrous convulsions of the dry land and the sea along the western coast of South America. Violent storms follow in the track of earthquakes, and such storms doubtless result from the derangement of the atmospheric equilibrium by the disturbing gases and electrical forces arising from these subterranean outbreaks."

The first of this great, and more recent series of convulsions, so far as our intelligence now extends, occurred in the Sandwich Islands, eleven days before the terrible disaster in Peru. Violent shocks were felt in different parts of the group from the 2d to the 9th of August, accompanied with heavy storms of thunder and lightning. The western coast of South America was devastated by awful earthquakes from the 13th to the 15th of August, and at the same time the shocks were felt again in the Sandwich Islands, though less severely than before. On the 17th there were shocks in New Zealand. About the middle of September shocks were felt by vessels in the Eastern Pacific. On or about the 1st of October they were felt from the 21st to the 25th, with considerable severity, and were repeated slightly up to the 6th of November. On the 23d of October we hear of earthquakes in Ireland. On the 4th of November there was one at Vancouver's Island.

The shocks have followed no particular direction, and been confined to no particular quarter of the earth. Beginning in the middle of the Pacific Ocean, they seem to have affected all its eastern shores and its southern and western islands, and, skipping the whole breadth of the North American Continent and the Atlantic Ocean, to have broken out in Ireland. We may yet learn that the remoter countries of Asia have likewise been shaken.

The tidal waves, which have accompanied all the most serious of these convulsions, are peculiarly interesting subjects of study. It has been remarked, as an evidence of the rapidity with which they travel, that they reached the California coast as early as the morning of the 14th of August, having moved over a distance of four thousand miles in a little more than fourteen hours. But it now appears that their speed is even greater than this, for they were felt in the Sandwich Islands, nearly an equal distance, on the evening of the 13th, only four hours after the earthquake in Peru, lasting through the night, and obtaining their greatest force the next morning, almost simultaneously with their appearance on the opposite California coast. This would give them a velocity of about a thousand miles an hour.

A great tidal wave fell upon Hawaii, one of the Sandwich Islands, on the 15th of October, destroying a great many houses and other property.

Something of the terribleness of these tidal disturbances may be better understood from the letters of eye-witnesses and sufferers. The British Vice Consul at Arica exclaims:

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea (anchors and chains were as pack-thread,) probably with a speed of ten miles an hour. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying all before it in its terrible majesty, bringing the whole of the shipping with it, sometimes turning in circles, as if striving to elude their fate."

A writer from Lima, says: "I saw the whole surface of the sea rise, as if a mountain side, actually standing up. Another shock, accompanied with a fearful roar, now took place. I called to my companions to run for their lives on to the Pampa. Too late! With a horrid crash the sea was on us, and at one sweep—one terrible sweep—dashed what was Iquique on to the Pampa. I lost my companions, and in an instant was fighting with the dark water. The mighty wave surged, and roared, and leaped. The cries of human beings and animals were dreadful."

The New York *Sun* of November 19th, expressed itself thus: "Such a universal pother in the bowels of the planet was never known before in human experience. Wicked men of science have, it is true, been profane enough to say that the primeval hell beneath earth's ribs was fast cooling, when it wasn't; and this may have led to the late demonstrations, although one is sorry to attribute vindictive feeling to so august, wise, and venerable a body astronomic.

Certain it is that a great rebellion has taken place for some cause or other, and that the earth has been shaken from centre to circumference. So far from there being any decrease of vigor in the igneous energies, they are more active than ever. Etna, and Vesuvius, and Hecla—that pretty toy of the Icelanders—are henceforth to be set down as among the prettiest fireworks of the creation, and have been completely shorn of what used to be the tremendous rock-rendings and oceanic fires, which have made the Pacific islands so famous and so terrible. All over the globe, as by a general conspiracy and premeditated simultaneous movement, there has been a regular Walpurgis hellabaloo, and fiery dance of destruction and death. Vesuvius and the Tahitian volcanoes roared to each other at the same moment in voices of primeval thunder, across the immeasurable brine, which writhed with a new and unheard-of agony, wrecking great ships in its wrath, and swallowing their ruins like so many grains of sand."

On the 8th of December a fresh eruption of Etna broke out. The mountain became enveloped in smoke, and exploded at times with deafening detonations. The streams of lava swept over the surrounding country, and the ashes from the crater were blown into the streets of Messina.

On the 12th of December, the ship Isaac Jans, from Port Townsend, when a few days out from Acapulco, encountered three fearful tidal waves, filling all aboard with consternation. If the ship had not been with her head on, she would undoubtedly have foundered. Like accounts are multiplying upon us with almost every foreign mail.

Now, it is but natural, right, and wise, for intelligent and thinking men to inquire into the meaning of all these commotions in earth, air, and sea. There is particularly one relation of these things which no man, with the Bible in his hand, should overlook; and that is, that they have been predicted by the inspired writers, and by the Lord Jesus himself, again and again, as the forerunners of the day of judgment. People may laugh and sneer as they please, but God hath spoken on the subject; spoken plainly, spoken repeatedly, and given the assurance that these are the signs by which we are to know that the end of this age is near at hand.

"Earthquakes in divers places," "the sea and the waves thereof roaring," along with other marvelous coincidences, are unmistakably described in the Scriptures as God's warnings of the nearing day of his coming to judge the earth. Nothing can well be more positive and definite than that fearful irregularities in the realm of nature are to herald the "day of the Lord;" and that Christ's coming will transpire in a time specially marked by startling occurrences. Nor does it alter the nature of the case, to allege, that there have been earthquakes, storms and commotions of the sea and sky in other ages, or that they may be accounted for on natural principles. God knew what nature is, and by what laws she is governed, when he pointed to manifestations in her economy for indications of the fulfillment of his purposes. And when, as now, the most intelligent investigators and observers, by figures and dates of history, prove to us that "these upheavings of the earth are greatly increasing in number and violence," and assuming a character of universality and terribleness never known to have been heretofore, there certainly is just reason to begin to conclude that He who made these predictions knew something about them, and that the great events with which he has connected them as the harbingers, are really not far off.

The day, the month, the year, we may not know: but the signs we may know, and see and feel. And "when these things begin to come to pass," the command of the Saviour to His people is, that they draw from them certain conclusions, and "know that the kingdom of God is nigh at hand." Luke 21: 31.

"And yet," writes one of our correspondents, "the great mass of mankind are utterly regardless of all the solemn warnings which these upheavings of the earth are thundering into our ears. There are scoffers who mockingly exclaim, 'Where is the promise of his coming, for all things continue as they were from the beginning?'" The church abounds with evil servants, who say in their hearts, my Lord delayeth his coming, and are smiting their fellow servants, and are eating and drinking with the drunken. Learned doctors, acknowledging the frequency and terribleness of these visitations of God, yet refer to them as capital jokes, and fit subjects for witticism. Many mockingly allude to 'the shaky condition of the globe,' and make light of these awfully solemn things. Though the Almighty has given it as a sign of his advent, that "there shall be earthquakes in divers places," and even secular men, caring but little for what Christ in his word has said, are being moved by what is occurring, yet there are those who call themselves christians, who can close their eyes, and pass it all as a matter of unmeaning merriment. Alas! alas!

"But whatever careless and worldly-minded christians may say and do, in regard to these mysterious doings of God, if we love the Lord Jesus Christ, and desire his coming, and believe that he has given us any sign by which to know that his coming is near, these late terrible 'earthquakes in divers places,' must be viewed as signs that the day is at hand. Blessed, also, is he that will regard them as the noise of the chariot wheels of the coming King. Our duty is to watch and pray, knowing that soon he that has promised to come, will come, and will not tarry. For he will surely come. He has promised to come. God has said that he will come. Angels have come from heaven to give assurance that he will come. The Holy Ghost in the hearts of prophets and apostles has taught that he will come. And everything in and around us augurs that his coming is near. Let men take warning, and be prepared to meet their God."—*Prophetic Times.*

For the World's Crisis.

DEFILEMENT.

The inspired word declares, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." To indulge in the habit of using as a beverage cider, ale or wine, or fermented liquors of any kind, are they not all defiling? To indulge in smoking or chewing tobacco, taking snuff or opium, are not all these also defiling? Furthermore, is not "eating swine's flesh, and broth of abominable things," also akin to defilement? Isa. 65: 4; 66: 17.

To indulge in the many luxuries of the present day, to gratify an insatiable appetite,—are they not also defiling, when, as Paul says, we are to eat and drink only to the glory of God? Do we heed all these admonitions—the words of Christ's patience, and are we kept in this hour of temptation? Says Paul, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Furthermore, "And ye are not your own; for ye are bought with a price; therefore glorify God in your body and spirit, which is his." 1 Cor. 6: 19, 20.

How can we indulge in costly, superfluous, or vain attire, idle trifling words, vain conversation, in evil speaking, grudges, or even in evil thinking of any one, and not be defiled? Can we surmise evil thoughts or utter evil words against any brother or sister (not first going and telling them their faults), and not be defiled? For to us is the exhortation, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness spring up and trouble you, and thereby many be defiled." Heb. 12: 14, 15.

Again, has any one called our reputation in question, or spoken aught against us, and if we thereby neglect our devotional duties, either in public or private, are we not thus defiled? Shall not the apostle's motto be ours? "Be not overcome of evil, but overcome evil with good." If we neglect to "follow after the things which make for peace, and things wherewith one may edify another," are we not defiled? If we also are conformed to the world, and do not present our bodies a living sacrifice, holy, acceptable unto God, are we not defiled? If we do not "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," then shall we not in neglecting this be defiled?

If we do not consecrate all to the Lord, and "do good to all, especially to the household of faith," shall we not be defiled? If we do not administer to the temporal necessities of even the least of Christ's brethren, shall we not thus be defiled? If we are hearers of the word only, and not doers, are we not defiled? If we neglect his commands, shall we be found undefiled, to whom is the plain, unalterable declaration, "And there shall in no wise enter into it [the New Jerusalem] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

Dear brethren and sisters, do we not all wish to have this apply to us? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The day of destinies is near at hand. The trying hour is just upon us. Rewards will soon be given. Let us, then, walk circumspectly, redeeming the time, that we may not fail to receive a full reward.

Rochester, N. Y. S. L. MANLEY.

For the World's Crisis.

NO DEVIL—NO BAPTISM—NO TEMPTATION.

"The record" (Matt. 3 and 4) tells us of the baptism and temptation of Jesus. In baptizing there must be a *baptizer*, one *baptized*, which together make up the baptism. "John the Baptizer" did baptize. Jesus was here the one baptized, and that made out the baptism here recorded. So much is plain.

Thus "the temptation" embraces the tempter, the devil, satan. "The tempter came to him"—Jesus. . . . "Then the devil leaveth him, and behold, angels came and ministered unto him."

NOTE. If no devil, there was no "tempter." If no tempter, there could have been no temptation, nor one "tempted." Then of course the whole is as a Shaker's dream. And then the birth, baptism, burial, and resurrection of Jesus, floats off into the myths of mysticism, by the same boat.

All the parts must be consistent; all real or all alike unreal. See Rev. 22: 18–19; Isa. 8: 20. Let no one "sacrifice to his own dross." J. B. COOK.

THE BIBLE TRIUMPHANT.

MORAL PRECEPTS.

38. *Importunity in prayer commended.*—"Because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. . . And shall not God avenge his own elect, which cry day and night unto him?" Luke 18 5, 7. "Because of his importunity he will rise and give him as many as he needeth."—Luke 11: 8.

Importunity in prayer condemned.—"But when ye pray, use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking. Be ye not therefore like unto them: for your Father knoweth what things ye have need of before ye ask him."—Matt. 6: 7, 8.

This proposition is so similar that it scarcely needs a reply. Earnestness and constancy of prayer are commended, while we are admonished not to use "vain repetitions, as the heathen do." The wise man says, "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in heaven and thou on the earth, therefore, let thy words be few." Hence we are to approach the Majesty of the skies with becoming reverence; we are to avoid the customs which the heathen adopt in addressing their gods; for an illustration of which please see the worship of Baal, as recorded in 1 Kings 18: 26–29.

39. *The wearing of long hair by men sanctioned.*—"And no razor shall come on his head; for the child shall be a Nazarite unto God from the womb."—Judg. 13: 5. "All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled in which he separateth himself unto the Lord, he shall be holy and shall let the locks of the hair of his head grow."—Num 6: 5.

The wearing of long hair by men condemned. "Doth not even nature itself teach you that if a man have long hair it is a shame unto him?"—1 Cor. 11: 14.

This needs only a simple remark to obviate all difficulty. We will state for the information (?) of the skeptic, that many customs and practices, which were sanctioned by the old Mosaic law, passed away and were rendered obsolete by the termination of that dispensation. Hence his quotation from the New Testament of a declaration which was made long after the fulfillment of the law, bears no evidence against the customs of the previous dispensation.

"The Bible Triumphant," by Mrs. H. V. Reed.

— The best exercise of memory is to remember the poor.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 7, 1869.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

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Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

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TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

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THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING commences August 28th, continuing till Sept. 6th. Particulars hereafter.

NEW HARTFORD CAMPMEETING.

We are now (Thursday, June 24th) in the far off woods of Iowa, one hundred and nine miles west of Dubuque. The weather has been rather against us thus far. It is quite wet, and has been for months. As a result, the grass and wheat look well, but the corn is very backward. Much of it has not yet been cultivated at all. The fruit prospect in the west is unusually promising.

Many of the people in this western country are from New England. This makes us feel quite at home among them. We are pleased with their enterprising, earnest, hospitable spirit, which is more manifest in new countries than in those which have been longer settled.

Our meetings to-day have been blessed. The Spirit of the Lord has been working powerfully on a number of hearts. Bro. Wm. Himes is with us, and preached in the P. M. He was heard with interest while speaking on the second coming of Christ. He is a noble young man. A part of the day has been occupied by the sessions of the "Iowa Christian Conference." Bro. F. H. Kinney was chosen President for the ensuing year, and Bro. J. Gildersleve Secretary. The truth is spreading in this state, as the result of the earnest labors of the faithful watchmen in the vineyard of the Lord. There appears to be less bigotry among the western people than in the east; hence it is easier to reach them with the "gospel of the kingdom."

Monday morning, June 28th. The weather continued wet until yesterday afternoon. It rained every day during the week. We never attended a campmeeting before as wet as was this; but most kept in remarkably good cheer, and there was but very little sickness. Tents and bedding became quite wet, but all, so far as we could learn, were glad they came. They felt richly paid in the good they received in the meeting. The meetings of yesterday were excellent. The morning was wet, but about noon it cleared off, and the sun shone upon us with a most cheering aspect. It seemed almost like the dawning of a new world, after being so long deprived of sunlight. It was much like the moral change at the conversion of a sinner. Many were disappointed in not being able to attend the meeting, in consequence of the weather.

A goodly number requested prayers, and we hope to meet them in the kingdom finally. Two were baptized by Bro. Deyo. Last evening we had a pleasant communion season. Bro. Wm. Himes preached on the subject of future punishment, showing that the wages of sin is *death*, and not eternal life in misery. We do not see how any one can adhere to the Bible and come to any other conclusion; yet many good men do not see this truth, because they have never taken time to give it a careful examination. They suppose their views must be right from the fact that many good persons have believed and preached it for centuries. They seem to have more confidence in the opinions of distinguished men, than in their own reading of the Scriptures. It is encouraging to see people beginning to read and think for themselves.

The general expression of those who spoke in the meetings the last day was to the effect that, by the help of the Lord, they were going to live better than ever. Several resolved to reform in their physical habits, and quit the use of whiskey and tobacco, tea and coffee, high-seasoned food, and all rich living; and from henceforth eat and drink to the glory of God. This will prove a great help to their spiritual growth; and they will find it much easier to resist the temptations of Satan.

"PAST RECOVERY."

There is quite a stir among the ministers of the Episcopal church. For sometime past, several of their leading men have been drifting into the forms and ceremonies of the Roman Catholic Church. This has been carried so far, that a convention was called in Chicago, June 16th, to take measures to correct the evil, and to utter an earnest *protest* against such things. Those who called the convention speak of the present state of things in that church as an "alarming crisis." One of their number says:—"We are, as I apprehend, in a state of revolution." Another says:—

"Thirty years' membership in this church has thoroughly convinced me that our church, as it is, is a failure and past recovery, without a thorough reconstruction. Our formularies are teaching constantly a false Protestantism—while building with one hand we are pulling down with the other. The weeds grow faster in our garden than the good fruit."

Says another:—"Protest? Yes! every time, and a thousand times if necessary. What else can we do? How can we hold up our heads with a church that admits everything and believes everything, and leans to everything that is Popish, and hates nothing so much as the simple truths dear to the children of God, without a protest?"

There is much theological confusion at the present day in nearly all the evangelical denominations. They present a dark picture.

THE SPIRITUALIST'S GOD.

When people reject God and his word, as the spirits teach men to do, the wild theories and fables they are left to adopt are truly startling. Satan leads them as far as he can from the truth, and at the same time endeavors to make them believe they are all right.

The following from the *Banner of Light* of July 11th, 1868, gives some questions to the spirits, and their answers relative to the God they would have us accept:—

"Q.—It is said in the Bible that man is made in the image of God. Please tell us what that image is.

A. He is made in the image of everything that ever was, that is, or that ever shall be. He holds within his calibre everything that exists, that ever has existed, or that ever will exist. Now God is included in this. If he exists at all he exists everywhere, (and we have taken in everything), every place, every time, every condition. I believe that the human stands above all things else, and holds within its embrace all the past, present and future. In this sense he is created and exists in the image of God.

Q. What is God essentially?

A. Everything. Essentially you are God, I am God—the flowers, the grass, the pebbles, the stars, the moon, the sun, everything is God."

The world is fast drifting into practical atheism. As Paul said, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." If they *will not* believe the *truth*, they must of necessity take the opposite, which would be a lie. The one who rejects the truth, and adopts a lie instead, may easily become a deceiver and liar himself. Hence Paul says of this class: they speak "lies in hypocrisy," "deceiving and being deceived. While they are deceiving others, they are being deceived themselves by the demons.

It is all important that we *love* the truth—"buy" it "and sell it not." A person must have a real love for the truth to be a true christian. If he loves a good name more, or any other worldly object, it cannot be expected that such an one will ever shine very brightly in the service of the Lord. The Lord will finally reject those who do not love his word. The cause lies further back. It is this: When we do wrong, and will not repent, we grieve away the Spirit of God. When that is grieved away, that which causes us to love the truth of the Bible is gone from us. The less we have of the Holy Spirit, the less we care about the Holy Scriptures.

A FACT.

It is a fact that we never find in the Bible the words "eternal, everlasting, immortal, never-dying, endless," or their equivalents, applied to soul or spirit, as a part of man. Neither are these qualifying words ever applied to the original Hebrew and Greek words—*nephesh* and *psukee*, for soul, *ruach* and *pneuma*, for spirit. The natural inquiry is, why not, if it is proper to say that man has an immortal soul or spirit? Who can tell why we do not find a *single word* in the whole Bible concerning an immortal, accountable personality in man? We find the heathen believing and teaching it, but not the Bible writers. What shall we do with these facts? We know of nothing better than to believe them.

"THE T. C. I. O."

There is an increasing interest connected with the "T. C. I. O." society. Its secrets are known only to its members; but its object is declared with boldness. The people of this country seem to be about ripe for almost any revolution, They are uneasy, chaffing, and plotting all sorts of schemes, for the purpose of providing a remedy for the growing political, social and moral evils. There is no ground to hope for a better state of things till Jesus comes to reign in glory.

The following is from the *Imperialist*, the organ of the "T. C. I. O" society:—

THE T. C. I. O.

The following letter is a fair sample of many that are daily sent us from all parts of the country:—

"BALTIMORE, April 30, 1869.

To the Imperial Publishing Company:

GENTLEMEN,—I see that you publish in the *Imperialist* the 'Official Gazette' of an organization known as the T. C. I. O. If the object of this society be to secure the establishment of an Imperial government in the United States, there are a number of my friends who are prepared to join it with me. I should therefore be under great obligations to you if you would inform me how and when I can apply for membership. Among my friends are many who would heartily co-operate with any society organized for such a purpose. I shall, of course, regard all such information as strictly private and confidential.

Yours, etc., ———."

We should be pleased to answer all such letters singly, but as our correspondence is already too large to admit of our undertaking the task, we are compelled to classify our letters and respond to them in a general way through the columns of this journal.

We presume that the writer of the above letter addresses us in good faith, and is really desirous of obtaining the information he seeks, for the reason specified. We know there are many who would gladly unite with any organization having for its object the advancement of the Imperial cause in the United States, and, if it were possible, we would gladly afford such persons every facility of uniting with the T. C. I. O. That we can only do so indirectly, however, must be evident to any one who for a moment reflects on the uncertainty attending the transmission of letters by mail, and the danger, in case they contain any information of value, of their falling into the hands of those who would make an improper use of such information. As we have no personal knowledge of those who address us letters of inquiry like the above, the reasons for our declining to forward the desired information must be apparent to all.

The relation existing between the *Imperialist* and the T. C. I. O. is precisely similar to that existing between a Masonic journal and the Masonic fraternity. As far as possible, they represent and are the recognized organs of the craft, but they are not Masonry, nor do they control the order. The same may be said of the *Imperialist*. Though recognized as the official publication of the T. C. I. O., we are not the order nor do we control it in any respect. Beyond the few facts already generally known, we are neither authorized nor disposed to publish any information concerning the organization.

The T. C. I. O. is a secret, political and social order. Its object and purpose is to secure the establishment of a strong central government in the United States that shall secure peace and prosperity to the country, protect the rights of our national creditors, and reorganize society on a basis that shall admit of no equality but that of equal responsibility to and protection under the law. It is not an armed military organization, nor are its members pledged to anything which the constitution of the present government defines as treason. It contemplates no revolution other than that which can be accomplished through the pressure of powerful moral influences, If, however, the control of our national affairs should suddenly pass from the hands of the many, and one strong-minded intelligent man should declare himself "the government," the revolution would have been accomplished, and the T. C. I O. would owe no other allegiance than that demanded by the crown. Further than this we can make no disclosures, even though the motives of our correspondence were fully known to us, and their faith assured to us by something more substantial than a promise.

Extreme caution is at all times demanded in the management of important secret organizations, and the T. C. I. O. is no exception to the rule The rapidity with which this order has increased, and the secresy which, until lately, has been preserved with regard to it, is owing to the fact that existing secret political organizations have afforded extraordinary facilities for its extension throughout the United States. It is to popularize the ideas already so extensively promulgated that the *Imperialist* is published, and with no other object or purpose on the part of its conductors. We would have it distinctly understood, therefore, that we represent the T. C. I. O. in no other sense than that of being its accredited organ, and we are authorized to pursue no other course than that already adopted by us towards those who wish to unite with it. We trust this reply will be fully satisfactory to our correspondents, and that they will not expect us to betray the confidence reposed in us by furnishing them the information they desire.

OMENS.

The following is copied from one of our exchanges:—

"The Grand Army of the Republic has not hitherto attracted much attention, notwithstanding the evil nature of its organization, because it has not up to a late period shown any evil disposition. But now that it is charged with Imperialistic tendencies, and is perceived to be actively at work collecting together a large amount of money for unavowed purposes, it is high time that the people should wake up and examine into the character and proceedings of the association, and ascertain whether we are nourishing a viper in our bosom.

The organization is pernicious in its constitution, because it has three distinctive characteristics which should never be found belonging together to any one body of men; nor should any two of them be so found. First, it is a military body; it is commanded by a Major General, is officered by Colonels, Captains, etc., and styles its societies in military parlance 'Posts.' Second, it is a political body, being entirely composed of members of the Republican party, with not a solitary Democrat in its ranks. Third, it is a secret society, with grips, passwords and signs.

Now, we hazard nothing in saying that it is contrary to the spirit of our institutions and to the enlightened sentiment of our people that we should have among us either secret political, secret military, political military, or military political associations; how much more dangerous to our welfare then, must be the existence in our midst of a secret political military organization, which, under the control of corrupt politicians, may become a potential engine in uprooting the institutions of our country and destroying the liberties of the people. That this danger is real is sufficiently shown by the apprehensions that have been excited by the statement that this hydra-headed association, aided by that other abortion, the Union League, is secretly working for the establishment of an empire.

Englishman's Greek Concordance.

This work is valuable to all Bible students, and should be in the hands of every minister of the gospel. Notwithstanding its value, many know nothing about it. For their good we copy the following from an exchange:—

"It enables one who has the least acquaintance with Greek to find every Greek word in the New Testament, in every passage in which it occurs, together with the rendering given it in the common English version. A proper use of it would save many a would-be critic from exposing his ignorance of Greek, while it would enable many a diligent searcher after truth to reach conclusions which, without it, are beyond his reach. No man should ever feel sure that he has the correct rendering of a word in the New Testament until he has examined it carefully throughout the book; nor should any man who expects any aid from the Greek, continue without this Concordance a single day longer than necessary."

In Crisis of June 23d, in article "Philosophy and Vain Deceit," next to the last paragraph, read *voids* instead of "words."

THE HYMNS OF THE JUBILEE HARP.

For the convenience of those who wish to carry the hymns in their pockets, we have had a lot bound with flexible covers, the margins of the pages being trimmed close to the printed matter, making it very convenient for the pocket,—the most complete hymn book in use among us. Price 75 cts. per copy, postage 12 cts; $7.00 per dozen by express. AG'T.

NOW READY.

The Scriptural Question Book, for families and Sunday Schools, which has been out of print for some time past, is now ready. Price, single copy, by mail, 15 cts. $1.25 per dozen by express. $1.65 by mail. AG'T.

NEW TRACT.

The Resurrection of the Wicked Dead, by L. C. Collins. A good tract on this subject. Price, by mail, 4 cts. single copy; 20 cts. per dozen; $1.00 per hundred. AG'T.

BOOK MARKS.

Some of our brethren have inquired where they could get these little pointers,— for book marks to stick on the leaves of their Bibles, to point to the passage they want to refer to. For the accommodation of all such, we have some for sale at this office. Price, a card of twelve for 25 cents. AG'T.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments $876.01

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments $44.80

E. R. Wood .... .50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments $2702.06

M. Sunderland 5.00

EUROPEAN MISSION.

Previous acknowledgments $252.90

P. W. Higgins 5.00

M. Sunderland 5.00

For the World's Crisis.

BETHEL CHURCH, SPRINGFIELD, MASS.

BRO. GRANT:—The Bethel Church in Springfield have secured the labors of Bro. Wm. N. Pile, of Newark, N. J., and he has moved to this city, and will preach half of the time for them. We feel pleased that we have secured the services of one so competent to expound the word of God, and who has had experience in the christian warfare. Although young in years, he is devoted wholly to the great work of saving souls from the wrath to come. He is not a bigot, nor a one-sided man, but urges holiness of heart and free salvation.

The church numbers about one hundred and fifty members, and we have an average congregation of two hundred and seventy-five to three hundred, and a good Sabbath school of about one hundred scholars. We are told we are exerting a good, healthy influence in this place, and trust we shall be instruments in the hands of God in opening the eyes of the spiritually blind to see the great and glorious truth of the Lord's speedy advent.

Our church is open and free for all to join who sustain a good christian character, irrespective of sectarian creeds or different theological views. Our pulpit has been and is still free for all that love the Lord and sustain a Bible reputation: and we find by past experience that the only way to obtain a progressive christian church is not to place constraint upon the ministry. As a whole, we are a prophetic people, living in a progressive age of the world, and God's word will be all understood by his church before he comes.

Yours, waiting for redemption,

July 1st, 1869. T. R. WEAVER.

For the World's Crisis.

THE "T. C. I. O."

BRO. GRANT:—I see you request a solution of the mystery of the initials, "T. C. I. O.," which are employed by the society sustaining the *Imperialist*. As soon as I read your request, I undertook to detect, if possible, the meaning of these cabalistic capitals. My conclusion is this: they are the initials of certain Latin words, expressing the enormous aspirations or preiensions of those who originated, and who engineer this organization. I do not regard any high-sounding phrase as exceeding the measure of the designs and ambition of those who shall engage to promote and perfect the last great confederation of evil. Of course, my conjecture, or solution, may be incorrect; but I herewith submit it for your consideration.

EXPLANATION OF THE INITIALS "T. C. I. O."

Terrestre Celeste Imperium Orbis, or, Terrestrial Celestial Empire of the Universe. This may be varied a little thus: *Totius Celeste Imperium Orbis*—Celestial Empire of the Whole World. In place of *Celeste*, may possibly be substituted *Catholicum;* and your readers can see how the phrase will then run. I am quite inclined to think this explanation is not far from correct, but perhaps some brother may have a different one; and if so, I shall be happy to see it.

Yours very truly, C. COLEGROVE.

For the World's Crisis.

"BE YE ALSO READY."

Reader, there is a solemn day just before us, a description of which we may read in the following language: "The great day of the Lord is near, it is near and hasteth greatly. The mighty men shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities and against the high tower. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land."

O, what a day that will be! Never has this world seen such a day. Little does the world realize that such a day is soon to burst with all its terror upon these scenes of sin and wickedness. Truly the world is asleep. The awful time approaches, but the world heeds it not. Signs thicken day by day. Wickedness increases. Love waxes cold. Faith is waning. Crime abounding. The clouds look more portentous. The war cry is heard on every hand, but still men high in office are crying "Peace, peace." O how blinded! What surprise and terror will seize them when suddenly that awful day will break upon them.

That terrible day so long foretold by ancient prophets is surely at hand. The angels in heaven are all ready to commence the great harvest. Soon it will be said, "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great." Multitudes are truly in the "valley of decision," and the majority are deciding against God and his truth; and just now the great day of the Lord is near in the valley of decision. What a scene that will be when God ariseth to shake terribly the earth. Who can abide the day of his coming? Thank God, there is a refuge provided for all those who will accept it. Jesus, the Son of God, has died for my sins. By faith in his blood I can obtain pardon and be prepared to stand uncondemned when he appears. Christ, our passover, is sacrificed for us. If his blood is sprinkled on our hearts we shall be safe.

Reader, are you thus secure? Have you believed on Christ, and are you ready for his coming? Are you all ready and waiting? Are you pure in heart? Do you pray without ceasing? Are you doing all you can to save sinners from the great storm which is so near? If you are in Christ, all is well. That day will have no terrors for you.

Sinner, come to Jesus. Hasten, while he waits to receive you. Tarry not in all the plain. Escape for your life! Look not behind you. Flee to the arms of Jesus, and when he comes you will be made like him, for you shall see him as he is.

J. W. THOMAS.

For the World's Crisis.

BRO. BLAIN'S TRACTS.

BRO. GRANT:—Without wishing to occupy more space than belongs to me, I would simply beg to commend to our brethren the effort of Elder Blain, in aiming to secure means to cancel the obligation he has incurred to his printer, in the recent re-issues of his book, "Death not Life." Many of these have been freely donated, and have done good service. I was myself essentially benefited in the perusal of this work, and doubtless many others can say as much. As Bro. Blain is considerably advanced in years, it would seem an obvious inexpediency and even injustice to allow him to labor under an oppressive burden of debt. A little aid from each would relieve him. Bro. Blain, who had a traveling letter of membership and sympathy with Mr. Dobney's church in Maidstone, England, has put in his letter with our Adventist Society in Yorkshire, and been cordially received.

Yours sincerely, C. COLEGROVE.

For the World's Crisis.

BRANCHES OF THE TRUE VINE.

God looks to the depths of men's hearts. Where seeds of truth have been sown in good and honest hearts, does he not see that which calls forth his love and admiration? His discerning eye sees pure motives, aroused by love to Him who "first loved us." For, the followers of Jesus do, in some measure, possess his spirit.

It was not to gain the homage of the people that Jesus often turned from his way to comfort the sad and cheer the weary. It was his joy to do so, because he loved them. And now, how heartily his forgiven people enter into his labors. How gladly and unsparingly they help the needy. The sick, cared for by them, do not have to feel that they are a burden, because love makes the labor so light. If one, in climbing toward truth and God, stumbles and loses his foothold, or misses the way, a brother's heart says not, "He is lost—let him go," but a strong hand is held out, and a cheerful voice encourages to new efforts.

Thou art infinitely tender and compassionate, O Shepherd of Israel! This is why we see such beautiful exhibitions of meekness, and patience, and long-suffering, among mortals who have been learning of thee. This is why we need not faint or be discouraged, so long as our eyes are fixed on thee.

A church without spot or wrinkle will soon bear palms of victory, and of them Christ will not be ashamed before his Father and the holy angels. J. E. LLOYD.

Westfield, Mass.

For the World's Crisis.

STAR OF HOPE MISSION.

BRO. GRANT:—I have written down a few things that have occurred since I have been here on a visit to the "Star of Hope." I have always visited Anna once a year since she has been laboring in New York. We have labored very successfully together in Philadelphia. I find her at work for her Master, in garrets, cellars and courts of New York, assisted by Sister Boyd. Truly the Lord is with them, and blessing their labors. Here is a living army of dear colored people, that will be saved through their instrumentality. While I am writing these few lines, they are enjoying themselves in a good meeting below; their voices are so sweet, and their power with God so great, I can hardly write.

This has been a high day at the "Star of Hope,"—the colored people say, "High Market day." I left New York with Sr. Smith and nineteen candidates this morning, at nine o'clock, for Fort Hamilton. There dear Bro. Cox, of 24th St. church, buried them in baptism. We had a shouting, happy time. It was as much as I could do to keep from jumping and acting just like them, dear, free children in Christ. Praise the Lord for a religion that has power in it.

Last Thursday night, while Sr. Smith was preaching, there was present a rough looking sailor. The Lord lifted the curtain and let him see his true condition. He cried out, "God be merciful to me a poor sinner!" He asked for some tracts. We conversed with him on the subject of religion. All he could say was,

"Ise a great sinner, but de Lord has done great things for me. He sot me free down in Old Werginney, wen I was a slave of Gov'nor Wise; and in de time of de war I was sot free. I had a good mother—died a slave, went home to heaven shouting. She used to talk to us children 'bout Jesus. I never thought much 'bout it till now, and now Ise got to go away to sea widout Jesus. Won't you pray for me?"

We pointed him to the Lamb of God who taketh away the sins of the world. Next morning he went to sea at five o'clock. May the Lord finish the work he has begun.

Sallie and I were out visiting the other day. As we were going along, a woman came out of her house and asked us if we were tract ladies? We said, Yes. She had been hunting for some one to come and pray with her sick friend. Feeling our steps were ordered of the Lord, we went in, and found her a true penitent. She saw her condition—was almost distracted. We pointed her to the Lamb of God, read over the promises, sang and prayed, then left her.

The next day, Srs. Smith, Boyd, and myself called on her again, after we closed a meeting we had been holding in one of the devil's dens. She was more peaceful in her mind. We read over the promises, when that moment she was set at liberty, and made a new creature in Christ Jesus. Now she is able to go from house to house to tell what the Lord has done for her. Praise the Lord! oh my soul! We had an old-fashioned shout. This is not the only case, but many more such cases I could repeat to you. May the Lord bless the "Star of Hope," temporally and spiritually. Your Sr. in garrets and cellars,

June 27th. MALVINA HELGESON.

RECEIPTS OF "STAR OF HOPE" MISSION.—Mary C. Hardwell, $3. A Sister in Mass., $5.35. B. S. Jackson, $1. Sarah M. W. Mead, $4. Government bond, a Sister in Mass., $50. Martin Cheney, $2. Eda Dunbar, $10. A. E. S.

For the World's Crisis.

THE DORCAS MISSION.

To-day I have engaged anew in the mission work in Philadelphia. My health is fully restored, and I enter my field of labor with delight. The same Lord who sustained me in the past will raise up friends for me now. I could have been busily engaged in other kinds of labor, but this appears to be the one to which the Lord has especially adapted me.

In going my "rounds" to-day I met a number who had been brought to Christ through our instrumentality, and found them rejoicing in the Lord. Truly, some seed fell on good ground. As Christ has richly blessed our labors hitherto, we have confidence in him that he will continue to bless.

We have not the pledge of a penny from any one to help us on our way, but the Lord will open the hearts of his people. We do not wish to have any other missions neglected, pecuniarily, for our own. May the Lord direct in all these matters. It is our purpose to visit from house to house, warning and beseeching men and women to turn to the Lord; to visit the widow and the fatherless; to administer to the sick and the needy; to feed the hungry and clothe the naked; to hold neighborhood meetings; and, in short, to do all the good we can amongst the lowly. Finally, brethren and sisters, pray for us, that we may have judgment, discretion, grace and strength for our work. My address for the present is given below. A faithful account of receipts and expenditures will be given by us, from time to time.

Yours, among the lowly,

F. H. BURBANK.

S. W. Cor. of 7th and Spring Garden Sts., Philadelphia, Penn., June 29th, 1869.

Correspondence.

From Sr. C. E. Gierlow.

BRO. GRANT:—I am still a way-worn pilgrim, wandering through this vale of tears, without any continuing city, nor any abiding home. I often wonder why it is that I am not permitted to settle down in some quiet nook, where, like others, I may be at rest. But here I am, amid the noise and bustle of this fearfully wicked city, longing for the time to come when righteousness and peace shall fill the earth; and God knows why I am here; I shall know hereafter. Perhaps he has something for me to do or say for him; but oh! it is so dark, and vice stalks through the streets with unblushing face. God's name is blasphemed, his laws are trampled under foot, and his people are despised. What can such a poor weak worm of the dust as I do.

There are, I believe, some of God's children in this place. I have attended "Grace (Episcopal) Church" and Sabbath School, and felt that God was there. The rector preaches as

"A dying man to dying men."

The Superintendent and teachers of the Sabbath School appear to feel their responsibility, and the children are being trained up for Jesus. I took charge of a class for a few Sabbaths, and was surprised to find them so prompt in their recitations, and so far advanced in the knowledge of the Holy Scriptures. Their singing filled me with joy, the hymns being much like our own.

God bless the dear "little flock" who are looking for Jesus to come soon, to set up his everlasting kingdom. I know many of you and love you well, but I may never see your face again "on this side of the river," nor take the friendly hand that has ministered to my comfort in the past; but I hope one day to greet you in that better land, where flowers bloom not to fade, where tears are never shed, and where loved ones never die.

My husband and both my children are here. Both are married, but neither of them are christians. Please to remember them in your prayers, that their names may be found in the "Book of Life" when Jesus comes.

Yours, looking for everlasting life,

C. E. GIERLOW.

San Francisco, Cal., June 20th.

From Eld. T. J. Cox.

BRO. GRANT:—It fell to my lot on Sabbath, June 27th, by appointment of Sr. A. E. Smith, to bury beneath the liquid wave nineteen happy souls who have renounced the hidden things of dishonesty, and taken a stand against the world, with a determination to fight the good fight of faith till Jesus comes. These were the fruits of the faithful labors of the missionaries of the "Star of Hope," all colored; and a happier, more rejoicing number it has not been my lot to behold. The full effusion of their grateful hearts, when raised from the baptismal grave, was uncontrolable, and the glorifying of Jehovah's name gave some evidence of the Spirit's work upon the heart. They were the gatherings from the by-ways and hedges, some of whom, however, had been members of other churches; one, indeed, is now a member of a Presbyterian church, who, on seeing the truth, embraced it and felt that she must follow the Lamb whithersoever he goeth. She walked into the water demure and stately, but when raised from thence the Spirit took possession of her, and her hallelujahs and rejoicing, methinks, would be but badly tolerated in any of the Presbyterian churches now.

Glory be to God, there is some work being done, and this looks quite like a revival in this part of the vineyard. From what I could see in the latter part of the winter and spring, I thought a cloud was hanging over here; and, indeed, I often heard it said, "The Mission is going down and must close"; but when I see such an ingathering from a few weeks of persistent effort (and there are now many more anxious to go forward in the ordinance), my heart swells with thankfulness to our heavenly Father that there is even so much being done.

You know by experience, Bro. Grant, how hard it is to effect much good in the large cities, and especially in New York; the professing christian is too proud to listen to the fanatical doctrine, and the worldling has too many ways of amusement to engross his attention to allow him to attend to the calls of mercy and the claims of God. Thus we see that the Star of Hope is shining even more brightly than the surrounding luminaries.

The truth is quite apparent to my mind, that there are but very few laborers so peculiarly fitted, as Srs. Smith and Boyd, for the arduous work which God has committed to their hands,—a work which it seems no others can or will do. We may attempt to describe the climbing into garrets, the tumbling into cellars, and the besieging of the haunts of squalid wretchedness and crime, but it needs to be seen to be appreciated; and it would be well for those who dwell upon the balmy mountain top, or in the comfortable country cottage, to think of these servants of Jesus in their dark and dismal walks, and remember that whatever they may do to one of these his little ones, they do it unto Him.

Often and often it happens that these sisters are called upon to leave their more legitimate field, and go to stand by the bedside of the dying, and point the distracted mind to the scenes of peace and rest beyond this vale of tears; and then to preach to an entirely strange and often a solicitous crowd, the words of hope over the departed one.

But I fear my feelings have carried me beyond your forbearance to follow, and must draw to a close, hoping that God may bless, and those who call themselves his may not withhold their support, either by means or prayers, from this worthy object of carrying the last gospel message to the benighted, perishing ones, to compel them to come in. Time is closing. Work is urgent. Means are required, and by giving as well as working we may insure for ourselves the happy plaudit at last of "Well done."

Yours in hope, T. J. COX, Elder of the Advent church, No. 138 West 24th St., N. Y.

Extracts from Letters.

BRO. J. H. DENNIS writes from Rochester, June 28th:—"The good old *Crisis* I still appreciate very highly. It meets with a very cordial reception every week. About every golden moment during the past ten months has been employed in sounding the last great alarm, warning the race of impending judgment. This has been the cause of my long silence. Many have had an ear to hear, and quite a large number have changed their uniforms, and are bearing with us the reproach and shame connected with the blessed truth as it is in Jesus. They rejoice with joy unspeakable, that their blind eyes have been opened to behold the beautiful harmony and light which exists in the sacred volume.

The truth makes people free indeed, and being free in the Lord, we can ever afford to suffer with him, knowing that we are to be disciplined and made perfect through suffering. We desire not to aspire to rise higher than our Lord, or his first followers, but with Paul be ever in a frame of mind to glory even in tribulation. Let us be disciples in very deed, taking every needful step cheerfully, without ever murmuring or complaining, knowing that all things work together for good to them who love God supremely, and each other fervently.

Satan desires us, but shall we be guilty of yielding, even though he come as an angel of light to seduce us, so long as God's power is so great? Who shall be able to separate us from the love of God which is in Christ Jesus our Lord? He that hath begun a good work has the ability to perform it. The Bible is replete with precious promises. There is one for every emergency. So let us not, my brethren and sisters, be at all backward in pleading them, for He who made them will ever see that they are verified. In conclusion, let me admonish you in Bible language, 'Keep the munition; watch the way,' and let us not grow impatient in the closing hours of time, and thereby forfeit forever our beautiful Eden home. Let us confide a little longer in our heavenly Pilot, and he will land us safely on Eden's evergreen shore."

BRO. W. A. SHEFFIELD writes from Suwannee Shoals:—"I do not get the Crisis very regular, yet I seldom lose a number. By the last mail I received that of May 26th and June 2nd, both of which, if possible, surpassed all former numbers in sound reasoning and Bible truths, with perhaps an exception or two on the part of correspondents.

It has been and is yet being taught that God has a hell into which he puts the souls of impenitent persons at death, and there keeps them in conscious misery eternally, permitting the devil, the chief of sinners, to remain in the world or somewhere else to tempt more people, that when they die in their sins they may be placed in the hell torment of those who have preceded them. This is not in harmony with the true teaching of the Bible, but has been used for ages to frighten sinners to repent. The Bible does not teach it; it is simply error.

I sincerely concur with your views in relation to the distribution of tracts, and those expressed with regard to prayer-meetings and spiritualism. Your exposition of Paul's desire to depart is positively in harmony with his entire correspondence with the ancient churches. I also agree with your answer to a convert in the Crisis of June 2nd, that christians of all denominations will be saved. Whoever does the will of the Father as Christ did when on earth, hath the Spirit of the Savior, and those who do not keep the commandments do not as the Christ did, and hence hath not the Spirit, and unless ye have the Spirit ye are none of his. Eternal life,—immortality, is only promised to the obedient, and is never spoken of in connection with the disobedient.

I have just heard from a series of meetings held by Bro. Smith in Georgia, while on his way North, and that eleven were added to the church."

WHAT IS WANTED.—We want in you a christianity that is christian across counters, over dinner tables, behind the neighbor's back, as in his face. We want in you a christianity that we can find in the temperance of the meal, in moderation of dress, in respect for authority, inamiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted christians.

To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous, and unquestionable tone of honor, without evasion, or partizanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen, must be honestly earned. In short, the two arms of the church, justice and mercy—must be stretched out,—working for man, strengthening the brethren, or else your faith is vain, and ye are yet in your sins.—*F. D. Huntington, D. D.*

OURSELVES AND OUR SAVIOR.—O! did we but know ourselves and our Savior! We are poor, and he is rich—we are dead, but he is life—we are sin, but he is righteousness—we are guiltiness, but he is grace—we are misery, but he is mercy—we are lost, but he is salvation. If we are willing, he never was otherwise. He ever lives, ever loves, ever pities, ever pleads. He loves and saves to the uttermost all who come unto him.

WHEN a friend told Plato what scandalous stories his enemies had propagated concerning him, the philosopher replied, "I shall have the more reason for trying to live so that no one shall believe them."

Obituaries.

LORD. Died in Lowell, May 9th, 1869, in the blessed hope of immortality when Jesus comes, Deacon Timothy Lord, aged eighty-seven years.

Father Lord was an exemplary christian, one of the excellent of the earth. Of late he has seemed to be wholly given up to God and his Bible. He died in the full enjoyment of our precious faith, saying, Glory to God! peace, peace! I shall sleep but a little while before I shall arise to meet the Lord in the air, and so remain forever with him." He had been Deacon in the Calvinist Baptist church a number of years, until about seven years ago, when his attention was called to searching the Scriptures. He being a reasonable man, and having the Spirit to guide him, soon found that these things were so, and, like good old Job, maintained his integrity to the last. HANNAH LORD.

BANCROFT. Died, in Warehouse Point (East Windsor), Conn., May 28th, after an illness of two weeks, Eliza Ann, wife of W. Hall Bancroft, aged forty-nine years.

Our sister for many years lived so as to adorn the doctrines of the gospel of Christ, and by her well-ordered life and godly conversation, with a good testimony, has left to surviving friends the comforting assurance that she was a follower of Christ, and as such an heir of eternal life, to be given at the appearing of our Lord Jesus Christ; and that, though death has broken their present association, it is not necessarily eternal, but that through grace, as manifested in the gospel, it may be renewed and enjoyed by them forever in the kingdom of God.

Words of comfort and hope were spoken on the funeral occasion by the writer. R. K. S.

STEARNS. Died in Massena, N. Y., June 15th, 1869, Sister Clarissa Stearns, aged fifty-one years.

She leaves an affectionate husband and three children to mourn her loss. She gave her heart to God at the age of fifteen, since which she has been an example of piety and patience, especially for the last six years; during which she suffered extremely from that dire disease, a cancer.

She selected the text for her funeral discourse, called her friends to her, took an affectionate leave, and sweetly fell asleep in Jesus, awaiting the trump of God to call her forth to enjoy the bliss of an unfading, undying, sinless world. Funeral discourse by the writer from Col. 3: 4, to a large concourse of people, who assembled to pay their last tribute of respect to her whose light had shed a sacred lustre around the cross, winning her fellow pilgrims to gain the crown of glory, honor and immortality. S. G. MATHEWSON.

Advent Herald, please copy.

COVELL. Died in Sweetland Centre, Muscatine County, Iowa, May 22nd, 1869, Mrs. Clarinda Covell, wife of Jonathan Covell, formerly of Norwalk, Ohio, aged sixty-six years.

Mother Covell had long been watching the decline of her husband with all the devotion and care of a fond wife, when she was taken down with lung fever, and in one short week lay cold and silent in death, while he yet lingers upon the shore of time, but soon to follow. She lived and died a devoted christian, beloved by all who knew her. She was ready for the great change, although it came so unexpectedly, and her testimony that "all is well" showed her confidence and hope in the dear Redeemer at the last departing hour of mortal life. For many years she had looked with much interest to the time of Christ's second appearing to raise the sleeping ones to life, and set up his kingdom under the whole heavens, when she expected her reward, the gift of eternal life. May the Lord bless this affliction to all the surviving friends. S. K. GIBSON.

SEVERANCE. Died in Northfield, Mass., April 17th, 1869, Emma Louisa Severance, aged twenty-seven years.

Sister Severance was one of those bright examples of pure goodness of which the world can boast but few. She was lovely and beloved; her life worthy of imitation; her last days calm, serene, and heavenly. Even in death she was sweet and beautiful, and what will she be in the resurrection morn, after receiving these glorious touches of immortality:

"—— new rising from the tomb,
With lustre brighter far shall shine,
Revive the ever-during bloom,
Safe from diseases and decline."

A. M. HIGGINS.

KENT. Died in Webster, June 5th, Adelia D. Kent, aged forty-two years.

Sister Kent was one of God's jewels, and one who tried to adorn the doctrines of his dear Son with a consistent christian life.

The writer tried to comfort the family on the funeral occasion with the gospel assurance of a re-union again in the resurrection morning. A. M. H.

WATKINS. Died in South Casco, May 3d, 1869, Newell, only child of Wm. and Elizabeth Watkins, aged one year and twenty days.

We tried to give comfort with the promise that Newell should live again when Jesus comes. May the Lord bless and bring them to the better land. JESSE GAY.

LYLE. Fell asleep in Jesus, at Newark, N. J., June 27th, 1869, after a lingering illness, Linda, second daughter of John and Jane Lyle, in the nineteenth year of her age.

Married.

At Savoy, June 23d, by Elder E. McCullock, Mr. NORMAN HAYDON and Mrs. MARY STURTEVANT, all of Savoy.

In Whitefield, June 9th, by Elder S. K. Partridge, Mr. NASON DUNTON and Mrs. MYRA STEVENS, both of Whitefield, Me.

In Salem, Mass., June 23d, by Eld. Rufus Wendell, Mr. L. N. OLMSTED, of Hartford, Conn. and Miss ELIZA A. MELDRAND, of Salem.

In Wilbraham, July 4th, by Eld. P. S. Butler, Mr. HENRY C. BUTLER and Miss ADDIE F. JONES.

Summary of News.

FOREIGN.

Cable News.

MADRID, July 1. In the Cortes, yesterday, Gen. Prim, in reply to Senor Orenez, said the government would never accept a coup d'etat, but devote all their endeavors to the consolidation of liberty.

July 3. In the Cortes to-day the Ministers of Interior and Justice declare that the clergy and municipal authorities were ready and willing to take the oath presented by the Constitution. Admiral Topete, in reply to a question of Senor Orenez, said the idea of a Republic was impossible now that a monarchy had been voted and was represented by the Regent. The national troops have been dispatched against the Carlist conspirators in Andalusia and Arragon.

BRUSSELS, July 4. The Viceroy of Egypt has gone to Paris.

LISBON, July 3. A vessel which has just arrived here from Fayal brings the intelligence that serious disturbances had broken out in various parts of the Azores in consequence of the increase of taxation.

BREST, July 4. At noon on Saturday the Great Eastern had run 1145 knots from Brest and had 1281 knots of cable. Everything was working well.

LONDON, July 2. The New York *Herald's* special says Carlist risings are reported in Spain. In Victoria the streets were filled with a revolutionary mob, armed with scythes and revolvers, and shouting for Carlos and Cabrera. They murdered the Alcade and wounded thirty citizens, many of them mortally. Similar risings are also reported in Cartagena and Valencia. Troops have been dispatched to suppress them.

HONG KONG, June 9. A great and decisive battle has been fought between the Imperialists and the Mohammedan rebels. The latter were defeated with a loss of 20,000 men. The Chinese have offered further insults to foreigners.

The news from Japan is unfavorable. The civil war continued and heavy fighting was anticipated.

The hotels on and in the neighborhood of the Boulevards in Paris suffered by the panic caused by the election riots. From one establishment over eighty families left in one day, and another was completely evacuated. On the whole, it is calculated that in two days at least 42,000 strangers quitted the capital.

The negotiations between France and Belgium for a commercial treaty have closed with a satisfactory understanding on all points.

DOMESTIC.

St. Louis, July 1. Advices from Kansas in regard to the late storms and freshets in that State say, in the neighborhood of Junction City and west of there, the flood is reported greater than any other since the settlement of the State. Bridges have been carried away, houses destroyed and many lives lost. The greatest disaster occurred at Chapman's Creek, thirteen miles west of Junction City, where several houses were washed away and thirteen persons known to be drowned. It is supposed that a number of others have perished. The rising of the streams was so sudden and unexpected that before the residents in the valley were aware of danger their dwellings were surrounded with water and all chance of escape cut off. It was reported that numbers had escaped by climbing trees, and in that situation were awaiting a decline of the flood. At Manhattan fourteen dead bodies had been seen to pass floating in Blue river.

Ellsworth, Kansas, July 1. No mails or trains have arrived here from the East since Friday last. There has been great destruction by the freshet to bridges and the track of the Kansas Pacific Railroad, from Solomon river to Manhattan, and thirty lives are reported lost. The Indians are going to their reservations and submitting to the new policy of the Government.

Pittsburg, Pa., July 1. The Senate of the Fenian Brotherhood have issued an address to the American people, in which they ask their sympathy and assistance on the ground that fifteen millions of Americans have Irish blood in their veins, and that Ireland has been a national ally of America from the time of the Revolution to the present day, while England has been a persistent enemy of this republic, as is shown by her hostile action during the late rebellion. They declare that the Irish people are ready to unite with America, that such a union, backed by a brave and devoted people, would give the United States the control of the commerce of Europe. They ask for the coöperation of every true American without distinction of party, as they declare the cause in which they are engaged too sacred to be made a battle ground of contending factions. Gen. O'Neil arrived this afternoon, and the Senate has been in session ever since.

THE RECENT STORMS AT THE WEST.—The recent rains at the West seem to have been unusually violent and destructive, and mail advices from Illinois, Wisconsin, Michigan, Missouri, Iowa and Kansas, contain sad stories of the damage done to the growing crops. In Illinois the storm was heaviest in Iroquois, Ford and Livingston counties, and the Peoria *Transcript* of June 28 says it is impossible to estimate the damage which has been done to the farmers in that section of the State. The crops were completely destroyed, the fences were washed away, and in some cases the farms themselves were ruined. The roads were very badly washed and many bridges were swept away, and railroad travel was generally interrupted by the washing away of the track and the loss of bridges. In Wisconsin considerable damage was done to the growing crops, and in Iowa the storm was the severest which has ever been known there. The crops in that State have been so badly damaged that farmers are almost discouraged. At Clear Lake, Ia., a house with nine inmates was carried away by a swollen stream, and four of the inmates were drowned. In Illinois, Wisconsin, Iowa and Kansas the most severe storms occurred on Thursday and Friday of last week, but in Michigan the storm reached its height on Saturday and Sunday. In all the States mentioned above, the damage done seems to have been widely extended, and the accounts thus far received of the damage done are probably very meagre compared with what actually occurred. The agriculturists seem to have been the principal sufferers in all the localities from which reports have been received.

THE SABBATH IN FRANCE.—The cable dispatches afford a good illustration of how the Sabbath is observed and respected in the French empire. These telegrams are supposed to bring us news of the most important events. The dispatches from France for Sunday and Monday record but three events in that empire for the two days, and all of these occurred on Sunday. These were—first, an interview between General Dix and the Emperor, at which Mr. Dix took leave of his majesty, and introduced Mr. Washburne, his successor as an American Minister. Second, the commencement of the general elections for the corps legislatif. This was an election in all parts of France. Third, the French Derby horse race. "This is the way the French remember the Sabbath day and keep it holy."

It is shocking to our Sabbath-keeping people, although we must remember that the Reformation which gave origin to our modern way of observing the Sabbath never pervaded France enough to change the tendency of its people to make the Sabbath a mere holiday. It is to be regretted, however, that Mrs. Dix and Washburne, even out of a desire to accommodate themselves to the etiquette of the court, should lend themselves to this desecration of the Sabbath. They went from a country where the Sabbath is universally observed; they are sent to represent the institutions of the country. Even the French would regard them with more respect if they adhered to the customs of their native land, and their own countrymen will hardly excuse such wholesale disregard of the Sabbath.—*Cleveland Leader*.

UNUSUAL SCENE IN WALL STREET.—Seldom has Wall street been as excited as now. Once or twice in its history the troops have been sent down there to keep order. If the excitement continues to increase as it has for the last five days, the presence of the police will be needed to keep the bulls and bears from rending each other. The stringency of money has been terrible. Men who count their securities by hundreds of thousands cannot get currency enough to meet their common liabilities. Unheard of prices are asked and paid for money such as no business can stand. Beside the withdrawal of currency from the market by the Government, a clique is known to exist who are locking up greenbacks and lending at high rates, keeping up the appearance of stringency but suffering themselves no loss.—*N. Y. Cor. Journal, July 2d.*

Passing Events.

No wonder so many Mormon converts who come from England, for bigamy at least, have ample encouragement under the mother country's laws. A man may even have three wives legally in the United Kingdom. Suppose he is an Englishman, and marries an English woman in London. That alliance is binding. But he may go into Scotland, and, out of her own country, she has no claim upon him. He may then go to Dublin, wed with a buxom Irish lass, and then skip back to London, leaving her as defenseless as her Scotch sister. It is a very common impression, too, in England, that the marriage of an Englishman with an American woman in America cannot be considered binding in England.

In making excavations for the improvement of Madrid, a singular discovery has been made near Porte de Fuencarral. The ground at a depth of more than three feet and covering a surface of about forty feet was found composed of carbonaceous human bones, being the remains of the funeral piles of an old inquisition which was established upon this spot and where its victims were burned. There were also found many skulls, bones, etc., which have been carefully deposited in one of the cemeteries of Madrid. A great number of instruments of torture were also found.

A strong Republican manifesto has been published in Saville. Its appearance was simultaneous with the departure from that city of a party of Republicans numbering one thousand. It is rumored that they have gone to Portugal, and will enter Spain through Estre Madura. Troops have been sent in pursuit.

Over one thousand people were arrested during the recent riots in Paris, among whom was Baron Alphonse de Rothschilds, who was kept in "durance vile" for three hours before he could convince the police authorities who he was.

In the largest Episcopal church in Mobile, after a contribution is taken up, it is ceremoniously handed to the pastor, who asks all who have contributed to rise, when he solemnly consecrates the money. Everybody gives something.

Wealthy Cubans are sending their money to the United States for safety. It is estimated that $2,000,000 are sent away from the island every week.

Mrs. E. Stahl of Bloomington, Ill., who has for years been afflicted with a complication of diseases, has been restored to health by a stroke of lightning.

While workmen were making an excavation near 23d street, in New York, this week, springs were struck which discharge water at a rate estimated at 250 gallons a minute.

The Bishops and Archbishops who are to have seats at the Ecumenical Council number 922, of whom 600 belong to the Latin races.

A Mormon elder was recently made very much of a parent. He was presented with nine boys and five girls the same morning.

Prince Arthur is coming to Canada in the fall, and will be attached to the rifle brigade. He will return to England in the spring.

Failures in Smyrna and Constantinople have been so frequent lately that a commercial crisis throughout the East is feared.

Appointments.

We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
A. Ross......Sabbath, July 11th

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
A. M. Higgins......Sabbath, July 18th
J. G. Smith......Sabbath, August 1st

EAST BOSTON.
Meetings are held at East Boston, (Sumner Hall, Elbow Street, off Meridian Street), every Lord's day, at half past ten A. M., and three and seven P. M.
J. W. Britton......Sabbath, July 11th

CHELSEA, MASS., (LIBRARY HALL.)
M. Batchelor......Sabbath, July 11th
Rufus Baker......Sabbath, July 18th
J. S. White......Sabbath, July 25th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 22 Main Street), every Lord's day.
Rufus Wendell......Sunday, July 11th
John Couch......Sunday, July 18th

HYDE PARK, MASS.
A. Simpson......Sabbath, July 25th

Portsmouth, N. H......Sunday, July 11th
Fayville, Mass......Sunday, July 18th
North Carver, Mass......Sunday, Aug. 1st
C. GOODRICH.

New Bedford, Mass......Sabbaths, July 11th and 18th
A. A. PHELPS.

Plainville, Ct., (as Bro. Geo. Morgan may appoint), Sabbath, July 11th.
Scitico, Ct......Sabbath, July 18th
July 25th not engaged. H. MUNGER.

Portland, Me......Sunday, July 11th
North Carver, Mass......Sunday, July 18th
J. S. WHITE.

Worcester, Mass......Sabbaths, July 11th and 18th
T. M. PREBLE.

Lynn, Mass......Sunday, July 18th
M. BATCHELOR.

Lawrence, Mass......Monday evening, July 12th
Haverhill, Mass......Tuesday evening, July 13th
Exeter, N. H......Wednesday evening, July 14th
Kennebunkport, Me......Thursday evening, July 15th
Biddeford, Me......Friday evening, July 16th
Portland, Me......Sabbath, July 18th
Tremont through the week.
Portland, Me......Sabbath, July 25th
A. ROSS.

North Scituate Conference......July 7th, 8th, and 9th
Danielsonville, Ct......Sabbath, July 11th
East Douglas, Mass......Thursday evening, July 15th
Cambridgeport, Mass. (as H. L. Hastings may arrange) Friday evening, July 16th. H. F. CARPENTER.

Portsmouth, N. H......Sabbaths, July 18th and 25th
J. T. DIXON.

Hartford, Ct......Sunday, July 11th
East Haddam, Ct......Sunday, July 18th
I. B. POTTER.

Meredith Centre, (White school-house), Sabbath, July 11th.
New Hampton, (Brick school-house), Sabbath, July 18th. W. GLIDDEN.

Woodstock Valley, Ct......Sunday, July 11th
Abington, Ct......Sunday, July 18th
North Somers, Ct......Sunday, July 25th
A. MORSE.

Rocky Brook, Kingston, R. I......Sunday, July 11th
North Scituate, R. I......Sunday, July 18th
A. B. WARNER.

West Gardiner, Me......Sunday, July 25th
Augusta, Me., Sunday evening. N. F. NASON. H. B. SEVEY.

Springfield, Mass......Sunday, July 11th
Hartford, Ct., (Talcott & Post's hall), Sunday, July 18th
W. N. PILE.

Providence, (Wabosset Hall)......July 9th, and over Sunday.
Charlton, Mass., (Advent Chapel), Sunday, July 18th
GEO. A. STREETER.

Westfield......Sunday, July 11th
Kennebunkport, Me......Sundays, August 1st and 8th
Portsmouth, N. H......Sundays, Aug. 22d and 29th
E. OWEN.

Seabrook, N. H......Sabbath, July 11th
Lake Village (North Church)......Sunday, July 18th
Warren Summit......Sunday, July 25th
Swiftwater, N. H......Sunday, Aug. 15th
E. S. MOULTON.

East Haddam, Ct......Sunday, July 11th
Waterbury, Ct......Sunday, July 18th
East Haddam......Sunday, July 25th
New York (Cooper Institute)......Sunday, Aug. 1st
L. F. MOORE.

Manchester, N. H......Sunday, July 11th
If these conflict with others, please write me at Loudon Ridge, N. H. D. F. LEAVITT.

Westfield, Mass......Sunday, July 18th
Seabrook, N. H......Sunday, Aug. 1st
Hampton, N. H., (Town Hall)......Sunday, Aug. 8th
A. SIMPSON.

New Britain, Ct......Sunday, July 11th
Springfield, Mass......Sunday, July 18th
Keene, N. H......Sunday, July 25th, and Aug. 2nd
WM. STUART.

Bristol, Ct......Sabbath, July 11th
R. B. STARK.

North Scituate, R. I., (conference), July 7th, 8th, and 9th.
Abington, Ct......Sabbath, July 11th
North Somers, Ct......Sunday, July 18th
West Gloucester, R. I......Sunday, July 25th
Abington, Ct......Sunday, Aug. 8th
C. H. SWEET.

Piermont, (Clay meeting-house), Sunday, July 11th, for baptism. T. E. LANG, JR.

Strafford, N. H., (Robert's school-house), Sunday, July 11th.
Hampton, (Town Hall)......Sunday, July 18th
Wakefield, Mass......Sunday, July 25th
Greenland Parade......Sunday, Aug. 1st
Seabrook......Sunday, Aug. 8th
J. PINKHAM.

Brimfield, Mass. (during the day)..Sunday, July 18th
In the evening at West Warren.
Holden......Sunday, July 25th
SR. L. M. STODDARD.

Stoneham, Mass......Sunday, July 11th
Strafford, N. H., (Robert's school-house), Sunday, July 18th.
Rochester, N. H......Sunday, July 25th
J. G. SMITH.

Strafford, N. H., (Robert's school-house), Sabbath, July 11th. S. S. MOONEY.

Kennebunkport......Sundays, July 18th and 25th
JOSEPH W. WHITE.

Hartford, Me., (Stetson school-house), and baptize, Sunday, July 18th. E. M. HAGGETT.

Barkhampsted, (South East District, near Bro. Moses'), Sunday, July 11th.
Hartland, (Town Hall)......Sunday, July 18th
S. WOODRUFF.

Fremont Center, N. Y., (near Stevens' mills), Sunday, July 11th, at one o'clock P. M., and in the evening.
D. COGSWELL.

Richmond, Me., (Reed meeting-house) Sun., July 11th
Exeter, N. H......Sunday, July 18th
Topsham, Me......Sunday, July 25th
Any wanting to be baptized can be in readiness.
H. S. MITCHELL.

Warehouse Point, Conn......Sunday, July 25th
W. N. PILE.

Bradford, N. H., (Pond meeting-house) Sunday, July 11th.
Webster, N. H., (old meeting-house), Sunday, July 18th
SIMEON ROBY.

West Poland, Me......Sunday, July 11th
North Norway, Me......Sunday, July 18th
Casco Village, Me......Sunday, July 25th
Mechanic Falls......Sunday, Aug. 1st
J. ALBERT LIBBY.

Guilford, Ct......Sunday, July 11th
GEO. L. TEEPLE.

Augusta, Me., (Church Hill)......Sunday, July 11th
Augusta, Me., (Mud Mills)......Sunday, July 18th
South Gardner, Me......Sunday, Aug. 1st
THOMAS RINES.

Augusta, Me......Sunday, Aug. 1st
HANNIBAL REED.

Cheshire Street, Ct......Sabbath, July 11th
WM. A. & M. L. DURAND.

Wallingford Farms, Ct......Sabbath, July 11th
B. HITCHCOCK.

Bangor, Me......Sabbath, July 11th
Corinna, Me......Sabbath, July 18th
ALLEN DAMAN.

Collinsville, Ct......Sunday, July 18th
R. K. STARK.

North Haverhill, (Brick meeting-house), Sunday, July 11th. WM. H. SHAW.

North Haverhill, (Union House)......Sunday, July 11th
Meredith, N. H., (Advent Hall)......Sunday, July 18th
North Haverhill, (Union House)......Sunday, July 25th
A. A. HOYT.

Square Pond......Sunday, July 25th
RUFUS BAKER.

Lake Village, N. H., (North Church), Sunday, July 11th. DANIEL CHURCHILL.

New Haven, Ct......Sunday, July 11th
New York, (Cooper Institute)......Sunday, July 18th
West Abington, Mass......Sundays, Aug. 1st and 8th
Kennebunkport, Me......Sundays, Aug. 22d, 29th, and Sept. 5th. W. S. CAMPBELL.

East Rochester, N. H......Sunday, July 11th
Barnstead, (White Oak Ground)......Sunday, July 18th
JOHN PARSONS.

Seabrook, N. H......Sabbath, July 11th
Pittsfield Village, N. H......Sabbath, July 18th
W. H. MCDANIELS.

Westerly......Sunday, July 25th
A. B. WARNER.

North Springfield, Vt......Sunday, July 25th
JOSEPH KIMBALL.

Bath, Me......Sabbath, July 11th
Sabbattusville......Sabbath, July 18th
Bowdoin......Sabbath, July 25th
Augusta......Sabbath, Aug. 1st
Brunswick......Sabbath, Aug. 8th
H. D. REED.

Greig, N. Y., (Union Chapel), at 10½ A. M., Sunday, July 11th.
Lorain, N. Y., (Randall Dist.)......evening, July 14th, and through the week.
Barns' Corner, N. Y......evening, July 21st
Harrisburg, N. Y., (Bickford school-house), evening, July 22d.
Martinsburg, N. Y., (Brook school-house), evening, July 23d.
Turin, N. Y., (Goodell Dist. on Tug Hill), evening, July 27th, and longer if desired.
Greig, N. Y., (Union Chapel), at 10½ A. M., Sunday, Aug. 1st. Otter Creek school-house, five P. M.
C. H. WILLIAMS.

Hampton, N. H......Sabbaths, Aug. 15th and 22d
D. M. LEAVITT.

SPRINGFIELD, MASS.
Wm. N. Pile......Sunday, July 11th
Wm. Stuart......Sunday, July 18th
Chas. C. Barker......Sunday, July 25th
Wm. N. Pile......Sunday, Aug. 1st
J. Hemenway......Sunday, Aug. 8th
Wm. N. Pile......Sundays, Aug. 15th and 22d

LAWRENCE, MASS., (ADVENT CHAPEL.)
George W. Burnham......July 11th, 18th and 25th

CHICOPEE FALLS, MASS.
Sr. L. M. Stoddard......Sunday, July 11th

BIDDEFORD, ME.
Joseph W. White......Sabbath, July 11th

PORTLAND, ME.
J. S. White......Sunday, July 11th
A. Ross......Sundays, July 18th and 25th

CONCORD, N. H., (CENTRE STREET.)
T. W. Piper......Sabbath, July 11th
H. F. Carpenter......Sabbaths, July 18th and 25th
Joseph W. White......Sabbath, Aug. 1st
N. C. Twombly......Sabbath, Aug. 8th

CONCORD, N. H., (AT THE BETHEL.)
J. Couch......Sunday, July 11th
E. Owen......Sundays, July 18th and 25th

PLEASANT VALLEY, CT.
G. L. White......Sunday, July 25th
B. Hitchcock......Sunday, Aug. 8th
C. H. Sweet......Sunday, Aug. 22d

NEW YORK CITY, (405 Grand Street)
Wm. Burrows......Sunday, July 11th
Anna E. Smith, of the Star of Hope Mission, Sunday, July 18th, at three o'clock P. M.

WOLCOTTVILLE CIRCUIT.
Newfield......W. J. Ripley, Sunday, July 11th
Wolcottville (to be supplied)......Sunday, July 18th
Newfield......"......Sunday, July 25th
Wolcottville......B. Hitchcock, Sunday, Aug. 1st
Newfield......W. J. Ripley, Sunday, Aug. 8th
Preaching every Sunday evening at Wolcottville.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Wyoming, R. I......1st Sabbath in each month
Westerly, R. I......2d Sabbath in each month
Riverpoint, R. I......3d Sabbath in each month
Bristol, R. I......4th Sabbath in each month
A. DURFEE.

Notices.

Tremont Campmeeting.

The Tremont Campmeeting will commence Monday, July 19th, and continue over the following Sunday. Ample arrangements will be made for board and lodging for those who cannot bring tents with them, but all who can are requested to bring tents. Bro. E. G. Kingsbury, of Chelsea, will be on the ground with his large tent, which will seat nearly one thousand. Now, brethren and sisters, you who can arrange to devote one week in such a meeting as this in the service of God, for the salvation of souls, and the renewing of your own spiritual strength, come up to this feast of tabernacles. The location is excellent, free from dust, and many other annoyances which often attend such gatherings.

All who expect to attend are requested to be on the ground at the commencement of the meeting, to secure a full share of its benefits; and pray that the blessing of God may attend this effort, which has been so fully realized in years past. Bro. Geo. T. Adams will probably secure a reduction of fare on the Old Colony Rail Road for those who come through Boston.

By order of the Committee of Arrangements,
HENRY V. DAVIS.

Still on Zion's Hill.

The Mass. Mission Tent (the Lord willing) will remain on Zion's Hill, near East Weymouth, two Sabbaths longer, July 11th and 18th. Meetings Wednesday and Saturday evenings during each week at half past seven o'clock. The meeting is doing much good. Brethren and sisters, pray for us and the meeting, that the Lord may send out the right kind of laborers, to help us in the good work.

Brethren wishing to come to spend the Sabbath with us can take the boat at Litchfield's wharf, 234 Broad street, Boston, at half past five, and stop at Hingham, then coach to the tent. Through fare, twenty-five cts. All will be cared for when there.
ENOCH MERRILL.

Alton Bay Campmeeting.

Providence permitting, the Alton Bay Campmeeting will commence Wednesday, Sept. 1st, and close Thursday or Friday of the next week. Particulars hereafter. For the Committee,
J. G. SMITH.

Conn. Conference.

The Conn. A. C. Conference will hold its next quarterly session at Cheshire Street, Conn., to commence with preaching Wednesday evening. July 21st, at half past seven. The first business session will be held on Thursday afternoon, at half past two. Let every preacher be present at that time, if possible, and all the churches be sure to send delegates in season. Now, brethren, do not fail to be prompt in attending to this call.

Those coming *via* Meriden will find conveyance at the depot to meet the noon trains north and south. Those coming *via* Plainville on Canal R. R. will be met at the Cheshire Depot on the 1-20 train south. Strangers coming with their own teams, inquire for Cheshire Street (not *Centre*), as the Street is four miles north east of the Centre.
B. HITCHCOCK.

Campmeeting.

The Campmeeting in Maine, to commence about the 23d of August, will be held on the Drew farm, about two miles from the village. We want the brethren to bring their own tents, bedding and provisions, as far as practicable, and be prepared to help the poor and the preachers to a good home, and have an old-fashioned campmeeting.
In behalf of the Committee, I. DAMMAN.

R. I. and E. Ct.

Our next conference will be held at North Scituate, R. I., commencing Wednesday, two P. M., July 7th, 1869. Brethren, let us awake. We have been slumbering. Come, preacher and delegate, from every church. Let us have one more general rally on the old battle-field of North Scituate.
H. F. CARPENTER, Clerk.

Tent Meeting, Camden City, N. J.

On account of the deep and increasing interest manifested in the Tent meeting now being held in Camden City, N. J., it has been voted by the churches and congregation to continue it perhaps two weeks longer, or as long as the interest demands. Preaching three times Sundays and five evenings of each week, by Elders H. K. Flagg, J. G. Hook, and others. R. WILLARD.
J. M. STETLER.
J. N. WELFONG.

Conn. and R. I. Campmeeting.

OAK GROVE ADVENT CAMP, WINDHAM, CONN.

There will be a campmeeting at the above mentioned place, commencing Saturday, Aug. 14th, and continuing eight days. This is a new field, and offers many encouragements for one of the best meetings ever enjoyed. The word of invitation is to churches, families, and individuals. One and all, far and near, come up to the feast.

You will find beauty and convenience of location. The ground is situated on the Providence, Hartford and Fishkill R. R., five miles east of Willimantic, and half way between Waldo's and South Windham stations. Cars will stop on the ground, which will be known as the Oak Grove Advent Camp. Efforts will be made to obtain reduction of fare on H. P. and F., N. and W., and Northern and New London R. R., and perhaps others. Those who come from New London or Palmer will change cars at Willimantic. The grove is as clean as a carpet, free from dust, and has an excellent spring of water close by.

Your expenses can be light. The committee hope to bring this meeting as near to the old-fashioned campmeetings in simplicity and power as possible. The expense of the ground is nothing, and its fitting up trifling, so that no heavy burdens will be thrown upon those who come. Board not exceeding 75 cts. per day; also arrangements for individual boarding. Rooms in a neat, unoccupied house near by, to let cheap, for cooking and lodging purposes. Lodgings in private families for those who apply early, at most reasonable rates. Rich pasturing for horses, at one shilling per day, or from 50 cts. to 75 cts. per week; also feed in stables, at low prices.

The object of this meeting is to carry the light of Divine truth into this new field; to proclaim aloud the coming and kingdom of our Lord Jesus Christ; to teach transgressors their ways, that sinners may be converted to God, flee the "wrath to come," and "lay hold on eternal life." We trust none will come for strife or controversy with their brethren, nor to press some side issue; such will meet no favor. But we exhort all to come in the spirit and power of Elijah's God, to be workers together with God against unbelief and sin. We assuredly expect the Lord with us.

We say again, *Come*. The whole region around the ground waits to welcome us and bid us come. Let distant churches unite to get fares reduced on their respective R. Roads. Bring your tents, also ample bedding for each individual. May the Spirit of God summon the host.

I. B. POTTER,
B. HITCHCOCK,
E. BELLOWS,
H. F. CARPENTER, } Committee of Arrangements.

P. S. By team the Camp is eighteen miles southwest from Danielsonville; fifteen west of Plainfield; four south of Scotland, and three from Windham Centre, Ct.

Notice.

"As ye would that others should do unto you, so do you even unto them."

The little church at Week's Mills, China, Me., are trying to build a meeting-house, and they need help to finish it from those who observe the above rule. It will require about $200 to complete it. Now let all who are interested in the cause of Christ, and are able, do something for this enterprise. All monies may be sent to Alton C. Doe, Week's Mills, China, Me. Small and large gifts will be very acceptable, and they should be forwarded immediately. In behalf of the church,
ALLEN DAMON.

Notice.

The Second Advent Christian Church of Rochester, N. Y., will hold meetings in their new hall, New York State Arsenal, corner of Monroe and Jackson streets, as follows: Sundays, prayer and conference meeting at 10 A. M. Sunday school at 12½ P. M. Preaching at 2 and 7½ P. M. The weekly prayer meetings: Tuesday and Friday evenings, of each week. The regular monthly church and covenant meeting will be held the Friday evening (7½ o'clock) before the first Sunday in each month. JAS. E. WELLS, Cor. and Rec. Sec.
Voice of the West, please copy.

Notice.

Whereas we are holding a protracted meeting in East Weymouth, and there will be a campmeeting in Tremont the last of July, and the National Campmeeting in Springfield, Mass., in August, it is thought advisable not to hold a State Quarterly Conference till after these general gatherings are over. S. W. THURBER, President.
P. S. BUTLER, Secretary.

Protracted Meeting.

There will be a protracted meeting in Barnston, P. Q., beginning Sabbath, July 11th, and continue over two Sabbaths, as the brethren may arrange, in the tent or otherwise. Will some of the brethren meet me at my son's residence, Derby Line, Saturday, July 10th? S. W. THURBER.

Quarterly Meeting.

A quarterly meeting will be held at Rogersville, Steuben Co., N. Y., commencing Saturday, July 17th, at two o'clock P. M., and hold over the Sabbath. Sister E. S. Jennings is expected to be at this meeting. D. COGSWELL.

New York State Mission Tent.

The Lord willing, a tent meeting will be held at Springville, Erie Co., N. Y., commencing July 13th, and continue two weeks, and longer if it shall seem to be duty. J. WENDELL.
B. P. STEVENS.

Special Notice.

Shall those in Indiana, who look for the coming of the Lord, meet in a conference capacity this year? If so, it is time the matter was understood. If I mistake not, the "Indiana Christian Conference" has not met since August, 1866. In 1867, a part of the members of said conference went into an organization called the "Gospel Association," which has had one or two meetings. But as this Association has tests to which many of the brethren will not submit, it is earnestly desired that the members of the "Indiana Christian Conference" meet and re-organize next August. I want to hear from all Christians in Indiana who look for the Savior in regard to this matter. Do not neglect it now, but write *immediately*. Address
G. W. GREEN, Memphis, Clark Co., Indiana.

Notice.

Any church wishing my labors during the coming fall and winter in protracted efforts, (if time should last), address me immediately.
A. D. FLAGG, *Torrington, Conn.*

Notice.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garriques, 608 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 809 Coates Street, Philadelphia, Pa.

Quarterly Conferences.

For Fairfield and Norwalk, Ohio. In A. D. 1869.
" 3d......Sept. 4th and 5th
" 4th......Dec. 4th and 5th
Norwalk, 1st......April 24th and 25th
" 2d......July 24th and 25th
" 3d......Oct. 23d and 24th

Beginning always on Saturday, 1.30 P. M. By cutting this notice out for reference, all interested can know the time. By order of the Elders,
G. W. STETSON, Pastor.

To Preaching Brethren.

Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. JOHNSON. They will find a home at his house.

Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, E. R. Davidson, O. Proctor.

All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,
ELD. A. D. FLAGG, Cor. Sec'y, Torrington, Ct.

Business.

LETTERS RECEIVED.

E L Barton, J Partridge, G E Lee, M H Steele, C E Gierlow, M. D. W., I Damman, T J Cox, A E Smith, J Lyle, J H Dennis, W A Sheffield, H Munger, L T Cunningham, H Lord, A E Smith, J E Wells, R K Stark, P H Burbank, T R Weaver, A Damon, S K Gibson, J B Wadsworth, J Reynolds, N E Symonds, P W Hough, J T Hodgdon.

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We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

Postage 15 cts. per copy additional, when sent by mail.

LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $5.00; postage 28 cts. Do. plain binding, $4.50; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $4.00; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.50; postage 20 cts. Do. ref. between verses, $4.50; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $3.50; postage 20 cts. Do. plain, $1.75; postage 20 cts.

Any of the above will be sent by mail on receipt of the price.

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For the World's Crisis.

"THE WAVES OF TROUBLE SHALL NOT OVERFLOW."

When sorrow's waves run high,
I trust alone in God,
He will not pass me by,
But help me stem the flood.

When sorrow's waves roll high,
I kneel before the throne,
And upward raise my eye,
For blessings that shall come.

When sorrow's waves roll high,
I lay me down and rest,
Not doubting but that I
To Christ am anchored fast.

He'll bear me o'er the flood,
Though wild the surges roar;
For all that trust in God,
Shall find his promise sure.

Then let not sorrow's tear
Bedim this lustrous eye,
Since he is ever near
To hear the suppliant's cry.

To comfort all who mourn
His earthly mission made,
To heal the heart so torn,
By sorrows unassuaged.

O, may I ne'er repine,—
I cannot fate control,—
But ever bear in mind
We haste to reach the goal.

His love shall cheer my heart,
His spirit lead me on,
From every idol part,
And cleave to his dear Son.

Now hushed be every sigh,
Ye murmurs, cease to rise,
The Comforter is nigh,
He'll bear me to the skies.

Brewer, Me. S. D. SINCLAIR.

For the World's Crisis.

FALSE THEOLOGY.

To-day I had the pleasure of listening to a little modern theology, as advanced by one of the watchmen of the M. E. church; and it pained me to the heart to hear one who claims to be leading men to the Lamb of God, thus abuse the word of God. I could but think of the admonition given by the Savior: "If the blind lead the blind, shall they not both fall into the ditch?"

His remarks were based upon the words of Paul to the Corinthians;—"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ." He went on to prove that there was at some time, far in the future, going to be a restitution of the earth, and a resurrection of "the bodies of men"; for "as in Adam all die, even so in Christ shall all be made alive." "As in Adam all die," he said could not be made to mean the soul, but the body simply; for the whole chapter was treating on the resurrection of the body. In other words, asserting that the man did not die, only the prison he lived in; while the man went to his reward; viz., hell, or heaven.

Claiming that Christ's obtaining the victory also gave us the victory, and that too at death, therefore at death we can shout, "Where is thy sting?" and as we lies cold and silent in the grave, we can claim the victory. Monstrous absurdity! Is it any wonder that under such teaching thousands of infidels have been made? And is it astonishing that from this lie of the devil ("thou shalt not surely die") should spring that personification of all unrighteousness—spiritualism? No, it is not. It is the legitimate result of such expositions of God's word.

How is it that people of ordinary mental capacity can so err in regard to this great and glorious doctrine? Paul makes it so plain when the redeemed are to sing their song of triumph over these their enemies. Hear him: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

From this misinterpretation of the word, he proceeded to eulogize the great terror of mankind—death, describing it as though it were one of the dearest friends man has, calling it the gate to the regions of bliss, and in an ecstasy of joy (apparently) exclaimed, "O blessed death, indeed! would that Christ could come and abolish death, and him that hath the power of it, that is, the devil." And he will. That is a part of his work to be performed at his second advent; for he declares, in the apocalyptic vision, "And death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire." This, we see, succeeds the judgment, is not prior to it; which would not be the case if men went to their reward at death.

Thank God, the light shines clear on these subjects, and those who have ears to hear, and eyes to see, can both see and hear and understand. Watchmen upon the walls of Zion, be faithful in proclaiming the truth. It seems as if the final conflict between truth and error was about to transpire, when the people must renounce this heathen dogma of immortal-soulism, or accept its finale, even spiritualism, and a complete denial of the Bible.

It is not necessary, in order to preach the truth, that we denounce the churches. It is not right thus to do. But we can contrast the truth with error, and do it in a kind, charitable spirit and manner. The people must decide. They can not always halt between two opinions. Truth and error are ever antagonistic.

In the theological world there can be seen two grand centres, around which truth and error are gathering. One centre consists of Satan's lie, "Thou shalt not surely die," or, innate immortality. The other centre, eternal life, and immortality through Jesus Christ alone. These two centres have been gradually assuming antagonistic positions. Till now, the two have engaged in conflict; spiritualism, and an open denial of the Bible, in opposition to materialism (so-called), being a literal interpretation of the Bible, and a firm faith in the doctrines which it advocates.

The nominal churches do not all see the position in which they stand; but the time is fast approaching when they must see; and then will come the great division, or ultimatum of the conflict. Church of God! arouse yourselves. Gird on the armor anew for the last conflict. Trim your lamps, and march to the victory. Let God be true, though it make every man a liar. Hold up the truth as God has given it to us, till Jesus comes, and the dead are raised, and then, and not till then, will be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" E. M. RIPLEY.

— Let your expenses be such as to leave a balance in your pocket.

For the World's Crisis.

"LOVERS OF PLEASURES MORE THAN LOVERS OF GOD."

This is being verified among us now, whether we are in the last days or not. It seem to be the string touched to secure success by both professor and non-professor; pleasure, pleasure, pleasure, is the order of the day. The church seems to have discovered, after years of experiment, the secret of reaching the purses if not the hearts of the mass through this channel; and it is bearing its legitimate fruit—"The way of truth is evil spoken of. If the minister lacks funds, a donation party is announced from the desk, or the deacons shrewdly suggest an oyster supper in some public place; the tickets are sold, and it comes off gaily, with an ice cream saloon in one corner, and a female post office in the other, generally lacking the dance. To decorate the church, a "mite society" is called, where card playing is introduced as an innocent amusement. If the missionary fund is drooping, a sewing society is the result, with gaiety and mirth.

The larger the parties, the less pointed the preaching. The oftener the gatherings, the fewer the prayer-meetings. And while the church turns aside to shake hands with the world for its glittering dust, her savory influence is stale, and she becomes poor indeed. Herein lies the deception in trying to serve God and mammon.

Were these parties not gathered under the name of religion, their influence would be far different. You present to this class, the world, as perishing for the want of the bread of life, and the preaching of the gospel, and you will for the most part turn empty away; but advertise from the desk a gathering for that purpose with the present indulgences,

"Where youth and pleasure meet,
To chase the glowing hours with flying feet,"

and the same class will be there, as the best place to buy amusement under so respectable a heading. And who can tell the nice shades of difference between a Catholic priest selling indulgences to support his cause, or the Laodicean church" supporting her cause by selling indulgences in the form of pleasure parties, downy pews, popular sermons, and journeys to heaven on "flowery beds of ease"?

Query. Does the gospel teach any but free-will offerings as acceptable to God for sustaining his word, or is the gospel a beggar, to obtain permission to bless the world, if in no other way, by the mites gathered from pleasure parties, even down to the sale of the black man whose price is paid into the treasury of the Lord?

I often think of the old story of the English nobleman, who advertized for an experienced coach driver, as he had a dangerous gulf to pass in his ride. Three applied. The first, being questioned, said he could drive within a hand's breadth of the precipice and be safe. The second dare not drive so near; and by this time the third one was off. Being asked why he left, he said there was no chance for him. But when questioned, said he should drive as near the other side as possible. The nobleman assured him he was the very man he wanted. "The first shall be last and the last first."

How numerous the hand-breadth professors are in the church, God only knows. When will professed christians cease to see how far they can stretch and mystify the gospel, and expect salvation? If the good sense of this nobleman and his prudent coach driver were exercised by the professed seekers after truth, what a straightening of crooked places there would be. How darkness and error would flee away, and the true light shine. What a scattering of the fables of these last days, and a building up of the truth. What a change of effort and skill would be made to bring men to the gospel, which now is made to adulterate and bring the gospel to the world.

But as the seare the signs to appear in the "last days," the snares, fables and delusions we are so often cautioned to beware of, may we through grace and truth escape them, being in Christ. B. C. SIMONDS.

For the World's Crisis.

TWO QUESTIONS AND ONE ANSWER.

The first question is propounded by some of those who hold the doctrine of the immortality of the soul, and is this:

What is the need of a judgment day?

The second is generally though not always asked by those who disbelieve the doctrine of the resurrection of the ungodly:

What need of their resurrection if they are to be destroyed? Why not let them remain dead?

I must admit that the Almighty does not do unnecessary things, but I think with a clear view of the nature of the judgment we shall see the necessity of a day, and also of the conscious existence of the whole human race in that day. The object of our earthly judgment-seat is to ascertain the guilt or innocence of accused persons, as well as to pronounce sentence on the guilty. But the judgment-seat of Christ cannot be instituted in God's arrangement of things for the purpose of ascertaining the guilt or innocence of all or a part of mankind. Neither is it simply and solely for the purpose of pronouncing sentence on the guilty, or of conferring honor and reward upon those who have been accepted in Jesus Christ.

There is another object which is before all this. Even the object for which all things are and were created, namely, *the glory of God.*

But what is the glory of God? It is the matter or ground which excites or draws forth esteem, applause, honor, praise, as adoration to the Most High. It is that which will make the earth and heavens echo and re-echo with hallelujahs. It is the excercise of his glorious attributes which excites the admiration and elicits the praise of his creatures. It was that which inspired the song of Moses, the man of God. It is that which will cause the ransomed host to sing the song of Moses and the Lamb: "Great and marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and *glorify* thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest."—Rev. 15: 3, 4.

See also another Scripture. "And the *glory* of the Lord shall be revealed, and all flesh shall *see it together.*"—Isa. 40: 5.

God's righteous dealings with the race must be acknowledged by all men, good and bad. "All they that go down to the dust shall bow before him, and none can keep alive his own soul."—Psa. 22: 29. "The Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them."—Jude 15.

How many passages of Scripture there are that represent the ungodly as being ashamed or confounded in the judgment. Why shall it be so? Because they shall be convinced of their ungodliness, of God's merciful dealings with them, of his long-suffering, and of their perverseness.

In Luke 19: 12, we have the parable of the nobleman who went into a far country to receive for himself a kingdom, and to return. What I have to say on this passage is with reference to the servant who received the one talent. The unprofitable and wicked servant is convicted out of his own mouth. So also in Matt. 25: 41–46. The judge convinces them. The angels of God witness, and the righteous see the righteousness of his dealings, and are led to cry out, "True and righteous are thy judgments." If the righteous are to be "rewarded openly," will the wicked be rewarded in secret?

To sum up, we will ask the question; What need is there of a judgment day?

Ans. The glory of God demands it.

Ques. Why must the ungodly be raised if their punishment be death; why not let them remain dead?

Ans. The glory of God demands that they stand up and acknowledge their sentence just before an assembled universe. (I do not say that this is the only reason, but it is one powerful reason.)

Now, sinner, one word to you. Have you any regard for the glory of God? Have you ever done anything to the glory of God? He pronounces you guilty: will you acknowledge it to his glory? He offers you pardon in Jesus Christ if you will but repent. Will you glorify him by repenting of your sins and believing on Jesus, by throwing yourself on his loving mercy, and begin to bear fruit to the glory of the Father now? Or will you put it off until the day in which every knee shall bow, and every tongue confess? The Almighty has sworn that to him you shall bow. When will you do it? Be stiff-necked no longer. Bow. Now is the day of salvation. Will you accept it now? And when Christ who is our life shall appear, then shall you appear with him in glory. WILLIAM MORPHY.

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GRINDING THE DIAMOND.

The poor sufferer lay in severe pain on her bed. It was nearly twenty years since she had known a well day; more than half that time since she had walked a step; and nearly two years since she had sat up. Her limbs were jerked by spasms; her back had deep sores on it from lying so long; and whenever one was relieved by a new position of the body, another would be made.

She never complained; and the cheerfulness with which she endured all this from day to day, and from year to year, was a matter of amazement to all. Her friends, who saw the Bible always lying near her, knew well from what springs she drew water. They all said it was one of the darkest providences they ever witnessed.

One night, as the sufferer lay sleepless from terrible pain, she began to look back upon the past. What a wreck life seemed, dating from her bright school-days! What a mystery that she must be so helpless, and such a sufferer, while her school-companions could walk, and move, and act, and enjoy life! What was the object of her heavenly Father in putting her into this slow, hot, long-continued furnace?

As she lay there thus communing with herself, the room seemed suddenly to fill with light, and a beautiful form seemed to bend over her. His face was calm and gentle, but full of pity. She was not at all frightened, nor deemed it strange that he was there, though she was aware that she never saw him before.

"Daughter of sorrow!" said he, in a voice soft as the zephyr that just rocks the rose on its stem, "art thou impatient?"

"No, but I am full of pain and disease, and I have so long been a sufferer, that I see no end to it; nor can I see why I must suffer thus. I know that I am a sinner, but I have hoped that Christ's sufferings, and not mine, would save me. Oh! why does God deal thus with me?"

"Come with me, daughter, and I will show thee."

"But I cannot walk."

"True, true. There, gently, gently!"

He tenderly took her up in his arms, and carried her away, far away, over land and water, till he set her down in a far-off city, and in the midst of a large workshop. The room was full of windows, and the workmen seemed to be near the light, and each with his own tools, and all so intent upon their work that they neither noticed the new comers, nor spoke to one another. They seemed to have small, brown pebbles, which they were grinding and shaping and polishing. Her guide pointed her to one who seemed to be most earnestly at work. He held a half-polished pebble, which was now seen to be a diamond, in a pair of strong iron pinchers. He seemed to grasp the little thing as if he would crush it, and to hold it on the rough stone without mercy. The stone whirled, the dust flew, and the jewel grew smaller and lighter. Ever and anon he would stop, hold it up to the light, and examine it carefully,

"Workman," said the sufferer, "will you please to tell me why you bear on and grind the jewel so hard?"

"I want to grind off every flaw and crack in it."

"But don't you waste it?"

"Yes; but what is left is worth so much the more. The fact is, this diamond, if it will bear the wheel enough, is to occupy a very important place in the crown which we are making up for our king. We take much more pains with such. We have to grind and polish them a great while; but, when they are done, they are very beautiful. The king was here yesterday, and was much pleased with our work, but wanted this jewel in particular should be ground and polished a great deal. So you see how hard I hold it down on this stone. And, see! there is not a crack or flaw in it. What a beauty it will be!"

Gently, gently the guide lifted up the poor sufferer, and again laid her on her own bed of pain.

"Daughter of sorrow! dost thou understand the vision?"

"Oh, yes, but may I ask you one question?"

"Certainly."

"Were you sent to show me all this?"

"Assuredly."

"Oh! may I take to myself the consolation that I am a diamond, and am now in the hands of a strong man who is polishing it for the crown of the great King?"

"Daughter of sorrow! thou mayest have this consolation; and every pang of suffering shall be like a flash of lightning in a dark night, revealing eternity to thee; and hereafter thou shalt 'run without weariness and walk without faintness,' and sing with those who have 'come out of great tribulation.'"

—Selected for Sr. B. Weaver, by her friend, Julia A. White, Ludlow, Mass.

For the World's Crisis.

THE JOURNEY OF LIFE.

"No shadows yonder!
All light and song;
Each day I wonder,
And say, How long
Shall time me sunder
From that dear throng?
No weeping yonder!
All fled away;
While here I wander
Each weary day,
And sigh as I ponder
My long, long stay.
None wanting yonder,
Bought by the Lamb;
All gathered under
The evergreen palm;
Loud as night's thunder
Ascends the glad psalm."

Human life may be compared to a journey to a better country, in the which we have for company parents, brothers and sisters, and kindred and friends, together with many others. Happy are those who, knowing Jesus Christ as the way, the truth and the life, have no fear of falling short of the heavenly Canaan. None of us can tell how short the journey of life may be, or when "the silver cord" will "be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern," but must be content to live on from day to day, striving to perform our daily duty, and believing, as it has been touchingly expressed, that "it is a righteous as well as a tender hand which keeps the next day's page safely folded down."

The time will come when, remembering some of those who used to be in our company, and who are now sleeping in death, we shall be sorry that we did not endeavor to make the journey pleasanter to them, and think of all that we would do and say if we had to go over the same ground again—all that we might have done and said to them; and how we would gather flowers instead of thorns, and help them over the rough places, and lead them to the green pastures and beside the still waters of gospel comfort.

How cheerily and pleasantly we might all pass through the journey of life if we would only be tender and pitiful one towards another, and "bearing one another's burdens, and so fulfilling the law of Christ," speaking a word in season to him that is weary, and walking in love, for his sake who loved and gave himself for us.

If we are God's children, we shall not only converse frequently of the home to which we are journeying, but try and persuade others to go along with us. We read in the Scriptures, that John, while walking with two other disciples, drew their attention to the Savior, saying, "Behold the Lamb of God": and that those other disciples hearing him speak, followed Jesus. Are there none, dear reader, in the daily walks of life, to whom you could also say, "Behold the Lamb of God"? It may be that the Holy Spirit would be pleased to make it a word of power, and that they too would be persuaded to follow Christ. One of the two disciples was Andrew, Simon Peter's brother. We are afterwards told that, as soon as Andrew knew the Lord, he rested not until he found his brother and brought him to Jesus. Have you no brother or sister whom you can bring to Christ? Philip also findeth Nathaniel. Have you no friend whom you would find?

The woman of Samaria hasteth to tell her neighbors. Is there no one whom you could tell of the love and power of the Messiah? No one to whom the invitation of Moses to Hobab might be given, "Come thou with us and we will do thee good; for the Lord has spoken good concerning Israel"? No weary and sorrowing one, no burdened and careless one, whom you might invite to come to Jesus? It may be that there are some who are not of the household band, some wanderer from the right way, heedlessly pursuing the downward path that leads to destruction; do not say, "What is that to me? It is no business of mine." Make it your business. These poor wanderers are, perhaps, not aware of their danger. They do not see any harm in it; they do not know that it is the wrong path. No one ever told them any better. Go after them. Do not mind a little trouble, do not be contented with merely warning them, or even pointing out the right way; help them to return at once. A little while, a few years at most, and they will have passed beyond the reach of your influence. We must not only be gentle, we must also be faithful, not ashamed of the gospel of Christ; "teaching and admonishing one another" not harshly, but "in Psalms and hymns and spiritual songs, singing, and making melody in our hearts unto the Lord." Never forget that religion makes us cheerful and happy. Many find it hard to sing the Lord's song in a strange land. They are afraid to lift up their voices for fear of being thought singular, so that those who journey with them are none the better for their company.

Who can tell but there may be some in that little band, some yearning brother or sister, or friend, some careless worldling, or timid and anxious inquirer hungering and thirsting after righteousness, listening for the sound of the gospel trumpet; wondering at our silence, hanging upon our words, watching our actions, doubting, and yet longing to believe, if they only knew how; if they could only be quite sure that it was a subject of such vital importance, and drawing their own conclusions, that if God were indeed our Father, and Christ our Savior, we could not but speak and sing aloud for joy. What a solemn thought for silent, lukewarm professors; eloquent, perhaps, on every other subject, but never saying a word for Christ; calling themselves soldiers of the cross, yet acting like citizens of the world; uttering no watchword, making no sign, bearing no banner, but ashamed, as it were, of the great Captain of their salvation. Better for such an one that "a millstone were hanged about his neck, and he were cast into the sea." Instead of helping and encouraging others in the christian's warfare, you are only hindering and keeping them back.

There was a time when they loved and looked up to you; you might easily have led them into the right way then, but it is too late now.

Dear reader, may we pray with the Psalmist, "Let not those who seek thy face be confounded for my sake, O God of Israel." A few short years, and death or change may have separated us forever from those that love us. The present is the seed-time of the future, now, while they are with us. The night cometh, when no man can work.

—Selected by R. M. Sayles.

For the World's Crisis.

THINGS AS THEY ARE.

BRO. GRANT:—In March I came to this western country for the benefit of my health. From what I have seen, and what knowledge I have obtained, I find that true believers in our Lord's coming are very few and far between in this State; and there are not more than two or three preachers in all the State; and yet the prospects for doing good, with the right laborers, might be much more successful than in some places in the East, where laborers seem to be quite plenty and twenty-five years have been spent in sowing the seed.

It seems to me that if the Advent ministers possessed the same spirit that many did in days past, when they did not count their lives dear to them, but went forth with zeal and love, in harmony with the swift message (Rev. 14: 6, 7), and many wore themselves out and were hastened to the grave in proclaiming this joyful message,—we would not see so many now taking their ease, settled down among kind friends, where they can enjoy their christian society and share their hospitality. There are scattered ones in this great West that need to be hunted up and fed; they are starving to death for food: and there is plenty of it, if it could be dished out to them in a proper manner.

Is there no responsibility resting upon any one in this matter? Brethren in the East, think of these things, and then remember what your Lord will say to the faithful servant when he comes. Do you believe he will very soon come? Then let there be a practical demonstration of your faith.

There is no time for delay. What is done must be done quickly. The Judge is at the door. We can not be mistaken. The signs have been given. We are in the exhausted state of all prophetic dates. History fails to give any more light. The night is dark, and in an unexpected moment the day-star will shine forth, and He who will lighten this world with his glory, such as never has been seen, will be seen coming in the clouds, to receive his waiting, ready Bride, and give reward to each as their works may have been. Then tale-bearers will have finished their work; jealousy will no longer mar the peace of any; discord and strife will have no place; all wars in families, or among neighbors, or nations, will cease for ever, and man with man will be at peace. Who are not willing to fight through the war, and put up with a soldier's fare a little longer, that he may secure a home in such a country? Remember, there is no pension offered to deserters,—only to the faithful soldier. Now is the time to gird on the armor more tightly, and stand with it on night and day. Unworthy I am; but Jesus is worthy, and I cling to him.

G. DILLABAUGH.

Clinton, Iowa, April 19th.

For the World's Crisis.

1 CORINTHIANS 15: 36-38.

"Fool!" measuring your faith by your ignorance, and because you cannot understand the manner, rejecting the fact; when there is nothing more unaccountable in giving life to a dead body than to a kernel of grain. God gives it a body. And as he gives a body to the grain that dies, so he can to man.

Let me ask a few questions. Was it that same body of Lazarus that had lain four days in the grave, bound hand and foot, that Jesus raised, still bound? or was it another body, with the spirit of the old body in it? If the old corrupted body of Lazarus could be raised up in four days after he was dead, why not in four months, or four years, or four thousand years?

Will that reward which every man receives be in this body, or in another body, with the spirit of this old body incorporated in that other body?

Shall we see Abraham, Isaac and Jacob in the kingdom of God, with their old bodies, or will the spirits of their old bodies be incorporated in other bodies?

Will Job see God for himself with his old eyes, or will those eyes be incorporated in another body; so the old Job will not see for himself, but another see for him?

Will Paul have his crown placed on his head, or will it be placed on the head of another body like Paul's? Will such a head fit such a crown? MOSES JORDAN.

For the World's Crisis.

CITY OF GOD.

When I think of thy pearly gates, thy jasper walls, and thy golden streets, my heart is full and my eyes fill with tears at the thought of such dazzling glory. And I ask myself, Shall I be there? The answer comes back, Jesus says I may. Hear his last prayer for his dear children "Father, I will that they also whom thou hast given me, may be with me where I am, that they may behold my glory" This great and unspeakable gift is all because Jesus loves us. We are made pure and spotless by his most precious blood. Thank his dear name that he has numbered me among the objects of his redeeming love. I will serve him while I live, and my prayer is, Instruct me out of thy love, and guide me continually. E. HUTCHINS.

E. Concord, N. H.

BREAD CAST ON THE WATERS.

A young man living in New York at the time of the discovery of gold in California, was led by the prevailing excitement to sell all he had here and travel to that land of promise. He arrived safely, made his way to the mountains, and worked hard for months, but with little success. Soon his money was gone, his clothes nearly worn out, and he must either starve or find his way back to San Francisco, and get employment there. He started on foot, and slowly made his journey. One afternoon he came to the bank of a stream which must be crossed. A ferryman was ready with a row-boat.

"What is your charge?" asked the traveler.

"One dollar, sir."

"Well, I shall have to foot it up the stream till I can find a crossing place." "Are you hard up?" asked the ferryman.

"I'm dead broke," was the desponding reply.

"Jump in; I'm not the man to send a fellow adrift;" and with a few vigorous strokes they were soon in the middle of the stream.

Here the boatman stopped rowing, and, looking in his face, asked: "Is your name Jones?"

"Yes," replied the other, with a start at finding himself recognized.

"Didn't your father belong to the church in B—— street?"

"Yes."

"I thought so;" and with that he drew from his pocket a bag, and commenced counting out gold pieces. "I have made five hundred dollars by ferrying passengers; here are three hundred of them for you. You can pay me when you are flush; or, if that don't happen, then all right. You think I'm crazy, perhaps," continued he, observing the astonished looks of the traveler, "but I was never in better senses in my life. When I was a little boy, and my mother was a poor widow, many a time has your father visited our home, and when he had gone, somewhere about the room we would find money for a barrel of flour, or to pay the rent, when we knew not before where it was to come from; and as long as I live, if I have only a crust, when I find one of his sons in want, he shall get the biggest half."

The loan was gratefully accepted; by its aid the traveler was able to reach San Francisco, earn enough to repay his benefactor, and return safely to his home. This story, with the exception of the name, is a true one, related by the traveler himself, illustrating the precept: "Cast thy bread upon the waters; for thou shalt find it after many days."—*American Agriculturist.*

Gems.

— The children of God have much in hand and much more in hope.

— The trees that are most in the sun bear the sweetest fruit.

— Proud hearts and lofty mountains are always barren.

— A man may well bear his cross patiently while on the road to wear his crown.

— The faith that unites to Christ separates from iniquity.

— He alone is truly wise who is wise unto salvation.

— It is not enough to learn that which is good; we must continue it unto the end.

— To tell a christian that he runs fast, may soon make him stand still.

— A truly great man never puts away the simplicity of a child.

— God's promises are as certain as his actual performances.

— Pleasant words are as a honey-comb—sweet to the soul, and health to the bones.

— They who are too poor to trade in the world, may buy abundantly in God's market.

— Keep carefully out of a quarrelsome person's way, and still more carefully out of his ways.

— Do but the half of what you can, and you will be surprised at the result of your diligence.

— We suffer more from anger and grief, than from the very things for which we anger and grieve.

— Archdeacon Hare says that often people fancy the world is becoming christian, when the fact is, christianity is only becoming worldly.

— Flowers are faires leading us lovingly into higher paths of pleasure, poetry and purity, which those who love the beautiful pursue.

— Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires, makes a wise and happy purchase.

— "Get thee behind me, Satan," said our Savior when tempted by the enemy of mankind. So, when we are tempted to do wrong, we should take our Savior's example, and cast the tempter aside.

— God's livery is a very plain one; but its wearers have good reason to be content. If it has not so much gold lace on it as Satan's, it keeps out the foul weather better, and besides, it is a great deal cheaper.

— A hidden light soon becomes dim, and, if entirely covered up, will soon expire for want of air. So it is with hidden religion. It must go out. There cannot be a christian who in some aspect does not shine.

— You may as well dismiss from your heart all thought that you can have peace with God while you retain in your bosom a single feeling of ill-will toward any human being whom God has made.

— He that pursues honor, applause, or worldly reputation, is like the foolish schoolboy running after the butterfly, and neglecting his book; both meet with disappointment, dissatisfaction, and reproof.

— Who gives any thing to a beggar, and does not expect thanks? Yet how many who receive God's daily bounties, and ask every morning for God's daily bread, forget to give God thanks.

— True it is most painful not to meet the kindness and affection you feel you have deserved, and have a right to expect from others; but it is a mistake to complain of it; for it is of no use; you cannot extort friendship with a cocked pistol.

— We should be careful to practice, and treat the humblest menial with courtesy as delicate as we would show the children of affluence and honor. So shall we transfer in them a corresponding refinement, which will tend eventually, perhaps, to make them purer in morals and more elevated in mind.

— How sordid is the love of gold. This base passion is beneath even the contempt of the true man. None are so hard to reach by the saving power of truth as the worldly-minded. Milton describes Mammon in heaven as failing to see the Deity himself, having his eyes always fixed on his golden pouches.

COMMON POLITENESS.

It is not polite to comb your hair in the presence of persons who are at their meals.

It is not polite for our literary institutions to confer titles on rich nabobs and dull jackasses, to the neglect of real worth and splendid talents.

It is not polite for editors to approve of or condemn a book before they have carefully read it.

It is not polite for a conductor on a car to be cross and crabbed to his passengers, or to answer a proper question with indifference or unkindness.

It is not polite, when soliciting charity, to carry a baby in your arms. The discerning and intelligent are not thus entrapped.

— It is not polite for a professedly christian institution, on account of a difference of opinion among its managers, to separate into two distinct bodies, and thus incur double the expense of support.

It is not polite to speak unpleasantly or sharply to a customer at the counter, or to a stranger in the street; or to be indifferent to the wants of an humble, unobtrusive individual. "A little word in kindness spoken" has made many a fortune, and, what is better, secured a pleasant and peaceful life, a triumphant death, and a blessed immortality.

It is not polite, when you meet a sick acquaintance, to remark, "How dreadfully you look"—"You appear very feeble," and the like. A man who is ill needs to be encouraged.

It is not polite for lay members of a church, not blest with remarkable talents, and who have, withal, weak and feminine voices, to usurp a large portion of the time in speaking or praying, to the edification of none but themselves.

It is not polite for a person, speaking in public, to turn his back to the congregation, even if he should say some severe things to them.

It is not polite to select articles of a storekeeper, have them done up, and then neglect to send and pay for them.

It is not polite for a conductor, when his car is full, to make his passengers uncomfortable by crowding in others, especially on a hot day.

It is not polite, while sitting in the cars, to extend your arms behind the backs of your neighbors.

It is not polite to allow your children to enter the cars with anything in their hands to molest passengers, or allow them to stand on the seats with dirty shoes.

—*Hints on Common Politeness.*

Hygiene.

"This is for your health."—PAUL.

A STRONG CASE.

At a recent temperance meeting an old officer of Napoleon, who had been twenty-three years a soldier, gave his experience. He rose before the audience, tall, erect and vigorous, with a glow of health upon his cheek, and said: "You see before you a man seventy years old. I have fought two hundred battles, have fourteen wounds upon my body, have lived thirty days on horseflesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering; without shoes or stockings on my feet, and with only a few rags for my clothing. In the desert of Egypt I have marched for days with a burning sun on my naked head, feet blistering in the scorching sands, with eyes, nostrils and mouth filled with dust, and with a thirst so tormenting that I have opened the veins of my arms and sucked my own blood. Do you ask how I survived all these horrors? I answer, that under the providence of God I owe my preservation, my health, my vigor, to this fact, that I have never drank a drop of spirituous liquor in my life," and, continued he, "Baron Laray, chief of the medical staff, of the French army, has stated it as a fact that the six thousand survivors who safely returned from Egypt were all of them men who abstained from the use of ardent spirits."

PHENOMENA OF THE BRAIN.

One of the most inconceivable things in the nature of the brain is that, although the organ of sensation, it should itself be insensible. To cut the brain gives no pain; yet in the brain resides the power of feeling pain in any part of the body. If the nerve which leads to it from the injured part be divided, we become instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced; yet the organ is itself insensible. But there is a circumstance more wonderful still. A certain portion of the brain itself may be removed without destroying life. The animal lives and performs all those functions which are necessary to simple vitality, but it has no longer a mind. It cannot think or feel. It requires that the food should be pushed into its stomach; once there it is digested, and the animal will even thrive and grow fat. We infer, therefore, that a part of the brain is simply intended for the exercise of the intellectual faculties, whether of the lower degree, called instinct, or of that exalted kind bestowed on man, called reason.

HEAD WORK.

Dr. Willard Parker, a physician of extensive practice, recently said in one of his addresses in Brooklyn: "No man can do head work faithfully for more than four or five or six hours. If that time is exceeded, all the phosphorus is carried off, and the man becomes irritable, broken down, and has softening of the brain. I have seen this overwork in lawyers, doctors, clergymen, and merchants, who have worked the brain for ten hours. They have dropped under the burden. You cannot violate the law of God with impunity. Sr. Walter Scott did a large amount of brain work in his day, but he did not overwork himself. In his latter days, however, he became pecuniarily embarassed, and resorted to his literary pursuits to save himself; but he worked too hard, and completely broke himself down." Let head workers take warning. But there are too kinds of brain work—the knotty, red-hot kind which exhausts the worker and accomplishes results, and the sleepy, slouchy sort, which hurts no one and amounts to little, be it five or fifteen hours a day.

BEST METHODS OF REST.—History tells us that of those few great brain workers of the world who died prematurely, many brought on or aggravated their diseases which carried them to their early graves, by depriving themselves of necessary repose.

It is well for hard-working students to take a noonday nap, either just after—or, better still—just before dinner, especially when their sleep at night has been seriously disturbed. It is better to take a nap just before than just after dinner, because the sleep is usually less dreamy and more refreshing when the stomach is tolerably empty than when it is loaded with food. There is wonderful refreshment in a nap of half an hour just before dinner—especially for the nervous, the dyspeptic and the overworked. It calms the nerves, rests the brain, equalizes the circulation and prepares the system for the reception of food—*Dr. Beard.*

HOW TO PREVENT SOMNAMBULISM.—Somnambulism is a very dangerous affection, which it has hitherto been found extremely difficult to cure. Prof. Pellizzari, of Florence, seems to have hit upon a successful as well as a curious plan, which simply consists in winding once or twice around one's leg, on going to bed, a thin, flexible copper wire, long enough to reach the floor. Eighteen somnambulists treated in this way have been either radically cured or temporarily weaned from their unfortunate infirmity. The *Gazette Medica*, of Venice, which reports the fact, says that copper wire is known to dissipate magnetic somnambulism, and that this circumstance led the professor to have recourse to this strange remedy.

VENTILATION IN SUMMER.—The parlor should be aired every day, and thrown open broadly to the sunshine, whether needed or not. In living rooms, where people often gather, ventilation is not complete unless such a current of air passes through them as to continually change the air.

☞ Stramonium leaves (stinkweed) moistened in water and applied as a poultice will cure any felon. Afterward use stramonium salve to heal them.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE HEAVENLY CITY.

O, that home of the blest, in my visions and dreams
Its bright jasper walls I can see,
Till I fancy but thinly the vale intervenes
Between that fair city and me.

There the fair trees of life in their beauty do grow,
And the river of life floweth by;
For no death ever enters that city, you know,
And nothing that maketh a lie.

That unchangeable home is for you and for me,
Where Jesus of Nazareth stands;
For the King of all kingdoms forever is he,
And he holdeth our crowns in his hands.

O, how sweet it will be in that beautiful land,
So free from all sorrow and pain;
Where with songs on our lips, and with harps in our hands,
We meet one another again.

—*Selected by G. E. L.*

For the World's Crisis.

THE TEN TOES OF THE IMAGE.
Dan. 2: 41, 42.

Are they identical with the ten horns of the fourth beast, Dan. 7: 7? Such, indeed, has been the general, nay, almost universal opinion of all the Second Advent Bible critics; and without stopping to reflect upon the matter, I have ever been of the same opinion. But for obvious reasons I am now compelled to abandon that view of the matter.

That the legs of the said image are identical with the said beast, there can be no reasonable doubt; and, indeed, there is none among first class critics. Now the said image is supposed to be symmetrically formed and perfect in all its parts; and the subdivisions thereof should bear somewhat analogous proportions to the historic facts of the rise and fall of the several powers symbolized. Let us see. The head of gold answers to the Chaldeans, who held the Jews in bondage about one hundred and fifty years. The breast and arms of silver answer to the Medes and Persians, who reigned about two hundred years. The belly and sides (margin) answer to the Grecians, who reigned about two hundred and fifty years. The legs of iron answer to the Romans, who reigned over the same people about eighteen hundred and sixty-three years, till A. D. 1798, when their power was broken forever, and the feet of the image began to be developed.

Here the time, times, and the dividing of time (Dan. 7: 25) terminated. Here the suffering people of God were "holpen with a little help," and were taken out of the hand of the little horn; or, in other words, out of the hand of the persecuting power of Rome in her Papal form. Here her dominion was taken away, and subsequently divided into ten states, corresponding to the ten toes, and answering to the peculiar specification of the said image in all its distinctive features. Here, too, free toleration was granted all men to worship God according to the dictates of their own consciences; and the blasphemous assumptions of mystic Babylon to correct heretics, and to erect a standard of faith for all classes, was forever blasted. Nay, a new era dawned upon the whole Roman world, and her former greatness fell to the ground with a crash; and now she lies low in the dust and the clay of earth covers her lifeless form. The thunderings of the Vatican are no longer feared, and her palsied arm reaches but little beyond the seat of the beast. Nay, her own children have learned to hate her, and the moral heavens are pregnant with the odor of her stinking carcass.

When we look back upon the long history of Rome, how strikingly it corresponds with the long legs of the said image. And as we trace the successive events of history (from the rise of the iron kingdom) down to the ever memorable epoch of A. D. 1798, and compare them with the prophetic outlines, it seems to me no man can say the feet of the said image were ever developed prior to this point of time.

Let me illustrate: It is granted that the iron kingdom arose B. C. 65, and began to be divided A. D. 395; and here it is said the feet began to be developed. See "The Sealed Book of Daniel Opened," page 278. If this is true, then it follows that the feet are *longer than the legs* by fourteen hundred and seventy-three years. In other words, the relative proportions of the legs and feet would be as one is to four; i. e., the legs would be only one hundred and sixty, and the feet fourteen hundred and seventy-three years long to the present time. This, we say, is inadmissible, and out of all harmony with the divine plan of unfolding future events.

We have said that the feet of the image began to be developed in A. D. 1798, when the dominion of Rome was taken away, and subsequently divided into ten or more states. But here we are met with the ready reply, that Rome was divided into ten states long before this, and we readily grant it; but none will say that those states are now in existence, known and distinguished as such among the nations of earth. Nay, they have long since lost their original identity, and were buried beneath the rubbish of revolution and national decay. Bible critics and historians widely differ in assigning each its proper place in prophecy; for the reason that revolution succeeded revolution in such rapid succession in those days. A popular historian has said, that "from the extremity of Scandinavia to the frontiers of China, nation after nation appeared, the new assailant pressing on its predecessor, crushing it, and marking its onward passage with blood and devastation." Nevertheless, they (the ten horns) appeared in their proper place upon the head of the beast, in the early history of Rome, to aid us in distinguishing the fourth beast from its predecessor, and to locate the rise of the little horn, or the papacy, the last of all persecuting powers.

This, indeed, was an important epoch in the history of the church. Here she passed into her wilderness state (Rev. 12: 14); here the two witnesses began to prophesy in sackcloth; here the saints and times and laws were given into the hand of the said horn (Dan. 7: 25); here the sanctuary of strength (the christian church, Dan. 11: 31) was polluted; here the daily sacrifice (the rights of the people to worship God in their usual way, and according to the dictates of their own conscience) was taken away, and the abomination that maketh desolate was placed in its stead, upon the broad basis of political and ecclesiastical power combined, and shall prosper till the indignation be accomplished (Dan. 11: 36) in A. D. 1798.

"O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." Three of the original ten horns, we all know, were plucked up "by the roots" when the said little horn came up in their midst. And the rest lost their national identity in rapid succession during subsequent revolutions. And it is the very extreme of folly to talk of their existence now. We may as well talk of the present existence of the Canaanites and other co-existing tribes.

Then it follows that we must look for other ten kings to rise, not in the head of the beast, in the early history of Rome, but in the feet of the image, in modern Rome; if, indeed, we are to understand that the toes of the said image signify so many independent states, which I am inclined to doubt; for the obvious reason that the prophecy contains no positive evidence of the fact. Let us see. "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom." Not a word here of ten distinct nationalities, and it is an unwarranted assumption to say Rome must develope just ten, and only ten distinct states, when the stone smites the image upon the feet. The presumption is equally as strong and justifiable that she is to develope (in the last extremity) just two, and only two, grand divisions, corresponding with the two feet, with perhaps ten (more or less) subordinate states.

In either case, we have all that the most exacting minds can demand, in the present condition of the Roman states. There is Victor Emanuel, and the Pope of Rome, each at the head of a separate division, and each claiming jurisdiction over the same territory. Nor have they forgotten their ancient title—Romans (the strength of the iron); they claim to be Romans still. Nor will they cleave one to the other. Nay, indeed, there is no compromise. "They shall mingle themselves with the seed of men"; which we may reasonably imagine relates to diplomatic agency and international laws. They are, indeed, recognized as independent states, and their ambassadors are received at foreign courts. I repeat it; it is "in the days of these kings" that the God of heaven will set up a kingdom.

I have said that the indignation (Dan. 11: 36) was accomplished A. D. 1798. This I understand relates to the judgments decreed upon the people of God; for it is said (verse 32), "But the people that do know their God shall be strong, and do exploits; and they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days."—Dan. 7: 25; Rev. 11: 2. Nor will any one dispute the fact, that about the year 1798, this dreadful persecution and power to slay the said people ceased forever.

We may talk of the downfall of the Papacy: it is already accomplished. We speculate upon the drying up of mystical Euphrates, or the Ottoman Empire, that "the way of the kings of the east may be prepared"; and if this, too, is not already accomplished in the recent settlement of the Grecian question, in which it was granted that all the Christian powers of Europe* ("the kings of the east") should have the right to protect their own citizens within the Turkish Empire; it will surely transpire in some more signal manner soon; nay, very soon. And then, dear Lord, we hope to see thee.

Is it indeed true, dear Savior, that thou art coming so soon? The formal professor of religion, the scoffer, and the brainless multitude, say, No. So "the fool hath said in his heart, There is no God." D. Clow.

Janesville, Wis.

* "The kings of the east," is a figure of speech, meaning the contiguous, or adjacent nations. There are numerous instances of this form of speech in prophecy. See 1 Kings 4: 30; Judges 8: 10.

—All nature is a book, and the various parts of it are so many multiplied pages in which we may read and consider the wonderful works of God.

For the World's Crisis.

OUR CREED.

We believe—"In the beginning God created the heaven and the earth." We believe—"God created man in his own image, in the image of God created he him." We believe, "The Lord God formed man out of the dust of the ground, and breathed into [him an immortal soul? No.] his nostrils the breath of life; and man became a living soul." We believe—"God saw every thing that he had made, and, behold, it was very good."—Gen. 1: 1, 27, 31; 2: 7.

We believe a falsehood was uttered when "the serpent said unto the woman, Ye shall not surely die."—Gen. 3: 3, 4. We believe God told the truth when he said to Adam, "For out of it [the ground] wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3: 3, 19.

We believe—"Man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12. We believe—"The dead praise not the Lord, neither any that go down into silence."—Ps. 115: 17. We believe—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146: 4. We believe—"The living know that they shall die; but the dead know not anything."—Eccl. 9: 5; 6: 10. We believe, "All go to one place; all are of the dust, and all turn to dust again." We believe the patriarch David is "both dead and buried," and "is not ascended into the heavens."—Acts 2: 29, 34. We believe—"It is appointed unto man once to die, but after this the judgment." —Heb. 9: 27. We believe—"God hath appointed a day, in the which he will judge the world in righteousness."—Acts 17: 31. We believe—"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John 5: 28, 29. We believe—"That the wicked is reserved to the day of destruction; they shall be brought forth unto the day of wrath."—Job 21: 30. "Reserved unto the day of judgment to be punished." 2 Pet. 2: 9. We believe—"The heavens and earth that are now, by the same word are kept in store, reserved unto fire *against the day of judgment and perdition of ungodly men.*"—2 Pet. 3: 7. We believe—"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," or, the righteous.

We believe—"The workers of iniquity shall soon be cut down like the grass, and wither as the green herb." We believe—"Evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth; for yet a little while, and the wicked shall not be." We believe—"The meek shall inherit the earth, and delight themselves in the abundance of peace;" "and their inheritance shall be forever." We believe—"The righteous shall inherit the land, and dwell therein forever." "For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off."—Psa. 37. We believe—"The righteous shall never be removed; but the wicked shall not inherit the earth.—Prov. 10: 30.

We believe—"The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. 4: 13–16. We believe—"If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal 3: 24. We believe—"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "Whom the heavens must receive until the times of restitution of all things, spoken by the mouth of all the holy prophets since the world began."—Acts 1: 11; 3: 20, 21.

We believe—"So shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13: 30, 38–43. We believe—"When the Son of man shall come in his glory, then shall he say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31–34. We believe—"The saints of the Most High shall take the kingdom, and possess the kingdom, even forever and ever." Dan. 7: 18, 22, 27. We believe Christ, who said, "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 29. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." Luke 22: 29, 30.

We believe Christ who said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." Luke 12: 31–40. We believe—"The kingdoms of this world are" to "become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Rev. 11: 15.

We believe there will be "a new heaven and a new earth"; when "the tabernacle of God is with men"; who has said, "Behold, I make all things new"; and, "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." We believe—"The holy city, New Jerusalem," will come "down from God out of heaven, prepared as a bride adorned for her husband." "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." We believe—"There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21: 1–27.

We believe when man had fallen that the Lord drove out the man from the garden of Eden, lest he take also of the tree of life and "eat and live forever," and placed cherubims and a flaming sword, which turned every way, to keep the way of the tree of life. Gen. 3: 22–24. We believe when man is restored—"The gates of it [the New Jerusalem] shall not be shut at all by day; for there shall be no night there." Rev. 21: 25. And, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

We believe then will be fulfilled, "Behold, the tabernacle of God is with men, and he will dwell with them"; "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." We believe this earth being restored, wherever the curse rested, that then "there shall be no more curse; but the throne of God and the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." We believe—"Blessed is he that keepeth the sayings of the prophecy of this book." Also, we believe—"Blessed are they which shall be called to the marriage supper of the Lamb." Also, "Blessed are they that do his commandments, that they may have right to *the tree of life*, and may enter in through the gates into the city."

We believe—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. We believe—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." We believe this event is near, even at the door. "Behold, I come quickly; and my reward is with me to give every man according as his work shall be." We believe—"As the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." "For as a snare shall it come on all them that dwell on the face of the whole earth." Rev. 1; Luke 21; Matt. 24; Mark 13; Rev. 22. S. L. Manley.

Rochester, N. Y.

For the World's Crisis.

"WHO SHALL STAND?"

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."—Mal. 3: 2.

The coming of the day of the Lord is to be a great day, and is an event in which but comparatively few at the present time are very much interested; and although it is looked forward to with great joy and anticipation, by those to whom it will be a deliverance from this world of sin and sorrow to a world of eternal blessedness, yet, when it does come to pass, will be the greatest day of mourning the world has ever witnesed. Not only will peace and joy attend it by those who are found worthy of eternal life, but sorrow and regret will come upon the hearts of many who have misimproved the precious time which has been allotted them. The day when the great Refiner shall gather together the people, and subject them to a refining which shall separate all that are truly his from those which are not, is soon to come, and then who shall be able to stand?

This is the great question for us to answer individually; it is not, whether this one or that one shall be accepted as the Lord's or not, but, shall *I* be able to stand when he appeareth? Is my peace made with God, and can I welcome the coming of the Just One with joy and gladness? Do I desire to be in the presence of Christ and his angels, more than to enjoy the things of this world, and to participate in those worldly pleasures where our Savior would not be welcomed? Am I in possession of that love which "worketh no ill to his neighbor," but will cause me to do good unto all men, as Christ, who is our example, did, while here on the earth? For surely "we shall all stand before the judgment seat of Christ, . . . and every tongue shall confess to God. So then, every one shall give account of himself to God." Rom. 14: 10, 11, 12.

According to the Word, in order for us to be able to stand before the Lord in the day of his coming, we must have pure hearts—hearts entirely free from all jealousy, hatred, envy, covetousness, evil-speaking, backbiting, and everything which is contrary to the spirit of Christ; for, "if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9. And if we are not his, we can not expect to reign with him. But it is certain that if we do have the Spirit of Christ, we can have full confidence that we are truly his, and need have no fear lest we should be lost at last, for we know that our Redeemer lives, and that his promises are sure.

Yet we know that "the spirit that dwelleth in us, lusteth to envy," but "God giveth grace to the humble; and if we "put on as the elect of God," that "humbleness of mind," of which Paul speaks, we shall be willing to suffer with, and for Christ, and be counted as nought in this world, if we may but reign with him in his kingdom. For the promise unto us is, that "if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." 2 Tim. 2: 11, 12.

Then let us each one examine ourselves daily, and see that we are unspotted from the world, having the Spirit of Christ, and that we are in readiness to hail him with joy when he shall come. "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6: 13.

Brimfield, Mass. Geo. E. Lee.

SEEDS.

"A wonderful thing is a seed—
The one thing deathless forever!
The one thing changeless—utterly true—
Forever old and forever new,
And fickle and faithless never.

Plant blessings, and blessings will bloom;
Plant hate, and hate will grow;
You can sow to-day—to-morrow shall bring
The blossom that proves what sort of a thing
Is the seed, the seed that you sow."

THE BEST NAME.

THE GROUND OF OPPOSITION.

It is a matter of fact, that a man can profess nothing in our time which will call down on his head the same united and unmitigated persecution from all the surrounding religious parties, as the profession to be a christian—simply a christian—no more, no less. It has become unpopular to be simply a follower of Christ—a disciple of Christ—nothing more, nothing less. It is unintelligible to the good people of our time, for a man when inquired of what he is, to say, a christian—a disciple of Christ. In the time of the apostles, for a man to say, "I am a christian," or "I am a disciple of Christ," told what he was, Their opponents could understand it. When a man says, "I am a Lutheran," "I am a Calvinist," "I am a Wesleyan," etc., it is easily understood; but to be a Lutheran, calls forth no persecution, no united, determined and unmitigated opposition. In the same way, to be a Calvinist, a Wesleyan, etc., calls down on a man no united, persistent and unabating persecution. A man may be a Roman Catholic, bow down to images, worship relics, the Virgin Mary, count beads, observe Lent, and all the other disgraceful mixtures of Judaism, Paganism and Christianity ever palmed on the credulity of mankind, and call down on him no serious opposition. A man may become a Swedenborgian, and swallow all the mythical, imaginative and dreamy vagaries of that worldly sect, and call down no serious opposition. But the day a man declares himself a Christian, nothing more, nothing less, declares that he receives the truth, the whole truth, and nothing but the truth, as it is in Jesus, that he is simply a follower of Christ—his disciple, and nothing else, he is a subject of hostility for every partisan in the land. The day a man declares himself a member of the church of Christ, and nothing else, he is a subject for the gauntlet. Why is this? Why are those who profess simply to be christians—disciples of Christ, and take the law of God as their only rule of faith and practice, opposed more than any other people in this country? Why do all others unite in opposing them? This is the question we now propose to answer.

1. They claim that there is but one divinely authorized religion on earth—the religion of Christ, as set forth in the New Testament, by the inspiration of the Holy Spirit; and that all the other religions in the world are spurious.

2. They maintain that there is but one Savior, and that he has but one gospel, and has anathematized any man or angel who shall preach any other, or even a perversion of this one.

3. They maintain that there is but one church of Christ, and that all others are spurious having no divine authority.

4. They maintain that the one church of Christ should be designated in the same way now, or by the same terms, as in the time of the apostles—that all unscriptural names for the church, or the people of God should be discarded.

5. They maintain that the law of Christ is the supreme authority in the church—the absolute authority—and that all other laws for the church are spurious usurpations and sinful.

6. They maintain that the conditions on which a person is to be received into the church, are simply those set forth by the apostles and first evangelists, in their practice, in proselyting, founding churches, and taking care of them.

7. They maintain that all the people of God should belong to the one body, and be united in it. "I see nothing in that to call forth opposition," replies some one; "all that appears almost self-evident." It is not that this ground is not almost self-evidently right, that calls forth the opposition. Entirely different is the reason for opposition. The ground is almost self-evidently right, and, success must attend righteous efforts to maintain and defend it. This, too, is one of the circumstances calling forth the opposition. If the claim were fallacious; if the ground were untenable, if the position were evidently false, if no success were attending, if the results of success affected no party around us, there would be no serious opposition. But here is the trouble. The ground is impregnable, so manifestly so, that any one can be made to see it, possessing fairness and candor enough to be a christian at all. Any man can see at all. Any man can see at a glance, that there is but one divinely authorized religion on earth; but one Savior, one gospel, one church, "one fold," and that it should be designated in the same way, or in the same terms now, as in the time of the apostles; that there is but one law of Christ—that it is supreme—absolute; that persons should take precisely the same steps now to become members of the church that they did in the time of the apostles, and that all the people of God should be in the "one fold," under the "one Shepherd." The people by thousands in all directions can be convinced of all this, and are becoming more and more convinced every day. They are, too, going over continually in vast numbers, and taking their stand on this invulnerable ground. But the reader inquires again for the cause of opposition. Look at the consequences that must follow, if this ground succeeds. Look at the following list:

1. If there is but one divinely authorized religion, then, all the other religions in the world are spurious, to be rejected and thrown aside. As soon as a man is brought to see this, if he is an honest man, and we cannot see how any one can fail to see it at a glance, he sets out in search of the one religion. He soon decides that the one religion is the religion of Christ. He does not want a form of that religion, or something like it, but he wants the religion of Christ itself. He says, I want that or nothing. This leads to the exclusion of everything else. With him, there can be no compromise. He can yield nothing. His religion is divine. It came from God. All other religion is spurious. Here the ground of united opposition begins.

2. If a man takes the ground that there is but one gospel, as every candid man must, when he thinks about it, then everything else, bearing the name gospel, must be repudiated and discarded. He does not want a man to preach his views of the gospel, or prove some doctrine by the gospel, or preach something like the gospel, but he wants a man to preach the gospel itself, and nothing else. This sets aside and abolishes all preaching of Romanism, Mormonism, Universalism, Unitarianism, Trinitarianism, Calvinism, Arminianism, Lutheranism, Episcopalianism, Presbyterianism, Methodism, Baptistism, etc., as spurious and wholly unauthorized. Here again is ground of opposition.

3. If a man takes the ground, as we certainly do, that there is but one Lord, the one head, and but one foundation for one church, one body, one fold, one building, and that there is but the one temple, or kingdom of God, and that any separate organization, or body, is spurious, it is equivalent to a proposition to abolish all the religious organizations in the world but the one, disband them and set them aside. We cannot expect them to do this without a struggle. There are men in these side organizations that have spent the vi gor of their lives in building them up, and they will not see them abolished without a hard fight.

4. When we condemn all names, as religious designations for the people of God, except those applied to them in the Bible, and discard them, we virtually propose to abolish all the names of the popular establishments in this country, and set them aside. Here is another ground of opposition. These names by long use, have become dear to those who have adopted them and fought under them for years. They will not give them up without opposition.

5. When we assert that the law of Christ is supreme—absolute, and that all other laws are spurious usurpations, and wholly unauthorized, we come in direct collision with a long list of most venerable creeds; and our proposition is nothing less than a proposal to abolish all these venerable creeds and do them away—to supersede the whole of them by the law of Christ. In this we cannot expect to succeed without opposition.

6. When we come before the people with a proposition to unite all the Israel of God in one body, on the one foundation—the one rock, which is Christ—under the one law, the law of Christ, we virtually propose to abolish all the partisan religious organizations now in existence; to supersede and set them aside, as new confederacies, wholly unauthorized by King Jesus. This is the proposition we have now for all the parties in the land. Whatever it is that constitutes that something called Calvanism, is an addition to the law of God, and we cannot unite on it. Whatever it is that constitutes that something called Arminianism, is an addition to the law of Christ, and we cannot unite on it, but the law of Christ itself, we all admit to be right, and we can unite on it. We cannot unite on Luther, Calvin, or Wesley, but we can unite on Christ. We cannot unite on Presbyterianism, for many of us do not believe it. We cannot unite on Methodism, for many of us do not believe it. We cannot unite on Baptistism, for many of us do not believe it. But we can unite on Christianity, for we all believe it. We cannot unite on any sectarian name, if it were right to do so, for we cannot agree on any sectarian name; but we all are willing to be called christians, disciples of Christ, the people of God, saints, and can agree to be called by scriptural designations.

Our mission is a plain one, and one in which there can be no compromise. We come to restore Jesus, or Lord and King, to the hearts of the people of this generation, and induce them to unite in him, as their only head and leader, under his name and law, in his body, the church, to be his and be governed by him. His authority we recognize and adore. His law we delight to honor. His church we desire to build up. His name we admire and extol above every other name. But every other leader we repudiate. Every other head is a usurper. Every other law proposed for the people of God is an imposition. Every other name proposed for the people of God is a deception. Every other organization than the one on the foundation laid by him, with another name, another law, an independent set of officers, and operating separately, is treason in the government of God. Our mission is to call the people back from all these side organizations to the ancient name, the first foundation, the religion of Christ itself; the gospel as it was at the beginning, to the one body, the one faith, one hope, one spirit, one immersion, and in this we have been abundantly blessed of the Lord.—*Herald of Gospel Liberty.*

For the World's Crisis.

A HAPPY DAY.

There are many things in this world which make us sorrowful and sad. We may think we are strong at times, and rejoice in the confidence, thinking that we shall never again be brought into darkness and doubt. But how little do we realize the weakness of our hearts. How often has our treacherous heart given us the slip. Perhaps we imagined it almost impossible for anything to overcome us, we felt so strong and joyful in God. But, alas! our boasted happiness is soon gone. In an unexpected moment, when we were off our guard, we have said or done something which has spoiled all our peace. We have felt as confident as Peter; but when the test came, we were just as weak as he, and, like him, have gone away to weep and pray, and give vent to the pent-up feelings of our burdened hearts. We sorrow and weep, and go mourning because we are no more like our blessed Savior.

Many there are to-day whose comfort and happiness is spoiled because of sin; they once enjoyed heavenly fellowship with God; their songs of praise were often heard, and their happy faces shone with smiles of joy; but now all is changed; their countenances look sad and melancholy; they are restless and unhappy. Like the little barque at sea, they are tossed and driven at the mercy of the winds and waves. They often sing,

"Where is the blessedness I knew,
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?
Those peaceful hours I once enjoyed,
How sweet their memory still!
But they have left an aching void
The world can never fill."

How sad it is to live in such a state as this. No rest, no peace, no comfort, no joy. Truly such a life must be dark and cheerless. Yet, there are thousands walking in just such a comfortless and unsatisfied state. Why is all this? It is because they have yielded to temptation. They have allowed sin to creep in, and the Spirit of Jesus (if they had it) has taken its flight, and they are left to mourn over their sinfulness.

Then there are many other things which spoil our happiness in this world. Death is making its fearful ravages on every side. When we have our friends around us, all in the enjoyment of health, we feel happy and cheerful; but how suddenly and unexpectedly is our circle broken. That great and awful enemy, death, has snatched a loved one from our embrace, and we are left to mourn, and to meditate in solitude upon the loved and cherished but no longer present one.

This is, indeed, a land of darkness, sadness, and death. Many are mourning over sin, and many over the loss of those they love. Our homes are made desolate, our hearts burdened with grief, our spirits riven with anguish, and we cry from the depths of our hearts, Come, Lord Jesus, and bring the happy day. How blessed it is to know there is a joyful day just before us, when we shall find deliverance from all the evils of this world. Jesus, who died on the cross, is soon coming to redeem his people and crown them with eternal blessedness. There will be no more temptation, no more sinning, no more backsliding, no more grieving of the Spirit, no more mourning. Death will never invade that peaceful clime. We shall be free from all evil, and from all liability to sin. God will make all things new. Wickedness of every description will be done away, and the glory of God shall fill the earth as the waves do the sea. The ransomed of the Lord shall return and come to Zion, "with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Will not that be a happy day? How sweet will be the re-union of loved onees in that blessed morning. What songs and shouts of gladness will arise as we reach that shining shore. Glory to God! The prospect is transporting. Soon all the saints will find rest in the paradise of God. Dear Jesus, wash my heart in thy most precious and all-cleansing blood. Grant me thy Spirit to renew and transform my mind. Deliver me from all evil. Help me to live holy and walk humbly with thee, that in the day of thy coming I may be found without spot and blameless.

J. W. Thomas.

THE BIBLE.

How comes it that this little volume, composed by humble men in a rude age, when arts and science were but in their childhood, has exerted more influence on the human mind and on the social system, than all other books put together? Whence comes it that this book has achieved such marvelous changes in the opinions of mankind, has banished idol worship, has abolished infanticide, has put down polygamy and divorce, exalted the condition of women, raised the standard of public morality, created for families that blessed thing, a christian home; and crowned its other triumphs by causing benevolent institutions to spring up, as with the wand of enchantment? What sort of a book is this, that even the wind and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed; many codes of jurisprudence have arisen, run their course and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good, leavening society with its holy principles, cheering the sorrowful with its consolations, strengthening the tempted, encouraging the penitent, calming the troubled spirit, and soothing the pillow of death.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, July 14, 1869.

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TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ C. H. SWEET—The paper is sent to Simondsville, R. I.

☞ G. W. PLACE—The music was sent May 4th. We send again.

☞ A. W. SIBLEY'S P. O. address is now *West Thornton, N. H.*

☞ DR. P. A. THAYER'S address is Southington, Ohio.

☞ MRS. C. B. TURNER'S P. O. address is No. 1 Baldwin Street, Syracuse, N. Y.

☞ MRS. WALTER PRATT'S P. O. address is Mt. Auburn Street, Cambridge, Mass.

☞ J. ALBERT LIBBY'S P. O. address is now West Poland, Me.

☞ LEWIS F. COLE'S P. O. address is Yarmouth, Me.

TREMONT CAMPMEETING.

R. R. tickets to this meeting, which commences July 19th, for all who take the cars at Boston, are to be obtained, at a reduced price, of GEO. T. ADAMS, 167 Hanover Street. Fare for the round trip, $1.90. Tremont is situated on the Cape Cod R. R., and the station is put down in the R. R. Guide as West Wareham. The C. C. R. R. intersects with the Old Colony R. R. at Middleboro. Cars leave Boston at 8 A. M. and 4 P. M.

☞ THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING commences August 28th, continuing till Sept. 6th. Particulars hereafter.

ROCHELLE TENT-MEETING.

We are now (July 2nd) attending a tent-meeting at Rochelle, Ill., with Bro. Wm. McCulloch. We arrived here Wednesday morning, June 30th, and found Bro. McCulloch, in company with Brn. A. Bailey and E. H. Burrington actively engaged in trying to lead men to Christ. The extreme wet weather had prevented the people from getting out to the meetings, but much good had been accomplished. We found that the judicious course of Bro. McCulloch and his associates had produced a very healthy influence upon the community. The Baptists had opened their house for meetings, when it was too wet to be in the tent. One Baptist minister attends the meetings and is ready to assist in the devotional exercises. Another minister has become nearly satisfied that we are preaching the truth, and thinks our meetings are the best he ever attended. We expect to hear soon that he is preaching the blessed hope.

The meeting closed on Sabbath evening, July 4th. The interest continued to increase to the last; and members of other denominations urged very hard to have the meetings continued. Some unconverted said they had never attended any meetings before where they felt interested. They could see something *real* in the truth as it was presented. They could understand it. It meant something. It removed the fog and mysticism which had been made to envelope the Scriptures in consequence of the popular fables taught at the present day by many professed watchmen. We learned that some ministers in the place cautioned their hearers against going to the meetings in the tent. No doubt some were kept away by this means, but quite a number of the members of the different churches became deeply interested, and three ministers came and helped us in our meetings, and showed a true christian spirit. May the Lord bless them with perfect love. One of them had been quite opposed, but became pretty well satisfied that we were declaring the truth in relation to the nature of man. He became greedy after the light on the subject, and our conviction is that he will yet see and preach the very truth he has opposed so earnestly.

If we can only get an honest man to search the Scriptures on the subjects of "life and death," the personal coming of Christ, the saints' inheritance, and other kindred truths, we have no fears but that they will see the light in which we are rejoicing. The most difficult persons we have to meet are those who are so prejudiced they will not even take the trouble to look at the reasons of our hope. They know they are right, and that we are wrong, without an examination. They cannot believe their good father and grandfather could be wrong in their religious views, because they believed just as their minister preached; who could not have been mistaken, because he was educated at a certain noted theological institution, where they had the instruction of very learned men. They talk just like the Jewish Rabbis in the days of Jesus and the apostles, and the opponents of Luther at the time of the reformation.

Saturday, July 3d, the people in Rochelle celebrated the anniversary of the American Independence. We learned that wickedness abounded during the day and evening. As we could not have meetings in the tent that day, we went to Afton, some twenty-two miles from Rochelle, and attended a "basket [illegible], who has done much to assist in spreading the glad tidings concerning the coming kingdom. On our way there, we had to go six miles by private conveyance from de Kalb. We never before went over six miles of such deep mud. It took two hours and a quarter. Some of the way the mud came up to the axle-tree. The people in New England never saw the like in the worst spring traveling. The mud was almost as black as coal. This black, rich soil is from eighteen inches to three feet in depth in Illinois.

The continued rains, and the cold weather have about spoiled the prospect for any success in raising corn this year. Some of it now (July 6th) has not yet been cultivated at all. We have not seen since we came west, a single field of corn that looked promising for a good crop. There is much satisfaction in raising corn in the west, when a single boy can cultivate some twenty or thirty acres. One man here will take care of forty or fifty acres as easily as he could four or five in New England. The land is very rich and easily cultivated, yet we prefer to live among the New England hills, where the birds in the trees carol their morning songs at early dawn; where pure air and soft water are abundant; and the eye can feast upon an ever-varying landscape of beautiful scenery, composed of hills and mountains, brooks and rivers, glens and meadows, wild flowers and ornamented gardens; all enlivened by the hum of busy industry, and sweetened by the charms of good society in happy cottage homes, where, at morn and early evening's hour may be heard the voice of song and prayer to Him in whom we live and move and have our being; and from whom comes every good and perfect gift. We say we love the old Puritan soil and homes the best.

But to return to our meetings in the west. The basket meeting that we found at the end of our tedious ride through the mud, was a pleasant occasion. We met Bro. J. Hartman there, the Methodist minister from De Kalb, with whom we united in the meeting. Most felt that it was good to be there. After the meeting, all enjoyed the dinner at the free table, which was bountifully supplied by the generosity of those who were interested in the meeting. Brn. Burrington and Bailey, from De Kalb, were also with us. We felt sure that we enjoyed the day much better than those who sought their comfort in the pleasures of the world.

We returned to Rochelle, and preached in the Baptist meeting-house again in the evening. While the mass of the people were assembled to witness a display of fire-works, we spent a happy hour in talking of the beautiful home which the christian is to forever enjoy in the coming kingdom. We felt grateful to our Baptist Brn. for letting us hold meetings in their very neat and commodious meeting-house. May the Lord bless them with more and more love for Jesus.

At the close of our meeting Sabbath evening, we found some who wished to be baptized, and arrangements were made to have the baptism the next day at 5 P. M., by Bro. McCulloch. There is an open door at Rochelle, and we hope to hear that the truth has taken root in many honest hearts that shall bear much fruit to the glory of the Lord.

Monday morning, July 5th, we took leave of our kind friends at Rochelle, and went to Chicago, where we met a hearty welcome from Bro. Ramsey, at the depot. He gave us good tidings relative to their meetings during the last two weeks. We found the church and their pastor very actively engaged in devising plans to do missionary work in the city. They have divided the entire city into some fourteen districts, and have appointed Brn. and Srs. to scatter tracts, visit the poor and find out their necessities, hold prayer-meetings, and do all they can in their respective sections to lead the people to Christ. The Lord has stirred up some noble hearts to enter into this work with earnestness. They purpose to meet every Monday evening at the Chapel, report progress, and make provision to spread the light and truth as fast as possible. Engaged in such a work, the church must prosper.

"THEIR WICKEDNESS IS GREAT."

When the prophet Joel was moved to write of the condition of society at the time of "the harvest," which Jesus informs us "is the end of the world," he says: "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great." Our Lord also informs us that it will be as in the days of Noah and Lot when the Son of man shall be revealed. At that time there was great wickedness, and but few who loved and obeyed the Lord. There are many *professed* followers of Jesus, while but few appear to have real love for him, sufficient to cause them to keep his commandments. They may wear an ornamental gold cross about the neck, and append crosses to their ears; but they know nothing about the real cross of Christ, or the joy and peace that fills a true christian's heart. They have taken up with a mere shadow of christianity, that saves no one. Satan has persuaded them to accept his counterfeit; and like a man with a purse full of counterfeit money, which he has taken for genuine, they feel quite rich over that which will only fit them for a terrible disappointment, when they come to a knowledge of their true condition. Those who raise a warning voice against these things are looked upon as was Lot by the Sodomites, when he went out to tell them of the judgments that were coming upon them for their wickedness. The duty of the christian now is much like that of Jonah when he went to warn the Ninevites. It is an unpleasant work; but it must be done or terrible results will follow upon the watchman who refuses to sound the alarm. It is as truly an act of love to raise the warning voice, as it would be to sound the fire alarm when we see a neighbor's dwelling in flames.

To the reader we would say, let us be true to our fellow men, so that their blood shall not be required of us at last, because of our neglect of duty. Let us not do as did Jonah when he attempted to get around the cross of warning the Ninevites; but obey the Lord at once, and then enjoy the smiles of our Savior. We must be willing to sacrifice our good names in the cause of Christ, if we would enjoy perfect love and peace. He who is twisting all ways to get the honor of this wicked world can never be free in Christ. Wickedness abounds to an alarming extent; and if we unite in fellowship with it, our hope of eternal life will prove a failure. We *must* come out from the world and be separate from its spirit and manners, if we expect to be ready to meet Jesus when he comes in glory to set up his kingdom. We can not mix the world and christianity together and have any assurance of our salvation. The christian religion is the most radical of all systems. It allows no compromise with evil in any form. Only the "pure in heart" have any promise of seeing God. And yet nothing is required of us but what we can do by the help of the Lord.

☞ We learn through Bro. Munger that Sr. Hannah Champlin, widow of Eld. Champlin, is entirely blind and poor. Any who wish to help her in her affliction, can send to her address—89 Dexter Street, Providence, R. I.

PROGRESS OF CRIME IN CHICAGO.

One need not inspect very closely to be satisfied that Satan is doing a large business in Chicago. The number of beer and ale saloons is enormous. These fit up men and women for all sorts of wicked things. In the upper classes there is a large amount of fashionable wickedness. Then the popular churches bow to wealth in order to secure its patronage, and that in turn cripples them, and prevents them from exerting a reformatory influence over the people, because they see so much policy among the leading members of the churches that they come to the conclusion that they are about as safe outside as in the church. Thus things go on from bad to worse, year after year, till many come to the conclusion that there is very little if any genuine christianity left. This is no fancied picture, but the true state of things, as we learn from those who are prepared to judge in such matters. It is a sad sight to see so many rushing to destruction, when they might just as well be saved in the everlasting kingdom.

The following is from the Chicago *Times*:

"In an address to a meeting of Old School and New School Presbyterians, in this city, to consider the proposed basis for the reunion of those bodies, the Rev. Robert W. Patterson 'spoke of the comparatively peaceful condition of Chicago seven years ago, and of the outrageous offences against law and morality that take place now daily. He alluded to the astonishment which even Parisians and Londoners express when talking of the crimes perpetrated here.'"

The fact is notorious that, not only in Chicago, but in all parts of the world, wickedness in all its forms is rapidly increasing. People may well inquire, What do these things mean? There are no signs of the approach of the fabled conversion of the world.

THE ŒCUMENICAL COUNCIL.

The Œcumenical Council to commence at Rome, next Dec. 8th, is to be a very important affair in the history of the Roman Catholic church. It is thought it may be in session for three years. Great preparations are being made for the gathering. The Pope commands that "the patriarchs, bishops, as also us beloved sons, the abbots, and all others who, by right or privilege, are entitled to sit in general councils, and to manifest their opinions in the same, should, from all parts, repair to this Œcumenical Council, convoked by us." He further says:—"They shall be bound to attend the sacred council, unless witheld by some just impediment."

We shall look forward to this great gathering at Rome with much interest. In importance it will surpass all others held in the seven-hilled city for many centuries, and will probably be the most important ever held.

The following are some interesting items connected with the coming Council, as published in the New York *Tribune*. The first announcement of the Pope's design to have such a Council was made June 27th, 1867, in the great assembly at Rome, when the bishops met to canonize some saints, and celebrate the death of St. Peter. In his allocution, the Pope said:—

"We have already entertained for a long time past a project which is known to several of our venerable brethren, and we trust that that our thought may be realized as soon as the desired occasion shall present itself. Our project is to hold a sacred Œcumenical and General Council of all the Bishops of the Catholic world, in which, by collecting various opinions, we may, by common accord and with the aid of God, adopt the necessary and salutary remedies, particularly in that which concerns the many evils which now afflict the Church. By means of such a Council we have a certain hope that the light of the Catholic truth in which the minds of men are involved will shed abroad its beneficent light, and enable mankind to discern and follow, by favor of the divine grace, the true path of salvation and justice."

THE BULL OF CONVOCATION.

The bull convoking the Council was issued on the 29th of June, 1868. The causes which prompted the calling of the Council, and the mission it is expected to accomplish, are thus referred to in the bull:

"Following the practice of our illustrious predecessors, we have deemed it opportune to assemble a General Council, which we have already long desired, of all our brethren the bishops of the whole Catholic world, who are now called to take part in our solicitude. These, our venerable brethren, being prompted by the warmest love for our Catholic church, and remarkable for eminent piety, and for reverence toward us and this Apostolic See, being anxious also for the salvation of souls and excellent in wisdom, in doctrine, and erudition, and greatly lamenting with us the grievous condition of sacred and profane things, they will hold nothing more precious than to communicate to us their judgment, and to confer with us in order to provide salutary remedies for so many calamities.

"All these things have to be most carefully examined and regulated in this Œcumenical Council, more particularly with regard to all that in these evil times concerns the greatest glory of God, the integrity of the faith, the respect for divine worship, and the eternal salvation of men, the discipline of the orders of the clergy and their solid and salutary training, the observance of ecclesiastical laws, the amelioration of manners, the education of Christian youth, and the peace and concord of all. And further, the Council must seek by anxious study that by the help of God all ills may be removed from civil society, that erring wanderers may be led back into the right way of truth, and that vice and error may be eliminated, our august religion and her salutary doctrine may everywhere be quickened by fresh life, and may still further extend their influence, and thus piety, honesty, probity, justice, charity, and all the christian virtues may gather strength and flourish, to the great benefit of human society. None can ever deny that the strength of the Catholic church and her doctrine does not alone regard the eternal salvation of men, but is essential also to the temporal welfare of people, and to their real prosperity, order, and tranquility, and even to the progress and solidity of human science, as the annals of sacred and profane history clearly prove, by a series of splepdid facts, and still constantly demonstrate.

"Therefore after most fervent prayer offered up day and night in the humility of our heart to God the Father of light, we have judged it to be expedient that this Council should be assembled. For this cause, strong in the authority of God, the Father Almighty, the Son, and the Holy Ghost, and of the Holy Apostles, Peter and Paul, which authority we represent on earth, we, with the counsel and consent of our venerable brethren, the Cardinals of the holy Roman church, by these present letters, announce, convoke, and ordain the sacred Œcumenical and General Council to be holden in that our city of Rome in the coming year, 1869, in the Vatican Basilica, commencing upon the 8th day of December, sacred to the immaculate conception of the Virgin Mary, and to be prosecuted and conducted to its termination by the help of God, to His glory, and to the salvation of all christian people.

"We therefore desire and command that our venerable brethren, the patriarchs, archbishops, bishops, as also our beloved sons, the abbots, and all others who by right or privilege, are entitled to sit in general councils, and to manifest their opinions in the same, should, from all parts, repair to this Œcumenical Council, convoked by us, and to this effect we invite, exhort, and admonish them, both in virtue of the oath they have taken to us and this Holy See, and of Holy obedience, and under the penalties by law or custom, decreed against those who fail to appear at the councils. We rigorously ordain and prescribe that they shall be bound to attend this sacred Council, unless withheld by some just impediment, which, however, must in all cases be proved to the Synod by the intermediary of legitimate proxies.

"We cherish the hope that God, in whose hands are the hearts of men, showing himself favorable to our desire, may grant that, by His ineffable mercy and grace, all the supreme princes and governors, more especially Catholic of all nations, growing daily more conscious of the immense benefits which human society derives from the Catholic church, and knowing that the church is the most stable foundation of empires and kingdoms, not only will not impede our venerable brethren, the Bishops and others, from attending this Council, but will rather aid and favor this object, and co-operate zealously, as becomes Catholic princes, in all that may result to the greater glory of God and the benefit of this Council.

"Obliged to devote, without intermission, our thoughts and our cares to the salvation of all those who acknowledge and adore Jesus Christ, our eyes and heart are turned toward those churches which, formerly attached to the Apostolic church by the bonds of unity, were so flourishing by the merit of sanctity and divine knowledge, producing such abundant fruits for the glory of God and the salvation of souls, and which to-day, by the infernal arts and machinations of him who plotted in heaven the first schism, we find, to our great grief, eloined and separated from that holy Roman church which is spread throughout the whole world.

"It is for this reason that, from the beginning of our Pontificate, we have addressed you, in the fulness of our heart, words of peace and charity. And, although we have not had, by any means, the success we so ardently desired, nevertheless we have never been without hope that our humble and fervent prayers would some day be favorably received and heard.

"Now, as lately, with the advice of our venerable brothers, the Cardinals of the holy Roman church, we have indicated and convoked an Œcumenical Council. We address our words to you again, and we warn and entreat you, with all the earnestness that we are capable of, to come to this same General Assembly, as did your ancestors to the Council of Lyons, held under the blessed Gregory X., our predecessor of venerable memory, and to the Council of Florence, celebrated by Eugenius IV., also our predecessor of happy memory, to the end that renewing the laws of ancient love, and restoring to its vigor the peace of our fathers, that celestial and salutary gift of Jesus Christ, of which in time we have lost the fruits, we may see at last, after a long period of grief, in which darkness and division prevailed—we may see arise the brilliant and pure morning which we have so long prayed for."

PREPARATIONS FOR THE COUNCIL.

The preparations, which, as already stated, were begun in 1867, soon after the announcement of the Pope's intention to convoke the Council, have been actively continued ever since. The Supreme Directive Congregation is composed of seven Cardinals, six of whom are Italians and one a German. To them are joined, as consultors, several bishops and learned priests, among whom are four Italians, one Englishman (Mgr. Talbot,) one Professor of the University of Louvain in Belgium, and Prof. Hefele of the University of Tubingen, in Germany. The latter is the author of by far the best history of the Councils of the Christian church, a work of solid and profound learning, and valued by Protestants as highly as by Catholics. Under the direction of this congregation, special commissions prepare the matters to be discussed and decided upon by the bishops. There is a commission of ceremonies, a politico-ecclesiastical commission, a commission for eastern affairs, one on the religious orders and congregations, one of dogmatic theology, one of ecclesiastical discipline. Italy has, of course, a larger share in the selection of the members of these commissions than any other nation; next to Italy, Catholic Germany has furnished the largest number.

The United States are represented by Dr. Corcoran of Charleston; England, by Mgr. Talbot and Mgr. Howard. Dr. Newman was invited to assist, but declined on account of infirm health. Dr. Dollinger, the great church historian of Munich, has also been invited, but has declined the invitation. For the first time in the history of the Œcumenical Councils, thanks to the art of stenography, a literal account of the entire proceedings will be taken, and the provisions of this kind have been completed. An Austrian Bishop of note, Dr. Fessler of St. Polten, has received the appointment of Secretary of the Council. The sessions of the Council will be held in one of the large chapels of St. Peter's church, and the principal architects of Rome are actively engaged in making the necessary accommodations.

Trustworthy information on the progress of the preparations, and in general of all occurrences concerning it, is given by a periodical paper, issued at the office of the *Civilta Cattolica*, at Rome, and entitled "Chronicle of Matters relating to the future Council." Germany and France also have periodicals exclusively devoted to the affairs of the coming Council. Among the large number of books which have been published on the subject, that of Bishop Dupanloup of Orleans has probably attracted the greatest attention.

THE TOPICS TO BE DISCUSSED.

The names of the special Commission which we have mentioned before, indicate that the Council, like its predecessors, will extend its discussions and decisions over a large variety of subjects, embracing points of christian doctrine, ecclesiastical discipline, and politico-ecclesiastical polity. Among the subjects which are likely to attract prominent attention are mentioned the reunion of the eastern churches with Rome, the relation of the church to the modern State, especially with regard to the question of public instruction; the position of monastic orders, in the thorough reformation of which the present Pope has always taken especial interest. Many absurd and sensational reports have been published on this subject by the Roman correspondents of the political press, especially that of England. It is natural to suppose that hardly any trustworthy information will find its way to the public, except through the channel of the Roman papers.

1290 DAYS.

"BRO. GRANT:—Is there any thing in history to show that the 1290 days ended in 1824?" (1) Was it the 1260 or 1290 days that were shortened? (2) Do the 1260 days applied to the "two witdesses" represent the same period as the "time and times and half a time?" (3) That is, do they commence and end together?" B. C. BANCROFT.

(1 We do not know of any historic event that marks the termination of the 1290 days in 1824. (2) We do not see satisfactory evidence that either period of *time* was shortened; but think the *tribulation* was what should be cut short. We do not see how *time* can be shortened. (3) Our mind is unsettled in relation to the point involved in the last inquiry.

Cruden's Condensed Concordance.

We most fully indorse the following from one of our exchanges:—

"To many of our readers it may appear like trifling to call attention to a book like this. One might think it almost as appropriate to announce Webster's Spelling book as Cruden's Concordance. Yet, familiar as this book is to the majority of Bible students, we have reason to know that many earnest Bible readers have never owned it or learned to use it. Moreover, there are many others who own it, and to some extent use it, who need to be stimulated to use it more diligently. In studying the Scriptures it is impossible to devote too much attention to the Scripture usage of words, to parallel passages, and to explanatory facts, which can be collated only by the diligent use of the Concordance."

For the World's Crisis.

SPRINGFIELD CAMPMEETING.

As the time draws near for our Annual Convention and Campmeeting to be held at Springfield, we shall be under the necessity of carrying out the object of the meeting,—what it was started for in the commencement; *not* to give every one who wishes, the privilege of pitching a tent on the ground, in which to hold separate meetings and conventions, as some have claimed of late.

The privilege never was asked in the letters that we received, nor by the delegates from the brethren holding the "Life" views (so-called). I see by an article in the "Herald of Life," from the pen of W. S. Campbell, of June 23d, presuming or hoping that a portion of the time at this meeting would be given to their interest. Now for myself, without consulting either of the committee, I do not believe that any two parties so antagonistic in their views can work together in harmony.

The brethren who have paid their money felt very much displeased with their course pursued last year, and will feel still more so this year, if the purposes of the "Life" brethren (so-called) are carried out; who are now claiming more than they asked for at the first.

I saw this morning, for the first time, Bro. Storrs' article in his paper of Sept. 23d, of last year, entitled, "Light Wanted," calling for the money paid by the so-called "Life" brethren to fit up the ground. Bro. Storrs not having seen the vote on the subject taken by the committee, presumed too much, I think. And as he calls for the money, after having had all the privileges asked for before a blow was struck towards fitting up the ground, and after reading the two articles above referred to, I am led to say to those brethren, who paid in money to fit up the ground, and who authorized Bro. Storrs to call through the "Herald of Life" on the committee to refund it,—Let all such present their bill to me, and you shall have your money back, if I have to beg it. I am satisfied that we can never work together in the capacity of a Campmeeting and do any good.

I have written the above on my own responsibility, without consulting the other members of the committee.

And again, I believe it is the right of the committee to say what publications shall be circulated on the ground; and only such as are calculated to build up the cause of Christ should be permitted a place there.

HIRAM MUNGER.

For the World's Crisis.

The Young Pilgrim for July 1st.

Sweet stories, beautiful poetry, curious puzzles, and charming pictures, embellish the number for July 1st.

A good little story of the children who longed for and prayed "Thy kingdom come!" A delightful story of the sweet little girl who said "I do love Jesus." Another, showing how "children may be self-denying." Another, about "The children that helped their mother." Another, of the smart little boot-black who studied every day, "little by little," until he became one of the greatest preachers the world ever saw. Beautiful verses about "The City of our God," and "The Pilgrim Band." "What can I do for Jesus?" and what a little girl did. "Hidden Treasures," and "How to be Happy." "Jesus can save me." "Summer." "Is there any good in it?" in playing cards, going to theatres and balls, etc.

Subscriptions may commence with the July number; single copies for the year, and clubs for the year, half year, or quarter. Single copy, 50 cts. a year; 10 copies and over, each 40 cts.; 50 copies and over, each 35 cts. Address *Young Pilgrim, Boston, Mass.*

W. B. H.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$876.01
Marcy M. Best	1.00
J. F. Mansfield	7.50
H. M. Rose	1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$45.30
Levi Butler	.50
S. A. Phelps	.25

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2607.06
"Maria" (pledge made at Springfield C. M.)	5.00

For the World's Crisis.

REPORT OF THE MORRIS GROVE MEETING.

This meeting commenced Wednesday, June 16th, P. M. The weather being unfavorable, we adjourned from the Grove to the house of Bro. Glover, and had a refreshing season of prayer and conference. In the evening preaching af the fourth district school-house, by Bro. Peter Tatro, from Joshua 24: 21. Was very glad to see him again in the field. It was a very interesting sermon, and the Spirit of the Lord directed it to the hearts of the people, and we felt much edified.

Second day. Preaching from the stand by Bro. A. D. Flagg, from 1 Cor. 15: 22. He gave an outline of the plan of redemption, which was very instructive, and the meeting closed with the best of feeling. A short intermission, after which we had a very interesting discourse from Bro. Samuel Tatro, from John 14: 18. In the evening at the school-house, sermon by Bro. A. D. Flagg. Eph. 4: 18. Then followed some interesting remarks by Bro. P. Tatro.

Third day. Sermon by Bro. Flagg. P. M., sermon by Bro. W. J. Ripley, from Prov. 11: 31. In the evening, sermon by Bro. Ripley, from Titus 2: 11. The Spirit of the Almighty rested upon him while he portrayed so beautifully the glories soon to be revealed.

Fourth day. At the grove, sermon by Bro. Flagg, from Acts 26: 15. Remarks by Brn. St. John and Tatro, after which we had a very interesting meeting. In the P. M., sermon by Bro. Flagg. Eccl. 9: 10. Evening, prayer meeting at the school-house.

Sunday. Sermon in the A. M. by Bro. S. Tatro, from Ps. 49: 8. Bro. Tatro's discourse was very instructive. He gave us conclusive evidence that the soul was the entire man, and that the redemption of us was very precious in the sight of the Lord. P. M., sermon by Bro. A. D. Flagg, from Rev. 7: 17. He gave us evident proof of the position John occupied at the time he saw the vision. Also the time that Christ will sit in the midst of the throne, and spoke encouragingly of the joys that would be ours at that time; warned us of its near approach, and exhorted us earnestly to be also ready.

During the first three days, the attendance was small on account of the weather. Sunday, they came from all parts, and the grove was filled. Altogether, the meeting was quite interesting (although there were some unfavorable circumstances which might have been avoided, had we not suffered, as Paul did, with false brethren and sisters), and we believe it resulted in much good.

N. E. SYMONDS.

For the World's Crisis.

WHY ARE WE SO FEW?

The story of the cross and our blessed religion has been the same from Calvary down to the present time. Thousands have come upon the stage of life, and with them carried the gospel news, endeavoring to send its genial rays to the dark and benighted souls far away, as well as to those around them, that others should with them rejoice in the peace salvation alone can bring to the soul.

Men in the darker ages—and women, too, noble in every department of life, have borne the cross, sounded the glad tidings abroad, and shrunk not to declare the truth before foes seeking to persecute them. They loved the truth more than personal ease, the cause of Christ more than freedom to enjoy the pleasures of their quiet homes, their loved companions, or the little ones entrusted to their care. They feared not the gloom of prison walls, were they permitted to feel they were casting bread upon the waters. They hesitated not before the burning faggot, but preached Christ to the perishing souls with unwavering faith, while they, with mocking derision, bound them to the stake, which marked the boundary of this life, hoping they might even in the waning moments of life bring others to the Lamb that taketh away the sins of the world, thus bringing them to share the glories of a future life in the kingdom. They ceased not, when the curling, hissing flames seized the tender flesh, to praise their Creator, but gave evidence of a peace no earthly joy could impart, till life became the victim of death. But despite these marked evidences of a pure religion, of a soul-elevating and soul-saving power, the majority still pursued the downward path, to end their career in despair.

At the present time, the gospel, unforbidden, can find its way to nearly all parts of the earth, its influence be thrown around all, its advocates receive aid from both the church and the world, and yet but a comparative few come to Jesus. We hear it said, "The story of the cross has one united testimony from thousands of being the most blessed cause, but they will not heed it. If one thousandth part of the proof were brought to bear upon any worldly pleasure or pursuit, they would eagerly rush to share its joys, while they are deaf to the voice that warns them of approaching danger."

Some will talk almost harshly because men will not yield at once. This should not be. Control self; practice patience; candidly take into consideration their state and condition. They are not serving Christ; they are children of darkness, with Satan for a leader, and, could he tempt our first parents to eat of the forbidden fruit, when loveliness smiled from every work of God which surrounded their beings, to the extent that Eden was given as the name of their abode, how much easier can he keep man, who is born in sin, in his service at the present time, when sin rules the plurality of earth's multitudes, lurks in every corner, is so thoroughly intermixed with every event and position of life, that with difficulty we select one here, another there, who bears the image of the divine Master.

The pleasures of life are presented in their most enticing garb; flattering inducements call their attention in the broad road; promises of wealth, power and fame are given as a stimulus to move them on, regardless of a better life. It is not easy to resist the assurances of their leader, turn from youthful associates, forsake long-enjoyed companions, to try an untried course in life. They find it hard to relinquish the hold of influence upon them. There is need of much faith to do so. Nature clings to sin. The old life must be forsaken, a new life entered upon; they feel incompetent, hesitate, the enemy takes advantage of the vacillating mind, presents the charms of life in a new phase, and, ere they are aware, they turn a deaf ear to the "still small voice."

Are we doing what we can to bring them to Jesus? Professing christianity, do we not rest too easily, do little or nothing to advance the cause, and save souls? We think professed christianity errs, laying many stumbling blocks in the way, keeping sinners away rather than bringing them to Christ. We are not watchful, but are watched, and by those who can detect every failing. If we meet to praise the Lord and warn them to flee earthly pleasures, they heed us not, because they feel we have not deep-seated piety within us; they follow us in our every-day life, and witness our wanderings in by-paths, our carelessness, our lack of faith, our want of love, our need of purity, our little meekness, and they know we do not hunger and thirst after righteousness. They see us sowing discord and strife, one at variance with another, and that before the world, forgetting it is better to keep the failing of the family within the family, seeking for the oil of grace to heal our wounds.

Let us lend a helping hand to our brother, our sister, work only in the vineyard, be patient in the Master's service, enduring as good soldiers, fight only for the right, hold up the blessed Savior, let his attributes be seen in our daily life, and we may see souls fleeing to Christ for a shelter from approaching danger.

LUCRETIA FROST.

For the World's Crisis.

REPORT OF THE CONFERENCE AT NORTH WHITEFIELD.

The meeting was held June 25th, at two P. M. It was cheering to see the brethren and sisters come in from twenty-one surrounding towns, and with a mind to work for the Lord. His Spirit was with the people. It was the longest conference we have ever held in that quarter. It was the first conference of a large company of young believers in Christ, and left a good impression on the minds of the people, who said it was the best meeting that they ever had in their place.

Preachers present were, A. Damon, H. D. Reed, H. S. Mitchell, G. Weeks, T. Rines, John Somes, J. Kennedy, James Dudley, F. Patterson, and George Wallace.

Voted, our next conference be held at Bristol, New Harbor meeting-house, September next. Day to be appointed by the committee.

JER. PARTRIDGE, *Pres.*
S. K. PARTRIDGE, *Clerk.*

For the World's Crisis.

BREWER TENT MEETING.

Our meeting in Brewer was continued from June 24th to July 4th at even, and was one which will result in gathering fruit to life eternal. The brethren and sisters in and about the place are active and earnest workers for the Lord. They were fed, edified, and strengthened. The mass of the people were attentive and candid listeners to the word, on Sundays and evenings; but it is a busy place, and but few could attend at other times. Some wanderers resolved to return to Christ, some unconverted ones sought the Lord. A good and, we trust, deep impression of the last-day message and of the Bible hope was left on the minds of many, which we hope will lead them to Christ for salvation. We are glad we pitched the tent in Brewer.

Believers came in from Bangor, Holden, Orrington, Prospect, Hermon, and other towns, and rendered efficient help, with whom we enjoyed very precious meetings, as the Lord blessed us abundantly. We were very kindly received and cared for, and our attachment to them greatly increased. We hope soon to meet them with all the dear saints in the coming kingdom of our blessed Savior.

Bangor, Me. I. C. WELLCOME.

BRO. O. R. HULS, Rockbridge, O., writes:—"There appears to be a great interest awakened in the people of this vicinity about the doctrine that is set forth in the World's Crisis. They appear awe-stricken, and wonder why it is that they have been kept in the dark so long; and when told that they are listening to the traditions of their fathers, and are not taking the word of God as the man of their counsel, they say they wish to be honest; and when they attempt to prove their pet theory, they find that they always fail.

Are there no preaching brethren passing this way, who would stop with us, and preach for us? They will find a few warm friends here. We are 'United Brethren' by name, but not united in the doctrine of eternal misery, the doctrine of immortality in this life, and the resurrection of the wicked to an immortal life."

CLAIRVOYANTS AT FAULT.—Last summer a daughter of Eli Martin of Middletown, Conn., missed a gold watch and chain, two gold breastpins, a bracelet, silver spoons, &c., and supposed they had been stolen. Two clairvoyants were consulted, who said they had been stolen, and each gave a like description of the thief. It was not thought best, however, to make an arrest, and the articles were given up as lost. About a week ago Mr. Martin pulled off some ragged plastering in one of the rooms in his house, and discovered an umbrella inside the wall, in which he found all the missing articles. It seems that Mrs. Martin, in an insane freak, placed the jewelry in the umbrella and then put the umbrella between the walls from the garret. She afterwards committed suicide by jumping into the Connecticut river.

A WESTERN STORY.—Deacon B., of Ohio, a very pious man, was noted for his long prayers, especially in his family. One Monday morning, the deacon and his wife were alone, and as was his custom, after breakfast a prayer was offered. There being an unusual amount of work that day, the deacon's prayer was short, and seizing his hat and milk pail he started for the barn. His wife, being deaf, did not notice his absence, but supposed him to be still engaged in prayer. On his return from milking he was surprised to find her still kneeling. He stepped up to her and shouted "Amen," when she immediately arose and went about her work as if nothing had happened.

Obituaries.

BAILEY. Fell asleep in Jesus, in Lewiston, Me., Jan. 31st, 1869, Sister Emily C., wife of Bro. Joseph W. Bailey, aged twenty-five years.

She professed faith in Christ about two years since. Soon after she gave him her heart she was baptized by the writer, and lived a christian until the last. When she found that she must leave her dear husband and little ones, she made all the arrangements for her funeral, and accordingly was carried to Richmond, and words of comfort were spoken by the writer. In this blow a husband has lost a kind and faithful companion, children a good mother, the church one of its dear members, and the world a true friend. May the Lord bless the afflicted family, and help them to be ready to meet her when the Life-giver comes.

J. PARTRIDGE.

CORBETT. Suddenly fell asleep in Jesus, in Richmond, Me., May 27th, 1869, Sister Martha E., wife of Bro. James Corbett, aged thirty-two years.

Our Sister, with her dear companion and a number of others of this village, had but a few weeks before sought and found the Savior, which had bound them together by the strong ties of christian affection. Our Sister seemed in haste to do up her work from the first. She was faithful to the last, and she was never heard to complain. Before she breathed her last she called her companion and charged him to be faithful, to always maintain the family altar, to keep the children together, and to meet her in the kingdom; kissed him, and fell on sleep. She leaves three children, mother and father, one sister, and brothers, with a large circle of friends and the church to mourn her loss; but we are comforted that we shall soon meet again. She was borne to the Free-will Baptist church, and words of comfort were spoken to the afflicted family and sympathizing neighbors from Job 14: 14.

J. PARTRIDGE.

JOBES. Died on the 7th of June, in Lima, N. Y., of consumption, Samuel N. Jobes, aged forty-two years.

Deceased appeared to be entirely resigned to the divine will. Although the thought of leaving his dear companion was at times very painful, yet he was calm, often exclaiming, Our separation will be a brief one; for soon Jesus will come; then we shall have a glorious meeting. He expected to rest in the grave until the resurrection morn. He was perfectly resigned in regard to the future, committing all his interests into the hands of Him who "doeth all things well." My heart is sad, yet I sorrow not as those who have no hope. He will come again from the enemy's land, where pain and death can never come.

EMELINE B. JOBES.

MCMILLAN. Fell asleep in Jesus, in Rochester, N. Y., Sr. Janet McMillan, aged fifty years.

We have lost a sister, a mother, and a much esteemed christian. May the mother's God be the orphan children's God, and her hope their hope, and her home their home forever. They request the prayers of the brethren in this their great affliction.

H. PRATT.

BARTLETT. Died, in East Boston, July 5th, Bro. Isaac Bartlett, aged sixty-seven years and seven months.

Bro. Bartlett suffered greatly the last few months of his life, but he now sleeps in Jesus.

L. B.

Married.

In West Greenfield, N. Y., at the bride's home, July 4th, by Eld. J. L. Knapp, ROBERT KNOWLES and Miss JULIA E. HUMISTON, step-daughter of H. Bates, formerly of Castleton, Vt.

Summary of News.

FOREIGN.

Cable News.

LONDON, July 6. The appointment of Catacazi as the Envoy of Russia to Washington is regarded as an important step toward a more active policy on the Eastern question. Catacazi is charged with the duty of carrying the congratulations of the Czar to General Grant, in lieu of the special mission for which he was first intended.

MADRID, July 7. Prime Minister Prince Hohenlohe has issued a circular to foreign powers on the Ecumenical Council. He warns the Governments of the principal dangers which they ought to guard against, and particularizes the decision which the Council may announce in regard to the infallibility of the Pope, the disposition it may make of the question of church property, and other points likely to come up of an essential political character. He believes that all States having Catholic subjects are intimately concerned in the proceedings of the Council, and ought to take a common attitude. He suggests that it might be well for these powers to hold a conference and not leave the Council in doubt of their position in regard to its decision.

PARIS, July 8. The political commotion in France continues. The Emperor has decided to give way to the Chambers and change his system of government. He meets with great difficulties in his efforts to complete the new combination, but the grand event is expected in a week. The new Ministry will emerge from the Centre Gauche party between the radical minority and the adherents of the empire. The Centre Gauche are for the empire, but insist upon responsible Ministers, or Parliamentary government, the same as in England.

PARIS, July 8. The *Pays* to-day says that the Emperor has written a letter, from which it quotes the following declaration in regard to the Corps Legislatif:

"On the 19th of January I committed a great fault by acting without previous concert with the majority. I caused it to regard with suspicion my sentiment toward it. All my efforts should tend to regain its confidence."

The *Pays* does not give the address or date of the letter.

In the Corps Legislatif to-day, M. Rouher said in reply to some remarks of M. Jules Favre, that the Government and the Chambers would always agree in opposition to revolution.

LONDON, July 9. (New York *Herald's* special.) The Ministerial crisis in France increases in interest. The Constitutional opposition in the Corps Legislatif declare their ultimatum to be the retirement of the Minister of State, M. Rouher. While the Emperor desires his retirement he is reluctant to dismiss him on account of his ability and his devotion to the Imperial Government. M. Rouher's failure to comply with the wish of the Emperor and tender his resignation is severely criticised. Yesterday the proprietor of one of the leading journals said to him: "M. Rouher, your time has come; clear out." "I know it," answered M. Rouher, "but my wife won't resign." This is literally true; Madame Rouher objects to giving up the honors which she receives at the palace as the wife of the chief of the Emperor's ministry. The Emperor will wait a while before insisting upon the unavoidable resignation until this little domestic trouble of his Minister can be arranged. The majority of the Assembly are opposed to the propositions demanded by the members of the left centre, which are as follows: First, a responsible ministry. Secondly, autonomy of the Legislative Assembly. The Emperor is therefore obliged to temporize with the majority, whom he does not wish to openly defy, hence the present dead lock, which must end in the course of the present week.

BREST, July 11. A dispatch from on board the Great Eastern reports that up to Saturday noon she had run 2023 knots from Brest, and paid out 2287 knots of cable. The work was proceeding without interruption.

MADRID, July 11. Much political agitation prevails in Lisbon, and the Government is taking unusual precaution to prevent an outbreak.

DOMESTIC.

New York, July 8. A late Kingston, (Jamaica) paper has the following: "Special advices from Porto Rico announce that a great revolution against Spain has broken out in that Island. The city of Ponce has been set on fire by the insurgents and nearly burned to the ground. Circulars have been distributed ordering the negroes and the natives to burn all houses marked with blood. All the houses of wealthy Spaniards were thus designated, but those who owned them were not discovered, however. Some of the most prominent were killed after the fires. During the confusion several soldiers were also killed, and the authorities did not attempt to maintain order.

Most of the richest families have left for St. Thomas, en route for Europe and the United States. Many poor people fled to the mountains. The overseers of the neighboring plantations and the white laborers have been conscripted by the authorities.

A general uprising was momentarily expected. The soldiers were mostly raw recruits from Spain, and were rapidly dying of yellow fever. The revolutionists were becoming bolder and were only awaiting the yellow fever to continue a little longer its deadly work before commencing an active warfare. The negroes, too, had of late displayed much dissatisfaction and many had left their masters and escaped to the mountains, where the revolutionists are fast congregating in large numbers."

Montreal, July 7. Letters from Jeff. Davis, now at Paris, renders it doubtful if his health will ever permit his return. If he recovers sufficiently to permit travel, he will spend the summer in Canada.

CHINESE LABORERS FOR THE SOUTH.—A contract has been made in San Francisco for the supply of twenty thousand Chinese laborers, to be employed as plantation hands in the State of Tennessee. The very faithful and intelligent manner the Chinese laborers performed their work in constructing the Central Pacific Railroad has attracted attention to this unsurpassed class of rough laborers. It is understood that the passage of these laborers will be paid twenty dollars per month. Another force of twenty-five thousand is being contracted for to proceed to the State of Mississippi.

FLORAL BEAUTY OF THE BLACK HILLS.—A correspondent of the Chicago *Times*, writing from Wyoming Territory, says that for nine months in the year the sides and summits of the Black Hills are bedecked and adorned with the greatest variety and grandest display of flowers and wild fruits that ever grew from the soil. Every hill-side, nook, valley, lawn, plain and peak, from early April until late December, is georgeously arrayed in countless thousands of flowers of every color, form and size, applicable to the season, and wearing a smiling beauty to welcome each dawning day.

Passing Events.

☞ The disease, known to the ancients as leprosy, is making sad havoc among the inhabitants of the Sandwich islands. This scourge attacks old, middle-aged and young of both sexes. In one group may be seen an aged woman, stalwart man in the prime of life, the girl in her teens, the schoolboy and child of four years of age. All bearing the distinctive and never to be forgotten marks of leprosy. The ears of one are swollen, another's hands are deformed, the fingers being drawn into the palms of the hands and one or more joints gone from each finger, while another's face is so swollen and disfigured that his own friends find it hard to recognize him. There is no cure for his horrible affliction. Its victims are all sent to an island devoted entirely to their occupation, and are compelled to remain there for life.

☞ There is a rock in Jacksonville, Alabama, discovered two years ago, that has plain cyphers of 1870 in large figures upon its face, and the cyphers are evidently formed there by the same hand that formed the rock; for it is plain to be no device of man. And equally mysterious, the discoverer being directed to it by a voice from a person that he could not see, and the voice said the cyphers were a living witness of a new era in the world's history, and of the terrible day spoken of soon to come.

☞ Myriads of grasshoppers have appeared on the line of the Sacramento and Placerville (Cal.) Railroad, and it is represented that they were so thick that the wheels of the locomotives passing up and down the road frequently slipped, making it necessary to use sand.

☞ The railroad carriage factories in France have received orders to supply 60,000 wooden seats, each provided with four strong cords, and thus to be suspended from the roofs of the freight cars, for the purpose of transporting large bodies of troops.

☞ Thus far we have heard of the drowning of about forty persons by the late terrible deluge in Kansas. It was the heaviest flood ever known in that region, and the extent of the damage cannot be estimated.

☞ France is well prepared to fire grand salutes or make her enemies dance to a lively set of balls. She has 8,845 guns, the bulk of which are new rifled cannon, With this ordinance, the Emperor ought to be able to maintain his ordinances.

☞ The National Methodist campmeeting at Round Lake is a great success. Upward of five hundred persons were present yesterday. Clergymen from all parts of the country are in attendance.

☞ There is so much dissatisfaction in New Zealand with the conduct of the English Government toward the colony regarding the war with the aborigines that there are actually threats among the colonists of a severance from British authority.

☞ It is understood that so soon as the Great Eastern returns to Europe she will take fresh cable on board and start for India to lay a line between Bombay and Suez.

☞ The celebration of the opening of the Suez Canal has been postponed till Nov. 17 by official proclamation.

☞ A Richmond negro, who bought his freedom eighteen years ago, is now worth $50,000, and owns the largest livery stable in Virginia.

☞ Nearly all the Poles believe the next year will witness the restoration of their nation in all its freedom and glory.

☞ A wise man of Canada finds that the frogs are building their nests in the middle of ditches, and predicts a dry summer.

☞ Numbers of ladies are becoming newspaper reporters in New York.

Notices.

Tremont Campmeeting.

The Tremont Campmeeting will commence Monday, July 19th, and continue over the following Sunday. Ample arrangements will be made for board and lodging for those who cannot bring tents with them, but all who can are requested to bring tents. Bro. E. G. Kingsbury, of Chelsea, will be on the ground with his large tent, which will seat nearly one thousand. Now, brethren and sisters, you who can arrange to devote one week in such a meeting as this in the service of God, for the salvation of souls, and the renewing of your own spiritual strength, come up to this feast of tabernacles. The location is excellent, free from dust, and many other annoyances which often attend such gatherings.

All who expect to attend are requested to be on the ground at the commencement of the meeting, to secure a full share of its benefits; and pray that the blessing of God may attend this effort, which has been so fully realized in years past. Bro. Geo. T. Adams will probably secure a reduction of fare on the Old Colony Rail Road for those who come through Boston.

By order of the Committe of Arrangements,
HENRY V. DAVIS.

Alton Bay Campmeeting.

Circumstances are such, that the committee have decided that it will be best for the Alton Bay campmeetimg to commence Sunday, Sept. 5th, and hold over the 12th. Particulars hereafter. For the Committee, J. G. SMITH.

Still on Zion's Hill.

The meeting under the tent will close Sabbath evening, July 18th. We have thus far had a glorious meeting. The Lord has blessed. The truths of the gospel are getting hold of the good people in that vicinity. Brethren, come and help us, and pray for us that this meeting may wind up with a glorious triumph. Meetings Wednesday, Friday, and Saturday evenings. ENOCH MORRILL.

Tent Meeting at Waterloo, N. H.

Providence permitting, the New Hampshire Tent will be pitched near Waterloo Depot, about two miles north of Warner Village, on Thursday, Aug. 5th. Meetings to hold day and evenings through the week, and over the Sunday following. Brethren will bring their own provisions and bedding. Come to labor for the lost and perishing.

D. M. LEAVITT.

J. C. SHOREY, Tent Master.

Tent Meeting.

The Lord willing, the New Hampshire Tent will be pitched on the Messer Place (so called,) on the road leading from Laconia to Lake Village, N. H. Meetings to commence July 24th, and hold over two Sundays. Meeting free for all. Come, brethren and sisters, to work for the Lord. Preaching brethren are invited, such as the Lord sends.

D. M. LEAVITT.

J. C. SHOREY, Tent Master.

The Tent in Bangor, Me.

The Maine Mission Tent was pitched in Bangor, July 7th, where we have been gathering the masses to hear the word. The prospects are good, and the work will go on. We remain this week, and over the Lord's day, July 18th, if not longer.

Tent Meeting, Camden City, N. J.

On account of the deep and increasing interest manifested in the Tent meeting now being held in Camden City, N. J., it has been voted by the churches and congregation to continue it perhaps two weeks longer, or as long as the interest demands. Preaching three times Sundays and five evenings of each week, by Elders H. K. Flagg, J. G. Hook, and others.

R. WILLARD.
J. M. SPEILER.
J. N. WELFONG.

Conn. and R. I. Campmeeting.

OAK GROVE ADVENT CAMP, WINDHAM, CONN.

There will be a campmeeting at the above mentioned place, commencing Saturday, Aug. 14th, and continuing eight days. This is a new field, and offers many encouragements for one of the best meetings ever enjoyed. The word of invitation is to churches, families, and individuals. One and all, far and near, come up to the feast.

You will find beauty and convenience of location. The ground is situated on the Providence, Hartford and Fishkill R. R., five miles east of Willimantic, and half way between Waldo's and South Windham stations. Cars will stop on the ground, which will be known as the Oak Grove Advent Camp. Efforts will be made to obtain reduction of fare on H. P. and F., N. and W., and Northern and New London R. R., and perhaps others. Those who come from New London or Palmer will change cars at Willimantic. The grove is as clean as a carpet, free from dust, and has an excellent spring of water close by.

Your expenses can be light. The committee hope to bring this meeting as near to the old-fashioned campmeetings in simplicity and power as possible. The expense of the ground is nothing, and its fitting up trifling, so that no heavy burdens will be thrown upon those who come. Board not exceeding 75 cts. per day; also arrangements for individual boarding. Rooms in a neat, unoccupied house near by, to let cheap, for cooking and lodging purposes. Lodgings in private families for those who apply early, at most reasonable rates. Rich pasturing for horses, at one shilling per day, or from 50 cts. to 75 cts. per week; also feed in stables, at low prices.

The object of this meeting is to carry the light of Divine truth into this new field; to proclaim aloud the coming and kingdom of our Lord Jesus Christ; to teach transgressors their ways, that sinners may be converted to God, flee the "wrath to come," and "lay hold on eternal life." We trust none will come for strife or controversy with their brethren, nor to press some side issue; such will meet no favor. But we exhort all to come in the spirit and power of Elijah's God, to be workers together with God against unbelief and sin. We assuredly expect the Lord with us.

We say again, *Come.* The whole region around the ground waits to welcome us and bid us come. Let distant churches unite to get fares reduced on their respective R. Roads. Bring your tents, also ample bedding for each individual. May the Spirit of God summon the host.

I. B. POTTER,
B. HITCHCOCK,
E. BELLOWS,
H. F. CARPENTER, } Committee of Arrangements.

P. S. By team the Camp is eighteen miles southwest from Danielsonville; fifteen west of Plainfield; four south of Scotland, and three from Windham Centre, Ct.

Notice.

Brethren of Vermont, Greeting:—We want a campmeeting in our own State, and it has seemed to me for some time that we could have it. I have talked with the brethren in Bridgewater, Densmore Hill, Bethel, and Marshfield, also with two from Springfield, and all that I have seen are for having such a meeting. We need in connection with it a State conference.

Brethren, I think it would be for the glory of God for us to have such a meeting and conference, and you who are in favor of it, let us hear from you in some way as to the time and place. I am not particular myself, but I should think it would be best to have it as soon as we can after the Alton Bay meeting. We doubt not our brethren of Mass. and N. H. would assist us.

Will some brother, or brethren, if they know of a good location for a meeting, let us know where? There is a good place in Bethel, on Camp Brook, where we held our grove meeting the 4th, two miles from railroad, not hard to get to, a splendid grove. I should like to have it there. Let us hear from you soon, brethren.

J. A. CLEAVELAND.

Special Notice.

Shall those in Indiana, who look for the coming of the Lord, meet in a conference capacity this year? If so, it is time the matter was understood. If I mistake not, the "Indiana Christian Conference" has not met since August, 1866. In 1867, a part of the members of said conference went into an organization called the "Gospel Association," which has had one or two meetings. But as this Association has tests to which many of the brethren will not submit, it is earnestly desired that the members of the "Indiana Christian Conference" meet and re-organize next August. I want to hear from all Christians in Indiana who look for the Savior in regard to this matter. Do not neglect it now, but write *immediately*. Address

G. W. GREEN, Memphis, Clark Co., Indiana.

Conn. Conference.

The Conn. A. C. Conference will hold its next quarterly session at Cheshire Street, Conn., to commence with preaching Wednesday evening, July 21st, at half past seven. The first business session will be held on Thursday afternoon, at half past two. Let every preacher be present at that time, if possible, and all the churches be sure to send delegates in season. Now, brethren, do not fail to be prompt in attending to this call.

Those coming *via* Meriden will find conveyance at the depot to meet the noon trains north and south. Those coming *via*. Plainville on Canal R. R. will be met at the Cheshire Depot on the 1-20 train south. Strangers coming with their own teams, inquire for Cheshire Street (not *Centre*), as the Street is four miles north east of the Centre.

B. HITCHCOCK.

Campmeeting.

The Campmeeting in Maine, to commence about the 23d of August, will be held in Pittsfield, on the Drew farm, about two miles from the village. We want the brethren to bring their own tents, bedding and provisions, as far as practicable, and be prepared to help the poor and the preachers to a good home, and have an old-fashioned campmeeting. In behalf of the Committee,

I. DAMMAN.

Grove Meeting in Ohio.

There is to be a two days meeting, commencing at three o'clock P. M., Saturday, July 17th, in the beautiful grove near the Olentanzy Church, on Bro. Martin Bacon's farm, four miles east of Bucyrus. Bro. H. G. McCullock and others will be present to preach the word. All are invited to attend. Inquire for Martin or Dexter Bacon. Will our friends in Ohio, who cannot come, pray for us?

H. A. KING.

Quarterly Meeting.

A quarterly meeting will be held at Rogersville, Steuben Co., N. Y., commencing Saturday, July 17th, at two o'clock P. M., and hold over the Sabbath. Sister E. S. Jennings is expected to be at this meeting. D. COGSWELL.

Grove Meeting at Westfield, Pa.

There will be a grove meeting at Westfield, Tioga Co., Pa. (near the village), commencing Friday, Aug. 27th, to continue over the Sabbath following. C. F. Sweet, D. Cogswell, and others, are expected to preach the word. All are invited to attend. For the brethren, J. W. TAYLOR.

Notice.

"As ye would that others should do unto you, so do you even unto them."

The little church at Week's Mills, China, Me., are trying to build a meeting-house, and they need help to finish it from those who observe the above rule. It will require about $200 to complete it. Now let all who are interested in the cause of Christ, and are able, do something for this enterprise. All monies may be sent to Alton C. Doe, Week's Mills, China, Me. Small and large gifts will be very acceptable, and they should be forwarded immediately. In behalf of the church,

ALLEN DAMON.

Notice.

The Second Advent Christian Church of Rochester, N. Y., will hold meetings in their new hall, New York State Arsenal, corner of Monroe and Jackson streets, as follows: Sundays, prayer and conference meeting at 10 A. M. Sunday school at 12½ P. M. Preaching at 2 and 7½ P. M. The weekly prayer meetings: Tuesday and Friday evenings, of each week. The regular monthly church and covenant meeting will be held the Friday evening (7½ o'clock) before the first Sunday in each month. JAS. E. WELLS, Cor. and Rec. Sec.

Voice of the West, please copy.

Notice.

Whereas we are holding a protracted meeting in East Weymouth, and there will be a campmeeting in Tremont the last of July, and the National Campmeeting in Springfield, Mass., in August, it is thought advisable not to hold a State Quarterly Conference till after these general gatherings are over.

S. W. THURBER, President.
P. S. BUTLER, Secretary.

Special Notice.

There are five men in Westfield named E. Owen, and my letters are seriously delayed and much confusion results from persons writing me, failing to address Lock Box, 618. E. OWEN.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. W. Thomas......Sunday, July 18th

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
A. M. Higgins......Sabbath, July 18th
H. Pratt......Sabbath, July 25th
J. G. Smith......Sabbath, August 1st

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Wednesday evenings.
I. K. Lombard......Sabbath, July 25th

CHELSEA, MASS., (LIBRARY HALL.)
Rufus Baker......Sabbath, July 18th
J. S. White......Sabbath, July 25th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
John Couch......Sunday, July 18th

HYDE PARK, MASS.
A. Simpson......Sabbath, July 25th

Fayville, Mass......Sunday, July 18th
North Carver, Mass......Sunday, Aug. 1st
C. GOODRICH.

New Bedford, Mass......Sabbath, July 18th
A. A. PHELPS.

Scitico, Ct......Sabbath, July 18th
Montgomery......Sabbath, July 25th
H. MUNGER.

North Carver, Mass......Sunday, July 18th
J. S. WHITE.

Worcester, Mass......Sabbath, July 18th
T. M. PREBLE.

Lynn, Mass......Sunday, July 18th
M. BATCHELOR.

Exeter, N. H......Wednesday evening, July 14th
Kennebunkport, Me......Thursday evening, July 15th
Biddeford, Me......Friday evening, July 16th
Portland, Me......Sabbath, July 18th
Tremont through the week.
Portland, Me......Sabbath, July 25th
Plainville, Ct......Sabbath, Aug. 8th
A. ROSS.

East Douglas, Mass......Thursday evening, July 15th
Cambridgeport, Mass. (as H. L. Hastings may arrange) Friday evening, July 16th. H. F. CARPENTER.

Portsmouth, N. H......Sabbaths, July 18th and 25th
J. T. DIXON.

Alton, N. H., (Loon Cove)......Sunday, July 18th
Lake Village, N. H......Sunday, July 25th
Alton, N. H., (McDuffee school-house), Sunday, Aug. 1st.
West Alton, N. H......Sunday, Aug. 8th
LEVI ALLEN.

Hartland, (Town Hall)......Sunday, July 18th
S. WOODRUFF.

Exeter, N. H......Sunday, July 18th
Topsham, Me......Sunday, July 25th
Any wanting to be baptized can be in readiness.
Litchfield, Me., (Stephen Town school-house), Sunday, Aug. 1st.
Richmond, (Reed meeting-house)......Sunday, Aug. 8th
Thomas school-house at five o'clock P. M.
Sabbattusville......Sunday, Aug. 15th
H. S. MITCHELL.

Oil Mill Village......Sunday, July 25th
C. W. SARGENT.

Waterloo, N. H......Sunday, July 18th
CALEB RICHARDSON.
C. W. SARGENT.

Webster, N. H., (old meeting-house), Sunday, July 18th
SIMEON ROBY.

North Norway, Me......Sunday, July 18th
Casco Village, Me......Sunday, July 25th
Mechanic Falls......Sunday, Aug. 1st
J. ALBERT LIBBY.

Augusta, Me., (Mud Mills)......Sunday, July 18th
South Gardner, Me......Sunday, Aug. 1st
THOMAS RINES.

Augusta, Me......Sunday, Aug. 1st
HANNIBAL REED.

Corinna, Me......Sabbath, July 18th
ALLEN DAMAN.

Meredith, N. H., (Advent Hall)......Sunday, July 18th
North Haverhill, (Union House)......Sunday, July 25th
A. A. HOYT.

New Hampton, (Brick school-house), Sabbath, July 18th.
Meredith Neck, N. H., (meeting-house), Sabbath, July 25th.
N. GLIDDEN.

North Scituate, R. I......Sunday, July 18th
Westerly, R. I......Sunday, July 25th
Providence, R. I......Sunday, Aug. 1st
A. B. WARNER.

West Gardiner, Me......Sunday, July 25th
Augusta, Me., Sunday evening.
N. F. NASON.
H. B. SEVEY.

Charlton, Mass., (Advent Chapel), Sunday, July 18th
GEO. A. STREETER.

Kennebunkport, Me......Sundays, August 1st and 8th
Portsmouth, N. H......Sundays, Aug. 22d and 29th
E. OWEN.

New York, (Cooper Institute, as Bro. Green may appoint), Sabbath, July 18th.
Webster, Mass......Sabbath, Aug. 1st
Biddeford, Me......Sabbath, Aug. 8th
H. PRATT.

Chicopee Falls, Mass......Sabbath, Aug. 1st
Brimfield, Mass......Sabbath, Aug. 15th
E. MCCULLOCK.

East Weymouth, ("Zion's Hill"), Sabbath, July 18th
Hampton, N. H......Sabbath, Aug. 1st
ENOCH MORRILL.

Lawrence, Mass......Sunday, Aug. 1st
CYRUS CUNNINGHAM.

Monson, Mass., (East Hill, in Bro. E. Aldrich's house, or door yard), Sunday, July 25th.
Bristol, R. I......Sunday, Aug. 1st
GEO. A. STREETER.

Bath, Me......Sabbath, July 18th
I. K. LOMBARD.

Bangor, Me......Sunday, July 25th
Frankfort, Me......Sunday, Aug. 1st
THOMAS SMITH.

Porter, Me., (North meeting-house), July 25th, half past ten o'clock A. M., and one P. M. Also at the Village at five P. M.
Melvin Village......Sunday, Aug. 1st
T. W. PIPER.

Northville, Newport......Sabbath, July 25th
F. S. RANSOM.

Campton, N. H., (Bump school-house), Sunday, July 18th.
C. W. NELSON.

South Kingston, N. H......Sunday, July 18th
ANDREW I. GLOVER.

Bow, N. H., (Woodbury District)......Sunday, July 18th
Deerfield, (where Bro. Moulton may appoint), Sunday, July 25th.
Suncook, (school-house, on the road from Concord to Pittsfield), Sunday, Aug. 1st.
Loudon Ridge......Sunday, Aug. 8th
Chichester, (where Bro. Jonathan Toll may appoint), Sunday, Aug. 15th.
Allenstown, (meeting-house)......Sunday, Aug. 22d
L. E. SAULPAUGH.

Holderness, N. H., (Brick school-house), Sabbath, July 18th.
Campton, N. H., (Bump school-house), Sabbath, July 25th.
Lake Village, N. H., (North Church), Sabbath, Aug. 1st
Manchester, N. H., (Merrimack Hall), Sabbath, Aug. 15th.
JOHN H. EVANS.

West Haven, Ct......Sabbath, July 18th
Attend the conference at Cheshire Street.
Wallingford Farms, Ct......Sabbath, Aug. 1st
WM. A. & M. L. DURAND.

Lake Village (North Church)......Sunday, July 18th
Warren Summit......Sunday, July 25th
Swiftwater, N. H......Sunday, Aug. 15th
E. S. MOULTON.

Westfield, Mass......Sunday, July 18th
Seabrook, N. H......Sunday, Aug. 1st
Hampton, N. H., (Town Hall)......Sunday, Aug. 8th
A. SIMPSON.

Springfield, Mass......Sunday, July 18th
Keene, N. H......Sunday, July 25th, and Aug. 2nd
WM. STUART.

North Somers, Ct......Sabbath, July 18th
Brimfield, Mass......Friday evening, July 16th
Foster, R. I. (Tabernacle)......Sabbath, July 25th
West Gloucester, R. I., (Clarkville), Sabbath, Aug. 1st
Abington, Ct......Sabbath, Aug. 8th
C. H. SWEET.

Hampton, (Town Hall)......Sunday, July 18th
Wakefield, Mass......Sunday, July 25th
Greenland Parade......Sunday, Aug. 1st
Seabrook......Sunday, Aug. 8th
J. PINKHAM.

Brimfield, Mass. (during the day)......Sunday, July 18th
In the evening at West Warren.
Holden......Sunday, July 25th
SR. L. M. STODDARD.

Strafford, N. H., (Robert's school-house), Sunday, July 18th.
Rochester, N. H......Sunday, July 25th
J. G. SMITH.

Kennebunkport......Sundays, July 18th and 25th
JOSEPH W. WHITE.

Hartford, Me., (Station school-house), and baptize, Sunday, July 18th. E. M. HAGGETT.

Hampton, N. H......Sabbaths, Aug. 15th and 22d
D. F. LEAVITT.

Barnstead, (White Oak Ground)......Sunday, July 18th
JOHN PARSONS.

Pittsfield Village, N. H......Sabbath, July 18th
W. H. MCDANIELS.

North Springfield, Vt......Sunday, July 25th
JOSEPH KIMBALL.

Sabbattusville......Sabbath, July 18th
Bowdoin......Sabbath, July 25th
Augusta......Sabbath, Aug. 1st
Brunswick......Sabbath, Aug. 8th
H. D. REED.

Lorain, N. Y., (Randall Dist.)......evening, July 14th, and through the week.
Barns' Corner, N. Y......evening, July 21st
Harrisburg, N. Y., (Bickford school-house), evening, July 22d.
Martinsburg, N. Y., (Brook school-house), evening, July 22d.
Turin, N. Y., (Goodell Dist. on Tug Hill), evening, July 27th, and longer if desired.
Greig, N. Y., (Union Chapel), at 10½ A. M., Sunday, Aug. 1st. Otter Creek school-house, five P. M.
C. H. WILLIAMS.

East Haddam, Ct......Sunday, July 18th
I. B. POTTER.

North Colebrook, Ct., at ten A. M. and one P. M., Sunday, July 18th. H. L. HASTINGS.

Wrightville, Ct......Sunday, July 18th
Cold Spring......Sunday, July 25th
Bantam Falls, (where Bro. Munson may appoint), Sunday, Aug. 1st. WM. J. RIPLEY.

Square Pond, Ct......Sunday, July 18th
New Haven, Ct......Sunday, July 25th
B. HITCHCOCK.

Warehouse Point, Conn......Sunday, July 25th
W. N. PILE.

Plainville, Ct......Sunday, July 18th
Warehouse Point, Ct......Tuesday evening, July 20th
Thursday evening, July 22d, where Bro. David Allen, of Feeding Hills may appoint.
Northfield, Mass......Sunday, July 25th
H. K. FLAGG.

Collinsville, Ct......Sunday, July 18th
R. K. STARK.

Square Pond......Sunday, July 25th
RUFUS BAKER.

New York, (Cooper Institute)......Sunday, July 18th
New Britain, Ct......July 25th and Aug. 1st
West Abington, Mass......Sundays, Aug. 8th and 15th
Kennebunkport, Me......Sundays, Aug. 22d, 29th, and Sept. 5th.
W. S. CAMPBELL.

Abington, Ct......Sunday, July 18th
North Somers, Ct......Sunday, July 25th
A. MORSE.

Hartford, Ct., (Talcott & Post's hall), Sunday, July 18th
W. N. PILE.

Waterbury, Ct......Sunday, July 18th
East Haddam......Sunday, July 25th
New York (Cooper Institute)......Sunday, Aug. 1st
L. F. MOORE.

Will hold two days meetings as follows:
Springwater Grove, (on the Morris farm), Aug. 7th and 8th, commencing at two o'clock. Let general notice be given of the meeting.
Westfield, Tioga Co., Pa., Aug. 14th and 15th, (as Bro. Gardner and Mallery may arrange), commencing on the evening of the 13th.
Blooming Valley, Crawford Co., Pa., Aug. 19th, and over Sunday.
Edenboro, Pa., Aug. 27th, and over Sunday. All are invited. C. F. SWEET.

SPRINGFIELD, MASS.
Wm. Stuart......Sunday, July 18th
Chas. C. Barker......Sunday, July 25th
Wm. N. Pile......Sunday, Aug. 1st
J. Hemenway......Sunday, Aug. 8th
Wm. N. Pile......Sundays, Aug. 15th and 22d

LAWRENCE, MASS., (ADVENT CHAPEL.)
George W. Burnham......July 18th and 25th

WESTFIELD, MASS.
A. Simpson......Sabbath, July 18th
E. McCullock......Sabbath, July 25th
I. B. Potter......Sabbath, Aug. 1st
A. Ross......Sabbaths, Aug. 15th and 22d
E. McCulloch......Sabbath, Aug. 29th

BIDDEFORD, ME.
A. Ross......evening, July 16th
J. W. Thomas......Sabbath, July 25th and Aug. 1st
H. Pratt......Sabbath, Aug. 8th
E. Owen......Sabbath, Aug. 15th

PORTLAND, ME.
A. Ross......Sundays, July 18th and 25th

CONCORD, N. H., (CENTRE STREET.)
H. F. Carpenter......Sabbaths, July 18th and 25th
Joseph W. White......Sabbath, Aug. 1st
N. C. Twombly......Sabbath, Aug. 8th
J. Couch......Sabbath, Aug. 22d
J. Albert Libby......Sabbaths, Aug. 29th and Sept. 5th

CONCORD, N. H., (AT THE BETHEL.)
Sr. S. K. Paine......Thursday evening, July 15th
E. Owen......Sundays, July 18th and 25th

PLEASANT VALLEY, CT.
G. L. White......Sunday, July 25th
B. Hitchcock......Sunday, Aug. 8th

NEW BRITAIN, CT.
H. H. Dickenson......Sunday, July 18th
W. S. Campbell......Sunday, July 25th

NEW YORK CITY, (405 Grand Street)
Anna E. Smith, of the Star of Hope Mission, Sunday, July 18th, at three o'clock P. M.

WOLCOTTVILLE CIRCUIT.
Wolcottville (to be supplied)......Sunday, July 18th
Newfield......"......Sunday, July 25th
Wolcottville......B. Hitchcock, Sunday, Aug. 1st
Newfield......W. J. Ripley, Sunday, Aug. 8th
Preaching every Sunday evening at Wolcottville.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Wyoming, R. I......1st Sabbath in each month
Westerly, R. I......2d Sabbath in each month
Riverpoint, R. I......3d Sabbath in each month
Bristol, R. I......4th Sabbath in each month
A. DURFEE.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. E. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,

ELD. A. D. FLAGG, Cor. Sec'ry, Torrington, Ct.

NEW MUSIC.

BY GEO. H. LEE.

"Must be a Lover of the Lord," and "Gathered in the Morning."
"The Resurrection Hymn," and "Walk through the Valley."
"'Tis the very same Jesus," and "New Year's Chime."
"The Bleeding Lamb," and "Jesus my Shelter."
"Awake! Awake!" and "The Better Day."
"Over There," and "Hallelujah."
"The General Roll," and "Jesus Comes Again."
"Resting By-and-by."
"The Lord's Supper" and "The Pilgrim's Hope."
"The Glorious Prospect," and "Shall we be There?"
"The Voice of my Savior," and "The Day of Peace."
"All to Christ I owe."
"My Jesus, I love thee."
"Blessed Tidings."
"The Prospect."
"Calvary."
"Who'll stand up for Jesus?"

Price of the above sheets singly, 5 cts.; 50 cts. per dozen; $3.00 per 100. Postage 2 cts. for twelve copies.

SONGS FOR THE CAMP-GROUND.—A sheet containing five pieces of music, and twelve choice hymns, viz: "The Resurrection Hymn," "Over There," "Awake! Awake!" "The Better Day," "Walk through the Valley," "Battling for the Lord!" "I will sing for Jesus," "Your Mission," "The Heavenly Meeting," "Jesus our Salvation," "The Fountain of Mercy," and "Singing for Jesus."

Price of the above sheets singly, 15 cts; 10 for $1.00. For sale at the Crisis Office. AG'T.

Business.

LETTERS RECEIVED.

I C Wellcome, F Douglas, M E Green, W Leask, A E Smith, J Partridge, S J Bates, Mrs G W Angell, J A Cleveland, H Pratt, S A Phelps, N M Wells, A Sheldon, E Lanning, Geo. E Lee, E Owen, A E Smith, B Knepper, L B Weaver, S McQueen, T H Ford.

RECEIPTS FOR BOOKS AND TRACTS.

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Disturb not the dying with tears,
The conflict has come, she is yielding her breath,
And closing up nineteen frail years.
Be still, troubled heart, thy loss is her gain;
Oh, soon will she sweetly be sleeping,
Forever released from sighing and pain,
Reposing in angelic keeping.

Thy touch, cruel monster, may prostrate the just,
But failing they fear not thy sting;
On Zion's new morning they'll rise from the dust,
And glad songs of victory sing.
Then let thy shaft fly, and number my child
With the millions thine arrows have slain,
Thy hand cannot wrest from that spirit so mild
The pledge of her living again.

How memory dwells on the past happy hours
Of Linda, her childhood and home,
When with her fond playmates she gathered the flowers,
Unconscious of sorrows to come.
She dreamed not of lingering and wasting disease,
That chills like the cold autumn day,
Which changes the foliage of beautiful trees,
And turns their green leaves to decay.

I yield to thy holy will, merciful God,
Whose judgments are wisdom and truth;
My loved one is sealed with the peace-speaking blood
Of the Savior she found in her youth.
I know she'll awake, and be led by her Lord
To drink of the life-giving river;
And witness the wonders of Eden restored,
And dwell with the ransomed forever.

Ye slumbering saints, the moment draws near
When the reapers will visit each tomb;
Their shoutings will startle each blest sleeper's ear,—
"The harvest, the harvest is come!"
And thy gathered ones, Lord, from land and from sea,
With angels shall join in the story,
Of sovereign Grace, that brought them to be
At home with the King in his glory.

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CRITICISM.

Criticism comes legitimately within the province of the newspaper press. It is this critical, sifting, scrutinizing element attaching to journalism that makes the press so powerful an educator. It is also according to the genius of the gospel to "reprove, rebuke, exhort;" to "prove all things; hold fast that which is good," and throw the rest away. We are encompassed with infirmities. Errors and imperfections are the common heritage of mortals. There is no occasion for vanity or censoriousness. Nevertheless, we may "bear one another's burdens" by timely suggestions, friendly criticisms, and faithful reproofs, and thus secure a greater amount of usefulness and a higher development. Some of our weaknesses are innate, and require the pruning knife to go deep in order to be effectual. On the other hand, many of our blunders are acquired, and may be corrected by a little painstaking. We are creatures of habit. Imitation is a prominent characteristic of human nature. We often take on the peculiarities of those for whom we entertain a high respect. Before we are aware of it, we are exhibiting certain mannerisms that sit gracefully, because naturally, upon others; but awkwardly, because artificially, upon ourselves. Allow me to touch a few points where those who really desire to improve will find it quite within their power to do so. "He is my friend, who tells me of my faults."

MURDERED WORDS.

Words are the vehicles of thought. Good thoughts are worthy to be conveyed in good language. What is worth doing at all, is worth doing well. The masses can hardly be expected to attain any great proficiency in using words with philosophical or even grammatical exactness. The language of the populace, though sufficiently intelligent for all practical purposes, will continue to be marred with all kinds and degrees of blemishes. But this need not and ought not to be the case with public speakers. Language is their staple commodity, and it ought to be used with a fair degree of ease and accuracy.

A public teacher, whose words are so powerful in moulding the sentiments and souls of listening thousands, has no right to be reckless of his vocabulary. He may not be able to learn a dozen languages, but he can attain a tolerably correct knowledge and use of his own mother tongue. It is sheer carelessness —not to say laziness—that makes many a minister a life-long murderer of the English language. A little personal discipline, coupled with a habit of observation in reading and hearing, would soon be crowned with success in rectifying at least the baldest blunders that are currently made. I grant that a pious ignoramus is far better than a polished sinner, to preach the gospel. But if the various pulpits of the land could be relieved of a large number of both classes, perhaps the world would be better off.

I have known men to be licensed to preach, who never learned to spell "license" correctly; and in talking they always use this word as though it were a plural noun. Thus: "The Church gave me a license, but I have seldom used *them*." I have heard pulpit occupants say "doctr*ing*" for doctrine; "brethr*ing*" for brethren; "cert*ing*" and "certingly" for certain and certainly; "mounting" for mountain; "mornin'," "meetin'," "comin'," "dyin'," etc., for morning, meeting, coming, and dying; "sot" for sat; "oncest" for once; "luridicous" for ludicrous; "tex" for text; "prevade" for pervade; "magicians" with the hard sound of "g"; and "debauchery" with "ch" hard, as though it were spelled "debaukery." Many, especially in New England, have an affected way of omitting the sound of "r" in their words. Thus they pronounce Lord, "Laud"; more, "moah"; girl, "gull"; church, "chuch"; fire, "fiah;" water, "watah"; murder, "muddah"; heart, "hot," etc. These are only specimens of what might fill a volume.

Perhaps the reader will be better prepared to decide whether these are beauties or blemishes, by a practical example. Here it is:

"I *oncest* had an appointment to preach in a *certing chuch*, situated on a high *mounting*. It was a fine *mornin'*, and the people kept *comin' moah* and *moah* till the house was full. The *Laud* gave me a *tex*, and if ever I preached with *powah*, it was *certingly* in that *meetin'*. As soon as I *sot* down, the *brethring* backed up the *doctring* I preached. The *watah* flowed from many eyes, and the *fiah bunt* in many *hots*. The *Sperit* of the *Laud prevaded* the place. *Foah gulls* lost their strength. Some said it was a *luridicous* scene, but a *moah gloriouser meetin'* I never attended!"

SING-SONG.

Some well-meaning persons fall into a regular *sing-song*, whenever they get a little earnest in exhortation or prayer. I am informed that certain brethren never feel satisfied with their religious exercises, until they strike the sing-song key. They seem to have imbibed the erroneous notion that such a tone is the special result of divine influence. They are entirely mistaken. It is nothing more nor less than *habit*; and a very unfortunate one, too. Such a habit may consist with deep piety, but it is not at all the result of it. It is a false religious education that leads us to measure a man's piety by any such manifestations. The basest hypocrisy is sometimes glossed over with sympathetic whines and sanctimonious tones. To persons of intelligence and taste the sing-song style must ever be repulsive and unprofitable.

Nothing is so powerful as simplicity. True eloquence gushes out in natural strains. Let none imagine that I am opposed to *earnestness*. Nay, let us have *more* of it. We need mightier demonstrations of gospel power all over the land. Let the fire of salvation burn and the waves of glory roll! Never let this feeble voice be raised to hush the rising and swelling tide! Never let this hand be outstretched to steady the ark of God! But let the outworkings of the Spirit within us be natural, free, and scriptural. Let us guard against whatever is artificial and affected.

If we find ourselves running in unfortunate grooves of thought, or speech, or feeling, or action, let us get out of the rut. It is best to break up bad habits, and cultivate whatever is "pure and lovely, and of good report." Let us have more earnest *talk*. Let us have more thrilling *song*. But keep the two exercises distinct. Leave it for Jews and Catholics to indulge in simpering tones and senseless sing-song. A. A. PHELPS.

Chelsea, Mass, June 28th, 1869.

For the World's Crisis.

THE KINGDOM NEAR.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21: 31.

The long dreary winter is past. Again I hear the sweet notes of the Spring birds' happy song, as they skip and carol full of glee. The mountain streamlet has broken its icy fetters, and now goes foaming and sparkling onward, far away. The gentle, refreshing showers are restoring the colors in old earth's faded carpet, and waking up the pretty flowers, that so long have been sleeping in their snowy beds. Concealed from mortal sight, the hidden forces of nature work out their appointed tasks in silence, but without mistake or delay; and when the soft spring winds from southern lands and tropic isles breathe over the verdureless landscape, lo! the buds pierce their green veils, the leaves shake out their folds, and all nature is teeming with new life and beauty. When we see these things come to pass, we know that summer is nigh at hand; "so likewise," we see unmistakable signs that the kingdom of God is nigh at hand, even at the door.

We fully believe the long, dark night of sin and death is almost over. The glorious morning is soon to dawn, when Zion's light shall come. Already the genial rays of the Sun of Righteousness seem to light the eastern sky. Soon the voice of the great Life-giver will pierce the tombs; earth's sleeping saints will come forth and join the happy number that rise to meet their Lord. Oh, joyful meeting! Oh, blissful day! Dear Savior, let thy kingdom come. We long to join in the song of redemption, and crown thee Lord of all.

"Watchman, in that golden city,
Seated on his jasper throne,
Zion's King, enthroned in beauty,
Reigns in peace from zone to zone.
There on sunlit hills and mountains,
Golden beams serenely glow;
Pearly streams and crystal fountains
On their banks sweet flowerets grow.

Watchman, see! the land is nearing,
With its vernal fruits and flowers;
On, just yonder, O, how cheering,
Bloom forever Eden's bowers.
Hark! the choral strains there ringing,
Wafted on the balmy air;
See the millions, hear them singing,
Soon the pilgrims will be there."

ANNETTE G. BARTLETTE.

E. Landaff, N. H.

Gems.

— When you meet with neglect, let it rouse you to exertion instead of mortifying your pride. Set about lessening those defects which expose you to neglect; and improve those excellences which command attention and respect.

— It is not what we eat, but what we digest that makes us fat—not what we make, but what we save, that makes us rich—not what we read, but what we remember, that makes us wise.

— Constant success shows us but one side of the world; for, as it surrounds us with friends, who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.

— Truth is one of the Almighty's attributes and cannot be shamed. Intention constitutes the guilt of any action; execution only stamps its character.

— The good things of the saints are not dispensed out of the basket of common providence, but out of the ark of the covenant.

— Faith supplies to its possessor Jesus and the fulness there is in him, and transmutes every conceivable evil into a blessing.

— Sorrows are like tempest clouds; when afar off they look black, but when above us scarcely gray.

— The best way for parents to train up children in the way they should go, is to travel that way occasionally themselves.

— Gratitude and prayer are always suitable and becoming, as we are ever in want, and God is always giving.

— When prayer mounts upon the wing of fervor *to* God, then answers come down like lightning *from* God.

— If parents were really faithful to their children, there would be fewer unconverted adults.

— Prayers and tears are the weapons with which the saints have obtained the most glorious victories.

— When the Brenton mariner puts to sea, his prayer is: "Keep me, my God!—my boat is so small and thy ocean is so wide!"

— A man is a fool if he be enraged with any ill that he cannot remedy, or if he endures one that he can.

— A husband can readily foot the bills of a wife who is not afraid of being seen footing the stockings of her husband.

— He that hath the ear has the hand of God; and prayer moves the hand that moves the world.

— Don't be too severe upon your own failings; keep on, don't faint, be energetic to the last.

— I never knew how it was, but I always seemed to have the most come in when I gave the most away.

— I know one thing—if I stand by the principles of truth and duty, nothing can inflict upon me any permanent harm.

— There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.

— The road to ruin is always kept in good repair, and the traveler pays the expenses of it.

— The Scriptures have lights in them that are not seen by common gazers.

— By the streets of by and by one arrives at the house of never.

For the World's Crisis.

STAR OF HOPE MISSION.

BRO. GRANT:—The Lord is with us at the "Star of Hope Mission." Such meetings as we are having; it would pay to come quite a distance to enjoy one of them. There is such a contrast in the meetings now and when I came home sick, so few then came out to the meetings. Our Mission House is now packed in every hole and corner, and if you get in on Sunday nights you must come in good time. We have been asking the Lord to give us a larger place, but no higher rent. So this week a city missionary said to me, "Sister Smith, I don't see how you get along and do so many things, with so little room. And when you have any thing extra going on and want a larger room, you can have our hall; it will hold four times as many as yours, and you can have it and welcome."

Glory to God! who can say he does not hear and answer prayer? I will love him as long as I live. Yesterday was the fourth of July, and a wonderful day at the "Star of Hope." It was just a week since nineteen of our folks were buried with Christ in baptism, and you that know any thing about the colored people may know what kind of a day we had of it. We came together at six o'clock in the morning, all that were seeking a deeper work of grace, to tell the dealings of God with us; and such a meeting—it can't be told; it held till a quarter of nine. Such happy souls, such deep experiences. I thank God for a religion that we know we have, because we feel it.

At ten o'clock we went to the City Mission, to a general class or experience meeting of laborers from all the different wards, and it did us good. We had thought nobody was troubled as we were, but we found by the experiences we heard yesterday, that all who labor for God must suffer trials alike. My heart was cheered like Paul at the "Three Taverns." I took courage and went on.

At two o'clock we took charge of the Sunday School. At half-past three we had our prayer and conference meeting. At five I stepped out of the meeting and went with the city missionaries to No. 6 Clark St., to out-door preaching; this was the first time I ever preached in the street, and it was a new thing for a woman in the streets of New York city. Such a mass of people; all kinds, colors, sizes and ages. We had permission from the Mayor, and policemen to keep order; but it was very quiet considering the motley mass collected together. When I looked around and saw so many young girls, I felt impressed to tell some of my experience, how the Lord dealt with me when quite young, and how I found the Savior when a child. It seemed to have a good effect, and many were melted to tears.

Opposite where we stood was a house of disrepute, of white inmates; and as I related the case of a young girl which came under my observation, how she had left her father and mother, and came to this city to lead a life of shame, and how her poor mother grieved about her, and we believed there were some within the sound of our voice that had done the same thing,—there was a woman in this house opposite standing at the window. How she cried. We saw we were telling her sad story also. She kept wiping the tears away all the while I was talking; and after I closed, Bro. Davis, an old man who had been a street preacher two years, prayed, and the Lord helped him. It seemed as though this poor girl's heart would break. My sympathies were aroused, and I shall visit that house as soon as an opportunity offers. These poor creatures, as soon as you mention the name of mother, are nearly killed.

Last Friday I went through Green St. with one of our city missionaries. This is a street with some seven blocks of fashionable houses of disrepute. As we went from house to house, giving out tracts, we saw some who were beautiful. About five or six o'clock they dress up, and sit at the windows and out on the steps; and I thought some of them were the handsomest creatures I ever saw. The houses were painted nicely outside, and furnished in style inside; and they were just as polite as could be, dressed in the most tempting and fascinating manner, and every thing as clean as possible.

I stood in astonishment and looked at them, and thought in my very heart, O God! is there no way to save these poor, miserable souls? Such beauty, such talent, such education, as some of them have, such music, all, all wasted, all used for the devil, all used to decoy and lead men and women astray; and I do not wonder either; every thing to captivate, and to the inexperienced it seemed as though all were happy.

O, my sisters, my heart is stirred way down deep, and I shall put forth all the effort I can to reach some poor children, and bring them out of that street, and send them home to their heart-broken mothers. My field is large already, but I can reach a little further than these souls, and help some poor widow's prayers to be answered who has a daughter, but knows not where, that she may return home to her roof once more. Every once in a while the devil hits me a knock, and tries to hedge up my way; but every time he only knocks me into a larger field. Glory to God! he is more than all that can be against me.

There are some that would like to see the little mission die, but it is like the vessel anchored in the harbor; the more the winds blow and the hurricanes roar, the tighter the anchor gets in foundation below. The "Star of Hope" never prospered more, spiritually, than now; never was there such an entire consecration, never such a spirit of working for souls, as there has been the past month. The whole membership is in good working order, and the Lord is blessing us and giving us souls for our hire.

Now you, who feel for our mission, will you go with us at the hour of twelve every day, and ask God for his sustaining grace? I do not ask for money, though I need it, but my heavenly Father knows what I have need of better than I can tell him. But I do ask your earnest prayers, and the sympathies of those suffering saints who know it is

"Through tribulation deep,
The way to glory is,"

that I may be immovable, always abounding in the work of the Lord.

Bro. J. K. Bellows preached for us last evening, after which we received by the right hand of fellowship eight more that have lived out their probation and walked worthy of their profession. So you see yesterday was a busy day, and so it has been ever since I have been able to work; but I feel rest will come by and by, for there is one that remains for the people of God. Yours in the highways and hedges, ANNA E. SMITH.

New York, July 5th.

For the World's Crisis.

MILK AND HONEY.

I do love the "sincere milk of the word." The land of Canaan is represented as a land flowing with "milk and honey." David, speaking of the words of God, says, "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth." A full soul may loathe the droppings of the honey-comb, but they who hunger and thirst after righteousness long for the sincere milk of the word, that they may grow thereby.

Doctrines are good in their place; indeed, they are as indispensable as the bones in the bodily frame; but I do not particularly admire bones with all the flesh and sinews removed. Knotty points may be the favorite portions of Scripture with some, but while I love the whole blessed Bible as it is, yet I do not seek for hard things, or things "hard to be understood," but love to dwell upon those portions that are so plain that he who runs may read, and and the "way-faring man though a fool" need not misunderstand.

How precious are the Psalms of David, and many portions of Isaiah and the other prophets. Yes, there are mines of precious ore in the Old Testament Scriptures; yet we have a still more glorious and full revelation in the New. Praise the LORD for the free gift of his blessed word!

It cannot be all in vain that the Bible is so universally circulated through the world. What other book has ever had so large a circulation? It is within reach of almost every person who can read. And it is the purpose of God that his word shall not return void. It will accomplish its destined mission. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

Webster, Mass. F. H. CHAMBERLAIN.

NOT KNOWING.

I know not what shall befall me, God hangs a mist o'er my eyes,
And so each step in my onward path he makes new scenes to rise,
And every joy he sends me, comes as a strange and sweet surprise.

I see not a step before me, as I tread on another year,
But the past is still in God's keeping, the future his mercy shall clear,
And what looks dark in the distance, may brighten as I draw near—

For perhaps the dreaded future has less bitter than I think,
The Lord may sweeten the waters before I stoop to drink,
Or if Marah must be Marah, he will stand beside its brink.

It may be he has waiting for the coming of my feet,
Some gift of such rare blessedness, some joy so strangely sweet,
That my lips shall only tremble with the thanks they cannot speak.

O, restful, blissful ignorance! 'Tis blessed not to know,
It keeps me so still in those arms which will not let me go,
And hushes my soul to rest in the bosom that loves me so!

So I go on not knowing; I would not if I might,
I would rather walk in the dark with God, than go alone in the light,
I would rather walk with him by faith, than walk alone by sight.

My heart shrinks back from trials which the future may disclose,
Yet I never had a sorrow but what the dear Lord chose,
So I send the coming tears back with the whispered word, "*He knows*." —*M. G. Brainard.*

MY ANTI-TOBACCO CREED.

"I believe, and therefore have I spoken."

I believe that tobacco is a rank poison. Science ascribes to it all the attributes of poison; and if its votaries are not poisoned to death, it is owing to counteracting causes.

I believe that its common use is not only expensive, filthy, and injurious to the BODY, but that it deadens the moral sensibilities, renders the mind abnormal, and creates an impervious casement about the soul, which tends to repel all gospel appeals. The gospel has a poor chance with a sinner intrenched in this narcotic.

I believe that but few of our smoking young men attend any church with any regularity, and few that do attend become converted to Christ; and, unless these few renounce their idol, they usually make shipwreck of hope and dishonor the church.

I believe the good men in our churches, who are victims of tobacco, are manifestly stupid when they smoke, and fidgety and irritable when they don't smoke, and the habit is a prodigious drawback upon their power to do good. Christians all imbued with the "higher life," who live near God, don,t smoke. They are above it.

I believe that tobacco tends to destroy the usefulness of christian ministers who use it. It makes them slaves, and does much to paralyze their energies in relation to christian enterprises. Enveloped in clouds of smoke, their pipe, cushioned-chair, and fashionable literature, take the place of Christ and revivals of religion in their souls. Men of the Whitefield, Wesley, Finney, and Beecher type dont smoke.

I believe that tobacco creates and incessantly feeds an appetite for alcohol, and hangs like a mill-stone on the neck of temperance. Move heaven and earth as you may, by eloquence and legislation, still, intemperance will rage like a prairie-fire, till you strike at its mighty feeder, its mighty causes—and tobacco is one.

I believe that the masses in our cities and villages cannot be converted so long as submerged in alcohol and tobacco. "Strains as sweet as angels use" have little more effect on them than the winds of heaven on the bodies of dead men. If they cannot relinquish their idol, how can they be saved?

I believe that whole nations are besotted by deadly narcotics; that China is drunk on opium and tobacco; and that whilst such obstacles—more insuperable than Chinese walls—block up the way the conversion of the world is a hopeless enterprise—*George Trask.*

THE PITCHER IN THE DESERT.

There is a pleasant story told of a man living on the borders of an African desert, who carried daily a pitcher of water to the dusty thoroughfare, and left it for any thirsty traveler that might pass that way.

There is something so quiet, so genial and unselfish in this little act of kindness, that it meets an instinctive response from the common heart. It is such a little thing, and yet so full of blessing to the weary pilgrim panting with thirst amid burning wastes and under tropical skies. There is such an outgleam of goodness in the humble deed, that it touches our hearts with impulses of kindness and sympathy for the needy and sorrowing, the weary and afflicted.

But not alone in African deserts may such deeds be done. The world is a spiritual Sahara, a vast desert, full of pilgrims wayworn and weary, to whose fainting lips may be pressed by loving hands the refreshing draught. And when Jesus shall come in his glory, he will remember the "cups of cold water" given to his disciples, and as a reward to those who have loved him he will utter these final words of welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," for "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let no one say, however limited or lowly his sphere, that he cannot do anything in the Master's service.

There may be wanting the talents, or means, or position for great achievements, but Christ tells us that the *least* gift to one of his disciples for *His* sake shall in no wise lose its reward.—*Little Christian.*

COMMON POLITENESS.

It is not polite to sell an article less than cost to a new customer to get his future trade, intending to make up your loss at some future time, thus giving him the impression that you sell cheaper than your honest neighbor, who resorts to no such tricks to deceive.

It is not polite to whine over losses. A real, energetic man will persevere, and again be successful.

It is not polite to subscribe for the erection of a church, or any benevolent enterprise, while at the same time you owe honest debts which you refuse to pay.

It is not polite for christians to meet and pray for the prosperity of Zion, and that "brotherly love may continue," while they refuse to speak to, or have fellowship with, some members of the church.

It is not polite to place boxes or other articles on the sidewalk, with hooks or nails in them, whereby ladies' dresses can be caught and injured.

It is not polite, on a second marriage, to reflect on a companion, by frequently mentioning the kind disposition and amiable character of a former husband or wife.

It is not polite to avoid the company of a friend, or to treat him coolly, without giving him a reason for your conduct. Some evil-minded person may have circulated a slander, or brought a false accusation against him. A friend should never be forsaken, unless you have indubitable evidence of his guilt, and you have labored faithfully and affectionately to restore him to virtue.

It is not polite for a string of vehicles to continue to pass over the cross-walk, expressly laid for passengers, when there are those waiting to pass along.

It is not polite for a merchant to charge more for his goods than he expects to get, and then suffer himself to be beaten down in his prices.

It is not polite for a minister who desires to display his skill, and amuse a thoughtless congregation, to select detached sentences and odd phrases, or simple words, from the Bible, as a foundation for his discourse.

It is not polite for ephemeral critics, even if they do belong to mutual admiration societies, to be severe on men of talents who do not coincide in their views, or patronize their literary efforts. We often find, in what are called first-class periodicals, papers from men who have become popular on account of something which they have written in years past, which would hardly be passable in the columns of a country newspaper. Sometimes works of real merit are suffered to lie neglected because the authors were too independent to bow down, and kiss the feet of Dagon.

It is not polite to refuse to do any necessary work, no matter how elevated your condition, or wealthy you may be.

It is not polite to repeat a story, especially if it is a long one, to your friends. If you are apt to be forgetful, just inquire if you have not told the story before.

It is not polite to wear your nails long, or to have them soiled at the ends.

It is not polite to show letters sent to you in confidence, or to expose the bad grammar, or incorrect spelling of a document kindly loaned you by a friend.

—*Hints on Common Politeness.*

JUST SUCH NEIGHBORS.

A man stopping at a tavern for rest and refreshment, began to talk about his journey. He had come from a neighboring town; he was moving away, and glad enough to get away too. Such a set of neighbors as he had there, unkind, disobliging, cross, and contrary, it was enough to make any one want to leave the place, and he had started, and was going to settle in another region where he could find a different set of inhabitants.

"Well," said the landlord, "You will find *just such neighbors* where you are going."

The next night another man stopped at the inn. He too was on a journey, was moving. On inquiry, it was found that he came from the *same place* from which the former traveler had come. He said he had been obliged to move from where he lived, and he did not mind moving so much as he did leaving his neighbors; they were so kind, and considerate, and accommodating, and generous, that he felt very sorrowful at the thoughts of leaving them and going among strangers, especially as he could not tell what kind of neighbors he should find.

"Oh, well," said the old landlord, "*you* will find *just such neighbors* where you are going."

Does it not seem possible that men *will* generally find about such neighbors as they are looking for? Some people are always in trouble; others "follow peace with all men." Who knows but we can have just about such neighbors as we wish for, simply by treating them as we ought to?—*The Christian.*

THE UNHOLY DESIRE OF DRESS.

You wish to dress your wife better than your circumstances will allow. She wants to have you. She is a woman of spirit, as it is said, and she does not mean to be a drudge. "Why should our neighbors," she says to her husband, "dress any better than we? They are made of the same flesh and blood that we are. See how they come out. I don't think a man of any spirit would let his wife and children go to church dressed as you let us go. Look at these children. You would think that they had come out of some slop-house! If I had married as I might have married, we should have had different times—I and my children!" How many men are stung to the quick by such remarks from their wives! Oftentimes their moral sense revolts, at first, and they feel indignation; "continual dropping wears a stone;" and by and by the man is dressed a little better than he can afford, and his wife and children are dressed better than he can afford; and somebody must pay for the extravagance. I do not say that they are tempted to steal; but I do say that they grind. They mean to get it out of the milliner, out of the dressmaker, or out of the merchant. They intend to make one hand wash the other somehow; and they go into petty meannesses to bring it about And this desire to dress better than they can afford is taking off the very enamel of their virtue, and taking out the very stamina of their religious life. Unimportant as it seems, ostentatious vanity in dress has ruined many a family, and damned many a soul! —*Henry Ward Beecher.*

THE RED SEA.—The Red Sea is said to be the hottest place in the world. The atmosphere for about sixty miles in that sea is steamy and sticky. Every thing in the shape of iron or steel about the ship takes a coat of rust. During the summer months no one travels on the Red Sea unless compelled by business or military orders to do so. In the winter and spring the passage is delightful Yet the navigation in that body of water is always attended with many dangers. The Red Sea is long and narrow, with sunken rocks and projecting reefs; and counter winds prevail, which produce dangerous currents. There are three light-houses in the sea, which must be kept by salamander-like men, since the thermometer runs up to 120 degrees in July, and approaches 99 in early spring.

THEN AND NOW.—Farmers in 1776—Man at plow, wife at cow, girl at yarn, boy at barn, and all dues settled. Farmers in 1867—Man at show, girl at piano, wife in satin, boy at Latin, and dues unsettled.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

THE LITTLE BLIND GIRL; AND How to Overcome Evil Propensities.

DEAR CHILDREN: Do you ever realize what a great blessing you enjoy in the use of your five senses of seeing, hearing, tasting, feeling and smelling? Just think what a calamity it would be, to be deprived of the use of any of them, and especially of seeing. What if you could never look upon your dear friends? Just consider this, and it may lead you to be thankful for these gifts of a beneficent Creator.

Away up here in the Green Mountain State, in a rural district of woody glens and flowery dells, lives a little girl of ten summers, who is totally blind. A little more than two years since, her bright eyes danced with joy as she beheld the lovely landscape, and plucked the gay flowers, listening, meanwhile, to the rich music of the feathered choir. But attractive as were the beauties of nature, they could not charm her away from her school and her book, to which she was strongly attached. The gladsome faces of three brothers and two sisters enlivened her home, and assisted in executing her childish schemes, when lo! it was discovered by an affectionate mother that Seba (for this is the name of this little girl) could not see as clearly as formerly, and this dimness of vision increased, until she could no longer behold even the loving faces of her parents.

Their anxiety had become intense; for in addition to every lovely object being hidden from her view, little Seba was now prostrated with dire disease, and for several months was unable to move even a limb. Many skillful physicians were consulted, but could not discern the cause, or at least did not agree relative to the cause of this blindness and distressing sickness. Some thought a tumor on the brain, others maintained it was simply amaurosis, but all agreed in there being no hope of life. Opium was freely administered, to quiet as much as possible her excruciating distress, the little time she might live.

After remaining in this sad condition for some five or six months, she began to raise her fingers a little, and from that time gradually returned to conscious life and a degree of health, and can now ride nine miles to attend church with her parents, still, as I remarked at first, is totally blind. But, sad to relate, the opium administered to relieve her distress had become so powerful a habit, it seemed impossible for her to get along without it, and if attacked with headache, or other ills, must have more opium.

Her parents, distressed, knowing she could never enjoy good health, and probably would not live long a confirmed opium-eater, reasoned with her; but, alas! the gnawing claims of an opium-eater clamored for more, and if denied she became almost frenzied. A short time after, her mother overheard Seba earnestly pleading with God, that he would help her to overcome this evil habit; and soon her mind seemed fixed, for she said to her father,

"I shall take no more opium."

For some nine weeks she has not tasted it, and has suffered neither spasms or frenzy in consequence, but is far better off without it. Sometimes she has headache, and her little brothers and sisters say,

"Seba, don't you want some opium?" but are quickly met with a decisive "No."

Now, dear children, if Seba could overcome by the help of God, can you not overcome your bad habits in the same way? If tempted to get angry, or speak naughty words, go to God to help you to overcome, that you may enjoy the beauties and glories of Paradise with all the good in the kingdom.

BEULAH MATHEWSON.

For the "Children's Corner."

A LITTLE BOY'S TRIAL.

At a recent communion season, a little boy of ten years remarked in his testimony, he had many trials and temptations, but thanked the Lord he had been delivered out of them all. His father doubted if he understood the nature of trial, and on reaching home at the close of the service inquired of him when his last trial occurred, and in what it consisted. The little fellow thought a moment and said,

"Last Friday at school, the boys were scrambling for tins, and I pushed the one ahead of me so he could not stop soon enough to pick up his, and he punched me. The trial was to know whether I should fight him or not; but I concluded to walk away and leave him."

It is needless to add the father was convinced. What a lesson for older christians.

E. O.

A NOBLE BOY.

A crippled beggar was striving to pick up some old clothes that had been thrown from the window, when a crowd of rude boys gathered about him, mimicking his awkward movements, and hooting at his helplessness and rags. Presently a noble little fellow came up, and, pushing his way through the crowd, he helped the poor man to pick up his gifts, and placed them in a bundle. Then, slipping a piece of silver in his hand, he was running away, when a voice far above him said: "Little boy with a straw hat, look up." A lady leaning from an upper window, said earnestly, "God bless you, my little fellow. God bless you for that!"

As he walked along he thought how glad he had made his own heart by doing good. He thought of the poor beggar's grateful look; of the lady's smile, and her approval; and, last and better than all, he could almost hear his heavenly Father whispering: "Blessed are the merciful, for they shall obtain mercy." Little reader, when you have an opportunity of doing good, and feel tempted to neglect it, remember the "little boy with the straw hat."

PRAYING AND DOING.—You every day ask God to make you good, kind, true, and obedient children. But are you also trying to do these things? God cannot make you good unless you are willing to be good. So you have something to do in this matter. Not only pray, but also try, to do God's will.

EVIL THOUGHTS.—Beware of evil thoughts. They have done great mischief in the world. Bad words follow, and bad deeds finish the progress. Watch against them, strive against them, pray against them. They prepare the way for the enemy of souls.

WHAT IS TRUTH?—The question was proposed at a Deaf and Dumb institution, when one of the boys drew a *straight line*. "And what is falsehood?" The answer was a *crooked line*.

P. O. Address of Preaching Brethren.

Massachusetts.

C. Goodrich—No. 167 Hanover Street, Boston.
Enoch Merrill—Crisis Office, Boston.
I. K. Lombard—Boston, care of H. L. Hastings.
J. S. White—68 Decatur Street, East Boston.
L. Boswell—Chelsea.
S. W. Thurber—Chelsea.
T. M. Preble—Lynn.
H. Munger—Chicopee Falls.
Geo. A. Brown—Plymouth.
Geo. A. Cole—Plymouth.
Wm. M. Ingham—Lawrence, Box 56.
D. Churchill—Lawrence.
Matthew Batchelor—New Bedford.
S. S. Brewer—Ashburnham Depot.
H. Pratt—Springfield, 57 Cedar Street.
E. Ford—Box [illegible], Springfield.
W. N. Pile—Springfield.
P. S. Butler—Collins Depot.
Geo. A. Streeter—North Dana.
C. H. Sweet—Millville.
Alvah Bean—Lowell.
J. W. Thomas—Lowell, Worthen Street.
J. W. Thomas—Fairhaven.
S. S. Brasee—Cold Spring.
W. R. Hathaway—North Carver.
Rufus Baker—Warren.
J. W. Brittan—Westboro.
Dr. A. M. Higgins—Palmer.
R. M'Culloch—Savoy.
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The World's Crisis

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 719. BOSTON, WEDNESDAY, JULY 21, 1869. VOL. XXIX.—NO. 19.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

JERUSALEM, THE GOLDEN.

Jerusalem, the golden!
With milk and honey blest;
Beneath thy contemplation
Sink heart and voice opprest.

I know not, oh! I know not
What joys await us there;
What radiancy of glory,
What bliss beyond compare.

They stand, those halls of Zion,
All jubilant with song,
And bright with many an angel,
And all the martyr throng.

The Prince is ever in them,
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen.

There is the throne of David,
And there, from care released,
The shout of them that triumph,
The song of them that feast;

And they who with their Leader
Have conquered in the fight,
For ever and for ever
Are clad in robes of white.

For the World's Crisis.

PROGRESSIVE LIGHT.

The present is an age of light and also of darkness; both are used interchangeably, the powers of darkness achieving some of their most important victories under the banner of light: and here we wish to notice an instance or two of the results of progressive light. While we believe it is the privilege of every christian to grow in grace and knowledge, instances occur where the misguided mind mistakes pitchy darkness for superior light.

Sometime since an employee of Cæsar's government, probably weary of serving longer under the waning institution, and thinking that better employment demanded his attention, dissolved his relationship with Cæsar, and started out with important light, to prepare the subjects of the everlasting kingdom for the coming of their king; as the message was of vital importance and the king's business required haste, it was announced that, owing to the shortness of time, the light would be hastily communicated to each church, while nonecould be favored with a second visit, lest the Son of man be come before the entire flock be illuminated.

This appeared to be just the thing needed, and consequently created an interest and anxiety to hear. The appointed hour drew nigh, and at last the foremost rays began to dawn on our vision, and had all the appearance of light. We listened again and again, till convinced that either our vision was cloudy, or the rays of light were becoming dusky and indistinct; the latter conclusion was reached by aid of the mirror of truth, which hindered our progress; this, however, was explained to be nothing unusual, as old bottles could not hold new wine, and in turning out former views and prejudices to make room for new light, a convulsion might be expected.

Time passed on, and new accessions of light were frequently reported, which we, being old bottles, of course failed to see; but did discover that the light which at first was prophesied would illuminate the entire church, had suddenly contracted its proposed field of illumination, and become a fixed star, permanently lighting a few favorite localities.

The kingdom was proclaimed to be like the mustard-seed, progressively crowding Cæsar from his dominion, till the whole earth shall be filled. The coming of the Lord was declared to be like the coming of an ordinary individual, only those to whom he made himself known being aware of the fact; and finally, that all knowledge on that point whatever had banished. The change of the original intention to illuminate the entire church, by concentrating upon fixed points, was attributed to new light, with the tide still in its favor.

Much has been said about the focal character of this light, and recent discoveries reveal the fact that it is intensely focal, local, and individual; the rays all centering in the individual himself, whose aspiring tendencies, not content with exchanging the service of Cæsar for the Lord and a home in his kingdom, grasps at the honor of being recognized as head of the church, and *the* person through whom "Christ will be manifest the second time." These last rays from this focal light are unfolded as gently as possible, lest a sudden illumination should produce a prolonged eclipse.

To guard against mistakes and render success sure, this result is said to be reached by strict adherence to the words of Christ himself, claiming the precedence over all others in this respect, for confirmation of which, a marvelous display of miraculous signs and wonders are promised soon. At this point we feel irresistibly drawn to the words of Christ (Matt. 24: 24,) where it is written certain characters will come in his name, showing great signs and wonders; and this teacher by his own showing merits the particular honor of being fairly noticed here (Matt. 24: 24,) for he claims to come with the "words of Christ alone." Of this honor we could not deprive him if we would, and when asked to believe, we feel justified to remain in unbelief; for, says Jesus, "Believe it not." Matt. 26: 26.

When light becomes darkness, how great that darkness. The process by which this position was reached, was by expounding the Scriptures with child-like simplicity, and an air of deep humility, until borne to the present point by the progressive train. Scriptural testimony referring to the personal coming of the Son of man from heaven was gradually disposed of, till, under the advancing light, and by a process of reasoning through which you could see the point, and at the same time not see it, the eve of wonders has dawned. The Roman Pontiff is no longer without a rival, but with the individual through whom Christ is to be manifest the second time, already upon the earth, it is expected signs and wonders, eclipsing the most remarkable spirit manifestations, will establish his undoubted right and precedence to the position.

Were we compelled by Inspiration to trace the origin of all the unadjustable theories and bold assumptions of the present hour to the Spirit of God, further caution and warning would be unnecessary; but it is written, Believe not every spirit, but try the spirits (1 John 4: 1,) whether they are of God; and that three unclean spirits like frogs working miracles are to gather the whole world to the battle of the great day of God Almighty (Rev. 16: 13, 14.) The comparison is a fit one, and their influence is no less perceptible than the presence of the slimy creatures themselves in Egypt. They accommodate themselves to dry land, water, or mud, jumping from one to the other as necessity requires, while the stagnant pool is their favorite resort. Lukewarm Christendom is the stagnant pool in which the offspring of these unclean frog spirits are hatched; they are equally at home in the religious, political, and social world; they have lulled nominal Christendom to sleep, excited political strife and hatred among the nations, and seek to charm, allure, and divide the little flock waiting for the kingdom of God.

They appear in meeting, jump into the parlor, and, if daylight proves insufficient for their croaking, peep nights. They put light for darkness, and transform darkness into dazzling light. Unquestionably their work is progressive, and if one renders himself conspicuous above his fellows, it is only to be distanced and speedily eclipsed by new and startling developments. The departure of the train becomes the occasion for a swarm of thieves and pickpockets to operate; so we may expect a host of physical and metaphysical developments; spirit manifestations of superior order, meteoric bodies exploding, with rapid progressive light, together with the general rush and confusion as the incoming change of dispensation greets the arrival of the gospel train.

Scriptural jugglery and double-dealing in the hands of experts are practised with effect, for the present hour; the mightiest effort of the powers of darkness has been reserved, but, blessed be God, the bounds are set and time limited; the corrupt festering mass, with all their ungodly deeds and pernicious errors, will soon be hushed in the silence of an eternal oblivion, when the only begotten Son of God, whom his Father and the heavenly host recognize as the only head of his church, shall with triple power and glory return from heaven, triumphing gloriously over all his enemies.

While various conflicting reports change and degrade the order and manner of the coronation of the Royal Prince of the house of David, may our path shine more and more with Inspiration's light, while the rays of these mistaken lights, like those of the setting sun, recede from our view, till lost amid the dawn of that glorious day, when the redeemed of the Lord with everlasting songs shall triumphantly enter the "city of light."

Southington, Ct. O. D. WOODRUFF.

For the World's Crisis.

PRECIOUS FAITH.

The people of the world have many things which they doat upon as very precious; riches, honor, estates, etc.; but the christian has something infinitely more valuable. However highly they may be esteemed, the things of earth are transitory and fleeting. Instability is a characteristic of the present world. Change, decay, and passing away, are indelibly written upon every object around us. But that which precious faith secures to the christian is eternal and abiding. Paul understood it when he said, "We look not at the things which are seen; for the things which are seen are temporal; but the things which are not seen are eternal."

Here we discover the difference between the believer and unbeliever. The worldling walks by sight. The christian walks by *faith*. God has given exceeding great and precious promises, and he believes them. His faith is called precious, valuable, worth a great price. It is precious, because it unites us to Christ. By faith in him we become members of his body. He is the vine, we are the branches. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can we, except we abide in Christ." Without Christ we can do nothing. He is all and in all. In him all fulness dwells. There is every thing in Christ a poor sinner needs to make him eternally happy. He is made wisdom, righteousness, sanctification, and redemption, to every one that believeth. In him there is a fulness of grace for the vilest sinner.

"Whosoever cometh unto me *I* will in no wise cast out." In him there is rest for the weary, strength for the weak, joy for the sorrowful, comfort for the mourner, hope for the desponding, peace for the troubled, light for the ignorant, health for the sick, and life for the dead; and yet all these invaluable blessings will be of no avail to the sinner unless he believes. Precious faith secures them all.

O, is not this indeed a precious faith, an excellent faith, that gives such precious and lasting blessings? Dear reader, have you this faith? Is Jesus precious to you? Do you believe? If so, he is precious. Or are you wandering in darkness? Is sin a burden? Are you almost discouraged? Is your heart tossed to and fro like a vessel in a storm? Do you sigh for rest and peace? Cheer up. Jesus lives. He sits upon the water floods, and he can say "Peace, be still!" Listen to his loving invitation: "Come unto me, all ye that are weary and heavy laden, and I will give you rest." O believe in Christ. Rest on Christ. Look to Christ, and you shall find sweet peace and comfort, such as the world cannot give.

"We which have believed do enter into rest." Lonely, way-worn pilgrim, are you almost ready to faint? Do the sandals press hard? Are your garments torn and tattered? Is the journey rugged and thorny? Are your enemies strong and mighty? Cheer up. Our Captain is mightier still. Press on a little longer. Cast not away your confidence. Your faith is doubly precious now. We are almost home. We can almost see the glittering spires of the golden city. A little more courage, a little more faith, and the journey will be ended, the conflict over, and you will join the angels and the blood-washed host on the other shore. J. W. THOMAS.

For the World's Crisis.

THE REAL POINT AT ISSUE.

For the want of a little more thought upon the Sabbath question, there is quite a difference of opinion in regard to which day of the week should be observed as the weekly Sabbath. Several points need to be considered.

1. The first thing, however, to be kept in mind in respect to the term Sabbath, is its meaning. And what does the word Sabbath mean? All know that it has no other meaning than *rest*, simply rest. This being so, we should be careful never to attach to this word any more than what belongs to it. The term Sabbath is a word which the Lord gave to the Israelites to denote, not only a seventh-day Sabbath, but a seventh-week Sabbath, a seventh-year Sabbath, etc. So when they, or their land, were required to rest, whether it was every seventh day, after six days of labor, or every seventh week, or seventh month, or seventh year, etc., it was called Sabbath, because they were required to rest at such times. This is the first thing to be fixed in the mind when we use the term Sabbath. But some have thought that the word Sabbath, when applied to the weekly or septennary rest, points to the definite seventh day, in the exact cycle, harmonizing with that particular day on which the Lord "rested" when he made the world. Now all must admit on a a moment's reflection that it is utterly *impossible* for all men in every latitude and longitude to do this; consequently the position cannot be correct.

2. The second thing to be borne in mind in settling the Sabbath question, is the day of the week to be observed as the Lord's rest-day, or Sabbath. No sane person will say that God requires impossibilities of any of his creatures. Therefore the Lord never has and never will require all men in every place to keep the exact seventh day, in the exact cycle with that on which he "rested" when he made the world. To advance such an idea is absurd, because it teaches that God, the maker of men, requires of them that which it is impossible for them to do. What, then, does the Lord require in regard to the day of the week on which we should "rest," or keep the Sabbath?

3. This brings us to the third point to be considered. And here we boldly say, and challenge any man to the contrary, that the only seventh-day the Lord has ever commanded man to observe as the weekly Sabbath, is the seventh-day which follows the mention of six days of labor. This we should "remember," that, as the Lord made the world in "six days," and then "rested the seventh," which followed these six days of labor, so we should labor six days, and then rest the seventh day, just as the Lord did. And right here, we join issue with the old Jewish seventh-day-keepers, and take this ground, that the first day of the week, as we state the phrase in our ordinary conversation and writing, is as definitely and properly the seventh day, which follows six days of labor, as it was "the seventh day" on which the Lord rested after he had labored six days in creating the world. Gen. 2: 2, 3. The Lord has nowhere taught us in his word that we are to observe the seventh day of the week in any other sense than this; we are to labor six days, and then "rest" the "seventh-day" which follows such six days of labor. This is all the seventh-day, for the weekly Sabbath or rest-day, that any one has ever found in the Scriptures, or ever will find.

Let me be understood here. I say that no man has ever found or ever will find in the Bible, any other "seventh-day" for the weekly Sabbath, except it is the seventh-day which follows the mention, in the first place, of six days of labor. Let the Jewish seventh-day-keepers disprove this if they can. When I am charged with not having "any particular day of the week" for the Sabbath, I only need say that the day I believe in for the Lord's weekly Sabbath can be and is particularly pointed out; so that all candid and intelligent minds can see it; and all men everywhere can observe it. But those on the other side of the question can never point out or define the "particular" seventh-day in succession of cycles, exactly harmonizing with the definite seventh-day on which the Lord rested, so as to have all men every where observe that "particular day." Let men who profess to be christians meet this point if they can. When this is fairly settled, our controversy may end, in regard to which day of the week we should observe for the Sabbath.

Again I say, I hope my views will not be misunderstood here, neither misrepresented. It is always considered unjust in argument, to lay down false premises for an opponent, then argue their absurdities, for the sake of claiming a triumph. If the Jewish seventh-day-keepers wish to contend that the Lord designed that men should always, in all time and in all places, keep the definite seventh-day, in successive cycles, harmonizing with the exact seventh-day on which the Lord rested; will they tell us why the Lord suffered the children of Israel to journey on such a day from Elim to Sin? (See Ex. 16: 1.) This they did do, as can be clearly seen by noticing the fact, that the day previous to the commencement of gathering the "manna," they were journeying from Elim to Sin; and so on the next "seventh-day" after this, they observed the *first* "Sabbath" that is spoken of anywhere in the Bible. How will the Jewish seventh-day-keepers escape this dilemma? But if all men, in all places, will *remember* to do *just as the Lord did*,—work six days, and then *rest* the seventh-day following such days of labor, this would be exactly what the Lord commanded in the decalogue, and just what all men everywhere can and should do. But to say that all men, in every place, can observe the definite seventh-day, exactly harmonizing with the regular cycle of days on which the Lord rested when he had created the world, is to say what no man of common sense will be guilty of. Will the keepers of the old Jewish seventh-day "remember" this, and therefore be wise, and see that it would be much better to teach men what they *can do*, and ought to do, than to teach them what is *impossible to be done*?

The idea set forth above, of working six days and then resting the seventh, does not allow men to select any day of the week they please for their rest-day, as the Jewish seventh-day advocates pretend; for this is a matter clearly settled by the Scriptures. That the first-day of the week is the true "rest-day," or Sabbath of the Lord, in this dispensation, is as plainly proved by the Scriptures, as ever the old Jewish seventh-day was. The term Sabbath signifies nothing more than rest. If we "rest," as the Lord requires, on the first day of the week, after we have labored six days, we as truly observe the weekly, or seventh-day Sabbath, "according to the commandment," as ever the Jews did. And hence, the Sabbath as an *institution* is not changed, by changing the day of the week for the Sabbath, as it was at the resurrection of Christ. And that the Sabbath is still binding on all mankind, is proved by the fact that Christ "is Lord also of the Sabbath." And can a thing, of which he is Lord, for the benefit of mankind, ever cease to be while he is Lord? And we have his divine sanction that "*The Sabbath was made for man, and not man for the Sabbath.*" Yes, the Sabbath, or rest-day, was made "for man"—for the good of man. And in the same way the apostle speaks of another institution—the institution of marriage. He says, "*Neither was the man created for the woman, but the woman for the man.*" As, therefore, the woman was created for the good, or benefit of man—all mankind—so was the Sabbath made for the good, or benefit of man—all mankind. When, therefore, the institution of marriage shall cease, by divine authority; then, also, let the institution of the Sabbath cease; and not until then.

Why is it that men, who are such close students of the Bible on other points, are so indifferent to the all-important subject of the Lord's Sabbath, in these days of peril, corruption, and sin? Until more regard is paid to the sacredness of the Sabbath, we need not be surprised at the increase of crime in the land. O, how Christ, the Lord of the Sabbath, is dishonored by the desecrations of this holy institution which "*was made for man.*"

"Day ever bless'd!
Thy light, thy rest,
I hail with glad emotion;
Ordained for man,
When time began,
For solace and devotion.

Day more endeared
Since Christ appeared,
The life and resurrection;
That morning's rays
Shed o'er these days
His glory's bright reflection.

Day ever bless'd!
Type of the rest
That for the saints remaineth;
Happy is he
Who joys in thee,
And ne'er thy joys profaneth."

Lynn, Mass. T. M. PREBLE.

For the World's Crisis.

"ABIDE WITH US."

Blessed Jesus, abide with us! What oft occasion we give thee to depart from us, but again we cry out, Abide with us! We can not live without that glowing heart which thy abiding presence alone can give. Abide with us, dispelling the gloom that sin has made, and filling our hearts with joy and gladness.

O glory be to thy adorable name! Thou art the sinner's friend. As such we have come to thee and found mercy, and we now say to all about us, Come. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

This we have been saying in a loud voice in the city of Camden, N. J., by erecting, in the name of the Lord, the great Bethel tent, and holding meetings now over the fourth Lord's day, and still in progress; and we trust in God's mercy that some are waking up to the call. Pray for us.

A tent is just the meeting-house for the last call of mercy. Thank God that he ever put it into the hearts of his children to erect a tent and gather under it, and begin to sing, and pray, and invite poor sinners to come and seek salvation. Surely it is the legitimate fruit of the Spirit of God. May it abound among us more and more.

God bless Sister Holden forever, for this gift to his people, under which to invite the poor wanderer to the fold of Christ. And God bless his servants who stand up under it with the compelling power, that God's house may be filled.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. "The grace of our Lord Jesus Christ be with you all. Amen."

E. S. WILLARD.

P. S. Elds. Hook and Flagg labor in word and doctrine. E. S. W.

For the World's Crisis.

I AM A SOLDIER FOR CHRIST.

Hark! I hear the thunder roll,
And multitudes are doomed to die;
The earth is shook from pole to pole,
And oh, I see destruction nigh.

Antichrists all o'er the land
Lift their poisonous banner high;
I see the demons take the stand,
And loud proclaim God's word a lie.

The east, the west, the north, and south,
Are called, the battle's now at hand;
Devils by legions coming forth;
To arms! to arms! true Christian man.

Hark! hark! bless God, the chorus breaks
From every hill-top, every plain;
The voice of God all nature shakes,
The dead, the dead shall live again.

Now with all christians in the land,
Let names as sects forever cease;
But as true christians take our stand
In Jesus Christ, who gives true peace.

Hillsdale, Mich. JOHN MCQUEEN.

For the World's Crisis.

THE DEVELOPMENTS OF THE PRESENT AGE.

The developments of this age are marvelous, wonderful, and multiform in their character. If we look into the scientific and mechanical world, we behold achievements which a half century ago would have been considered almost miraculous; and the query arises in our minds, Why were these discoveries, so useful to mankind, hidden from the world so many centuries? I see no way of solving this mystery but by looking into the prophecies.

We there read that at the time of the end "many shall run to and fro, and knowledge shall be increased." Whether this refers to an increase of the knowledge of the Scriptures, as some suppose, or of other things, we are not certain; but of one thing we are certain, which is, that this prophecy is being fulfilled before our eyes. No age of the world has produced such marvelous developments; but with these we also find a corresponding increase of wickedness. We doubt whether the antedilnvians did commit or could conceive of any more heaven-daring sins than are committed in this age.

It was said of that age that the earth was filled with violence, and for this it was deluged with the flood. We have only to look at the horrible deeds of crime portrayed daily before us by the press, to convince ourselves that this age is degenerating. Crime in high life, and low life, and middle life, never was so appalling. Court records and prison statistics never were so blackened with horror; and what will be the end of this carnival of crime? Can we see through the mist the dawn of virtue and universal peace? Will the laws, human and divine, and the dissemination of the gospel of peace, arrest this downward progress? Will Methodism, or Baptistism, or Congregationalism, or any other *ism*, ever bring about the long-wished-for millennium?

We know that those who look at this dark side of the situation are generally branded as croakers, but we would like to have the knowing ones in the sects above named, or any one else, inform us from Scripture, or any other authority, that the world under the present dispensation will ever be converted to Christianity.

We know there are prophecies relative to the millennial age, which will eventually have their fulfillment; but let us look at the true source of light upon this subject.

Rev. 20: 1–3,—"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years; and cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more, until the thousand years should be fulfilled."

We learn from this that none but an angel from heaven will ever be able to bind this strong man armed; the church has been trying to do it for eighteen hundred years, but, judging from the wickedness abounding, which appears to be on the increase, he is yet at large, running riot.

We also learn from this the definiteness of this millennial age. God is a correct chronologist, and when we see in his word the term "a thousand years," we understand it means such, no more and no less; and that there will be a day for them to commence and to terminate. So we must conclude that the theory of the world being gradually converted to Christianity is unscriptural.

We know these views are not in harmony with the current teaching of a very large portion of the religious community; the popular idea is, that the preaching of the gospel, missionary labor, Sabbath School work, and other religious enterprises, are to eventuate in the conversion of the world; but this theory cannot be substantiated by the word of God.

We are informed by the prophet Daniel, that the beast, or mother of harlots (which we understand to be the papacy), is to prevail against the church until the coming of the Ancient of days; and in Rev. we read that it shall make war with the Lamb; but the Lamb shall overcome. But until he is consigned to the bottomless pit, he will prevail against the church. D. N. SMITH.

THE BIBLE TRIUMPHANT.

40. *Circumcision instituted.*—"This is my covenant which ye shall keep between me and you, and thy seed after thee: every man child among you shall be circumcised." Gen. 17: 10.

Circumcision condemned.—"Behold, I Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing." Gal. 5: 2.

The infidel has made precisely the same mistake here that he made in the previous proposition. Circumcision was instituted in the days of Abraham, and incorporated into the Mosaic law, which was nailed to the cross, for "Christ is the end of the law." So Paul was right when he said, "that if ye be circumcised, Christ shall profit you nothing;" for to conform to the requirements of a law which he had rendered obsolete, was virtually, the rejection of him as the Messiah.

41. *The Sabbath instituted.*—"Remember the Sabbath day to keep it holy." Ex. 20: 8.

The Sabbath repudiated.—"The new moons and Sabbath, the calling of assemblies, I cannot away with; it is iniquity." Isa. 1: 13. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14: 5. "Let no man therefore judge you in meat or drink, or in respect of a holy day, or of the new moon; or of the Sabbath days."—Gal. 4: 5.

The keeping of the seventh day, as holy time, was also instituted under the law and sanctioned by Jehovah in the Jewish dispensation. Isa. 1: 13 is addressed to a class of persons who had sinned so fearfully before the Lord, that their sacrifices were vain oblations, and their incense was an abomination unto him. Therefore, he saith, "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth." They had sinned until even their worship was offensive to Deity, for "the prayers of the wicked are an abomination to the Lord." Hence he says, "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. Your hands are full of blood. Does not this sufficiently explain why their new moons and Sabbaths were distasteful to God? But the keeping of the seventh day passed away with the law of which it was a component part. It is well to devote one day in the seven exclusively to the worship of God. The disciples met on the first day of the week, and it was also hallowed by the resurrection of our Lord. Hence we recognize *this* as the day of worship, but there is now no law of God which commands us to observe the Mosaic Sabbath. Rom. 14: 5, and Gal. 5: 5 are to the point.

"The Bible Triumphant," by Mrs. H. V. Reed.

For the World's Crisis.

COMMEMORATIVE.

"Good night, mother! I'll meet you in the morning."

When the doctrine of the second advent at hand reached Rochester, N. Y., it found lodging in the heart of an esteemed Scotch lady, by the name of McMillan. She was left a widow in 1847, with two little children and penniless in a foreign land; but the blessed hope sustained her, and time and endurance have shown that the true Highland blood could still say—

"These rocks, these mountains fly
From their firm base, as soon as I."

Meeting composedly all the trials of life, caring for and supporting the little fatherless children, she with unwavering effort managed to secure a home, and a business which yielded a good support for herself and family.

Since our tent came to Rochester, she had the joy of seeing her only daughter (a worthy school-teacher, and a member of the Frank St. Methodist church) leave all for this blessed gospel of the kingdom; her only son, too, becoming interested in these things. She had buffeted the storm alone for a score of years, but lately her cup has overflowed. A society has been raised up, the sweet sound of Jesus' soon coming has broke again on her wearied pathway, and her heart beats no more in solitude, but pours forth of its fulness praise to Him who has ever been the widow's God and judge.

But frail nature yields at last. Disease fastens upon the overtaxed system, and baffles all remedies. But visions of beauty come in her broken repose, and she rejoices in sight of port. Spasms and convulsions almost rob her of life, still all is well. Her children sing,

"I'll love thee in life and love thee in death,
And praise thee as long as thou lendest me breath;
And say when the death-dew lies cold on my brow,
If ever I loved thee, my Jesus, 'tis now."

With all the energy and strength of life she cries, "Yes! Yes!"

I repeated those beautiful lines—

"Jesus, refuge of my soul,
Let me to thy bosom fly."

With firm, clinched hands she says,

"Blessed hope! blessed hope!"

When asked if all was well, she says,

"I shall be satisfied when I awake in thy likeness." Then—

"As gentle waves come rippling on the shore,
Or evening sunlight melts on clouds away,
Or infant sobs, subdued, return no more,
So slept our friend, without one dimming ray."

The funeral occasion was one of deep solemnity. The Methodist house was kindly granted and well filled, and all hearts seemed to say, We've lost a friend. She was borne to the beautiful cemetery (Mt. Hope), and there, 'mid lovely flowers, in the soft sunshine of declining day, we laid her down to sleep. Here stood the children and friends. We read, "As a father pitieth his children, so the Lord pitieth them that fear him." "He knoweth our frame; he remembereth that we are dust."

We sang,

"Then weep no more, lone pilgrim,
O, weep no more to-day;
For we'll meet ere long in our happy Eden home,
In our happy Eden home ever stay."

The fountain seemed broken up; grief was no longer restrained; and we felt it good to weep. The wave of sorrow was hushed at last, and when turning from the grave, the daughter threw back her veil, as if to get the last glimpse of the sleeper, with the voice of affection, sweetened by grief, she said,

"Good night, mother! I'll meet you in the morning."

Thus closed one of those scenes in life the are never forgotten. H. PRATT.

For the World's Crisis.

THE ADVENT.

"Blessed is He that cometh in the name of the Lord.

These words are found in Psalm 118: 26,—one of the hallelujah psalms sung by the Jews at the Passover. The "hymn" sung by Jesus and the disciples, after the institution of the Lord's Supper, is supposed to have been one of these Psalms.

Our Lord often quoted from the Old Testament, and he said, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

Our text is quoted twice by Matthew, and once by each of the other evangelists. When our Lord made his public entry into Jerusalem, the whole multitude of the disciples, and the populace, who had seen or heard of his wonderful works, hailed their long-expected King with loud acclaim, "Hosanna to the Son of David. Blessed is he that cometh in the name of Jehovah." Among these were not only the fickle, groveling herd, mindful only of temporal benefits, and expecting (as all did at that time) that their King would then deliver them from the Roman power, and restore the palmy days of Solomon's glory; little children were also there. When Jesus entered into the temple, the children cried, "Hosanna to the Son of David." When the rabble, a few days later, rejected him as their King, and he was led away to be crucified, "there followed him a great company of people, and of women, who also bewailed and lamented him." Here were true friends, who loved him for his own excellence, not "because they did eat of the loaves and were filled." They loved him for his mighty power, exercised in ministries of love to the poor, the friendless, the ignorant, the erring; and they mourned that their benefactor, who, they "trusted, had been he which should have redeemed Israel" from Roman bondage, should be led to a malefactor's death,—a death which seemed to extinguish their hopes forever.

Among all these, may we not believe that there were many who hailed with joy the news of the Lord's resurrection, and when enlightened by the Holy Spirit accepted him as their Redeemer from sin?

When Peter addressed the people, at the healing of the cripple at the Beautiful gate, he charged them with the murder of Jesus, but palliated the sin on the ground of *ignorance*, even in the case of the rulers, who were chiefly responsible for his death.

O, thou burdened soul, who mayest read these lines, does thy guilt seem too great to be pardoned? Hear the Lamb of God, in his last agony, pleading, "Father, forgive them; for they know not what they do!" Luke (who wrote the book of Acts) says that when the cripple was healed, about five thousand believed; and some of these, doubtless, had "consented unto his death." Cast away, then, thy doubts and fears. "The blood of Jesus Christ cleanseth from *all* sin."

Two days later, he visited the temple for the last time, and there uttered his fearful denunciation, "Woe unto you, Scribes and Pharisees, hypocrites." Matt. 23. But his pity and love broke out in touching words, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

He closes his last address to the Jews, by an intimation that they would yet be constrained to welcome his return. "Your house is left unto you desolate." "Ye shall see me no more." You have rejected your best friend, your King, your glory and defense, and will even slay him. Ye are given up, then, to suffer the terrible result of your blindness and sin, until overthrown and dispersed, outlawed and down-trodden by all nations, ye shall at length turn unto Him that smiteth you, and, renewing your faith in Moses and the prophets, who wrote of me, ye shall expect your once crucified King as your Deliverer, and penitently exclaim, "Blessed is He that cometh in the name of Jehovah."

Then leaving the temple, Jesus returned no more to the city, until the evening of the next day, when he came again to the Passover, the Supper, to betrayal and death.

Who that reads this can say in his heart, "Blessed is He that cometh"? Who believes that "Jesus Christ is come in the flesh," not merely with the mind? "With the heart man believeth unto righteousness." Who of us would rejoice if the King of kings should appear to-day, to "reward every man according to his works"?

Some, whose godly lives show that they are ready to meet the King, are yet so jealous of themselves that they look with terror toward what is usually called "the day of judgment." Meek servant of Christ, dismiss thy fears. He hath gone to prepare a place for thee, that, when he cometh, he may receive thee to "himself." Seek for that "perfect love" which "casteth out fear, because fear hath torment." If you love to commune with him daily, by meditation and prayer; to go about doing good, as he also did; then look up and rejoice, because his coming, the glad day of earth's redemption from the curse, draweth nigh. You "shall be like him, for you shall see him as he is." As he appeared on Tabor and in Patmos, so will he appear to you.

There are many scoffers, walking after their own lusts, who say, "Where is the promise of his coming?" Let us, taking heed to the sure word of prophecy, as interpreted by the signs of the times, answer the scoffers with the glad shout, "Hosanna to the son of David! Blessed be he that cometh in the name of Jehovah."

For the joy of the Lord is our strength.

Canandaigua, N. Y. M. R. S.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, July 21, 1869.

Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

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☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ N. N. THOMPSON—We have no late discussions.

☞ NANCY COOK—Received.

☞ A. W. SIBLEY'S P. O. address is now *West Thornton, N. H.*

☞ B. P. MANNING'S P. O. address is Goffstown, N. H.

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☞ TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

☞ THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING commences August 28th, continuing till Sept. 6th. Particulars hereafter.

CHICAGO.

We have been in Chicago from July 5th to 12th. It is truly astonishing to see how rapidly the city grows. We doubt if there has ever been any other city in the history of the world so noted for its rapid progress in every thing, excepting the pure religion of Jesus. Business is done with a tremendous rush. The one thing that seems to engross the attention of the leading men is to get rich as soon as possible. The love of money is the ruling passion, and next the love of pleasure and social gratification. This city must be dear to Satan. He has a strong army quartered here, that exerts a powerful influence in the nation. When he would accomplish any important measure, he may well look to Chicago for his men. In this city there is a concentration of a large number of the most enterprising business men of the country. They perform in a few weeks what it would take other cities of the same size as many years to accomplish. One would not think that the majority of the people had any thoughts of the Lord or a future world, only as taught by the Spiritualists; i. e., that none need to have any anxiety about what is to be hereafter. If there is a people in the world that should heed the caution of our Savior, not to be overcharged with the cares of this life, and to beware of the deceitfulness of riches, it is the people of Chicago. The cold, formal state of the church members is just suited to the extreme worldly spirit that abounds in the hearts of the business men. Naturally they are noble, generous hearted, and when truly converted they make earnest, active christians; but it is difficult to get their attention off from business long enough to think of a preparation for the future. There are some earnest, devoted christians in the city who love to work in the vineyard of the Lord; and they are doing much to hedge up the ways of Satan; but the number is so small, when compared with the enemy's hosts, that they seem lost amid the multitude of their foes.

The Sabbath in Chicago receives but little respect from the mass of the people. It is a semi-holiday. Many stores, groceries, markets, and a host of beer, ale, and tobacco saloons, are open, and do a lively business. We have been in no other city where we noticed so many places for beer and ale drinking. The large number of Germans give these a hearty support. It would be a difficult matter to enforce the Massachusetts prohibitory liquor law in the Chicago portion of Illinois. The Sabbath is the Germans' festal day. Their beer gardens are crowded with the merry ones, who care as little for the worship of the Lord as they do a pagan idol. They are exerting a most unchristian influence in the west. They are a very difficult class to reach with the gospel. They seem to have no faith in the Bible, nor any thing of a religious character. Give them beer, music and pleasure gardens, with none to interfere, and they appear to be satisfied. Some of their festive scenes are low and disgraceful, owing much to the great amount of beer-drinking, which inflames their animal passions.

THE IMPROVEMENTS in the external appearance of Chicago are very marked. A number of miles of very nice pavement are being put down this season. It is composed of pine blocks, tar and gravel stones. The first bring the street to the proper shape, then cover it with boards, on the top of which they place the pine blocks, made by cutting up three-inch plank into pieces about eight inches long, which are set end-wise on the boards, in rows between inch boards, which are taken out, and spaces filled with gravel stones and tar. It is a very handsome pavement, much less noisy than stone, and wers smoother. The paved streets are kept very clean.

THE PARKS of Chicago are receiving much attention. They have arranged to open some new ones on the west side containing some five or six hundred acres, which are to be connected by a street for carriage riding, two hundred and fifty feet broad, and seventeen miles long. The people of Chicago are resolved to spare no effort that will tend to make their city the central and leading one of the nation. They have high hopes, like those who built the tower of Babel.

OUR MEETINGS have been seasons of rich refreshing from the Lord. We closed Sabbath evening, July 11th, with a crowded house, and a very attentive audience. A number requested prayers, and the saints rejoiced in the Lord. The truth is spreading, and new ones are rejoicing in the blessed hope of the coming kingdom. Those who have been members of other churches rise up and say they are surprised to see how carelessly they have read their Bibles. They now see that they have been taught fables instead of the word of the Lord. Strong men are rising up to defend the pure religion of Jesus, and the doctrine he taught. We see some bright omens for the Chicago meetings. There are noble men and women whose whole heart is in the work. They have established a working men's noon prayer-meeting at 68 Fulton St., in the office of Mr. Russel's large planing mill. He is one of the city Aldermen, and much interested in our meetings. Many of the Brn. are filled with a true missionary spirit, and are daily engaged in making efforts to spread the light and truth and lead souls to Jesus. Their labors are not in vain in the Lord. Happy results begin to be seen. Bro. Ramsey, their pastor, is putting forth earnest efforts to reach the people with the great truths committed to his trust. Sabbath afternoons he goes out to Lincoln Park, and preaches to the crowds who assemble there for pleasure or other purposes, and has already seen some rich fruits. His whole soul is in the work, and the Lord smiles upon his labors, and fills his heart with great peace.

We enjoyed our late visit at Chicago very much. It was a feast to hear the testimonies of the friends of Jesus, and see good evidence that they were growing in grace. We often heard them say that their love for Jesus was never before so strong as now; and that they were more than ever determined to do all to his glory. It is certain that nothing short of entire consecration to the Lord will afford us any assurance of our acceptance into his family. Let us give up every thing into the hands of Jesus, and all will be well.

MONTREAL.

Once more we are in the pleasant city of Montreal, enjoying the hospitalities of the friends of Jesus. We left Chicago Monday morning, at 8 o'clock, July 12th, and arrived at Montreal at 10.5 P. M. Tuesday. Distance, eight hundred and forty-eight miles. The church in Montreal has been thinned by several removals, and some backslidings; but there are a number left who love Jesus and his appearing, and are united in the blessed hope. They have had a strong current of opposition to meet; but they have been true to their Master. They have had very little preaching, but they keep up their meetings, and are pressing for the prize. We hope the time may soon come when the Lord will send them help. We had a refreshing season with them.

The popular ministers treat them with much contempt. One of them said to Bro. Buckingham, who is a dear good Bro., that he had no more sympathy with us than with the devil. Bro. B. had been helping in the meetings held by Lord Cecil in the place where this minister preaches who made the remark. All were delighted with Bro. Buckingham, till it was mistrusted that he sympathized with us; and when he was asked the plain question if he did, and answered yes, then came the cold shoulder, and the bitter reproof connecting us with the devil. Bro. B. kindly shook hands and departed in peace.

We feel just like having a new battle in Montreal. We learned, when there, that we can have a nice lot, at a moderate price, in the heart of the city, which is used in the winter for a skating rink. It is easy of access from all parts of the city, surrounded by a high fence, and a gate-way that can be locked up at night. The church in Montreal is poor, but will do all they can to sustain a tent-meeting for four or six weeks on this lot. Now are there not some who will lend the Lord one or two hundred dollars to have the big mission tent, that was first pitched in Washington, D. C., sent to this city? Montreal is an important field; and it seems necessary to do more in order to save what we have gained.

Who will take hold of this work? Please send us an encouraging word. We would like to begin immediately after our National campmeeting at Springfield. Who will lend a helping hand? May the Lord direct.

NAPOLEONIC DEMOCRACY.

A new type of democracy is rising up in these last days, defined by Napoleon III. as follows:—"The government of one man with the consent of all." It is proposed to establish an empire in the United States that shall include the whole western continent; having "one man" to rule, who shall be crowned with imperial honors by the vote of the people, after the manner of Napoleon III. Many are clamorous for a change of some kind, hoping thereby to introduce some new things by which they may be gainers.

A PHYSICAL LUXURY.

Those who have never tried it, cannot appreciate the luxury of a Turkish bath, properly admistered. When in Montreal, July 14th, we called on the hygienic physicians, Drs. Macbean and Rogers, 140 St. Monique St., and enjoyed one of their Turkish baths. Some years since we had a similar luxury at Drs. Miller and Wood, 15 Laight St., New York. Although we have taken a bath every day (with two or three exceptions when it was not possible) for over twenty years, yet we never felt so perfectly clean as after Turkish baths. They leave the skin in the most active and healthy condition. One feels like a new creature after passing through these invigorating baths. For colds and rheumatism they do wonders. We are rejoiced at the success of these Drs. in Montreal, which is a hard place to introduce improvements. These hygienic physicians have already gained a victory over popular prejudice which nothing but true merit and extra success could win. They are practical men, and worthy of the confidence of the entire public.

ACKNOWLEDGMENT.—The friends who so kindly and promptly responded to our call for the "Crisis" of June 23d, have our thanks.

PERPETUAL SLEEP.

BRO. GRANT:—Will you please give some light on the following texts:—Jer. 51: 39, 57; and John 3; 36. J. W. STOKES.

The passages in Jeremiah read as follows: "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." "And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King whose name is the Lord of hosts."

The truth in these verses seems very plain. During the great feast of Belshazzar at Babylon, some of the people became drunken, and were killed in their drunken sleep without awaking them; hence it is proper to say they slept "a perpetual sleep." The word *gohlahm*, rendered "perpetual" is also rendered "everlasting," "long," "long time." It is the word used to denote the duration of the hills, in Gen. 49: 26; a statute of Moses, in Ex. 29: 9; the duration of the Aaronic priesthood, Ex. 40; 15; the continuance of the possession of the Levitical priesthood: Lev. 25: 34; and of the present bound of the sea, Jer. 5: 22. Yet, in all these cases, it must be admitted that "perpetual" and "everlasting" do not have the sense of eternal; but an unbroken continuance of that which is named till the time comes to make a radical change. It signifies the longest duration of that to which it is applied; but does not necessarily imply an unending condition. The "perpetual sleep" of the Babylonians can only last to the time of the resurrection of the dead. To us, it affords no proof that those wicked men will never be raised from the dead, but simply affirms that they were killed while in a drunken sleep, without waking them.

John 3: 36 reads as follows: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." What is the life that the wicked do not see, or possess? Most clearly the "everlasting life," which the righteous inherit from Christ. It cannot mean that they have no life at all, because they are in possession of life now, and may have life for a season at the judgment, and yet not see the life promised to christians, which is eternal. All the wicked must have life and stand in the judgment to answer for the deeds done in this life. "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to their works." Rev. 20: 13. After the wicked thus come forth from the sea and the land, and are judged, they are "cast into the lake of fire," and die "the second death," from which they are never delivered.

PAPAL BOASTINGS.

The following is part of a lecture given in Library Hall, Chicago, Sabbath evening, July 11th, by one denominated "The Very Reverend John Boylan, P. P." His subject was "The Temporal Power of the Pope." It will be seen that the Roman Catholic church is as boastful as ever, and claims to be the only legitimate power in the world. In its estimation others are only a sort of squatter sovereignties, that have no right to exist. Had that church the power she had in the fifteenth century, her opposers would fare no better now than then. The spirit of the Papacy is unchanged.

Mr. Boylan said, as reported in the Chicago *Tribune* of July 12th:—

"You glory in acknowledging the unrivaled religious sway of the sovereign Pontiff. You do not forget that you have another country besides America—Rome, the land of faith, the country of our souls, to which we cling with all the power of our existence and the inmost recesses of our hearts. Yes, we should never forget, that it is the eternal rock in Rome that communicates to the American, as well as the Irish church, that strength and durability that has rendered them invulnerable to the naked sword of persecution as well as to the concealed dagger of evil counsel. Yes, our love and sympathy for the Pope in his present trials, so far from being weakened is only increased in proportion as we see error, treason, and infidelity summon their cohorts to pour down upon the citadel of truth.

By the Pope's temporal sovereignty, I mean that the Pope should be an independent King, in order that, independent of kingly will, a national leaning, he would, with that liberty which is the very soul of the church, send forth his decrees independently to every corner of the christian world, and, as Head of the church, freely and fearlessly discharge the duties of the Papacy—the Papacy, which is the keystone of the christian world, the corner-stone of the European edifice, the great bond of kingdoms, and the grand centre of light, civilization, faith, and religion. I may observe, first, that I express your sentiments when I say that, no matter what news we have from Rome, we entertain no fears for either Pope or Church. The church cannot be in danger, unless God and His promises be in danger, and as the edifice cannot be more lasting than the foundations that sustain it, and as Christ himself has promised to his church an endless duration, therefore the rock that sustains it must be immortal. I do not fear for the tree of the church, that has its roots in Rome, its top in heaven, and its branches extending to the utmost bounds of the earth. For eighteen centuries the axe of the infidel and unbeliever has shivered to pieces in that fine old trunk, and when they could not cut it down, they fell down and worshiped it. And surely we do not fear that a godless anarchist, like Garibaldi, would now be able to put down the trunk of Jesse, after eighteen centuries of life and bloom. We are not surprised when we hear of the Pope's trials; but sufferings go before trials. He now carries that cross upon which the Author of truth suffered, from which he redeemed the world. He is the lion-hearted follower of his Divine Master, around whose grave the Jewish doctors placed the flower of Cæsar's army, and proclaimed to the world that the crucified Nazarene was dead. But Easter Sunday morning proclaimed his glorious resurrection. Pius the Ninth now carries His cross, Pius the Ninth, whom all men, even his most bitter enemies, approach with reverence and leave with loving admiration.

The Pope must be either a King or a subject—there is no medium. If he be a subject, then, I assert, in order to be free, he must be above the laws of the King and government under which he would live, which would be a contradiction in itself; for if he be a subject to such laws, he is liable to coercion from that King and government. The best way to see the truth of this reasoning is to see how it would work, if the Pope were robbed of his temporal dominion, and made subject to any King or Emperor. First, suppose the Pope to be a subject of the Emperor of France, I say the other crowned heads of Europe would not tolerate it for a single day, because they would conclude it would give too much influence to France. Suppose him to be what many would wish him now to be, a subject of Victor Emanuel; that is, to have the Pope in the Vatican, and Victor Emanuel in the Capitol, and only think of the Pope, who has received the power of binding and loosing—a power that has the world for its range, and all time for its duration—the subject of a Victor Emanuel, to have Victor Emanuel King of Rome, having his well-paid Post Office authorities to watch closely, and, if they think proper, even to examine all the letters that come in from Bishop, priest and layman, over the world, to the common Father of the faithful, and that it would be in the power of Victor Emanuel to say to the Pope: "You are my subject, and, as such, I will not allow you to raise your voice against my unhallowed principles, or thwart my ambitions and grasping designs." We all know that, however the Pope might be placed, he could not err in any question connected with faith or morals; but to see the uneasy and dissatisfied feeling of the Catholics of the world, to see the Head of the Church thus thwarted and annoyed by an ambitious and jealous monarch, living beside him, naturally jealous by seeing the Pope's power extend to the soul, while his only extended to the body. No, I assert no nation shall be allowed to dispose of Rome—Rome, the rock on which the bark of Peter was moored. It is the inheritance of the whole Christian world; and the monuments of redemption, brought to Rome from Mount Calvary, with all the precious heirlooms of the Church, and above all the independence of the Sovereign Pontiff, shall never be in the custody of Sardinian robbers.

But it is said, have not the Italians the right to have any form of government they think proper? I answer, that if the Pope's subjects would have any right to rebel against the Pope's government, it would either be on account of the badness of its origin, or the injustice of its rule. Now, first, as to its origin. History tells us that it is now more than one thousand years since the Italians themselves elected the Pope, the Head of the Church, as their King, when the Goths and Vandals came down from the north of Europe, cursing the Italian frontier, destroying all before them, the Italians appealed to the Emperor for protection; the Emperor replied that he could not assist them; they then, with one voice, elected as their King one who would assist them, the Roman Pontiff. And no one in this country at least, where all men hold that the people are the source of legitimate power, will deny the people's right at that time to elect the Pope as their King, and who will say now that the Pope's title to his dominions, first, just in its origin, as coming from the people themselves and confirmed by the sanction of 1,300 years has suddenly become unjust."

"ALARM TRUMPET."

A New York correspondent, when speaking of the *Imperialist* makes the following remarks:

As a model of journalism, both intellectually and morally, it is worthy of praise; scholarly, manly, frank, honest, and pure in its purpose, dignified, loyal I may say, in its bearing, it commands my respect and admiration, contrasting, as in these attributes it does, with even the best class of the journalistic press of our country. I hail it, too, in view of its high end. As a Republican I hail it. I earnestly desire the preservation and perpetuity of this form of government, the best for the pure and the good, the worst for the impure and the base, and I look upon the *Imperialist* as the forlorn hope in this crisis of the combat for the life of the Republic. I regard its bold, decisive, earnest utterances as the voice of the Great Ruler of nations. I believe that you, Mr. Editor, hold a commission like that of which I read in the book of the Revelation given to the exile of Patmos, to the church at Ephesus by 'Him who walks in the midst of the seven golden candlesticks, and whose voice was as the sound of many waters.' I believe that through you, God is saying what he said to that erring church, 'Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and remove thy candlestick out of its place, except thou repent.' One of the most alarming symptoms of the times—it must strike even careless observers—is the infatuation of the people generally which leaves them in a state of self-security amid the clearest perception, and the unreserved acknowledgement of the imminent peril which surrounds them.

I hardly ever take up a paper, secular or religious, that is not an alarm trumpet, and yet neither the people into whose ears the blast is blown, or the trumpeters themselves feel real or adequate alarm. The recklessness and blind confidence of the public generally is amazing. They resemble a drunken crew on board a crazy ship in a storm, who gaze with a stupid apathy at every freshly discovered leak, and at the returned plummet showing the deepening water in the hold. As our theologians would say, they seem to be given up to judicial blindness. A philosopher would say it is the natural effect of excessive self-esteem. It was so before the war. A few rational and observant men looked at the political horizon, and noticing the well known signs, said 'foul weather to-morrow.' 'Hear the old wiseacres croaking,' said the sneering bystanders. 'Look out for disunion, secession of the Southern States' 'Nonsense! say the stars are going to fall. The echo of rebel guns in Charleston harbor broke the spell, and incredulity became fact. But even then the disenchantment was only partial. The fearful hurricane was mistaken for a squall. Patriot citizens donned their uniform, seized their muskets, and marched on with trumpet and banner for a ninety days holiday war. They marched through dream land to Bull Run. There the rude shock which the Southern chivalry gave them awoke the soldier somnambulists, and a stern reality took the place of a pleasant vision."

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$885.51
Nancy Cook	.75
J. Lord	.43
H. S. Woods	.70
A Friend	1.00
D. L.	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments.......$2612.06

LETTER FROM J. B. WADSWORTH.

BRO. GRANT:—I have just received from Bro. D. D. Reed $10, which he wishes to go towards getting me a horse and wagon. I have long felt the need of these, and have been waiting on the Lord believing that he would open up a way whereby I might obtain the means of getting them; so I may regard the receipt of this as a token that the Lord will grant my desire in this respect. I could by these means carry and sell larger works, and the profits on them would pay my expenses, and relieve the brethren and sisters who have already contributed much to support me in my labor. I do not wish to lean on the brethren, as there are calls for help in different directions, demanding their contributions.

Therefore, as I have been requested by my friends to write a work containing some important incidents in my travels, as tract missionary, I am now preparing it for publication, and shall make it as interesting as I can for all who will aid me by purchasing a copy, alike to northern and southern people, endeavoring to touch on the doctrine which we hold, in as comprehensive and brief manner as possible. I do not intend it shall cost more than twenty-five cents a copy; neither do I desire more than this "mite" from any one, unless they are able and disposed to give more. Believing my mission to be of the Lord, and wishing to be guided by his Spirit, trusting in him to carry on his own work, I have ever tried to keep myself from being a burden to any one. And in the disposition of all that has been sent to me, I have had an "eye single to the glory of God," for I am the Lord's, and all that he gives me belongs to him; and if it is his will for me to continue in this work, his will be done; but I do not believe that he would have me travel as I did, for it was a great injury to my health. I was so anxious to labor for him, I was utterly regardless of my health and feelings, until I became compelled to relinquish my labors from the loss of health; but I am now regaining it, and shall prepare my work as soon as possible for publication, and at the same time distribute what tracts I have in the country adjoining, making this my home till the Lord directs otherwise.

I now leave these few lines to the consideration of all who shall read them, praying the Lord to direct. I would suggest that a number wishing to purchase copies would send their contributions in one letter; it would perhaps come safer, and I in return can send the books to one address; but I leave it at the option of the contributors to suit their own convenience. Please give names and post-office address in plain letters; and direct to me at Memphis, Tenn., in the care of Dr. I. I. Leslie, Box 634. Yours in Christ,

J. B. WADSWORTH.

Memphis, Tenn, June 29th, 1869.

[If any one deserves a horse and wagon, we think Bro. Wadsworth is the man. Let those who have the means, and a heart to help the toiling, self-denying missionary, in scattering tracts, send liberally to Bro. W. He has proved himself worthy the confidence of all good people.—ED.

For the World's Crisis.

LETTER FROM BRO. F. DOUGLAS.

BRO. GRANT:—The progress of time and changes incident to this mortal life, have brought myself and family to this large and busy city. Indeed, I believe that the "Guiding Hand" had very much to do with our removal here.

A few days after our arrival last fall, I took a couple of bundles, which we had gathered and brought with us, and started to find the "Star of Hope Mission." A half hour's ride on the street cars brought me within a few doors of the conspicuous sign—"Star of Hope Mission," placed across the walk in front of the building. The short walk from the cars convinced me that the neighborhood was a hard one, and that sign seemed as luminous of hope and safety to that wretched crew sailing on the ocean of life, and being borne on the raging waves of intemperance, licentiousness, and every known crime, toward the rock of destruction and whirlpool of death, as the beacon lights o'er ocean's broad waters are to the tempest-tossed mariners nearing the fatal rocks. "Light ahead!" is a joyful sound to the watchers in a dismal storm; and so this sign seemed to say, there is hope for the fallen, whether in the cellar, garret, or on the broad pavement.

It was cold and wet without, and as I entered the building it seemed colder, and on being presented to Sr. Smith, a chill of disappointment came over me, and on glancing around I felt sad. To explain: I did not expect to see Sr. Smith and two of her assistants turning carpenters, and with hammer and saw making an entire change in the arrangements of the first and second floors. The meetings having been held on the first floor, the benches had been removed to the second floor, the pulpit was torn down, and lumber was scattered all over the rooms.

Query. Why all this confusion? to benefit the mission by fitting up the first floor for a store, to sell botanic medicines, and whatever was called for that was simple but useful. A short conversation with Sister Smith convinced me of her earnestness, and her cheerful manner made me more cheerful, notwithstanding the surrounding *debris*. There was no time to invite me into the upper rooms, reported to be so finely furnished. Indeed, the work went on, and hammer and saw were skillfully used, and I left them, wishing I had more to give, and praying the Lord of the self-sacrificing and diligent to bless them.

It was some time before I was privileged to visit the mission again. It was on a Sunday evening I found the upper rooms full of happy countenances. The Spirit was there, and I felt warm and joyful. I next attended the baptismal scene so beautifully described by Sr. Helginson and Elder Cox. The calmness of the day, the smoothness of the water, the numerous boats filled with pleasure seekers, which hovered around the scene, and whose occupants were respectful and silent amid its solemnities; the joyful fruits of obedience, and the lesson of confidence and hope which it taught, made this the most interesting baptism I ever witnessed.

The following Monday evening, the candidates received the "laying on of hands," and I certify that the Father and the Son sanctioned it, because the Holy Spirit ratified it. The testimonies were many and peculiarly powerful, but one of them especially fastened on my mind.

The speaker was neatly attired in black, of more than medium size, and in the prime of life. Her voice was full and earnest, and her words solid, touching and convincing. In contrasting the present with the past, she said,

"I am not in the 'Tombs' any more; I am not breaking chains any more"; and then Sr. Smith remarked to me,

"That woman's conversion is worth all the Mission has ever cost"; and I thought so too; and she also remarked,

"She lives it, too."

Praise the Lord for reforming power. I dropped in awhile last Friday evening, and again witnessed the workings of the Spirit. Truly the Lord is in this work. By invitation of Sr. Smith, I spoke at the mission on Sunday evening, July 10th. The attendance was good, the atmosphere genial, and the worship spiritual.

Bro. Grant, and readers of the "Crisis," it is great, noble and Christ-like, to rescue and elevate the degraded fallen. There are degrees of misery and crime, and the love-labor that visits cellars and garrets, and comes in contact with everything that is offensive to nice taste, and even risks health and life, is not the easy profession of well-situated and well-to-do ones. O no! talk is cheap, envy common, misrepresentation prevalent, and the devil well pleased. To the thoughtful the present is a study, and the query is, "How long?" The answer of nature is rumbling and confusion, and philosophy speaks with uncertainty and speculation; but Inspiration boldly and persuasively offers hope, explains the past, makes the present prophetic, and reveals a future immortal life.

To me the "one hope" is precious. This trial state is the preparation for the great test. To stand complete will be life, eternal life!

Yours in "expectation sweet,"

ELD. FRANKLIN DOUGLAS.

New York, July 12th, 1869.

For the World's Crisis.

LETTER FROM BRO. A. D. FLAGG.

BRO. GRANT:—I enjoyed a refreshing season with the brethren and sisters in Pleasant Valley, July 11th. It was my first appointment there, and I was glad to find a few fighting "the good fight of faith." There were no other services in the place, until five o'clock P. M. Then a Rev. (by the name of Winters), a Congregationalist, preached in the Methodist church. He came from New Hartford. I had not heard an orthodox sermon for some time, and thought I would go. I took a sheet of paper with me to note some remarks, so as to compare them with the Bible. After the usual form, he took his text from Isa. 1: 3. After comparing the christians of the present day with the natural stupidity of the animals spoken of in the text, trying to impress the minds of his hearers with the fact that ministers' hearts were broken in consequence thereof, he commenced to pour broadsides upon those who were preaching the entire mortality of man. He said,

"There are some of the greatest talents in the world preaching the mortality of man. Tom Paine was one, Voltaire another. But on their death-bed they were obliged to confess they preached fables." "We do not consider we are mortal, although there are evidences to prove it. The destruction of the antediluvian world, Sodom and Gomorrah," etc. "We do consider we are immortal, although great efforts have been and are being made to convince us to the contrary. Any man who advocates the mortality of man knows he lies." "I always expect to have conscious existence." "If we had no other evidence in the Bible but the rich man and Lazarus, it should convince us." "Alas! alas! how many of our fallen race consider themselves no better than the beasts." "We shall all go to heaven or hell."

After asking God to give me bountifully of his grace, the meeting was closed. I asked Mr. Winters if he did not make an assertion in the desk he could not prove. He said he believed not. I then referred him to the fact that he branded all with hypocrisy who preached the mortality of man. He plainly denied it. I told him I had taken notes of his sermon. He then remarked there were some good men that believed it. He turned the conversation by remarking it was a warm day.

I left the house praying that the Lord would open the eyes of the blind. Brethren, it is a warning to us not to compromise the truth with any man. If we are in the old ship of Zion, let us hold on

"Until the last armed foe expires,"

and then we shall reign on the earth. I love the truth better and better. Yours waiting for redemption, A. D. FLAGG.

For the World's Crisis.

ROCHESTER, JULY 11TH.

We have had another good day in Rochester.

We attended the funeral of a much loved sister at nine A. M. Prayer and conference at half past ten. Baptized three at noon. The wife of one who had thought sprinkling good enough, till she saw her husband go down into the water, only awaits an opportunity to be buried in the likeness of His death, that she may also be in the likeness of his resurrection. Her Sunday clothes scarcely prevailed against her going right along.

The old ship seems to be weighing anchor for another voyage, and I hope she will reach port this time. If the cause in Rochester were mine, I might fear that it would suffer just now; but I have never considered it as such. The cause is God's cause, and I have tried to get a more worthy and capable man to care for it, but as yet the voice of the elders and church is, "Thou art the man." If the cause is to suffer and our unity be broken here, I shall have the satisfaction of knowing I have done what I could for its unity and prosperity, and perhaps may hope for the privilege of living nearer my family, which I have so much desired. "Thy will be done," is the full response of my heart, knowing that "He doeth all things well."

The afternoon and evening services were attended with all the interest of former days. It was good to be there.

Pray for the church in Rochester. Pray for them that would divide us. Pray for me, that I may stand in the counsel of God, and after having done all, STAND. Yours,

H. PRATT.

For the World's Crisis.

"ZION'S HILL."

BRO. GRANT:—I attended the "Zion's Hill" tent meeting at East Weymouth a number of times, and lastly on Monday (5th), in company with many others from Boston and vicinity, of like precious faith, where we had a good gathering, and a rich feast together, in hearing, exhorting, praying, and singing Zion's songs. The favor of the Lord was felt and experienced by the many. It was a good place. The love and harmony, good feeling and fellowship, which was and is ever manifest where the Spirit of the Lord is, so prevailed that the lookers on could but feel and confess that this religion was of heavenly origin.

The day passed with great satisfaction to the lovers of Jesus. The tent still stands. The meeting still continues. "Zion's Hill" is still the resort of many, Sundays and evenings, to hear the word of life, the good news of salvation, the glad tidings of the coming glories of the new kingdom. The sound has gone forth of the second coming of Jesus, the one dearly loved by all his loyal subjects and faithful followers. Some were all ready to welcome the sound; others have fallen in love and are captivated with it; so the choral song is sung with higher, sweeter strains of joy and shouts of glory. Hallelujahs were made to echo from the gladdened soul.

May redemption's voice from "Zion's Hill"
Be received with song, the mouth to fill
Their feet firm set upon the Rock,
United with the little flock.

May light and truth be scattered, and the good seed be sown in all that community; and may it bring forth fruit to the glory of God. Thy Bro. for truth to triumph gloriously,

July 10th. L. BOUTELL.

For the World's Crisis.

TRACTS, TRACTS.

Who will supply the treasury of the Maine Mission Tract Society? Such a society exists; and at this time there is not a tract in the Agent's hands, nor a cent in its treasury. A few weeks since an order came to the agent for seventy-five cents' worth of tracts, and he could not fill the order, although the money came with it; for he had not been supplied with money to buy tracts.

Shall our treasury remain empty? For several years I have contributed as freely as I could and begged of others for the Maine tract cause, and sought to turn what tract interest there was to a focal point, and make it an institution, to give it character and influence for the greater spread of the work; but the spirit of this enterprise flags. I know not who is doing anything in this direction. Individuals doubtless procure of publishers and circulate some Individuals donate some to the publishers, but this does nothing to supply our preachers and other tract distributors with tracts.

The Mission tent, which affords facilities for and has been the medium of scattering them abundantly, started this year without a tract to give. But through the good disposition and mission spirit of Bro. F. A. Baker, who has received a supply of tracts for distribution, the tent is supplied with tracts for the present. Thanks to God, and to him, for this.

Shall the means be supplied to furnish our treasurer the opportunity to keep a supply of tracts for those who call, for the ministers, and for general distribution in Maine? Bro. R. R. York, Portland, Maine, is agent and treasurer, and any of our preachers are ready to receive and forward money to him for that purpose. I. C. WELLCOME.

For the World's Crisis.

QUARTERLY CONFERENCE.

The fourth quarterly session of the Advent Christian State Conference of New Hampshire was held at Northwood Narrows, N. H., as was appointed in *Crisis*. A business session was called by the president, Eld. J. Couch, Friday P. M. Meeting opened with prayer by Bro. Levi Allen. The Secretary, Bro. A. W. Sibley, being absent, Bro. John Parsons was chosen Sec. *pro tem*. Brn. R. Morrill, J. J. Bartlett, and J. T. Langley, were received as delegates.

Voted, That Bro. Joseph Weeks be dismissed at his own request. Voted, That Bro. A. A. Phelps of N. Y. be invited to a seat in the Conference and take a part in the deliberations of the same. Voted, That the next annual conference be held in Concord, N. H. Adjourned till Saturday A. M.

Met as adjourned. Prayer offered by Bro. T. W. Piper. Voted, That Brn. C. W. Sargent of Concord and Charles Parsons of Strafford be admitted as members of this conference. The following preamble and resolution, presented by Bro. Couch, were adopted:

Whereas, Christian union and harmony of action among the followers of Christ are eminently important for their prosperity and usefulness; and Whereas, God has taught us, both by precept and example, that such union and harmony may be most safely and permanently secured by well regulated associations: Therefore,

Resolved, That we heartily approve of the proposition published in the *Voice of the West* and the *World's Crisis* to hold a general conference of delegates chosen for that purpose by the Advent Christian Conferences of the United States and Canadas.

Resolved, That this conference will appoint three delegates to represent it in said Convention, and will provide funds to defray their necessary expenses in attending the sessions of the same.

Voted, That the annual session of this conference be on the Thursday following the third Sabbath in September. The following resolution, offered by Bro. Phelps, was adopted: *Resolved*, That all cases of ordination should be referred to the conference or the ministerial committee appointed for that purpose.

The following resolution, offered by Bro. E. S. Moulton, was adopted: *Resolved*, That Eld. H. M. Bryant is restored to our fellowship as a christian, but that we advise him not to labor in public as a preacher, until he has established a good christian character in private life. Voted to adjourn without date.

Ministers present: J. Couch, T. W. Piper,

L. Allen, C. S. Emerson, S. S. Mooney, A. A. Phelps, W. W. Sutherland, J. H. Evans, C. A. Smith, J. Parsons, E. Morrill, E. S. Moulton, Chas. Parsons, Chas. W. Sargent, S. B. Brown. JOHN PARSONS, Sec. *pro tem.*

Extracts from Letters.

SR. E. SMITH, Portsmouth, N. H., writes: "I have been a reader of the Crisis for nine years. It has been next to my Bible, meat and drink to my thirsty soul. How often has my heart been cheered by reading letters from different brethren and sisters. I have felt I wished I could say something to comfort or encourage some one on their pilgrim journey. The Lord, for Jesus' sake, rolled the burden from my sinful heart many years ago. Bless his dear Name! I made a profession of religion with the Congregationalists, but was always in darkness and doubts; thought I had not true religion; did not realize that we had these old natures, through grace, to bring under subjection. Toiled on, prayed on, in my feeble way, never willing to give up, because God did bless me.

Nine years ago circumstances led me among the Adventists. I loved them dearly; but to think that we had no immortality but through Christ at the resurrection, seemed almost like infidelity. I soon began to see the light as it is revealed in his blessed word. The Bible has been a new book to me ever since. How great is the plan of salvation. I wish every one could see it as his blessed word teaches, and embrace it and be saved when he comes."

BRO. B. P. MANNING writes:—"I can say with Job, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me.' I am with Bro. John Whipple, in Goffstown, and I am trying to serve the God of Daniel; but the enemy of my soul is trying to destroy me, but my trust is in God, and he will save me as long as I serve him. Trials are heaped upon me, notwithstanding the distress of my poor body. I am satisfied that I shall be laid away in the cold earth in a few days, if Jesus should not come soon. Then I shall be quiet till Jesus comes. Then the angels will find me, and I shall be with my blessed Lord forever in the kingdom of God. Glory be to God! What a blessed thought.

I would say to all the disciples of Jesus, remember me at the throne of grace. How glad I should be to hear from any of God's dear children."

A CORRECTION.—In the Crisis of June 16, I put a letter from Bro. Dobney, of England, in which the word "not" is left out by mistake; it should read, "Mr. Dunn owns the Bible is so silent about it [the intermediate state], that he knows *not* that sinners are on probation there." J. BLAIN.

Married.

In Pittsfield, July 11th, by Eld. C. S. Emerson, Mr. CHARLES P. GERRISH, of Northwood, and Miss MARY F. TUTTLE, of Nottingham.

In Milton, N. H., May 29th, 1869, by Rev. L. A. Lang, Mr. SHARONTON VARNEY, and Mrs. MARTHA A. GUPTILL, all of East Rochester, N. H.

Obituaries.

BLAISDELL. Died, in Bath, Me., June 11th, 1869, of consumption, Vesta, daughter of Bro. John and Sr. Anna Blaisdell, aged nineteen years.

This dear child was mild and gentle as a lamb, and although suffering from a lingering and trying disease, yet she could always greet those who visited her with a smile. Two or three weeks before she died, she gained a good evidence of her acceptance with the Lord, and from that time praised the Lord almost continually, and died happy, telling her friends not to mourn for her. They laid her away to sleep until Jesus comes.

H. D. REED.

CURRIER. Fell asleep, Bro. Clark M. Currier, formerly of Bolton, P. Q.

His funeral was attended at Wayne, Mich., on the 6th of July, by Bro. Himes. Bro. C. was personally known to me as well as to many other friends in Canada, who will regret much his loss; for as a minister he was a laborer deeply interested in the salvation of the perishing.

E. G. CHADSEY.

STEBBINS. Fell asleep in Jesus, in Rochester, N. Y., July 8th, 1869, our beloved Sister, Louisa Stebbins, aged ninety-one years.

She rests in hope. Pray for an invalid sister, and a father and mother, who deeply mourn their loss. H. PRATT.

SPENCER. Died, in South Livermore, Me., May 9th, 1869, Louisa F., wife of Stephen Spencer, aged twenty-six years, eleven months, and thirteen days.

E. M. HAGGETT.

BUBIER. Died, in Bowdoin, Me., June 15th, 1869, Jane, wife of Otis Bubier, aged seventy-two years. H. D. REED.

Summary of News.

FOREIGN.

Cable News.

PARIS, July 13. All the Ministers have resigned. The resignations of M. Routher and Lavalette have been accepted by the Emperor; the other members of the Cabinet remain. The new ministry will be a transitional one, M. Olivier refuses a portfolio for the present but will probably accept in the end. The Radicals are indignant at the prorogation of the Legislative body.

MADRID, July 14. News has been received from Funchal that the republic has been proclaimed in Madeira. Troops have been dispatched from Cadiz to the Island.

BELFAST, July 14. Serious riots occurred here between the Catholics and Orangemen on the 12th inst. The windows in many buildings were smashed, one Catholic schoolhouse was gutted and another badly damaged. Several of the rioters were wounded, and one policeman had three ribs broken.

MADRID, July 14. The remains of a Spanish lady who died in the Protestant faith, were interred here to-day in the general cemetery. This has occurred under a recent order of the Alcade permitting and defending such funerals. Nearly two hundred Spanish Protestants were present. There was no disturbance.

July 15. In the Cortes yesterday Marshal Prim introduced the new Ministers, and remarked that the present Cabinet was constituted from the majority, and that though men had been changed, the policy of the Government was unchanged.

Republican deputies replied, making a severe attack on the government policy.

PARIS, July 15. The French journals comment unfavorably on the prorogation of the Corps Legislatif before the verification of the election was completed. The Government is accused of closing the Chamber in the design of stifling discussion. The session will probably be resumed on the 20th of August. It is rumored that Prince Napoleon is to be made President of the Council of Ministers.

VIENNA, July 15. Severe tumults took place this week among the workmen at Brunn. The military were called out to suppress the riot, and were fired upon by the mob, killing two and wounding twelve. The crowd has dispersed, but great excitement still prevails there, and the authorities are taking every precaution to prevent the renewal of the disorder.

HONG KONG, June 24, via LONDON, July 17. A proclamation denouncing foreigners has been extensively posted in the towns and villages on the Yangtsee river by the agents of a secret society. A conspiracy has been discovered at Foo Chow, having for its object the opening of another Taeping rebellion. It is rumored that over 50,000 men are connected with the movement.

LONDON, July 17. Advices from Rio Janeiro to the 20th ult. have been received, and fully confirm the reported victory of the Allies over Lopez. The Paraguayans lost 500 killed and wounded, 300 prisoners and 12 guns. A treaty establishing a provisional government for Paraguay had been concluded.

MADRID, July 18. The Government has received a telegram announcing that Don Carlos has disappeared from France and has entered Navarre. He was pursued to the frontier by the police.

DOMESTIC.

New York, 13th. A drought of unprecedented severity prevails throughout the greater part of the West Indies. In the island of Trinidad the drought is so intense that the deepest wells in the Port of Spain are almost dry. The country was completely burned up with heat, and several fires had occurred with the most disastrous results. One of the fires had traversed seventy-five miles of country, destroying in its course thousands of acres of growing canes, and other fires had taken place on cocoa plantations with similar sad results.

In St. Lucia the streams have diminished to such an extent that the mills are all at a stand-still for want of water to work them. In Guadaloupe public and private cisterns are alike dried up, and not a drop of fresh water is to be obtained. In the towns the inhabitants are to be seen at the corners of the different streets pumping and drinking brackish water, while the distress of domestic animals and cattle is painful to witness. In Grenada and Antigua the young canes are perishing for lack of moisture, months having elapsed since they have had a heavy fall of rain.

July 15th. A Washington special says: "With the exception of the opinion of Attorney General Hoar and the letters addressed to the French and the British Ministers by Secretary Fish, no action has been taken by the Government upon the landing of the French cable on the coast of Massachusetts. Secretary Boutwell has not, as reported in some quarters, ordered a U. S. Revenue Cutter to proceed to the point where it is proposed to land the cable on United States territory and prevent it, nor is it likely any such course will be pursued. The matter was pending in Congress at the adjournment, and it will probably be left to that body to settle it. Secretary Fish considered it his duty to place the French Minister in possession of the facts so far as the action of our Government is developed relative to the landing of the cable, so that he might inform his Government of the risk it must run in attempting to land the cable on United States Territory without authority from Congress.

TORNADO IN MINNESOTA.—A violent tornado visited St. Peter and other places in Minnesota on the 2d inst., unroofing many buildings, tearing up trees and doing other damage. At Lake Pepin it was especially violent, and the scene on the lake was a remarkable one. The Lake City *Leader* says:

"We first saw the tornado as it was whirling out upon Lake Pepin. Our attention was arrested by hearing a hoarse and awful roar, drowning the noise of the thunder storm that was then passing over the town. Looking southward we saw a huge egg-shaped cloud whirling at an altitude of say two hundred yards. Its position was then diagonal, with the small end inclining downward. The roar of it was terrible. When it passed out upon the lake it assumed a more upright position, sank a little, and commenced drawing up the waters to meet it; and for some fifteen minutes, about the time of its passage across the lake, the waters over a space of about a hundred feet in diameter, were whirling and rising in spiral form, and with a violence and commotion that was awful to behold. The spray and mist, mixed with the clouds of dust carried by the whirlwind from the shore, gave the scene the appearance of a lake on fire. As it neared the opposite shore, the cloud took the tunnel shape of the ocean waterspout, standing in a perpendicular position. Leaving the lake, it swept the waters out upon the beach for a distance of thirty yards, in waves twenty feet above the ordinary level of the lake. It struck Bogus Creek flatly in the mouth, and, as it rose to climb the bluff and pass over into Bogus Valley, the trees that it lifted from the bluff side were distinctly seen from Lake City, four miles distant, sailing away in the tornado, four or five hundred feet up from the ground. The right wing of the tornado swept to the left of Mr. White's house, being turned by the heavy timber. The left passed over the point of the bluff, and the whole crossed Bogus Creek below the mill, climbed the opposite bluffs, and swept away across the highlands toward Plum Creek. Fortunately there were but few houses in its way where it crossed Bogus Valley, for ruin was in its track. Everything fell before it. Fences were blown away, the largest trees torn up or broken into splinters. One solid white oak, two feet and a half through, was twisted completely off."

THE GERMAN PROTESTANTS AND THE POPE.—A cable dispatch from Worms, (Germany,) says: "The Protestant Congress which assembled here to-day was attended by twenty thousand persons, including representatives from all the States of Germany. The Congress, by a unanimous vote, resolved against the Papal exhortation to return to the Roman church, and in condemnation of the Encyclical letter and Syllabus. The idea of the formation of a united German church is mooted."

Simultaneously with this resolve, at Worms, to decline the Pope's invitation, we have the Presbyterian Assemblies on this side of the Atlantic, resolving to take like action. Incidents like these would seem to indicate that the breach effected in the Roman communion at the Reformation, is to remain unclosed, so far as the German Protestants and the American Presbyterians are concerned,—and yet, the powerful Ritualistic movement in the Church of England, and in the Episcopal Church in this country, together with the now very common declaration, on the part of some of its clergy, that "Protestantism is a failure," (to say nothing of their recent overtures for re-union with the Greek Church,) would seem to give token of a desire at least for a nearer relationship to Rome on the part of all that school of Protestants. Look at it how one will, it is impossible to resist the conviction that the church organizations, and the religious sects of the day, are undergoing remarkable changes,—the result of which, good or evil, it is not easy, as yet, to foresee.—*New York Express.*

Passing Events.

☞ According to the last reports received from the Roman Catholic missionaries in China, the province of Su-tcheun has been visited by a fearful plague of cholera, and more than one thousand Christians have died. Two thirds of the shops in the principal city were closed, and the Pagans charge the Christians with being the occasion of the plague by their refusal to join the national worship. This has given rise to considerable persecution; the people forming leagues in which they bind themselves not to have any commercial dealings with Christians. Nevertheless four hundred and thirty baptisms are reported for the year. In Corea the persecution which began in March, 1866, with the martyrdom of nine missionaries continues with redoubled violence. Whole masses are proscribed, and the object is to annihilate every vestige of Christianity.

☞ At Lurgan, in Ireland, on the 12th inst., an Orange mob was pelted with stones. They retaliated by utterly destroying seventeen houses occupied by Catholics. The woodwork and furniture of the buildings were then carried into the street and burned. Order was restored at the latest advices. At New Rye the Orange Hall was attacked by Catholics. The occupants fired on the assailants, who were driven away, leaving three men badly wounded.

☞ The Chicago papers give an account of a large tabernacle, or tent, constructed in that city for religious services in Kansas. It is seventy feet in diameter, thirty feet in height, provided with raised seats, and will accommodate fifteen hundred people. It is proposed to go through the State of Kansas, into the new towns where there are no meeting houses, and hold a series of religious meetings. The State is filling up so fast with emigrants that some such plan is required to meet the religious wants of the people.

☞ Mons. Lesseps, the engineer of the Great Suez Canal for uniting the Mediterranean and Red Sea, is coming to this country to make a trip over the Pacific Railroad, which he identifies in magnitude of interest to the commerce of the world, with the immense canal built under his direction. He will also make a tour around the world, and expects to have a vessel shortly leave Marseilles, making the passage through the Suez Canal, and thence to San Francisco, thus avoiding the long trip around the coast of Africa.

☞ The Anglo-Italian Gazette states that the Marquis of Bute has been invested at Jerusalem with the spurs and sword of the celebrated Godfrey de Bouillon, making him the Knight of the Holy Sepulchre. The ceremony was performed in the Latin Chapel of the Holy Sepulchre, called the Chapel of the Apparition, as it was there our Savior is reported to have appeared to Mary Magdalene.

☞ A correspondent of the *Allgemeine Zeitung* at Nagasaki says that although the principal daimios have all agreed to abdicate their power in favor of the Mikado, their acts are not in accordance with their professions, and it is probable that before long Japan will again be plunged into a civil war as disastrous as that which has just terminated.

☞ A lady recently visited Mount Holyoke who was ninety-four years old, and her previous visit had taken place seventy-nine years before, when she was a girl of fifteen. Yet the nonogenarian remembered her girlish trip perfectly, and recalled with ease the general outlines of the view from the mountain.

☞ Protestantism in Saxony has received a valuable addition by the conversion of the Rev. Mr. Jager, a Franciscan friar, formerly private secretary to the Archbishop of Prague and confessor to the King of Saxony. He has just preached for the first time in Dresden as a Protestant clergyman.

☞ A celebrated physician recently said the Ecumenical Council presented a great danger to the Pope, who, in his present excited state was not equal to meeting opposition, and might have an apoplectic stroke if exposed to it.

☞ A rumor gains ground in ecclesiastical circles, that Mgr. Dupanloup is likely to be named President of the forthcoming Ecumenical Council at Rome.

☞ The Turkish General Vizier is preparing a comprehensive and liberal scheme of popular education for the whole empire.

☞ The Turkish government has granted a sum of 15,000f. towards the restoration of the churches in Crete which were injured during the rebellion.

☞ The Czar has forbidden the attendance of the Russian Bishops at the Pope's Ecumenical Council.

☞ The great Methodist camp meeting at Round Lake, New York, was attended by twelve thousand on Sunday.

☞ Louis Napoleon is reported in very feeble health.

☞ The French cable is expected to arrive at Duxbury on Wednesday or Thursday.

Notices.

Conn. and R. I. Campmeeting.

Oak Grove Advent Camp, Windham, Conn.

There will be a campmeeting at the above mentioned place, commencing Saturday, Aug. 14th, and continuing eight days. This is a new field, and offers many encouragements for one of the best meetings ever enjoyed. The word of invitation is to churches, families, and individuals. One and all, far and near, come up to the feast.

You will find beauty and convenience of location. The ground is situated on the Providence, Hartford, and Fishkill R. R., five miles east of Willimantic, and half way between Waldo's and South Windham stations. Cars will stop on the ground which will be known as Camp Shetucket Station. Fare will be reduced on the Providence, Hartford, and Fishkill R. R. 30 per cent from all stations east or west of ground. Fare from Providence and return, $2.50, and the same or further reduction is expected from other roads. Those who come from New London or Palmer, will change cars at Willimantic. The grove is as clean as a carpet, free from dust, and has an excellent spring of water close by.

Your expenses can be light. The committee hope to bring this meeting as near to the old-fashioned campmeetings in simplicity and power as possible. The expense of the ground is nothing, and its fitting up trifling, so that no heavy burdens will be thrown upon those who come. Board not exceeding 75 cts. per day; also arrangements for individual boarding. Rooms in a neat, unoccupied house near by, to let cheap, for cooking and lodging purposes. Lodgings in private families for those who apply early, at most reasonable rates. Rich pasturing for horses, at one shilling per day, or from 50 cts. to 75 cts. per week; also feed in stables, at low prices.

The object of this meeting is to carry the light of Divine truth into this new field; to proclaim aloud the coming and kingdom of our Lord Jesus Christ; to teach transgressors their ways, that sinners may be converted to God, flee the "wrath to come," and "lay hold on eternal life." We trust none will come for strife or controversy with their brethren, nor to press some side issue; such will meet no favor. But we exhort all to come in the spirit and power of Elijah's God, to be workers together with God against unbelief and sin. We assuredly expect the Lord with us.

We say again, *Come.* The whole region around the ground waits to welcome us and bid us come. Let distant churches unite to get fares reduced on their respective R. Roads. Bring your tents, also ample bedding for each individual. May the Spirit of God summon the host.

I. B. POTTER,
B. HITCHCOCK,
E. BELLOWS,
H. F. CARPENTER, Committee of Arrangements.

P. S. By team the Camp is eighteen miles southwest from Danielsonville; fifteen west of Plainfield; four south of Scotland, and three from Windham Centre, Ct.

Alton Bay Campmeeting.

Circumstances are such, that the committee have decided that it will be best for the Alton Bay campmeeting to commence Sunday, Sept. 5th, and hold over the 12th. Particulars hereafter. For the Committee, J. G. SMITH.

Tent Meeting at Waterloo, N. H.

Providence permitting, the New Hampshire Tent will be pitched near Waterloo Depot, about two miles north of Warner Village, on Thursday, Aug. 5th. Meetings to hold day and evenings through the week, and over the Sunday following. The Tent will be pitched in Col. N. G. Ordway's grove. Come to labor for the lost and perishing.

J. C. SHOREY, Tent Master. D. M. LEAVITT.

Tent Meeting.

The Lord willing, the New Hampshire Tent will be pitched on the Messer Place (so called,) on the road leading from Laconia to Lake Village, N. H. Meetings to commence July 24th, and hold over two Sundays. Meeting free for all. Come, brethren and sisters, to work for the Lord. Preaching brethren are invited, such as the Lord sends.

J. C. SHOREY, Tent Master. D. M. LEAVITT.

Conn. Conference.

The Conn. A. C. Conference will hold its next quarterly session at Cheshire Street, Conn., to commence with preaching Wednesday evening, July 21st, at half past seven. The first business session will be held on Thursday afternoon, at half past two. Let every preacher be present at that time, if possible, and all the churches be sure to send delegates in season. Now, brethren, do not fail to be prompt in attending to this call.

Those coming *via.* Meriden will find conveyance at the depot to meet the noon trains north and south. Those coming *via.* Plainville on Canal R. R. will be met at the Cheshire Depot on the 1-20 train south. Strangers coming with their own teams, inquire for Cheshire Street (not *Centre*), as the Street is four miles north east of the Centre.

B. HITCHCOCK.

Campmeeting.

The Campmeeting in Maine, to commence about the 23d of August, will be held in Pittsfield, on the Drew farm, about two miles from the village. We want the brethren to bring their own tents, bedding and provisions, as far as practicable, and be prepared to help the poor and the preachers to a good home, and have an old-fashioned campmeeting. In behalf of the Committee,

I. DAMMAN.

Grove Meeting at Westfield, Pa.

There will be a grove meeting at Westfield, Tioga Co., Pa. (near the village), commencing Friday, Aug. 27th, to continue over the Sabbath following. C. F. Sweet, D. Cogswell, and others, are expected to preach the word. All are invited to attend. For the brethren, J. W. TAYLOR.

The Tent at Winterport.

The Maine Mission Tent will be pitched at Winterport, Me., to commence meetings Thursday evening, July 28th, and continue over the following Lord's day, and as much longer as thought duty.

I. C. WELLCOME.
F. A. BAKER.

Call for Help.

Bro. B. P. Manning has no home (unless he goes to the county-house), and he looks to his brethren in this his time of need. We think his state of health is such, that whatever the church does, should be sent to some judicious brother, who will see that their offerings are appropriated for his comfort. Bro. Saulpaugh has been selected for that purpose, and a place has been procured for Bro. Manning to board. Brethren will direct their letters to Benjamin Saulpaugh, Goffstown, N. H. "He that giveth to the poor lendeth to the Lord." J. G. SMITH.

Notice to Brethren West.

Do you want a basket, a grove, or tent meeting this summer? Write. 1. Because verbal invitations may be forgotten. 2. Things may shape up, and it be not best to hold one. 3. We need to know all particulars necessary to make proper arrangements, both as to time and place. I have some time for mission work. If any desire my labors, please write without delay.

PETER S. W. DEYO, Strawberry Point, Iowa.

Basket Meeting.

If no preventing providence, there will be a basket meeting held in the grove near Elizabeth, Jo Davis Co., Ill., July 25th, 1869.

Preparations: A wagon to preach out of, and each one finds his own seat, or sits in his wagon. A basket of dinner to eat on the ground, under the shade trees. PETER S. W. DEYO.

Notice.

I desire to visit the east this season, if the Lord will, and to attend the Springfield campmeeting. I would like to visit churches on the way, and preach for our mutual benefit. Any brethren wishing me to call on them, can direct to me at New Rutland, Ills. I wish to start about the first of August. F. BURR.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
T. M. Preble ... Sabbath, July 25th

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
H. Pratt ... Sabbath, July 25th
J. G. Smith ... Sabbath, August 1st
Joseph W. White ... Sabbath, Aug. 8th

EAST BOSTON.
Meetings are held at *Chase's Block,* up two flights, at 154 *Meridian Street,* on Sundays, at the usual hours, also Monday and Wednesday evenings.
I. K. Lombard ... Sabbath, July 25th
George A. Cole ... Sabbath, Aug. 1st

CHELSEA, MASS., (LIBRARY HALL.)
J. S. White ... Sabbath, July 25th
M. Batchelor ... Sabbath, Aug. 8th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
A. M. Higgins ... Sunday, July 25th

HYDE PARK, MASS.
A. Simpson ... Sabbath, July 25th
T. M. Preble ... Sabbath, Aug. 1st

Seabrook, N. H. ... Sabbath, July 25th
A. P. MOORE.

Stowe, Mass ... Sunday, July 25th
North Carver, Mass ... Sunday, Aug. 1st
C. GOODRICH.

Montgomery ... Sabbath, July 25th
H. MUNGER.

Portland, Me ... Sabbath, July 25th
Plainville, Ct ... Sabbath, Aug. 8th
A. ROSS.

Portsmouth, N. H ... Sabbath, July 25th
J. T. DIXON.

Worcester ... Sunday, Aug. 15th
Hartford, Ct ... Sunday, Aug. 22d
Lynn, Mass ... Sunday, Aug. 29th
M. BATCHELOR.

Holden, Mass ... Sabbath, Aug. 15th
T. M. PREBLE.

West Abington ... Sunday, July 25th
At Bro. Joseph Damon's house, evening, July 26th.
GEO. A. COLE.

Grove meeting in Bro. Joshua Piper's grove, Albany, N. H., Sunday, July 25th.
Melvin Village ... Sunday, Aug. 1st
Meredith, (Dolloff Hall) ... Sunday, Aug. 8th
Manchester, (Merrimac Hall) ... Sunday, Aug. 15th
Stoneham, Mass ... Sunday, Aug. 22d
L. C. & M. MCKINSTRY.

Hampton, N. H. ... Sunday, July 25th
Pittsfield Village, N. H. ... Sunday, Aug. 1st
Great Falls, N. H. ... Sunday, Aug. 8th
Seabrook, N. H. ... Sunday, Aug. 15th
Barnstead, N. H ... Sunday, Aug. 22d
W. H. MCDANIELS.

North Haverhill, (Union House) ... Sunday, July 25th
Swift Water, Bath, N. H. ... Sunday, Aug. 1st
North Haverhill, (in the grove) ... Sunday, Aug. 8th
New Hampton, (at Bro. Pike's) ... Saturday, 5 P. M., Aug. 14th.
Meredith, (Advent Hall) ... Sunday, Aug. 15th
A. A. HOYT.

Chichester, N. H., (Pine Ground) ... Sabbath, Aug. 1st
Nottingham, N. H., (Gebige school-house), Sabbath, Aug. 8th.
Suncook, N. H., (Hall) ... Sabbath, Aug. 15th
West Deerfield, N. H ... Sabbath, Aug. 29th
J. M. QUIMBY.

Warner, N. H., (Melvin school-house), Sunday, Aug. 1st. Brn., this is a new place. Come and help.
Lake Village, N. H., (North Church), Sunday, Aug. 22nd. SIMEON ROBY.
If these conflict, write me at Warner, N. H.

Manchester, N. H., (Merrimac Hall), Sabbaths, Aug. 8th and 15th. W. W. SUTHERLAND.

Oil Mill Village ... Sunday, July 25th
Meeting in Bro. E. G. Kimball's Grove, Hopkinton, N. H., Sunday, Aug. 1st. C. W. SARGENT.

Rossonville, Vt ... Sunday, July 25th
Jamaica, Vt., (school-house) ... evening, five o'clock, July 26th. Z. T. WOOD.

Lake Village, N. H ... Sunday, July 25th
Alton, N. H., (McDuffee school-house), Sunday, Aug. 1st.
West Alton, N. H ... Sunday, Aug. 8th
LEVI ALLEN.

Topsham, Me ... Sunday, July 25th
Any wanting to be baptized can be in readiness.
Litchfield, Me., (Stephen Town school-house), Sunday, Aug. 1st.
Richmond, (Reed meeting-house) ... Sunday, Aug. 8th
Thomas school-house at five o'clock P. M.
Sabbattusville ... Sunday, Aug. 15th
H. S. MITCHELL.

Casco Village, Me ... Sunday, July 25th
Mechanic Falls ... Sunday, Aug. 1st
J. ALBERT LIBBY.

South Gardner, Me ... Sunday, Aug. 1st
THOMAS RINES.

Augusta, Me ... Sunday, Aug. 1st
HANNIBAL REED.

Meredith Neck, N. H., (meeting-house), Sabbath, July 25th. N. GLIDDEN.

Westerly, R. I. ... Sunday, July 25th
Providence, R. I. ... Sunday, Aug. 1st
A. B. WARNER.

North Springfield, Vt ... Sunday, July 25th
JOSEPH KIMBALL.

Wayville, P. Q ... Sabbath, Aug. 8th
Pittsburg or Clarkville, N. H., (as Bro. A. B. Young may appoint), Sunday, Aug. 15th.
E. G. CHADSEY.
Will Bro. Ladd attend these appointments with me? E. G. C.

Bowdoin ... Sabbath, July 25th
Augusta ... Sabbath, Aug. 1st
Brunswick ... Sabbath, Aug. 8th
H. D. REED.

Turin, N. Y., (Goodell Dist. on Tug Hill), evening, July 27th, and longer if desired.
Greig, N. Y., (Union Chapel), at 10½ A. M., Sunday, Aug. 1st. Otter Creek school-house, five P. M.
C. H. WILLIAMS.

Cold Spring ... Sunday, July 25th
Bantam Falls, (where Bro. Munson may appoint), Sunday, Aug. 1st. WM. J. RIPLEY.

New Haven, Ct ... Sunday, July 25th
East Haddam, Ct ... Sunday, Aug. 1st
B. HITCHCOCK.

Abington, Ct ... Sabbath, Aug. 1st
Lincoln District, Hampton, Sunday, at 5½ P. M.
Hartford, Ct ... Sabbath, Aug. 8th
Camp Shetucket ... Aug. 14th to 23d
Woodstock Valley ... Sabbath, Aug. 29th
H. F. CARPENTER.

Litchfield Station, Ct ... Sunday, July 25th
Wrightville, Ct ... Sunday, Aug. 1st
Pine Swamp ... Sunday, Aug. 8th
A. D. FLAGG.

Woodstock Valley, Ct ... Sunday, July 25th
Westfield, Mass ... Sunday, Aug. 1st
North Somers, Ct ... Sunday, Aug. 8th
I. B. POTTER.

Square Pond, Ct ... Sabbath, Aug. 1st
P. S. BUTLER.

Bristol, Ct ... Sunday, July 25th
G. L. TEMPLE.

North Somers, Ct ... Sabbath, Aug. 1st
G. L. WHITE.
Please meet me at Thompsonville, at the train that leaves Hartford at two o'clock. G. L. W.

Warehouse Point, Conn ... Sunday, July 25th
Cooper Institute, N. Y. ... Sunday, Aug. 8th
W. N. PILE.

Thursday evening, July 22d, where Bro. David Allen, of Feeding Hills may appoint.
Northfield, Mass ... Sunday, July 25th
H. K. FLAGG.

Square Pond ... Sunday, July 25th
RUFUS BAKER.

New Britain, Ct ... July 25th and Aug. 1st
West Abington, Mass ... Sundays, Aug. 8th and 15th
Kennebunkport, Me ... Sundays, Aug. 22d, 29th, and Sept. 5th. W. S. CAMPBELL.

North Somers, Ct ... Sunday, July 25th
A. MORSE.

East Haddam ... Sunday, July 25th
New York (Cooper Institute) ... Sunday, Aug. 1st
L. F. MOORE.

Will hold two days meetings as follows:
Springwater Grove, (on the Morris farm), Aug. 7th and 8th, commencing at two o'clock. Let general notice be given of the meeting.
Edenboro, Pa., Aug. 14th and 15th.
Blooming Valley, Crawford Co., Pa., Aug. 19th, and over Sunday.
Westfield, Tioga Co., Pa., Aug. 27th and 28th.
C. F. SWEET.

Waterloo, Black Hawk Co., Iowa, July 31st, 8 o'clock P. M.
Basket meeting on the old camp-ground at New Hartford, Butler Co., Aug. 1st, at 10½ o'clock A. M., and one P. M. PETER S. W. DEYO.

Cornville, Me ... Sabbath, July 25th
Exeter, Me., (Chamberlin meeting-house), Sabbath, Aug. 1st.
Corinna, Me ... Sabbath, Aug. 15th
ALLEN DAMON.

Deerfield, (where Bro. Moulton may appoint), Sunday, July 25th.
Suncook, (school-house, on the road from Concord to Pittsfield), Sunday, Aug. 1st.
London Ridge ... Sunday, Aug. 8th
Chichester, (where Bro. Jonathan Tell may appoint), Sunday, Aug. 15th.
Allenstown, (meeting-house) ... Sunday, Aug. 22d
L. K. SAULPAUGH.

Porter, Me., (North meeting-house), July 25th, half past ten o'clock A. M., and one P. M. Also at the Village at five P. M.
Melvin Village ... Sunday, Aug. 1st
T. W. PIPER.

Northville, Newport ... Sabbath, July 25th
F. S. RANSOM.

Campton, N. H., (Bump school-house), Sabbath, July 25th.
Danbury, N. H., (where Bro. Ransom may appoint), evening, July 31st, and over the Sabbath.
Manchester, N. H., (Merrimack Hall), Sabbath, Aug. 15th. JOHN H. EVANS.

Wallingford Farms, Ct ... Sabbath, Aug. 1st
WM. A. & M. L. DURKEE.

West Gardiner, Me ... Sunday, July 25th
Augusta, Me., Sunday evening. N. P. NASON.
H. B. SEVEY.

Kennebunkport, Me ... Sundays, August 1st and 8th
Portsmouth, N. H ... Sundays, Aug. 22d and 29th
E. OWEN.

Webster, Mass ... Sabbath, Aug. 1st
Biddeford, Me ... Sabbath, Aug. 8th
H. PRATT.

Chicopee Falls, Mass ... Sabbath, Aug. 1st
Westfield, Mass ... Sabbath, Aug. 8th
Brimfield, Mass ... Sabbath, Aug. 15th
E. MCCULLOCK.

West Deerfield, N. H ... Sabbath, July 25th
Hampton, N. H ... Sabbath, Aug. 1st
ENOCH MORRILL.

Lawrence, Mass ... Sunday, Aug. 1st
CYRUS CUNNINGHAM.

Monson, Mass., (East Hill, in Bro. E. Aldrich's house, or door yard), Sunday, July 25th.
Bristol, R. I ... Sunday, Aug. 1st
GEO. A. STREETER.

Bangor, Me ... Sunday, July 25th
Frankfort, Me ... Sunday, Aug. 1st
THOMAS SMITH.

Warren Summit ... Sunday, July 25th
Swiftwater, N. H ... Sunday, Aug. 15th
E. S. MOULTON.

Seabrook, N. H ... Sunday, Aug. 1st
Hampton, N. H., (Town Hall) ... Sunday, Aug. 8th
A. SIMPSON.

Keene, N. H ... Sunday, July 25th, and Aug. 2nd
WM. STUART.

Foster, R. I. (Tabernacle) ... Sabbath, July 25th
West Gloucester, R. I., (Clarkville), Sabbath, Aug. 1st
Abington, Ct ... Sabbath, Aug. 8th
C. H. SWEET.

Wakefield, Mass ... Sunday, July 25th
Greenland Parade ... Sunday, Aug. 1st
Seabrook ... Sunday, Aug. 8th
East Rochester ... Sunday, Aug. 15th
Lowell, Mass ... Sundays, Aug. 22d and 29th
J. PINKHAM.

Holden ... Sunday, July 25th
SR. L. M. STODDARD.

Rochester, N. H ... Sunday, July 25th
J. G. SMITH.

Kennebunkport, Me ... Sundays, July 25th
JOSEPH W. WHITE.

Hampton, N. H ... Sabbaths, Aug. 15th and 22d
D. F. LEAVITT.

WORCESTER, MASS.
Miles Grant ... Sabbath, July 25th
Bro. Nichols (full name not known), Sabbath, Aug. 1st
T. M. Preble ... Sabbath, Aug. 8th
M. Batchelor ... Sabbath, Aug. 15th
S. S. Brewer ... Sabbath, Aug. 22d

SPRINGFIELD, MASS.
J. Hemenway ... Sunday, July 25th
Wm. N. Pile ... Sunday, Aug. 1st
J. Hemenway ... Sunday, Aug. 8th
Wm. N. Pile ... Sundays, Aug. 15th and 22d

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George W. Burnham ... Sunday, July 25th

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P. S. Butler ... Sabbath, July 25th
A. M. Higgins ... Sabbath, Aug. 1st
P. S. Butler ... Sabbaths, Aug. 8th, 15th, 22d, and 29th

FAYVILLE, MASS.
J. N. Sherman ... Sunday, Aug. 1st
C. Goodrich ... Sunday, Aug. 15th

PROVIDENCE, R. I., (Weybosset Hall.)
J. W. Britton ... Sunday, Aug. 1st
C. P. Greenman ... Sunday, Aug. 8th
Geo. A. Streeter ... Sunday, Aug. 15th

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E. McCullock ... Sabbath, July 25th
I. B. Potter ... Sabbath, Aug. 1st
A. Ross ... Sabbaths, Aug. 15th and 22d
E. McCulloch ... Sabbath, Aug. 29th

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J. W. Thomas ... Sabbath, July 25th and Aug. 1st
H. Pratt ... Sabbath, Aug. 8th
E. Owen ... Sabbath, Aug. 15th

PORTLAND, ME.
A. Ross ... Sunday, July 25th
C. Goodrich ... Sunday, Aug. 8th

CONCORD, N. H., (CENTRE STREET.)
H. F. Carpenter ... Sabbath, July 25th
Joseph W. White ... Sabbath, Aug. 1st
N. C. Twombly ... Sabbath, Aug. 8th
J. Couch ... Sabbath, Aug. 22d
J. Albert Libby ... Sabbaths, Aug. 29th and Sept. 5th

CONCORD, N. H., (AT THE BETHEL.)
E. Owen ... Sunday, July 25th

PLEASANT VALLEY, CT.
G. L. White ... Sunday, July 25th
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NEW BRITAIN, CT.
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You look upon the common crowd
With sympathy, and not disdain;
You'd travel far to share your gold
With humble sorrow unconsoled;
You'd raise the orphan from the dust,
And help the sad and widowed mother:
Give me your hand—you shall—you must—
I love you as a brother.

You're poor, and yet you do not scorn
Or hate the wealthy for their wealth;
You toil contented night and morn,
And prize the gifts of strength and health;
You'd share your little with a friend,
And what you cannot give you'd lend;
You take humanity on trust,
And see some merit in another:
Give me your hand—you shall—you must—
I love you as a brother.

And what care I how rich you be?
I love you if your thoughts are pure;
What signifies your poverty,
If you can struggle and endure?
'Tis not the birds that make the spring,
'Tis not the crown that makes the king,—
If you are wise, and good, and just,
You've riches better than all other:
Give me your hand—you shall—you must—
I love you as a brother.

For the World's Crisis.

A CHAPTER FROM MY EXPERIENCE.

Having as I trust a pure desire to be established in the things which become sound doctrine, and to believe the truth as it is in Jesus, I feel it to be duty to write a few thoughts relative to my former and present views of the word of the Lord on the final destiny of the wicked, and whether all men naturally possess immortality.

I had christian parents, and always received such admonition and counsel as only those who are christians can give. But they believed that all men naturally possessed immortality, that the wicked would wail in eternal torment, and that the righteous went home to heaven above. They believed that the immortal souls of both classes left the body at death, and were wafted away to the world of bliss or wretchedness. Knowing this, and with the belief that the Bible was full of its teachings, it became deeply engrafted into my whole being. I as firmly believed it as I did the existence of God.

Seven or eight years ago my attention was first brought fully to the great subject under consideration. Several Adventists lived near by, who began to affirm that the doctrine of the immortality of the soul and the eternal conscious suffering of the wicked was not only a violation of God's eternal truth, but that its origin was in the garden of Eden, and from the serpent, who said to Eve, "Thou shalt not surely die." I verily believed at first that they were the servants of Satan, as they come out in direct opposition to the theology of the great mass of evangelical denominations.

Fourteen years ago I united with the Free-will Baptist church in this place, of which I am still a member. I love my brethren and sisters as christians, though I feel that I love my Savior best of all, and by diligent search of the Scriptures I am truthfully convinced, yea, I believe with all my heart, that the whole man is mortal and dying, and without repentance towards God, and faith in the Lord Jesus Christ, will as literally suffer the second death, as have all those who have been housed away in their graves. And from this death I believe there is no resurrection; for I believe the Scriptures teach (Rom. 6: 22, 23,) "the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Death is not life in any form or sense when sin is finished, for the wages of sin is death; and sin when it is finished bringeth forth death. If the Lord had suffered Adam to have eaten of the tree of life after he had disobeyed him, it is fair to conclude that Adam and all his posterity never would have died, but would have been immortal sinners. But God in his infinite mercy, love and justice, drove Adam out from the garden, and guarded the tree of Life, lest after he had sinned he should reach forth his hand, and eat and live forever. Thus the Lord maintained his word, and proved the devil to be a liar from the beginning; for the record proves that Adam died, and went into the ground from whence he was taken.

When God saw that there could be no future life without a Savior, and he "so loved the world, that he gave his only begotten Son, that whosoever would believe on him might not perish, but have everlasting life." Christ came to take the place of the tree of life to all that would believe on him; and he can not and will not save men in their sins; for it is not consistent nor possible, any more than it was for him to have let Adam lived eternally in his sins. This being true, as I believe, all that ever get eternal life and immortality must get it through Christ and a resurrection from the dead, and only those who have part in Christ will ever possess immortality; and they will never obtain it this side of the resurrection. But through the death, resurrection and ascension of Christ, I believe he will bring both classes of the dead up from their graves, to be judged at his personal appearing; then it will be said to the righteous, "Come, ye blessed of my Father, inherit the kingdom." On the other hand, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

Jesus saith, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." How are we to obtain this favor? It is the free gift of God. The apostle Paul tells us that "by patient continuance in well doing" we are to "seek for glory, honor, immortality, eternal life." If all men naturally possess immortality, it is conclusive to my mind that they are not dependent on Christ for it, or a resurrection from the dead, but are sure of an eternal existence without it. But "the wages of sin is death," and not life in misery. If the saints enter into life when they die, and are with Christ and angels, it is evident that the apostle Paul knew not what he affirmed (1 Cor. 15: 16–18), "For if the dead rise not, then is Christ not raised; then they also which are fallen asleep in Christ are perished."

I thank the Lord for the glorious promise of a literal resurrection, as Christ had a literal resurrection, and became the first fruits of them that slept. It is clear to my mind that the harvest will be like the first fruits. I thank the Lord that I believe his word teaches that we are coming up literally and wholly, and that we shall have an identity; that we shall have tangible bodies; that we can see, and feel, and be handled, and have just as literal an existence as we have in this world. It is cheering to our hearts that our loved ones now sleeping in Jesus will shout the victor's song in that glorious morning of the resurrection. It cheers my heart to believe (1 Cor. 15: 54–57) that "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God who giveth us the victory through our Lord Jesus Christ."

It is conclusive to my mind, from the teachings of all the inspired writers, that the grave holds victory and dominion over all that have fallen victims to death of all ages, and will till Christ the great Lifegiver comes to judge the quick and dead at his appearing and kingdom (Rev. 11: 15, 18); "and the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever. . . . And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth." In searching the Scriptures, unbiassed, I see new beauties in Christ and the glorious plan of salvation. I never could harmonize the Scriptures, nor see real love, justice and mercy in the doctrine of eternal, conscious suffering; but I believed it must be right, knowing that God could not err. With my present views, God's word looks plain, though I do not pretend to understand perfectly all that is written in the Bible; yet I believe it. I cannot see any necessity of a resurrection if the righteous and wicked go to heaven and hell at death. I cannot find an intimation in the Bible where the souls of either ever come back to inhabit the body again at the resurrection, or any other time; but it is the dead that are going to be judged and rewarded, and nothing is said about an immortal soul or spirit. If such exist as conscious entities, independent of the body, I should be glad to believe it; but I cannot find the proof.

I feel willing to sacrfice my preconceived opinions and unwarranted notions, and lay all on the altar for Christ and his truth. I have not changed my views of God's word because it was popular, because I am well aware that those of like faith are reproached as being heretics, and their theology that of infidelity. But I love the Bible, and I can see harmony and blessedness in its teachings; and I love all who love the Lord, and have charity for those who do not see the truth as I do. I was slow to see, but I can say as an honest christian, that the Bible seems more beautiful to me since I have believed that the Lord would make an end of sin and finish transgression. I believe that death, when applied to the wicked's final destiny, means death, and not life in misery; and when life is applied to the righteous, it means life. "The last enemy that shall be destroyed is death." We have the assurance that Christ will destroy death, and him that hath the power of death, which is the devil.

What I have written has been written in love and good feeling towards all, for it is my chief desire to honor God and do his will in all things, and keep myself in the love of the truth and in the patient waiting for Christ. Your Bro., looking for the blessed hope,

Milo, Me. CHAS. E. LIVERMORE.

For the World's Crisis.

WHAT IT COSTS.

The present age is noted for its extravagance, and might with propriety be called an age of spendthrifts. Everything is done upon a grand scale. The cost of dress and pleasure, of lust and folly, is truly astonishing.

But that which is the most astonishing to contemplate is the cost of intoxicating drinks and drugs. Advocates of temperance raise an alarm in the world, in regard to the appalling increase of drunkards and drunkenness; but, methinks, that only a few possess a correct idea of the facts in the case.

Hon. D. A. Wells says, in an official manner, that the cost of liquor sold at retail in the United States, for the year ending June 30th, 1867, amounted to over $1,483,000,000. Now taking this as a data from which to reckon; and allowing that the world uses a proportionate amount, it gives us over fifty-five billions of dollars as the sum annually spent for strong drink. But on account of its superior cheapness in other parts of the world, we will reduce this three-fourths, and, using round numbers, we have $13,750,000,000, as a true and reliable estimate.

Now allowing that each gallon of liquor costs four dollars, this sum would buy 3,437,500,000 gallons. As each gallon of liquor contains two hundred and thirty-one cubic inches, this quantity would make 459,526,909 cubic feet of liquid, a quantity sufficient to fill a lake five hundred and thirty and one-third rods square, and six feet deep; or a canal twelve feet deep, fifty feet wide, and one hundred and forty-five miles in length.

In a tract entitled, "Few Saved," by "A Watchman," we are informed that the yearly cost of tobacco is $400,000,000; of hasheesh, $500,000,000, and of opium, $3,000,000,000; making a total sum of $3,900,000,000.

This added to the cost of drink, makes a grand total of $17,650,000,000 annually wasted; yes, worse than wasted, on the lust of the flesh.

Now allowing that sixteen dollars is equal to one pound, this sum would make 551,562½ tons of silver. If one car will carry eight tons, and every thirty cars would require one engine, this sum would take a train of 71,245 cars and engines; and, allowing to each a space of two rods, would reach four hundred and forty-five miles and ninety rods. If this train was to move at the rate of twenty miles per hour, it would require twenty-two hours and fifteen minutes, with a fraction, to pass a given point. Again, this enormous amount would build a church to every five hundred persons, at a cost of two thousand dollars, and give them a pastor at a salary of one thousand. It would build an equal number of school-houses, at one thousand each; build one thousand colleges, at five hundred thousand each; ten thousand hospitals, at one hundred thousand each; fifty thousand miles of railroad, at fifty thousand per mile. It would give to every person a Bible at two dollars per copy, and then leave a sum large enough to give to each of the 35,000,000 souls in this country the sum of eighteen dollars and fifty-seven cents.

But, alas! these are only the figures as far as dollars and cents, and the like, are concerned. Who can tell the whole amount of damage done by these poisons to the human family? Who can tell the extent of its damning influence in the world? It destroys the health and happiness, the peace and prosperity of man. It cuts asunder the sweetest ties of mortal life, by robbing the wife of the choice of her youth. It enters the loving family and robs the parents of their darling son. It gives to the manly youth an early death and a tainted memory. It blasts the fondest expectations, and blights the brightest hopes. It cuts its fatal swathe through fields of mortality, and sends its hundreds of thousands of victims annually to a dishonored drunkard's grave.

It robs society of its brightest ornaments, and the world of its most useful citizens. It takes the food from starving children, and sends them naked upon the charity of a cold and chilling world. It gives employment to the police and the sheriff, and crowds the rooms of the police courts and the halls of justice. It fills our jails, and gives the convicts for our State prisons; and, finally, it gives the victims for the scaffold, and fits for death those who might live in glory.

But all of its effects never will be known until the great day of judgment; when the poor lost drunkard will rise in judgment with the maker and vender of these agencies of Satan.

Soldiers of Christ! view the foes against which you contend. Truly the world is mad. It is drunk, frenzied, and wild. Friends of temperance and purity, gird you for the conflict, for the final fray with sin and Satan.

Whitefield, N. H. E. S. MOULTON.

For the World's Crisis.

PRAY FOR PEACE.

A few weeks ago, an elderly man visited our town, and desired the privilege of preaching the gospel of peace, national peace, individual peace, and of distributing the books and tracts of the Peace Society. When I heard him, and read the published writings, I was glad in my heart, and I could not help singing in my soul, "How beautiful upon the mountains are the feet of Him who bringeth good tidings, who publisheth peace." Notwithstanding the fierce hearing of contention, yet to-day, as truly as when Jesus trod the rough mountains, are his own going forth, bearing "precious seed." All hail! to him whose feet are shod with the preparation of the gospel of peace.

When will the day dawn, when the sound of war shall die, and be never heard again? "Follow after peace." Seek the wisdom that will find the peace that an agonizing war-torn world is needing. How long shall the great red dragon, so fearfully portrayed in the Revelations, be allowed to stand before the woman who bringeth forth the man-child?

O man, father, brother, husband, we pray you to hate this monster, for your own lives and the lives of your little ones; for the lives and the loves and the peace of your mother, your wife, your sister, your daughter. Each man can do a little to save his darlings. Each woman can lend her soul-love, and hope, and strength to shield her loved ones.

Now is the accepted time. Seek peace, and pursue it in every relation of life. Speak it, write it, spread its pages far and wide. Work while the day lasteth.

It was my happy privilege to help care for a beautiful and darling little boy a few months since, as I was in his dear parents' home for a while in the town of North Andover, Mass. All of loveliness that could grace a little darling boy, was found in that sweet child, and I loved him, oh! how much. Our country is full of such darlings, the father's hope, the mother's joy, and shall they only be food for dragons? Will christians look on indifferent? O, let us labor with that nerve that we would were these little lambs in a burning house. Vain are the professions of church or any outward forms, prayers, sermons, or labors, which do not serve this one end to "save." All else is failure.

Life and death are too antagonistic to embrace each other. Death is the deadly foe, and to call him a friend is blasphemy, is cruel mockery to every attribute of life. O, save your children. Suffer them not to pass through the fire to Moloch. Fathers, mothers, cast out these deadly errors from your faith, which call death life, which put bitter for sweet. Why will ye die, O house of Israel? Let us live to save. Let us lay hold on eternal life. P. M. EATON.

Warner, N. H.

Gems.

— The rays of the sun shine upon the dust and the mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself.

— The late Dr. Bogue said: "A minister of inferior talents, who labors to improve them by study, exercise, and prayer, will far surpass one of much superior gifts who allows them to languish for want of culture."

"Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor is noble—to labor is holy;
Let thy good deeds be thy prayer to thy God."

— An atheist being asked by a christian professor, "How can you quiet your conscience in so desperate a state?" answered, "Just as you do yours. Did I believe what you profess, I should think no diligence, no care, no zeal enough."

— Watch! The enemy is after you. He is lurking unseen along your path. Keep your armor on, for he will strike unawares. Have your shield with you, for you know not when his blows will fall.

— God renders earth desolate to induce you to seek a better country. He strikes away every human prop, and puts failure and vexation into every worldly scheme, that you may turn from your idols unto Him.

— He that is truly polite knows how to contradict with respect, and to please without adulation, and is equally removed from insipid complaisance and low familiarity.

"Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered,
Echoes in God's skies."

— Men may live in a crowd, but they must die alone. Friends and ministers can only accompany us to the pass. None of them can speak from experience, and tell us what it is to die.

— The works of men without the blood of sprinkling, will be but as a withered leaf amidst the inextinguishable burning.

— The day will come when God will judge over again, all those things that are judged amiss.

— Better to be despised for too anxious an apprehension than ruined by too confident a security.

— If christians lived nearer to God, they would have no difficulty in loving one another.

— A knowledge of our duties is the mos useful part of philosophy.

— The wisest man is most conscious of his ignorance.

— Confine your expenses, or they will confine you.

— Truth scorns all kind of equivocation.

For the World's Crisis.

FINANCIAL REPORT
OF THE STAR OF HOPE MISSION.

The expenditures of the Star of Hope Mission, New York City, from Aug. 1st, 1868, to July 1st, 1869, are as follows:—

Rent of Mission, $1100. Salaries to officers and assistants, $413.63. Traveling expenses, incidentals, etc., etc., $298.33. Coal, wood and oil, $110.23. Groceries and table expenses, $398.99. Printing cards, postage stamps, stationery, etc., $61.66. Expressage and freight $23.31. Money given to the sick and poor, $46.40. Money paid to other missions and missionaries, $37.25. Total, $2489.80.

Total receipts for the same period in letters, pledges, and donations, received at the mission, $2387.82. Excess of expenditures above receipts, $101.98.

STAR OF HOPE MISSION, NEW YORK CITY.

To whom it may concern, be it remembered, That I, James R. Tout, attorney and counsellor-at-law, together with the witnesses whose names are subscribed, have carefully, minutely and cautiously examined the books, bills, accounts, and letters, belonging to the mission aforesaid, for the past eleven months, ending July the first, eighteen hundred and sixty-nine; and do hereby certify that, to the best of our knowledge and belief, the foregoing is a full and correct statement of the receipts and disbursements of said mission for the length of time before mentioned.

Signed, July 9th, 1869.
JAMES R. TOUT,
ELD. FRANKLIN DOUGLASS,
ELD. THOS. J. COX, *24th St. Church.*

Dear Brothers, Sisters, and all who are interested in the Star of Hope:—Another year has almost passed away; its trials, cares, temptations, sorrows and woes, are numbered with the past. Our heavenly Father has been pleased to bless the labors of the missionaries in this portion of the great metropolis. The annual report is now before you; the books open to the inspection of all. The committee, after carefully looking over the books and accounts, deem it an act of discretion and even duty to mention the following facts:

So far as our own judgment extends, we consider that this mission has been carried on frugally and in an economical manner. We find a day-book in which are entered all expenditures for each day; for example: yeast, 3 cts.; salt, 5 cts.; wood, 7 cts., etc., etc. At the close of the week all is entered in the ledger. The following we find per week, amount ranging (for groceries and table expenses) from $4.22 to $13.00. There have been employed four missionaries and one assistant, not including the superintendent. At present there are only two missionaries and one assistant, besides Sr. Anna Smith. We cannot refrain from expressing our satisfaction, and we think the public will join us when we feel pleased at a reduction of expenditures in this direction, though it is difficult to determine at all times what is for the best. She has also let a few rooms. Not only this, but we think it is at least justice to the superintendent of the Star of Hope Mission, to let those who have been patrons of the mission know that the money received for her photographs, which she has sold to the amount of $119.05, and reports valued at $22.15, has been appropriated for the benefit of the missionary work, as well as the presents given to her by her personal friends.

Yours in christian fellowship and love,
FRANKLIN DOUGLASS,
THOS. J. COX.

New York, July 10th.

THE MURDER OF THE INNOCENTS.

A few weeks ago a pastor in one of our cities entered the dwelling of a family in moderate circumstances, and was cordially welcomed by the lady of the house, who always treated her minister with kindness, and receiving his visits joyfully. It was several months since he had called upon the family at their home, though he had seen the different members of it at church, and had spoken with them elsewhere, from time to time.

As he entered, the form of a beautiful baby lying asleep in its osier cradle arrested his attention, and he gazed upon it with interest, for like all good pastors, he had tender yearning of soul towards the children of his flock. After the salutation was over he alluded to the gift of God to her as a mother, and congratulated her upon this precious accession to her household. She already had two interesting children, a son and a daughter, and this little boy, a child unusually fair and beautiful, had come to complete the domestic trio, and sweeten the cup of their happiness. The good woman looked a little confused, and the color came to her cheeks at the mention of her precious boy, and struggling to command her feelings she claimed, "My dear pastor, this is indeed a beautiful child, and I have all a mother's pride in his fair face and lovely form, but I feel bound to say to you that I owe this child to your christian faithfulness." Greatly surprised at her expression, and wholly unable to interpret it, he asked of her an explanation of her statement.

"You may think it strange that I should tell you so," she continued. "But it was something you said which prevented the destruction of this child before it was born; and I want to thank you from my inmost heart that you saved me, by your faithful warnings, from becoming the murderer of my baby." Never having spoken to her in particular upon this subject, the astonished pastor pursued his inquiries a little further, and elicited the following facts. This lady and her husband, both members of his church, being now in early middle life, and in pretty good health, had been unfortunate in business, and were poor. They moved into a smaller tenement than they previously occupied, had given up their pew in church and, though naturally of a cheerful temperament felt gloomy, dispirited, and out of sorts with the world.

Under these circumstances, with the prospect of increase in her family, she determined to do, for the prevention of it, what so many women in good society have done of late years, and respecting which there seems to be as little conscience as if the act were the drowning of a puppy or a kitten. She had procured the medicine to be used, had fixed on the day to take it, and that day was the holy Sabbath. But an impression, for which she could not account, (might it have been the suggestion of a good angel?) led her to the postponement of the murder of the innocent for that day, and go to church instead. The sermon on that occasion, strange to say, contained a passage, introduced by way of illustration, on this very sin; briefly but pungently charging the guilt of murder upon all who were base enough to practice it. It was to her a nail fastened in a sure place. She went home convicted by her conscience, threw away the medicine, and waited her appointed time. The blessed fruit both of that timely sorrow, and of her repentance, was now before her, unconscious of the peril it had passed.

With tearful eyes they thanked God together, that in the day of her temptation he did cleanse his hand-maiden from secret faults, and also kept her back from presumptuous sins, that they might not have dominion over her; she shuddered to think of the crime she had barely escaped committing.

Is it strange that the pastor should feel as if God had blessed him in the utterance of truth, which some people consider quite unfit to be introduced in public discourse?

Surely there is a way of directing attention to this great crime which shall be free from the charge of fanning the flame which it seeks to extinguish. To sit by with sealed lips while Zion is being defrauded of her natural increase, and christian parents are nipping the buds of infant life, apparently unconscious of doing any wrong, cannot surely be the way to show God's people their transgressions, and the house of Jacob their sins. It is a burning shame that the prophetic description of the rude barbarians who were commissioned to execute the vengeance of the Lord upon his incorrigible foes, should be applicable word for word, to so many mothers, and fathers too, in the Christian church; "And they shall have no pity on the fruit of the womb; their eyes shall not spare children."—*Congregationalist.*

—*Selected by M. Batchelor.*

SAVED FROM TOBACCO.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you."—EZEK. 36: 25.

Glory to God for his power to save poor mortals from all their idols, from everything which can hinder them in their onward march to heaven. When I was fifteen years old I learned to smoke. I went to live with a family who were all addicted to the use of tobacco, father, mother, and five sons. I had always hated tobacco, but who could stand the pressure of seven smokers in one house, all smoking at once? I had to cave, for it was more than my poor outward nature could bear, and I consented to become initiated, and was proposed and accepted as a proper candidate for smoking orders, though but fifteen years old. Twenty years ago that was considered very young to commence using tobacco, but how many boys now commence the filthy habit at ten and twelve years of age. Well, my first smoke made me so sick that I thought I should die; but with great perseverance I learned to regale myself amid the fumes of tobacco smoke and the filth of its spittle.

For ten years I used the weed at about the rate of fifteen dollars a year, making the snug little sum of about one hundred and fifty dollars worse than thrown away. Then I stopped its use for four years, and then commenced again and used it five years longer—seventy-five dollars more of the Lord's money wasted! O Lord, lay not this sin to my charge.

Fifteen dollars a year from four members of a society (and it oftener goes above than below these figures) make a sum of sixty dollars. This would buy the minister four barrels of flour at fifteen dollars per barrel, five at twelve, and six barrels at ten. But you say ministers use it. Well I am glad there is power enough in Jesus to save even ministers from a habit so expensive, filthy and vile.

Some members of the church say they cannot leave off this habit, it will make them sick. So says the drunkard, "it will make me sick." Well, man, you *must* quit your dram-drinking or go to hell, for it is written, "no drunkard shall inherit the kingdom of God."

Drunkard. Well, I do not make any profession of religion.

Church Member. And you never will until you quit your drunkenness.

D. Well, I think I have just as good a right to drink as you have to smoke.

C. M. Well, may be you have; but I have been smoking so long that I cannot quit now. I could not sleep nights; my nerves would be all unstrung.

D. So would mine be if I were to quit my cups

C. M. Well, I have made up my mind that I will only take three smokes a day, and I do not think the Lord will condemn me for that.

D. How much will it cost you for three smokes a day?

C. M. Well, I think about five dollars a year.

D. How old are you?

C. M. Nineteen.

D. Well, if you live to be seventy-five years old, you will have smoked fifty-six years, at a cost of $280. What reason will you give God for this waste of his money?

C. M. Well, I don't think God will be so hard with me as to call me to an account for wasting only five dollars of his money every year.

D. Remember that the word of God says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. "Whatsoever ye do in word, or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Eph. 3: 17. The smoker eats a good dinner, asking God to bless the food. All right, of course. After dinner he takes the pipe and fills it—what now? Now comes the tug of war! Say, professor, what will you do? Will you ask God's blessing on the pipe?

C. M. Well, really, it looks foolish to ask his blessing on the pipe.

D. Well, why do you use it then, if you cannot ask God's blessing on it? The Word says, "Whatsoever ye do, do all to the glory of God," and can you not ask his blessing on what you do to his glory? God says, "In everything give thanks," Can you not thank him for the pipe; is it not his gift to you for your good? Come, man, if the pipe is right, ask God's blessing on it; obey the command, or else give it up. Come, decide! Heaven or the pipe? Which will you have, pipe, or heaven? If you are a christian, why not throw away your idol?

C. M. Well, I see that you have the best of the argument, and I will quit the use of tobacco altogether, and no longer by my influence be a hindrance in the way of your reformation from the power of strong drink.

Well, Mr. Editor, perhaps you are tired of my scribbling, and so I will just say, in conclusion, the Lord saves me from all my sins, and I feel the witness now that God for Christ's sake washes my heart from all unrighteousness. I am saved from tobacco, and may God save all his people not only from this vile habit, but also from every other evil thing.—*Free Methodist.*

For the World's Crisis.

WHY DID I COME OUT HERE?

Answer. To meet Jesus.

Did you understand your heart in this thing?

I think I did.

What did you sacrifice in taking that position; and did you feel justified and free?

From every influence that opposed the Spirit of God and the plain words of Christ and the apostles.

Were you a professor of religion?

Yes; a preacher standing in connection with the Free-will Baptists.

Did their rules stand in your pathway for freedom?

Yes.

How?

They passed resolves against the time; also, that it was wrong to baptize any one unless they would join some church belonging to some quarterly meeting, or conference. That I never could feel free to do. My faith and spirit was too much like Philip's of old, when he baptized the eunuch.

Do you continue to do so?

Yes.

Are you free?

Yes, on that.

Was it a sacrifice to you to leave the Free-will Baptists?

O, yes; but for the sake of Christ I left all.

Do you feel so now?

Yes, most certainly.

Could you leave any and all such connection now for the sake of Christ?

Yes, all sect and party, but that connection that loves Jesus' plain words, and his coming with all his glory, to be admired of all them that believe; for nothing else did I come out, but to meet Jesus in peace, having done the will of God; not to be found attached to the vine of the earth (Rev. 14: 18, 19), but closely allied to the Vine found in John 15. O Lord, help me with the dear saints to be all right when he comes.

Are you still looking for Jesus?

Yes.

Why do you?

Because of the state of the professed church of Christ and the world at large. The nations all speak to me it is near; not far off; it will come as a thief in the night on all that shall not be found looking for him scripturally.

I. DAMMAN.

COMMON POLITENESS.

It is not polite to wear a sanctimonious face at church, and frequently introduce the subject of religion as a topic of conversation, while, at the same time, your dealings with your clerks and others are such as to bring reproach upon the cause you hypocritically labor to promote.

It is not polite, in starting a periodical, for an editor to advocate a certain cause, and after he has published it for several weeks, and obtained patrons, to change his sentiments for the sake of office or money, He should at once refund every dollar he has received from those who justly feel indignant at his course.

It is not polite for a church committee, when the stated pastor is sick or absent, to inflict on the congregation a dull, prosaic, broken-down, or superannuated minister, simply because he works cheap, and can be obtained at half price.

It is not polite for an officer, dressed in a little brief authority, to exercise that authority to the annoyance and disgust of others; making a complete fool of himself.

It is not polite for a minister to strive to be a "lord over God's heritage." He should remember that the church and congregation have equal rights with himself.

It is not polite to speak unnecessarily loud to a person who is a little deaf,—especially before strangers.

It is not polite, after purchasing goods of a merchant, to take them to his house, out of the city, and request him to take them to his store and exchange them,—even if he is a good-natured man, and you are very pleasant in conversation.

It is not polite, when invited to an entertainment, to find fault with the dishes.

It is not polite, when you have assisted another in adversity, or pecuniary distress, to remind him of it, even if you become dissatisfied with his course and conduct. A true deed of charity is never referred to, except in gratitude, when in your closet.

It is not polite to whistle when in company, thump on the table, or make an unnecessary noise.

It is not polite to place your feet on the rounds of a chair, on the window-sills, or to sit with your feet in an elevated position.

It is not polite to be restless and unquiet in church, or in any public assembly.

It is not polite to fret and scold at the petty annoyances of life.

—*Hints on Common Politeness.*

Hygiene.

"*This is for your health.*"—PAUL.

MY EXPERIENCE IN HEALTH REFORM.

Extracts from a letter by J. N. Andrews, in *Reformer.*

The subject of health reform has engaged my earnest attention for more than five years. During this entire period of time I have endeavored, as a matter of conscience, strictly to regard and live out the principles of this noble reform. As its effects upon myself have been very marked, and such that all with whom I have been associated for this period have observed them, I take pleasure in briefly stating my own experience.

Six years ago my health was very far from being satisfactory. From overwork, and from sharing in the general ignorance concerning the subject of food, and the proper manner of preserving strength and health, I was in a very enfeebled condition. I had very great difficulty in my head. My brain was much congested. Quite often for several days together I was unable to perform mental labor to any extent. Indeed, it seemed to me that my brain was undergoing the process of destruction called "softening." How great distress I suffered at such times from a sense of utter prostration cannot well be expressed. . . . I had also quite a bad form of salt rheum, which generally kept the middle finger of each hand quite raw. Perhaps as a result of this disease, I had very frequent and painful sores on my under lip. My general health was easily exhausted. I found it difficult to perform the labor which devolved upon me as a preacher. Particularly in the morning, I found myself generally very faint, and it seemed quite impossible for me to perform any labor till I had partaken of food. In fact, it almost seemed that a living creature was eating my stomach, and that I must take food to divert its attention from myself to it.

At the time that the subject of health reform first arrested my attention, one circumstance contributed to fix its importance in my mind, and to establish it permanently in my esteem. My only son, then a child of nearly six years, had a very serious difficulty in his left leg. This was located in the ankle joint, which was nearly stiff, and which was much enlarged by long-continued swelling of the ligaments of the joint. The leg was withered very much for its whole length. In walking he turned his foot nearly square to the left, and dragged it after him. The difficulty had been coming on nearly all his life long. Two things, however, were very favorable in his case. 1. The bone had not grown very much out of shape, and, 2. The same leg was not shorter, though much smaller than the other.

Feeling much distressed in his case, I sought God in earnest prayer, that I might know what should be done for him. It seemed to me that a clear answer to my prayer was given: "Send the child to Dansville." I had then very little knowledge of that institution. . . . I become well convinced that the subject of drug medication was only productive of evil. . . . With the hearty approval of his mother, I sent the child to Dansville, N. Y.

This was the last of March, 1864. We then decided that the system of living which the child must follow at D., we would strictly follow at home, so that when he should return, we need not undo by our bad living what he should gain at D. We did not have to banish tobacco, nor pork, nor tea, nor coffee, nor even the use of any very considerable amount of seasoning of any kind from our food. But we did at once leave off the third meal, never again having it in our family, and all meat, with the exception of a very few times using a very little during that summer, and all butter, and the various kinds of spices, using thenceforward none at all, and only a small amount of salt; also, we strictly desisted from eating anything between meals.

Such was our beginning in earnest to be health reformers. We did it, 1. Because it seemed to be clearly consistent and right to do so, and, in fact, after seeing the reasonableness of the thing, entirely wrong to do otherwise. 2. Because the case of our son called our attention very urgently to the importance of decided action. . . . When he returned, he found us living just as he had lived at D. He continued the same living as while there, and still he continues thus to live. The result may be stated in a word: He has a perfect restoration of the lame and withered leg, and excellent general health.

And now, to return to myself: One of the very first results of my change of living greatly surprised me. I found that immediately on leaving off my suppers, the morning faintness left me. The living creature that used to gnaw at my stomach in the morning, then and there desisted from that business, and has never resumed it. . . .

It was but a few weeks after these changes were made, that I perceived my head was clearer. My brain seemed to be relieved. I found to my surprise that I could lie down whenever I felt the need of a little rest, and instead of my former state of nervous sleeplessness, I could almost in a moment drop to sleep, a blessing, by the way, which I still retain. . . .

I spoke of frequent and painful cold sores upon the under lip. I have not had one of these for the past five years. Nor have I had a boil during the time. My general health and strength have been restored to me to a remarkable degree. In fact, it seems to me that since I have adopted the principles of health reform I have better health than I ever had, even in early life. I feel like a new man. God has given me a new lease of life. I mean that it shall be wholly spent in his service. Providential circumstances much of the time seem to compel me to labor beyond what one man's strength can reasonably perform. Here it is possible I may break down. Yet in God's infinite mercy I hope not to do this.

HOW TO COOK BEANS.

Mrs. Dr. L. A. Jenkins, of the Binghamton Anti-Drug Hygienic Institute, furnishes the following:

TO COOK STRING BEANS.

"Select varieties that have tender, fleshy pods. They should be fresh-gathered for cooking. Wash the pods thoroughly. String and break or cut them into small pieces. Boil in a closed vessel in a large quantity of soft water for three or four hours. They should be well cooked to pieces. A little flour stirred to a smooth paste, with cold water added five minutes before removing from the fire, is an improvement. Or a few thin slices of white bread, toasted slightly, and placed in the dish in which they are to be brought to table, may be substituted. Or a little good, rich milk may be added a few moments before removing from the fire, with or without the flour paste or toast.

TO COOK GREEN SHELLED BEANS.

"Lima beans are always best when they can be had, but Wait's Early, the Agricultural, and the Kidney beans, are nearly as good.

"The beans should be fresh-gathered for use. Shell them; wash and boil slowly in a closed vessel for about three hours, or until cooked to pieces, in a considerable quantity of soft water. They should form a homogeneous soup-like mass when brought to the table.

TO COOK GREEN DRIED BEANS.

"Pour boiling water on them, and let them stand over night, then proceed the same as in the last formula. They will require, however, more cooking.

TO COOK DRY BEANS.

"Procure the best varieties of white or colored beans. Some of the colored varieties are better for hygienic cooking than the best white beans. They are richer and less insipid to those accustomed to eating them cooked with meat, salt, pepper, etc.

"Look them over carefully and remove the imperfect ones; soak them over night in cold water. In the morning drain off the water, and wash in one or two more waters. Place them in a covered vessel, with a large quantity of soft water upon the stove or range, where they will come to the boiling point quickly. Keep them at that point, and let them simmer for two, three, or four hours, according to the variety, or until they are reduced nearly to a pulp. Be careful not to let them boil, as that hardens the membrane and destroys the flavor.

"Nothing should be desired better than beans cooked in this careful manner. Some would prefer a little milk or cream added, but as in all the preceding, they are less wholesome, and for those who would restore normal appetites and maintain sound health, no addition can be desired. To those accustomed to the use of seasonings, salt and greasy accompaniments are missed in beans more than in any other food. But perseverance in abstaining from salt, soon removes the desire for its use. Indeed, there is no unnatural appetite so easily overcome as that for salt, if one persists in not using it in the least. Salt readily passes out of the system through the innumerable pores and other channels, and when by abstaining from it, by bathing, sweating, and by other means, there is none remaining in the system, the battle is over and the victory won, if the person ceases thereafter from its use.

TO BAKE BEANS.

"Prepare them as for stewing, and place them with a large quantity of water, in a stone ware pot in a hot oven. Let the oven cool somewhat after they begin to cook, and bake them from four to six hours rather slowly.

TO DRY GREEN BEANS.

"The process is the same as that for drying green peas. Cooked as dry beans are, they are more palatable, but not more wholesome."—*Herald of Health.*

ARTIFICIAL LIGHTS AND VENTILATION.—Occupied rooms require a great deal more ventilation during the evening than in the day-time, and for this reason: artificial lights take from the air a large quantity of oxygen—its vital element—and return to it carbonic acid gas—a deadly poison—thus vitiating the air in two ways. It has been estimated that a six foot gas burner will abstract from the air as much oxygen as eight men in a state of quietude will require to sustain respiration, and that it will return as much carbonic acid gas to the air as that number of men would do. It will thus be seen that it is specially important to look closely to ventilation whenever artificial lights are burning in a room, and particularly if they are kept burning all night.—*Ex.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

PSALM 41: 3.

How precious, on my couch of pain,
To whisper o'er and o'er again,
Jesus is near!

This gives me ease, this gives me rest,
And tells me all to me is blest,
Jesus so near!

All things are open to his eyes,
I would not have it otherwise,
Jesus, how near!

His loving hand does smooth my bed,
His mercies are around me spread,
Jesus so near!

When toss'd with pain, he makes me still,
He bows me to his blessed will,
Jesus is near!

Quickly that brightest day will come,
When I shall fully know *at home*
Jesus *still* near!

For the World's Crisis.

PAULINE VIEW OF THE RESURRECTION.

The careful student of the Scriptures cannot have failed to observe that the teaching of apostle is uniformly in favor of the resurrection of all men. Learned men of every age of Christianity have adopted the Pauline view as in accordance with the plan of God as revealed in his word. In this article we draw largely from writers of acknowledged ability and piety, but for brevity's sake shall not give references.

In the epistle to the Romans (5: 18) we read: "Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." There is no question among scholars in regard to the character of this sentence. It is conceded to be elliptical. Says one, "He who had no particular purpose to serve would most probably understand it from the context thus—'Therefore as by one sin all men came into condemnation: so also, by one righteous act, all men came unto justification of life.'"

In the twelvth verse of this chapter his argument stands thus: Adam committed one transgression, and brought death into the world, consequently death passed upon all men.

In the thirteenth and fourteenth verses, he demonstrated that death existed while there was no law for man to violate, and consequently death was not a penalty of individual sin.

In the fifteenth verse he shows the contrast between Adam and Christ: or between the offence and the free gift.

In the eighteenth and nineteenth verses the correspondence so far as the two opposite parts answer to each other, having been previously expressed, he here brings to view the extensiveness of the grace of the gospel that it actually reached to *all* men: If through the offence of one (Adam) the many have died, much more the grace of God, by the one man (Jesus Christ), hath abounded unto the many. As the offence of one was upon all men to condemnation, so the righteousness of one was upon all men to justification. As by the one man's disobedience the many were made sinners, so by the obedience of the one the many shall be made righteous.

We maintain that as a consequence of Adam's disobedience, a sentence of condemnation to death, without any promise or hope of a resurrection, passed upon all men; so by the obedience of Christ unto death, this one grand righteous act, the sentence was so far reversed that death shall not finally triumph; for all shall be again restored to life. Justice must have its due, therefore all must die. The mercy of God in Christ Jesus shall have its due also, and therefore all shall be put into a salvable state here, and the whole human race shall be raised to life at the great day.

The consequences of Christ's obedience extend as far as the consequences of Adam's disobedience. The consequences of Adam's disobedience extend to all mankind; and therefore so do the consequences of Christ's obedience.

The grace of God in the gospel abounds beyond or very far exceeds the mere reversing of the sufferings brought upon mankind by Adam's one offence, as it bestows a vast surplusage of blessings which have no relation to that offence, but to the many offences which mankind have committed, and to the exuberance of the divine grace.

To show how justly the divine grace is founded on the obedience of Christ, in correspondence to the dispensation Adam was under, and to the consequence of his disobedience; if this disobedience involved all mankind in death, it is proper that the obedience of Christ should be the cause not only of reversing that death to all mankind, but also of other blessings which God should see fit to bestow upon man. The free gift stands opposed to Adam's offence (v. 15): "For if through the offence of one many (the many or all) be dead, much more the grace of God and the gift by grace . . . hath abounded unto many" (the many or all). If the many, that is, all mankind, have died through the offence of one, certainly the gift by grace which abounds unto the many by Christ Jesus must* have reference to every human being.

The fall of Adam (ver. 12) is represented as a sin, and all are counted in sin because of it. The result of this sin being death, the reconciliation effected by Christ being an antidote for this death must be of necessity a source of life. The consequence of Christ's death serves to explain and set in a clear view the difference between the law and grace. It was the law which for Adam's one transgression subjected him, and his posterity as included in him when he transgressed, to death without the hope of a revival. It is grace which restores all men to life at the resurrection; and over and above that has provided a gracious dispensation for the pardon of their sins; for reducing them to obedience; for guarding them against temptations; supplying them with strength and comfort, and for advancing them to eternal life.

There was neither sin nor death before the offense of Adam; after that there were both. Natural evil is evidently the effect of moral evil. If man had never sinned he had never suffered. "Dust thou art, and unto dust shalt thou return," was never spoken till after Adam had eaten the forbidden fruit. He propagated his like. Death reigned from Adam to Moses, but there was no law during that time; consequently those who died then were not sinners after the similitude of Adam's transgression, having violated no law.

Death was in the world from Adam to Moses, for Law was not in the world for that time; for after Adam's transgression the law which he was under was abrogated, and from that time men were either under the general covenant of grace given to Adam or Noah; or under that which was specially made with Abraham. Men did not die in consequence of their own transgressions, but in consequence of Adam's transgression.

If the consequences of Christ's incarnation and death extend only to a few or a select number; and if only many and not all have fallen, only that many had need of a Redeemer; for it is most evident that the same persons are referred to in both clauses of the verse.

If the apostle had believed that the benefits of the death of Christ had extended only to a select number of mankind he never would have used the language he has done here; though in the first clause he might have said without any qualification of the term, through the offense of one many are dead; in the second clause, to be consistent with the doctrine of particular redemption, he must have said, the grace of God and the gift by grace hath abounded unto the same. As by the offense of one judgment came upon all men to condemnaiton, so by the righteousness of one, the free gift came upon some to justification. As by one man's disobedience many were made sinners, so by the obedience of one shall some be made righteous.

If Adam became mortal and sinful, as he could not communicate properties that he did not possess, he must transmit those which constituted his natural moral likeness, therefore all his posterity must resemble him, and being counted under a violated law must die.

As Christ came as the Redeemer of men, all bound by death through the fall of Adam must be raised, or the death of Christ fails of its effect. As a supposition of a failure cannot be admitted, all men must be raised from the dead. H. H. D.

For the World's Crisis.

THE PURIFYING HOPE.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And *every one that hath this hope in him purifieth himself, even as he is pure.*"—1 John 3: 1–3.

There are many hopes in the world; but the Christian's hope is distinguished from all others by the fruit which it bears; it is a purifying hope. This can not be said of the spiritualist's hope, or of all the other false systems of faith by which a large portion of mankind attempt to evade the express letter and spirit of the gospel. It was this evidence of its divinity that enabled the apostle to use the positive language just quoted.

In every undertaking in which man engages, there must be a motive which impels, or stimulates him to action. The motive which prompts the merchant to engage in business is to make money; and to this end he will bend every effort for success. The object which causes the young and godless to engage in the frivolities of the world, is pleasure. And thus we might enumerate the many motives which prompt men of the world to act. But they are slaves to selfishness, for they seek a worldly, personal end. Christians, however, act from very different motives. Consistent with a Christ-like character, they cannot love the world, "neither the things that are in the world," for the divine word clearly affirms that "if any man love the world, the love of the Father is not in him." Therefore, any consideration which shall cause them to purify themselves from "the works of the flesh," "the lust of the eye, and the pride of life," cannot be of this world. This motive the apostle introduces as a "hope," which should cause every one in possession of it to cleanse themselves from all unrighteousness.

Hope may be considered as a combination of desire and expectation. A union of these, in relation to any one thing, produces hope. Expectation is based upon evidence; thus we may desire a thing and lack the evidence upon which to expect it. As an illustration: we may desire to see God, and unless we are pure in heart we can not expect to, for the testimony is, "the pure in heart . . . shall see God." The spiritualist hopes at death, as a disembodied spirit, to enter the spheres of progression; but, as this expectation is based upon false grounds,—the evidence being purely assumption,—it becomes a false hope, and consequently a deplorable evil in the land.

But the Christian's hope has a foundation, even Christ, the chief corner-stone. This hope is distinguished from all others because it brings forth fruit unto salvation. To ascertain the nature of this hope we need not go to the "discipline," or "articles of faith" of any church in Christendom, nor need we seek the wisdom of those who have duly graduated with honors in a theological College. No! Divinity has revealed it to us. We need not go astray. It is clear and emphatic. And by virtue of this, the apostle could say, confidently, "We know that when he shall appear, we shall be like him; for we shall see him as he is." "Christ was once offered to bear the sins of many; and unto them them that look for him shall he appear the second time without sin [or sin-offering] unto salvation."—Heb. 9: 28. "For our conversation [or citizenship] is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. 3: 20, 21.

In this plain and unmistakable testimony, the second coming of the Lord Jesus is presented as an important feature of the purifying hope. It is a hope of being made like unto his glorious body when he shall appear. This hope is well grounded. For eighteen hundred years has the earnest desire of the church been for the return of the Lord Jesus.

This desire we find welling up in glowing words from the waiting flock, scattered throughout the world. Thus we hear one, in the times that are past, telling of his love for the Lord's return: "When will these empyrean heavens divide, to let my Lord descend? When will these celestial doors fly open, that the exalted one may come in all his state; in his own and in his Father's glory, with all the holy angels? When shall the starry way of eternal communion be stretched out between the highest heaven and the 'new earth,' wherein shall dwell righteousness? When shall I begin to behold him in all his glory, whom eye hath not seen, and see thee without a cloud, who art altogether lovely?" Says Matthew Henry, "Come, Lord Jesus! thus beats the pulse of the church, thus the mystic body of Christ; and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearing of our Savior Jesus Christ."

Combining in support of this earnest desire for the Lord's return, the overwhelming testimony of the Scriptures declare that *he will come*, thus giving us confident grounds of expectation. When the clouds of heaven enveloped the ascending Jesus, two shining angelic messengers were dispatched to cheer the hearts of the saddened and bereft disciples. They deliver the message direct from the court of heaven—"This *same* Jesus, which is taken up from you into heaven, shall *so come* in like manner as ye have seen him go into heaven."—Acts 1: 11.

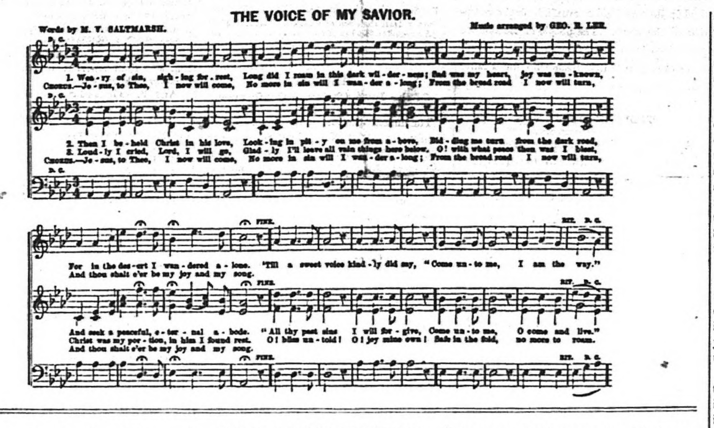
But the apostle affirms that when he shall appear we shall be made like him. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15: 51, 52. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4: 16, 17.

This, dear reader, is the purifying hope. Is it deeply implanted in your heart, and is it bringing forth the fruit of the Spirit? God designed that this "blessed hope" should have a purifying effect upon our life, that we might be prepared for the manifestation of Jesus when he shall come "with power and great glory." This will be the blessed consummation of the christian's longing desire, when we shall be ushered into the felicitating enjoyment of Christ's kingdom. "And there shall be no more night there; and they need no candle, neither the light of the sun," for "the Lamb is the light thereof."

Rochester, N. Y. WM. H. SPENCER.

☞ The late Dr. Nesbit, celebrated for his profound erudition and ready wit, being asked how he would define modern philosophy, replied: "It consists in believing everything but truth, and exactly in proportion to the want of evidence, or, to use the words of the poet, in making windows that shut out the light, and passages that lead to nothing."

THE VOICE OF MY SAVIOR.



RESURRECTION, JUDGMENT, AND REWARD.

Jehovah is represented, in metaphorical phraseology, as keeping a "book of remembrance" for the saints, and also a book "out" of which the wicked are hereafter to be "judged," or a book of remembrance against the sinner: but these books of remembrance are not to be opened to disclose the result of divine investigation of human character and conduct till the time arrives for the entombed dead to "come forth"; then the judgment will follow, so far as the passing and the execution of sentence is concerned.

The preparatory work of investigation, which is simply the infallible recognition of good and evil, reduced to our capacity of comprehension, under the metaphor of book-keeping, is closed up with the end of each person's pilgrimage; *all is known to God at that time;* or in other words, all is then registered in the book of sacred remembrance—the mind of God; but not till the book of remembrance for the saint and the book of remembrance against the sinner shall be opened will the judgment decision be made in favor of the saint, or against the sinner; and the execution of that decision cannot precede the opening of the books, from which the decision is made known: "The dead were judged out of those things which were written in the books; . . . . death and *hades* delivered up the dead that were in them, and they were judged." (Rev. 20: 12, 13.)

No sentence is passed against any one till the books are opened, and no sentence is passed or executed against any one till death delivers up the dead. In this sense there is no judgment prior to the resurrection, or previous to the opening of the books, which books are not to be opened till "the great white throne" and its heavenly occupant shall be seen, causing earth and heaven to flee away.

The writing of these books, being a registration of facts in the mind of Deity, is not synonymous with the opening of the books, or the unfolding of the infinite mind in the final decision based on the facts recorded. The judgment is not for the purpose of revealing to God any information concerning our character or conduct, but rather to manifest his decision—already based on infallible knowledge, the execution of which decision cannot precede the decision itself.

God's word presents the resurrection of the dead as a prerequisite to judgment, when the term is used in the simple sense of *coming to life again*; but connected with the resurrection of the righteous, there is something more than merely coming to life brought to view. We have what might be styled two stages in the resurrection of the righteous, or a resurrection proper, and an appendage, sometimes included in the term resurrection; it being inseparably interwoven with the resurrection of the just, namely; the *coming of life*, and the *change;* and though the two are in close proximity, the waking up must precede the "change"—the reorganization and waking up being the first stage, and the change being the second stage: for "this mortal must *put on immortality;*" and *nonentity* could not put it on.

The two stages are sufficiently distinct to constitute the waking up a prerequisite to judgment, and the change the result of judgment; for God can judge every saint in a moment of time as well as in a million of centuries, just as well as to hear and answer thousands of prayers in the same instant throughout the vast world; and this Scriptural fact obviates the necessity of supposing, on one hand, that the saints are to spend another short mortal pilgrimage after their resurrection, before the judgment, and invalidates the unscriptural supposition, on the other hand, that the judgment comes before the dead are "delivered up" to be "judged."

The judgment, so far as making known and executing the decision of the judge is concerned, is after the opening of the books, and the waking up of the dead, thus clearly making the second stage of the saint's resurrection, styled a "change," a part of the reward due the saint—the result of a decision rendered in his favor by the great Judge, at the time he wakes him up—the waking up being the first step, the decision of the Judge coming then, and the execution of that decision being the "change;" so closely connected that the coming to life and the "change" are made identical with the resurrection—two stages in one great work.

Having learned that the delivering up of the dead must precede their judgment, and that their doom will not be officially disclosed till the "books are opened" at the coming of the divine Judge, it is apparent at a single glance that the final sentence against the wicked cannot precede their resurrection, and it is impossible for the execution of a sentence to precede the sentence itself; hence, the wicked are not now receiving their reward. And the resurrection of the wicked dead lacks the appendage, or "change," that accompanies and perfects the resurrection of the righteous. This "change" does not pass upon unorganized and unconscious dust, but when re-organized and awakened, "this mortal shall *put on immortality*," or "be *clothed upon*, that mortality might be swallowed up of life." . . . . (1 Cor. 15: 53; 2 Cor. 5: 2, 4.)

Thus immortality is an addition to this reorganization and waking up of the dead saints, and is the result of judgment then instantaneously rendered in their favor, coming like electricity to every saint, "in a moment, in the twinkling of an eye," so that it can be correctly affirmed that the saints awake "to everlasting life." The waking up is not the change, but immediately precedes it; and yet the change is so connected with their resurrection, that it may be regarded as an appendage, or a second stage in this great work; so it can be said with propriety, "It is raised in glory;" "it is raised a spiritual body;" "raised incorruptible;" these statements having reference to the work in its completed stage, including both the waking up, and the change.—*William Sheldon, in Voice.*

For the World's Crisis.

A FEW THOUGHTS ON REV. 20.

It is admitted by many who are looking for Christ's coming, that they do not understand this chapter, as some portions of it seem to conflict with many plain and positive declarations of the Scriptures. Some of which are the following:

"The hour is coming in the which *all* that are in the graves shall hear his voice and shall come forth," etc. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him," etc. "Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them," etc. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Behold the day cometh that shall burn as an oven; and *all* the proud, yea, and *all* that do wickedly shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of Hosts, that it shall leave them neither root nor branch."

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered *all* nations, and he shall *separate* them one from the other. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom." "Then shall he say also unto them on the left hand, *Depart from me, ye cursed*, into everlasting fire, prepared for the devil and his angels.

"And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord, and his Christ; and he shall reign for ever and ever. . . . And thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy [or corrupt] the earth." "Behold, I come quickly; and my reward is with me, to *give every man* according as his work shall be."

In jurisprudence, it is a universal rule of interpretation that, when there is an apparent conflict between parts of the same authority, or law, such a construction shall be made, if possible, as to give effect to both.

A similar rule has been given for the interpretation of Scripture; viz., if at any time we meet with a text which seems to contradict some other plainly revealed fact, it is manifest that we must qualify that text according to the nature of the case, taking care that we reconcile one scripture with another, and do not destroy one by another.

This rule is being beautifully exemplified in the Crisis by the articles headed, "The Bible Triumphant." This would be an excellent way to elucidate seemingly contradictory passages in relation to the various subjects and doctrines upon which the church is now divided. And it is hoped that the writer of those articles, or some other competent person, will undertake the task.

As we are no where informed of a third advent of the Son of man, or of two judgment or burning days, it seems utterly impossible to sustain the interpretation of this chapter generally adopted by Adventists, without nullifying or destroying the above and other plain passages of Scripture, which would be an infringement of the equitable rule given, and derogatory to the word of God. And as every other theory that has been presented in like manner makes void other portions of Scripture, we are constrained to believe that something has been added to or taken from the words of this prophecy.

It is possible that the enemy of all truth and righteousness has by cunning devices instigated some evil disposed person to do it, and thereby has deceived and misled many eminently pious and learned divines of former days, who, by their mystical interpretations of this chapter and other portions of Scripture to harmonize with it, have introduced those stupendous errors which a majority of their successors have embraced and are now preaching, thereby lulling to sleep the church and the world on that prominent and momentous Scripture doctrine, the second glorious appearing of our Savior Jesus Christ.

These errors are—

1. The Lord will delay his personal coming a long time yet, for there is "a good time coming," a time of peace and safety, prosperity and happiness, to continue a thousand years, during which Christ will reign spiritually with the saints.

2. In order to introduce this glorious reign, the world must be converted (which, according to the great increase of crime and infidelity, and the little increase to the churches for the last quarter of a century, will require ages on ages to accomplish).

During that long period of peace and prosperity, many plain and positive declarations of Christ and the apostles will be utterly null and void, or entirely reversed; for then wide will be the gate, and broad the way that leadeth unto life, and many will go in thereat; while strait will be the gate, and narrow the way which leadeth to destruction; and few there will be that find it. The tares or children of the wicked one shall not offend or do iniquity. All or most of the seed sown will fall on good ground and bring forth fruit. Sinners will be a little flock. All that live godly will not suffer persecution. Those shall reign with him who do not suffer with him. They shall be without chastisement, and yet sons. They will enter the kingdom of God through peace and prosperity. The friendship of the world will be love with God. The world will not hate the saints. It will not be wo unto them when all men shall speak well of them. The adversary, the devil, will not walk about as a roaring lion, seeking whom he may devour. Therefore they will not need to resist him.

3. At the end of the thousand years there will be a great apostasy. We quote from the "History of Redemption," by Pres. Edwards, one of the principal founders of this theory:—"A little before the end of the world a great part of the world shall fall away from Christ and the church, become visibly wicked, and open enemies to Christ; and their wickedness will be dreadfully aggravated by their apostasy."

So that Satan will come off conqueror, take the kingdom and reign supreme a short time; which consequently renders null and void some of the plainest and most positive declarations on record relative to the duration of the reign of Christ and the saints after they begin to reign. The expressions are varied in form, and repeated, so that it seems impossible to misunderstand or with impunity to gainsay them.

The saints of the Most High shall take the kingdom and possess the kingdom forever and ever. It shall not be left to other people. It shall not be destroyed. It shall not pass away. It shall stand forever. And when the kingdoms of this world become the kingdom of our Lord and his Christ, he shall reign forever and ever.

Of course there is no interregnum after they have reigned a thousand years. The kingdom is established forever. The former things are passed away. All things are made new.

The question naturally arises, Why should the Lord Jesus, in his very last words, utter that fearful warning, unless he foreknew that it was not only possible for some one to add to and take from the words of the book of this prophecy, and probable that some one would be disposed to do it, but that it would actually be accomplished? In view of all the facts and circumstances in the case, I am constrained to believe that it has been done.

By omitting the first part of the chapter down to the eleventh verse, the remainder will harmonize with the context and other portions of the Bible. A. HASKELL.

P. S.—This article was written before that headed "Millennial Reign," in Crisis of May 19th, was published; so that it can have no reference to that article. A. H.

For the World's Crisis.

THE RESURRECTION.

"If a man die, shall he live again?"—JOB 14: 14.

The language of the Bible is so explicit, so clear, full and complete on this point, that we hardly need to multiply words by way of argument, when we have more than one "thus saith the Lord;" and if any believe not this testimony, it will be too late for their benefit when they are convinced by the evidence of their senses, when they are eye-witnesses of the general resurrection.

The testimony of Job is to the effect that he is fully assured of final deliverance from the state of death, though he says "If I wait, the grave is mine house." And though in the grave his body should be destroyed, yet he says "in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another." In Isaiah 26: 19, we read, "thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

By Hosea, also, the Lord speaks and says: "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues. O grave, I will be thy destruction." "Behold, O my people, I will open your graves and cause you to come up out of your graves. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves and shall put my Spirit in you and ye shall live, and I shall place you in your own land." Ezekiel 37: 12, 13. Daniel is also assured that after a season of rest (in the grave) he shall stand in his lot, at the end of the days.

At the grave of Lazarus, Jesus saith unto Martha "thy brother shall rise again, in the resurrection at the last day." Jesus said unto her "*I am the Resurrection and the life:* he that believeth in me shall never die. Believest thou this?"

When the Jews were persecuting Jesus, and seking to kill him, he declared to them this doctrine of the resurrection, and said, "marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. John 5: 28, 29.

The language of Daniel also corresponds with this when speaking of them that sleep in the dust of the earth, he says they "shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2.

When Paul was pleading his cause against his accusers, before Felix he said, I "have hope toward God (which they themselves also allow,) that there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 14, 15.

Let us labor that we may not fail of the grace of God, and that we may have part in the "first resurrection."

Webster, Mass. F. H. CHAMBERLAIN.

THE BIBLE TRIUMPHANT.

42. *The Sabbath instituted because God rested on the seventh day.*—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."—Ex. 20: 11.

The Sabbath instituted because God brought the Israelites out of Egypt.—"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 15.

Any close observer will see at once that there is no want of harmony here. Ex. 20: 11 shows why "the Lord blessed the seventh day and hallowed it," and Deut. 5: 15 shows why he commanded Israel to keep the Sabbath day, after it was instituted. So there is not even the semblance of a contradiction here. Comment is unnecessary.

43. *No work to be done on the Sabbath under penalty of death.*—"Whosoever doeth any work on the Sabbath day, he shall surely be put to death." Ex. 31: 15. "And they found a man that gathered sticks upon the Sabbath day. . . . And all the congregation brought him without the camp and stoned him with stones, and he died; as the Lord commanded Moses." Num. 15: 32, 36.

Jesus Christ broke the Sabbath, and justified his disciples in the same.—"Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day." John 5: 16. "At that time Jesus went on the Sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them . . . Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" Matt. 12: 1, 2, 3, 5.

The Son of God is here accused of violating the Sabbath, and we answer the charge in the words of Jesus himself, "The Sabbath was made for man, and not the man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath."

44. *Baptism commanded.* "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

Baptism not commanded. "For Christ sent me not to baptize, but to preach the gospel. . . I thank God that I baptized none of you but Crispus and Gaius." 1 Cor. 1: 17, 14.

The infidel here quotes the commission for baptism and then takes advantage of the words of Paul and tries thereby to nullify the commission. This logic is so weak that it does not deserve any answer. Suppose Paul did not receive an especial commission to baptize, does that prove that Jesus gave no such commission to any one? Shame upon such pitiful objections to God's word!

45. *Every kind of animal allowed for food.*—"Every moving thing that liveth shall be meat for you." Gen. 9: 3. "Whatsoever is sold in the shambles, that eat." 1 Cor. 10: 25. "There is nothing unclean of itself." Rom. 14: 4.

Certain kinds of animals prohibited for food.—"Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney; for they chew the cud, but divide not the hoof; therefore, they are unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcass. Deut. 14: 7, 8.

This is one of those propositions that needs no reply, but the fact that they belong to the series crowds them upon our notice, so we will simply remark that Gen. 9: 3 refers to a period eight hundred and ninety-seven years (according to the best chronology we have) before that law against the use of certain meats was enacted.

Deut. 14: 7-8 is a record of the enactment of that law. And 1 Cor. 10: 25, and Rom. 14: 14 were written, the one twenty-nine, and the other thirty years after the law was abolished. We think this explanation must prove satisfactory, even to an infidel.

*"The Bible Triumphant," by Mrs. H. V. Reed.

[illegible] prosperity. The Arctic [illegible] a cake of ice.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 28, 1869.

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Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING commences August 28th, continuing till Sept. 6th. Particulars hereafter.

TRUTH IS SPREADING.

The lovers of Jesus and his word have great reason to praise the Lord that their labors are not in vain to spread the light on the nature of man, and the future punishment of the wicked. Many strong and devoted men are now seeing and proclaiming that man has no immortal soul, or spirit in him, which will exist as a man, when the man proper is dead and awaiting the hour of the resurrection before he can again be a living, conscious being.

Bro. H. H. Dobney, England, writes to Bro. J. Blain as follows:—

"With all my heart I wish you all joy and peace in your earnest endeavors to clear the character of God in the eyes of men from the aspersions which a popular theology has cast on it. . . .

As to us in England now, men on every hand deny and indignantly repudiate the dogma of everlasting misery, and deny it with impunity. The *Churchman* of the Congregational Union for the present year preaches life only in Christ—no immortality only in him. The editor told me in a letter last autumn that such was the state of opinion now in the churches of the Union, that if only two or three known and trusted men were to state openly their real convictions, the dogma of unending torment would be swept away forever from the churches.

Our conviction is strong that, within two years, the great truths, for the belief of which we have been called infidels, and shut out from "evangelcal churches," will spread more than during the last twenty years. It is said there are three stages in the progress of views which are opposed: (1) they are pitied, (2) endured, (3) embraced. We have passed through the first stage, when we were thrust out, with pity or contempt, for believing man is wholly mortal. Now, most good people endure our views and admit we may be good christians and hold them; while a large number of the most devoted men and women are on the point of embracing them joyfully in the Lord.

NAPOLEON III.

Napoleon is still "the man of wonder." We are aware that some see nothing remarkable in the man, and think he is about played out. Our own convictions are quite the opposite. We believe he will yet be far more popular and powerful as a monarch, than at any period in the past. In harmony with the programme proposed by the spirits, he is combining monarchy and republicanism into a new system, such as has never been known before in the history of human governments. The spirits call it a "Theocratic Democracy." The man at the head of the government is their representative God, the Theocratic power, as controlled and directed by the spirits; while the people, who vote him into his high position, represent the democratic element. Aided by demoniacal wisdom, he is modifying his government so as to give the people more liberty, and then increase his own popularity, and make them still more anxious to have him the great representative head of human governments.

When speaking of the reforms that Napoleon is about to introduce, the editor of the Toronto (Canada) Globe, July 13th, says:—

"The present movements in France are of unusual interest and significance. To all appearance Napoleon has committed himself to one of the most important steps he has ever taken in the whole course of his eventful career, and one which, if brought to a successful and peaceful issue, will make him remembered and honored more than if he had rivalled and surpassed his uncle in military glory and handed down his name as the hero and conqueror in a hundred fights. It would seem that the days of autocracy in France are to come to an end, and that Napoleon the Third wishes to close his reign as a constitutional sovereign, with responsible Ministers having the confidence of a majority of the popular branch of the legislature. At this, we believe, he has aimed for many years. . . . Pitfalls there are on the right side and the left to avoid falling into, which will require very wary and wise conduct. We do not despair, however, of Napoleon being found wise enough and strong enough for the place. . . . His rivals of the Bourbon and Orleanist factions are "nowhere;" a republic is but another name for confusion, and the pitiable discord of dreaming impracticables;—his name is a tower of strength among the timid *bourgeoisie* and the ignorant peasantry. He has with care, and counting on the ordinary chances of life, fully ten years yet to work out his plans; and if with all these advantages he honestly believes what on-lookers see so clearly—that he must become a constitutional monarch, or his son will never reign in France,—we cannot but hope that he may succeed in this his last and greatest work, and complete the varied surprises of his career by making posterity wonder at the spectacle of one who was long thought a fool, becoming in turn the tyrant of his country, the arbiter of Europe, the great constitutional monarch of his age, and the first to bring volatile Frenchmen to comprehend and experience freedom united to order, and to see a race of sovereigns secure in the possession of their honor and authority, not by myriads of hired bayonets, but by the enlightened support and unpurchased loyalty of the contented millions of enfranchised subjects over whom they rule."

Napoleon says he represents "a principle, and that principle is universal suffrage." But he can not do this, without becoming universally popular. He cannot be universally popular unless he adopts popular measures that will protect the rights of the common people. This is his aim in the changes he is about to introduce. He is throwing himself more than ever into the arms of the people. His power is now so great, and his name so popular, he has nothing to fear in submitting his measures to the popular vote; and when this is submitted and carried by the mass of the people, in addition to the support of his vast army, he will gain a position far in advance of all other rulers upon the planet. It he not *the "man"* whose "number is six hundred three score and six?" We are watching his movements with special interest. The eyes of the whole world are turned to him. He already occupies a giddy height, and is yet in the ascending scale.

The closing events of this dispensation can not be far in the future. Let us all be ready to welcome the King of kings when he comes in glory to set up his kingdom.

A HARD CHARGE.

M. C. L. Balch delivered a sermon in Chicago, Sabbath evening, July 11th, in which he said, as reported in the *Tribune*, July 12th:

"Jesus himself gave his sanction to maxims, I will not say of doubtful morality, but of absolute immorality."

Such is a sample of preaching that is received greedily by thousands at the present day. Sermons containing such blasphemous expressions are reported in popular dailies without a word of dissent; while sermons containing the pure truth of the Bible would be rejected because unpopular. To what are we coming? Who will help sound the note of alarm against the rapidly rising tide of infidelity? None but bold, brave men, filled with the Spirit of the Lord are fit for the struggle. It needs men who are willing to sacrifice every thing for Jesus, even life itself.

WHAT THINK YE OF CHRIST?

We are desired by some dear Brn. in England to give our views of Christ. It appears that a certain one has been there and very sadly misrepresented our belief in relation to the Lord of glory; saying that we believed that Christ was only a mere "man, like any other." We wish to say that this is *utterly false*. We believe, without a doubt, that Jesus Christ is the *only divine* Son of God; "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

SELF-DENIAL.

We are more and more satisfied that one great reason why there are so many backsliders is because of the abuse of the stomach in the use of rich, unhealthy food, stimulating drinks and narcotics. In the early history of the christian church, its members were noted for their temperance and abstemious diet. Now it is the opposite. When two men are to have a bloody fight, they will submit to live on a plain diet for weeks, so as to be in the best condition. Should we not be as willing to do it for the christian warfare? "The Harvard Crew," from Harvard College, Cambridge, are on their way to England, to have a boat race with "The Oxford Crew," of Oxford College, London. When reading of their self-denial to accomplish their object, we felt like asking, will Jesus' professed disciples do as much?

The following is from the New York *World*, of July 9th, concerning the Harvard Crew:"

"The Harvard crew came into town yesterday morning at about eight o'clock, by the Fall River Line, and proceeded immediately to the Astor House, where they will remain until Saturday, when they set sail for England, there to measure their strength and skill with the Oxford crew. They are in excellent condition and hopeful of success. . . .

The regular abstinence from the use of salt meats is imposed. While they consume eggs, chickens are carefully eschewed. The 'cakes and ale' are laid under a special veto, and they have all smoked 'their last cigar' for some time to come. The rigidness of the *regime* is somewhat relaxed during their stay here; for last night, although one of their rules is to retire at half-past nine, they trespassed so far as to remain out after that time. They had receptions at the Union and New York Club Rooms; but Mr. Blakie turned the locks of their several rooms a few minutes after ten. The meals are furnished them in their rooms, the bill of fare of the Astor House presenting a too luxurious spread for them."

THE NATIONAL CAMPMEETING.

The time is rapidly approaching for the commencement of the National Campmeeting at Springfield, Mass. We expect a great and good meeting. We are glad to learn that some are coming from the far west, whose labors have been much blest while proclaiming the gospel of the kingdom to those living on the rich western prairies. We say to all, come. Come praying, and return rejoicing in the Lord.

THE FRENCH CABLE.

The French cable was successfully landed, July 23d. at Duxbury, Plymouth Co., about thirty miles S. E. of Boston. Cannon were fired in Boston, Friday evening, on the reception of the news. The people of Boston are pleased to have the cable so near. It will serve to increase their friendship for France and its Emperor.

TEMPLE OF JANUS.

A few days since we were asked to give some information relative to the Temple of Janus, in ancient Rome. Janus and Jana were two gods worshiped by the Romans. Their names sprung from Dianas and Diana. They were used to represent the sun and moon. Janus was considered the janitor of heaven, and presided over the beginning of every thing, and consequently was consulted first, before other gods. He was the special guardian of gates and doors. In war, his temple was open, and he went out with the armies of Rome to battle; and in time of peace, he dwelt in his temple and watched over the city. The people worshiped him at the dawn of every day. The worship of Janus is said to have been introduced into Rome by Romulus, its founder. During the existence of the Roman republic, the temple of Janus was shut but once, at the end of the first Punic war, 241 B. C.

THE RAINBOW.

"The Rainbow" is an able monthly, edited by Dr. Wm. Leask, 9 Newington Green, London, Eng. For some months very interesting articles have appeared in its columns, from men of talent and piety, on the subject of future punishment, in which it has been most clearly shown that the wicked must be finally utterly destroyed—die "the second death,"—and cease to exist as conscious beings. These articles, which have been written in a very kind and christian spirit, have stirred up much opposition against Dr. Leask and his valuable paper. He needs aid and sympathy. We hope a number of our readers will feel disposed to subscribe for "The Rainbow," and thus assist our Bro. in his noble efforts to scatter the truth in Europe. Bro. Leask says:—

"For the last few years the editor has seen what traditional theology concealed from him before, and he esteems it a privilege to have given loyal disciples of his blessed Master the opportunity of conferring together on the momentous subject although he foresaw that he would have to suffer for it, as it has come to pass. Nevertheless he will gladly continue this service, and keep open this channel of communication, if the friends of truth are pleased to hold up his hands; but even in that case, the original intention of introducing the subject only occasionally will be adhered to. The editor humbly thinks that he has a claim upon the sympathy of those who do not believe the incredible, unscriptural, and inconceivably revolting dogma that our glorious Creator will keep human beings in existence, as long as he himself exists, for the purpose of tormenting them. For denying this dreadful dogma we have been fiercely attacked by men who would have made effective Inquisitors in the palmy days of Rome; but, upon the other hand, we must not close this note without adding that we have received many letters of fervent thanks for the great deliverance and joy which the truth on this subject has brought to their writers, all of whom are earnest christian men. That he who has expressly told us that 'the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord,' may speedily deliver his truth from the darkness which paganism and popery have thrown over some of its teachings, should be the earnest prayer of every child of God."

POLITICAL ECONOMY OF PROPHECY.—This is the title of a work by Bro. R. C. Shimeal, author of "Our Bible Chronology," and other interesting works. We have not had time to read the book, but the following from the title page will give the reader some idea of the character of the work:—

"Political Economy of Prophecy, with special reference to its relation to the history of the church, and the civil, military, and ecclesiastical history of the Roman empire, and of its last emperors, the three Napoleons, with an appendix on the Pope's last Encyclical, and the Firman of the Sultan of Turkey, prophetically and historically demonstrated. Illustrated by portraits of the Napoleonic family; a chart of the course of empires; maps of the holy land, etc." Price $1.75.

THE ADVENT-CHRISTIAN QUARTERLY.—The first number of "The Advent-Christian Quarterly" is at hand. It is edited by Bro. Wm. L. Himes, Buchanan, Mich., and is full of interesting matter. The following is its table of contents:—

"An Apology; Truth and Love—Letter to a Clergyman; Christianity *vs.* Churchianity; Paul's 'Desire to Depart'; The Kingdom of God; An Approaching Change; Life and Death; The Signs; Editorial."

Price of the Quarterly, $1.00 a year.

A NEW PAPER.—We have just received the first number of "Woman and her Work," edited by Sr. A. E. Smith, 14 Laurens St., New York. It is published monthly at one dollar a year. The paper is devoted largely to the New York mission interests.

PERSONAL.—Bro. St. John, of Wolcottville, Ct., was in the city yesterday (26th), and contracted with Martin & Son for a fifty-feet circular tent, to be finished and pitched on the Conn. Camp-ground, Aug. 14th.

CORRECTION.—In the obituary of Sr. Stebbins, who died in Rochester, the age should be *twenty-one*, instead of ninety-one.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year. *Resolved*, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$888.80
A Friend	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2712.06
Sidney Hall (balance of pledge)	25.00
"A Friend of the Freedman"	.25

For the World's Crisis.

REPORT
Of the Iowa Christian Conference.

The annual meeting of the Iowa Christian Conference met at New Hartford, in connection with the campmeeting, according to appointment, June 23d, 1869. The meetings were excellent, the attendance good, taking into consideration the wet weather. Brn. Miles Grant and Wm. Himes were with us, and preached the word, which may the Lord bless to the salvation of those that heard.

Bro. F. H. Keeny was elected President, and Job Gildersleve Clerk, for the coming conference year. Visiting brethren in good standing as ministers were invited to participate in the business of the conference. Three new members and five churches were received. The following are now active members and in good standing in our conference: Elders—P. S. W. Deyo, L. G. Hiscox, H. H. Janes, F. H. Keeny, P. S. Buck, Moses Chandler, A. H. Eggleston. Brn. F. H. Denton, Alonzo Raymond, D. A. Dickinson, Job Gildersleve, Thomas Blackburn, Richard Nutbrown, A. A. Wilbur, S. B. Ensign, J. N. Taylor, R. B. Dutton. Srs. B. L. Clark and M. J. Janes.

The churches belonging to and reporting at this conference are: Strawberry Point church, fifty members. Manchester, thirty-six. New Hartford, one hundred. Boylan's Grove, seventy-four. Cascade, thirty-five. Floyd, eighty. Clear Lake, thirty-eight. Munroe, six. Otterville, seven. Richland Creek, sixty. Brandon, Four Corners, twenty-five. Esgart, fifty. Greeley, sixteen. Bridgeport, twenty. Iron Hill, twenty-two. Beckwith School-House, sixteen, Bear Creek, fifteen.

The subject of prefixing the word Advent to the word Christian came up for consideration (that is, to make the name of our conference the Iowa Advent Christian Conference), and was submitted to a vote; but there not being a two-thirds vote, as required by the constitution, it remains the same as it has been.

Bro. F. H. Keeny was chosen Evangelist for the next year. Voted, to have the next conference in connection with the campmeeting, near Independence, Buchanan Co., Iowa. The following brethren were appointed a campmeeting committee: D. A. Dickinson, Pres. *pro tem*; — Ford, of Otterville, Clerk; — Smith, of Otterville, I. Cooley, — Hurlbut of New Hartford, J. T. Williams, and H. H. Janes. The first quarterly meeting to be at Makoqueta Timber, in September. Second quarterly meeting at New Hartford, December. Third quarterly meeting, at Clear Lake, at such time as the brethren may determine.

Voted, that the Evangelist visit each church at least once in the year, and the churches should pay at least ten dollars when the distance is fifty miles, especially when calling for him. Voted, to send delegates to the ministerial conference. Said delegates are D. A. Dickinson, F. H. Keeny, Job Gildersleve.

Resolved, That the conference approbates the proposed Continental Convention of those that believe in the personal and speedy coming of the Lord. Voted, that the Conference Board appoint delegates to said Convention, whenever the time is decided upon.

Resolved, That we as a Conference recommend to our brethren to patronize more fully our publications: the *Christian*, *Crisis*, *Voice*, and the *Quarterly* proposed to be published by Bro. Wm. Himes; and that we see that the worthy poor are supplied with them. Voted, a vote of thanks to the Camp-ground committee and the people in the surrounding country.

JOB GILDERSLEVE, Clerk of Conf.

Treasurer's Report

OF THE IOWA CAMPMEETING OF THE CHRISTIAN CONFERENCE.

Receipt for groceries	$84.50
By collection	$30.00
Total	$114.50
Expenses for groceries	$77.50
For preaching	$40.00
Sundries	$21.00
Local	$10.00
Total	$148.50
Total debt	$34.00

The above does not include labor in preparing for the meeting, teaming before, or at any time, or lumber.

W. H. PECK, *Treasurer.*
New Hartford, July 12th, 1869.

CONSTITUTION.

As our constitution, which was formed at an early date, and had additions made to it from time to time, and yet was lacking in order of business, it was thought best to revise it; but after a few remarks, it was finally determined to have an entirely new constitution.

Voted, therefore, that Brn. M. Grant and Wm. Himes be invited to draft and present to the conference a constitution, which they did, and which was accepted and adopted by the conference, and is as follows:—

(THE USUAL COVENANT.)

ART. 1. This body shall be known as the Christian Conference of Iowa.

ART. 2. Sec. 1st. The members of this conference shall consist of ministers in good standing, residing or laboring within the State of Iowa, and of delegates from churches within the same bounds.

Sec. 2nd. Each church shall be entitled to one delegate, provided that churches having more than twenty-five members shall be entitled to one delegate for every twenty-five members, or fractional part of that number.

ART. 3. Sec. 1st. The officers of this conference shall consist of a President and Secretary, and with three other brethren shall constitute a Board of Directors.

Sec. 2nd. The President and Secretary shall perform the duties usually attaching to those offices. The board of directors shall have authority to appoint the time and place of all regular meetings of the conference; call extra meetings as they may deem necessary; attend to the unfinished business as may arise between the sessions of conference.

Sec. 3d. The officers shall be elected at each annual meeting by ballot, unless otherwise ordered by the conference.

ART. 4. The regular meetings of this conference shall be an annual session, to be held in the month of June, and three quarterly sessions, to be held as near as possible once in three months.

ART. The quarterly meetings may receive new members and churches, and transact such other business as may properly come before them, *provided* that the acts of a quarterly meeting shall not be binding upon the body, until approved by the annual conference.

ART. 6. No member, or church, shall be received into this conference except by unanimous consent.

ART. 7. Voting by proxy shall not be allowed.

ART. 8. Brethren desiring ordination by this conference must present a recommendation from the church with which they may be connected; or, if residing out of the bounds of any of our churches, must be properly commended by responsible brethren.

Sec. 2nd. Candidates for ordination shall be examined by a committee of three brethren, who shall report their case to the conference for final action.

ART. 9. The order of business at the annual conference shall be as follows:

1. Hear the report of Board of Directors, through the Secretary.
2. Elect officers for the ensuing year.
3. Receive new members.
4. Receive new churches.
5. Hear reports of proceedings from quarterly meetings.
6. Hear reports of ministers.
7. Hear reports from churches.
8. Examination of ministers.
9. Miscellaneous business.

ART. 10. This constitution may be added to, or amended, at any annual meeting, by a vote of two-thirds of the members present and voting, *providing* that notice of such addition or amendment be given at least as early as the quarterly meeting next preceding the session.

After accepting the foregoing constitution, the conference elected Alonzo Raymond, B. R. Dutton, and J. J. Towsley, as Directors.

For the World's Crisis.

REPORT OF R. I. AND E. CT. CONF.
At North Scituate, R. I., July 7th, 8th, and 9th, 1869.

Words can but poorly report the blessedness of this meeting. It was what some had prayed,—that it might be one like "former times," in life, power, love, and tearful devotion. The tide of blessing began deep, and ran full and free through all our services. We were cheered by the following preachers, most of whom came early: Brn. E. Bellows, A. Durfee, J. J. Northrup, C. H. Sweet, J. Eldridge, D. V. Corey, J. S. Collins, — Card, J. B. Boynton, I. B. Potter, also Srs. Crumb, S. K. Paine, F. Boynton. Reports from the preachers betrayed unabated zeal, increased attachment to the labor of the gospel, fervent charity, and a fixed determination to glorify God in saving men from impending wrath, and a clear, unshaken confidence that "yet a little while and he that shall come will come" and reward every man as his work shall be. Sermons were preached during the session from Matt. 21: 28, by Sr. Paine; from 2 Pet. 1: 4, by Bro. Boynton; from Heb. 2: 3, by Bro. Durfee; from Matt. 13: 39 and Heb. 9: 22, by the Clerk. Three meetings of business were held, during which, beside reports from preachers, we received the following

REPORT OF CHURCHES.

Danielsonville, Ct., by Clerk.—Very low, yet have five or six prayer-meetings a week when without preaching. North Scituate, by Bro. Knight.—At peace; good congregations; prayer meetings too thinly attended; Sunday School doing well. On the whole, we are making up stream. Westerly, R. I., by letter.—Striving together for the faith, against opposition. Clarksville, Gloucester, R. I., by Bro. Bellows.—A good company, built of solid timber; a Sunday School of seventy members.

Wyoming, by letter.—Few struggling for victory. Lafayette, by letter.—Some leave burdens to others and forfeit blessings; others bear the burdens and are ripening for the kingdom. River Point, by Bro. Durfee.—A few good christians there that will win the kingdom. Bristol, R. I., by same.—Few, but substantial, bound slowly and steadily to rise. Rockland, R. I., by Bro. Bellows.—Disorganized, but still a church, although poor and few. Clark's Mills, R. I., by J. J. Northrup. Since being re-organized, they have nearly doubled their membership. Have a flourishing Sabbath School.

Bro. Boynton, by request, reported field in Virginia and North Carolina. Sr. Boynton reported Hackensack, N. J. Bro. C. H. Sweet and Clerk reported some fields in New Hampshire and Vermont. Bro. Potter some in Middle Connecticut.

The campmeeting committee reported the new ground near Willimantic, and its advantages for good meetings; also that the Superintendent of the P. H. and F. R. R. had granted them thirty per cent reduction in fare from all stations along their road between Providence and Waterbury; that he would carry all baggage, tents, etc., free of charge; that he would transport all lumber needed for the Camp to and from the ground free, and give passes to the committee of arrangements. The report was received with joy, and we sang heartily,

"Praise God from whom all blessings flow."

The committee's report was accepted, and the sympathy and aid of this conference for the furtherance of the object for which they were appointed were pledged to them by vote. A vote of thanks was tendered to the Superintendent of the R. R. for his liberal favors bestowed upon the contemplated campmeeting.

A committee of three, previously appointed by the Chair, reported the following preamble and resolutions concerning the interests of the A. C. A. and A. C. P. S., viz:

Whereas, In the opinion of this conference there are many things which demand attention in order to secure the confidence and hearty co-operation of churches and preachers generally in the management of the A. C. P. S., and to make this society more efficient in the direction of labor for which it was instituted; and

Whereas, The A. C. A. in its annual meetings have put off these considerations for other matters till no time has been left to give them due thought and investigation; therefore

Resolved, That we, the churches represented in this conference, and preachers likewise, use our united and persistent efforts to bring before the A. C. A., at an early point in its next annual meeting, those matters which we deem essential to the vital interests of the A. C. P. S.

This resolution was unanimously adopted. It was then Voted, that the members of this conference use their best efforts everywhere to rouse the churches and people to attend the Windham County Campmeeting.

Bro. Durfee, as Moderator, thanked the friends in behalf of the conference for their cordial hospitality. We parted reluctantly, resolved to meet again at Wyoming, R. I., in October, where we hope not only to meet preachers but delegates from all the churches, with good reports of divine blessings enjoyed and hoped for. H. F. CARPENTER, *Clerk.*

For the World's Crisis.

BANGOR TENT-MEETING.

The Maine Mission Tent was pitched on the common, in Bangor, and meetings commenced July 8th, under more unfavorable outward appearances than any I had ever seen. I had told some of the brethren that we wished a location in the city, where there was the most sin. When located, and meetings commenced I thought we had found it. The clans and hordes of wild, untutored, reckless, irreverent, impudent, indecent, vulgar and lawless boys and youths, who gathered around and into the tent (like wild hogs and angry dogs), mocking, taunting, stoning and clubbing us, cheered and encouraged frequently by clans of harlots, who joined them in vulgar speeches and epithets, clearly indicated the state of society at their homes, and the little good influence of these Sabbath schools and places of worship; for they nearly all told me they were attendants of churches and Sabbath schools. Truly, sin abounded here, and gospel labor was much needed. The Lord gave us courage to work for their good, and to direct them to Christ for salvation. There are better classes in the city, which we wished also to reach, and the Lord helped us to do so.

Bangor has many excellent citizens, with a variety of churches and institutions,; yet the gospel hope, with the evidences of Christ's immediate coming, seem but little understood among them. There are a few self-sacrificing and devoted believers, who are laboring to spread the truth there, and gather sinners to Christ. Brn. Baker, Smith, and others, preach to them. They wanted the tent-meeting, but seemed to tremble at the thought of the experiment. Some, however, had faith, and worked heartily with us. The people came out to hear. The best classes came, the rabble grew quiet or left the ground. The Lord blessed the word, and his people. Our social meetings were excellent. The Spirit of the Lord pervaded every meeting, and we enjoyed precious seasons every day. We held twenty-eight meetings during eleven days. On each Sabbath, from nine hundred to one thousand persons were in attendance, mostly attentive listeners.

The Lord made many deep impressions on their hearts. Some were revived, some greatly blessed, some saw the truth in a much clearer light than ever before; some confessed to have learned more truth in the few days than ever before. There was a very decided improvement in the face of society, and God will bring much good fruit out of this effort. Brn. T. Smith and F. A. Baker were with me most of the time, and Bro. A. Daman some. Bro. Smith, however, did not preach, as he is aged and infirm, but his heart is in the work of the Lord. I. C. WELLCOME.

For the World's Crisis.

CAMDEN TENT-MEETING.

BRO. GRANT:—Please continue the notice of our tent-meetings at Cooper's Point, Camden, N. J. We will notify you when we discontinue them. We have no idea of doing so yet, as there never has been before such an interest manifested to hear the truth, as there is now in this city. The whole place seems to be alive to hear these great truths of our Lord's soon coming kingdom, and reign on the earth, the sleep of the dead, the resurrection of the righteous to life eternal, and the destruction of the wicked by literal fire. These great truths have been presented in a most powerful manner by Brn. F. K. Flagg and J. G. Hook. We have not seen such a powerful witnessing of God's Holy Spirit for a long time. The church is all alive unto God, and it is truly good to be there and hear the testimonies which come from his dear saints. God's Holy Spirit. Sinners have been convicted, backsliders returned to Father's house, and a number have come forward for prayers. Several have been baptized, and others are waiting. We are all united in the great work. May the Lord send some of his laborers, full of the Holy Ghost, to help us. Brn. Flagg and Hook are compelled to leave us for a short season.

We have good audiences, and the most perfect order prevails. The colored people in the Southern part of the city have been aroused, and they, too, have commenced out-door meetings. They have been with us, and have tasted of the good things the Lord has in store for his dear children. Praise the Lord for what he has done for us. Glory to God in the highest." Your Bro. in Christ,

Philadelphia, Pa. JOHN M. STETLER.

LETTER FROM BRO. L. BOUTELL.

BRO. GRANT:—I find myself, by the goodness of God, and the help of the cars, at the Tremont Camp-ground, the first day of the meeting. A goodly company came on in the first train, bringing implements of warfare, and soon the cloth houses were seen coming into being all round the circle. The sound of the axe, hammer, and occasionally the voice of music, soon gave it a charm, showing that it was soon to become a desirable place for the lovers of Jesus to assemble and spend the week in the service of God.

Preparations were speedily matured for supplying the cravings of the outer man, which are materially sharpened by exercise in the open air and sleeping in the woods. At six P. M., twenty tents were up, and the bell rang for supper. The last-day chariots by this time had brought the people in such numbers that it had got to be a busy, social, cheerful place, giving the loving hand of fellowship, exchanging congratulations of joy, singing the praises of him who saves us from sin now, and from death eternal at his coming.

There were services at the stand Monday evening, when there was preaching by the writer from an excellent text, found in Heb. 12: 1-2. It soon became evident that the seed of Abraham had found their way to camp. Thus happily passed the first day with bright anticipations for the result of the meeting.

Tuesday morning opened beautifully upon us. The sound of prayer and praise were heard at an early hour, comforting, soothing and cheering the toilworn and weary. At the time appointed, Bro. J. W. Thomas gave us a sweet sermon on experimental, practical christianity, and its fruits and effects; and while in the delivery the dew of heaven fell, watering the speaker and hearers, so that all whose dishes were right side up were filled,

In the afternoon, Bro. Batchelor preached. Subject, "Our hope." He went on to show it is the Bible hope, the "blessed hope," and that involved Christ's coming, the resurrection of the dead, and the restitution of this earth. This is *the hope*, and only Bible hope. The sermon was short, truthful and timely, leaving its weight, and carrying its influence upon the candid hearer; also cheering all those of like precious faith. The strong were made stronger, and the weak were strengthened; so we could but praise the Lord. In the evening Bro. Ross gave us one of his characteristic, good sermons, from the text—"Follow peace with all men, and holiness, without which no man shall see the Lord." The impression left was good. Thus passed the second day at Camp Tremont. Good weather, good times, blessings flowing. *Amen.*

Wednesday morning. Still fair. Prayer-meetings begin to be solemn and interesting. We are praying for and expecting a blessed good meeting; yea, a success. Preaching this forenoon by young Bro. Brown, of Plymouth, telling us of the profits of "Godliness," or good religion. The Lord is with us. The living stream begins to flow. We hear the joyful sound.

This morn (July 23d) I left Tremont camp. The meeting was progressing finely: harmony prevailed, and everything was going on in the best cheer. Every train of cars brought accessions to our numbers. There were indications that the meeting would be a profitable one for truth and christianity. The important truths adapted to the times were being and will be proclaimed at this meeting. Brn. J. S. White, J. Couch, Sr. Anna Smith, have preached, and our faith has been ably presented to the people that come to hear. The best order prevails. The people give good attention to the word of life. The weather could not be better. Sounds of prayer and praise greet the ear at all times in the day. It is a pleasant grove, made doubly so by being filled with praises to God. I left it with reluctance, hearing the voice of song till I was almost at the depot. L. BOUTELL.

Correspondence.

From Bro. P. A. Smith.

BRO. GRANT:—As some are very much interested to hear about the progress of truth in the South, I will inform them that the glorious proclamation of the coming of Jesus has spread from Florida over into Georgia. While I was up on the Suwannee river preaching, a person by the name of E. Waldron was converted, and after that purchased some land about six miles from Hornersville, on the Gulf R. R., one hundred and twenty-five miles south of Savannah. He carried with him tracts and books, and scattered them in Hornersville, and the people wanted to hear more about the strange things that they read about in the tracts. He informed me of their wishes, and I sent word I would stop on my way North, and preach to them from Sunday morning till Wednesday night. I did so, and the result was eleven joined the covenant, and others were convinced of the truth presented. One that joined was Dr. L. C. Mattox, who is a preacher in the Bible Christian denomination. I will give an extract of his letter, which I received from him this morning. Yours waiting, P. A. SMITH.

Rochester, N. Y.

"Hornersville, Ga., July 12th, 1869.

Bro. Smith:—Dear Sir: Your favor of the 3d is at hand. After you left, we organized by appointing Bro. Lester Secretary, and I was appointed to administer the ordinances, etc. Well, Parson Griffin, an old Methodist minister, one of their most able men, announced that he would deliver a sermon in behalf of orthodoxy, and I intended to reply, but he gave me no chance, and announced that on the next vacant Sabbath he would give us another blow. I attended both, took notes, and announced that on the next vacant Sabbath I would reply. That was yesterday. Eld. Griffin was out to hear me, and just such a time has scarcely been. I think all who heard it are perfectly satisfied, and Mr. Griffin says he will have no more to do with it; that he could not be driven into a controversy on any terms, not even private. He heard your first discourse, and part of the next.

You ask if we wish you to stop and preach to us on your way back to Florida? By all means. Many wish to hear you, and you must let it be known in time to publish it. You will be amply provided for while here. I have a comfortable home, which you can make your own while you stay with us. I think our prospects are bright. Many are waiting for you to come back before they join. One more has joined, and many more have expressed their convictions.

Our crops are fine, health good, and business generally prosperous. Hoping to hear from you soon, I remain yours in hope of eternal life, L. C. MATTOX.

From Bro. L. C. Mattox.

BRO. GRANT:—By request of a Brother, parson P. A. Smith of Rochester, N. Y., sent us an appointment to preach, embracing the last Sabbath in May last. He came to the time, and filled it with ability, preaching several sermons before leaving us. We had a small Christian church here before, all of whom readily joined in with Bro. Smith, signing the covenant, and several others joined with us; and I think many others are on the verge of coming in. Since Bro. Smith left, one among the ablest orthodox ministers preached two sermons in opposition to us, and on yesterday I fully answered his arguments, and set forth the true doctrines of the Bible, on the subjects discussed, and I hope with good effect. I have communicated this short notice to you, that the friends may know how things are going on in Southern Georgia. There is a Christian church or two some forty miles from here, having some eighty or one hundred members, whom I expect to visit soon, after which you may hear from me again. Yours in christian hope,

Hornersville, Ga. L. C. MATTOX.

Extracts from Letters.

BRO. J. G. HOOK writes from Philadelphia, July 19th:—"God lives. Hallelujah! The work goes on with power. We had two baptisms yesterday, one at nine A. M., when six were buried with Christ, and about midnight we planted two more in the likeness of the burial of Jesus Christ, and raised them again in the likeness of his resurrection. Amen. The power of the Lord came down so that we had almost to carry one out of the water. Last Friday evening, a lady came into the tent, who proved to be an actress from North Carolina, whose father was a slaveholder. She was struck under deep conviction, and left in great distress of mind. She was at meeting Sunday evening again, and God slew her by his power, and she did not leave the tent until past midnight, and was then helped to a house, where she was cared for, and two dear sisters sat up with her all night. She smiled and wept this morning, and had strength to get on her knees, while we bowed together,

and called on the name of the Lord. She is, or was, an opera singer, and was about making an engagement to go to Wisconsin with a company. She has given it up. There has not a more interesting case occurred in connection with my labors for twenty-seven years. I really think she is a chosen vessel to labor in the service of the Lord. She drank the cup of sorrow to the dregs for causing her father's slaves to be punished, merely because they loved and served the God of heaven. More anon. Love to all the children."

Bro. B. P. Manning writes from Goffstown, July 19th:—"I have been thinking how good the Lord has been to me ever since I started last winter to go through to the kingdom. I do have his presence with me ever since I made up my mind to serve him till Jesus comes, or I go down to the grave. I have a good home for the present, but I do not know how long I can stay. "My trust is in the Lord. Brethren, I am striving to do the will of the Lord. How glad I am that we have got a Bible, and God has given us an understanding of it, that we may learn our duty.

Well, dear brethren, as it regards my health, I am gaining a little; hope to be better soon, so that I may be able to do a little in the field of the Lord. I hope that I shall be able to labor with my hands to support myself, and have a little to give to them that have need. O how glad I am that Jesus is soon coming to take to himself his great power and reign King of kings and Lord of lords. Brethren, I want you all to pray for poor me."

Bro. Wm. Leask, editor of *The Rainbow*, 9 Newington Green, London, writes, June 30th:—"The time has fully come when christian *men*, as distinct from churches and denominations, must strengthen each other's hands in maintaining the cardinal truths of revelation. The storm which has burst upon me for daring to deny the natural immortality of the human race, is a great trial of faith; yet I feel certain that I am right, and I cannot but hope that brethren in America, who see the glorious truth, that there is no future life out of our blessed Savior, will do something to increase the circulation of the *Rainbow*."

Bro. J. Clifford, Searsport, Me., writes July 17th:—"After having been injured at the time of the railroad accident, when I was returning from the southern mission, I found a good pilgrim's home, and the good Samaritan spirit, at the Star of Hope Mission, where I was kindly cared for until I was able to journey. The meetings at the Mission were lively and interesting. May the friends of Jesus continue to remember this important mission, which is doing such a good work in saving the lost and perishing in this great city, that it may not be crippled for want of means."

Sr. Fanny Reynolds, Chicago, writes:—"What a blessed privilege it is to go with all our griefs and sorrows, and lay our aching head upon the bosom of Jesus, let him fold us in his tender arms, and listen to his sweet voice, saying, 'Lo, I am with you alway.' Your visit has done us much good. I am so glad that I see the truth of God so plain to what I did when among the Baptists. A great many here in Chicago are getting their eyes opened, from all denominations. May the Lord lead them out into the clear noonday sun, is my prayer."

Obituaries.

Elkins. Died in Fisherville, N. H., June 22nd, 1869, Bro. John Elkins, aged ninety-two years.

The deceased was quite well and active, mentally and physically, until June 19th, when he accidentally fell down a flight of stairs, resulting in the rupture of one of his lungs. He lingered three days and a half after his fatal fall. His sufferings, at times, were intense, but were very patiently borne. His strong, unwavering faith, and cheerful hope in his blessed Savior, which helped him to live a long, active, and consistent christian life, enabled him to resignedly and sweetly fall asleep in Jesus.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Almira Wheeler.

Voice of the West, please copy.

Stewart. Died in Edenville, Ohio, March 22nd, 1869, George Stewart, aged sixty-five years and twenty-six days.

He died in hope of a better life, when he who is our life shall appear. Words of comfort were spoken by the writer, from Rev. 21: 4.

H. G. McCullock.

Brown. Died in Holderness, N. H., July 7th, 1869, Drury A. Brown, the only son of Bro. John and Sr. Helen A. Brown, aged ten years and one month.

He sleeps in Jesus. Words of comfort were spoken by Daniel M. Leavett.

Married.

In Lawrence, Mass., July 24th, by Elder Geo. W. Burnham, Miss Frank E. Nason and Alson Greeley, both of Lawrence.

In Chicago, Ill., by Elder C. C. Ramsey, Orville Sherwin, of Chicago, and Miss Deborah Jane Lego, of East Northfield, Ill.

Summary of News.

FOREIGN.

Cable News.

London, July 21. The die is cast, and the struggle between the Lords and the country has finally come to an issue. In consequence of the abrupt termination of the debate last night, intense excitement has prevailed among political circles during the day. The Cabinet has been in session all this afternoon, and a report is afloat that great dissension exists in the Council. Messrs. Gladstone, Bright, Lowe and all the strongest members insist on an immediate withdrawal of the Irish Church bill on the ground of the obstinate resistance of the Peers to the principles of the bill, which renders a direct conflict between the two houses of Parliament inevitable. Some members of the Cabinet—Lord Clarendon among the number—advocated more moderate proceedings, such as letting the bill take its course, only abandoning it at the last moment. The insulting language used by Lord Salisbury towards Mr. Gladstone, joined to the large majority cast against the preamble, however, show that all attempts to effect a compromise are useless. There is but little doubt but that Mr. Gladstone will carry his point of withdrawing the bill immediately. This will be followed by a speedy adjournment, and calling of another session in August, and the creating of a large batch of new peers, sufficient in number to overcome the present Tory majority.

Placards have been posted on the walls to-day, calling a mass meeting at Arundel Hall for tomorrow. This will be followed by a monster open air demonstration. Rumors are afloat that the Duke of Cambridge has openly expressed his indignation at the radicalism shown by the Ministry, and he hopes that the Queen will refuse to sanction the coercion of the Peers. The present crisis promises well to open the ball to sweeping reforms in England, commencing with the virtual destruction of hereditary legislation.

DOMESTIC.

The Flood in Texas.—A correspondent of the Galveston *News* writing from La Grange, Fayette county, gives an account of the recent disastrous flood on the Colorado river, by which the town of La Grange and the surrounding country were completely submerged. The writer says:

"Great crowds of women and children stood at the water's edge, and saw their homes filled by the Flood, and many of them swept away or turned over where they stood, while the crash of furniture and smashing of doors and windows told of the ruin that was going on within. Men rushed back and forth on horseback or afoot seeking their families or asking for assistance to tie a house already swimming, or claiming help from the idle lookers-on to move their furniture from those not yet inundated. Wagons loaded with furniture rattled to and fro, some to the high ground with their confused mass of household wares, and others to take off the remaining stores. Before three o'clock the public square was a sheet of water. Store doors were thrown open and merchants and clerks strove to save their goods by piling them in their second stories and on the counters; while every man and everything available was put into requisition to save the women and children from the torrent which was now rushing over three-fourths of the town. A boat was made of the boards of houses and filled with strong oarsmen, who went through the streets and yards searching for those who needed help. There was no party distinction; friend and foe were allied together to meet the common enemy.

Saturday came, and found the little town deluged, for on the square and in every store stood four or five feet of water. It was wholly deserted, and all the inhabitants had fled to the high grounds and hills in the northern and northeastern suburbs. Quantities of provisions were destroyed in the stores—such as sugar, flour and coffee—the essentials that were in barrels and too heavy to be lifted on counters or the upper floors. At Chalk Bluffs, four miles above, on the river bank, the scene was terrible. For fifteen miles, as far as the eye could reach to the north, west and south, the country was one unbroken sheet of water. Here and there, in the distance, among the clumps of oaks, might be seen the roofs of houses but yesterday occupied by prosperous planters, now filled by the waters. Nearer, above and below, on to the south and eastward, the zig-zag track of the river was marked by the rush of oaks and cotton-woods that had stood for years. Side by side with these, in wild confusion, floated houses and dead cattle."

When the flood subsided houses were found turned over or swung across the streets, fences swept away, boxes, furniture and small houses scattered about the streets, and everything in confusion, while the slimy mud brought in by the flood covered the walls and doors of the dwellings and stores. The damage to the town is at least $100,000, while the injury to crops and the country is estimated at millions. The overflow has never been equalled in the Colorado within the history of Texas. It will be as much as the inhabitants can do to save food for the coming year.—*Boston Journal.*

The Proposed Inter-Oceanic Canal.—We learn from Panama, by the steamer arriving to-day, that the contract for the Inter-Oceanic (Isthmus) Canal, Nicaragua, recently signed with certain French capitalists (understood to be acting for the French government), now but awaits the sanction of the sister Republic of Costa Rica, which holds an interest in the river, to become an accomplished fact. To obtain this, Nicaragua has sent a special minister to Costa Rica in the person of Don Mariano Montealegre, who, no doubt, by this time would have succeeded in his mission had the present troubles not existed at the capital of the latter State. There is good reason, however, to believe that Costa Rica, instead of throwing any obstacle in the way, will enter fully into the scheme, and give her consent to the contract, in which case the honor of inaugurating and possessing one of the greatest works of the age will fall to the republic of Nicaragua.

The canal once opened, all traffic will naturally flow through it from ocean to ocean; and the Isthmus of Panama, instead of continuing to remain the highway from the Atlantic to the Pacific, will probably return to the same condition, or worse than that in which the early emigrants to California found it. The Panama people, seeing this are calling on the Government at Bogota to put through the Isthmus Canal. Had the treaty made some months ago at Bogota by Mr. Cushing on behalf of the United States been ratified, they would by this time have been surveyors and engineers running their lines over the Isthmus and mapping out the course of the Canal. Next year, in all probability, they would have seen thousands of laborers at work excavating, and not only thousands, but millions of dollars would from that time until the completion of the work have been spent annually on this Isthmus, a very large amount of which would have remained in the country. As it is, with the superior enterprise of little Nicaragua at work, it looks as if it might now be too late.

A Pillar of Fire.—The most curious phenomenon which we have ever heard of occurred out in Cheatham County, on Wednesday last. The day, it will be remembered, was remarkably hot, so that most people in the county had to seek the shade at noon. At this hour, on the farm of Edward Sharp, five miles from Ashland, a sort of whirlwind came along over the neighboring woods, taking up small branches and leaves of trees and burning them in a sort of flaming cylinder that traveled at the rate of about five miles an hour, and developing size as it traveled. It passed directly over the spot where a team of horses were feeding and singed their manes and tails up to the roots; it then swept towards the house, taking a stack of hay in its course. It seemed to increase in heat as it went, and by the time it reached the house, it immediately fired the shingles from end to end of the buildings, so that in ten minutes the whole dwelling was wrapped in flames. The tall column of traveling caloric then continued its course over a wheat field that had been recently cradled, setting fire to all the stacks that happened to be in its course. Passing from the field, its path lay over a stretch of woods which reached the river. The green leaves on the trees were crisped to a cinder for a breadth of twenty yards, in a straight line to the Cumberland. When the "pillar of fire" reached the water, it suddenly changed its route down the river, raising a column of steam which went to the clouds for about half a mile, when it finally died out. Not less than two hundred people witnessed this strangest of strange phenomena, and all of them tell substantially the same story about it. The farmer, Sharp, was left houseless by the devouring element, and his two horses were so affected that no good is expected to be got out of them in future. Several withered trees in the woods through which it passed were set on fire, and continue burning still.—*Nashville Tenn. Press, July 17th.*

Passing Events.

☞ The trans-Atlantic part of the new French cable has been successfully laid by the Great Eastern, and the shore sections are already partially laid. The completion of the laying of the cable to Duxbury Mass., is expected to occur about the 25th inst. Though Massachusetts has given its consent to the landing of the cable on our shores, Congress has not yet formally authorized it,—the difficulty, however, will no doubt be soon adjusted satisfactorily to the two governments.

☞ Japan is in a condition of political chaos. The nobles are asking for a Parliament to debate and settle the troubles, and the people are to get a Congress, on the United States plan, to devise pacific and progressive measures of government. The country is evidently to be reconstructed, and all its social, political and religious customs and laws changed completely.

☞ The Bishops and Archbishops who are to have seats in the Œcumenical Council, to meet in Rome the approaching fall, number nine hundred and twenty-two, of whom six hundred belong to the Italian race. Will it not be an interesting family gathering?

☞ It is found necessary to renew the lead on the cupola of St. Peter's, at Rome, which is much damaged by oxidization. The Pope aids the work with a contribution of 100,000 francs from his privy purse. The cupola will be partly gilded, as in the time of Sextus V.

☞ Vicksburg still exhibits severe marks of the siege of 1863. The numerous caves in the sides of the hills where the inhabitants took refuge are still open. Recently one of these caves was opened and found to contain the bones of a family, supposed to have been suffocated by the closing of the entrance.

☞ The Russian Government are busily engaged preparing for the Universal Exposition, to take place next year at St. Petersburg. The edifice will be built upon the model of the Crystal Palace, and in the same gigantic dimensions, and is to cost 10,000,000 francs.

☞ Late accounts from Rome say that the desertions from the Pontifical army are increasing and exceed in number the recruits brought in from all sources. A *Religieuse* has been dispatched to Canada expressly to promote recruiting.

☞ Another remarkable cave has been discovered in Kentucky, near the Mammoth Cave. It has numerous lofty apartments, brilliant stalactites, a subterranean river, and other wonders. It is called Proctor's Cave.

☞ The latest idea for fashionable churches is a retiring room like that of the opera house, where ladies can leave their cloaks, parasols, etc., and thus, disencumbered, listen to the Word in all the glory of gorgeous raiment.

☞ The number of deaths by accident in the streets of London is about seventy-four in every nineteen weeks, and there is scarce any variation from this. The English papers propose bridges for street-crossings as a partial safeguard.

☞ This is a season for sudden deaths. Beside the eminent men whose names have attracted universal attention, there have been more sudden deaths in New York City this season than have occurred before for a quarter of a century.

☞ Chicago is now the great distributing post office for all the American mails for China, Japan, the Sandwich Islands and the States of the Pacific slope.

☞ Hindoos are admitted to the English Masonic Lodges in India, although they do not believe in Christianity.

☞ It is estimated that at least fifty thousand Americans are now traveling in Europe for enjoyment and instruction.

Notices.

Conn. and R. I. Campmeeting.

Oak Grove Advent Camp, Windham, Conn.

There will be a campmeeting at the above mentioned place, commencing Saturday, Aug. 14th, and continuing eight days. This is a new field, and offers many encouragements for one of the best meetings ever enjoyed. The word of invitation is to churches, families, and individuals. One and all, far and near, come up to the feast.

You will find beauty and convenience of location. The ground is situated on the Providence, Hartford, and Fishkill R. R., five miles east of Willimantic, and half way between Waldo's and South Windham stations. Cars will stop on the ground which will be known as Camp Shetucket Station. Fare will be reduced on the Providence, Hartford, and Fishkill R. R. 30 per cent from all stations east or west of ground. Fare from Providence and return, $2.50, and the same or further reduction is expected from other roads. Those who come from New London or Palmer, will change cars at Willimantic. The grove is as clean as a carpet, free from dust, and has an excellent spring of water close by.

Your expenses can be light. The committee hope to bring this meeting as near to the old-fashioned campmeetings in simplicity and power as possible. The expense of the ground is nothing, and its fitting up trifling, so that no heavy burdens will be thrown upon those who come. Board not exceeding 75 cts. per day; also arrangements for individual boarding. Rooms in a neat, unoccupied house near by, to let cheap, for cooking and lodging purposes. Lodgings in private families for those who apply early, at most reasonable rates. Rich pasturing for horses, at one shilling per day, or from 50 cts. to 75 cts. per week; also feed in stables, at low prices.

The object of this meeting is to carry the light of Divine truth into this new field; to proclaim aloud the coming and kingdom of our Lord Jesus Christ; to teach transgressors their ways, that sinners may be converted to God, flee the "wrath to come," and "lay hold on eternal life." We trust none will come for strife or controversy with their brethren, nor to press some side issue; such will meet no favor. But we exhort all to come in the spirit and power of Elijah's God, to be workers together with God against unbelief and sin. We assuredly expect the Lord with us.

We say again, *Come*. The whole region around the ground waits to welcome us and bid us come. Let distant churches unite to get fares reduced on their respective R. Roads. Bring your tents, also ample bedding for each individual. May the Spirit of God summon the host.

I. B. Potter, B. Hitchcock, E. Bellows, H. F. Carpenter, } Committee of Arrangements.

P. S. By team the Camp is eighteen miles southwest from Danielsonville; fifteen west of Plainfield; four south of Scotland, and three from Windham Centre, Ct.

☞ Fare Reduced!

Fare to the R. I. and Ct. Campmeeting, Windham, Ct., will be reduced about *one third* from all stations on the Hartford, Providence, and Fishkill R. R. *One half* reduction can be had on the Northern and New London R. R. from all and any station that will order *ten* tickets or more. Let the brethren along this line see to this at once, and send orders to the superintendent. N. & W. R. R. from Worcester, Webster, Putnam, and Danielsonville, will be reported next week.

Now arise! Let us go up and build. Come at the commencement, and stay *through*. The meeting will hold till Aug. 23d. Let us sacrifice time and money for the love and kingdom of Jesus. We propose to pray unitedly at mid-day throughout the week preceding the meeting for the Divine blessing upon the camp. How many will join us

☞ Remember and call for tickets to Camp Shetucket, Windham, Ct.

H. F. Carpenter, for Com.

Alton Bay Campmeeting.

Circumstances are such, that the committee have decided that it will be best for the Alton Bay campmeetimg to commence Sunday, Sept. 5th, and hold over the 12th. Particulars hereafter. For the Committee, J. G. Smith.

Notice.

The New Hampshire Mission Tent is pitched in Rye, N. H., and will remain as long as the Lord's blessing seems to rest upon the efforts being made to save sinners. Brn. H. F. Carpenter, E. Bellows, and Sr. S. K. Paine, are there to labor with others. We earnestly desire all those who can make it practicable, and are living where they can know the mind of the Lord concerning them, to inquire if it may not be duty for them to come to this meeting and labor as the Lord directs.

Theo. H. Ford.

P. S.—I arranged with Brn. Smith and Shorey, the other two committee, to have the N. H. Tent for this meeting. T. H. F.

Notice.

The Union Female Missionary Association will hold its annual meeting on Springfield campground, Tuesday, August 31st, 1869, at one o'clock P. M. All the preaching Sisters and members of the Association are requested to be present, as some matters with reference to the best interest of the Association are to be considered. Come with hearts interested in the work of the Lord, and pray much that we may have the Spirit of Jesus to direct us in the transaction of business, that this meeting may be profitable to all. Reports from the different female missionaries will be given at this meeting. M. McKinstry, *Secretary.*

Campmeeting in Maine.

At a meeting in Holden, last Sunday, the brethren decided to have a campmeeting in the vicinity of Bangor, to commence about Sept. 13th. Particulars hereafter. For the Brethren, Geo. W. Brown.

Tent Meeting at Waterloo, N. H.

Providence permitting, the New Hampshire Tent will be pitched near Waterloo Depot, about two miles north of Warner Village, on Thursday, Aug. 5th. Meetings to hold day and evenings through the week, and over the Sunday following. The Tent will be pitched in Col. N. G. Ordway's grove. Come to labor for the lost and perishing.

J. C. Shorey, Tent Master. D. M. Leavitt.

Tent Meeting.

The Lord willing, the New Hampshire Tent will be pitched on the Messer Place (so called,) on the road leading from Laconia to Lake Village, N. H. Meetings commenced July 24th, and will hold over two Sundays. Meeting free for all. Come, brethren and sisters, to work for the Lord. Preaching brethren are invited, such as the Lord sends.

J. C. Shorey, Tent Master. D. M. Leavitt.

Campmeeting.

The Campmeeting in Maine, to commence about the 23d of August, will be held in Pittsfield, on the Drew farm, about two miles from the village. We want the brethren to bring their own tents, bedding and provisions, as far as practicable, and be prepared to help the poor and the preachers to a good home, and have an old-fashioned campmeeting. In behalf of the Committee, I. Damman.

Grove Meeting at Westfield, Pa.

There will be a grove meeting at Westfield, Tioga Co., Pa. (near the village), commencing Friday, Aug. 27th, to continue over the Sabbath following. C. F. Sweet, D. Cogswell, and others, are expected to preach the word. All are invited to attend. For the brethren, J. W. Taylor.

The Tent at Winterport.

The Maine Mission Tent will be pitched at Winterport, Me., to commence meetings Thursday evening, July 28th, and continue over the following Lord's day, and as much longer as thought duty.

I. C. Wellcome. F. A. Baker.

Notice to Brethren West.

Do you want a basket, a grove, or tent meeting this summer? Write. 1. Because verbal invitations may be forgotten. 2. Things may shape up, and it be not best to hold one. 3. We need to know all particulars necessary to make proper arrangements, both as to time and place. I have some time for mission work. If any desire my labors, please write without delay.

Peter S. W. Deyo, Strawberry Point, Iowa.

Tent-Meeting, Camden City, N. J.

On account of the deep and increasing interest manifested in the Tent meeting now being held in Camden City, N. J., it has been voted by the churches and congregation to continue it perhaps two weeks longer, or as long as the interest demands. Preaching three times Sundays and five evenings of each week, by Elders H. K. Flagg, J. G. Hook, and others.

R. Willard. J. M. Stetler. J. N. Welfong.

☞ Information is desired through the Crisis where Sister Zarena Jenness can be addressed by letter. M. A. Y. Hackett, Dover, N. H.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Sr. L. M. Stoddard........Sabbath, Aug. 1st

Boston, South End, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
J. G. Smith........Sabbath, August 1st
Joseph W. White........Sabbath, Aug. 8th

East Boston.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Wednesday evenings.
George A. Cole........Sabbath, Aug. 1st

Chelsea, Mass., (Library Hall.)
Miles Grant........Sabbath, Aug. 1st
M. Batchelor........Sabbath, Aug. 8th
J. G. Smith........Sabbath, Aug. 15th
T. M. Preble........Sabbath, Aug. 22d

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
M. Batchelor........Sabbath, Aug. 1st

Hyde Park, Mass.
T. M. Preble........Sabbath, Aug. 1st

Stowe, Mass........Sabbath, Aug. 8th
A. P. Moore.

North Carver, Mass........Sunday, Aug. 1st
C. Goodrich.

Rochester, N. Y....Sundays, Aug. 1st, 8th, and 15th
J. Couch.

Webster, Mass......Thursday, Friday, and Saturday, July 29th, 30th, and 31st, and over the Sabbath.
Portsmouth, N. H........Friday, Aug. 6th
H. Pratt.

Hartford, Ct........Sunday, Aug. 22d
Lynn, Mass........Sunday, Aug. 29th
M. Batchelor.

Holden, Mass........Sabbath, Aug. 15th
T. M. Preble.

Scitico, Ct........Sabbath, Aug. 1st
Hoosic, N. Y........Sabbath, Aug. 8th
H. Munger.
The three following Sabbaths not engaged.

Vernon, Vt........Sabbath, Aug. 1st
Northfield, Mass........Tuesday evening, Aug. 3d
Chicopee, Mass........Wednesday evening, Aug. 4th
Somers, Ct., (as Bro. Moore may arrange), Thursday evening, Aug. 5th.
New Britain, Ct........Friday evening, Aug. 6th
Plainville, Ct........Sabbath, Aug. 8th
Bristol, Ct........Monday evening, Aug. 9th
Thomaston, Ct........Tuesday evening, Aug. 10th
Southington, Ct........Wednesday evening, Aug. 11th
Yalesville, Ct........Thursday evening, Aug. 12th
Meriden, Ct........Friday evening, Aug. 13th
Westfield, Mass........Sabbaths, May 15th and 22d
A. Ross.

Fairhaven, Mass........Sabbath, Aug. 29th
L. Boutell.

Savoy, Mass........Sunday, Aug. 1st
I expect to be at liberty to preach as the way opens the three following Sundays before campmeeting. Address me at Savoy, Mass. H. K. Flagg.

West Abington, Mass........Sunday, Aug. 22d
Geo. A. Cole.

Clinton, Mass........Sunday, Aug. 8th
Z. Ford.

Haverhill, Mass........Sunday, Aug. 8th
Great Falls, N. H........Sunday, Aug. 15th
Seabrook, N. H........Sunday, Aug. 22d
Wm. C. Stewart.

Fairhaven, Mass........Lord's day, Aug. 1st
W. E. Hathaway.

Lee, N. H........Sabbath, Aug. 1st
Nottingham, (at the Hall)........Sabbath, Aug. 15th
S. S. Mooney.

Springfield, N. H., (where Bro. Fowler may appoint), Sunday, Aug. 15th.
Waterloo, N. H........Sunday, Aug. 22d
Bradford, N. H., (Pond meeting-house), Sunday, Aug. 29th. Dustin W. Davis.

Center Harbor, (Town House)........Sunday, Aug. 8th
Piermont, (Clay meeting-house)........Sunday, Aug. 22d
Five o'clock P. M. at the village. Wm. H. Shaw.

Warren Summit........Sunday, Aug. 8th
Piermont, (Clay meeting-house........Sunday, Aug. 15th
T. E. Lang, Jr.

Dover, N. H........Sunday, Aug. 1st
I. K. Lombard.

River Point, R. I........Sunday, Aug. 1st
J. S. Collins.

North Springfield, Vt........Sunday, Aug. 1st
T. L. Hall.

Melvin Village........Sunday, Aug. 1st
Meredith, (Dolloff Hall)........Sunday, Aug. 8th
Manchester, (Merrimac Hall)........Sunday, Aug. 15th
Stoneham, Mass........Sunday, Aug. 22d
L. C. & M. McKinstry.

Pittsfield Village, N. H........Sunday, Aug. 1st
Great Falls, N. H........Sunday, Aug. 8th
Seabrook, N. H........Sunday, Aug. 15th
Barnstead, N. H........Sunday, Aug. 22d
W. H. McDaniels.

Swift Water, Bath, N. H........Sunday, Aug. 1st
North Haverhill, (in the grove)........Sunday, Aug. 8th
New Hampton, (at Bro. Pike's)........Saturday, 5 P. M., Aug. 14th.
Meredith, (Advent Hall)........Sunday, Aug. 15th
A. A. Hoyt.

Chichester, N. H., (Pine Ground)...Sabbath, Aug. 1st
Nottingham, N. H, (Gebige school-house), Sabbath, Aug. 8th.
Suncook, N. H., (Hall)........Sabbath, Aug. 15th
West Deerfield, N. H........Sabbath, Aug. 29th
J. M. Quimby.

Warner, N. H., (Melvin school-house), Sunday, Aug. 1st. Brn., this is a new place. Come and help.
Lake Village, N. H., (North Church), Sunday, Aug. 22nd.
Webster, N.H., (old meeting-house), Sunday, Aug. 15th
Simeon Roby.
If these conflict, write me at Warner, N. H.

Manchester, N. H., (Merrimac Hall), Sabbaths, Aug. 8th and 15th. W. W. Sutherland.

Meeting in Bro. E. G. Kimball's Grove, Hopkinton, N. H., Sunday, Aug. 1st. C. W. Sargent.

Alton, N. H., (McDuffee school-house), Sunday, Aug. 1st.
West Alton, N. H........Sunday, Aug. 8th
Levi Allen.

Litchfield, Me., (Stephen Town school-house), Sunday, Aug. 1st.
Richmond, (Reed meeting-house)........Sunday, Aug. 8th
Thomas school-house at five o'clock P. M.
Sabbattusville........Sunday, Aug. 15th
H. S. Mitchell.

Mechanic Falls........Sunday, Aug. 1st
J. Albert Libby.

South Gardner, Me........Sunday, Aug. 1st
Thomas Rines.

Augusta, Me........Sunday, Aug. 1st
Hannibal Reed.

Providence, R. I........Sunday, Aug. 1st
A. B. Warner.

Augusta........Sabbath, Aug. 1st
Brunswick........Sabbath, Aug. 8th
H. D. Reed.

Greig, N. Y., (Union Chapel), at 10½ A. M., Sunday, Aug. 1st. Otter Creek school-house, five P. M.
C. H. Williams.

Bantam Falls, (where Bro. Munson may appoint), Sunday, Aug. 1st. Wm. J. Ripley.

East Haddam, Ct........Sabbath, Aug. 1st
Bristol, Ct........Sabbath, Aug. 8th
B. Hitchcock.

Abington, Ct........Sabbath, Aug. 1st
Lincoln District, Hampton, Sunday, at 5½ P. M.
Hartford, Ct........Sabbath, Aug. 8th
Camp Shetucket........Aug. 14th to 23d
Woodstock Valley........Sabbath, Aug. 29th
H. F. Carpenter.

Westfield, Mass........Sunday, Aug. 1st
North Somers, Ct........Sunday, Aug. 8th
I. B. Potter.

Square Pond, Ct........Sabbath, Aug. 1st
P. S. Butler.

North Somers, Ct........Sabbath, Aug. 1st
G. L. White.
Please meet me at Thompsonville, at the train that leaves Hartford at two o'clock. G. L. W.

Cooper Institute, N. Y........Sunday, Aug. 8th
W. N. Pile.

New Britain, Ct........Sunday, Aug. 8th
West Abington, Mass........Sunday, Aug. 15th
Kennebunkport, Me........Sundays, Aug. 22d, 29th, and Sept. 5th. W. S. Campbell.

Wayville, P. Q........Sabbath, Aug. 15th
Pittsburg or Clarkville, N. H., (as Bro. A. B. Young may appoint), Sabbath, Aug. 22d.
E. G. Chadsey.
Will Bro. Ladd attend these appointments with me? E. G. C.

Basket meeting on the old camp-ground at New Hartford, Butler Co., Aug. 1st, at 10½ o'clock A. M., and one P. M. Peter S. W. Deyo.

Exeter, Me., (Chamberlin meeting-house), Sabbath, Aug. 1st.
Corinna, Me........Sabbath, Aug. 15th
Allen Damon.

Suncook, (school-house, on the road from Concord to Pittsfield), Sunday, Aug. 1st.
London Ridge........Sunday, Aug. 8th
Chichester, (where Bro. Jonathan Toll may appoint), Sunday, Aug. 15th.
Allenstown, (meeting-house)........Sunday, Aug. 22d
L. E. Saulfaugh.

Melvin Village........Sunday, Aug. 1st
T. W. Piper.

Danbury, N. H., (where Bro. Ransom may appoint), evening, July 31st, and over the Sabbath.
Manchester, N. H., (Merrimack Hall), Sabbath, Aug. 15th. John H. Evans.

Wallingford Farms, Ct........Sabbath, Aug. 1st
Wm. A. & M. L. Durand.

Kennebunkport, Me........Sundays, August 1st and 8th
Portsmouth, N. H........Sundays, Aug. 22d and 29th
E. Owen.

Chicopee Falls, Mass........Sabbath, Aug. 1st
Westfield, Mass........Sabbath, Aug. 8th
Brimfield, Mass........Sabbath, Aug. 15th
E. McCullock.

Hampton, N. H........Sabbath, Aug. 1st
Enoch Morrill.

Lawrence, Mass........Sunday, Aug. 1st
Cyrus Cunningham.

Bristol, R. I........Sunday, Aug. 1st
Geo. A. Streeter.

Frankfort, Me........Sunday, Aug. 1st
Thomas Smith.

Jay, Kennedy Corner, Me........Sunday, Aug. 1st
Livermore........Sunday, Aug. 8th
H. B. Sevey.

Green, Me........Sabbath, Aug. 1st
Sumner, Me., (Bonney school-house), Sabbath, Aug. 8th.
Dixfield Village, Me........Sabbath, Aug. 15th
E. M. Haggett.

Swiftwater, N. H........Sunday, Aug. 15th
E. S. Moulton.

Seabrook, N. H........Sunday, Aug. 1st
Hampton, N. H., (Town Hall)........Sunday, Aug. 8th
Manchester, N. H., (Merrimack Hall), Sabbath, Aug. 22d. A. Simpson.

West Gloucester, R. I., (Clarkville), Sabbath, Aug. 1st
Abington, Ct........Sabbath, Aug. 8th
C. H. Sweet.

Greenland Parade........Sunday, Aug. 1st
Seabrook........Sunday, Aug. 8th
East Rochester........Sunday, Aug. 15th
Lowell, Mass........Sundays, Aug. 22d and 29th
J. Pinkham.

Hampton, N. H........Sabbaths, Aug. 15th and 22d
D. F. Leavitt.

New York (Cooper Institute)........Sunday, Aug. 1st
New Haven, Ct........Sunday, Aug. 8th
New Britain, Ct........Sunday, Aug. 15th
East Haddam, Ct........Sunday, Aug. 22d
Waterbury, Ct........Sunday, Aug. 29th
East Haddam, Ct........Sunday, Sept. 5th
L. F. Moore.

Wrightville, Ct........Sunday, Aug. 1st
Pine Swamp, Ct........Sunday, Aug. 8th
New Preston, Ct........evenings, Aug. 10th and 11th
New Milford tent-meeting...Aug. 12th, 13th, 14th, 15th
Morris, (as Bro. Emons or Glover may arrange), evenings, Aug. 17th and 18th.
Wrightville........Lord's day, Aug. 29th
A. D. Flagg.

New Haven, Conn........Sabbath, Aug. 1st
Waterbury, Conn........Sabbath, Aug. 8th
Guilford, Conn........Sabbath, Aug. 22d
New Haven, Conn........Sabbath, Aug. 29th
Geo. L. Teeple.

Keene, N. H........Sunday, Aug. 1st
Warehouse Point, Conn........Sunday, Aug. 8th
Hartford, Conn., (Talcott & Post's Hall), Sunday, Aug. 15th.
West Meriden, Conn........Sunday, Aug. 29th
New York, (Cooper Institute)........Sunday, Sept. 5th
Wm. Stuart.

Pittston, (where Bro. Day may appoint), Sabbath, Aug. 1st. John Somes.

Barkhampsted, Ct., (East District). Sabbath, Aug. 8th
S. Woodruff.

Tremont Center, N. Y., (near Stevens' Mills), Sunday, Aug. 1st, at one o'clock P. M., and in the evening.
D. Cogswell.

Earlville, Ill........Friday evening, Aug. 6th
Afton, Ill........Sunday, Aug. 8th
Nevada, Ohio......Tuesday and Wednesday evenings, Aug. 10th and 11th.
Dansville, N. Y........Sunday, Aug. 15th
Springwater, N. Y.....Wednesday evening, Aug. 18th
Honeoye, N. Y........Sunday, Aug. 22d
Albany, N. Y........Friday evening, Aug. 27th
Hartford, Ct........Sunday, Aug. 29th
F. Burr.

East Carlton, N. Y........Sunday, Aug. 1st
Hornersville, Ga........Aug. 18th through the week, and over Sunday.
Suwannee Shoales, Fla., (new meeting-house), Aug. 28th.
Jacksonville, Florida........Sept. 4th
Campmeeting at Olustee, Florida, in Oct. Particulars hereafter. P. A. Smith.

Will hold two days meetings as follows:
Springwater Grove, (on the Morris farm), Aug. 7th and 8th, commencing at two o'clock. Let general notice be given of the meeting.
Edenboro, Pa., Aug. 14th and 15th.
Blooming Valley, Crawford Co., Pa., Aug. 19th, and over Sunday.
Westfield, Tioga Co., Pa., Aug. 27th and 28th.
C. F. Sweet.

Worcester, Mass.
Wilder Nichols........Sabbath, Aug. 1st
T. M. Preble........Sabbath, Aug. 8th
M. Batchelor........Sabbath, Aug. 15th
S. S. Brewer........Sabbath, Aug. 22d

Springfield, Mass.
Wm. N. Pile........Sunday, Aug. 1st
J. Hemenway........Sunday, Aug. 8th
Wm. N. Pile........Sundays, Aug. 15th and 22d

Wilbraham, Mass.
A. M. Higgins........Sabbath, Aug. 1st
P. S. Butler....Sabbaths, Aug. 8th, 15th, 22d, and 29th

Lynn, Mass.
J. Couch........Sunday, Aug. 29th
M. Batchelor........Sunday, Sept. 5th

Fayville, Mass.
J. N. Sherman........Sunday, Aug. 1st
C. Goodrich........Sunday, Aug. 15th

Providence, R. I., (Weybosset Hall.)
J. W. Britton........Sunday, Aug. 1st
C. P. Greenman........Sunday, Aug. 8th
Geo. A. Streeter........Sunday, Aug. 15th

Westfield, Mass.
I. B. Potter........Sabbath, Aug. 1st
A. Ross........Sabbaths, Aug. 15th and 22d
E. McCulloch........Sabbath, Aug. 29th

Biddeford, Me.
J. W. Thomas........Sabbath, Aug. 1st
H. Pratt........Sabbath, Aug. 8th
E. Owen........Sabbath, Aug. 15th

Portland, Me.
C. Goodrich........Sunday, Aug. 8th

Concord, N. H., (at the Bethel.)
T. E. Lang, Jr........Sabbath, Aug. 1st
Caleb Richardson........Sabbath, Aug. 8th
J. G. Smith........Sabbath, Aug. 15th
A. P. Moore........Sabbath, Aug. 22d

Concord, N. H., (Centre Street.)
Joseph W. White........Sabbath, Aug. 1st
N. C. Twombly........Sabbath, Aug. 8th
J. Couch........Sabbath, Aug. 22d
J. Albert Libby........Sabbaths, Aug. 29th and Sept. 5th

Portsmouth, N. H.
J. T. Dixon........Sabbath, Aug. 1st
T. W. Piper........Sabbath, Aug. 8th
A. W. Simpson........Sabbath, Aug. 15th
E. Owen........Sabbaths, Aug. 22d and 29th

New Britain, Ct.
A. M. Higgins........Sabbath, Aug. 1st
W. S. Campbell........Sabbath, Aug. 8th
L. F. Moore........Sabbath, Aug. 15th
Wm. Stuart........Sabbath, Aug. 22d
R. R. Stark........Sabbath, Aug. 29th

Pleasant Valley, Ct.
B. Hitchcock........Sunday, Aug. 8th

Wolcottville Circuit.
Wolcottville........B. Hitchcock, Sunday, Aug. 1st
Newfield........W. J. Ripley, Sunday, Aug. 8th
G. L. Teeple........Sunday, Aug. 15th
Preaching every Sunday evening at Wolcottville.

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Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
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☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

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☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. Powell, Cor. Sec.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,

Eld. A. D. Flagg, Cor. Sec'y, Torrington, Ct.

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HOPE ON, HOPE EVER.

Hope on, though darkest clouds arise,
  Though angry billows roar;
Hope on, when lowering are the skies,
  When fortune's clouded o'er.

Hope on, when plunged in deepest woe,
  When fears your joys molest;
Hope ever, and your heart shall know
  A holy, heavenly rest.

Hope on, though friends indifferent seem,
  When from loved ones you part;
Hope ever, something bright will gleam
  O'er thy lone, sorrowing heart.

Hope still; thy Savior waits to give
  A prize which fadeth never;
Hope on, and thy freed soul shall live
  Forever and forever.

—*Selected by Naomi Colburn.*

For the World's Crisis.

"BOTH THE SANCTUARY AND THE HOST."

I see that some of my brethren are in difficulty with the idea that the Lord will come *before* the twenty-three hundred days or years of Dan. 8: 14 *end*. The difficulty mainly arises from the expression, "BOTH *the sanctuary and the host*," as though *two separate* objects or things were introduced. Now the Hebrew word *sh' nah-yim*, where duality is expressed, is translated "both," and "two," over six hundred times in the Old Testament Scriptures, as in Gen. 1: 16, and Gen. 2: 25; but this is *not* the word used in Dan. 8: 13. The expression, "both the sanctuary," is from the Hebrew word *koh' desh*, translated over four hundred times in the Old Testament Scriptures. The meaning is, *places* or *things*, made holy by being dedicated to the service of God. The people of God and their inheritance are inseparable in his mind. The usurpation of the territory of the earth by the devil, for these six thousand years, will not frustrate the original purpose of God. If the first Adam did lose it, the second Adam will recover it at the appointed time.

God's people have been chosen in Christ even *before* the foundation of the world, and are predestinated unto the adoption of children by Jesus Christ to receive this inheritance in the dispensation of the fulness of times, when all things are gathered together in or by Christ, as may be seen by the first chapter of Paul's letter to the Ephesians. Therefore, while the wicked nations tread down the territory of the earth, and prevent God's people from occupying it, there is a sense in which *they* may be said to be trodden under foot. Therefore, by taking the saints to a place of refuge, or security by Christ, while he is gathering out of the territory of his kingdom "all things that offend and . . . do iniquity," is only placing them in a condition to take the kingdom under the whole heaven, that was promised to them. That some considerable time must elapse after Christ appears in the clouds of heaven, before the antichristian governments and nations are disposed of, is evident from many portions of Scripture. In the twenty-sixth chapter of Isaiah, where God's people are called to "awake and sing, ye that dwell in dust, . . . and the earth shall cast out the dead"; when they are called to their "chambers . . . until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." The sanctuary can not be cleansed till this work of destruction is over; for the heathen are to "be wakened and come up to the valley of Jehoshaphet." Then the command is, "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great."—Joel 3: 13–14. Compare Rev. 14: 14–20; also with Rev. 19: 11–21. The same view is presented in Jer. 25: 30–38, when the "slain of the Lord shall be from one end of the earth even unto the other end of the earth; they shall not be *lamented, neither gathered, nor buried; they shall be dung upon the ground*." It must certainly take *time* for these awful predictions to be fulfilled. We learn also from Isa. 10: 22–27, that this work of destruction is to be according to the slaughter of Midian at the rock of Oreb, where every man's sword was against his brother. Thus we see there will be a mutual slaughter from one end of the earth to the other. Then will be fulfilled the "time of trouble" recorded in Dan. 12: 1. All of this takes place after Christ comes to judgment. The condition in which he will find the world at his coming may be learned from Matt. 24: 37–40; 25: 5; Luke 17: 26–29.

The character of the perils of the last days may be learned from the third chap. of Paul's second letter to Timothy, where he shows that there will be a condition of unprecedented worldliness and corruption everywhere, both in church and state. And if the people of God are not contaminated in this time (which is now at the present), it will be well for them. If, by watchfulness and prayer, they escape these things that have come to pass, then they will not be ashamed at the coming of the Son of man. As the great "time of trouble" comes *after* the resurrection and translation of the saints, and is to be upon the wicked nations of the earth, it will readily be seen that the 2300 days, or years, cannot end until this time of trouble is past; as we learn from Dan. 8: 19 these 2300 days reach to the *last end* of the indignation. We have not time to say more at present upon this point, but would submit the above considerations to the prayerful study of our brethren, for we think it the only consistent and harmonious view that can be made to appear.

L. T. CUNNINGHAM.

For the World's Crisis.

"OUR FATHER, WHICH ART IN HEAVEN."

If there is any language in the Bible which will strike a responsive chord in the heart of the redeemed children of God, it is, "Our Father, which art in Heaven." These six words, taken as found in Matt. 6: 9, contain more than is often found in six volumes of secular reading. They contain a wide and beautiful meaning, filling the heart of him who repeats them in the spirit with everlasting joy and peace. They show as beautifully the relation that exists between God and man as the personality and everlasting dwelling-place of "our Father." Our Father! Sweet words to the heart that is quickened by divine love. While God is the Father of all, he is especially the Father of such as pray unto him from the heart. Not "my Father" only, but "your Father"; "my God and your God"; "*Our Father, which art in heaven.*"

The whole meaning of the words of Jesus, as quoted above, contain food for the believer until his hope is consummated—their work accomplished. The words of our Savior, wherever found, are dense with meaning, wisdom, and love. He who is the beginning and end of all things, "the only living and true God," "the King of kings and Lord of lords," we can address as "our Father."

We can bear all the trials of this life with more ease, since we are permitted to say—"Our Father, which art in heaven." We are not only permitted but commanded to say so; and with what cheerfulness does the disciple of the Anointed obey; responding from the innermost chamber of the heart, "Hallowed be thy Name." The little child reads it and understands it. Yet I doubt not many a D.D. might study it profitably over and over again. "It is new every morning, and fresh every evening" to the soul that seeks God in prayer.

How often do we pray, "Thy kingdom come," when we are not prepared and have no expectation or desire for such an event. Do we ever pray, "Thy will be done in earth as it is in heaven," when we desire first that our will may be gratified? We little think, many times, when we pray, "Forgive us our debts as we forgive our debtors," that if our prayers should be answered, our sins would not only be unforgiven, but full payment with interest demanded. Do we ever pray, "Lead my feet in the way thou wouldst have me go," when we have already marked out a path of our own choosing? Be careful how you pray.

If I have succeeded in calling attention to the "Lord's Prayer," I will be satisfied. Who will take the Bible and read it?

Somers, Ct. A. L. ADAMS.

For the World's Crisis.

MISSION LETTERS FROM HUNGARY.

BRO. GRANT:—My long silence of four months has probably surprised you and the kind Brn. and Srs. in the U. S. But I was so busy in my extensive missionary field of labor, as well as in the hard work with my hands, that it was almost impossible for me to write a long epistle to any one. By the providence of God, I am very happy to send you to-day more good news from Hungary, for which, I am sure, many good and noble christian brethren and sisters wait impatiently.

Here in Pest and vicinity, our holy mission has slowly progressed, for every man is engaged in the hard work to be able to sustain himself and to pay to the Austrian government thirty millions guilders every year; but still, we are not without the heavenly blessing. Many honest and noble hearts received the glad tidings with joy; and the solemn voice of warning has already crossed also the charming Carpathian mountains to the Polish Galicia; . . . . . . and the large and very very interesting city of Lemberg contains many honest souls, who are ready to hear the glorious message of the everlasting kingdom of our dear Savior, Jesus Christ. A noble Polish family already wait there for the baptism of regeneration, and several others of my beloved old friends wait also impatiently our visit there, to hear from our mouth more concerning the true church of God.

In Switzerland, as well as in Italy and Germany, our mission is daily progressing. Several families were recently joined with the church through baptism by Eld. Albert Vuilleumier, and we have the great joy of announcing to our beloved brethren and sisters, that the best and noblest class of the Hungarian citizens also are in a serious examination of the heavenly truth, and become daily our best friends. So we hope, by the grace of God, that our EUROPEAN SECOND ADVENT MISSION may be for the church the means of solemn thanksgiving to Almighty God, who gives us the great privilege of being his workmen.

Many thanks to our dear friends the brethren and sisters of the "*Crisis*," "*Herald*" and "*Voice*," people of the United States of America, as well as in England, who so nobly and zealously have sustained us to this day, and still are ready to help us, until our Mission shall be fully established, and possess the same strength as in America, and so go forward alone in the name of Christ.

We are happy to declare also officially and cordially, that the enemy of the truth shall never be able to erase from the divine record of God in the heavenly sanctuary, and from the history of this world, this true testimony: that this great European and only evangelical Advent mission, is established by the American Advent Christian Union, resident in the noble city of Boston.

We are also pleased to hear from our French brethren, that the Seventh-day Advent Association also are willing to help our industrious Brn. of Switzerland to establish near the Water-Cure in Mich. an agency for the sale of their best watches, which universally honor the house of Edward and Albert Vuilleumier in Tramelan, Jura Bernois, Switzerland; and which I have the pleasure of recommending cordially to all the people of the U. S. The same agency was some months ago established in Boston.

Let us all be in holy union and harmony, and cry to the Lord, "Thy will be done in earth, as it is in heaven"; and never forget the heavenly instruction of God, that "there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same *only one* God"—Jehovah; his Word the Son, and his supreme will the Holy Spirit, which worketh all in all. 1 Cor. 12: 5, 6. And let us not forget that the love of God, and charity towards our brethren and sisters in faith, must occupy a deep place in the sanctified heart, and not in the mouth; and that when the Master appears, there will be but one "denomination." Let us also not root up the tares, lest we root up also the wheat with them; but let them both grow together until the harvest. Matt. 13: 27–30. And let us work for no spiritual pride of the flesh, but for Christ, and we shall be blest.

I never shall forget the good Wilbraham campmeeting, and the kind, christian counsels of the leading brethren there, who have said to me,

"Go, Bro. C., to Europe, to preach the pure gospel of Christ, and never be a sectarian; and God Almighty will be with you and bless you."

By the grace of the Lord I have done this, and I shall never work otherwise, but only for God and the salvation of my fellow men, who are greatly beloved by the Creator. Be it our undivided aim, dear brethren and sisters, to glorify Him who has been at so much expense to glorify us. And while all inferior creatures, in silent and unlettered eloquence, declare the glory of God, so we must lend them our tongue and adore him for numberless mercies which are appropriated to ourselves. But, above all, adore him for that great gift of the revelation to us of his approaching glory and our translation from this earthly filthiness. By so doing, we shall be constituted moral masters of the globe, and gain the real enjoyment of its progress. This love discovers ten thousand beauties which otherwise had been lost, and renders them both a source of delight and a nursery of the truest devotion. By virtue of this great and holy principle, we shall be qualified to admire our Maker's works, and capable of bearing his illustrious image; not only when the ornaments of the ground have resigned their honors, but when the great source of day will be extinguished in the restoration of Paradise, and all the flaming orbs on high shall be put out in obscure darkness in the presence of the throne of Jesus.

Then to survive the mighty ruins of this filthy world, to enjoy God, to resemble God, and to be filled with all the fulness of God. O! what happiness, what an inestimable felicity will be this. Such will be surely our privilege, beloved brethren and sisters; therefore let us not barter it for trifles of foolish ambition, but let us go forward, forward, seeking this glorious prerogative. Amen.

Yours faithfully, M. B. CZECHOWSKI.

Pest, Hungary, June 30th, 1869.

3 *Lammergasse, No.* 6. *Zimmer No.* 12.

For the World's Crisis.

TRIALS.

Trials like storms do come and go,
  And often leave a shining day;
Clouds of disobedience, run low,
  Bring darkness while we're on the way.

Sometimes the day seems bright and clear,
  No omen of a coming storm;
We've no temptation, doubt, or fear,
  Nought to disturb the heavenly charm.

Sometimes our strength does almost fail,
  And were it not for faith and prayer,
While darkness gathers like a vail,
  Should give all o'er, in dark despair.

Through faith and prayer we struggle on,
  Trusting in God to set us right;
Keeping before us Jesus' form,
  Trusting to day he'll change the night.

Then while before his throne we kneel,
  The Savior smiles and shows his face;
The wondrous change our hearts do feel,
  And proves by faith the saving grace.

Thus in this life come doubts and fears,
  Trials and sorrows, toil and pain;
No weary hearts or sorrow's tears
  Shall dim that world we hope to gain.

Wolfborough, N. H. ISAAC H. HODGDON.

THAT OLD SKULL.

A few weeks ago, a society of scientific men met in the city of Chicago, to discuss a great variety of questions pertaining especially to the natural sciences. Pure mathematics, astronomy, chemistry, botany, geology, and some other sciences furnished themes for some truly learned papers and discussions.

It was a noticeable fact that in some of the discussions—such as astronomy and chemistry—the lecturers were very positive, as if aware their footing was sure; whilst in some others they were subdued and modest in tone, as though not so sure that all they said was true. The spirit and deportment of the association were worthy of men exploring God's secret things in nature.

One lecture was noteworthy. It was read by Prof. Whitney, in the elegant Baptist church on Wabash Avenue. The lecturer had his blackboard and crayon, to illustrate the geological character of the place in which was found the fragment of a skull which has become famous all over the scientific world. aside from the scull itself, the lecture was charming in the definiteness with which it described places and phenomena of a truly extraordinary character. No one could surmise that the lecturer had any theory or pet notion to be cared for, so carefully and candidly did he state all he had learned about the locality, the strata, the mining-shaft, who owned it, who found the skull, and when, what was done with it and said about it, how it came into his hands—and, indeed, as candid and dispassionate a statement of all he knew about the relic as he could have made concerning a proposition in geometry.

The general fact thus stated and evidently believed by the Professor was that this skull of a human being was found in a much lower and earlier geological formation than is usually assigned to man. *He* did not make the inference, but others did, that, inasmuch as human bones have at last been found in this early geological formation, they must have been there long prior to the date usually assigned as the origin of the race. The usual account, in harmony with the records of Moses, asserts that man was created about six thousand years ago; and the weight of scientific testimony thus far has been in favor of this account. Now, if human remains are found in the *tertiary*—when the usual account can be justified by finding them only in the post-tertiary—then we shall be compelled to give up that common theory, and with it the first and second chapters of the book of Genesis. It is a grave matter.

Some of the learned gentlemen at Chicago quite put the blush on the common theory of six thousand years as defining the time of man's origin; and talked of thirty, forty, and even seventy thousand years, in place of six.

Meanwhile, that old skull sat ghastly and silent on the table at the lecturer's side. Not a word did it speak; and yet I fancied I detected a smile on its unclothed cheek-bones and jaws, to hear what the credulous savans—not the lecturer—were saying about it, as having come down from such a distant age to tell them "Moses did not know what he wrote about."!

"Yes, that old skull, found down in the tertiary in that volcanic region, could not have got there by any little eccentricities of the earthquakes cracking the strata of the earth, to let it down where it did not belong. *There* it belonged, and nowhere else; and, therefore," etc.

Speaking of earthquakes. In 1755 occurred that which destroyed Lisbon. When it began to rock the earth, and the solidest buildings began to fall, thousands of the affrighted people rushed to "the marble quay which had just been constructed at a great expense. It suddenly sunk with them, like a ship foundering at sea. But, when the water closed over the place, no fragments of the wreck, none of the vessels and boats near by that were drawn into the whirlpool, not one of the thousands of bodies carried down, reappeared upon the surface. Over the spot the water stood six hundred feet deep, and beneath this, locked in the fissured rocks, in chasms of unknown depths, in the relics of what was the life and wealth of this portion of the earth in the middle of the 18th century. These rocks are clayey and other comparatively soft strata or the *tertiary* formation. When, in some future epoch, they are raised again to the surface by a convulsion of the same nature of that which engulfed them, the vestiges they contain may reappear, converted, in part or wholly, into stone, like fossils entombed when the strata were deposited."

There sat the silent old skull on the lecturer's table, and seemed to me to be trying to say: "By and by, a few hundred years hence, some diver or miner will find an old skull down in the *tertiary* under where the Lisbon quay sunk in 1755; and some very wise men, meeting in Chicago, will say, 'Here it is in the *tertiary*! It is at least seventy thousand years old! Moses wrote what he did because he did not know any better.' And yet, gentlemen *savans*, that skull belonged to a live man on the 1st of November, 1755, who sunk down in an instant into the *tertiary* from as good post-tertiary as what you now stand on! Do not be deceived, gentlemen, for Moses will yet beat you all!"

Who knows but Prof. Whitney's California skull found its resting-place in the same way, and as quickly? In that awful earthquake, last spring, at one of the Sandwich Islands, as our missionary, Pogue, declares, a huge volume of red mud was thrown out of the crater, at the rate of a mile a minute, three miles, and buried a whole village in an instant fifty feet deep. Perhaps it was *tertiary* mud; and by and by some miner may find under it some old skull, seventy thousand years old, to bear its testimony against Moses! Who knows?—*Independent.*

For the World's Crisis.

PENCILINGS OF A PILGRIM.

KNEELING IN PRAYER.

It is a consoling thought that set forms of speech and special attitudes of the body are not essential to the real spirit of prayer. The outward expression of the inward desire may be greatly varied. The upturned eye, the falling tear, the inward sigh, the half-suppressed groan, the abrupt ejaculation, may contain the essential elements of prayer. And such prayer may be successfully offered in all attitudes, times, and circumstances. Nevertheless, the Scriptures recognize one attitude as peculiarly befitting the exercise of prayer. Whoever will search the Record, will find that the current testimony is in favor of kneeling. "O come," says the Psalmist, "let us worship and bow down; let us kneel before the Lord our Maker." Jesus set us a blessed example: He "kneeled down and prayed." Luke 22: 42.

Amid the pelting stones of his persecutions, Stephen "kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." Acts 7: 60. When the generous-hearted Dorcas was to be restored to life in answer to an apostle's prayer, "Peter put them all forth, and kneeled down and prayed." Acts 9: 40. When Paul was about to leave a band of disciples, whose hearts were breaking at the prospect of separation, "he kneeled down and prayed with them all." Acts 20: 36. The sacred historian relates a touching interview which he and Paul enjoyed with a company of christians whom they met in their travels. He is particular to add a circumstance that ought to be more common when christians part: "And we kneeled down on the shore, and prayed." Acts 21: 5.

It is eminently appropriate that beggars should be humble. Who does not feel like falling on his knees before God, when engaged in secret devotions? And why not observe the same rule in the social meeting and the great congregation? When one is pleading with God, let all bow the knee, close the eyes to outward things, and unite in the petitions that are offered. This will conduce to unity of feeling, energy of faith, and fervor of devotion. But when one is praying, and the rest are sitting upon their seats and watching, there is distraction and defeat, where there ought to be concentration and victory.

We would plead for kneeling in time of prayer, were it only for the relief afforded by change of posture. It looks a little lazy for worshipers to sit during the preaching, sit during the singing, and sit during the praying. No wonder people become stupid and sleepy when they allow themselves to sit—sit—sit, for two mortal hours, without any change! Why not stand when you sing, kneel when you pray, and then sit and hear the word, with some life and comfort? We are inclined to think that thousands of stiff necks and stiff knees need to be lubricated with gospel oil!

DOCTRINAL TESTS.

There is, with many, an unfortunate habit of laying too much stress on doctrinal opinions. This works badly in various ways. Sometimes it leads churches to a rigid and even tyrannical administration against those whose views of Bible truth have come to diverge from the popular track of thought and belief. Many a man, whose christian character was fully endorsed, has been expelled for *heresy*. We have no hesitancy in saying that such a course is at war with the genius of the gospel, and a reproach to the name of christianity.

A church creed which is too narrow to encircle real Christians, however diversified their sentiments, needs enlargement. And how hard it is to receive a man into our Christian fellowship, unless he can pronounce our "shibboleth" with unerring exactness! There is altogether too much of a "you-think-as-I-do-or-be-damned" spirit. Such a spirit leads to denunciation, distraction, and every evil work.

Sometimes it generates an excessive proselytism, which leads religionists to devote their best energies to convince and convert people's heads, while their hearts remain untouched. This accounts for the morbid anxiety which many feel, to have everybody indoctrinated after certain stereotyped methods. To cram a sinner's head with difficult theories and diversified doctrines, before he has learned the lesson of repentance and faith, is like cramming his stomach full of raw potatoes, and then sending down a few coals of fire to cook them! Jesus never designed his disciples to be mere theorizers. It is important that the mind be enlightened, the conscience probed, and the heart purified. So far as possible let the whole work be carried on harmoniously. But as the heart is the most difficult citadel to take, our heaviest artillery will need to be pointed in that direction. People are never so well prepared to learn about the wondrous plan of redemption, as when they sit meekly at the Master's feet, with their hearts fully surrendered.

Sometimes it leads to exuberant and unwarranted joy when persons seem to accept some of our favorite notions. With some, there is a strong proclivity to count converts. The sequel often proves that they have "reckoned without their host." When a speaker or writer makes an incidental remark which seems to favor my peculiar theory, what right have I to to enrol his name as one of my converts, and publish him to the world as an advocate of my special doctrine?

Men are not to be judged by detached phrases, ambiguous utterances, and incidental illustrations. Fairness allows every man to define his own position in his own way, and obliges us to interpret his words according to his real intention. When we hastily snatch an unguarded expression from the lips of another, and force it into a confession of faith, and then boast that "such a man has embraced our views," we are guilty of a double wrong. First, we do injustice to him. We had no right to commit him to a platform which he does not voluntarily and fully adopt. Any effort to do it will only disgust a sensible man, and drive him further away. Second, we injure the cause which we intended to serve.

Such policy measures will have a woful rebound. Intelligent people will see that our rejoicing is unfounded, and thus we cover the cause of truth with extra reproach, and load it down with unnatural burdens. "Do not count the chickens before they are hatched."

Rochester, N. Y. A. A. PHELPS.

For the World's Crisis.

AN ADMONITION.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that we entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. . . . Even thus shall it be in the day when the Son of man is revealed."

To those who have ears to hear, whose eyes are touched with the holy anointing, if no other tokens were ever given us than the foregoing, even in this alone have we evidence sufficient to show the day of Christ is near. Excess in all these things is characteristic of the present time. The picture is complete, and nothing more is wanting or need be looked for to intervene between us and the closing scenes of earth's history.

Now what does our Lord enjoin upon us? "Sell that ye have, and give alms." "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord." "Blessed are those servants, whom the Lord when he cometh shall find watching." "Be ye therefore ready, for the Son of man cometh at an hour when ye think not."

Shall we be found in this position when our Lord appears? If so, then the blessing and reward will be ours. S. L. MANLEY.

Rochester, N. Y.

KIND WORDS.

Much has been said and written upon kind words, but the half has not been told. Pen cannot describe nor tongue express their full depth. There is a magic in kind and gentle words, which those who seldom use them or feel their power little know. A few kind words have often been the means of saving those who, on account of manifold trials and severe temptations, were upon the point of desertiug their heavenly Master's service. Kind words have also been instrumental in saving the young man from a drunkard's grave, who, while in a fit of despondency, has put the wine cup to his lips, hoping thereby to drown his sorrows and troubles in intoxication. But how very often have harsh words been the means of driving them on still further in the course which they have reluctantly taken. Instead of pointing out the great evil they are doing to themselves, the cold shoulder is turned to them, and they are cast out as drunkards with the exclamation, "We will have no more to do with you." O, would that all could realize the vast importance of kind words in this respect. If they did, we would see less of that great evil, intemperance, among the young men of our day.

Let us always speak kindly. It is much easier to utter kind than harsh words. Husband, speak kindly to the weary wife, whose life is burdened with many cares; it will lighten the load and smooth the pathway through life. Wife, speak kindly to the husband when he returns from his daily toil with clouded brow; you know not the cares and vexations of the day. Make home the spot where he can forget the outward world, and bask in the hallowed influence of domestic affection. Children, speak kindly to your aged parents, whose limbs are bowed beneath the weight of many winters, and on whose brows are traced the lines of the cares and sorrows of many years. Be kind to the little ones. Chide them gently. You know not the agony of an unkind word felt by one of such tender years.

Speak words of hope and kindness to your erring sister; it will do no harm, but may, perchance, bring the wayward heart to thoughts of repentance, while unkind words only tend to harden the heart. Speak kindly to your sinful brother, even though he may have fallen low into the depths of sin and iniquity; you know not the snares and temptations which beset his pathway, and how a word fitly spoken may sink deeply into his heart and bring forth fruit meet for repentance.

Finally, speak kindly to all; the high, the low, the rich, the poor, wherever, whenever, and under whatever circumstances we meet them. It matters not how harsh their words may be to us, let us always stand ready to return a kind answer. We shall enjoy ourselves much better, others will delight to be in our society, God will bless us, and we shall stand acquitted before his judgment bar at last.

COMMON POLITENESS.

It is not polite to go on pleasure excursions on the Sabbath, to the annoyance of those who attend church, and who desire to worship their Creator unmolested by the noise of vehicles or boisterous conversation and laughter. Many a worshiping congregation has been seriously disturbed by the profane and thoughtless riding past their churches. The growing desecration of the Sabbath, of late, seems to call loudly for all interested in the preservation of the sanctity of this day, and the continuance of good morals, to exert their influence to stay the progress of this breach of morality and religion.

It is not polite, when detected in a wrong statement, to make a terrible bluster, using harsh and denunciatory language, as if thus to satisfy your friends and your conscience. The only right course to pursue, after you have erred, is at once to confess your fault; and this course alone will satisfy your real friends.

It is not polite to manifest angry feelings when a wrong package, parcel, or book has been given to you, or even when you have been unconsciously misdirected. We have seen persons very indignant and angry when a slight mistake has been made, which shows an ugly disposition, and one which needs much care and attention.

It is not polite to hector, perplex, or torment those who are not blessed with an even temper, or a sunny disposition. How many, by irritating their friends, prove complete thorns in the flesh; when, by a different course, they might be real blessing to mankind, and secure the approbation, if not the affections of thousands!

It is not polite, to pursue any course contrary to the known wishes of your friends, or derogatory to the character of upright citizens; nay, more, to take any step or commit any act which is condemned by the precepts of the Bible.

It is not polite for public functionaries to take bribes, and screen the dishonest from the punishment they deserve. A man who cannot be firm in his virtuous principles should never take a responsible office.

It is not polite to enter a gentleman's study, or place of business, and trouble him to hear unprofitable stories, or ask him a thousand unnecessary questions. Sometimes the only leisure a professional man, or a man of business has, are the few moments you find him at his desk; and it is provoking in the extreme to disturb him then.

—*Hints on Common Politeness.*

THE DEVIL UNCHAINED.

Rev. Dr. Chapin writes as follows to the *Liberal Christian*:—

There has never been a time when the calls for philanthropic activity were so numerous and pressing as to-day. Our northern society is honey-combed with evils and vices. Turn which way we will, we are confronted with a pitfall or a slough. Our streets are filled with beggars; truant and vagrant children, coarse, ragged, pale, meet us everywhere, asking us to buy that they may not starve. Men and women appeal to us for labor or aid to keep them from crime. Noble charities are suffering for want of funds to carry on beneficient operations; and as we go to see what can be done, a young man falls prostrate at our feet from intemperance, and in trying to relieve him we stumble into the mouth of hell, where Satan plays his game for souls, burning up the bodies of his victims to get the stakes he has won before the time.

It seems as though the fountain springs of vice had overflowed, and oozed down through a thousand invisible channels, and made the very ground beneath our feet one vast quagmire of sensuality and corruption and crime; and out of the morass come up the pleading voices of thousands and thousands to save them from sinking, and lift them back to the solid ground of virtue; here are many streets filled with ignorance and vice, disorder and misery, opened to christian charity.

Gems.

— The Lord takes up none but the forsaken, makes none healthy but the sick, gives sight to none but the blind, makes none alive but the dead, sanctifies none but sinners, and gives wisdom to none but the foolish.

— A man might frame and let loose a star to roll in its orbit, and yet not do so memorable a thing before God, as he who lets go a golden orbed thought to roll through the generations of time.

— In the voyage of life we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly signs for their guidance.

— Many people fancy themselves friendly when they are only officious. They counsel not so much that they may become wise as that they may be recognized as teachers of wisdom.

— As birds sing oftener on lowly roofs than palace domes, and roses love best to climb o'er lowly window sills and cottage eaves, so to the poor God's blessings come, freighted with dearest wealth, and to the humble heart, his love is sweetest.

Beautiful hands are they that do
The work of the noble, good, and true,
Busy for them the long day through.

— "Though it may not be in your power," said Marcus Aurelius, "to be a naturalist, a poet, an orator, or a mathematician, it is in your power to be a virtuous man, which is the best of all."

— Guilt is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lurk and behave itself poorly.

— Blessed is he who employs all his time profitably, is silent on subjects that do not concern him, passes through this tumultuous world like one who is dumb and heareth not, for the Lord's sake.

— The moment a man gives way to inordinate desire, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the humble and poor in spirit possess their souls in the plenitude of peace.

— The power, wisdom and goodness of didivine Providence, must every day be believed by him who would live in peace and tranquility of soul.

— Make no more vain resolutions, but proceed at once to duty. Know your weakness, trust and pray. God will help you through and give you patience.

— He that reproveth another without praying for him, or having compassion on him, is a merciless foe, no good physician, but a troublesome prater.

— Lord Byron writes: "I date my first impressions against religion from having witnessed how little its votaries were actuated by true Christian charity."

— There is no salvation of the soul, no hope of everlasting life, but in the Cross.

— They who give willingly, love to give quickly.

— A friend is never known till needed.

— Idleness is the sepulchre of a living man.

— The early bird catches the worm.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FOLLOWING THE COPY.

A little girl went to a writing school. When she saw her copy, with every line so perfect, "I can never, never write like that," she said.

She looked steadfastly at its straight lines, which were so very straight, and the round lines so slim and graceful. Then she took up her pen, and timidly put it on the paper. Her hand trembled, she drew it back; she stopped, studied the copy, and began again, "I can but try," said the little girl; "I will do as well as I can."

She wrote half a page. The letters were crooked. What more could we expect from a first effort? The next scholar stretched across her desk and said, "What scraggy things you make!" Tears filled the little girl's eyes. She dreaded to have the teacher see her book. "He will be angry with me, and scold," she said to herself. But when the teacher came and looked, he smiled.

"I see you are trying, my little girl," he said, kindly, "and that is enough for me." She took courage, Again and again she studied the beautiful copy. She wanted to know how every line went, how every letter was formed and made. Then she took up her pen, and began again to write. She wrote carefully, with the copy always before her.

But oh, what slow work it was! Her letters straddled here, they crowded there, and some of them looked "every which-way." The little girl trembled at the step of the teacher. "I am afraid you will find fault with me," she said; "my letters are not fit to be on the same page with the copy."

"I do not find fault with you," said the teacher, "because I do not look so much at what you do, as at what you aim and have the heart to do. By sincerely trying, you will make a little improvement every day; and a little improvement every day will enable you to reach excellence by and by."

"Thank you, sir," said the little girl; and, thus encouraged, she took up her pen with a greater spirit of application than before.

And so it is with the dear children who are trying to become like Jesus. God has given us his dear Son "for an example, that we should follow his steps." He did no sin, neither was guile found in his mouth. How he loved people; how he forgave his enemies; how kind and tender he was; how "meek and lowly in heart;" how he went about doing good"! He is "altogether lovely," and "full of grace and truth."

And when you study his character, "I can never, never reach that," you say. "I can never be like Jesus."

God does not expect you to become like his dear Son in a minute, or a day, or a year; but what pleases him is, that you should love him, and have a disposition to try.—*Little Corporal*

THE TWO PITCHERS.

Two pitchers were standing one day on the parlor-table, when, listening very attentively, I heard the following conversation:—

"What do you mean, Miss Brown Coat, by standing so near me?"

"Oh," said Miss Brown Coat, "I don't mean any harm. I shall not hurt you, I hope, although I am not quite as handsome as you."

"As handsome as I am!" replied the other. "I guess you are not. Only look at my clear, beautiful lips, while yours are all cracked and scratched."

"Well, if I am not as handsome as you are, Miss Beautiful Lip, I think I am quite as useful."

"Useful, indeed; that is nothing. I am sure I should not like to be *used* as you are, and don't you know that you ought to be out in the kitchen or the woodshed?"

"Yes, *I am used*, and I can assure you I like it. As to my staying in the kitchen or woodshed, that does not trouble me, for there I am always doing something for somebody. When the mowers come in from the field, all tired and thirsty, I always offer them a drink of nice milk or water; and after, little Dickey fills me with milk, and carries me out with him to the old beech-tree."

"Dear me, I am glad I dont have to go out into the field, to be set down on the dirty grass."

"Ha, ha! how different you are from me; that is just what I like. I admire to sit on the soft, green grass, and watch the mowers as they swing their scythes to and fro, and am always so pleased when they come and take me up and drink. It is so nice to hear them say, 'Bless you, dear old Brown Coat.'"

"I like to sit on the shelf, along side of the beautiful silver, in the closet, and look out of the window," said Miss Beautiful Lip.

"That may be; but I think I have often noticed, when I have been out watching the pretty squirrels, and hearing the birds sing, that the shutters of your nice closet, where you like to sit, are closed, and sometimes I have seen them so for weeks together."

"Well, I must confess that sometimes I do feel rather gloomy and quite low-spirited, and often wish it was not so dark, or that I had rather more to do."

"Now, I think," said Miss Brown Coat, "that there is nothing like being useful to make one happy. Dickey takes me to the spring; the mowers very often take me out early for a morning walk, and Kitty the maid often says, when she washes me, 'what a useful pitcher this is, I declare. I don't know what we should do without it.'"

"Oh my, I am glad Kitty don't put her dirty hands on me. I am always washed by my mistress, she is so afraid that I shall be hurt."

"Yes, you are so nice, you are afraid to do anything."

"Indeed, I should not wish to have my beautiful lip all spoiled and cracked, like yours. Then look at your hand; it is all scratched, and as rough as hard usage can make it."

"Well, well, Miss Beautiful Lip, I am quite contented with my life, and very happy. I would rather be loved and praised for being useful, than to hear all sorts of fine things said about my pretty looks; so good morning, for I see Dickey and Trip are coming to take me to the arbor in the garden, where Willie and Ned are to have a little pic-nic to-day."

Miss Beautiful Lip did not reply; but I believe she fell into a brown study on usefulness.

Boys and girls, which life do you think is the happiest,—one of industry, or idleness?—*Children's Fireside.*

LUCK AND LABOR.

Two boys left, last week, their country homes to seek their fortunes in the city.

"I shall see what luck will do for me," said one.

"I shall see what labor can do for me," cried the other.

Which is the better to depend upon, luck or labor? Let us see.

Luck is always waiting for something to turn up.

Labor *will* turn up something.

Luck lies abed wishing.

Labor jumps up at six o'clock, and with busy pen or ringing hammer lays the foundation of a competence.

Luck whines; labor whistles.

Luck relies on chances, labor on character.

Luck slides down to indolence.

Labor strides upwards to independence.

Which is likely to do most for you, boys?

EMMA GRAY.

Emma Gray, on her way to school, passed a little boy whose hand was thro' the railings of a gentleman's front garden, trying to pick up a beautiful flower.

"Oh, little boy," said Emma kindly, "are you not taking that without permission?"

"Nobody sees me," answered the little boy.

"Somebody sees you from the blue sky," said Emma, "God says we must not take what does not belong to us, without leave, and you will grieve him if you do so."

The little boy looked up into her face as she spoke.

"Shall I?" said he; "then I won't" He drew back his hand and went away.

One way of doing good is to prevent others from doing wrong. A gentle word of reproof or persuasion would save many a one from sin.—*Free Methodist.*

OBEDIENCE TO PARENTS.—A christian merchant, who, from being a very poor boy, had risen to wealth and renown, was once asked by an intimate friend to what under God he attributed his success in life. "To prompt and steady obedience to my parents," was his reply. "In the midst of many bad examples of youths of my own age, I was always able to yield a ready submission to the will of my father and mother, and I firmly believe that a blessing has, in consequence, rested upon me and upon all my efforts."

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

COMING OF CHRIST.

Tune.—*Bartimeus.*

Lo, he comes in clouds of glory,
With ten thousand angels round,
To fulfill the ancient story
Of redemption from the ground.

Chorus.—Glory, glory, hallelujah,
Glory be to God on high;
O, salvation—hallelujah!
Jesus now is very nigh.

Hear the mighty trumpet sounding!
Upon every ear it falls;
Now the saints are all awaking,
As the voice of Jesus calls.

See the wicked now all wailing,
As they see their Judge on high;
On the rocks and mountains calling,
Thus to hide them from his eye.

Rocks and mountains cannot hide them
From that great and awful throne;
All their cries will not avail them,
When He called, their hearts were stone.

But the saints are all rejoicing,
As they rise to meet their Lord;
With their robes all white and waiting
To receive the welcome word:—

"Come ye blessed of my Father,
All of my most holy band;
Take the kingdom—all together—
All of Canaan's promised land."

We will swell the heavenly chorus,
When redemption's day shall come;
Nothing then shall e'er disturb us
In our happy Eden home.

Peru, Ind. H. H. Hall.

CHRIST AND CHRISTENDOM.

Thoughtful men are convinced that great changes are at hand throughout the world. Nor is this conviction felt by religious thinkers only, but by intelligent men of every civilized nation. Philosophers of every school, politicians of every party, christians of every church, feel that, ere long, some altogether extraordinary event will arrest and absorb the attention of mankind. The old landmarks, secular and sacred, are passing away with ominous rapidity, as if swept before an irresistible flood. No conservatism either in church or state, is strong enough to check the impetuous rush. No appeal to ancestral wisdom has power to stop the speed with which the world is hasting to some marvelous crisis. And no earnest warnings of the possibility of some irremediable disaster have the effect desired by those who utter them.

I. All this is simply matter of fact, irrespective of doctrinal peculiarity.

You may mourn over it, you may rejoice in it, or you may accept it, without either grief or gladness—if that be possible—as one of the inevitable things in the future of humanity, which God may either incorporate with his purposes, or bend to his will in the development of his infinite wisdom, but you cannot deny the fact itself. That is beyond controversy. Everywhere men are asking, substantially, if not in so many words—"Whither are we drifting? what is coming on the earth? what is to be the end of these things?" Ecclesiastical council, political manifesto, philosophical essay, religious book—it is all the same; for whether joyous anticipation or gloomy foreboding be the outline, unprecedented change, inevitable transition, is unquestionably the text. On that all men are agreed, with a unanimity of sentiment as remarkable as it is new.

But here the unanimity ends, and a perfect babel of propositions regarding the future stuns the ear. "Lo! here," or, "Lo! there," is the panacea. Let the church of Rome have her own way; cast aside your unreasoning Protestant prejudices, and fall quietly into her loving motherly arms; do the best you can to facilitate her cherished hope of universality; and she will still the commotions of the times, and bring in the millenial age of peace, and faith, and love. Or, if you demur to this invitation, lend your energies to unfettered Protestantism; help to consolidate its divided forces, and to give it unity of thought and action; let its appeals to the "instinct of liberty," and its denunciations of priestcraft be heard through the nations; and no doubt the day will come, when through its agency, "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose." Or, if you think intelligence from the dead more reliable than the voices of prophets and apostles in the christian's book, unite yourself with the rapidly swelling ranks of "Spiritualism," and hasten its happy age of abolished creeds, annihilated churches, and universal "free love." Or, if prejudiced against this way of hushing the groans of creation, in consequence of the reports of its doings in the western world, there are still other candidates for your suffrage, and other prescriptions for the restoration of the patient. To mention but one—which has acceptance in many parts of Europe to an extent that is absolutely incredible to those who are unacquainted with the facts—universal democracy, on the principle of no church, no Bible, no God. To bring about the promised time of peace, prosperity, and joy to mankind, the golden age of poets and seers, this proposition offers us naked Atheism!

Let not the reader imagine that we have our eye only on the red republicans of France, or the social democrats of Germany, and their Italian and English sympathizers, the roughest of the European people, who cannot brook the restraints of law, and who have nothing to lose amidst the fury and havoc of revolution. The atheism of such men carries its antidote with it in the immortality, vulgarity, and lawlessness of its advocates. It is from their leaders in the high places of "philosphy" that the danger comes. Men of scientific attainment, more or less profound, are the actual apostles of this godless gospel. It is no longer the doctrine of inspiration, or the genuineness of this or that Biblical document, which is called in question, but the entire book is pronounced a collection of fables; and that there ever was, or is, such a person as the Christ of God, is openly denied.

"A keen, learned and relentless criticism," says Mr. Dale, "is sweeping like a destructive tempest over the whole of our sacred books. That 'higher criticism,' the ultimate aim of which is, we are told, to 'discover what actually happened,' and which refuses to be satisfied with what is 'only related to have happened,' is attempting in these last days to reconstruct out of what it regards as the confused unsifted, and untrustworthy literature of ages of credulity, passion, and fanaticism, the whole of that wonderful story which has solaced the sufferings, sustained the strength, and inspired the sanctity of so many generations of saints. The Pentateuch and the Acts of the Apostles are alike impeached. The history of the foundation of the Jewish state, and the history of the origin of the Christian Church, are both to be re-written; but the tragic miracles of the Exodus, and the awful mysteries of Sinai are to be excluded from the first; and, from the second, the diviner glories which bore witness to the supernatural commission of the Lord Jesus Christ, while he was on the earth, and which signalized his return to the throne of the Father.

"To this attempt the 'higher,' is impelled, not by its native instincts alone, but by the whole temper and spirit of our times. The supernatural is to be expelled from every province in which its presence has hitherto been recognized. Human thought and volition are but functions of man's organization. The history of nations is the necessary development of laws which may be discovered by human science, and over the action and results of which no will, human or divine, has any control. The material universe, with all majesty and beauty, bears no witness to the power, and wisdom, and beneficence of the eternal God—'The heavens no longer declare any other glory than that of Hipparchus, of Kepler, and of Newton, and of all those who have contributed to establish their laws.'

"For centuries there has been no such crisis in the religious thought and life of mankind, as that which is now impending. Hostility to the Christian faith, deeper, sterner, and more systematic than that which terrified our fathers in the most volcanic and tempestuous hours of the French Revolution; theological confusion and uncertainty, far more chaotic that that which followed the revolt of Northern Europe against the infallible Roman church;—these are the perils which we have to encounter. The time for speaking lightly of these tremendous controversies has long gone by. If only a theory of inspiration were breaking down, if men were discussing nothing more serious than the precise and minute accuracy of the four Gospels, if we were threatened with nothing more formidable than the demonstration of the historical untrustworthiness of a few chapters here and there in the Old Testament, we might look on calmly, and wait the issue of the conflict with indifference.

"But it becomes plainer every year that the real questions in debate are far different from these. The storm has moved round the whole horizon; but it is rapidly concentrating its strength and fury above one sacred Head. This, this is the real issue of the fight. Is Christendom to believe in Christ any longer, or no? It is a battle in which everything is to be lost or won. It is not a theory of ecclesiastical polity which is in danger, it is not a creed, it is not the Old Testament or the New, but the claim of Christ himself to be the Son of God and the Savior of mankind. This is surely enough to stir the church to vehement enthusiasm, and to inspire it with its old heroic energy. It is a controversy, not for theologians merely, but for every man who has seen the face of Christ, and can bear personal testimony to his power and glory.

II. Existing religious agencies have failed to realize the expectations of the church.

Whether those expectations are justified by Scripture, or whether the arguments used to create them were sound is not here in question. As before, we state a broad fact about which there cannot possibly be two opinions, as every one who understands the matter must at once admit. The result of the manifold efforts to evangelize the heathen at home and abroad falls immeasurably below anticipation. At home, with several large ecclesiastical bodies having wealth, influence, learning and eloquence at command, we cannot overtake the dark masses of ignorance, crime, and misery that crowd and poison our great cities, Scripture readers, town missionaries, Bible women, home missions, evangelists, and a whole array of voluntary laborers, such as Sunday school teachers, christian instruction visitors, and tract distributors, supplement the labors of the clergy and pastors of these large churches; and yet hamlet, village, town, city, have to this day dark souls on which the life-giving light of salvation never dawned with transforming power. Abroad, the aggregate result of the labors of all our large missionary societies is, by universal admission, far below what the predictions of platform, pulpit, and press led many to expect.

Christian labor, that is to say, labor for Christ's sake, with the view of promoting his truth, and with the love of souls in the heart of the laborer, is a sublimely beautiful thing. *Such* labor undertaken at his bidding, and with an intelligent perception of what the church is to do and to be during the absence of her head at the Father's right hand, cannot be in vain; but if the church forgets her witness-bearing mission, and puffs herself up with the idea that *she* is to be a victorious conqueror in the world that rejected and crucified her Lord, the exaggerated self-importance will be rebuked by hosts of enemies springing up to challenge her claims and her Master's too; and the terrible disproportion between her pretensions and her achievments will be followed by a reaction at once humiliating and distressing. Mistaken views of her own position in the divinely arranged system of things are sure to be accompanied or followed by mistaken views, more or less serious, of the revealed character and will of God. If she says, "I have to bring the world to Christ," she says what neither prophet nor apostle sanctions. If the mistake stopped with herself, the matter would not be so serious; but in the nature of things that could not be; and consequently it has brought serious discredit upon the entire Christian revelation, and upon the claims of our blessed Savior himself. Men who knew not the Lord for themselves, naturally accepted this declaration of the church as one of the testing claims of Christianity; but seeing that fact has failed to justify it, they *now* say, "How can we either believe these men or the book whose precepts they profess to obey? If God has commissioned them to convert the world, as they say he has, how is it that the end seems farther off than ever? Surely, if they had divine authority they would have divine help; but the results, according to all accounts, are not very brilliant."

Now it is very easy to call these men "scoffers" and "worldlings;" very likely many of them have an undoubted right to these titles; but what right have christians to bring discredit upon divine truth by making it responsible for doctrines which it disowns? We press this question as it contains the point at issue. What authority have we—for it really comes to this—to say that the Son of God has transferred his royal rights to our weak hands, to subdue all nations to his will? We first misread the document by which our conduct should be regulated during the Master's absence, and then, seeing that we necessarily fail to do the thing which is *not* expected of us, the world, believing our assurance that it *is* expected, casts discredit upon the entire word of God. Need we wonder? No, but we should mourn!

III. The present state of Christendom is precisely such as might be expected if it were certain that the Christian dispensation would end in an atheistic apostacy.

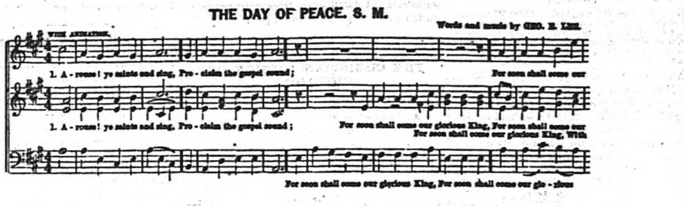
But that it will so end is certain. There can be no more doubt about it than about the gift of eternal life to him that believes in Jesus. There is no greater authority for a sinner's salvation through faith in Christ, or for any other fundamental doctrine of revelation, than there is for the statement that this age will close amidst absolute devil worship and more terrific judgments than have ever hitherto fallen upon our guilty world. The warnings of the prophets of both Testaments, and of the Lord himself, are so numerous and clear that every reader of the Bible should be intimately acquainted with them. The representations given of the close of this dispensation are so minute, startling, and awful, that it is amazing how any christian can seriously believe in the conversion of the world by the agency of the church, before the return of the Lord Jesus. Deeply stamped upon the book are the appalling features of the coming evil time; and the chief actors in the closing tragedy reach a height of such unprecedented wickedness and blasphemy that, but for the sudden manifestation of the King of kings and Lord of lords, in the great day of his wrath, the triumph of the devil and his agents over this part of creation would be complete. Why, the very language of the panic-stricken foe, when the Lord comes to judgment, proves, if we had no other testimony to abduce, that instead of a converted and loyal world, he will find a world of daring rebels. Here it is: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

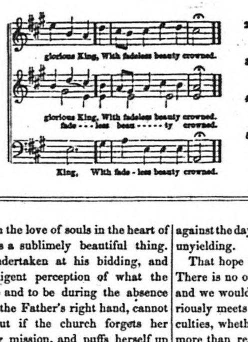
Yet the reluctance of christians generally to embrace the hope which God has provided against the day of storm and tempest is strangely unyielding.

That hope is the return of the Lord Jesus. There is no other. It is God's arrangement, and we would not have it otherwise. It gloriously meets the entire case, solves all difficulties, whether of human or Satanic origin, more than realizes the most ardent hopes of the believer, baffles the schemes of the impious usurper and his armies, and overwhelms them in the fiery flood of vengeance which will utterly destroy them. But the majority of christians cling to the traditions of a corrupt theology, and look upon those who would bring them back to the pure apostolic fountain as innovators and teachers of novel doctrines. It so happens, however, that the "novelty" rests with them, not with us; and we tell them in all christian sincerity and affection, that no preaching, however fervent, forcible and clear, that ignores the near approach of the great Judge, will either arouse the church to a recognition of her true place, or stem the torrent of evil which is to bear upon its dark bosom the personal antichrist at whose feet apostate christendom will fall down and worship. We heard Mr. Dale's discourse, from which an extract has been made, and we felt that it just wanted one thing to make it perfect—the doctrine of the second advent of the Lord, to meet the world-storm that is about to burst, and to complete the grand scheme of grace and glory in which the love and wisdom of God are so marvelously unfolded. The assembled representatives of Congregationalism never listened to a discourse more worthy of profound attention, and that is saying much; but our gifted, learned, and eloquent brother, will pardon us for imploring his attention to the fact, that the solution of the controversies of Christendom can be found only in the personal coming of Christ.—*Rainbow.*

THE DAY OF PEACE. S. M.

Words and music by GEO. B. LEE.





2. His waiting people then
Shall in his kingdom live,
Where none shall ever weep again,
Where nought the heart shall grieve.

3. O! soon will come the day,
When care and toil shall cease;
When sin and death shall flee away,
And saints shall dwell in peace.

4. The signs fulfilling fast,
Proclaim the end is near;
Probation's hour will soon be past,
The King of kings appear.

5. O! hasten, sinner, haste!
The gospel call obey;
If thou would'st enter into rest,
Come, seek thy Lord to-day.

6. Then on that glorious morn
When Jesus doth appear,
He will to us proclaim, "Well done,"
If we are faithful here.

7. The pure in heart are blessed,
For they their God shall see;
And all who have his name confessed,
Shall eat of life's fair tree.

8. Shout praises to our God,
All glory to his name!
O! hail the day when Christ our Lord
Shall come on earth to reign.

9. Then a new song we'll sing,
Then shall our hearts rejoice;
We then shall see our conq'ring King,
And hear his welcome voice.

For the World's Crisis.

THE ALARM BELL.

NAPOLEON'S REVERSES.

We referred in our previous article to the uses of adversity, and showed that misfortune and trial prepare the way for subsequent success. And this is as true in developing the future of both bad and good, that is to say, an ambitious and unholy man may take advantage of the experience of misfortune to guard against the causes of failure, and by a more studied and careful preparation, to conduct coming enterprises. Can not all see this clearly and easily? The maneuvers of this audacious Prussian Bismarck, while in a good degree *furthering* the convenience of Napoleon, have also in a measure seemed temporarily to obstruct his European advancement. Prussia has stretched herself out into a giant kingdom of the north. She has enlarged her stature and her standing room, and Bismarck cannot help being suspected of further policy of aggrandizement if not actual aggression.

But who does not see that it is this very menace which arms Napoleon, which stimulates his watchful and cautious look at all dangers, and urges him to measure the resources and activity requisite for every trial? The greater the peril, or the impediment, the shrewder and the vaster the counter-strife of policy to overcome it. This is a very aid and impetus to the development of antichrist, therefore. When the strategy and tactics and audacity of a new and powerful enemy are defeated, does not the victor find his renown? Does he not feel his power? Does he not resolve to use it and to keep it? And we feel sure that Napoleon, though for the time complaisant and self-restrained, will not forget the past, when he has laid prostrate at his feet the power that vexed and defied him. His resentment and pride as instrument and representative of Satan, and recipient of the kingdoms and glory of this world, will incite him to perpetuate the humiliation of a beaten antagonist, while perchance he wins with some courtesies and forbearance the homage and service which may help his scheme of empire to the last.

Suppose we glance a moment backward. The French Emperor, within our easy recollection, has been freely and derisively styled "Napoleon the *little.*" A host of public journals held him up to ridicule, as a man of shallow understanding and feeble statesmanship, even after his accession to power. They delighted in reviving to the public recollection the failures of Strasburg and Boulogne, and the humiliating shifts and disguises by which he escaped the dungeon glooms of his imprisonment in the fortress of Ham. "Behold!" they cried, "the abortive ventures of a sentimental and silly youth, bearing the lofty and terrible name of Bonaparte. See to what a paltry end the vaults of misguided ambition are brought. To what a degradation and feebleness is the uncle's power and renown reduced, in the person and fortunes of the nephew." But the prophets betrayed their own blindness. The man of derision kept on his way, and began to show not only how to gain but keep his advantage. By war, by diplomacy, by flattery, by silence, by ambiguity, by great skill and industry in internal development, by the proof of a strong and skilful hand in holding the reins of government, he has moved forward to this day, until he is regarded with more attention than any man living. Now what purpose did his defeats evidently serve in earlier life. Most manifestly to develope great thoughtfulness, and to augment a natural caution and reserve. Misfortunes strengthen the resolute. They educate against rashness. They prepare for great exigencies. They precede success to the persevering. And the very gloom and retirement of the tedious prison life gave opportunity for study, and the formation of plans of adminstration. Believing in a "destiny" of empire, he wrote and wrought in secret, until his time came to rule, and he was ready.

We have seen the result of these earlier misadventures, and as if they never had occurred, or were never followed by success, the clamor of a prophesied decay and impending downfall is still heard, in consequence of the Mexican "fiasco," as it is termed. This enterprise was an apparent and temporary failure. But what is the consequence?

1. To limit more thoroughly the "arbiter of Europe" to a *European development.* Europe is specially prophetic ground. It is mainly on *this* field that the compact of kingdoms is to be formed with the beast for one hour. It is here that the papal-imperial fabric of earthly glory and dominion is at the end to arise. When this is realized, when this headship of church and government is reached, when power on so grand a scale is attained *at home*, then the way for *foreign* domination is clear. Then the eclipse of glory in the Mexican retreat will be avenged. At least, this is by no means impossible, or even improbable.

2. Since the withdrawal of the French troops, the world has viewed in Mexico a wretched picture of misgovernment, bordering on anarchy. Brigandage and insurrection and revolution have been rife. Property and life have been insecure; and it cannot be denied that, as a matter of fact, imperialism was best for Mexico; for in contrast with the present agitation and revolutionary restlessness, it is obvious.

3. That the experiment of an empire was, from the slender opportunity given for its development, a success. The turbulent and ignorant masses, as well as the horde of treacherous and conspiring guerrilla and brigand chiefs, needed surely a strong hand to restrain them. What a history of "republicanism" do we read in Mexico. What a travesty is the truth on the *name.* The "empire," as far as it went, was better than any thing since. We are not lauding imperialism nor Bonaparte, but applying facts to foreshadow coming events in harmony with prophecy.

4. The enterprise, the accomplishments, and the miserable and melancholy death of Maximilian, in a moment of reaction in the public mind, are appealing to popular pity and sympathy. The cruel and barbarous vengeance of Juarez on this defeated prince, as well as his capture through treachery, have wrought with secret but marked effect on many minds. That Louis Napoleon intends in good time to repair and restore this shattered enterprise, is not at all unlikely. It may be through the spontaneous act of many Mexicans, and favoring circumstances concurring, and also by the impulse of an "imperialism" established in these United States. Thus the Mexican reverse may be the preface to a great success. Power firmly secured in Europe *first*, is the Emperor's aim.

Much as we detest imperialism in the service of self and Satan, a government enlightened and powerful is better for Mexico, than republican lawlessness. And dismal as is the picture of a world dominated by an imperial and Satanic confederation, yet there is in the heart of all an abhorrence of barbarity towards a character as amiable as Maximilian's, even though he were, in the esteem of many, a usurper, or an appointee of the ambitious Bonaparte. C. Colegrove.

(To be continued.)

— Every cloud that covers our way is the shadow of an angel's wing, full of blessing. Every burning desert of trial we journey over, gives fountains of life-giving water. When overwhelmed, and about to sink in the waves, we see the Master walking on the sea. On the cross of each daily life we bear, is written, "All things work together for good."

For the World's Crisis.

FORSAKING ALL FOR CHRIST.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14: 33.

Is this a hard saying? On one occasion the disciples replied to the words of Jesus in this language: "This is a hard saying; who can hear it?" Does it seem to be a hard thing to give up all for him? He has done as much as this, and more for you. Though he was rich, yet for your sake he became poor, that ye through his poverty might be rich. Have you given up *all* for him? This is the work of consecration. That which is consecrated is given up. As the offering was laid on the altar to be consumed by fire, so must *all* that we have be consecrated to our Lord and Master. And after this is done, we must believe that the offering is accepted. Why should we doubt? Suppose the gift is small, or very unworthy, it is *all* we have. If we have house, and land, brethren, sisters, father, mother, wife and children; any or all of these, they must all be consecrated, all given up, or forsaken for Christ.

No one will mistake the peculiar sense of the word *forsake* in this connection. It is not to run away from our home and family, without cause; but to be willing and obedient to go or stay as duty requires. It is as much the duty of the christian to provide for his own, "especially them of his own house," as for other men to provide for theirs. And whosoever will not do this, he "hath denied the faith, and is worse than an infidel." But *all* must be laid on the altar; all must be given up, and the exchange made of all things for Christ. And is not this exchange greatly in our favor? Is not Christ of greater value than all that we possess? Then do not hesitate (after counting the cost) to give up all for him. There is a clear and unanswerable logic which applies here. If we do not give up all, then we must certainly lose all. If we do give up all, then we gain all things. For Jesus says, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an *hundred fold* now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; *and in the world to come,* ETERNAL LIFE. Consider all these things, count the cost, reason candidly, and you must confess that whoever obeys the command to forsake all, gains all things and loses nothing. For says the apostle, "all things are yours; whether . . . the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's. 1 Cor. 3: 22.

Again, Jesus says, "he that loseth his life for my sake, shall find it." O, reader, let these sayings find a place in your heart. It is the language of Him who cannot lie, and who will not deceive. "My son, give me thine heart." Give up all these frail, mortal, perishing things, and receive in return things which will endure forever. "Now is the accepted time." Choose *life* to-day. Beware, keep not back a "part of the price," but consecrate all for time and eternity.

Webster, Mass. F. H. Chamberlain.

PRAY ON.

Be not weary, praying christian,
Open is thy Father's ear
To the fervent supplication,
And the agonizing prayer.

Prayer which the Holy Ghost begetteth,
Be it words, or groans, or tears,
Is the prayer that's always answered:
Banish, then, thy doubts and fears.

For the World's Crisis.

CONTINUE STEADFAST.

Truly, we are living in the perils of the last days. Every thing around us shows that we are near the end of all things; and if this be so, "what manner of persons ought" we "to be in all holy conversation and godliness?" Surely we should be a peculiar people, zealous of good works. We should be unlike it in all things, standing aloof from its fashions and follies, renouncing all for Christ. Certainly, we expect them to cast our names out as evil, and separate us from their company; but we can lift up our heads and be glad, feeling the sweet assurance that our names are written in the Lamb's book of life.

Are you persecuted for righteousness' sake? Do men say all manner of evil against you falsely? "Then rejoice, and be exceeding glad; for great is your reward in heaven." The prophets before you were persecuted. Saints of all ages walked the same road. Yes, and Christ himself once trod sorrow's pathway. "He was a man of sorrows and acquainted with grief." His way was surrounded with trials. It was much darker and rougher than ours. Often is my mind carried back to the gloomy garden, and the scenes of Calvary—"The pangs on the bloody tree." O did Jesus thus suffer, and shall I repine? But he died that we might live, and he rose again, and ascended into heaven, and is there interceding for dying men. He pleads now for us. He is not willing that any should perish. Once he "was in all points tempted like as we are, yet without sin;" and now "he is able to succor them that are tempted." He "will not suffer" us "to be tempted above that" we "are able; but will with the temptation also make a way to escape." Under all circumstances he is our friend. In all places he is with us to guide and direct. Then let us put our trust in him, knowing he is able and mighty to save. If we are not willing to suffer with him here, we cannot expect to reign with him when he comes. We read in the word of God, it is the "willing and obedient" that will "eat the good of the land." May we be willing to obey the Lord. Never be weary in well doing; for in a little while, "we shall reap if we faint not."

Truly, the world is growing "worse and worse," and we expect it will continue to increase in wickedness until Jesus shall appear, and put an end to it all. What a joyful day that will be to those who have believed on his name, and have confessed the Lord Jesus before men. Yes, they will receive the great reward. Life and eternal happiness will be their portion; while those who have rejected Christ, and trifled with atoning blood, will be forever shut out from the presence of God, and the glories of his kingdom.

Then, amid all opposing influences that surround, let us stand fast and be valiant soldiers of the cross. Let us mind not the scoffs and frowns of this ungodly world. We know that those who "live godly in Christ Jesus shall suffer persecution;" and we must not expect to be approved by them. They will not love us nor desire our society. But Jesus has promised to be with us to the end of our pilgrim journey. And may we endure hardness as good soldiers; be steadfast, unmovable, and be prepared for that great day that awaits us. M. T. Saltmarsh.

Concord, N. H.

For the World's Crisis.

TRUTH, HOPE AND LOVE.

I have seen christian faith represented by a union of Truth, Hope and Love. The christian's hope is represented by the apostle Paul as an anchor of the soul, sure and steadfast; by which we may ride secure amid the coming storms, and when the waves are most tumultuous and troubled, lift up our heads, knowing that our redemption draweth nigh. In the engraving, Hope is depicted leaning upon an anchor. She holds Truth by the hand, showing that they must be in close alliance. Truth holds in her hand the holy Bible, as a mirror by which we can see the deformity of our hearts. Simple and unadorned, she casts aside all concealment. Love occupies the middle place, and seems to strengthen the union between Hope and Truth. Love is represented with wings, to denote her heavenly origin. It is a beautiful picture, and I love to gaze upon it, and study the beautiful lesson which it teaches. It teaches me that "Faith is created, and kept by Hope, Truth and Love. Hope assists in the creation of Faith. Truth is the mother of it, and Love nourishes it; and these three lay the foundation for Faith, and Faith is an instrument of salvation, for "by grace are ye saved through faith."

If we have no faith, we have no enlargement of christianity. Faith believes the word of truth; Hope accepts that which is bright and joyous, which is given in the word of God, and with confidence leans upon the promises; while love enters on the path of duty. We love and obey Christ, not because we are his subjects, and he our King, but because he loved us. This love, planted in our hearts, prompts the hand to do what Christ bids us; and the foot to walk in the way he he has assigned us. How precious to believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish but have *everlasting life.*" My faith rests upon this, and I have peace with God. Hope spreads her wings and soars onward to a city that hath foundations, and to the "rest that remaineth for the people of God."

Love twines her arms around me, and whispers, "I bind all hearts with a celestial chain." O happy day when all hearts will be bound with this heavenly chain. How sweet and joyous will then be our intercourse with each other. Words would fail to describe the beauty revealed in such a state. As I sit here at my open window, I look out upon the hill-side, and see the waving grass and tall bending trees, with their thick green foliage; I hear the joyous birds singing as they flit from bough to bough, and a fountain is stirred in my heart at the beautiful sight, and I bow my head in praise and adoration to the great Creator of *all.* Again I shut my eyes to all things earthly, and try to imagine the beauties of the heavenly clime, where will come no blighting shades, or thought of ill; where the twilight shadows will never darken the sunny sky; where all will be light, love, and joy *eternal.* Sometimes for a moment the veil is lifted, and I can seem to see a city, bathed in soft, unclouded sunlight, with its pearly gates swung wide open, revealing in the centre a brightness brighter than the sun, which is the Lamb of God; and I see the beautiful river flowing by the throne of God, so clear, and sparkling, and bright, that it dazzles the eye to look upon it. I see crowns of surpassing glory, and robes as white as snow; the victor's palms, and harps of shining gold. I leave this beautiful city and wander away to the highest summit, to see if there is aught of decay or blight in all this fair new creation; but no, it is a world of surpassing beauty, and the whole earth is filled with the glory of God.

Hark! I hear the sound of heavenly music. O it charms my ear with its rapturous strains, as it echoes far over the hills and through the leafy boughs; now it is soft and low; now it soars higher and higher, echoing back her swelling strains like the noise of mighty thunderings; which sends a chill to my heart, and makes me clasp my hands in wonder and admiration. In silentness and fear I drop my eyes, and lift my heart to God in silent prayer. O how glorious is the christian's hope! What glory, beauty and blessedness await the followers of Jesus. Though blackest clouds gather over our heads, and fearful storms of affliction desolate our pathway; though our dearest hopes are blighted, and disappointment meets us at every step, let us meekly bear the chastening, and exclaim, Not my will, but thine be done.

"Even the hour which darkest seemeth,
Will God's changeless goodness prove;
From the mist his brightness streameth,—
God is wisdom, God is love."

Rockland, R. I. Mrs. J. W. Thomas.

— The closet is the christian's armory.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Aug. 4, 1869.

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☞ C. GILL—Money received.

☞ A. W. SIBLEY'S P. O. address is now *West Thornton, N. H.*

☞ B. P. MANNING'S P. O. address is Goffstown, N. H.

☞ LEWIS F. COLE'S P. O. address is Yarmouth, Me.

☞ TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

2300 DAYS.

A few evenings since, we listened to a sermon, in which it was said the 2300 days of Dan. 8: 14, ended in 1844, and at that time Christ went "within the veil," and commenced cleansing the sanctuary. We thought this was strange teaching, and think so still. We asked the speaker to read Heb. 6: 19, 20, as follows;—"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that *within the vail*; whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchizedek." This Scripture declares that in Paul's time, Christ, "the forerunner, IS for us entered" "*within* the veil," not that he should not enter till 1844.

It was stated that the "veil" in Heb. 6: 19, 20, meant "door." The word rendered "veil" is *katapetasmatos*, from *katapetasma*. It occurs six times in the New Testament, is rendered *veil* in every passage, and has no reference to a door.

It was claimed also that Christ did not go "within the veil," or into the holy place, till 1844, because John, in vision, saw Christ "in the midst of the seven candlesticks" (Rev. 1: 13), which were the antetype of the seven candlesticks in the first part of the tabernacle. We find nothing about *seven* candlesticks in the first part of the tabernacle, but we do find *one* with *six branches*. We asked the preacher to read Rev. 1: 20, as follows: "The mystery of the . . . seven golden candlesticks. . . . The seven candlesticks which thou sawest, are the seven *churches*." We inquired if the seven churches were in the first part of the tabernacle in heaven? or were they upon earth? John's letter reads as follows: "John to the seven churches in ASIA." Was Asia the first part of the heavenly tabernacle?

When speaking on this point, Paul says of Christ:—"He ENTERED ('not *will* enter after the 2300 days run out) in once into the holy place." Heb. 9: 12. Again he says:—Christ is not entered into the holy places made with hands, which are the figures of the true; but into *heaven itself now* to appear in the *presence of God* for us." Heb. 9: 24. Is not God in the holy of holies? Jesus was in his *presence* in "the holy place" "within the veil" in Paul's day. When Stephen was being stoned, the Scriptures say: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7: 55–56.

CLEANSING THE SANCTUARY.

In the same sermon it was stated that the cleansing of the sanctuary, mentioned in Dan. 8: 14, began to be accomplished in 1844, at which time it was assumed that Christ went "within the veil," or holy of holies, to do the cleansing. The passage in Daniel is as follows:—

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

It was remarked on this passage, that the word "sanctuary occurred first in Ex. 25: 8. and *never* applied to any portion of the earth;" whereas the word first occurs in Ex. 15: 17, and applies to the earth: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the *sanctuary*, O Lord, which thy hands have established." When referring to this, David says:—'And he brought them to the border of his *sanctuary* even to *this mountain*, which his right hand had purchased.' Ps. 78: 54. Here we learn that when they came out of Egypt they were brought to a portion of the *earth* called the "sanctuary," which should be "trodden under foot" for a given time. Jerusalem was in this sanctuary. It is the place where the first and second Adam lived. It was once the most "beautiful" portion of the earth; but now it is trodden under foot, and occupied by the Turks, and other enemies of the Lord. Jesus said: "Jerusalem shall be *trodden down* of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24.

In Daniel, the question is asked, "How long shall be the *vision* concerning the daily sacrifice, and the transgression of desolation, to give *both* the *sanctuary* and the *host* [church] to be trodden under foot? And he said unto me, Unto two thousand and three hundred hundred days; *then shall the sanctuary be cleansed*." We have found a portion of the earth called the "sanctuary," which is now "trodden down of the Gentiles," and will be till Christ comes; when he will send forth his angels, and they shall gather out of his kingdom [the sanctuary] all things that offend, and them which do iniquity."

If the position of the speaker was true, that the word sanctuary never applies to a portion of the earth, but means the place "within the veil" in heaven—the holy of holies, we inquire how he knows that it was "trodden under foot until 1844, when Jesus went in to commence cleansing it? and yet there had been no one there, not even Jesus; so that it must have been God himself who had been treading it under foot, and defiling it. When the speaker got through with his assertions, we thought the next best thing would be proof that they were true.

THE RIGHT SPIRIT.

We received an excellent article for the Crisis accurately and very plainly written, which appears in this week's paper. It is the first from the writer, but hope not the last. Accompanying the article, was the following:

"BRO. GRANT:—Enclosed you will find an article for the Crisis, which, if you do not think worthy of publication, I shall *not feel hurt*, but but will try and do better next time.

We were specially delighted with the expression—"Will try and do better next time." It sometimes happens when the first article is not published, that the writer is offended, and will never write again. Why not try again? Yet, it is very often the case that the reason why the article did not appear was not for want of merit, but for want of *room*. We have a pile of such articles on hand. We can only fill the paper. These articles which remain unpublished, though equally good, are from two classes of writers; one class have that amiable spirit, which says: "I shall *not feel hurt*, but will try and do better next time;" while the other writes as follows:—

"MILES GRANT:—Dear sir. Though my faith in the second coming of the dear Savior is unshaken to this day, my confidence in the integrity of many of its leading advocates I find giving away; or yielding under the pressure of insincerity, and a manifest determination to lord it over God's heritage after the manner of mystic Babylon and her daughters."

In relation to the latter, we would say, his article was in the paper when he wrote the foregoing, but had been delayed for want of room. When we find out that persons are liable to have such feelings, we try to take a course to prevent them, by publishing their articles as soon as possible; and on this account the amiable ones may be put off too long.

Well, it is difficult to keep out of all the fires, or to avoid some hard knocks; for besides these *good* articles from these two classes of disposition, there is yet another class of articles, that are not calculated to benefit any one; and some of them would do positive injury if published, because of the sentiments they contain, or on account of some bitter words about some other writer's articles. Such writers may hold a prominent position in society and the church, and will make a great stir because their communications are not published; and soon become busy to have a change in the management of affairs, so that their articles shall not be shut out any longer. Would that a few numbers of a paper might be published filled with the rejected articles; we think most complaints would cease, and each writer of rejected articles would say, I think you should have left out all but *mine*. Of course he would still think his own was *first rate*. Such is human nature.

Perhaps it would be well to say here, we have occasion to *reject* but few articles, but there are *many* not published for want of room. Do "not feel hurt," but be patient; and keep on writing; we will do the best we can. Pray that we may be able to do all to the glory of God.

THE SOUL'S WINDOWS.

In the *Children's Banner* may be found the following description of the soul:—

"There are five windows to the soul, called hearing, seeing, feeling, tasting, and smelling; and through these golden windows the soul looks out upon the world and gets knowledge of its surroundings. If any one of these senses which we have called windows be wanting, all that class of facts which it is designed to impart to man's mental nature are forever shut out."

The question very properly arises, How can the soul look out when the windows are all destroyed? "If," as stated by the *Banner*, "any one of these senses, which we have called windows, be wanting, all that class of facts which it is designed to impart to man's mental nature are forever shut out;" then it follows that, when the five senses of "hearing, seeing, feeling, tasting, and smelling" are "wanting," as is the case after death, the soul can never hear, see, feel, taste, nor smell, till the organism is restored to life that was endowed with these senses. This we believe to be strictly true, and in harmony with all facts connected with man's nature. The five senses are a part of man's physical organism; hence when the organism is dead, the man is not alive as a soul separate and distinct from the body. The Bible does not teach any such doctrine. What sort of a being must that be which can neither see, hear, taste, smell, nor feel anything? But according to the *Banner* this is the case with the soul after it leaves the body.

TRUTH THE BEST.

The following was sent to the "Religio-Philosophical Journal," a Spiritualist paper published in Chicago;—

To the Editor of the Religio-Philosophical Journal:—Dear Sir: I write to ask a favor, which I feel confident you will be pleased to grant, as I am sure you do not wish to put me in a false light before your readers. In the *Journal* of Feb. 27th, "Frontier Department," I find the following:—

"Keep it before the people that Elder Miles Grant said at Dansville, N. Y., on Wednesday evening, Jan. 27th, 1869: 'If I am compelled to follow the Bible, confine myself to it, then I may as well close the discussion at once; for I cannot maintain my defense from the Bible.'"

Allow me to say, with all due respect to Mr. Wilson, that *I did not make the foregoing statement*. The facts are as follows:—I attempted to give the different uses and renderings of some of the original words in the Hebrew Scriptures, for the purpose of throwing light upon the subject under discussion, when Mr. Wilson objected, and insisted that I should confine myself to King James' version of the Bible. I then remarked, If he would not allow me to do any thing but simply *read* the Bible, we might as well close the discussion; meaning by my remark, that *merely reading* from the Bible, or any other book, could not be considered a discussion. I made the remark to show, as I thought, the unreasonableness of his objection against the explanation I attempted to give; for, in debating any subject involving the Bible, I understand it to be proper for either disputant to show by *argument* the connection between the Scripture and the subject under consideration; which could not be done, if we were only to *read* from the Bible without remarks. But I never said, "If I am compelled to follow the Bible, . . . I cannot maintain my defense" from it; for I believe without a doubt that I can; and am ready at any proper time, with suitable preliminaries, to meet Mr. Wilson, or any other able defendant of Spiritualism, and undertake to show that the entire Bible is opposed to Spiritualism in all its teachings. MILES GRANT.

Boston, March 10th, 1869.

CHRISTIAN.

When speaking of *krematisai*, the word rendered "*were called*" in Acts 11: 26—"and the disciples were called christians first in Antioch"—Dr. Clarke sa-s, in his comments on this passage:—"The word *krematisai*, in our common text, which we translate *were called*, signifies, in the New Testament, to *appoint*, *warn*, or *nominate* by *divine direction*. In this sense the word is used in Matt. 2: 12, Luke 2: 26, and in the preceding chapter of this book, ver. 22. If therefore the name was given by *divine appointment*, it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name *christian* is from God. . . . A *christian*, therefore, is the highest character which any human being can bear upon earth; and to receive it from God, as those appear to have done, how glorious the title."

We fully adopt the foregoing from Dr. Clarke.

THE BEE KEEPER'S TEXT-BOOK.—Those who keep bees will do well to send to Bro. H. A. King, Nevada, O., for a copy of his "Bee-keeper's Text-book." Bro. King is a very skillful manager of bees, and has given valuable information on the subject, in his text-book. Price 75 cts.

MURDOCK.—Has any one a copy of *Murdock's* translation of the Syriac New Testament that they wish to sell? If so, please correspond with me, stating the price.

A. P. MOORE, *Crisis Box, Boston.*

MISSIONARY THEOLOGY.

In the July number of the *Rainbow*, is an interesting article on "Missionary Theology," by Edward White. When comparing the opinions and teachings of the early missionaries with the true theology of the Bible, he says:—

"In some of the most important particulars of christian faith, indeed, there is no change. The faith in a divine Christ, in an atonement for sin, in the person and work of the Holy Spirit, in a gratuitous justification, is the same now as it was of old. But these doctrines were considered by the founders of missions as but a superstructure built on a deeper foundation. That foundation was an antecedent belief in the natural immortality of mankind, and their consequent destiny either to endless misery or endless joy. In the opinion of Dr. Carey and those who first went with him to India, as well as of the churches in Britian, every human being was an immortal, was possessed of a soul as eternal in the future as the nature of God. Every inhabitant of India was thus regarded as an immortal. Every unregenerate soul, descended from Adam, was born under the curse of endless woe, and was, by its own sins, confirmed in that direful destiny. Salvation could be effected only by the distinguishing grace of God in regeneration. All the unregenerate of all ages were unsaved, and the unsaved of India, as of all lands, were destined to be delivered over, as Dr. Carey says in one of his letters, to 'endless misery.' To endless misery had gone all the numberless unregenerate inhabitants of Asia during the ages of darkness preceding the advent of Dr. Carey to India. To 'endless misery' were going all the millions who rejected his message, or refused to abandon their ancestral creeds. This is still the foundation of missionary theology. This is still what may be called the state creed of all the missionary societies. No one is considered at liberty to deny it in a missionary speech or sermon. It is the platform creed of Exeter-hall. The missionary students at the colleges are supposed to believe it. The directors are supposed to believe it. The missionaries abroad are supposed to believe it. No one who openly assailed it would be asked to assist at a missionary assembly, or to plead the cause of missions before the people.

And yet—it is disbelieved in the churches throughout the length and breadth of the country. It is doubted and denied with varying degrees of confidence. But it is doubted and denied almost universally, and most of all by persons of accurate knowledge and spiritual intelligence. The doubt and denial is not confined to skeptics, to mockers, to adversaries; but it is professed with more or less of openness by men whose knowledge gives the utmost weight to their judgment, and whose hardworking piety challenges comparison with that of any of the advocates of the older creed. One meets with a few earnest, and able, and unquestionably sincere, controversial supporters of that elder belief. The names of Dr. Pusey, of Dr. Salmon, of Dublin, and of the Hon. and Rev. Baptist Noel, will occur to all readers. But no one who intimately knows English religious society will venture to deny that there has been an immense revolution in opinion as to the probable destiny of the ignorant idolatrous nations of the earth, and that it is the rarest thing to find even a secretary of a missionary society, or the tutor of a missionary college, who will, when firmly pressed, declare his unfeigned assent and consent to the opinions on this question of the founders of our missionary societies. Men, nowadays, have their doubts, their special theories of relief, their hopes, or their positive doctrines. Either they hold, as I am informed that some heads of colleges hold, that Scripture gives room for several opposite theories; or they lean to Universalism, with Mr. Jukes, and teach men to trust in future purgatories; or they wholly repudiate and openly denounce and assail the old missionary doctrine, and believe with us that they who have 'sinned without law,' and led impenitent lives under heathen darkness, shall 'perish without law.'

For the World's Crisis.

THE CHRISTIAN MISSION OF CHICAGO.

ITS CHARACTER AND OBJECT.

A Report of its Constitution, Organization, By-Laws, etc., etc.

For a long time there has been a deep conviction in the minds of many of the brethren and sisters here of the necessity of being engaged in the service of the blessed Master, and that his cause could be best subserved by an earnest and united effort on their part. To devise the best means of bringing about the desired object, a meeting of the brethren and sisters was called and numerously attended, on the evening of June 28th, 1869. Bro. Ramsey addressed the meeting, and stated the objects in view, as follows:—to organize into a mission for the purpose of developing a systematic and thorough effort to carry the gospel of the coming kingdom in every direction over the city, by means of tracts and otherwise; to visit the sick, alleviate the sorrows of the poor and distressed, establish meetings, gather the children into Sabbath Schools, etc., etc., and presented propositions as a basis upon which to work.

Subsequent meetings were held on July 5th, 12th, and 21st; officers were elected, and the result of the deliberations of committees and others arrived at by the help of God, we believe, is the following Preamble, Constitution, and By Laws:

PREAMBLE.

Whereas, "The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present evil world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; we, therefore, lovers of his appearing, and believing that time is short, see the necessity of working while the day lasts. And in order to accomplish as much as possible, we deem it necessary to organize into a body for the purpose of co-operating with each other, and that we may, with one heart and one mind, seek to build up the cause of the Master; therefore,

Resolved, That the association be known as the "Christian Mission of Chicago."

ITS OBJECT. Its object is to seek out the poor and distressed of all nations, kindred, tongues and people; to clothe the naked, feed the hungry, and gather them into the fold of Christ.

BY LAWS. Sec. 1. Art. I. The officers of this mission shall consist of a President, two Vice Presidents, a Secretary, a Treasurer, and a Steward, and shall hold their office until their successors have been duly elected and qualified.

DUTIES OF OFFICERS. Art. II. It shall be the duty of the President to take the general supervision of the work of the mission, assisted by the officers of the mission and the supervisors of the districts.

Art. III. It shall be the duty of the Vice Presidents to assist the President in his duties.

Art. IV. It shall be the duty of the Secretary to keep a strict and impartial account of the proceedings of the mission, receive all monies and other properties, paying the monies into the hands of the Treasurer, taking his receipt for the same, and delivering all other property into the hands of the Steward, taking his receipt for the same; also to audit all bills presented for payment.

Art. V. It shall be the duty of the Treasurer to receive all monies from the hands of the Secretary, giving his receipt therefor, and paying out the same on presentation of bills and orders, when audited by the Secretary and approved by the President.

Art. VI. It shall be the duty of the Steward to keep a strict account of all goods received and delivered, and to deliver by order of the President, said order to be his voucher for goods delivered.

Art. VII. The officers of the mission shall constitute an examining committee, to whom the names of all who have been duly proposed for membership shall be submitted.

MEMBERSHIP.

Sec. 2. Art. I. Any person wishing to become a member of the mission must have their name presented by a member of the mission, at least one week previous to their admission.

Art. II. All members shall be elected by a vote of two-thirds of the members present at any regular meeting.

Art. III. Christian character shall be the only test of fellowship.

Sec. 3. Art. 1. This city shall be divided into districts as the President may direct.

Art. II. Each district shall be under the supervision of one or more male members of the mission, whose duty it shall be to look after the poor, establish meetings, distribute tracts, and report the condition of affairs in his district to the President.

Art. III. Each supervisor may appoint one or more females to assist him in his duties.

Sec. 4. Art. I. The regular meeting of this mission shall be held on Wednesday evening of each week, and the annual meeting shall be held on the first Wednesday in July.

Art. II. This Constitution and By Laws shall be subject to amendment by a vote of two-thirds of the members present at any regular meeting, notice of a proposed amendment having been given at least one week previous.

The work is great, the laborers are few; the demands will be large, the means are small. In fact, there is but little else at present, but the love of God and the constraining influences of his Spirit, with which to work. These are powerful and efficacious, but more is needed. There is little but what could be converted into means of doing good. Contributions or donations of any kind to the funds, or stores of the mission, are solicited from the lovers of the Lord, east or west, in the name of the Master; and may be sent either to the President, Eld. C. C. Ramsey, 72 Michigan St., or to the Secretary, A. T. Rice, 152 Dearborn St. Correspondence also to either, as above.

A. T. RICE, Sec. Chris. Mission of Chicago.

"*Christian*" please copy.

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 29th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$380.30
A. G. W. Smith	10.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2737.31
F. S. Ainsworth (balance of pledge)	25.00

EUROPEAN MISSION.

Previous acknowledgments	$202.90
E. G. Wood	5.00
A. G. W. Smith	10.00
P. W. Higgins	5.00

For the World's Crisis.

THE 144,000.

A correspondent wishes to know my views relative to the hundred and forty-four thousand, mentioned in Revelation 7th and 14th chapters. Differences of opinion exist as to this favored class. Some suppose them to be infants, while others maintain they are the class named by the apostle in 1st Thess. 4: 17, who shall not sleep, but be changed from mortal to immortality at the appearing of Christ. The arguments for these views, to me, are too superficial. I understand them to be those raised in connection with Christ's resurrection, denominated the "*first fruits*."

First, Inspiration makes it clear, that this number are all sealed from the twelve tribes of Israel. "And I heard the number of them which were sealed; and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel."—Rev. 7: 4. It is also plain that this number does not include the general harvest; here after this, he names the final gathering: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands."—Rev. 7: 9.

Second, it is positively stated they are "the FIRST FRUITS." Now the "first fruits" are not that innumerable company, but only that part first ripe, and first gathered. Kitto, in his Biblical Literature, speaking of the first fruits, says, "The Talmudists distinguish them by the name *Bikkurim*, which signifies the choicest part, or what was first ripe." Now as Christ was included in the first fruits, it makes them the first ripe, and also the most precious. Again, Inspiration declares they "were redeemed from the earth." And again, "These *were* (past tense) redeemed from among men." When Christ ascended, "He led captivity captive;" or, as the margin reads, "a multitude of captives." Eph. 4: 8. Mark, this was when Christ ascended. Whom did Christ then lead, unless it was those raised after his resurrection? "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matt. 27: 52–53. The apostle Paul declares that Christ had his birth "among many brethren;" and that they were conformed to his image, and that he justified and glorified them; "for whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." —Rom. 8: 29–30.

Now the testimony is incontrovertible, that a certain number have been called, justified, and glorified; and the revelator calls them "the *first fruits* unto God and the Lamb." And also declares, "These were redeemed from among men." Inspiration mentions another characteristic of this class in Rev. 14: 4,—"These are they which were not defiled with women; for they are virgins." We suppose the apostle here refers to the law forbidding the Israelites to intermarry among the heathen nations, to which command this class had faithfully adhered. Again, "These are they which follow the Lamb whithersoever he goeth." When Christ comes, he is attended by a retinue of his saints. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.—Jude 14. "He shined forth from mount Paran, and he came with ten thousands of saints."—Deut. 33: 2. I understand that Enoch and Elijah stand as a pledge of the change of the living saints from mortal to immortality, at the appearing of Christ; so the hundred and forty-four thousand stand as a pledge of the literal resurrection of the dead saints to an immortal life, to join in celebrating earth's grand jubilee in a sinless, unfading, undying world.

O then, let us be faithful, dear children, a little longer, and the last battle will be fought, and the victory won, when we may join with that innumerable company, and the hundred and forty-four thousand, in singing the song of eternal redemption, where the sound will be as the sound of many waters, and mighty thundering.

Castleton, Vt. S. G. MATHEWSON.

For the World's Crisis.

MY REPORT.

BRO. GRANT, and all the brethren and sisters greeting:—As the church of God are one, and their interests are one, and as one child very naturally likes to know how and what the rest of the family are doing, I thought I would tell you in short of my three last Sundays' labors.

July 4th, I was at Bristol, R. I. Had a good time preaching the word, and endeavoring to have the people see that the Bible was true, and the necessity of believing in little things, as well as great.

July 11th, I was at Providence. Here is a good company, of all kinds of faith and order; and as every one's ways and ideas are right in his own eyes, they have started a free meeting. If the freedom is not abused, it may answer. We have a free gospel, thank God; and I love to preach it freely, just as I receive it. I endeavored to show them the importance of loving one another, and if this is carried out in everything, and in all places, there need be no trouble. O, praise God for love that so freely flows from God into his dear children, Brn., let us cherish it, and keep it in sight. It is the first fruit to be seen. O God, help me to love thee more and more.

July 18th, I was at Charlton, Mass. It will be remembered that here I commenced a series of meetings in Jan., 1868, and held three weeks; then two weeks more; then a grove meeting. Seed was sown that has taken root. Some brought forth fruit then, and some since by the watering of others. This day I baptized five. It was a good day to me. This makes thirteen that I have baptized; and some twelve or more have been gathered. The Lord shall have all the glory, now and forever. Amen.

While in their new chapel, which has been erected with the aid of Brn. in Worcester and other places, I looked back to the first of the meetings, and my heart said, Praise the Lord for all his wondrous works. One was baptized to-day who has been fighting her convictions ever since the first series of meetings. I thought how long-suffering is our God.

Sunday, the 18th, was the best day I ever saw. Perfect victory was gained. The favor of God was there to save and to bless. The old saints rejoiced, and the young convert joined, and sinners were moved. One rose for prayers. Glory to God, how good he is. Children, cheer up, there are rich promises in store for the good of earth. O let us be real good, laboring hard for the salvation of poor, dying souls around us. We have all a work to do. Let us do it in the fear of God; do it with all our might, do it well; and then when the Master comes, he will say, "Well done." O how my poor heart was watered that day. Glory to Jesus' dear name. I love the work of God. I will go where he says, whether it is away back in the woods, or elsewhere. Any where, dear Lord, only let me be sure that it is thee that is calling. My poor heart yearns for poor sinners. Savior, use such means as will be for thy glory, and hasten thy return to this world again. Thy dear, waiting bride longs to see thee.

July 19th. I am at home once more; but not to stay but a few days. O how long shall meetings and partings last? until Jesus comes. May God bless you all. Receive love from me and mine. Your Bro. in Christ,

No. Dana. Mass. GEO. A. STREETER.

For the World's Crisis.

THE BLESSED TENT AGAIN.

I had well nigh despaired of what seemed to me to be a whole-soul sermon to perishing sinners, in which the speaker seemed to travail in spirit for their deliverance from sin; a sermon such as Jude speaks of, which had power in it to save with fear, pulling them out of the fire; hating even the garments spotted by the flesh." But let me tell you that, on Friday night, July 16th, this desire of my heart was given me. On this evening the whole of the responsibility of the meeting rested, under God, upon Eld. J. G. H., as his companion in labor had felt it his duty to leave in the morning for the East. But with this responsibility came the power of God upon him, and he preached to poor lost sinners with the Holy Ghost sent down from heaven. He spoke from the words: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you," including the following verses as consolation to those "who are troubled;" but the Spirit's burden was upon the righteous retribution to the troublers of God's children. The subject rose as he advanced, until it reached a climax that was overwhelming to both saint and sinner; until every sound seemed hushed, but the trumpet-tones of the speaker's voice, which must have been heard an incredible distance in the stillness of that night. We felt that the speaker was clear from the blood of all under the sound of his voice; and if any perish it will not be for the want of one faithful warning and entreaty. How my soul magnified the Lord for that sermon. The Lord endue his servants from on high to give this last warning message to poor lost men and women, I pray.

My beloved brethren, be Holy Ghost men. Forget every thing but your great commission. "Preach the gospel to every creature;" "warning every man night and day with tears." O let poor sinners see that you feel for them; that the love of Christ constrains you to entreat them to be saved; that it is not your trade by which you make a living. A poor burdened sinner was once led to seek and find mercy by a minister of the gospel, throwing his arms about his neck and telling him in tender tones, "*You can be saved. More anon.* E. S. W.

Camden, N. J.

For the World's Crisis.

CONDENSED REPORT
Of the N. S. Advent Chris. Conference,

Held at Bear River, Digby Co., June 26–29, 1869.

This conference met according to appointment. The following ordained preachers were present: John Woodworth, Wm. Halliday, Alex. Swanesburg, J. M. Tozier, and J. R. Hall. This is the second time this body of christians has ever met in conference in this Province. For some time past, it has been deemed necessary to convene in conference capacity, but have never met with that success desired until the present one. The result of these meetings was truly gratifying, also the privilege of meeting with those from abroad of like precious faith.

A good degree of interest was manifested on the part of those present for the forwarding of the blessed truths of the coming kingdom. A strong invitation was given to Brn. Tozier and Hall, that they come to this Province with their New Brunswick tent, and spend two or three months this season. $80 were subscribed to help defray expenses, in traveling with said tent, and more was vouched for if required. The articles and by-laws of this conference were framed so as not to interfere with either church composing this conference, i. e., of governing itself.

In connection with the doings of this conference, a resolution was passed relating to our peace principles, which is as follows:

RESOLVED, That we, the members of the Advent Christian Conference of Nova Scotia, taking the Bible for our only rule of faith and practice, would, in obedience to its sacred teachings, cheerfully render to Cæsar the things that are Cæsar's; so as loyal subjects, we would "obey the powers that be" in all things that the laws may require of us, unless such laws conflict with the laws of God. In all things, we hold God's law to be "the higher law," and as Jesus Christ, the great Law-giver of the New Testament, commands all his followers to "love their enemies," etc. (Matt. 5: 44); therefore we cannot conscientiously, in view of his teachings (Col. 3: 17), bear arms; neither in offensive or defensive warfare; nor drill in the militia, which we consider to be the first step in preparation for war. And whereas, we have heretofore suffered on account of such non-resistant principles, therefore, be it known that we still stand on the same principles; and in obedience to God, we cannot depart therefrom, even should such a course cost our properties, or our lives. N. H. REED, Sec.

[We commend the foregoing resolution to the candid consideration of all christians. We think every true disciple of Jesus should say *Amen*.—ED.

For the World's Crisis.

THANKS.

We very gratefully acknowledge the kindness of our friends who have sent us material aid within a few weeks past. The Lord will surely reward them, one and all. We have replied by letter to all who have given their names, and have received several letters without name, and all may rest satisfied that their letters and contents have reached us; but if any are in doubt in regard to this, please write again, and give us your name and address, and we will try to respond promptly and gratefully. Pray for us. Your Bro. and Sister, F. H. & S. S. CHAMBERLAIN.

Webster, Mass.

Correspondence.

From Sr. Z. Libbey.

Will my brethren and sisters bear with me, while I ask a place in the Crisis for a few thoughts, as my mind may be led. I have not occupied a place in "our paper" for a long time. I have covenanted with the Lord anew, telling him I would use my pen in his cause, when he speaks. Be assured, my dear friends, it is not without deeply feeling my inability.

In the first place, I sincerely ask all that know God hears their prayers, to pray that he would let his healing power rest upon me; as I have not been able to go but a few steps from home for four months. I have heard but one sermon in the time. It was like cold water to a thirsty soul. The Lord sent Bro. Pinkham, from Dover, to Waterville, where I live. In this place, the speedy coming of Christ is neither looked for nor loved.

In the next place, I wish to say through our much esteemed paper, I have felt extremely thankful that a few of our last numbers have not been burdened with long columns of resolutions and conference reports, as they do not particularly add to our spirituality. I have felt lately, when reading, had I the means, how gladly I would help bear this paper, the *Christian*, and tracts that are laden with last-day truths, to the end of the earth, that my fellow men may be rescued before the wailing day comes. And I will try and deny myself of all that I can for this object. Those truths are better than gold, and sweeter than honey. O that the children of men would be exhorted by one that expects soon to meet you at the bar of God, to search the precious word, and see if these things are not so.

While reading in the number for June 9th an article properly headed "Horrid," my eyes flooded with tears to think my Savior should be so abused. Come, my dear sisters, let us deny ourselves of more—a great deal more; and nerve up to the work, and send those little messengers on lightning speed over the world, that some, at least, may be recovered out of the snare of the Devil. When you sit down to put on a little extra fixing upon your husband's clothes, your own, or your children's, if it is only one, two, or three cents' worth, it would send so many tracts; and you can not tell how many, by those few cents, might be brought into the kingdom. If the littles are likely to do good, think what the dollars would do towards sending the paper, and the ministers with their Bibles, to those people where these truths need to be dispensed. My beloved friends, it looks to me that every moment we spend so near the end of the road should tell for God.

Once more, let me say a little, as the Lord may lead, in regard to our speech. Paul says: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."—Col. 4: 6. There will be no answering by jesting, nor joking, nor by filthy conversation, nor by railing, nor backbiting, nor speaking evil of any body. Grace has seasoned our speech and is saving us. It is divine and saving in its nature. Glory to his dear name, for such an unmerited favor.

The tongue, Paul says, is an unruly evil, and full of deadly poison. Grace will hold it. Let us believe what God says; then we can give a reason of our hope with meekness and fear, endeavoring to come up to gospel living.

Dear brethren and sisters, we are in the perils of the last days. Let our speech be with grace seasoned with salt; then methinks we shall say, Of all the foes we meet, none are so apt to turn our feet like the foes we have within. Yours, looking for Christ and immortality through him alone. Z. LIBBEY.

Waterville, P. Q.

From Sr. S. K. Paine.

BRO. GRANT:—I am in Rye, as you see, and expect to commence a tent-meeting here to-morrow. Bro. H. F. Carpenter will be with me until Saturday evening. As many reports, both false and true, have been circulated through the papers about the reformation in Upper Gilmanton, N. H., I will write a correct statement, and you may publish it in the Crisis, if you think best.

I went to Upper Gilmanton the last day of March, and commenced a protracted meeting in the Christian church. The Lord blessed, and during the meeting, which lasted several weeks, more than one hundred and fifty commenced serving the Lord. Sixty-four have been baptized, thirteen of whom joined the Free-will Baptist church, and forty the Christian denomination. Some of the seed sown fell on stony ground, and immediately sprang up, but because it had no depth of root, it has withered away. Some fell among thorns, and the cares of the world, and the deceitfulness of riches, and the lust of other things, is choking the word, and it is becoming unfruitful. But some fell on good ground, and is bringing forth fruit; some thirty, some sixty, and some an hundred-fold; and in the reaping day, some sheaves in that place will be gathered into the garner of God. That the lambs may stay with the Good Shepherd, who will lead them in the green pastures, and beside the still waters, is my prayer. S. K. PAINE.

Rye, N. H., July 22nd, 1869.

Extracts from Letters.

Bro. W. W. Wickens, Barrington, writes: "The Lord is ever with the right. I have been strengthened and comforted in reading the Crisis, and many other valuable works, which come from your office; and may the Lord bless and guide all the brethren and sisters who contribute to its pages. I read in the Crisis with pleasure, and sing those beautiful pieces of music which I often see in it. I have lately embraced religion. I feel thank- to the Lord for sending his truth to us in this place. Bro. Reed and Bro. Holiday came here last winter. They were ill-treated, and were not allowed the privilege of preaching in any of the meeting-houses; and thinking that it was wrong to treat them so, I opened my house for them to preach in, and the Lord gave them souls for their labor. Five were baptized by Bro. Holiday.

O that the walls of sectarianism might be broken down, and all the churches may be of one mind and one heart in offering up praises to God. I am willing that all the world should know where I stand. Thank the Lord, I know it is not popular, and I feel that my reputation is sacrificed in some degree, by receiving such truths; but Jesus says, 'Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven.'"

Bro. G. W. Stetson, Olena, O., July 23d, writes:—"Eight weeks have passed since the discussion closed in Norwalk, O. Since then I have been quietly observing the effect on the community. So far as the debate went, the impression made was decidedly favorable; but the public, by a very large majority, felt very much incensed at what was subsequently denominated, and very appropriately too, "that little *trick*," by which the discussion was so abruptly terminated, just at the point when the interest in it, and the desire to hear *more*, was the greatest.

The church has had its faith strengthened in the word of the Lord, and a renewed desire to grow in the knowledge of the truth, as well as in grace, is the result to believers.

Bro. John McQueen, of Hillsdale, Mich., has been written to, and he informs me that he will come and give an *expose* of this monster delusion. He will probably be here about the middle of September."

Bro. E. G. Hatch, Haverhill, N. H., writes:—"The Crisis comes filled with living bread into my family. It gives us new life and spirit, as refreshment does a soldier after a long march. May the blessing of God rest upon you, in this great work. Your paper has strengthened many a weak heart. A brother said to me the other day, 'Why, I could not get along without the Crisis.'"

Fourteen Years Asleep.

Death of the Remarkable Sleeping Woman in Ky.

Miss Caroline Godsey, the sleeping wonder, died at her mother's home, some eight miles from Hickman, on Wednesday, the 14th inst.

The history of Miss Godsey is well known to the public, a statement of her wonderful condition having been published extensively by the press of the United States. At the time of her death, Miss Godsey was about twenty-six years of age and had been asleep, as described, about fourteen years. The existence of this wonderful case of coma, or preternatural disposition to sleep, has been doubted by many, but the fact is indisputable. Indeed, some twelve months ago, Miss Godsey was taken to Nashville and other places for exhibition; but we understand many even of the physicians of Nashville looked upon the case with suspicion.

The history of the case is, briefly: When about twelve years of age, she was taken with a severe chill, and treated accordingly, by her physician. As the fever which followed her chill subsided, she fell into a deep sleep, in which condition she has remained ever since, except at intervals. It was her custom at first to awake regularly twice in every twenty-four hours, and singularly, within a few minutes of the same hours each day; but of later years she awoke oftener, so much so, that many considered it an indication of her final recovery. She would remain awake five, ten, or, perhaps, fifteen minutes, and gradually drop off to sleep again. When asleep, it was utterly impossible to arouse her. She never complained of any bodily pain, though when asleep she was very nervous at times, and appeared to suffer considerably by the violent twitching and jerking of her muscles and limbs, and her hands clinched tightly as if enduring severe pain; but when awake she did not appear to suffer, except from a drowsy, gaping inclination, and persistent effort to cleanse her throat of phlegm. She generally passed into sleep through violent paroxysm, which would last, perhaps, five minutes, and she would then sleep awhile as calmly and quietly as an infant. Miss Godsey was of medium size, and her limbs and muscles were well proportioned and developed, and grew considerably after her affliction.

Miss Godsey, on the day she died, indulged in a little prophesying, which we give as related for what it is worth. She said "the sun would be a total eclipse on the 7th of August" (this is remarkable, because parties assert that she could have had no knowledge that this was according to calculation,) "and that the sun would never shine as bright after that day. That this would indicate the end of the world, which was speedily approaching."—*Hickman (Ky) Courier.*

Married.

At Wilbraham, July 25th, by Eld. P. S. Butler, Mr. Edward French and Miss Abbie F. Brock, both of Northampton.

At Bryant's Pond, Me., July 4th, by Elder Jared Whitman, Mr. Adna D. Rowe and Miss Roxanna Gerry, both of Norway.

Obituaries.

Mayers. Died in Princetown, Mass., Dec. 16th, 1868, Francis R. Mayers, aged fifty-one years and six months.

Bro. Mayers commenced preaching the coming of Christ in the fall of 1842. He embraced the life and death views in 1845, and preached with power and acceptance. When informed by his wife that he could not live, he said he was perfectly ready, and willing to sleep in Jesus. His faith changed not. The sleep of the dead, the resurrection of all through Christ the Life-giver, the personal coming of Christ, the new heavens and earth, and eternal life, were themes that filled his soul when speaking upon them. He loved God, and was a man of faith. He will live again, to die *never*. Praise the Lord. He leaves a widow and seven children to mourn the loss of a christian father and counsellor. "Blessed are the dead that die in the Lord." Amen. Praise God. Bible comfort was administered at his funeral by his fellow pilgrim, Bro. M. Batchelor. J. C. S.

Muchmore. Died in Castleton, Vt., April 28th, 1869, Elmus L., only son of Albert and Nancey Muchmore, aged twelve years and ten months.

From early childhood he seemed to possess a remarkable sense of right, and thus manifested this equitable principle in his playful associations with his little comrades, which rendered him a general favorite with them. His sufferings were very great, which he endured with manly fortitude, using reason far above his years; and when apprised that death was near, calmly remarked, "I am not afraid to die, for Jesus loves me, and I love him." Funeral sermon by the writer, from Rev. 1: 17-18. S. G. Mathewson.

Morris. Died of consumption, at her parental and widowed mother's home, in Springwater, N. Y., our dear Sr. Mary Morris, in the twenty-second year of her age.

She died as she lived—a christian. She was blind, but had the Bible in raised letters, and took great delight in reading it by the sense of touch. She was quite intelligent, and very ingenious and industrious. She could perform works of art that many with good sight would fail to do. But she sleeps in Jesus. Her funeral was attended by the writer, July 18th, 1869. A very large congregation was present, at the Christian chapel, in Springwater. Two Elders of the Christian denomination were present, and assisted in the exercises. The text was in 1 Cor. 15: 22. The subject was death, its cause, effects, and cure. C. F. Sweet.

Converse. Died in Brunswick, Wis., June 12th, 1869, of diphtheria, Chloe A. Converse, daughter of George F. and Eleanor Converse, aged ten years.

We have good evidence that our loved one sleeps in Jesus. E. Converse.

Summary of News.

FOREIGN.

Cable News.

Dispatch from Louis Napoleon to the President.

Gen. Grant's Reply.

Duxbury, July 28, 1869. The following interesting dispatches have passed over the new cable:

To the Hon. Secretary of State, Washington.

Paris, 8.45 a. m.

L'Empereur des Français au President des Etats Unis d'Amerique, a Washington:

Je suis bien aise inaugurer la nouvelle ligne Telegraphique qui relie la France a l'Amerique en vous envoyant l'expression de mes voeux pour vous et pour la prosperite des Etats Unis.

(Signed) Napoleon.

Department of State, Washington, D. C., July 28, 1869.

The President of the United States to the Emperor of the French:

I cordially reciprocate your good wishes, and trust that the liberal policy of the United States, pursuant to which this cable has been landed, may result in many such means of communication, especially between this country and its earliest ally and friend. U. S. Grant.

The Emperor's Dispatch. The following is a translation of Napoleon's dispatch to President Grant upon the completion of the French cable:

The Emperor of the French to the President of the United States of America at Washington:

I am very happy to inaugurate the new telegraphic line which unites France and America, by sending to you the expression of my good wishes for yourself and for the prosperity of the United States. (Signed) Napoleon.

Turkey and Egypt.—The latest news received from Constantinople and Alexandria was quite suggestive of open hostilities between the Sultan of Turkey and the Viceroy of Egypt. The Sultan had declined to receive the Viceroy at Constantinople, the Viceroy had cut short his European trip and sailed for Alexandria, and active preparations were being made for war in Egypt. These things certainly mean war, and must result in war unless one or the other of the parties makes overtures for a peaceful solution of the matters of difference. The Viceroy undertook his European tour for the purpose of inviting the rulers of the European countries to be present in person or by deputy at the opening of the Suez Canal, and he had proceeded as far as France when the Sultan seems to have suddenly aroused himself to the idea that the Viceroy was getting too much notice from the European Sovereigns, and he peremptorily ordered him back to Egypt. The Viceroy is nominally subject to the Sultan, but his dependence has recently been very much lessened, and the allegiance which he at present renders is more nominal than real. He is required to pay a certain amount of tribute each year, and to furnish assistance to Turkey in case of war, but for two or three years past, the Viceroy has done as he pleased in regard to complying with these provisions of subjection, and Egypt has come to be, in effect quite independent of Turkey.—*Boston Journal.*

Important from Cuba.—*Washington, July 28.* Letters from Cuba, received here, contain intelligence to the 20th instant. General Quesada had destroyed two important bridges on the railroad from Nuevitas to Puerto Principe, cutting off all communication between those two cities. All the intervening country is held by the Cuban force. The Spanish troops are now confined in those cities and are suffering severely from disease and want of supplies. Several sorties have been made from Nuevitas, and in each instance the troops were driven back with a severe loss. General Quesada has a large number of Spanish prisoners, which he is holding as hostage for the proper treatment of Cubans who may fall into the hands of the Spanish commanders. Among them are a number of prominent government officials. The letter also states that the Cuban forces have possession of the country from Nuevitas to Puerto Principe, with several points on the coast, which gives them direct communication with the United States.

It is reported that there have been two important engagements—one near Remedios and the other at Sagua La Grande, in both of which the Spaniards attacked the Cubans in force. At Remedios the Spaniards were driven off with a loss of 150 in killed and wounded and prisoners. At Sagua La Grande the fight lasted several hours, the Spanish forces numbering over 1500, while that of the Cubans was less than 1000 effective men. The Spaniards were finally compelled to retreat with a loss of over three hundred, while that of the Cubans was less than 120.

The result of these battles has inspired the Cubans with renewed courage, and they have no doubt of their ability to maintain themselves against those now in the field.

A large supply of arms and ammunition, including a battery of artillery with 360 men from the United States, successfully landed at Nuevitas, and are now a part of General Quesada's forces. Sickness is reported to be abating, and Generals Quesada and Jordan expect soon to take the field offensively with a force more than equal to that of their opponents.

Passing Events.

☞ Twenty years ago there were six post offices in Minnesota. Now there are six hundred.

☞ Eight counties in Iowa have one armed soldiers for Recorders.

☞ According to the Chicago *Times* there are forty gambling houses in that city, in which $3,000,000 are squandered annually.

☞ M. de Lesseps has sent out official circulars stating that the Suez Canal will be opened November 17.

☞ The Czar of Russia, by a recent ukase, has abolished at one sweep the hereditary character of the Russian priesthood, a body numbering, with their families, not less than seven hundred thousand.

☞ Sunday schools are being established in Russia upon the American plan. In the usefulness of these institutions America has silently taught a lesson to entire Christendom.

☞ A new and singular phenomenon has recently been witnessed in the South, being no less than the striking and blighting of cotton fields by lightning. On descending, the fluid seems to spread over a wide area.

☞ Timothy Ryan, of Black Hawk county, Iowa, went suddenly insane a few days ago, and remained so up to the time of his death. The doctors attribute his insanity and death to the intemperate use of tobacco, the man being an inveterate smoker.

☞ A Scotch merchant at Oporto was lately sentenced to six years' banishment by the Portuguese Government for teaching Protestant doctrines in his own house. In no other country in Europe, the Papal States excepted, could such a thing occur now, and it looks as though a revolution was needed in Portugal.

☞ Intelligence was brought on July 14 to the Pope of the death of his brother, Count Gabriel Mastai Ferretti, who has succumbed at Sinigaglia from the effects of a fall. The Count, who was in his 90th year, was the head of the family. The Pope was much affected.

☞ The Viceroy of Egypt has issued orders for the building of three new palaces—one at Sakarah, the ancient Necropolis, another at the base of the Pyramids, and the third at the Virgin's Tree. They must all be finished by October for the reception of the expected royal guests.

☞ Clothing made from a new kind of paper has been patented in England. The components of the material are said to be some animal and vegetable substances never before used. When reduced to a pulp, and bleached, the completed fabric is a sort of felt, of extraordinary pliancy, flexibility and strength. It can be sewed with the needle as tightly as woven fabrics, and already table cloths, quilts, shoes and petticoats are in market, all made from the new material.

Many Causes for Delirum Tremens.—Delirium tremens is generally supposed to be confined almost exclusively to excessive consumers of spirits. Cases are not wanting, however, to show, that light wines, tobacco, and, perhaps, tea and coffee, when used immoderately, will occasion the disease. In St. Louis, Michael Wigand, aged thirty-three, died of apoplexy, after suffering from the usual symptoms of delirium tremens, and ale is supposed to have been the direct cause of his death.—*Boston Journal.*

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 28th, and continuing till Sept. 6th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, Sept. 5th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester at Grantville, Holliston, Natic, Westboro, Milford, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third*; tickets to be obtained at New Haven, Meriden, Berlin, Hartford, and Windsor Locks. On the Conn. R. R., fare is reduced *one third* from So. Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 25th to Sept. 7th, *must* be called for at the ticket offices; and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the Mass. and Vt. R. Road, persons will purchase *regular tickets* at the offices for *Greenfield*, and then get their tickets on the Conn. R. R. for Springfield. All that come on this road from Brattleboro, Vernon, Fitchburg, Athol, etc., having purchased the usual ticket, will have a *free* return pass, on application to the Secretary.

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to the Secretary, on the camp-ground.

Friends coming from New York can come and return for $4.50 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. The other boat, which leaves New York at 11 o'clock P. M., reaches New Haven in time for the early morning train; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the Rail Road to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8½ A. M.; and at 3, 4½, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. Mathewson, Geo. T. Adams, H. Munger, J. Hemenway, R. E. Ladd, D. Mathewson, W. B. Dodge, } *Committee of Arrangements.*

Geo. T. Adams, *Secretary.*

Advent Christian Association.

The next Annual Meeting of this Society will be held at Springfield, Mass., commencing Tuesday, Aug. 31st, at nine o'clock A. M. As business of unusual importance is to come before this meeting, it is hoped that every church will be represented by delegates, and that preachers make an effort to be present at the opening meeting.

Every church co-operating with the A. C. A. is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members. Each delegate must bring credentials from the church to which he belongs.

H. F. Carpenter, *Clerk.*

Notice.

The New Hampshire Mission Tent will be pitched in North Conway, N. H., Thursday evening, Aug. 12th, and remain as long as it may seem duty. There has never, to our knowledge, been a single sermon on the signs of the times, the state of the dead, and kindred Bible truths, preached in all that region; and the place, at this season, is full of boarders, who have ample opportunity to hear. Preaching brethren and others are invited to take hold and help in the meetings.

By order of the Committee,
L. C. McKinstry.

Tent Meeting.

The Lord willing, there will be a meeting under the Mass. Mission Tent, near the depot, in Holliston, Mass., commencing Monday evening, August 2nd, and continue two or three weeks, or as the interest may demand. Brethren and sisters, pray for the meeting, that the Lord may bless, and send laborers to build up his cause in Holliston and vicinity. Bro. Grant will be with us a portion of the time. Others are expected.

Enoch Morrill.

Campmeeting at Pittsfield, Me.

The campmeeting at Pittsfield, Maine, to commence Aug. 23d, will be held on the same ground of last year, about two miles southwest from the village. Those coming by cars will stop at Pittsfield depot. We want the brethren to bring their own tents, bedding, and provisions, as far as practicable, and be prepared to help the preachers and the poor to a good home, and have an old-fashioned campmeeting. *Old-fashioned*, we say, like as we used to have when "What think ye of *Christ?*" was the test, with a united love for his appearing, and an entire preparation for the event; when our Father's house was not a place of merchandise, but a place of *prayer*, prevailing prayer with God. Is his ear heavy that he cannot hear, or his arm shortened that he cannot save? Nay, verily; but bickering and strife and evil work have too far separated us from the love of God in Christ.

And now to every member of the living Vine, in all the region round about, who can, we extend a hearty invitation to come up to camp once more in the name and power of God, leaving far behind side issues, and questions that gender strife; take Christ with the cross upon the heart, with the golden rule in the hand, and let us prove the Lord with tithes and offerings, and see if he will not once more pour us out a blessing. Servants of the household, come with the word of faith, the bread and water of life.

To avoid confusion, we wish it distinctly understood, that the appointment for a campmeeting in Maine, in the vicinity of Bangor, is another meeting, to be held by those believing in the non-reliving of the wicked dead. The Great Shepherd will care for all the sheep and lambs and bring them at last into the one precious fold. Amen, even so, come, Lord Jesus, and come quickly.

By order of the committee chosen at the Pittsfield meeting last fall,
F. A. Baker.
I. K. Lombard.
I. Damman.

Tent Meeting.

The New York State Mission Tent will be pitched at Baptist Hill, Bristol, Ontario Co., N. Y., on Friday, Aug. 13th, on the same ground as last year, and continue over the two following Sabbaths. All are invited to attend. Preaching by Bro. Jonas Wendell and Bro. Wm. Fenn.

By order of Committee,
Oliver B. Brown, Clerk.

Tent Meeting.

The Lord willing, a tent meeting will be held in New Milford, Ct., on the old ground, owned by Dr. Taylor, commencing Aug. 12th, to continue as the Lord may direct. Come, brethren, let us once more rally around our standard, and raise the banner of truth and righteousness.

A. D. Flagg.

P. S. Will Bro. C. H. Sweet come and help us? A. D. F.

Tent Meeting.

The Lord willing, the New Hampshire Tent will be pitched on the Messer Place (so called,) on the road leading from Laconia to Lake Village, N. H. Meetings commenced July 24th, and will hold over two Sundays. Meeting free for all. Come, brethren and sisters, to work for the Lord. Preaching brethren are invited, such as the Lord sends.

J. C. Shorey, Tent Master. D. M. Leavitt.

Tent Meeting at Waterloo, N. H.

Providence permitting, the New Hampshire Tent will be pitched near Waterloo Depot, about two miles north of Warner Village, on Thursday, Aug. 5th. Meetings to hold day and evenings through the week, and over the Sunday following. The Tent will be pitched in Col. N. G. Ordway's grove. Come to labor for the lost and perishing.

J. C. Shorey, Tent Master. D. M. Leavitt.

Conn. and R. I. Campmeeting.

Oak Grove Advent Camp, Windham, Conn.

There will be a campmeeting at the above mentioned place, commencing Saturday, Aug. 14th, and continuing eight days. This is a new field, and offers many encouragements for one of the best meetings ever enjoyed. The word of invitation is to churches, families, and individuals. One and all, far and near, come up to the feast.

You will find beauty and convenience of location. The ground is situated on the Providence, Hartford, and Fishkill R. R., five miles east of Willimantic, and half way between Waldo's and South Windham stations. Cars will stop on the ground which will be known as Camp Shetucket Station. Fare will be reduced on the Providence, Hartford, and Fishkill R. R. 30 per cent from all stations east or west of ground. Fare from Providence and return, $2.50, and the same or further reduction is expected from other roads. Those who come from New London, or Palmer, will change cars at Willimantic. The grove is as clean as a carpet, free from dust, and has an excellent spring of water close by.

Your expenses can be light. The committee hope to bring this meeting as near to the old-fashioned campmeetings in simplicity and power as possible. The expense of the ground is nothing, and its fitting up trifling, so that no heavy burdens will be thrown upon those who come. Board not exceeding 75 cts. per day; also arrangements for individual boarding. Rooms in a neat, unoccupied house near by, to let cheap, for cooking and lodging purposes. Lodgings in private families for those who apply early, at most reasonable rates. Rich pasturing for horses, at one shilling per day, or from 50 cts. to 75 cts. per week; also feed in stables, at low prices.

The object of this meeting is to carry the light of Divine truth into this new field; to proclaim aloud the coming and kingdom of our Lord Jesus Christ; to teach transgressors their ways, that sinners may be converted to God, flee the "wrath to come," and "lay hold on eternal life." We trust none will come for strife or controversy with their brethren, nor to press some side issue; such will meet no favor. But we exhort all to come in the spirit and power of Elijah's God, to be workers together with God against unbelief and sin. We assuredly expect the Lord with us.

We say again, *Come.* The whole region around the ground waits to welcome us and bid us come. Let distant churches unite to get fares reduced on their respective R. Roads. Bring your tents, also ample bedding for each individual. May the Spirit of God summon the host.

I. B. Potter, B. Hitchcock, E. Bellows, H. F. Carpenter, } Committee of Arrangements.

P. S. By team the Camp is eighteen miles southwest from Danielsonville; fifteen west of Plainfield; four south of Scotland, and three from Windham Centre, Ct.

☞ Fare Reduced!

Fare to the R. I. and Ct. Campmeeting, Windham, Ct., will be reduced about *one third* from all stations on the Hartford, Providence, and Fishkill R. R. *One half* reduction can be had on the Northern and New London R. R. from all and any station that will order *ten* tickets or more. Let the brethren along this line see to this at once, and send orders to the superintendent. The N. and W. R. R. will sell tickets from all stations *through* to the camp and return at 30 per cent reduction. Camp baggage and tents free of charge.

Now arise! Let us go up and build. Come at the commencement, and stay *through*. The meeting will hold till Aug. 23d. Let us sacrifice time and money for the love and kingdom of Jesus. We propose to pray unitedly at mid-day throughout the week preceding the meeting for the Divine blessing upon the camp. How many will join us?

☞ Remember and call for tickets to Camp Shetucket, Windham, Ct.

H. F. Carpenter, for Com.

Alton Bay Campmeeting.

Circumstances are such, that the committee have decided that it will be best for the Alton Bay campmeeting to commence Sunday, Sept. 5th, and hold over the 12th. Particulars hereafter. For the Committee, J. G. Smith.

Notice.

The New Hampshire Mission Tent is pitched in Rye, N. H., and will remain as long as the Lord's blessing seems to rest upon the efforts being made to save sinners. Brn. H. F. Carpenter, E. Bellows, and Sr. S. K. Paine, are there to labor with others. We earnestly desire all those who can make it practicable, and are living where they can know the mind of the Lord concerning them, to inquire if it may not be duty for them to come to this meeting and labor as the Lord directs.

Theo. H. Ford.

P. S.—I arranged with Brn. Smith and Shorey, the other two committee, to have the N. H. Tent for this meeting. T. H. F.

Notice.

The Union Female Missionary Association will hold its annual meeting on Springfield campground, Tuesday, August 31st, 1869, at one o'clock P. M. All the preaching Sisters and members of the Association are requested to be present, as some matters with reference to the best interest of the Association are to be considered. Come with hearts interested in the work of the Lord, and pray much that we may have the Spirit of Jesus to direct us in the transaction of business, that this meeting may be profitable to all. Reports from the different female missionaries will be given at this meeting. M. McKinstry, *Secretary.*

Campmeeting in Maine.

At a meeting in Holden, last Sunday, the brethren decided to have a campmeeting in the vicinity of Bangor, to commence about Sept. 13th. Particulars hereafter. For the Brethren,

Geo. W. Brown.

Grove Meeting at Westfield, Pa.

There will be a grove meeting at Westfield, Tioga Co., Pa. (near the village), commencing Friday, Aug. 27th, to continue over the Sabbath following. C. F. Sweet, D. Cogswell, and others, are expected to preach the word. All are invited to attend. For the brethren, J. W. Taylor.

Notice to Brethren West.

Do you want a basket, a grove, or tent meeting this summer? Write. 1. Because verbal invitations may be forgotten. 2. Things may shape up, and it be not best to hold one. 3. We need to know all particulars necessary to make proper arrangements, both as to time and place. I have some time for mission work. If any desire my labors, please write without delay.

Peter S. W. Deyo, Strawberry Point, Iowa.

Tent-Meeting, Camden City, N. J.

On account of the deep and increasing interest manifested in the Tent meeting now being held in Camden City, N. J., it has been voted by the churches and congregation to continue it perhaps two weeks longer, or as long as the interest demands. Preaching three times Sundays and five evenings of each week, by Elders H. K. Flagg, J. G. Hook, and others.

R. Willard.
J. M. Stetler.
J. N. Welfond.

Notice.

The Lord permitting, I expect early in Sept. to commence laboring with the churches in Sandy Hill, N. Y., and Rutland, Vt. Should any others desire me to call and preach the glad tidings on the line of the Rutland and Burlington R. R., they will please inform me as soon as convenient, by letter. S. S. Brewer.

Ashburnham Depot, Mass.

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M. D. Wellcome, Yarmouth, Me.

Any church wishing my labors during the coming fall and winter in protracted efforts, (if time should last), address me immediately.

A. D. Flagg, *Torrington, Conn.*

☞ Brethren wishing my labors, can address me at *Sardinia, N. Y.* C. Colegrove.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Boston, South End, (Minot Hall), corner of Washington and Springfield Streets.) Meetings at 10½ A. M. and 3 and 7½ P. M.
J. S. White......Sabbath, Aug. 8th
Joseph W. White......Sabbaths, Aug. 22d and 29th

East Boston.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Wednesday evenings.

Chelsea, Mass., (Library Hall.)
M. Batchelor......Sabbath, Aug. 8th
J. G. Smith......Sabbath, Aug. 15th
T. M. Preble......Sabbath, Aug. 22d

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Geo. A. Cole......Sabbath, Aug. 8th
Rufus Wendell......Sabbath, Aug. 22d

Bethel Tent Meeting, Camden, N. J., near Philadelphia, Tuesday, August 10th, through the week, and over the following Sabbath. Miles Grant.

Stowe, Mass......Sabbath, Aug. 8th
A. P. Moore.

Rochester, N. Y......Sundays, Aug. 8th and 15th
Sandy Hill, N. Y......Tuesday evening, Aug. 17th
Castleton, Vt......Aug. 18th
J. Couch.

Sheldonville, Mass......Sunday, Aug. 15th
Fallville, Mass., (Methodist church), Sunday, Aug. 22d
J. S. White.

Portsmouth, N. H......Friday, Aug. 6th
H. Pratt.

Hartford, Ct......Sunday, Aug. 22d
M. Batchelor.

Holden, Mass......Sabbath, Aug. 15th
T. M. Preble.

Hoosic, N. Y......Sabbath, Aug. 8th
H. Munger.

Somers, Ct., (as Bro. Moore may arrange), Thursday evening, Aug. 5th.
New Britain, Ct......Friday evening, Aug. 6th
Plainville, Ct......Sabbath, Aug. 8th
Bristol, Ct......Monday evening, Aug. 9th
Thomaston, Ct......Tuesday evening, Aug. 10th
Southington, Ct......Wednesday evening, Aug. 11th
Yalesville, Ct......Thursday evening, Aug. 12th
Meriden, Ct......Friday evening, Aug. 13th
Westfield, Mass......Sabbaths, May 15th and 22d
A. Ross.

Fairhaven, Mass......Sabbath, Aug. 29th
L. Boutell.

I expect to be at liberty to preach as the way opens the three following Sundays before campmeeting. Address me at Savoy, Mass. H. K. Flagg.

Lake Village, N. H., (North church), Sunday, Aug. 15th
Manchester, (Merrimac Hall)......Sunday, Aug. 22d
Melvin Village......Sunday, Aug. 29th
T. W. Piper.

Campton, N. H., (Bump school-house), Sabbath, Aug. 8th.
Holderness, N. H., (True school-house), Sab., Aug. 15th
John H. Evans.

Farmington, N. H......Sunday, Aug. 8th
J. G. Smith.

Strafford, N. H., (Robert's school-house), Sunday, Aug. 8th.
Dover, N. H......Sunday, Aug. 15th
Melvin Village, N. H......Sunday, Aug. 22d
Wakefield, N. H......Sunday, Aug. 29th
Wm. Bodge.

Holderness, (True school-house)....Sunday, Aug. 8th
T. E. A. Morrill.

Marlow, N. H., (Christian meeting-house), Sunday, Aug. 8th. T. L. Hall.

Waterloo, N. H., (as Bro. Dustin Davis may arrange), evening, Aug. 7th, and over the Sabbath.
John Parsons.

Lewiston, Me......Sunday, Aug. 8th
Brighton Hill, Hebron, Me......Sunday, Aug. 15th
J. T. Jordan.

West Poland, Me......Sunday, Aug. 8th
J. Albert Libby.

Brimfield, Mass......Sunday, Aug. 22d
Square Pond, Ct......Sunday, Aug. 29th
Rufus Baker.

Cheshire Street, Ct......Sabbath, Aug. 8th
East Haddam, Ct......Sabbath, Aug. 15th
Campmeeting at Windham during the week and over Sunday, August 22d.
Wm. A. & M. L. Durand.

River Point, R. I......Sunday, Aug. 8th
Geo. A. Streeter.

Wakefield, Mass......Sabbath, Aug. 15th
Caleb Richardson.

West Barre, N. Y......Sunday, Aug. 8th
Wheatville, N. Y......Sunday, Aug. 15th
East Shelby, N. Y......Sunday, Aug. 22d
J. H. Whitmore.

Gravel Run, N. Y......Friday evening, Sept. 10th
Rogersville, N. Y......Sabbath, Sept. 12th
Springwater Valley......Sept. 13th to 16th
Darien conference......Sept. 17th
Knowlesville, N. Y......Sept. 21st to 23d
Murray, N. Y......Sept. 24th, and over the Sabbath
Dansville, N. Y......Tuesday evening, Sept. 28th
J. W. Taylor.

West Abington, Mass......Sunday, Aug. 22d
Geo. A. Cole.

Clinton, Mass......Sunday, Aug. 8th
Z. Ford.

Haverhill, Mass......Sunday, Aug. 8th
Great Falls, N. H......Sunday, Aug. 15th
Seabrook, N. H......Sunday, Aug. 22d
Wm. C. Stewart.

Nottingham, (at the Hall)......Sabbath, Aug. 15th
S. S. Mooney.

Springfield, N. H., (where Bro. Fowler may appoint), Sunday, Aug. 15th.
Waterloo, N. H......Sunday, Aug. 22d
Bradford, N. H., (Pond meeting-house), Sunday, Aug. 29th. Dustin W. Davis.

Center Harbor, (Town House)......Sunday, Aug. 8th
Piermont, (Clay meeting-house)......Sunday, Aug. 22d
Five o'clock P. M. at the village. Wm. H. Shaw.

Warren Summit......Sunday, Aug. 8th
Piermont, (Clay meeting-house)......Sunday, Aug. 15th
T. E. Lang, Jr.

Meredith, (Dolloff Hall)......Sunday, Aug. 8th
Lake Village, N. H......Sunday, Aug. 15th
Stoneham, Mass......Sunday, Aug. 22d
L. C. & M. McKinstry.

Great Falls, N. H......Sunday, Aug. 8th
Seabrook, N. H......Sunday, Aug. 15th
Barnstead, N. H......Sunday, Aug. 22d
W. H. McDaniels.

North Haverhill, (in the grove)......Sunday, Aug. 8th
New Hampton, (at Bro. Pike's)......Saturday, 5 P. M., Aug. 14th.
Meredith, (Advent Hall)......Sunday, Aug. 15th
A. A. Hoyt.

Nottingham, N. H., (Gebige school-house), Sabbath, Aug. 8th.
Suncook, N. H., (Hall)......Sabbath, Aug. 15th
West Deerfield, N. H......Sabbath, Aug. 29th
J. M. Quimby.

Lake Village, N. H., (North Church), Sunday, Aug. 22nd.
Webster, N. H., (old meeting-house), Sunday, Aug. 15th
Simeon Roby.
If these conflict, write me at Warner, N. H.

Manchester, N. H., (Merrimac Hall), Sabbaths, Aug. 8th and 15th. W. W. Sutherland.

West Alton, N. H......Sunday, Aug. 8th
Levi Allen.

Richmond, (...d meeting-house)......Sunday, Aug. 8th
Thomas school-house at five o'clock P. M.
Sabbattusville......Sunday, Aug. 15th
H. S. Mitchell.

Brunswick......Sabbath, Aug. 8th
H. D. Reed.

Bristol, Ct......Sabbath, Aug. 8th
B. Hitchcock.

Hartford, Ct......Sabbath, Aug. 8th
Camp Shetucket......Aug. 14th to 23d
Woodstock Valley......Sabbath, Aug. 29th
H. F. Carpenter.

North Somers, Ct......Sunday, Aug. 8th
I. B. Potter.

Cooper Institute, N. Y......Sunday, Aug. 8th
W. N. Pile.

New Britain, Ct......Sunday, Aug. 8th
West Abington, Mass......Sunday, Aug. 15th
Kennebunkport, Me......Sundays, Aug. 22d, 29th, and Sept. 5th. W. S. Campbell.

Wayville, P. Q......Sabbath, Aug. 15th
Pittsburg or Clarkville, N. H., (as Bro. A. B. Young may appoint), Sabbath, Aug. 22d.
E. G. Chadsey.
Will Bro. Ladd attend these appointments with me? E. G. C.

Corinna, Me......Sabbath, Aug. 15th
Allen Damon.

London Ridge......Sunday, Aug. 8th
Chichester, (where Bro. Jonathan Toll may appoint), Sunday, Aug. 15th.
Allenstown, (meeting-house)......Sunday, Aug. 22d
L. E. Saulpaugh.

Seabrook......Sunday, Aug. 8th
East Rochester......Sunday, Aug. 15th
Lowell, Mass......Sundays, Aug. 22d and 29th
J. Pinkham.

Hampton, N. H......Sabbaths, Aug. 15th and 22d
D. F. Leavitt.

Kennebunkport, Me......Sundays, August 1st and 8th
Portsmouth, N. H......Sundays, Aug. 22d and 29th
E. Owen.

Westfield, Mass......Sabbath, Aug. 8th
Brimfield, Mass......Sabbath, Aug. 15th
Savoy, Mass......Sabbath, Aug. 22d
E. McCulloch.

Livermore......Sunday, Aug. 8th
H. B. Sevey.

Sumner, Me., (Bonney school-house), Sabbath, Aug. 8th.
Dixfield Village, Me......Sabbath, Aug. 15th
E. M. Hackett.

Swiftwater, N. H......Sunday, Aug. 15th
E. S. Moulton.

Hampton, N. H., (Town Hall)......Sunday, Aug. 8th
Manchester, N. H., (Merrimack Hall), Sabbath, Aug. 22d. A. Simpson.

Abington, Ct......Sabbath, Aug. 8th
C. H. Sweet.

New Haven, Ct......Sunday, Aug. 8th
New Britain, Ct......Sunday, Aug. 15th
East Haddam, Ct......Sunday, Aug. 22d
Waterbury, Ct......Sunday, Aug. 29th
East Haddam, Ct......Sunday, Sept. 5th
L. F. Moore.

Pine Swamp, Ct......Sunday, Aug. 8th
New Preston, Ct......evenings, Aug. 10th and 11th
New Milford tent-meeting...Aug. 12th, 13th, 14th, 15th
Morris, (as Bro. Emons or Glover may arrange), evenings, Aug. 17th and 18th.
Wrightville......Lord's day, Aug. 29th
A. D. Flagg.

Waterbury, Conn......Sabbath, Aug. 8th
Guilford, Conn......Sabbath, Aug. 22d
New Haven, Conn......Sabbath, Aug. 29th
Geo. L. Teeple.

Warehouse Point, Conn......Sunday, Aug. 8th
Hartford, Conn., (Talcott & Post's Hall), Sunday, Aug. 15th.
West Meriden, Conn......Sunday, Aug. 29th
New York, (Cooper Institute)......Sunday, Sept. 5th
Wm. Stuart.

Barkhampsted, Ct., (East District)...Sabbath, Aug. 8th
S. Woodruff.

Tremont Center, N. Y., (near Stevens' Mills), Sunday, Aug. 1st, at one o'clock P. M., and in the evening.
D. Cogswell.

Earlville, Ill......Friday evening, Aug. 6th
Afton, Ill......Sunday, Aug. 8th
Nevada, Ohio......Tuesday and Wednesday evenings, Aug. 10th and 11th.
Dansville, N. Y......Sunday, Aug. 15th
Springwater, N. Y.....Wednesday evening, Aug. 18th
Honeoye, N. Y......Sunday, Aug. 22d
Albany, N. Y......Friday evening, Aug. 27th
Hartford, Ct......Sunday, Aug. 29th
F. Burr.

Homersville, Ga......Aug. 18th through the week, and over Sunday.
Suwannee Shoals, Fla., (new meeting-house), Aug. 28th.
Jacksonville, Florida......Sept. 4th
Campmeeting at Olustee, Florida, in Oct. Particulars hereafter. P. A. Smith.

Will hold two days meetings as follows:
Springwater Grove, (on the Morris farm), Aug. 7th and 8th, commencing at two o'clock. Let general notice be given of the meeting.
Edenboro, Pa., Aug. 14th and 15th.
Blooming Valley, Crawford Co., Pa., Aug. 19th, and over Sunday.
Westfield, Tioga Co., Pa., Aug. 27th and 28th.
C. F. Sweet.

Worcester, Mass.
T. M. Preble......Sabbath, Aug. 8th
M. Batchelor......Sabbath, Aug. 15th
S. S. Brewer......Sabbath, Aug. 22d

Springfield, Mass.
J. Hemenway......Sunday, Aug. 8th
Wm. N. Pile......Sundays, Aug. 15th and 22d

Wilbraham, Mass.
P. S. Butler....Sabbaths, Aug. 8th, 15th, 22d, and 29th

Lynn, Mass.
Miles Grant......Sunday, Aug. 8th
J. Couch......Sunday, Aug. 29th
M. Batchelor......Sunday, Sept. 5th

Fayville, Mass.
C. Goodrich......Sunday, Aug. 15th

Westfield, Mass.
A. Ross......Sabbaths, Aug. 15th and 22d
E. McCulloch......Sabbath, Aug. 29th

Biddeford, Me.
H. Pratt......Sabbath, Aug. 8th
E. Owen......Sabbath, Aug. 15th

Portland, Me.
C. Goodrich......Sunday, Aug. 8th
Henry Pratt......Sabbaths, Aug. 15th and 22d
W. H. Mitchell......Sabbath, Aug. 29th

Concord, N. H., (at the Bethel.)
Caleb Richardson......Sabbath, Aug. 8th
J. G. Smith......Sabbath, Aug. 22d
A. P. Moore......Sabbath, Aug. 15th

Concord, N. H., (Centre Street.)
N. C. Twombly......Sabbath, Aug. 8th
J. Couch......Sabbath, Aug. 22d
J. Albert Libby.....Sabbaths, Aug. 29th and Sept. 5th

Portsmouth, N. H.
T. W. Piper......Sabbath, Aug. 8th
A. W. Simpson......Sabbath, Aug. 15th
E. Owen......Sabbaths, Aug. 22d and 29th

Keene, N. H.
S. S. Brewer......Sunday, Aug. 8th
J. Hemenway......Sunday, Aug. 15th

New Britain, Ct.
W. S. Campbell......Sabbath, Aug. 8th
L. F. Moore......Sabbath, Aug. 15th
Wm. Stuart......Sabbath, Aug. 22d
R. R. Stark......Sabbath, Aug. 29th

Pleasant Valley, Ct.
B. Hitchcock......Sunday, Aug. 8th

Providence, R. I., (Weybosset Hall.)
C. P. Greenman......Sunday, Aug. 8th
Geo. A. Streeter......Sunday, Aug. 15th

Wolcottville Circuit.
Newfield......W. J. Ripley, Sunday, Aug. 8th
G. L. Teeple......Sunday, Aug. 15th
Preaching every Sunday evening at Wolcottville.

Star of Hope Mission, 14 Laurens Street, New York City.
Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

Portland, Me.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour. Prayer and conference every Sunday and Thursday evenings. G. W. Stetson, Pastor.

Wyoming, R. I......1st Sabbath in each month
Westerly, R. I......2d Sabbath in each month
Riverpoint, R. I......3d Sabbath in each month
Bristol, R. I......4th Sabbath in each month
A. Durfee.

New York City.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with John B. Adams.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. James B. Trefethen.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. Wells, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. Powell, Cor. Sec.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,

Eld. A. D. Flagg, Cor. Sec'ry, Torrington, Ct.

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Books and Tracts Sent.

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For the World's Crisis.

ALL, AND IN ALL.

My God it is who gives me peace,
Who bids my pain and sorrow cease,
And to my soul gives sweet increase
Of confidence;
He leads me in a path unknown,
He claims me ever as his own,
And bids me seek in him alone
My soul's defense.

He freely pardons all my sin,
He shows me what I once have been,
And bids me rest securely in
His righteousness;
He turns my darkness into day,
He chases all my fears away,
And shall my fainting spirit stay,
And always bless.

He saves me from sin's fatal taint,
He listeth to my soul's complaint,
And raiseth me when weak and faint,
In him to trust;
The storm-cloud o'er my head may sweep,
Perdition's waves around me leap,
No darkling thought my soul shall keep
In sore distrust.

From all the pain of death and hell,
From Satan's malice, dark and fell,
From justice, wrath, deserved so well,
He saved my soul;
Though dark this world may ever be,
Nor peace nor joy it give to me,
No more its dire iniquity
Life's knell shall toll.

God led me from sin's night of gloom,
God saves me in the day of doom,
And in his heart of love makes room
For me, for all;
For ever in his presence blest,
For ever in that home of rest,
For ever let me serve him best,
My "All in All."

Lawrence, Mass. S. M. HAYNES.

For the World's Crisis.

WATCH AND PRAY.

There can not be too much said about prayer. It is a subject which engaged the thoughts of the sacred writers as much, if not more than any other. How often, as we turn over the pages of the Bible, are we reminded of this. Scarcely can we glance at the writings of the apostles, but our attention is called to consider the necessity of watchfulness and prayer; and especially is this subject emphasized and made prominent in connection with those scriptures which speak of the closing scenes of the present dispensation. It was *always* the duty of God's children to pray; and the reception of all the great blessings of the gospel have been suspended upon the right performance of that act; but to the church living down in the concluding days of earth's history, just prior to the coming of Christ, the duty seems to be enforced with greater earnestness, and enjoined with greater and more solemn authority, than at any preceding time.

The Savior, in the twenty-first of Luke, after giving instructions concerning the signs which were to be sure premonitors of his approach, closes his discourse with a most solemn caution and charge to his followers. As he looked with a prophetic eye down to the period in which we live, and saw the condition of the world politically, religiously, and morally, he realized the danger to which his disciples would be exposed; the liability of their being drawn under the influence of pride and unbelief, which would be so rampant and stalk abroad with such unblushing audacity, not only in the world, but among his professed people; hence, he timed his warning and caution to their danger and necessity, and pointed out a quiet and safe path for his meek and lowly ones to follow. While the clouds of coming wrath begin to mantle earth's sky, and the looming thunder of eternal vengeance begins to sound; while on every side perils thicken and infidelity abounds, and every wave of sin as it rolls up to view looks blacker and dirtier, as if the fountain of iniquity was being stirred to its very depths; while the foundations of the earth are out of course, and all the elements of strife and confusion seem to be let loose, men's hearts failing them for fear, iniquity abounding, and love waxing cold; and when the multitudes are rejecting the word of God, and are being carried away with the delusions of Spiritualism; when men's passions seem to be unrestrained, and crimes of the darkest hue are of every day occurrence; when the cry of "peace and safety" from false teachers is wafted on every breeze, and scoffers are multiplying in high circles and low circles, all tauntingly joining in the cry, "Where is the promise of his coming?"—in such a time as this, and amid such circumstances, how blessed, how wise, how appropriate the words of Jesus to his humble followers, who are patiently waiting for the day of their coronation: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

This is the quiet, the happy, and the only safe path. How blessed are those who heed the Savior's words, and amid the hurry, the bustle, and the tumults of earth, move steadily and unwaveringly forward to their appointed work, as if impelled by an unseen power, ever keeping their eyes fixed upon the crown, their loins girded for the race, earnestly and vigorously pressing toward the mark to gain the incorruptible prize. It requires the whole heart and all the energies of our being combined, and in lively exercise in the service of Christ, in order to constitute us christians. Lagging, wavering, half-hearted, vascillating service will not do. There is no condition so repulsive to God as that of a lukewarm state. "I would thou wert cold or hot." There are thousands in the land whose religion is nothing but a shell. There is no meat nor substance to it. How often in meeting are prayers offered and exhortations delivered which have neither ring nor sound like the right metal. There is a shallowness and hollowness in the sound which indicates to the experienced christian that there is a lack of that vitality and zeal which characterizes those who walk closely with God. On the other hand, there are those whose exhortations and prayers have a warmth, a glow, a fervency and fulness to them which kindles up a flame in the meeting, and makes every one feel that they have been holding audience with the great God. Why is this, and where does the secret of all this lie? Why are some so barren, cold and comfortless to themselves and all around them? Why are they always dwarfs in the cause of Christ? Why do they not manifest more love, spirituality, and fulness of joy in their devotions? The secret of all this is, in my humble opinion, just here; they do not obey the Savior's words, "*Watch ye therefore and pray always.*"

There are some who *do* obey his words, and it is visible to all who see them. They are living epistles known and read of all men. They grow in grace and make religion appear lovely and attractive. They do not remain always in a state of wishing and waiting, and never get any further; but they make advancement every day. They are ever adding grace to grace, and faith to faith, and strength to strength. Every time you meet with them, their hearts seem larger and their spiritual stature taller and stronger. Every year of their experience is sweeter and more precious. They do not have to be urged and persuaded to perform their duties, but their hearts are so full they cannot keep still. It is the delight of their souls to stand up and bear testimony for Jesus. It is truly refreshing to be in their company. Their songs of praise have life and energy in them. They are not like the cisterns of earth, which dry up during the warm seasons; but they have a spring in their hearts, and their influence is felt all around. The Holy Spirit is in their hearts like a *well* of water springing up into everlasting life. They have a rich, a new, and a living experience from day to day. They *know* the love of Christ, and the sound of his soon coming back to earth again is the most joyful tidings in the world to them. They are ever on the lookout for them, and their hearts are beating high with anticipations of coming glory. Their affections, desires and hopes all centre in that morning. Then they expect to meet the loved and cherished ones who have long been slumbering in dust. Then the temptations, trials and sorrows of earth will all be ended. O what glories and joys cluster around that event! This is the day for which the righteous long, and their greatest desire and aim is to live every day and every hour in such a holy and Christ-like manner, that they may be found worthy to escape all the things that are coming on the earth, and to stand before the Son of man. And they feel too a deep and intense desire that sinners may come and taste the joys of present grace, and share the pleasures of coming glory and deliverance.

Here is the difference between the two classes; those who live *near* the Lord, and those who are half-hearted. It is very evident that the great majority are ranked with the prayerless, unwatchful and sleepy class, and I am fearful that a great many, even of those who have professed to be looking for Jesus, will be found off their guard when that day, which cometh as "a thief in the night," shall burst with all its suddenness and terror upon a careless and unthinking world. Without holiness no man shall see the Lord. It requires something more than a few faint desires, or feeble efforts, to work successfully for God here, or to lay hold of eternal life hereafter. It requires vigilance and activity. We must be awake and alive, and show to all that we are in earnest. The Lord says, "Be ye holy for I am holy." I believe that spiritual as well as natural greatness depends in a high degree on the faithful use of means within every body's reach. What are the best and only means within our reach by the diligent use of which we may become eminently holy? Jesus has told us in these words: "*Watch ye therefore, and pray always.*" Whoever writes these words upon his memory, and carries them out in every principle and action of life, need not fear the perils of the present, nor the woes and calamities of the future.

What is it to watch? It is to be vigilant, to be on our guard, to have our eyes open, to be sensible of our danger. We are in a world where it requires unceasing watchfulness. We have many foes that would seek our ruin, and we need like Nehemiah to make "our prayer unto our God, and set a watch . . . day and night." Our hearts are treacherous. There are temptations in every situation in life. We are to watch our thoughts. See to it that we do not indulge in sinful meditations. Our imaginations should be holy. "Keep thy heart with all diligence," is the wise man's caution. Here is where the stream rises. If the fountain is pure, the stream will be like it. We are to watch our tempers. What manner of spirit are we of? Some are naturally inclined to sloth, others to impatience and anger, some to pride and vanity, others to wantonness and the pleasures of sense. All have their weak points. It is our duty to find out our weakest points, and guard against them. We should remember our past mistakes; what it was that led us away and caused us to fall. By what secret avenue did sin enter? He who would encounter an enemy successfully should be informed of his mode of fighting; and how can this be done, but by observation and reflection? How was such a place taken? How did I lose such a battle? Let me look back and learn wisdom from old follies, and derive strength from past failures. The Devil is artful. He has many wiles and strategems, and we must keep on the whole armor, if we would stand in the evil day. Guard against the beginnings of sin. Shun the very "appearance of evil." The tempter never begins where he intends to leave off. Would he induce a man to impurity? He does not propose the crime at once, but prepares for it by degrees, by the indulging of loose thoughts; by courting favorable opportunites, etc. It is by yielding to little sins that leads on to greater; hence we should guard against the first deviations from the path of righteousness. Cut off the shoots of iniquity; yea, nip the very buds, or else it will "bring forth fruit unto death." Avoid the occasion of sin. Nothing is more dangerous than idleness, or having nothing to do. Our idle days are the Devil's busy ones. When the mind is full, temptation cannot enter; but when the mind is empty, the Devil can thrust in what he pleases. Stagnant waters breed thousands of noxious insects; but living, running water, is pure and clear. Let us then watch and be sober. The time is short, and we have much to do.

Praying and watching must go together. It is of no use to pray against sin and temptation, unless we watch. Let us watch over our prayers and see that they are not set and formal. We should endeavor to build each other up in the most holy faith, and pray in the Holy Ghost. If we expect to stand before the Son of man, we must remember his own precious words, and keep in mind that this is the best and only means of preparation for that day. "Watch ye therefore, and pray always."

Watch your faith. See to it that you cast not away your confidence. He that is to come will come, and will not tarry. A little while, and we shall see him as he is. The dark and stormy night of earth's history is about over. We are in the morning watch. Soon the everlasting sun will arise in all its splendor and beauty dispersing the shade and gloom. The weeping time has been long, but the morning of joy will make amends for all. The struggle will be at an end, the conflict accomplished, the armor laid by, and the palms of victory received. Hold on, then, dear pilgrim a little longer. Watch your faith, for that it works by love, and overcomes the world. Keep your eye on the prize, until standing in full view of the holy city, with its golden light pouring a flood of glory upon your soul, as a victorious believer you exclaim with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but to all them also that love his appearing."

Lowell, Mass. J. W. THOMAS.

For the World's Crisis.

WHO SPEAKS?

God is speaking through your conscience; hear what he says. Do you feel prepared to stand in the greatest multitude, in the greatest court, in the presence of the greatest Judge the world ever knew, and bear a retrospection and exposure of your inner as well as outward life? Do you hope, God knowing and judging from the heart, to hear the Master say, "Well done, *thou* good and faithful servant, . . . enter thou into the joy of thy Lord?" Have you no fears that he will say, "Depart from me, ye cursed, into everlasting fire?" Are you prepared to part with friends and say farewell forever? Are you prepared to extend your hand to those you love for the last time, and lie down to sleep in the grave? Are you prepared to walk with the heavenly congregation in the city of light and immortality—the New Jerusalem? Are you prepared to enjoy the society of holy angels and praise God eternally? Perhaps you say, "these questions do not concern me; I expect to live many years yet." Well, are you prepared for life with its ten thousand responsibilities, disappointments and perplexities? Are you prepared for the success or failure that may be in store for you? Are you prepared to meet the cares and bear the afflictions of this life without a Savior? Are you prepared to do your duty to those with whom you associate, knowing that you must meet them at the bar of God? Think on these things, and remember that *now* is the accepted time and the day of salvation.

You are passing rapidly away from the privilege you now have of making your peace with God. You cannot save yourself, but Jesus can and will save you if you come to him with a contrite heart. "But one thing is needful; and Mary has chosen that good part, which shall not be taken away from her." May God help you to do likewise.

Somers, Conn. A. L. ADAMS.

For the World's Crisis.

REMEMBER ME.

"And Nehemiah said, Remember me, O my God, for these things."

My God, my Redeemer, my Savior,
Remember my voice and my prayer
Directing my daily behavior,
Remember me every where.
Remember me when my devotion
The long nightly vigils shall keep,
And when on the lake or the ocean
It mirrors thy face in the deep.

When far away over the mountains
I glide with the speed of the dove,
Where cities unlock their deep fountains,
Which tell of their treacherous love,—
Remember me then, I entreat thee,
The songs of Jerusalem bring;
Wherever I go I would greet thee,
And stand up for Jesus my King.

When I shall "pass over the river,"
Remember my voyage to control;
Remember, my God, and deliver,
Though none else should care for my soul;
And when in the crown of thy glory,
Each pledge of thy favor shall shine,
Remember me still, and the story
Is through all eternity thine.

L. D. GROSVENOR.

For the World's Crisis.

CHRISTIANS, YOUR SONS.

"Strange heading for a paper," some will doubtless think. "What does he mean?" questions another. "What about *my* sons?" interrogates a third. But still, christians, *your* sons. Not another's, but *your's*; and I am sure God speaks to you in this article. I do not here speak of a fresh revelation; that were presumption, and unworthy a christian, improper for an humble-minded one; that were to exalt one's self; and God forbid that the crucified man should live after this manner. It has been reckoned *dead*; and *dead let it be*, in every sin of flesh and spirit. I speak here of things according to godliness, which have been much forgotten, but for which I earnestly crave your consideration.

Christians—what are christians? Not men of the world; oh no. Not of Adamic connection; it cannot be. Not godless, Christless, hopeless wretches; it is impossible. Not men alive to every sinful passion of a fallen nature, ruled by every fleshly lust; all these things are unchristian. They were all this once, and much more. Men under condemnation. Servitors of the Devil. Having their portion in this present evil world, over which he rules. Paying punctilious attention and giving unreserved allegiance to every sinful principle reigning therein. But when they were all this, the word of the Lord reached them; and what was the consequence? The power of God overcame them, and they cried out, "Oh I *am* wretched; I *am* sinful; I *am* lost. Where shall I flee from myself, from the sentence of death that hangs over me, from the corruptions of this notable degenerate nature of mine?" Conscience had with power spoken into it, and the man was perfectly miserable. But, bless God! 'twas but the night before the morning; and as short-lived as the night. The same word of Christ that had power to stir out of the stupor of security in danger, was also good news to point to another kingdom, another King, another administration, another nature, and another state. The soul cried out, "I would live for ever; how can I? I would not be houseless; where can I be housed? I would escape the flesh, for 'they that are in the flesh cannot please God'; but if I renounce this I must have another nature provided. I would be reconciled to God; how is it possible?" The Word spoke out and said, All these things are possible by belief in the good news of salvation in and by Jesus; a complete abnegation of self; and baptism into the death of Christ for the remission of sins. It said in effect, "The old man is condemned, corrupt, alien; but God has prepared a new man, Jesus; and he who trusts in him is 'accepted in the beloved.'" "*He that believeth and is baptized shall be saved.*" "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" He shall set up a new kingdom, and there shall be no end to it. He has a new nature for the lapsed and penitent, and they who put him on here in life, shall put him on hereafter in person. This was the salvation that an all-sufficient God had provided; and they were to enter into the Ark, and so be in Christ Jesus, safe and happy. The word of the Lord was strong and very powerful; and it led them down into the symbol of death, where they denounced themselves as unholy, their deeds as unprofitable, the Devil as an arrant and usurpant lord, the world as a mirage, a sham, a passing-away thing; and they came up out of that water with the name of Christ on. So they entered into Christ by heart-faith before God, and by confession through the waters of judgment before man. There they buried the flesh as a profitless thing, and declared openly they were not of the world.

So, then, what is a christian? A risen one, a living one, an uncondemned one, an accepted one, a begotten one to a lively hope of eternal life, possessed already of it in promise and in earnest; a believing one, a loving one. He is a member of Christ in his body, and the life and strength of Jesus is in him. He has Christ's mind; he acts on the dictation of that mind; he does his deeds in the strength and name of Christ. He has the seed of the Anointed—the word of God—in him, and he does valiantly by being endued with this unction. He lives in Christ; he speaks in demonstration of the Spirit. Christ is *in* him, in holy thought; *through* him, in holy deed; *by* him, in holy companionship. See him, and you see Christ; for as "he is, so are we in this world." He blesses you, but not as a man; he blesses in the name of the Lord. He is a second priest, meeting God's Abrahams in this world, and pronouncing a divine benediction; and he does all *in* Christ. This is a Christian. *To* the world he is a stranger. *In* the world he is a pilgrim. *Of* the world he is not. He shines in the beauty of holiness; he is ornamented by a lowly spirit. He is weak and strong; humble and boastful; low and high; fearing and confident. He thinks of himself as a burdened, yet a free man. This is a Christian; and I have not space here to go further into his paradoxical character, for I find I have not hit the mark I have aimed at yet. This, then, by way of introduction.

Two such souls are joined together; but it is in the Lord. Matrimony is lawful, just, divine. What are they like? Two larks rising upward in ardent desire and holy anticipation, longing for a parting of the sheet of blue, and a splendor far higher than the sun, and a form—ah! this is the *chief* attraction—a form of exquisite beauty; and other things incidentally. 'Tis Jesus they want; precious, living, loving, saving, advocating Jesus. They want to drop this old flesh which they have buried, as to its lusts, and be changed into his own matchless likeness. I am going astray again from my subject; nevertheless, let me breathe one prayer, and I will leave these enamoring objects: "Return thou, O Christ of God." "Come, Lord Jesus, and come quickly!"—AMEN.

I say two such souls are joined; and, as a consequence, children are from the Lord an heritage to them; and now, christians, your children. I will not enter into the considerations that should fill your mind as to whose they are, and how they should be trained; my object is not this at present. I only want to lay before you a matter that is much on my heart. Their early years I will skip over, with but few suggestions. Let God and Jesus be the first names they shall know. Teach them the word of God; and be sure to set it before them in all its beauty, force, and requirements. Tell them of its greatness; show them the word as the fruit of God speaking. Tell how strong it has been in curing the sick, raising the dead, parting rivers, and blessing with reconciliation millions of souls. Tell, on the other hand, how, if despised, it will burn as a fire, break as a hammer, slay as a sword. Reiterate the instances of its prowess over sin and sinners. Tell how it must be received into the heart as incorruptible seed, in Jesus its embodiment; that man lives on it; and can only live forever by receiving the Christ, the Word of God. Set before them the way of life; and exhort them not to resist the Holy Ghost, who can alone lead into all truth, and, sanctifying, preserve blameless to the day of Jesus Christ. This and much more must be taught them as soon as their understandings burst the bud; but all is left to *your* knowledge of God's word.

I come to the time when they must learn honest trades. This is my topic. What trades are you about to give your children? It appears trivial and unimportant, whereas it is a most momentous inquiry. I will tell you why. They have been brought up in sight of godly example and sanctifying teaching; and going out into the world they are most sensitive to vice. Now will you destroy the labor of years by putting them into a hotbed of sin? You know how insidious the world is; how it tries to worm itself into even your affections; and can you put your small boat, that lies so near your heart, on a sea that any barque would perish in, praying God that he may not suffer shipwreck? How can you believe that God will answer you who are so presumptive? Christians, you are a sanctified people to God; keep so in all your branches. Put your children out to those who have sanctified the Lord God in their hearts, that they may learn to fear the Lord; so shall your children be holy after you, well pleasing unto God. Consider who in your town is most like Christ in life, and apprentice your children to such, asking them to counsel them in the right way, and to watch over their eternal, as well as their temporal prosperity. In every Egypt have your Goshen; that your children may be as yourselves—holy unto the Lord. So shall they honor, and be an honor to the great Name in which we stand, and a joy to you in your declining years. So shall they bless the name of the Lord, and be a standing monument of the grace and power of God. Let their greater, even their eternal interests, influence their lesser; and let not any carnal provision or remuneration tempt you to cast them away to the wolves. As you love Christ, and desire their welfare, so be engaged in this mighty consideration; or, alas! too late, the wail of a broken heart may be heard deploring its course of action. Remember, what you are seeking for yourself is also good for them; *not* the world, even if you could gain it; *not* a name in fame unparalleled; *not* abundance of gold and silver; but, oh! remember, "the kingdom of God, and his righteousness," the latter of which is "by faith of Jesus Christ, unto all and upon all them that believe"; and the former only reached through him; for he is "the way."

And let me suggest a few trades that are not congenial to a christian, in which he cannot glorify God, or engage but to his certain damage. Then, plainly and pointedly, you must not make them *Reporters for the secular press*, and for two reasons; (1.) If reporters, they must be found in the paths of the ungodly, standing in the way of sinners, and sitting in the seat of the scornful. This is expressly forbidden. Such an avocation would *compel* them to attend the ball-room, the club-house, church levees, fairs, races, regattas, etc., etc., to give reports of the same. (2.) If reporters, they would have to be hypocrites or liars. They must eulogize the above, to suit the tastes of ungodly men. They must be practical liars; whereas, a chrisitan should be witnessing against sin; having "no fellowship with the unfruitful works of darkness; but rather reprove them."

They must not be *governmental servants*. In becoming a clerk under the Crown, they are bound by laws to countenance all that comes within their compartment, whether good or bad; and a christian should not be so bound. He is the Lord's free man; and should he be enslaved by the governments that now exist? By no means. Even Mathew must come from the receipt of custom; and the early church, when it shone in primitive splendor, would not, as good soldiers, entangle themselves with the affairs of earthly kingdoms. Allegiance was all they gave; legislation, or enforcement of laws they abstained from. They followed Christ in this. We also should follow him and them. Besides this, in some compartments men have to act as detectors, and assume a false character, on purpose to bring suspected parties into trouble. Can a christian conscientiously play double, or seek the injury of another? One government is certainly enough to be engaged with, and the other, which is altogether opposite, must be shunned.

They must not be brewers or publicans. Men are senseless enough of the claim which God has on them; but to make them more senseless by preparing a trap for them, and setting it for their feet, is outrageously abominable. This is the work of the brewer and publican. They are the ruiners of men's souls; the cloud over their day of forbearance; the blight to their every hope; the devil's good servants; and can a christian make or present poison or death to a poor fellow-mortal? No, no. His theme is *water* for the parched and perishing, and *life* to those under sentence of death. In one sentence, "water of life"—not prison, or at least, mixture and death. How many millions of souls are destroyed by these. Could any reader delight in seeing their children drunk with the blood of his neighbors? I trow not.

Theg must not be soldiers. The gospel of Christ is present peace. A subject of the gospel is at peace with God in Christ; at peace with himself in his conscience; and at peace with *all* men. Fancy a man having no quarrel with any, at the bidding of an ambitious country, cutting a poor, unoffending, but necessitously-engaged sinner asunder! Who, if a true christian, would not rather be himself killed, than usher one unprepared, it may be, out of life, and beyond repentance. A peace man at war! 't is an impossibility.

There are many other trades and professions incompatible with christianity; and if you place your children in them you must expect great injury to them, if not eternal ruin. Fathers, mothers, guardians, lay these things to heart. I have not aimed at elegance, but usefulness. It were easy to indulge in rhetoric, but the simplicity that is in Christ forbids. Let but these words enter the hearts and be lodged in the memories of God's people, and He is glorified; Christ is honored; angels awake fresh melody; I am used, and souls are saved. May this end be attained, as it is aimed at. Amen.

W. KELLAWAY.

26 St. Thomas St., Weymouth, Eng.

MASSACHUSETTS LIQUOR LAW.

Massachusetts has made a stringent prohibitory liquor law, which is now being quite rigorously enforced, and has already caused a deep sensation in the city of Boston. We give below a synopsis of the law:—ED.

"The first eleven sections relate to the qualifications, duties, liabilities, etc., of a Liquor Commissioner, to be appointed annually by the Governor and Council, who shall purchase and furnish to regularly appointed agents pure liquors. The profit on liquors sold by the Commissioner to agents shall not exceed five per cent in the original packages, or seven and one-half per cent when the packages are broken. The County Commissioners are given authority to authorize parties to manufacture spirituous liquors, and to sell the same in quantities of not less than 50 gallons, to be exported or to be used in the arts or for mechanical or chemical purposes, said manufacturer giving bonds not to violate the law.

Liquor agencies similar to those under the old law are to be established by all cities, and in every town of more than 5,000 inhabitants, and in other towns at the option of the Selectmen. One or more agents may be appointed, who shall receive fixed salaries. These agents are to be appointed by the city authorities or Selectmen of towns, excepting in Boston, where at least five agents are to be appointed by the Liquor Commissioner, are to purchase their liquors only of the Commissioner, and sell only for medicinal, chemical, and mechanical purposes, keeping a record of sales, and giving bonds for the legal discharge of their duties. Cities and towns of more than 5,000 inhabitants that neglect to appoint agents are liable to a forfeit of $100, to be recovered to his own use in an action of tort by any person who may sue for the same; and whoever buys lipuors of an agent under false pretences, will be liable of a fine of from $5 to $20. The law provides for the appointment by the Gov. and Council of an Assayer and Inspector of Liquors at a salary of $3,000, who shall inspect and analyze all liquors sent to him by the State Constables. The latter are to take samples of all liquors in the hands of city and town agents, at least once in three months, and send the same to the Assayer for examination, and if they are found adulterated the constable will at once prosecute the agent from whom they are taken. Importers of liquors may possess, keep, or sell foreign liquor in original packages. Druggists may sell for medicinal uses, pure alcohol to other druggists, apothecaries, or physicians; if sold illegally, the fine is 1,000. A chemist, artist or manufacturer may keep spirituous liquors for use in such art or trade, but not for sale. Any person may manufacture or sell unadulterated wine for sacramental purposes. Any person may manufacture cider, or may sell or keep for sale cider, where the same is not sold, or kept with intent to be sold, at a public bar, or be drunk on the premises. The penalties for violation are severe. For the first sale the penalty is a fine of $10 and imprisonment in the House of Correction of from twenty to thirty days; for the second offence, $20 fine and imprisonment from thirty to sixty days; for any subsequent violation, $50 and the imprisonment from three to six months. Clerks and principals are alike liable to these penalties. Manufacturers and common sellers (three sales constituting a common seller) are dealt more hardly with. First offense, $50 fine and three to six months' imprisonment; second offense, $200 fine and six months' imprisonment; subsequent offense, $200 fine and one year in the House of Correction. Clerks and principals alike liable. Delivery of liquors from other than a dwelling-house, or from a dwelling-house with payment, or promise of payment, is *prima facie* evidence of and punishable as a sale. The possession of liquor with intent to sell, incurs a penalty of $10 fine and twenty days' imprisonment, and prosecution may be made whether liquor has been seized or not. The penalty for transporting liquor for illegal sale is a fine of $20 dollars, and railroads over which it is transported illegally are liable to a fine of $50.

The husband, wife, parent, child, guardian or employer of a person addicted to the use of liquor, may, in writing, forbid any person from delivering liquor to the person so addicted; and if, within a year after such notice, liquor is delivered to the party by such forbidden person, the person giving the notice may recover not less than $21 dollars nor more than $500. If any intoxicated person commits an assault or injures any property, whoever furnished him with liquor shall be liable to the same action by the party injured as the person intoxicated would be liable to. Persons arrested for drunkenness, and giving information of the person from whom they obtained liquor, shall be discharged on the complaint of drunkenness, and held as witnesses.

Liquors proved to have been kept for illegal sale shall be forfeited to the Commonwealth, and placed in the hands of liquor agents if good, and destroyed if bad. Any Mayor, Alderman, Selectman, deputy Sheriff, police officer, constable or watchman may arrest without a warrant any person in his jurisdiction whom he finds in the act of selling, transporting, or distributing liquors, and seize said liquors, vessels and implements, and detain them until warrants can be procured; they may also do the same at any shanty, booth, or tent, at musters, cattle shows, &c. Whoever is convicted of a violation of this law, in addition to the punishment for said violation shall recognize in a sum not less than $100, nor more than $200 not to violate the law again for one year, and shall stand committed until he enters into such recognizance. Cases under this act shall take precedence in the courts of all other business except criminal cases in which parties are actually imprisoned awaiting trial. No action shall be had or maintained against any officer for executing any warrant issued under this act by any justice or court competent to try the same; nor shall any action be had or maintained against any officer for seizing, detaining or destroying any intoxicating liquor, or the vessels containing it, unless such liquor and vessels were legally kept by the owner thereof. If any officer neglects or refuses to execute a warrant under this act, he shall be fined not less than $300 and not exceeding $1,000. For any loss or damage arising to him, without fault or neglect on his part, in consequence of any precept, process, or warrant aforesaid, duly served, indemnity if claimed, shall be claimed of the Commonwealth."

We presume the liquor power will yet prevail, and repeal the law; so that in the end Satan and his forces will gain the victory.

Gems.

— Self-control is the best evidence of a cultivated intellect and a clear conscience. It is a great pleasure to meet those who wisely listen and observe; who review what is said without prejudice, and with or without advice commit no errors. Nothing is so difficult to do, nothing so rarely done.

— It is a fearful thing to sin; more fearful to delight in sin; yet, worse than worst, to boast of it. If I cannot avoid sin, because I am a man, yet I will avoid delight in it, and boasting of it because I am a christian.

— Avarice in old age, says Cicero, is foolish, for what can be more absurd for us to increase our provisions for the road, the nearer we approach our journey's end.

— Let our repentance be a lively will, a firm resolution. Complaints and mourning over past errors avail nothing.

— The abundance of a miser is but poverty to him.

— Let your promises be sincere, and within the compass of your ability.

— Silent deeds are better than unprofitable words.

— Make good use of time if you love eternity.

— Poor indeed is he who thinks he never has enough.

— Indolence is the rust of the mind, and the inlet of vice.

— Grieving for misfortunes is adding gall to wormwood.

— Zealously keep down little expenses and you will not incur large ones.

The night is mother of the day,
The winter of the spring,
And ever upon old decay
The greenest mosses cling.
Behind the cloud the starlight lurks;
Thro' showers the sunbeams fall;
For God who loveth all his works;
Has left his hope with all.

— You may find your best friend or your worst enemy in yourself.

— Sorrow's rain brings blossom and bird-songs to the tree of knowledge.

— He who avoids the temptation avoids the sin.

— He who wants content can't find an easy chair.

— Persecution and affliction and trial hasten the fruit-buds of truths.

— He that knows himself best esteems himself least.

— He who deals with a blockhead has need of much brains.

— Sorrow's best antidote is employment.

— Modesty has more charms than beauty.

For the World's Crisis.

PRAYERS REQUESTED.

Will those who have an interest at the throne of grace, remember me in their prayers. I am a poor, miserable, lonely backslider, and a wicked sinner. I have committed heinous and degrading sins. I have strove to return to Father's house, but have not succeeded. Therefore, I beg and crave an interest in the prayers of God's faithful ones. O, cry mightily unto God in my behalf, that I may be able to yield and return, that I may no longer be a poor miserable backslider.

Occasionally I see a stray number of the "World's Crisis." I think from the tone of its pages that its supporters are members of God's faithful little family; therefore I send the above request to its readers, hoping it may be read by some of God's faithful few, and that he may be constrained to hear their pleadings in my behalf. I know you do not publish any thing without a name signed to it, but I am too unworthy to tell my name this time; but should it please the good Lord to answer prayer in my behalf, then I will give you my name and post office address. Don't forget the poor BACKSLIDER.

☞ A plain old woman, writing to the "Christian Index," says: "There are three plans by which the house of God may be supported. First, the Old Testament plan, viz.: by tithes; secondly, the New Testament plan, viz.: laying by on the first day of the week as the Lord has prospered us; thirdly, the modern plan, viz.: after having ministered to the lusts of the flesh, the lusts of the eye and the pride of life—after paying off baker's, butcher's and lawyer's bills, we dole out at the door of the new church a pittance as our feelings prompt as an 'alms' to the house of God."

Hygiene.

"This is for your health."—PAUL.

CARE OF CHILDREN'S TEETH.

The first tooth appears in six months; in the third year all are cut; between the seventh and twenty-first year all the permanent teeth have made their appearance. The value of the latter depends greatly on the care taken of the first set; and as the looks, health, and happiness are all materially modified by good teeth, intelligent and affectionate parents will look to the teeth of their children as early as the third year, when instead of being allowed to eat meat, they should mainly be fed on fruits, vegetables, and bread made of wheat, corn, or rye ground coarsely, using the entire product, bran and all, because in the bran is found almost exclusively the solid material which is to make the bone or the body of the tooth and its covering called the enamel.

The child should be taught at five to dampen the brush in the water every morning, rub it over a cake of castile soap, and brush the teeth well, inside and out, front and rear, until, with the aid only of the saliva., the mouth is full of soap-suds; then rinse with tepid water twirling the brush sideways over the back part of the tongue, so as to clean it fully of the soap and leave a good taste. After each meal the mouth should be well rinsed with tepid water as also the last thing on retiring. The mouth maintains a temperature of ninety-eight degrees; hence, if any food lodges about or between the teeth, it begins to rot very soon, giving out an acid which immediately begins to eat into the tooth, preparatory to an early decay. If solid particles are observed to lodge between the teeth, the child should be taught to use a very thin quill to dislodge it, but not without; for the more a quill is used the greater space between the teeth, which is a misfortune, as it necessitates the use of a tooth pick for all after life, consuming a great deal of valuable time.

A clean tooth does not decay. Acids and sour fruits always injure the teeth instantly; sweets never do. . . . If a tooth powder was never used, the teeth would not be so white; but kept perfectly clean would last for life.—*Dr. Hall.*

ADVICE TO BATHERS.

The Royal humane Society publish the following recommendations: Avoid bathing within two hours after a meal. Avoid bathing when exhausted by fatigue or from any other cause. Avoid bathing when the body is cooling after perspiration, but bathe when the body is warm, provided no time is lost in getting into the water. Avoid chilling the body by sitting or standing naked on the banks or in boats after having been in the water. Avoid remaining too long in the water; leave the water immediately there is the slightest feeling of chilliness. Avoid bathing altogether in the open air, if, after having been a short time in the water, there is a sense of chilliness, with numbness of the hands and feet. The vigorous and strong may bathe early in the morning on an empty stomach. The young, and those that are weak, had better bathe three hours after a meal—the best time for such is from two to three hours after breakfast. Those who are subject to attacks of giddiness and faintness, and those who suffer from palpitation and other sense of discomfort at the heart, should not bathe without first consulting their medical adviser.

COUGH IS CURATIVE.

It is nature's cure, and to smother cough without removing what causes it, is to hinder nature, and take away all chance of cure. When a man clearly has consumption, coughs a great deal, has been bringing up yellow matter for a long time, if his cough should subside, he will inevitably die in three or four days; because the cough helps to bring that matter out of the lungs, and keeps them clear; but when the cough becomes so weak or so unfrequent as not to remove the matter as fast as it is formed, the lungs begin to fill up with it, air cannot get in, and life ends.

The only hope of curing consumption is to promote cough on the one hand, so as to get the lungs clear of the matter in them, and prevent the formation of more. But the popular sentiment is, that in proportion as there is less cough, the chances of life are increasing, and willingly and hopefully the patient takes what "cures his cough," and is thus led a willing victim to the grave of his own digging. So much are men, with all their boasted intelligence, like the silly creature which feels itself safe when it can hide its head in a hole, to be crushed the next instant in the jaws of its relentless pursuer.—*Hall's Journal of Health.*

THE WAY TO HEALTH.

The only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, sleep regularly, avoid excess in any thing, and preserve a conscience "void of offence." Some men eat themselves to death, some drink themselves to death, some wear out their lives by indolence, and some by over-exertion; others are killed by the doctors, while not a few sink into the grave under the effects of vicious and beastly practices. All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave. With a suicidal course of conduct, he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life.

— No air is fit to breathe which has been breathed before, unless it has first mingled with the whole body of the atmosphere.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE BRIDE'S LAMENT.

Air.—*"The Cottage by the Sea."*

Jesus, thy lone bride awaits thee,
Longs her absent Lord to see;
Longs to change her earthly cottage
For those mansions, costly, free.
Oh, I'd be so blest and happy
Singing all the livelong day,
But to-night I'm sad and lonely,
For thy coming oft I pray.

Chorus.—Alone, all alone in the world he has left me;
But no other's bride I'll be,
With a crown he said he'd deck me
In those mansions, costly, free.

I have borne the world's cold hatred,
I have wept most bitter tears;
Sadly still, my soul awaits,
Waits midst gloomy days and years.
Would that he could hear me sighing,
Crying, groaning, day by day;
He would come and save from dying—
No! he would not "stay away."

He has bought my bridal garments,
Bought me pearls and precious gems;
And they are to me a treasure,
More than monarch's diadems.
Words he 's spoken, too, of comfort—
I will come again to you;
I will have a glorious bridal,
All I've promised I will do.

Mid my tears and sighs, I'm waiting,
Watching for the angel throng,
Which to his dear arms will bear me,
Meanwhile cheering me with song.
Light now through my tears is shining,
Rainbow tints now fill my eyes;
Lo! my Bridegroom-King is coming,
I will deck me and arise.

Chorus.—Though all, all alone in the world he has left me;
Though no other's bride I'd be,
He's not left me and bereft me,
Soon my coming one I'll see.

I will cease my bitter crying,
I will meet him with a smile;
Tell him I have waited for him,
He will all my fears beguile.
None shall ever separate us,
Though his absence has been long;
For he loves his waiting bride-church,
And his love is deathless, strong.

Like the budding of the fig-tree,
When the summer days come on,
He will come, and I shall meet him—
Ere those summer days are gone.
Oh, the signs that mark his coming
Greet my longing, longing eyes;
Soon I'll see him, I shall know him,
Coming through the pathless skies.

L. C. McKinstry.

For the World's Crisis.

MORTAL QUICKENING.

In a previous article, we have shown that sophisms concerning the resurrection of the dead, drawn from corn planted with and without the chit, prove with equal force and clearness no resurrection of the same body that dies, the production of many bodies in the resurrection from the body that died, the continuance of life in the grave during the intermediate state, and also the utter hopelessness of any resurrection of man at all from the dead. It must be apparent to all that a mode of thought capable of sustaining so many absurdities is worse than worthless in favor of the notion of the non-revival of the wicked dead. The truth is, that the Scriptures never use "corn" at all in illustrating the resurrection of the dead. It uses "wheat," and that only twice; once in 1 Cor. 15, to illustrate its possibility, and also that in the resurrection there may be more than *one kind* of body, even though neither kind resemble in every particular the body sown, even as we sow not that body that shall be, but we sow the bare, naked grain, and "God giveth it a body as it hath pleased him, and to *every seed his own body*"; and once it is used to illustrate the necessity of Christ's death in order to secure the resurrection of the dead (John 12: 24), but *never* to convey the idea of a partial resurrection, but rather "*to every seed its own body.*" We shall do wisely if we use it only as Inspiration has used it for us.

But some one will say, "Does not Rom. 8: 11 make our resurrection to life in the future depend upon our possession of the Holy Spirit here?" I have yet to learn that Rom. 8: 11 refers at all to a future resurrection of the dead, or that we have any right so to apply it. Was Paul discussing the resurrection, or any question connected therewith? Was he attempting in any way to tell us who might, or who might not hope for a future life? By no means. The theme which he is treating, and treating with admirable skill and clearness, is the way of *rescue from the power of sin*, which is in our members. In chap. 7: 14, he presents himself as a slave to sin "sold under sin." His moral sense has been already quickened to discern and approve the law of God, and to delight in thoughts of doing that which is good. But he finds a principle of evil in his physical nature which wars against the law of his mind, and brings him continually into sin. In other words, his mortal body feels no life-giving power upon it, quickening it to act in harmony with his convictions of right. He is unhappy, wretched. He compares himself in his misery to ancient captives, to whom cruel tyrants bound dead bodies, until they were suffocated by their stench. To this ancient custom the poet refers when he says—

"What words can paint those execrable times;
The subjects' sufferings, and the tyrants' crimes!
The *living* and *the dead*, at his command,
Were coupled, face to face, and hand to hand,
Till chok'd with stench in loathed embraces tied,
The lingering wretches pined away and died."
—*Dryden.*

The apostle clearly views the antagonism between his moral and physical natures, as painful as the relation of captive to the loathsome dead, and in the bitterness of his soul cries out, "O wretched man that I am; who shall deliver me from this body of death?" (Margin.) His eye quickly beholds a Deliverer from this bondage to sin,—God, through Jesus Christ our Lord. How? By bringing to his assistance another power sufficient to control or quicken his body to act in harmony with his mind. "The law of the spirit of life in Christ Jesus hath made me *free* from the law of sin and death; . . . that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Thus the captive is delivered, not by being disembodied, or by being untied from the body, but by having the body quickened by the Spirit of God. Paul knew that *then*, as *now*, men would cavil at the idea that the Holy Spirit could sanctify us, that we might fulfill even here the righteousness of the law; hence he seeks to strengthen conviction as to the Spirit's power, by reference to what it had already done. Therefore he reminds them that this same Spirit had power to make a lifeless Jesus *live* from the dead, and seems to reason that since it could give life to Jesus when dead, it certainly could and would quicken us to holiness if it dwelt in us. If this was the first and only time that Paul illustrates our duty and power to live for God through the Spirit, by the resurrection of Jesus, we might be less confident; but it is neither the first nor the only time that he has done so. He does so in Rom. 6: 26—"How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that *like as Christ* was *raised up from the dead by the glory* (Spirit) of the Father, EVEN SO WE ALSO SHOULD WALK IN NEWNESS OF LIFE." Also verses 10, 11,—"For in that he died, he died unto sin once; but in that he liveth he liveth unto God. Likewise reckon ye also yourselves to be *dead* indeed unto *sin*, but *alive* unto God through Jesus Christ our Lord." Here we have a *death* and a "*quickening*," and who will attempt to say that it does not refer to our present life, while we walk after the Spirit? What can be plainer also than that Paul in the *sixth*, as in the *eighth* chapter, refers to the resurrection of Christ, by the Spirit of God, simply to emphasize and confirm the fact of our ability and duty to "walk in newness of life," by the help of the same Spirit that raised Jesus from the dead? The conclusion which the apostle draws from his premise confirms this opinion.

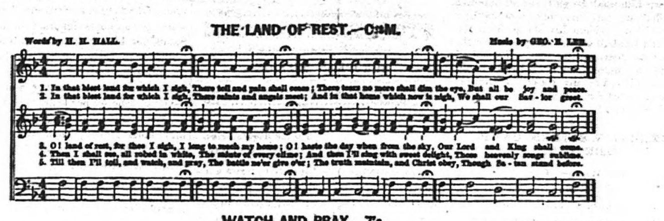
If the only proper and legitimate conclusion to be drawn from verse 11, chap. 8, is "future life only to the righteous," would not Paul have said, "Therefore, except ye have the Spirit of God dwelling in you, you never can or will be raised from the dead?" But was this his conclusion? Nay, verily. Paul's "therefore" is widely different:—"*Therefore, brethren, we are debtors not to the flesh, to live after the flesh.*" Why? Because "he that raised up Christ from the dead shall also *quicken your mortal bodies by his Spirit that dwelleth in you.*" In harmony with these thoughts we hear Paul again saying (Eph. 2: 4–5), "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, *hath quickened us together with Christ*, . . . and *hath raised us up* together and made us to sit together in heavenly places in Christ Jesus." So David prays, "Quicken us and we will call upon thy name." Ps. 80: 18. "Quicken thou me according to thy word." "Quicken thou me in thy way." "Quicken thou me in thy righteousness." See Ps. 119: 25, 37, 40, 88, 107, 149, 154, 156, 159; 143: 11; also Eph. 2: 5. In all these instances the quickening belongs to this present life. The subject therefore that Paul is treating in Rom. 8 is not at all who shall be raised from the dead, but, *how* and *by whom* we may be rescued now from the dominion of sin. Why, then, snatch a sentence from an author intended to enforce *one* thought, to which he had called attention, and bear it away and weave it into a fine argument to sustain *another* thought, to which that author had no reference, and to which he never gave countenance in one single epistle? Is it just to do this? Are we so straitened for texts in favor of some favorite theory of ours, as to be betrayed into such a course?

Why, to apply the words of Paul in Rom. 8: 11 in such a way, not only wrests them from their original purpose, but actually makes the apostle contradict plain truths. Many were the dead that Jesus raised while upon the earth. Did these all enjoy the indwelling of the Holy Spirit before they died? Who will say this? "The Holy Ghost *was not yet given*; because that Jesus was not yet glorified."—John 7: 39. Some, then, *have* been raised, and raised to *life*, that could not have enjoyed the Holy Spirit. Why make Paul say none can be raised to life without its indwelling presence, when such a statement is plainly contrary to fact?

Again, infants under two years of age do not enjoy the indwelling presence of God. How, then, can any such be raised to life? Yet such *shall* live again. Rachel's voice shall be hushed from weeping for her children, for "*they shall come again* from the land of the enemy." Why make Paul deny it? Yet he does, if he makes the possession of the Holy Ghost a prerequisite to a future life. How, then, *shall* or can they be raised to life? "O," says one, "we have a special promise that covers their case." Very well; on the same principle we say, we have *many* special promises that cover the case of the wicked dead, and among them is this: "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." With a firm reliance upon the word of God, and a heart that endorsed all the Divine purposes, the apostle asserts still his hope, "that there shall be a resurrection of the dead, both of the just and unjust." H. F. Carpenter.

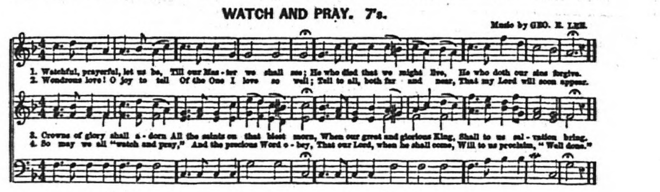
THE LAND OF REST. C.M.

Words by H. H. HALL. Music by GEO. E. LEE.



WATCH AND PRAY. 7's.

Music by GEO. E. LEE.



For the World's Crisis.

THE ALARM BELL.

THE TEN HORNED AND TWO-HORNED BEASTS.

In Revelation, thirteenth chapter, is pictured the prophetic rise and career of the beasts, commonly supposed to denote the *Papacy* and the *Roman empire*. The apocalyptic picture is impressive, and the allied operations of these characters or powers are on a scale of vastness calculated to strike awe into the mind of the God-fearing reader of God's word. Now on what principle of interpretation are we to understand these stupendous evolutions? Simply this, so we think; that the *general* development extends through ages of bad and bloody dominion, now nearly past; but the *particular* development applies to the period expressly of the *end*, which is very brief indeed, and now nearly begun. Thus the Roman empire has continued from the Revelator John until now, and the Roman empire in league with the Papacy from Justinian until now; but the empire and the Papacy have a *special* and *intensified* development at the critical time just anterior to the revelation of Jesus in glory to dash the Satanic kingdoms and systems of men to pieces.

The latter day development, then, is the photographic and exact correspondence of events to the record. It is about and after the period of the beast in his *wounded* and *healed* headship. That wounded headship we believe to be Napoleon I. vanquished at Waterloo, and the healed headship, Napoleon III., finally slain at Armageddon. And the two-horned beast is not only the Pope of 1260 years' career of pride and power, but specially the Pope of the *last period* of Romish prophetic elevation, and the last period of this age of tempest and trouble. The ten-horned beast is specially in that phase and period of the Roman empire when imperial Bonapartism is dominant, and the two-horned beast also; when *ecclesiastical* Bonapartism is revealed. Thus and then we have the mightiest and closest union and co-operation of offices and forces of all the ages; to wit, *when a Bonaparte is Emperor*, and *when a Bonaparte is Pope*. But the relation is peculiar. For the *imperial* Bonaparte is an aspirant for august and divine honors, and the *Papal* Bonaparte is an official agent for procuring and converging with miraculous and astonishing prodigies the homage of the world apostatized upon the apostate Cæsar, messiah-pontiff. Is it unaccountable, or irrational, that this series of startling phenomena, or allied operations are to find fulfillment *at the end?* We think not. It is at the coming of Christ, as we all know, that *all* the glorious hope of christians, dead or alive, is to be realized. *There* and *then* are located the *entire aggregate* of blissful wonders, and immortal satisfactions and triumphs promised in the gospel. It is the world's crisis, and the world's climax; the climax of all jubilee and peace ever longed for in any age, or looked for by any believer. What a period of crisis and climax indeed. Is it any wonder, then, that this stupendous eventuality should be eyed with exasperated dread by the enemy, reading in the clouds of that coming kingdom his own forlorn destiny of damnation and ruin? Is it any wonder that he should seek out an elect recipient of the usurped and false glories which the blessed Savior rejected in the wilderness? Ah! it is the hand writing of doom flames against Beelzebub in the sky, that he riots and rages with inflamed apprehension and wrath, and stirs up every resource in all the cavernous depth of his craft, to rear barriers against the Son of God, and fortresses of stubborn stuff to foil or resist the thunderbolts of justice.

It is true the functions of the Pope are modified. The two-horned beast wields enormous power, and how does he wield it? *Expressly*, to "cause the earth, and them which dwell therein, *to worship the first beast whose deadly wound was healed.*" Here is the official and amazing function of this last day apostate ecclesiastic stirring up of the world to greet its foul man-god with acclamations, and confirming his infernal mission with demoniac pyrotechnics. If we are brought to understand that the *therionic* head, wounded and healed, is *Napoleonic*, and that the very last phase of imperial pride in the apocalyptic panorama, is at the concluding decade or semi-decade of this very Napoleon third, as a man and a prince, *then we may know* that the awful spectacle of blasphemy, and compact, and a Satanic hierarchy, and a supernaturally assisted and apostate ministration, described in this chapter, *is in our day*—nay, is at the very door, and will soon come like a monsoon, burning, poisonous, and overwhelming. How untenable then is the interpretation that fondly retires all this villainy of demonism *into the past*. How mistaken an idea that illustrates and exhausts this imagery, by citations of papal arrogance in other ages, when the Pope's studies were to elevate himself, and concentrate homage of mankind upon *himself*. When every art, and craft, and thunderous fulmination, and affrighting menace, was used so as to glorify St. Peter's chair, and the incumbent who sat in it. The very mightiest princes of the Roman empire were strengthened and confirmed by the Pope, *in order that they might subject* with the secular arm all grades and ages and populations of men to the dominion of the harlot, the homage of the Papal See.

How different is this from the prophecy that makes the Pope, or the two-horned beast, an *ordained instrument* to glorify the beast that had the wounded head! A *secular* power is worshiped after all. A secular power, aspiring to deification, consecrates his chosen agent with invested mastery of the elements, even through the connivance of the prince of the *power of the air*. No Pope was ever worshiped with such a sentiment or such a behavior of obeisance as this secular beast exacts, at least *receives*; and the dissident or heretic is killed by some electric stream of infernal lightning issuing from "an image that can speak." We care not to continue now. Let us be candid, and may the Lord enlighten.

C. Colegrove.

For the World's Crisis.

ELIJAH.

Is Elijah yet to come? if so, for what purpose? To turn the hearts of the children to the fathers, and the hearts of the fathers to the children. But we thought the gospel was for this purpose. Jesus told his disciples to go to all nations, teaching and baptizing in the name of the Father, Son, and Holy Ghost, and whosoever believed and was baptized should be saved. But where did the Scribes first get the idea that Elijah must first come? From the prophet Malachi. Now, did Malachi mean Elijah that was translated, or John the Baptist?

There seem to be three reasons why he meant Elijah. First, because he called him Elijah; second, he was to come before that great and notable day of the Lord; third, he was to restore all things. First question: Why did the prophet call John Elijah? He (Malachi) had described the great day of the Lord, and, looking through time, he saw one of the greatest prophets ever born of a woman, and his looks, his dress, his manner of living, were so much like Elijah's, that the prophet called him Elijah; and when the Scribes saw him, they supposed a very Elijah had come again, knowing he had never died; and Christ, when telling the multitude about John, called him "more than a prophet"; still they thought this must be Elijah; so Christ tells them, if they would receive it this was Elijah "which was for to come," if it would suit them any better; as he would say, Here is eternal life, if they would receive it.

When they came from the mount of transfiguration, the disciples asked Christ why the Scribes said that Elijah must first come? and he told them Elijah had already come, and they had "done unto him whatsoever they listed"; and, "likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist," and if they understood wrong, he did not correct them, as he always did when they misunderstood him.

Second question. Paul says "God hath in these last days spoken to us by his Son." So John, or Elijah, came before that great and notable day of the Lord. Third, he is to "restore all things." What did Christ mean by that? Not that Elijah is to restore the world to its Eden beauty, and all that are to be saved in the resurrection. No, but simply to prepare the way for Christ to restore all things in that day. It was necessary for some one to introduce Christ to the world. But suppose Elijah is yet to come, and he turns the hearts of the fathers to the children, etc., will this prevent Christ's coming and smiting the earth with a curse? We would advise none to wait for Elijah to come and tell them to get ready for that day; it may then be too late, for there is no name given under heaven whereby man can be saved, only through Jesus Christ; and he is to come suddenly and like a thief in the night.

E. Greenwich, R. I. N. D. Babcock.

For the World's Crisis.

"FORBID IT NOT."

Bro. Grant:—When the disciples found one working miracles in the name of Jesus, who followed not with them, they commanded him to desist, because he did not follow them (or with them.) But the Master said, "Forbid him not," for "he that is not against us is on our part." These words should be inscribed upon every christian banner, and engraven in characters of light, deeply, indelibly, upon every christian heart. "He that is not against us, is on our part." Mark 9: 40.

Here is a field for the exercise of the broadest christian charity, a spirit that thinketh no evil, beareth all things, believeth all things. While each has all the liberty allowed by the gospel, he should cheerfully accord to others the same. Unless we do this, we become harsh, bitter, denunciatory, condemning those whom the Lord does not condemn. And how true it is that "He shall have judgment without mercy that hath showed no mercy. We examine ourselves closely, and with all our defects, with all our short-comings, with all our weakness, we declare plainly, earnestly, emphatically, that we are on the Lord's side. And while we thus declare, we acknowledge that we are not infallible; we may be in error on some points, we are not yet perfect, yet we are received, forgiven, owned and blest, and so are others who do not in all things follow with us. "He that is not against us, is on our part" There are enemies of the cross, open and avowed. There are also secret foes, "deceitful workers," who profess to be wise and good, while they are but whited sepulchres. While we are at liberty to use "great plainness of speech" against every error, and use our offensive armor against spiritual wickedness in all places; yet we must be careful not to pour our most terrible broadsides into the heart of our friends, who are soldiers in the army of our King, and as near and dear to him as "the "apple of his eye." It is the aim of our great adversary to divide and distract us, and if he fails to make true christians "bite and devour each other, he will raise up a counterfeit band, and label them as near as possible like the genuine; and when by their "sheep's clothing" they have succeeded in passing for real christians, they begin to carry out the design of their Master, the Devil, and bring a reproach upon the christian name, by casting out as evil all who follow not with them, and all who will not submit to wear a galling yoke, and a burden which neither we nor our father's were able to bear.

The point is clear in my mind, and I wish I could present it clearly to every reader of "our paper." It is claimed by some, that a high degree of intelligence is requisite to salvation. This is as evident and as grievous an error as to declare that the gift of God may be purchased with money. If superior natural ability, learning, talent, genius, either one or all of these is essential to salvation, or can be shown to be so from the Bible; then we can show that great wealth is also essential to the same end. I believe, with Pollock, that a man may live happy, die happy, and be saved, "who never had a dozen thoughts in all his life." The gospel of free grace is proclaimed to the *poor*—the poor in spirit, poor purse, poor in intellect. The same grace that is "*sufficient*" for the highest, is sufficient also for the lowest. And we read that the weak things are chosen, and things that are despised, while the great and lofty are rejected.

The exaltation of human intellect and human will against God and the Bible must ever lead to most disastrous results. Meekness, humility, poverty, are usually found existing together in the heart and life of the christian. For one, I am free to acknowledge in the language of my Master, that "the children of this world are in their generation wiser than the children of light." Brethren, do ye not "see your calling?" If not, just turn to the first chapter of first Corinthians, and read the language of inspiration on this point. We want to live good soldiers, and fight the good fight of faith, and lay hold on eternal life. Let one and all earnestly pray, "Lord help us." Amen.

Webster, Mass. F. H. Chamberlain.

— Christ's strength is the strength of the christian. If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

FORESHADOWINGS OF COMING EVENTS.

By Robert Smith, Edinburgh, late Missionary to the Jews, at Pesth.

Great convulsions in the natural world are usually preceded by signs which indicate their approach. A solemn portentous stillness settles down on the face of nature. The winds are hushed. Vegetation droops. A dusky lurid light overspreads the sky. The atmosphere becomes oppressive and stifling. The busy life of the insect world ceases. The sheep betake themselves to their folds, or are collected in trembling groups. The birds retreat to the groves, and flutter restlessly among the branches. No noise is heard save some solitary cry, which, as it breaks the general silence, increases the general alarm. Expectancy and eager anticipation prevail.

Moral and political convulsions are, in a like manner, preceded by indications which announce their coming. In purely political convulsions, the expectation, which is the invariable consequent of the indications going before, and the immediate forerunner of the catastrophe itself, need be traced to no higher source than the minds of which it has taken possession. Without the lamp of divine truth, a man may be able to explain the natural movements which are transpiring in his own bosom, or are about to emerge in the society of which he is a component part, and to which he is inwardly linked by countless mysterious ties.

It is altogether different when the deep-seated causes which awaken the slumbering volcano are of a moral or religious nature. Here the secret of the Lord is with them that fear him. The light of the word of God is the only safe guide, whether of our hopes or our fears. Only those whose minds are daily bathed in the living fountain of truth, who are imbued with its spirit, who have drunk in its prophetic teachings, whose aspirations, by constant contact with its moral lessons, have been brought into harmony with the principles on which the divine government is conducted,—such only can duly understand either the sources or the ultimate issues of those events which we expect to be accomplished when the "Lord maketh bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." There exists at the present moment a prevalent impression among God's people, that important events are at hand,—that a crisis greater than any which has appeared since the beginning of time, is fast approaching, and that however long or short its continuance, it will result in the discomfiture of the enemies of God, and the deliverance and enlargement of his people. We hear of this expectation from the east and from the west, from the north and from the south. It is a conviction which has forced itself upon their consideration—which has sprung up spontaneously in their minds. We find a definite expectation of events, great and terrible, coupled with most undefined conceptions respecting the particular forms they may assume,—a clear apprehension of their general character, bearing, and results, united with obscurity of vision in regard to their special attributes and accompaniments; a remarkable unity of sentiment as to characteristic features, with some diversity as to subordinate details. This state of mind which pervades the Christian world is precisely that which we ought to expect on the eve of an era so momentous. It is sufficient to stimulate prayer and intelligent observation, whilst it neither interferes with freedom of action, nor with the due performance of public duty.

Whence comes a unanimity so marvellous—a consent almost universal? Doubtless the same reasons essentially have, at one time or other, entered the hearts of all, and determined their judgment. But few comparatively may have given themselves the trouble to trace their conviction to its sources, to distinguish its several grounds, and to sum them up in order.—*Signs of the Times.*

For the World's Crisis.

A SHORT SERMON.

BY F. W. HOUGH.

"And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name."—Isa. 65: 15.

I invite criticism on what I may present as the doctrine of the text. Much has been said with regard to the propriety of "Advent" being added to our name, in order to distinguish us, etc.; but the safest way to decide that question is suggested by our Savior, when once interrogated concerning a point in the law. He said, "What is written in the law? how readest thou?" So in this case, what saith the Scriptures? not one text, but, what do they say as a whole?

My text is one that refers to the blotting out of the Jews as God's servants, and taking out of the Gentiles a people for his name, so, as the text states, that he will call the Gentile believer by another name. All we have to do in the matter, to get at the truth, is to take a good Concordance, and trace the names by which the people of God have been called, which are found in common in both Testaments; and when you have done so, you will be satisfied that *Christian* is the only name not found in the Old Testament, and the only additional name to designate God's servants in the New; although that name does not occur but three times, and did it occur but *once*, it ought to silence this controversy now and for ever.

"Christian," like all other names, is given by our heavenly Father, and is expressive of character, as well as relation to Christ. It is a name we, as a people, ought to honor; a name that needs no other appendage whatever; and just so long as my text is admitted to be the inspired word of God, and "Christian" is the only different name in the New Testament, the friends of the name have nothing to fear; that any argument can be brought against them from the word of inspiration. They have only to say, "What saith the Scriptures? how readest thou?" and let all the saints say, Amen.

We will give a passing notice of some reasons offered by some, why we should use the term "Advent Christians."

First Argument. Because the world and churches give us that name, and therefore know us by that name. I reply that this is a false premise, and therefore the conclusion is false. I believe that those who bring this forward take a wrong view of it. We think we have rather pressed this name ("Advent") upon the churches and world. They always called us "no-soulites," "annihilationists," "world-burners," etc. I am an old pioneer in this cause, and the first I ever heard us called "Adventists" was through our own publications; so that if we want the world or church to name us, we ought to take one of the names above.

Second Argument. There are a number of churches called christian, and they do not agree among themselves. Let me reply by saying that we agree with them in what is called our platform, the Scriptures as our creed, and christian character as the basis of our fellowship. In this, we stand on the same ground, as well as the name. Now, whatever reason you offer for the addition of "Advent" to distinguish us from them, can be urged as a reason why we should change our platform. Some perhaps would consent even to that, but we think the great heart of the waiting ones would say *No* with a will. The best way to distinguish us from others who are called Christians, is to show its character in every-day life. If we do this, the world will soon know us without the hand' "Advent." [*Amen.* Ed.]

We might notice some other reasons that are affirmed for adding "Advent," but we forbear. Let me say, brethren and sisters, east and west, let us "hold fast the form of sound words."

I will now close by giving a short extract of Doctor Adam Clarke on Acts. 11: 26:—"It is evident they had the name *Christians* from Christ their Master; as the *Platonists* . . . had their name from . . . Plato. . . Some think . . . that the inhabitants of Antioch gave it to them; and others that it was given by Saul and Barnabas. This latter opinion is favored by the *Codex Bezæ*, which reads the 25th and 26th verses thus: 'And hearing that Saul was at Tarsus, he departed seeking for him; and having found him, he besought him to come to Antioch; who, when they were come, assembled with the church a whole year, and instructed a great number; and there they first called the disciples at Antioch Christians.'"

There is much good common sense in what follows, in the Dr.'s comments, but I leave the subject without introducing them. May the "Lord direct" our "hearts into the love of God, and into the patient waiting for Christ." 2 Thess. 3: 5. Christian salutation to all.

Mendora, Wis., June 27th, 1869.

For the World's Crisis.

CHRISTIAN UNION.

Division and disunion seem to be the order of the day in which we live. The world is full of it in all circles, and the most wide-spread are political and religious. These seem to be growing wider and deep-rooted every day. In union there is strength; while in division and discord there is loss of strength and power. The strongest and most powerful government in the world is where the people composing it are the most united, and work together for the general good and welfare of the whole people; while weakness is the result of an opposite course. We see the result of these things in religious as well as other matters. Division and discord should never be allowed to enter the Christian church. Nothing is more pleasing to Satan than to see christians divided. But little can be done in any community for the salvation of men, or for building up the church of Christ, where division and contention are the order of the day. We see a striking manifestation of this in visiting different localities. In one, we find all that are called christians united in their efforts, and laboring together for the general good of the cause of Christ, and he owns and blesses these labors. In another, there is a great lack of union; no interest only in a certain direction; one for one thing, another for another; thus crippling the efforts for good of the few that have the cause of God at heart, in preference to every thing else. In these divisions, party names and doctrinal views have much to do. Those are made paramount to the salvation of the perishing around them. Doctrine is good, in its place; but instead of dividing up on these points, we should manifest christian sympathy, and give a united hand for the good of our Master's cause, and thus shed a good and healthy influence abroad over community.

Christ was a pattern of pure christian sympathy, doing good to all in his power; and can we be his true followers while we are going contrary to his precepts? Certainly not. Then it is certain we cannot be his true followers, while we are sowing discord and division among those that profess to follow him.

The prosperity of Christ's cause, and the salvation of men, should be above all secular objects in the christian's mind and life. Then, and not till then, shall we see sinners coming to Christ, and inquiring what they must do to be saved. May christians everywhere put on the bond of love and union, and thus be ready when Jesus comes to go into the marriage supper. N. B. McMurphy.

Gilmanton, N. H.

— Is there not time for all things? Answer. There is no time for sin and folly. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." All who walk with God are serious, taking their Lord for their example.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 11, 1869.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

BRO. L. E. CRAW—The regular price of the Englishman's Greek Concordance is $6. We can furnish them for that price postpaid.

BRO. THOS. SMITH—There is not much difference in them.

J. C. WILLIAMS—Your paper goes regularly in the bundle to Waupun.

J. B. WADSWORTH—As yet none have subscribed.

S. H. SPILLMAN—Will continue.

SR. A. M. TRIPP'S P. O. address is Searsport, Me.

BRO. J. A. CLEAVELAND'S P. O. address is now at Marshfield, Vt.

A. W. SIBLEY'S P. O. address is now *West Thornton, N. H.*

B. P. MANNING'S P. O. address is Goffstown, N. H.

LEWIS F. COLE'S P. O. address is Yarmouth, Me.

TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

FAST AND PRAY.

It is certain that the Lord approves of fasting and prayer. No one who has read the Bible can come to any other conclusion. If there was ever a time when there was reason for it, we think it is now. We are amid the perils of the last days, and need the *special* guidance of our dear Savior; and we most firmly believe that the Lord will give in answer to earnest prayer, what he would withhold from the prayerless. All things indicate that we are near the close of this dispensation; and yet how few seem to be ready. It is a sad sight to see so many who were once active in the cause of Christ, now comparatively asleep, and floating quietly into the broad stream of the world, and making no efforts to save the perishing.

In view of these startling facts, and the important results that must follow our great National campmeeting, to commence at Springfield, Aug. 28th, we would suggest to all who are interested in the prosperity of that meeting, and the one to commence at Alton Bay, Sept. 5th, as well as other meetings, and the cause of Christ far and near; that Friday, Aug. 27th, be observed as a day of fasting and special prayer that these meetings may be the best we ever enjoyed, and be the means of leading many to be ready for the coming of Christ.

CERTIFICATES FOR DELEGATES.

It is necessary that the delegates from the churches* to the Annual meeting of the Advent Christian Association, to be held at the National Campmeeting, in Springfield, should bring certificates showing that they were duly appointed. The following form will answer:

This is to certify that —— was duly appointed by the church in —— as a delegate to the annual meeting of the A. C. A., to be held on the National Campground, in Springfield, Mass., Aug. 31st, 1869.

[To be signed by the Elders, Clerk, or deacons of the church, or Chairman of the meeting called to appoint the delegates.]

This matter of choosing delegates should be attended to at *once*, in order that those appointed may have time to make suitable arrangements to be present. Every church can send *one* delegate, and an additional one for every fifty members over the first twenty-five. Let every church be fully represented.

* A church is understood to be any number of christians who meet together for the worship of the Lord.

HOLLISTON TENT-MEETING.

A tent-meeting was commenced in Holliston, Mass., six miles from South Framingham, Tuesday evening, Aug. 3d, which promises much good. The tent is pitched in Bro. Sherman's door-yard, and is very pleasantly located. Bro. S. is making noble sacrifices for the good of the people in H. He is a true man. We hope to have some cheering reports from this meeting.

BRO. LESLIE.—We learn that Bro. I. I. Leslie has "determined on leaving Memphis this year." He has labored nobly in the mission. He feels that his work is now done in that place.

NEWS ITEMS.—We thank our friends for valuable news items frequently sent us from different parts of the country; and we hope they will be pleased to continue these favors.

THANKS to Sr. Rose Campbell for the package of tracts sent us from Port Elizabeth, Africa.

"WHOM CAN WE TRUST?"

It is evident that there is an increasing lack of confidence in each other, among business men. The passion of covetousness has become so strong, that many, who have hitherto been able to resist the tempter's power, are now yielding, and being led captive in the way to destruction. The regular New York correspondent of the Boston *Journal*, Aug. 4th, says:—

"Defalcations, frauds, embezzlements and forgeries are not uncommon in New York. But there has been no season when so many tried, trusted and eminent men have been found guilty of great crimes as at the present. Much comes to the surface and much is hushed up. The heavy defalcations in the accounts of an eminent banker who for thirty years had stood among the highest in church and in society, whose sudden death revealed the use he had made of funds entrusted to his care—the embezzlements brought to light in the account of Frank W. Ballard, with startling revelations—in connection with the accounts of other trusted men, have shaken the public confidence in almost everybody and everything; and the question is, 'Whom can we trust?'"

It is certain that political and financial matters are in a sad condition, and growing worse.

"THE ADVANCE."—The publisher of this sterling national religious journal, the subscription price of which is $2,50 per year, offers to send it to any address, during the remainder of the present year—from May to January—for one dollar. The "*Advance*" is a standing proof that it is not necessary for a religious journal to be either dry, prosy and sectarian, or worldly, sensational and flashy. It occupies a golden mean and is a most readable and instructive paper.

The above offer will enable all to make the acquaintance of the *Advance* at small cost. Subscriptions should be sent to the *Advance* Co., Chicago, Ill.

THE LAWS OF LIFE for August, like each number of this excellent Health Journal, contains much valuable matter, and we think it well worth while for any person who desires to learn *how to live*, to avail himself of the offer of the publishers, to send this number gratuitously to any who will apply and send a postage stamp to prepay postage. Publishers Austin, Jackson & Co., Our Home, Dansville, N. Y.

LECTURES ON THE APOCALYPSE.—Dr. J. A. Seiss, of Philadelphia, Editor of the "Prophetic Times," has issued the fourth number of his series of lectures on the Apocalypse. The four numbers contain 454 octavo pp. His lectures are specially interesting. His views on the Revelation are quite different from most writers on that portion of the Scripture. The work may be obtained at the Lutheran bookstore 807 Vine St., Philadelphia.

GOOD HEALTH.—"Good health" is the title of a valuable monthly, of 48 pp., devoted to physical and mental culture, published at 21 Franklin St., Boston, and for sale by the New England News Company, Boston. Price, single copy, 20cts. Per year, $2.00.

☞ Those going to the Conn. Campmeeting will please observe a "*Special Notice*" in another column.

OUR ORIGIN.

In the *Banner of Light*, Oct, 3d, 1868, is a record of a spirit manifestation, opened by a mock prayer by the controlling spirit. Then comes the following question and answer:—

"QUES.—Whence sprang the first types of humanity?

ANS.—From the lower orders of animal, mineral and vegetable life."

According to the teaching of the spirits, man was not created as such, in harmony with the Mosaic account of creation, but came up from the lowest order of animals by a law of *progression*. And there are a multitude of men and women who are so silly as to believe such nonsense, and reject the word of the Lord.

THE STONE.

Allow me to ask a few questions. What does the stone represent that smote Nebuchadnezzar's image? Has it yet smote the image?

Corrington, Ky. H. HATHAWAY.

If we compare Dan. 2: 34 and 44 together, we see clearly what the stone represents. The verses are as follows:—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." In verse 34, we learn that the "stone" is the object employed to "break" "the image" "to pieces." The image is shown to represent "the kingdoms of this world, which are to be destroyed, and the kingdom of God is to take their place. When we come to the time for this to be done, we have it expressed in the language of the 44th verse, where "the kingdom" of God is represented as doing just what the "stone" does; "it shall break in pieces and consume all these kingdoms; and it shall stand for ever." This takes place after the seventh angel sounds. See Rev. 11: 15—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of *this* world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

As the seventh angel has not yet sounded, it follows that the stone has not yet smitten the image, consequently, the kingdom of God is not yet set up; neither can it be so long as "the kingdoms of this world" are in the hands of the present earthly kings. They are all opposed to Christ and his personal coming and reign. He will not reign jointly with the wicked kings; but they are to be destroyed, and their kingdoms dashed in pieces, and after that, "no place was found for them (Dan. 2: 25:) but "the stone [kingdom of God] that smote the image became a great mountain and filled the whole earth."

In harmony with this, Daniel says in chap. 7: 27,—"And the kingdom [of God] and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."

When will it be given? Read Matt. 25: 31–34, as follows:—

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. *Then* shall the King say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."

GENERAL WESTERN CAMP-MEETING.

"The General Western Campmeeting" is to be held at De Kalb, Ill., commencing Wednesday, Sept. 8th, and to continue one week. We add the following from the *Voice*:

"There will be a reduction of fare from Chicago, Aurora Junction, Dixon, and Clinton, or Fulton, of which further notice will be given.

Lumber for tent frames will be provided as usual; also straw. We shall have the privilege of the fair ground, with its fine stalls for horse-keeping; with grain and hay furnished at cost.

We would suggest that those bringing tents make them so as to use twelve and sixteen feet lumber without cutting, as this will save the committee a heavy bill of expense. Boards once cut lose their marketable value.

The committee will provide good board for all who desire it, at the lowest possible figures—probably seventy-five cents to eighty cents a day."

THE BOSTON DIRECTORY.

In looking over the new Boston Directory of Sampson, Davenport & Co., issued but a few weeks ago, we are struck with the great number of changes which take place in the names and locations in the course of a single year, the names erased from the Directory of 1868, in preparing the Directory of 1869, being over 20,000, and the names added more than 25,000,—a fact which shows the importance of having a new Directory every year. AG'T.

WHY GUARD THE TREE OF LIFE?

BRO. GRANT:—Would it be too onerous a task for you to give a humble servant, and one who is seeking for light, an explanation on the third chapter of Genesis, and the last three verses? They read as follows:—"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, *lest* he put forth his hand, and take also of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

QUERY.—Why was there danger of Adam's putting forth his hand, and taking also of the tree of life, and eating and living for ever, after he was placed under sentence of *physical* death? Was eternal life in his power, even if the tree of life was not guarded?

Rockbridge, O. O. R. HULS.

In Gen. 2: 15, 16, 17, we read:—"And the Lord God took *the* man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of *every tree* of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it."

"The tree of *life*" was one of the trees in the garden; and as Adam was allowed to eat "of *every* tree of the garden" but one, which was "the tree of the knowledge of good and evil," it follows that he was allowed to eat of the tree of life till after he sinned. We believe "the tree of life" was specially designed to perpetuate life; and as long as Adam had access to that tree, he could not die; not that *once* eating of that tree would render him immortal. But after he sinned, the Lord would not let him have any further access to the tree, lest he "eat and live for ever;" and thus perpetuate sin eternally. We look upon this as a merciful act on the part of the Lord, when he caused man to become mortal, so that sin may yet be ended by the destruction of all the wicked.

PAPAL MOURNING.

At the late "anniversary of the creation of the present Pope," he gave an address, in which he is reported to have said:—

"Ah! how heavy are the ills now oppressing this church; everywhere what ruin, what weeping and lamentations. Perhaps, even at the very moment I am speaking, a kingdom is deprived of its last bishop, he thrown into prison, or sent into exile." (At this allusion to Poland the voice of the Pope trembled and broke down, and his eyes were suffused with tears. Emotion filled the hearts of all present, remembering the most agonizing position of the church in that kingdom.) "Certes," continued the Holy Father, "God might permit us to share ourselves the fate of these bishops. This plant, which has its roots in the soil whereon we still find safety, might be struck down even as the mystical plant of the prophet David. But the perils which menace us will be removed by the Divine goodness, and this plant has the promise of the Lord."

Pius IX has now completed the 23d year of his pontificate, and feels alarmed at the state of things connected with the seat of power. For this reason, he has called an Ecumenical council, which is to assemble at Rome on the 8th of next December, to determine what course to pursue, in order to escape the impending storm.

At the close of his address, he says:—"May the Lord, by the intercession of Mary, bless you, as I pray with all the strength of my heart."

THIS is what heaven will be—the eternal presence of God. Do nothing you will not like God to see. Say nothing you would not like him to hear. Write nothing you would not like him to read. Go to no place where you would not like God to find you. Read no books of which you would not like God to say, "Show it me." Never spend your time in such a way you would not like God to say, "What art thou doing?"

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments..............$890.29

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments..............$2762.31
R. Allen (balance of pledge)..............10.00
H. A. King (pledge paid)..............50.00

EUROPEAN MISSION.

Previous acknowledgments..............$283.90
Mrs. Putnam..............1.00

For the World's Crisis.

THE BETHEL TENT MEETING.

BRO. GRANT:—I feel it duty to write a few lines for your good and valuable paper, that the children of the Lord may rejoice to hear what he is doing for us at the "Bethel Mission Tent Meetings," now being held at Camden, N. J., opposite this city, and conducted by our dear brother, J. G. Hook. The Lord is doing a great work here, beyond all expectations. The power of the Spirit is being most wonderfully manifested, as it was in the days of the apostles. Sinners have been converted, and are rejoicing in the Lord; backsliders are reclaimed, cold professors waked up, and the whole church blest and united together in the work of the Lord. We are all of one mind. We have buried the past, and laid all differences aside, and gone to work as one man for the cause of our blessed Master and the salvation of our fellow mortals, and the Lord has greatly blessed our united efforts. Glory to God for ever.

Strangers and friends say they never heard such sermons and appeals to the ungodly before. The meetings have been held for five weeks, and have been blessed from the beginning, because we started them in the name of the Lord, and were united in our efforts. Bro. Flagg was with us until Thursday, July 15th, when he left for the East. Since that time Bro. Hook has been alone. Last Sunday (July 25th) we had the largest meeting yet held. The large tent was full, and many were standing outside. All seemed deeply interested, and listened with great attention. Between twenty and thirty have been buried with Christ in baptism, and more are going forward next Sabbath. A large number of Methodist brethren have become much interested in the meetings, and take part. Some of them have been baptized, and others will go soon.

One was converted on Wednesday night, and threw away his tobacco last evening in the middle of the Delaware river, while crossing in the boat. Another brother rose in the meeting and resolved from that time, by the help of the Lord, to stop the filthy habit of using tobacco and cigars. Praise God. This is what we need, something to cleanse a man inside and out. Many are glad and rejoicing in the Lord, that they ever heard Bro. Hook. Your humble servant, the writer, also rejoices that dear Bro. Hook ever came this way.

Two years ago, I was on my way to destruction as fast as I could go, my whole system being saturated with tobacco for over thirty-one years, by the excessive use of the foul weed; also with lager beer, and other kinds of stimulating drinks. I felt as though no man cared for my soul; but the mercy and goodness of God sent dear Bro. Hook this way. I went to hear him. He became interested for me, and treated me so kindly, and spoke such words of good cheer to me, that he touched my wicked heart, and encouraged me to try again and seek the Lord. I did so, and found Jesus precious to my soul. He blessed me in a wonderful manner, and gave me a bright evidence that I never can doubt. Glory to his name for ever and ever. I was not worthy of such a blessing, but it is just like Jesus. Well, he has cleansed me from my filthy habits. Sixteen months have rolled away since I threw the tobacco away forever, by the grace and Spirit of Christ helping me. Praise God. I feel to-day like a new man. The Lord has taken all the appetite away. Bless his name. I have had a hard fight, and many trials, but through Christ I have come off more than conqueror. Bless the Lord, O my soul, and all that is within me. O praise him all ye saints, for he doeth mighty works.

I do rejoice in the blessed hope of the coming of Christ, the resurrection of the dead, and immortality through that dear Savior, who died that poor sinners, like me, might be saved. Your unworthy Bro. in Christ,

I. N. WILFONG.

Phila., Pa., July 30th, 1869.

For the World's Crisis.

LIGHT WANTED.

Will "M. G. S.," of Crisis June 23d, please tell us how he gets *three* births out of John third chapter, or make it clear that Jesus introduces more than *two*, i. e., of the flesh and of the Spirit? If "born of water," in v. 5, and "born of flesh," in v. 6, are not synonyms, we would very much like to have it shown from the Bible. Is not the word "water," in John 3: 5, used in the same way and sense that "water" and "waters" are used in Numbers 24: 7, and similar passages elsewhere? S. W. G.

Olena, O.

A CHALLENGE!

AND ONE HUNDRED DOLLARS REWARD!!!

In the name of the Lord, and his people, I solemnly challenge any person living upon the face of the earth to prove the *assertion*, that human departed spirits are hovering around us, or that they communicate with *immortal souls*, or spirits, now on earth; or that they ever did in the past.

I have concluded finally to offer the above liberal reward for *positive evidence that departed spirits* do communicate with *immortal* or *deathless spirits* on earth. I will accept as evidence the Bible, or a tangible demonstration of science, reason, or sound common sense. In a word, give me the evidence if you can, from any source under the canopy of the heavens, if it be true, as Spiritists proclaim, with their abetters, that man is *immortal*, and cannot *die*.

Finally, if you are successful in finding that man has an immortal soul, immortal spirit, deathless spirit, or never-dying soul to save—in the Bible—inform me at once, and come get your money; or address JOHN MCQUEEN, Box 293, Hillsdale, Mich.

For the World's Crisis.

THE PROMISED "MORE ANON"

OF THE BETHEL TENT, CAMDEN, N. J.

It was on that memorable Friday night under those searching words, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you," that the young actress, before mentioned by Eld. Hook, received "the arrow of the Lord's deliverance." Blessed be his name forever. She saw that night what a righteous thing it was in God to recompense tribulation to her who had been such a persistent troubler of his dear children for so many years, and been the cause of the loss of so many souls. She could not think there was mercy for her. O no, not for such a sinner as she.

Two of these melancholy instances I mention, that young christians may hear and take warning, and not be ignorant of the devices of Satan, let him take what garb he may. A young man preparing for the holy office of the ministry, and his sister, were led away from Jesus by this young woman's artful devices. She set her heart upon having them as her companions, well knowing ere this they must give up their religion. To this end she bent every purpose of her heart, and finally succeeded in turning their feet from the house of God to the halls of mirth. O christian young man, beware of any influence that would lead you from the communion of saints. Be assured the enemy of all righteousness is at the bottom of it to secure your destruction if you heed it. Christian young woman, beware! Cry out, "Get thee hence Satan. Life, life, eternal life I must and will have."

Time rolled on. Her purpose was gained. They were fast friends in the broad road that leads to destruction. But the cup of pleasure had its poison, as it always has. The young man was laid upon his sick and dying bed with no Jesus to comfort him, and a poor solace, in such an hour, in the one for whom he had bartered his Lord. Upon her he turned his dying eyes, and calling her by name said, "Through your instrumentality I am *lost! lost! lost!*" She instantly fell senseless to the floor, and knew nothing more until it was all over with him. May God save *you*, young man, from such a fate. Are your steps beginning to depart from the Lord? Retrace then instantly, and hide in the bosom of Jesus. Here is the only safe place for you. In one year and a half his sister was carried to the same hopeless grave, avowing it to be from the same cause. O young woman, God save you from such a fate. Beware of your companions; let them be the lovers of Jesus, and you are safe.

Christian friends, will you pray for this stricken one. Hers is no ordinary case, and she is no ordinary individual. May God be pleased to honor himself in her as in Saul of Tarsus. We could but think of him on his way to Damascus, as she lay for hours prostrate in the tent. God give her sight and power to do his will, as to that servant of old, even if it is to show her how great things she must suffer for his name's sake. Amen.

Aug. 1st, the seventh Lord's day under the tent, was one never to be forgotten by the dear saints of God present. Blessed be his name forever. How my heart burns within me as I recall their shining faces and comforting words. From New York and Philadelphia, from Italy and from Iowa, from England and from Europe, they were assembled under that lovely canopy, to mingle hearts and voices in that our blessed theme,—Jesus has saved us poor sinners from death. O glory be to his most excellent name. Yea, and his soon coming again to give all his children life and glory in the kingdom of God upon the earth, was the solace of our hearts. O it was good to be there. The whole forenoon, by vote, was thus spent, and it was much too short to tell all the story. The work is widening and deepening, we humbly believe. To God be all the glory. Pray for us. In much christian love, your sister in Christ.

E. S. WILLARD.

Haddonfield, N. J., Aug. 3d, 1869.

For the World's Crisis.

REPORT OF CONN. A. C. CONF.

Met at Cheshire Street, Ct., according to notice. Preaching Wednesday evening, July 21st, 1869, by H. H. Dickinson. Thursday A. M., social meeting, remarkable for the good feeling manifested. P. M., called to order by the President, at three o'clock, for business. Opened in form. Usual committees appointed. Preachers present: Ordained—B. Hitchcock, B. St. John, A. D. Flagg, I. B. Potter, W. S. Campbell, L. F. Moore, G. L. Teeple, H. Rockwell, W. J. Ripley, A. H. Steele, L. S. Luddington. Unordained—R. K. Stark, H. H. Dickinson, W. A. Durand, G. L. White, J. H. Hall, J. L. Wood, and M. L. Durand. Delegates—G. W. Denney and W. F. Carpenter, New Haven. L. Tiffany and S. Hall, Hartford. S. Cooper, Windsor. H. F. Bradley, Bristol. L. F. Arnold, East Haddam. W. W. Hosford and A Powell, New Britain.

On motion, a committee was appointed to consider the validity of the appointment of certain delegates to this conference, and reported as follows: The committee appointed to examine the qualifications of certain delegates would respectfully report; That we recommend that the conference accept as delegates, from their respective towns, brethren Arnold, Cooper, and Gilbert; but that in accepting these delegates, we establish no precedent to govern this conference hereafter. Report accepted.

The following reports were given: Eld. H. Rockwell.—Had labored all he could, in many places. Three sermons a week, besides Sunday. Has been himself blessed in his labors. Eld. W. J. Ripley reports an interest at Cold Spring, Wrightville, Pleasant Valley, and East Hartland. Eld. A. H. Steele had preached some last quarter. Church in New Haven making some advancement, and are in harmony. Elder L. S. Luddington.—Had been limited in consequence of ill health. Heart still in the work. Is writing a book to advance the truth of God. Bro. J. L. Wood has preached but three or four times last quarter. Has labored at home. W. A. Durand has been in the field during the past quarter. Wallingford at rather low ebb. Cheshire St. doing pretty well. West Haven in a bad way. M. L. Durand confirms above report. Work in Cheshire St, reviving. Has collected $9.00 for tent fund. H. H. Dickinson.—Been very sick all the quarter. Preached but three Sundays. J. H. Hall.—Has labored part of time at different places. The church at Scitico are wide awake; great interest; some conversions. G. L. White.—Has been out a large portion of the time at Square Pond, Scitico, Wolcottville, etc.

W. F. Carpenter, delegate from New Haven.—Church stands first rate. Excellent feeling; gaining in members; have a good Sabbath School, which is also gaining. The prayer and conference meetings are glorious. Difference of opinion does not hurt them, but all work in harmony. Have a good chapel to worship in. G. W. Denny, New Haven. The church love themselves, and all christians and sinners, and stand well, with no test of fellowship but the Spirit of Christ. L. Tiffany, Hartford.—As a church, rather low; but some individuals who are alive. Evening meetings not so well attended as could wish, but enough to claim the promise. Expecting better days. Sidney Hall confirms the above. S. Cooper, Windsor. No meetings at present. Three brethren holding on. H. F. Bradley, Bristol.—Small, but no bad report to bring. Steadfast. Not many outsiders interested. Prayer-meetings very interesting; preaching calculated to unite. H. Gilbert and L. F. Arnold, E. Haddam church.—When formed, in a flourishing condition. Bro. Moore labors at present, and his labors of late have been blessed.

Friday, 9 A. M. Prayer offered by Elder A. H. Steele. Ordination committee reported Bro. H. H. Dickinson as a candidate for ordination. Report unanimously approved, and the following resolution offered by Eld. W. S. Campbell; viz.:—The committee upon ordination having presented the name of our Bro. H. H. Dickinson for ordination, as a minister of the gospel, and the conference having voted to set apart Bro. Dickinson to the work of the gospel ministry; therefore, *Resolved*, That the recommendation of our brethren in Hartford, that Bro. H. H. Dickinson be ordained by this conference, be signed by the President and Secretary of the conference, and that he be ordained at Hartford, or at the approaching campmeeting at Windham, or as he shall himself elect.

Tent committee reported $182.41 on hand. Tent matters were discussed at some length, when the conference voted to raise $350 to purchase one. $111.00 were pledged on the spot, by churches and individuals; and the following motion offered by Bro. R. K. Stark; viz.:—That the tent committee be instructed to purchase a fifty foot circular tent; and that we appoint ourselves as a committee of the whole, to make efforts to raise money for deficiencies, which money with our pledges shall be paid into the hands of the committee, at the Conn. S. A. Campmeeting. Carried.

Campmeeting committee reported: Ground obtained at Windham, Conn., free. Preachers boarded free. Board, 75 cents per day. Horses, 75 cents per week. Ground easy of access, on the H. P. & F. R. Road, and the fare on R. R. reduced. See notice in Crisis.

1.30 P. M. Prayer offered by Eld. A. D. Flagg. Report of preachers and delegates continued. Elder B. Hitchcock.—Has been laboring at New Haven, Bristol, Square Pond, and other places, with good success, and loves the work. Eld. B. St. John.—Has preached but little last quarter. Expects in future to be more engaged. Eld. A. D. Flagg, laboring all he can. Also interesting reports from Elds. W. S. Campbell, L. F. Moore, and G. L. Teeple. W. W. Hosford, delegate, reported New Britain as doing well, and much engaged. Bro. A. D. Flagg reported Wrightville church in earnest. Bro. R. K. Stark said the brethren thought he was strong; so they kept him at work, and God had blessed his labors. Has labored all the time, except two Sabbaths. Is not tired of the work; has never filled an appointment of his own seeking.

On motion, a committee was appointed to nominate delegates from this conference to the National Advent Conference, to be held in the West. Committee reported the names of Elds. W. S. Campbell, B. Hitchcock, and A. H. Steele, which report was received as a whole.

Invitation from the New Haven church to hold our next session, which will be the Annual session, at their place. Accepted.

Vote of thanks to the church at Cheshire Street, for their kindness to us. The church received us very cordially. Ample provision was made for all, and all who came enjoyed it very much. Our meetings, both preaching and social, were excellent, and I think will result in good to the church. Adjourned to meet at New Haven, Oct. 13th, 1869, of which due notice will be given.

L. F. MOORE, *Sec.*

For the World's Crisis.

VERMONT CAMPMEETING.

Brethren in the Lord:—According to my best judgment, the best place for our campmeeting is in West Bethel, on Camp Brook. It is the most central part of the State, and the people are anxious to have it there, and will do every thing necessary to be done. Teams will be provided to carry baggage and people to and from the cars on reasonable terms. Cheap board also can be had on the ground. Plenty of horse-keeping at hay, grain, or grass.

I was with the church last Sabbath, and we talked the matter over, and appointed a committee to make arrangements, if it was decided to have it there. We thought we would have the meeting commence about the 20th of Sept. I have received letters from several brethren, and all are anxious to have such a meeting. Come, brethren, let us take hold of this thing, and have a good time. Tent-poles will be furnished on the ground for all that write to the committee. We made choice of Jona. Washburne, Clarke Davis, Geo. W. Lewis, Newman Lilley, and Wm. Magiveney, for committee. More next week.

For the church. J. A. CLEAVELAND.

Marshfield, Vt., Aug. 6th, 1869.

For the World's Crisis.

GIFTS TO BRO. MANNING.

BRO. GRANT:—I dare say that it will be expected, and also desired, that an acknowledgment of the money that is received for the support of Bro. P. B. Manning should be put in the Crisis, so that all may know if we get what is sent. He has been quite sick, but is smart now. I have every reason to think that he is trying to live in readiness for the coming of the Lord. L. E. SAULPAUGH.

Goffstown Village, N. H., Aug. 5th, 1869.

RECEIPTS.

Jasper Stone, Charlestown, Mass., $5.00. A Sister in the Lord, South Elliot, Me., $1.00. Sr. M. A. Hardy, Groveland, Mass., $1.00. David H. Hatch, Fidelia M. Hatch, Hopedale, Mass., $2.00. A mite for Jesus' sake, South Norwalk, Conn., $1.00. From the hand of the Lord, Boston, Mass., $2.00. George W. Smith, Waterbury, $1.00. A. D. Wood, Surry, Me., 50 cts.

For the World's Crisis.

THE DORCAS MISSION.

Have been laboring in this mission for five weeks, and have been made an instrument of good to the perishing. Receipts for the five weeks: by mail, $100; donations, $6. Maria and little Mary are provided with excellent homes in Titusville, some four hundred and fifty miles distant from this city. They were in our Home, and many of our friends will rejoice in the Lord with us that they are so well provided for at this time. Little Mary has been there seven months, and Maria about three weeks.

Accompanying this article will be found an extract from one of our Philadelphia papers, whereby our friends may learn that our field is Satan's seat yet. Pray for me.

Your Affec. Bro. in Christ,

F. H. BURBANK.

LOW LIFE IN THE CITY.—It is said that one half of the world knows not how the other half lives. That this is true so far as the Philadelphia portion of the universe is concerned, every one whose business brings him in contact with all classes of society will admit. Every few months our papers are filled with descriptions of the misery and degradation of Baker, Bedford and Spafford streets. The visits to these places are generally made by the reporters in daylight, or early evening, few having the courage to undertake the inspection at midnight, or afterwards, when the night debauch of the poor outcast is ended, and they seek the shelter which their scant means afford. In the summer months the question of shelter is one that gives little anxiety to these people—a side-walk provides a sufficiently soft bed, and a door step or curb stone, a luxurious pillow. Any one who will take the trouble to visit Seventh street and note the exhibition to be witnessed from Lombard street south for a few squares, at three o'clock in the morning, may gain some conception of the means resorted to by these people to secure a night's lodging. The gin-shops and disreputable resorts give up their contents at this hour, and from thence until shortly after daylight, the time is devoted to rest or recuperation for the night's revelry. Door steps, cellar doors, sidewalks, and often times gutters, are packed with sleeping humanity, who lie so close together that even the policemen, familiar with the locality, find difficulty in pacing the portion of the beat occupied by these miserable beings. Blacks and whites—the former in the majority—males and females, are indiscriminately huddled together, losing, in the few hours of a sodden sleep, the consciousness of their degradation and the utter hopelessness of the future which lies before them. Children, too, are frequently seen the occupants of these out-door resting places, and the whole picture presented night after night or morning after morning is one to cause sadness in the heart of the most callous spectator.

The byways and alleys leading off from Seventh street in the same neighborhood, also have their compliment of out-door lodgers, and judging from appearances hundreds of the residents in the vicinity thus secure their night's repose during the summer months. Occasionally in the midst of all this mass of misery and degradation that has almost driven from the victims the consciousness of humanity, there comes a touch of human nature that shows that all are not so utterly depraved as to lose their sense of manhood or womanhood. One morning last week we noticed in the crowd of sleepers, a man and woman closely nestled together in each other's arms. Both bore the appearance of abject poverty, their clothing being in tatters, and scarcely sufficient to cover their nakedness; both were bloated with rum, and both were evidently sleeping off the effects of a night's debauch. The woman, however, with the instinct of her sex, had drawn her head upon the breast of her sleeping companion, and there had unconsciously sought protection from one who could not even protect himself. The picture was a suggestive one, devoid as it was of anything in the slightest degree bordering upon vulgarity, and being nothing but a scene of woman's reliance upon the care of her seemingly stronger associate.

Correspondence.

From Bro. J. B. Wadsworth.

BRO. GRANT:—Since I wrote my last letter, in regard to obtaining a horse and wagon for my work, I have ascertained that such an one as I should need would cost here much more money than I should probably obtain, unless I waited here a long time—longer than I can wait. I am anxious to be at work now, as my health is much restored; and so I have concluded to go to Louisville, where I have acquaintances, and labor in and around the city, in distributing tracts and holding meetings among the poor, and at the same time prepare my little work for the press. I have received towards the horse $61.75, which I shall hold subject to the direction of those who sent the money. If they wish me to use it towards publishing my book, or scattering tracts, I will do so. I have now concluded to operate in the large cities and villages, and not travel through the country on foot as I have done. My plan is to go to a city and work there as long as I can find good ground to work upon. After I have done all that I think the Lord wants me to do, then I will go to another city, and so go to every city in the South, if the Lord does not come, and my health will permit. I have come to this conclusion after talking over the matter with Brn. Himes and Leslie; and I now feel that this mode of working would be better than to travel through the country, either on foot or by horse and carriage. I have also found that I could not pay my expenses in going with a horse and carriage, unless I took secular books with me to sell, which I do not want to do.

The friends may rely upon my getting out my book, and as soon as possible I will report the names and money that I have received for the horse in my next letter. I go to Louisville, Ky., in a few days, where all who wish to write can direct. Yours in love,

J. B. WADSWORTH.

Extracts from Letters.

BRO. J. G. HOOK, Philadelphia, Aug. 2nd, writes:—"The battle goes well. The interest is increasing every week. We had another baptism yesterday, and are to have another next Wednesday evening. We had a precious season at our love-feast yesterday morning. It occupied the forenoon. I preached in the Delaware river, and twice in the Bethel Tent, to large congregations, who listened with interest, with few exceptions. Some are being converted, others reclaimed, and many of God's children, of the various sects, are being blest and refreshed while listening to the word of the Lord; and many are willing to admit that we preach the gospel as it was preached by the apostles and primitive church."

BRO. JOSIAH KELLOGG, Vergennes, Vt., July 18th, writes:—"My poor heart cries out *Amen*. Why? you may ask. Because the good Lord has heard our prayer in regard to a campmeeting in Vermont. Brethren and sisters, let us hasten to the tented grove once more.

Bro. Cleaveland, I wish to say, I think such a meeting should be located as close to a R. R. as possible. Stockbridge, Cabot, or Bethel, would be quite convenient; but you

must use your own judgment in the matter. Brethren and sisters in Vermont, let every one of us make an extra effort to get to the meeting. Come with hearts filled with the love of God, heads and hands clear from every thing that will divide. Come with a desire to honor God and to save souls, and to get ready for the Master when he shall come in his kingdom."

Bro. A. F. Dugger, Empire Prairie, Mo., writes:—"By request I visited this place last spring, and gave a course of lectures, which resulted in the organization of a church of seven members. Three have since been added to our number, and they are in a live condition. Through their zealous labors truth is gaining ground; many are becoming interested, and are inquiring, Are these things so? Bro. C. W. Smith, of Tamarac, Ill., called on us a few days ago, and has helped greatly to increase the interest. I met with them today, and spoke words of comfort, and after consultation with the church, Bro. Harrison Billmire was ordained to the work of the gospel ministry. He is a good, reliable, intelligent man, filled with the Spirit of the Lord, and well calculated to present the truth. May the Lord crown his labors with success, and send others into this new field to labor for the salvation of the people."

Bro. B. P. Manning, Goffstown, N. H., writes, Aug. 4th:—"Dearly beloved brethren and sisters, I am looking and earnestly desiring to see Jesus, and be made like him; and on this account I know that I have got to live a holy life, and be humble and submissive to the will of God. I know that we must be separate from this world, and follow the Lord fully, or we shall never see the King in his beauty. Brn., do be faithful to the end, and God will save you in his everlasting kingdom. Let us love one another; 'for God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' May God save us all in his kingdom. *Amen.* Thy brother in tribulation."

Bro. Simeon Roby writes;—"Bless the Lord forevermore, that sinners are coming to Jesus. Five went forward in baptism to-day. One was a little girl nine years of age. Jesus says, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'

A word to you, dear brethren and sisters in Christ. May the good Lord help you to be faithful a little longer, for Jesus is very soon coming to take us home. O how glad I am. Then we can reign with him forevermore. Then we shall meet loved ones, to part no more forever. No more sorrow then. Glory be to God. Home at last. O, let us all be good."

For the World's Crisis.

VERMONT CAMPMEETING.

I am glad Bro. Cleaveland has broached the subject of a campmeeting in Vermont. I am in favor of such a meeting, and I suggest that Bro. Cleaveland name four brethren, residing in different towns in the State, to act with him as a committee to select a location for such a meeting. I think there could be a grove secured in this vicinity, on the Rutland and Burlington railroad; say Rutland, North Clarendon, or East Wallingford. Come, brethren, let us take hold of this subject, and have a meeting in Vermont.

Thos. A. Cheney.

Rutland, Vt., July 25th, 1869.

Married.

In Thornton, N. H., July 10th, 1869, by Eld. A. W. Sibley, Mr. David P. Foss and Miss Louisa Chistenot, both of Thornton.

Obituaries.

Curtis. Died in Swanville, March 2nd, 1869, of consumption, Leslie N. Curtis, son of Alfred and Susan Curtis, aged twenty-five years and four months.

He was a soldier in the war, lost his health, and returned to his friends to droop and die like the autumnal leaves. On his sick bed he gave all for Jesus and died a happy christian. Sermon by the writer, from John 11: 23,—"Thy brother shall rise again."

A. M. Tripp.

Spidel. Died in Liberty, Montgomery Co., O., Feb. 20th, 1869, Catharine Spidel, aged forty-one years.

She lived a consistent christian life. She died in the triumph of a living faith, having a full assurance that Jesus will soon come to raise her to eternal life and everlasting bliss. S. Spidel.

Spidel. Died in Liberty, Montgomery Co., O, July 24th, 1869, Louisa Catharine Spidel, aged twenty-one years.

She was a devoted christian. S. Spidel.

Huntington. Fell asleep in Jesus, in Gardiner, Me., July 24th, 1869, Bro. John Huntington, aged eighty-five years. H. D. Reed.

Summary of News.

FOREIGN.

Cable News.

Madrid, August 2. The Captain General of Madrid has addressed a letter to Regent Serrano and General Prim in which he says: "I took part in the revolution hoping to see morality, law and justice succeed to former abuses. It is now ten months since the revolution was accomplished. My hopes have been deceived. Greater abuses, wide-spread immorality and deplorable anarchy prevail—disorders to which it is absolutely necessary to put an end. The Constitution having proclaimed a monarchy the immediate choice of a king is indispensable. If the Government does not shortly consider the question I shall abandon all hopes as to consolidation of the revolution and retire to private life."

This letter was read in the council of Ministers and created a profound impression.

Dresden, Aug. 3. A dreadful accident occurred yesterday in the coal mines in the mountain districts, near this city. The loss of life was appalling, over 300 persons being killed outright. No particulars are at hand, but the accident is said to have been attributable to the stormy weather.

Berlin, Aug. 3. The preliminary surveys for a ship canal through Schleswig-Holstein, to connect the Baltic and the North Seas, have been completed. It is thought that the Prussian Government will undertake the work.

London, Aug. 3. A letter from Madrid says that the state of affairs in that country is disquieting. There is no prospect ahead but gloom and confusion. The Government has no fears of the success of the Carlists, but does not think that all is lost for the Prince of Asturias.

London, Aug. 3. The *Daily Telegraph* says: "France has now entered on a career of national development unexampled at any stage of her national existence. The Emperor now assumes the character of a constitutional sovereign, under circumstances which encourage us to hope for the success of an enterprise fraught with immense consequences, not for France only, but for the world."

DOMESTIC.

Great Fire in Philadelphia.—Philadelphia, Pa., Aug. 4. Since seven o'clock this evening an immense fire has been raging in the United States bonded warehouse on Lombard street wharf building, containing 30,000 barrels of whisky, which was totally destroyed. The loss will probably reach $2,500,000.

The fire was caused by an explosion of a boiler. It is thought that the engineer and watchman have perished in the flames. Further particulars will be forwarded as soon as they can be obtained. The fire is now spreading frightfully.

SECOND DISPATCH.

Midnight. The fire is still raging with little prospect of being subdued until morning. The whole Fire Department are on the ground, but from the combustible nature of the contents, is unable to more than prevent the further spreading of the flames.

THIRD DISPATCH.

1 A. M. The United States warehouse on Lombard street wharf, better known as Patterson's storehouse, a six story brick building 250 feet by 150 feet, and containing 40,000 barrels of whiskey and other goods, valued at 10 or 11 millions of dollars, took fire at 7 o'clock this evening, and up to this hour has defied the efforts of the firemen to subdue the flames.

The burning liquor, running through the streets like rivers, destroys the hose, thus interfering with the work of the firemen. It is impossible to state how far the fire will extend. A large number of minor casualties have occurred, but no lives are known to have been lost, except four children, who were killed by the falling of bricks.

The Minnesota Tornado.—About twelve miles southwest from here, in the town of Raymond, in Stearns County, was the dwelling house of a well-to-do and respectable farmer, Mr. Richard Richardson, formerly of Rice County, in this State. At the time of the commencement of the storm on Friday night, he and his family were quietly enjoying their home, with others of the neighborhood, who were stopping over night with them. About twelve o'clock Mr. Richardson remarked to his wife that he feared they would have a hard storm. Before he could arouse the family, or even make any preparation himself, the tornado burst upon them with such force as to tear to pieces and scatter about for a distance of a quarter of a mile the entire house and its contents, together with the inmates. There were at the time twelve persons in the building, the most of them up stairs asleep.

It was a block or log house, 16x24, one and a half stories high, well dovetailed at the corners and pinned with two-inch oak-pins. Mr. and Mrs. Richardson and the small child alone remained in the ruins of the house. John, the eldest son, twenty-two years old, was carried thirty-four rods and dropped on the ground, so badly bruised and mangled that there is but little hope of his recovery. George, the second son, thirteen years old, was also carried thirty rods, and had his right ankle broken, the bone protuding through the flesh. He is also badly bruised in many places. While the third son, three years of age, was borne some thirty rods, and hurled to the ground so badly injured that he lived only a few moments. Two other children, little girls, were taken from their beds, twisted up in their bed clothes, and dropped on the opposite side of the building from the rest, unharmed. Mrs. R. received some injuries on and about the head and face, but nothing more serious. This is about the extent of the injuries received by the family of Mr. R. Miss Anna Wilson, a school teacher, stopping at the house of Mr. R., having some fears at the time, had risen, dressed and was sitting up when the wind struck the building. She was carried with the rest, mixed in with broken pieces of timber, boxes, barrels, cup-boards, trunks, bedding and furniture, and the entire contents of the upper part of the house, thirty-seven rods, and deposited in the wheat field. She was so badly bruised that there is little hope of her recovery. Liberty Raymond, twenty-two years old, eldest son of L. B. Raymond, from whom the town of Raymond takes its name, was among the unfortunate. He was carried about the same distance as Mr. R's. oldest son, and so badly mangled that he only survived a short time. The scene at the house when the daylight came is much easier imagined than described, Mr. R. being the only one left after the disaster to collect in the dead and dying, and to care for the injured ones. After looking for and finding most of them in the midnight gloom, it being very dark and stormy, he proceeded to the neighbors to give the alarm and procure assistance. All of the medical aid was soon on the road to the scene of distress.—*St. Cloud Jour.*

Proposition to unite the Greek and Catholic Churches.—It is currently reported in Catholic circles that a proposition is to be made before the coming Ecumenical council to unite the Greek and Catholic Churches on the ground that they are one in doctrine, and that their disciplinary differences can be reconciled by means of mutual concessions. It is well known among theologians that the principal obstacles to the union of these churches were in relation to the *filioque* in the creed or the procession of the Holy Spirit from the first and second Persons of the Blessed Trinity and to the supremacy of the Pope; but in all else, the two churches are one in doctrine and usages. A cardinal will publish the distinctive peculiarities of the Greek Church before the Council. Should this union be effected catholicity will suddenly receive an accession of sixty millions of converts.—*Boston Herald.*

☞ The *Watchman and Reflector* does not think much of Henry Ward Beecher's "Talks Called Sermons." It says they are singularly devoid of everything distinctively evangelical, that he proves nothing and disproves nothing, and "were it to characterize Mr. Beecher by the drift of his teachings, by their tendencies, and by their actual influence upon the popular mind," it should call him grand caterer for the spirit of unbelief and irreverence. We fear the *Watchman* doesn't appreciate the "Beechers," and that it has not read the charge given to one of Henry Ward's nephews recently, at his ordination, in which he was charged "never to forget that he was the *son* of his *father*, the *grandson* of his *grandfather*, and the *nephew* of his *uncle*."—*Boston Journal.*

Old World Walkers.—The runners of the nomadic tribes of Central Africa surpass anything done by the celebrated runners and walkers of other races. When they carry government dispatches they run for days without sleep. In order to keep the chest free they seize with both hands the ends of a stick, which they place horizontally behind their neck. Their stock of provisions consists of a few dozen dates, and their whole costume of a pair of trousers; perhaps they also carry a pair of sandals, which they put on when the sand of the desert becomes too hot to bear. On the way they lose little time as possible. When they are out of breath they stop, count up to sixty inspirations and continue the journey. They sleep only two or three hours out of the twenty-four; and, in order not to oversleep themselves, they tie a rope of date-bark to one foot and set it on fire. They know exactly how long it will burn, and when it reaches the foot the pain makes them jump up, and off they go once more upon their errand.

Passing Events.

☞ Every nation has its peculiar habits in this as in other things, and the effect of diet on national character is too well known to be discussed. It is said of Americans that they eat too much, too fast and too irregularly. Wisdom says: "Live frugally, that you may live happily; shut not your heart against those who have a claim on your hospitality; but remember that if they really esteem and love you, they will come, not to look at your table and furniture, but to enjoy your society."

☞ Computed by average, one province of China contains 19,000 temples; and the empire, reckoning only fifteen out of the eighteen provinces, would contain, in round numbers, 300,000. The whole number of idols in these temples for hero worship, reckoning ten to each, would be about 3,000,000. These temples cost from $500 to $100,000 each. Regarding the average as only $1,000, we have $1,000,000,000 as the approximate value of idol temples in China, which is, perhaps, altogether too low an estimate.

☞ The *Jewish Record* says that the Synod of Jewish Rabbis, which has just been held, has recognized three new principles. 1. Individual authority in religious matters. 2. The primary importance of free scientific investigation. 3. The rejection of the belief in Israel's restoration.

☞ In China man and wife never walk together arm in arm in public, nor even side by side, but the wife always follows her lord at a respectable distance, as the women do among American Indians. At social parties the sexes sit at different tables, occupy separate rooms, and visit only among themselves.

☞ The instruments of the observatory of Vesuvius indicate that a fresh internal disturbance is commencing in the interior of the mountain.

☞ The work of closing the under-ground tenements in New York is being energetically pushed by the Board of Health, and some two thousand of the wretched people who huddled in the damp and noxious cellars have already been compelled to seek more healthful homes.

☞ The third International Congress of the League of Peace and Liberty is to assemble at Lausanne on the 14th of September next, and the sittings will last until the 18th, inclusive. The principal object of this association is the establishment of a Republican Federation of the nations of Europe.

☞ One peculiarity of the present summer is the coolness, almost coldness of the nights. Watchmen and others whose business keeps them out o'nights say they have not known such a summer in that respect for many years.

☞ Father Gavazzi, in a letter to a friend in the North, says "that a crisis in Italy is approaching," and "that he is preparing for the great crusade."

☞ A young man in Jefferson county, Indiana, was taken sick about two years ago, and fell into a deep sleep, from which he only awoke a few weeks since, demanding his breakfast.

☞ The longest trail at the Seventh Regiment Ball at Saratoga was worn by a New York lady, and measured twelve feet.

☞ The drouth in the Southside counties, Va., is so severe, that in some places even the trees are dying.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 28th, and continuing till Sept. 6th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, Sept. 5th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester at Grantville, Holliston, Natic, Westboro, Milford, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third;* tickets to be obtained at New Haven, Meriden, Berlin, Hartford, and Windsor Locks. On the Conn. R. R., fare is reduced *one third* from So. Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 25th to Sept. 7th, *must* be called for at the ticket offices; and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the Mass. and Vt. R. Road, persons will purchase *regular tickets* at the offices for *Greenfield*, and then get their tickets on the Conn. R. R. for Springfield. All that come on this road from Brattleboro, Vernon, Fitchburg, Athol, etc., having purchased the usual ticket, will have a *free* return pass, on application to the Secretary.

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

On the Providence and Worcester R. R. Campmeeting Tickets at one third discount can be obtained at the Depot in Providence, good from August 26th to Sept. 7th. *Call for Campmeeting Tickets.*

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Friends coming from New York can come and return for $4.50 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New-York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. The other boat, which leaves New York at 11 o'clock P. M., reaches New Haven in time for the early morning train; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the Rail Road to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8½ A. M.; and at 3, 4½, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. Mathewson,
Geo. T. Adams,
H. Munger,
J. Hemenway,
R. E. Ladd,
D. Mathewson,
W. B. Dodge,
} *Committee of Arrangements.*

Geo. T. Adams, *Secretary.*

Advent Christian Association.

The next Annual Meeting of this Society will be held at Springfield, Mass., commencing Tuesday, Aug. 31st, at nine o'clock A. M. As business of unusual importance is to come before this meeting, it is hoped that every church will be represented by delegates, and that preachers make an effort to be present at the opening meeting.

Every church co-operating with the A. C. A. is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members. Each delegate must bring credentials from the church to which he belongs.

H. F. Carpenter, *Clerk.*

Alton Bay Campmeeting.

Providence permitting, a general campmeeting will be held at Alton Bay, N. H., commencing Sunday, Sept. 5th, to hold through the week and over the following Lord's day. Ample provision will be made for board and horse-keeping. Board at 80 cents per day; breakfast and supper, 30 cents each; dinner, 50 cents; horse-keeping (hay and grain) 75 cents per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows: Boston and Maine R. R., trains leave Boston for the meeting 7.30 A. M., 12 M., and 3 P. M.,—half fare. Purchase regular tickets at Boston and all intermediate stations for Alton Bay, and friends coming expressly to attend the meeting will be entitled to a free return pass, to be furnished them at Alton Bay.

Boston, Concord, and Montreal R. R.; trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Littleton for the Wiers at 9 A. M.,—half fare. Those coming from Concord, Littleton, and Plymouth, can go through to the camp-ground the same day, by waiting at the Wiers. The fare on the steamboats one way.

Connecticut and Passumpsic River R. R.; trains leave Derby at 7 A. M. for Wells River, Plymouth, Wiers, and Alton Bay,—half fare. Passengers will purchase regular tickets, and receive free return checks on the camp-ground, signed by the Secretary of the meeting. If any of our friends wish, they can come for the same a week before the meeting.

Eastern R. R., half fare. Purchase regular tickets at the several stations, and receive free return passes on the camp ground, signed by T. H. Ford,

Portland, Saco, and Portsmouth R. R.; trains leave Portland at 6.45 A. M., 8.40 A. M., and 2.55 P. M., for Dover and Alton. Fare about two thirds.

Fare reduced on the Concord and Portsmouth, and Nashua railroads, one half.

If our friends in Mass. or Maine, interested in the meeting, can get the fare reduced on any other railroads, we hope they will; and as we have been so successful in getting the fare reduced to the meeting, we hope our friends will avail themselves of it, and also of a good meeting. In the meantime let prayer go up to God for his blessing.

D. CHURCHILL,
J. G. SMITH,
T. W. PIPER,
J. LANGLEY,
J. SHOREY,
J. JENNESS,
T. H. FORD,
} Committee.

Campmeeting at Pittsfield, Me.

The campmeeting at Pittsfield, Maine, to commence Aug. 23d, will be held on the same ground of last year, about two miles southwest from the village. Those coming by cars will stop at Pittsfield depot. We want the brethren to bring their own tents, bedding, and provisions, as far as practicable, and be prepared to help the preachers and the poor to a good home, and have an old-fashioned campmeeting. *Old-fashioned*, we say, like as we used to have when "What think ye of *Christ*?" was the test, with a united love for his appearing, and an entire preparation for the event; when our Father's house was not a place of merchandise, but a place of *prayer*, prevailing prayer with God. Is his ear heavy that he cannot hear, or his arm shortened that he cannot save? Nay, verily; but bickering and strife and evil work have too far separated us from the love of God in Christ.

And now to every member of the living Vine, in all the region round about, who can, we extend a hearty invitation to come up to camp once more in the name and power of God, leaving far behind side issues, and questions that gender strife; take Christ with the cross upon the heart, with the golden rule in the hand, and let us prove the Lord with tithes and offerings, and see if he will not once more pour us out a blessing. Servants of the household, come with the word of faith, the bread and water of life.

To avoid confusion, we wish it distinctly understood, that the appointment for a campmeeting in Maine, in the vicinity of Bangor, is another meeting, to be held by those believing in the non-reliving of the wicked dead. The Great Shepherd will care for all the sheep and lambs and bring them at last into the one precious fold. Amen, even so, come, Lord Jesus, and come quickly.

By order of the committee chosen at the Pittsfield meeting last fall,

F. A. Baker.
I. K. Lombard.
I. Damman.

Campmeeting in Maine.

At a meeting in Holden, last Sunday, the brethren decided to have a campmeeting in the vicinity of Bangor, to commence about Sept. 13th. Particulars hereafter. For the Brethren,

Geo. W. Brown.

Conn. and R. I. Campmeeting.

Oak Grove Advent Camp, Windham, Conn.

There will be a campmeeting at the above mentioned place, commencing Saturday, Aug. 14th, and continuing eight days. This is a new field, and offers many encouragements for one of the best meetings ever enjoyed. The word of invitation is to churches, families, and individuals. One and all, far and near, come up to the feast.

You will find beauty and convenience of location. The ground is situated on the Providence, Hartford, and Fishkill R. R., five miles east of Willimantic, and half way between Waldo's and South Windham stations. Cars will stop on the ground which will be known as Camp Shetucket Station. Fare will be reduced on the Providence, Hartford, and Fishkill R. R. 30 per cent from all stations east or west of ground. Fare from Providence and return, $2.50, and the same or further reduction is expected from other roads. The grove is as clean as a carpet, free from dust, and has an excellent spring of water close by.

Your expenses can be light. The committee hope to bring this meeting as near to the old-fashioned campmeetings in simplicity and power as possible. The expense of the ground is nothing, and its fitting up trifling, so that no heavy burdens will be thrown upon those who come. Board not exceeding 75 cts. per day; also arrangements for individual boarding. Rooms in a neat, unoccupied house near by, to let cheap, for cooking and lodging purposes. Lodgings in private families for those who apply early, at most reasonable rates. Rich pasturing for horses, at one shilling per day, or from 50 cts. to 75 cts. per week; also feed in stables, at low prices.

The object of this meeting is to carry the light of Divine truth into this new field; to proclaim aloud the coming and kingdom of our Lord Jesus Christ; to teach transgressors their ways, that sinners may be converted to God, flee the "wrath to come," and "lay hold on eternal life." We trust none will come for strife or controversy with their brethren, nor to press some side issue; such will meet no favor. But we exhort all to come in the spirit and power of Elijah's God, to be workers together with God against unbelief and sin. We assuredly expect the Lord with us.

We say again, *Come.* The whole region around the ground waits to welcome us and bid us come. Let distant churches unite to get fares reduced on their respective R. Roads. Bring your tents, also ample bedding for each individual. May the Spirit of God summon the host.

I. B. Potter,
B. Hitchcock,
E. Bellows,
H. F. Carpenter,
} Committee of Arrangements.

P. S. By team the Camp is eighteen miles southwest from Danielsonville; fifteen west of Plainfield; four south of Scotland, and three from Windham Centre, Ct.

☞ Special Notice.

CHANGE IN CONVEYANCE.

On account of the trains on the New London and Northern R. R. *not connecting at Willimantic* with the trains on the Hartford, Providence, and Fishkill R. R., all those passing over the New London and Northern R. R., to Oak Grove, Camp Shetucket, are requested to leave the cars at *South Windham Depot*, instead of changing cars at Willimantic. Teams will be there to take passengers to the camp-ground, on the arrival of both morning and afternoon trains, for the same price as paid on the cars from Willimantic. Inquire for Zenas Fairfield's team.

Campmeeting tickets can be had at Palmer, Stafford Springs, Norwich and New London, as follows:—

From Palmer to South Windham and return			$1.55
Stafford Springs	"	"	.90
New London	"	"	1.20
Norwich	"	"	.80

I. B. Potter, for Committee.

☞ Fare Reduced!

Fare to the R. I. and Ct. Campmeeting, Windham, Ct., will be reduced about *one third* from all stations on the Hartford, Providence, and Fishkill R. R. *One half* reduction can be had on the Northern and New London R. R. from all and any station that will order *ten* tickets or more. Let the brethren along this line see to this at once, and send orders to the superintendent. The N. and W. R. R. will sell tickets from all stations *through* to the camp and return at 30 per cent reduction. Camp baggage and tents free of charge.

Passengers for the Oak Grove Camp Shetucket meeting, coming from either north or south on the New London and Northern R. R., will stop at *South Windham*, and *not* at Willimantic. Teams will run from there to the ground.

Now arise! Let us go up and build. Come at the commencement, and stay *through*. The meeting will hold till Aug. 23d. Let us sacrifice time and money for the love and kingdom of Jesus. We propose to pray unitedly at mid-day throughout the week preceding the meeting for the Divine blessing upon the camp. How many will join us?

☞ Remember and call for tickets to Camp Shetucket, Windham, Ct.

H. F. Carpenter, for Com.

Notice.

The New Hampshire Mission Tent is pitched in Rye, N. H., and will remain as long as the Lord's blessing seems to rest upon the efforts being made to save sinners. Brn. H. F. Carpenter, E. Bellows, and Sr. S. K. Paine, are there to labor with others. We earnestly desire all those who can make it practicable, and are living where they can know the mind of the Lord concerning them, to inquire if it may not be duty for them to come to this meeting and labor as the Lord directs.

Theo. H. Ford.

P. S.—I arranged with Brn. Smith and Shorey, the other two committee, to have the N. H. Tent for this meeting. T. H. F.

Notice.

The Union Female Missionary Association will hold its annual meeting on Springfield campground, Tuesday, August 31st, 1869, at one o'clock P. M. All the preaching Sisters and members of the Association are requested to be present, as some matters with reference to the best interest of the Association are to be considered. Come with hearts interested in the work of the Lord, and pray much that we may have the Spirit of Jesus to direct us in the transaction of business, that this meeting may be profitable to all. Reports from the different female missionaries will be given at this meeting. M. McKinstry, *Secretary.*

Tent Meeting.

The New York State Mission Tent will be pitched at Baptist Hill, Bristol, Ontario Co., N. Y., on Friday, Aug. 13th, on the same ground as last year, and continue over the two following Sabbaths. All are invited to attend. Preaching by Bro. Jonas Wendell and Bro. Wm. Fenn.

By order of Committee,
Oliver B. Brown, Clerk.

Tent Meeting.

The Lord willing, a tent meeting will be held in New Milford, Ct., on the old ground, owned by Dr. Taylor, commencing Aug. 12th, to continue as the Lord may direct. Come, brethren, let us once more rally around our standard, and raise the banner of truth and righteousness.

A. D. Flagg.

Grove Meeting at Westfield, Pa.

There will be a grove meeting at Westfield, Tioga Co., Pa. (near the village), commencing Friday, Aug. 27th, to continue over the Sabbath following. C. F. Sweet, D. Cogswell, and others, are expected to preach the word. All are invited to attend. For the brethren, J. W. Taylor.

The Maine Mission Tent.

The Maine Mission Tent will be pitched in Rockland City, on the corner of Gay and Broadway streets, Thursday, Aug. 12th. Meetings to commence in the evening, at half-past seven o'clock, and continue each day, afternoon and evening, over Lord's day, and as much longer as thought best. Brethren, pray for us, and such as can, come and work with us. I. C. Wellcome.

Tent-Meeting, Camden City, N. J.

On account of the deep and increasing interest manifested in the Tent meeting now being held in Camden City, N. J., it has been voted by the churches and congregation to continue it perhaps two weeks longer, or as long as the interest demands. Preaching three times Sundays and five evenings of each week, by Elders H. K. Flagg, J. G. Hook, and others.

R. Willard.
J. M. Steyler.
J. N. Welfong.

Notice.

The New Hampshire Mission Tent will be pitched in North Conway, N. H., Thursday evening, Aug. 12th, and remain as long as it may seem duty. There has never, to our knowledge, been a single sermon on the signs of the times, the state of the dead, and kindred Bible truths, preached in all that region; and the place, at this season, is full of boarders, who have ample opportunity to hear. Preaching brethren and others are invited to take hold and help in the meetings.

By order of the Committee,
L. C. McKinstry.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Sr. E. S. Jennings.........Sabbaths, Aug. 22d and 29th

Boston, South End, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
Joseph W. White.........Sabbaths, Aug. 22d and 29th
J. S. White.........Sabbath, Sept. 5th

East Boston.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Wednesday evenings.

Chelsea, Mass., (Library Hall.)
J. G. Smith.........Sabbath, Aug. 15th
T. M. Preble.........Sabbath, Aug. 22d
A. Ross.........Sabbath, Aug. 29th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Rufus Wendell.........Sabbaths, Aug. 15th and 22d

Bethel Tent Meeting, Camden, N. J., near Philadelphia, Tuesday, August 10th, through the week, and over the following Sabbath. Miles Grant.

Rochester, N. Y.........Sunday, Aug. 15th
Sandy Hill, N. Y.........Tuesday evening, Aug. 17th
Castleton, Vt.........Aug. 18th
J. Couch.

Sheldonville, Mass.........Sunday, Aug. 15th
Fallville, Mass., (Methodist church), Sunday, Aug. 22d
Stoneham, Mass.........Sunday, Aug. 29th
J. S. White.

Holden, Mass.........Sabbath, Aug. 15th
T. M. Preble.

Southington, Ct.......Wednesday evening, Aug. 11th
Yalesville, Ct.........Thursday evening, Aug. 12th
Meriden, Ct.........Friday evening, Aug. 13th
Westfield, Mass.........Sabbaths, May 15th and 22d
A. Ross.

Fairhaven, Mass.........Sabbath, Aug. 29th
L. Boutell.

Plymouth, Mass.........Sabbaths, Aug. 22d and 29th
J. T. Dixon.

Charlton, Mass.........Sabbath, Aug. 22d
Z. Ford.

Wakefield, Mass.........Sabbath, Aug. 15th
Caleb Richardson.

I expect to be at liberty to preach as the way opens the three following Sundays before campmeeting. Address me at Savoy, Mass. H. K. Flagg.

Lockport, N. Y.........Sabbath, Aug. 15th
A. A. Phelps.

Lake Village, N. H., (North church), Sunday, Aug. 15th
Manchester, (Merrimac Hall).........Sunday, Aug. 22d
Melvin Village.........Sunday, Aug. 29th
T. W. Piper.

Holderness, N. H., (True school-house), Sab., Aug. 15th
John H. Evans.

Dover, N. H.........Sunday, Aug. 15th
Melvin Village, N. H.........Sunday, Aug. 22d
Wakefield, N. H.........Sunday, Aug. 29th
Wm. Bodge.

Brighton Hill, Hebron, Me.........Sunday, Aug. 15th
J. T. Jordan.

Brimfield, Mass.........Sunday, Aug. 22d
Square Pond, Ct.........Sunday, Aug. 29th
Rufus Baker.

East Haddam, Ct.........Sabbath, Aug. 15th
Campmeeting at Windham during the week and over Sunday, August 22nd.
Wm. A. & M. L. Durand.

Wheatville, N. Y.........Sunday, Aug. 15th
East Shelby, N. Y.........Sunday, Aug. 22d
J. H. Whitmore.

Gravel Run, N. Y.........Friday evening, Sept. 10th
Rogersville, N. Y.........Sabbath, Sept. 12th
Springwater Valley.........Sept. 13th to 16th
Darien conference.........Sept. 17th
Knowlesville, N. Y.........Sept. 21st to 23d
Murray, N. Y.........Sept. 24th, and over the Sabbath
Dansville, N. Y.........Tuesday evening, Sept. 28th
J. W. Taylor.

West Abington, Mass.........Sunday, Aug. 22d
Geo. A. Cole.

Great Falls, N. H.........Sunday, Aug. 15th
Seabrook, N. H.........Sunday, Aug. 22d
Wm. C. Stewart.

Nottingham, (at the Hall).........Sabbath, Aug. 15th
Farmington Village, N. H.........Sabbath, Aug. 29th
S. S. Mooney.

Springfield, N. H., (where Bro. Fowler may appoint), Sunday, Aug. 15th.
Waterloo, N. H.........Sunday, Aug. 22d
Bradford, N. H., (Pond meeting-house), Sunday, Aug. 29th. Dustin W. Davis.

Piermont, (Clay meeting-house).........Sunday, Aug. 22d
Five o'clock P. M. at the village. Wm. H. Shaw.

Piermont, (Clay meeting-house.........Sunday, Aug. 15th
T. E. Lang, Jr.

Lake Village, N. H.........Sunday, Aug. 15th
Stoneham, Mass.........Sunday, Aug. 22d
L. C. & M. McKinstry.

Seabrook, N. H.........Sunday, Aug. 15th
Barnstead, N. H.........Sunday, Aug. 22d
W. H. McDaniels.

New Hampton, (at Bro. Pike's).........Saturday, 5 P. M., Aug. 14th.
Meredith, (Advent Hall).........Sunday, Aug. 15th
A. A. Hoyt.

Suncook, N. H., (Hall).........Sabbath, Aug. 15th
West Deerfield, N. H.........Sabbath, Aug. 29th
J. M. Quimby.

Lake Village, N. H., (North Church), Sunday, Aug. 22nd.
Webster, N. H., (old meeting-house), Sunday, Aug. 15th
Warner, N. H., (Waterloo school-house), Sunday, Aug. 29th. Simeon Roby.
If these conflict, write me at Warner, N. H.

Manchester, N. H., (Merrimac Hall), Sabbath, Aug. 15th. W. W. Sutherland.

Sabbattusville.........Sunday, Aug. 15th
H. S. Mitchell.

Camp Shetucket.........Aug. 14th to 23d
Woodstock Valley.........Sabbath, Aug. 29th
H. F. Carpenter.

West Abington, Mass.........Sunday, Aug. 15th
Kennebunkport, Me.........Sundays, Aug. 22d, 29th, and Sept. 5th. W. S. Campbell.

Wayville, P. Q.........Sabbath, Aug. 15th
Pittsburg or Clarkville, N. H., (as Bro. A. B. Young may appoint), Sabbath, Aug. 22d.
E. G. Chadsey.
Will Bro. Ladd attend these appointments with me? E. G. C.

Corinna, Me.........Sabbath, Aug. 15th
Allen Damon.

Chichester, (where Bro. Jonathan Toll may appoint), Sunday, Aug. 15th.
Allenstown, (meeting-house).........Sunday, Aug. 22d
L. E. Saulpaugh.

East Rochester.........Sunday, Aug. 15th
Lowell, Mass.........Sundays, Aug. 22d and 29th
J. Pinkham.

Hampton, N. H.........Sabbaths, Aug. 15th and 22d
D. F. Leavitt.

Charlton, Mass.........Sabbath, Aug. 15th
Ct. and R. I. Campmeeting.........Aug. 16th to 23d
Natick, R. I.........evening, Aug. 24th
North Scituate, R. I.........Sabbath, Aug. 29th
West Gloucester, R. I., (Clarkville), Sabbath, Sept. 5th
Abington, Ct.........Sabbath, Sept. 12th
Seabrook, N. H.........Sabbaths, Sept. 19th and 26th
C. H. Sweet.

Bradford, N. H., (Pond meeting-house), Sunday, Aug. 22nd.
South Sunapee, N. H.........Sunday, Aug. 29th
South Sutton, N. H.........Sunday, Sept. 5th
C. H. Fletcher.

New Hampton, N. H., (Brick school-house), Sabbath, Aug. 15th.
Meredith, (Dolloff school-house).........Sabbath, Aug. 22d
Guilford, N. H., (Davis' school-house), Sabbath, Aug. 29th. N. Glidden.

East Springfield, N. H., (Fowler school-house), Sunday, Sept. 5th. J. Knowlton.

Springfield, N. H., (Enos Morrill's house), Friday evening, Sept. 10th. A. W. Fowler.

Hill, N. H., (Hersey school-house), Sabbath, Aug. 15th
Campton, N. H., (Bump school-house, with Bro. Evans), Sabbath, Aug. 22d.
Croydon, N. H., (with Bro. Ferry), Saturday evening, Aug. 28th, and over Sunday. F. S. Ransom.

Northwood Narrows, N. H.........Sunday, Aug. 22d
Wm. W. Sutherland.

London Ridge, N. H.........Sunday, Aug. 22d
Alton, N. H., (Chestnut Cove).........Sunday, Aug. 29th
Levi Allen.

Lewiston, Me.........Sunday, Aug. 15th
West Poland, Me.........Sunday, Aug. 22d
Jared Whitman.

Penobscot, Me., (Methodist meeting-house), Sunday, Aug. 22d. John Ridley.

Seitico, Ct.........Sunday, Aug. 15th
Baptism 3½ P. M. H. Munger.

Chicopee Falls, Mass.........Sabbath, Aug. 15th
Seitico, Ct.........Sabbath, Aug. 22d
A. M. Higgins.

Square Pond, Ct.........Sunday, Aug. 15th
B. Hitchcock.

Portsmouth, N. H.........Sundays, Aug. 22d and 29th
E. Owen.

Brimfield, Mass.........Sabbath, Aug. 15th
Savoy, Mass.........Sabbath, Aug. 22d
E. McCulloch.

Dixfield Village, Me.........Sabbath, Aug. 15th
E. M. Hadortt.

Swiftwater, N. H.........Sunday, Aug. 15th
Hopkinton, N. H., (Town Hall).........Sunday, Sept. 5th
E. S. Moulton.

Manchester, N. H., (Merrimack Hall), Sabbath, Aug. 22d. A. Simpson.

New Britain, Ct.........Sunday, Aug. 15th
East Haddam, Ct.........Sunday, Aug. 22d
Waterbury, Ct.........Sunday, Aug. 29th
East Haddam, Ct.........Sunday, Sept. 5th
Haddam, Ct., (Methodist house), Sunday, Sept. 12th
New York, (Cooper Institute).........Sunday, Sept. 19th
L. F. Moore.

New Preston, Ct.........evenings, Aug. 10th and 11th
New Milford tent-meeting..Aug. 12th, 13th, 14th, 15th
Morris, (as Bro. Emons or Glover may arrange), evenings, Aug. 17th and 18th.
Wrightville.........Lord's day, Aug. 29th
A. D. Flagg.

Guilford, Conn.........Sabbath, Aug. 22d
New Haven, Conn.........Sabbath, Aug. 29th
Geo. L. Teeple.

Hartford, Conn., (Talcott & Post's Hall), Sunday, Aug. 15th.
West Meriden, Conn.........Sunday, Aug. 29th
New York, (Cooper Institute).........Sunday, Sept. 5th
Wm. Stuart.

Square Pond, Ct.........Sunday, Aug. 22d
East Haddam, Ct.........Sunday, Aug. 29th
G. L. White.

Hartland, (Town Hall).........Sunday, Aug. 15th
Barkhampsted, (South East District), Sunday, Aug. 22d.
Hartland, (Town Hall).........Sunday, Sept. 12th
Lovely Street, Ct.........Sunday, Sept. 19th
Baptism, also expect help to preach the word.
S. Woodruff.

Hoosick, N. Y.........Sabbath, Aug. 15th
Mary E. Otis.
Ellen E. Towsley.

North Adams, Mass.........Sabbath, Aug. 22d
Mary E. Otis.

Elds. Wm. H. Mitchell, Samuel Bragg, and D. M. Leavett will attend the North Conway meeting.

Nevada, Ohio.....Tuesday and Wednesday evenings, Aug. 10th and 11th.
Dansville, N. Y.........Sunday, Aug. 15th
Springwater, N. Y.....Wednesday evening, Aug. 18th
Honeoye, N. Y.........Sunday, Aug. 22d
Albany, N. Y.........Friday evening, Aug. 27th
Hartford, Ct.........Sunday, Aug. 29th
F. Burr.

Homersville, Ga.........Aug. 18th through the week, and over Sunday.
Suwannee Shoales, Fla., (new meeting-house), Aug. 29th.
Jacksonville, Florida.........Sept. 4th
P. A. Smith.

Will hold two days meetings as follows:
Edenboro, Pa., Aug. 14th and 15th.
Blooming Valley, Crawford Co., Pa., Aug. 19th, and over Sunday.
Westfield, Tioga Co., Pa., Aug. 27th and 28th.
C. F. Sweet.

Worcester, Mass.
M. Batchelor.........Sabbath, Aug. 15th
S. S. Brewer.........Sabbath, Aug. 22d

Springfield, Mass.
Wm. N. Pile.........Sundays, Aug. 15th and 22d

Lawrence, Mass., (Advent Chapel.)
J. W. Thomas.........Sabbaths, Aug. 22d and 29th
H. F. Carpenter.........Sabbaths, Sept. 19th and 26th

Wilbraham, Mass.
P. S. Butler.........Sabbaths, Aug. 15th, 22d, and 29th

Lynn, Mass.
J. Couch.........Sunday, Aug. 29th
M. Batchelor.........Sunday, Sept. 5th

Fayville, Mass.
C. Goodrich.........Sunday, Aug. 15th

Westfield, Mass.
A. Ross.........Sabbaths, Aug. 15th and 22d
E. McCulloch.........Sabbath, Aug. 29th

Biddeford, Me.
E. Owen.........Sabbath, Aug. 15th
S. S. Mooney.........Sabbath, Aug. 22d

Portland, Me.
Henry Pratt.........Sabbath, Aug. 15th
L. Boutell.........Sabbath, Aug. 22d
W. H. Mitchell.........Sabbath, Aug. 29th

Concord, N. H., (at the Bethel.)
A. P. Moore.........Sabbath, Aug. 15th
J. G. Smith.........Sabbath, Aug. 22d

Concord, N. H., (Centre Street.)
C. H. Fletcher.........Sabbath, Aug. 15th
J. Couch.........Sabbath, Aug. 22d
J. Albert Libby.....Sabbaths, Aug. 29th and Sept. 5th

Portsmouth, N. H.
A. W. Simpson.........Sabbath, Aug. 15th
E. Owen.........Sabbaths, Aug. 22d and 29th

Keene, N. H.
J. Hemenway.........Sunday, Aug. 15th

New Britain, Ct.
L. F. Moore.........Sabbath, Aug. 15th
Wm. Stuart.........Sabbath, Aug. 22d
R. R. Stark.........Sabbath, Aug. 29th

Providence, R. I., (Weybosset Hall.)
Geo. A. Streeter.........Sunday, Aug. 15th

Wolcottville Circuit.
G. L. Teeple.........Sunday, Aug. 15th
Preaching every Sunday evening at Wolcottville.

Star of Hope Mission, 14 Laurens Street, New York City.
Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

Portland, Me.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour. Prayer and conference every Sunday anu Thursday evenings. G. W. Stetson, Pastor.

Wyoming, R. I.........1st Sabbath in each month
Westerly, R. I.........2d Sabbath in each month
Riverpoint, R. I.........3d Sabbath in each month
Bristol, R. I.........4th Sabbath in each month
A. Durfee.

New York City.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with John B. Adams.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. James B. Treftren.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. Wells, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. Powell, Cor. Sec.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,

Eld. A. D. Flagg, Cor. Sec'ry, Torrington, Ct.

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6. Worth Knowing.........4 pp.
7. Peace in Christ.........4 pp.
8. Now.........4 pp.

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Letters Received.

E H Temple, G W Green, B Tyler, E E N, E S Sergisson, E S Willard, B P Manning, A A Phelps, M. L C, W Tinkcom, D G M.

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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $5.00; postage 28 cts. Do. plain binding, $4.50; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $4.00; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.50; postage 20 cts. Do. ref. between verses, $2.50; postage 24 cts.

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AFTER REST.

As some adventurer, long inert,
Or martial veteran, long in peace,
Longs for the wild and billowy deep,
Or the loud clangor of the strife,
So longs my soul to engage with all
Its strength, once more, in battling for
The truth, where deepest darkness dwells.
I long to plunge into the depths
Of conflict, and in Jesus' name
Strike hard and telling blows, "until
He comes, whose right it is to reign,"
And gives the victor's crown.

How can I longer rest, when loud
The Macedonian cry is heard
On every hand, "Come in the name
Of Jesus, come and bring us light!"
How can I joys of home consult,
When Master says, "Go forth and teach,
And I'll be with you to the end!"

And when I see the tempest cloud
Of judgment rising o'er the heads
And threatening to engulf in night,
How can I fail to lift my voice,
And, pointing to the Lamb of God,
Cry, "Flee for refuge unto him
Who hath salvation in his hand,
And that right soon bestowed!"

O, place me in the foremost ranks,
Where death itself is hurtling near,
And hail of persecution falls
In blinding, withering sheets, until
The flesh is weary, and I turn
Once and again to Christ for help.
Let me but know I'm serving him,
And I can count it all as joy;
And, even though I fall, can say,
"Praise God for light amid the gloom."

Yarmouth, July 17th, 1869. L. F. Cole.

For the World's Crisis.

HOW LONG THE VISION?

"How long . . . the vision, . . . the daily, . . . and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot."—Dan. 8: 13.

The question is sometimes asked, If the sanctuary is not cleansed till the end of the twenty-three hundred days, how can the host, the church, be delivered, raised from the dead, previous to the ending of the days? The daily and the transgression of desolation, the two wicked world powers, Paganism and Popery, were to tread down the church, for a definite period of time. But no one will contend that the Papacy has trodden down the church, since the Pope was dethroned in 1798, where the "time and times and the dividing of time" ended. Dan. 7: 25. There the judgment sit, and took away the dominion of the Pope to consume and to destroy the saints. v. 26. We find in Rev. 13th chap. a beast which is identical with Daniel's "little horn." And the Catholic church was mouth for that beast, to speak blasphemies against God, and to lead the church of Christ into captivity, and to kill with the sword for forty-two months; at the end of which, that power which had led into captivity also went into captivity (verses 5, 10), which was fulfilled in 1798, when Berthier, a French General, entered Rome, and took the Pope from the Vatican, and carried him to Valence, in France, where he died a captive. Since that time, the abomination of desolation has not trodden down the host.

But the sanctuary (*koh desh*), holy land, was to be trodden down two thousand and three hundred days, in answer to the question, How long the vision? but it does not say that the host should be trodden down that length of time. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24. Then Jerusalem will be justified, vindicated, pardoned, freed from guilt, built up, by the punishment of her destroyer, her desolator, Rome. Then God's indignation will cease on that land; "for at the time appointed the end shall be." Dan. 8: 19.

Paganism had trodden down the host for many years before the twenty-three hundred days commenced. For they did not begin till the Persian Ram pushed against Daniel's people, the Jews, in the twelfth year of Artaxerxes, the fifth king of Persia, B. C. 426. It was the daily abomination that put the worthies in the fiery furnace, Daniel in the lion's den, sawed Isaiah asunder; also that put the apostles to death, and was the desolator of Jerusalem. While it was the Papal abomination that desolated the church, from the time the Pope got possession of Rome, in A. D. 538, the year that the Ostrogoths, the third horn, was plucked up, and held the seat, till 1798, Daniel uses the word "abominations" in the plural number. Dan. 9: 27. Some people tell us that the daily, in Dan. 8: 13, is the true worship. But no such thing as sacrifice is found in the original. If the daily is the true worship, then the church trod down itself. For the daily trod down the host. This is not very sound logic.

I will now introduce an article on the daily, written some years since, by Eld. George Storrs, which I think is very good.

Constantine declared in favor of Christianity in the fourth century, but Paganism had its temple and altar at Rome still; and was not utterly thrown down, or taken away, till A. D. 508, when Vitalian, with an army of Huns and Bulgarians, mostly idolaters, decided themselves the champions of the Catholic faith. That mighty revolution caused the taking away of the Pagan rites at Rome, as we have seen, and thus the end come to the Pagan power. From these facts, it is clear that Clovis, king of France (converted in 496), was the first Catholic power that ever possessed supreme Roman authority, and that he received it from the emperor in 508.

The 1290 years passed on, and their termination witnessed the abolition of the Papal government in Rome in 1798. Catholicism gained supremacy in 508, and Popery in 538, when the Ostrogothic empire ceased, and the Pope was set up in its place.

Clovis, from the time of his conversion, devoted his time and energies to the extension of the Catholic faith, and carried forward his wars to that end. His last great battle was fought in the conquest of the Visigoths, and their subjection to the faith in 508; and on his return home, he was met at the city of Tours by the embassadors of Anastasius, emperor of Constantinople, conferring on Clovis the insignia and titles of consul of Rome and patrician. In the same year Arthur, king of the Britons, was crowned by a Catholic bishop so that a Catholic king of the west, for the first time, became the supreme Roman power in 508. This was the supremacy of Catholics, not of Popery. The supremacy of the Pope was in 538.

And from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Dan. 12: 11. The abomination of desolation began to be set up when the daily was taken away, in 508; but was not fully set up till 538, when three horns had been plucked up. And the Pope got the former seat of the western empire at Rome. Rev. 13: 2. So all can see that the 1290 days began thirty years before the 1260, and both end at the same period of time; viz., 1798.

Three of the first horns, or kingdoms, were to be plucked up by the roots before him. (1) In 493, ten years from the time of the establishment of the last of the ten kings, the Heruli in Rome and Italy were subverted by the Ostrogoths. (2.) In 533–4, the Vandals, another of the ten kingdoms, were conquered by the Greeks. (3.) In 538, the Greeks conquered the Ostrogoths, for the purpose of establishing the supremacy of the Catholics. These three were constituted into the states of the church, in commemoration of which the Popes of Rome to this day wear a triple crown.

I believe the views held by Bro. Miller, and others, on the 1290 and 1260 days were correct; but they began the 1335 days in 508, where the abomination of desolation began to be set up, instead of 538, where it was fully set up. For it was to be set up 1290 years, and the saints to be worn out 1260.

Says Gibbon, in 538, the whole nation of the Ostrogoths had been assembled for the atttack, and was almost consumed in the siege of Rome. If any credit be due to an intelligent spectator, one third at least of their enormous host was destroyed.

The question may be asked, did they not return to Rome, and trouble the Pope? They did, out of revenge, fourteen years after they were conquered. Says Gibbon, Pope Vigilius appeared before the throne of Justinian, and adjured him, in the name of God and the people, to resume the conquest and deliverance of Italy. And they were (retaken) by Narses, the successor of Belisarius, by a request made by Pope Vigilius in person to Justinian. This request of the Pope shows that he had held the throne at Rome since 538, for he was elected Pope in 537; for they were retaken by his request. This shows that he was head at Rome; and looked upon himself as the master of the city. Commentators tell us that the grant of Phocas in 606 (or 7), of the title of universal bishop, was the beginning of his supremacy.

Dr. Croly, page 117, says the highest authorities among the civilians and analists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533. That was the year that John 2d was made head of the church by Justinian, the Catholic emperor. But he could not get the seat till five years after, for Rome was then held by the Ostrogoths, and they were bitter enemies to the Catholic faith. The dragon, the imperial power at Constantinople, gave him his power in 533, and his seat in 538, and that gave him great authority. See Rev. 13: 2. He shall subdue three kings. Dan. 7: 24. The abomination that maketh desolate could not be placed while Rome was held by the third horn; he must be subdued. Dan. 11: 31.

But we are told that the Pope did not receive his supremacy as a civil power until Pepin, king of France, conquered the Exarch of Ravenna from the Greeks in 755; and made the Pope a civil prince. But what had that to do with the dragon giving his seat to the beast? France was not the dragon, neither was Pepin the little horn; and Ravenna was not the seat of the Pope.

"And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. . . . And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed. . . . And at the time of the end shall the king of the south push at him, and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over." Dan. 11: 33, 35, 40.

At the division of Alexander's kingdom, Egypt was the king of the south, and Syria the king of the north; and I believe this will hold good through the chapter.

The time of the end is a period of time commencing at the close of the Papal persecution. Now if the pushing, spoken of in the 40th verse, took place in 1798, then I have proved from the Bible that the 1260 years ended that year; for where the wearing out of the saints for 1260 years ended, at the time appointed, which brings us to the time of the end, verse 35, is where the pushing began, and recorded in verse 40. Now what power did the king of the south and the king of the north push at when we strike the time of the end? That power is spoken of in verses 36 to the 39th, which was France. Did France deny God? The fact is too notorious to spend time in giving the history. Did France take property from the Catholic church? Did they divide the land for gain? Allison says the confiscation of the land placed funds worth above £700,000,000 at the disposal of the government.

Allison says, In 1798 was the confiscation of the whole church property in the Papal territories. Not only the churches and the convents, but the palaces of the cardinals and of the nobility were laid waste. The whole sacerdotal habits of the Pope and cardinals were burned, in order to collect from the flames the gold with which they were adorned. The Vatican was stripped to its naked walls. At the same time, the ample territorial possessions of the church and the monasteries were confiscated, and declared national property; and the whole Papal states were revolutionized; and a new constitution and alliance were formed with Italy and France in 1798. And the same year the Pope was carried a prisoner to Valence, in France, where he died Aug. 29th, 1799, aged eighty-two years.

Messengers were sent to the Pope to demand the abdication of his temporal sovereignty. He replied with dignity, that he could not divest himself of a property which was not his, but which had devolved on him from the apostles, and was only a deposit in his hands. This logic had little effect upon our republican generals. The army which had just dethroned the Pope was called the army of Rome. Here the Papacy was overthrown in 1798.—*Thiers French Revolution.*

An extract from a work written in London, in 1798, by the Rev. Edward King, and published by him that year, we believe gives the true idea of the prophecy: Is not the papal power at Rome, which was once so terrible and so domineering, at an end? But let us pause a little. Was not the end, in another part of the holy prophecies, foretold to be at the end of 1260 years, and is it not foretold by Daniel to be at the end of 1260 years, and is it not foretold by Daniel to be at the end of a time, times, and half a time, which computation amounts to the same period? And now let us see,—hear, and understand. This is the year 1798. And just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the empire and dominion of the Ostrogoths at Rome. He entered the city on the tenth of the preceding December, in triumph, in the name of Justinian, Emperor of the east, and had soon after made it tributary to him, leaving thence forward, from A. D. 538, no power in Rome that could be said to rule over the earth, excepting the ecclesiastical power. We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the commencement of that period from the end of the Ostrogothic power at Rome, in which the papal power had been left at Rome by Belisarius, on his driving out the Ostrogoths and ruining their kingdom.

Now for the pushing, at the time of the end. Dan. 11: 40. Did Egypt, the king of the south, and Syria, the king of the north, push at France in 1798, the very year that the 1260 years ended? (At that time Syria was held by the Turkish government, at Constantinople; and has been held by them ever since A. D. 1187, when it was taken by Saladin, the Turkish Sultan; and whatever nation held the Syrian territory, at the time of the end, was the king of the north.) Napoleon commanded an expedition to Egypt. His object was to conquer Egypt and Syria. He sailed from Toulon on the 19th of May, 1798, with a fleet of five hundred sail, forty thousand soldiers, and ten thousand seamen. See *Lockheart's History of Napoleon* and *Thiers' French Revolution.*

In Brownell's History of the Word, he says, Bonaparte left Toulon on the 19th of May, 1798, and made war on Egypt in July. His fleet was destroyed at Aboukir Bay, in August, by Nelson, an English officer; but Bonaparte was recalled to military action by the hostility of the Turks. He took Jaffa by storm, then laid siege to Acre, which was defended by the ferocious Pasha Dejezzar, who was assisted by the English fleet under Sir Sidney Smith. After many desperate assaults, in which the flower of his army was destroyed, he relinquished the hopeless undertaking, and returned to Egypt, thence to France. In 1798, France had increased the enmity and jealousy of foreign powers, by dethroning the Pope, and revolutionizing and overawing the neighboring countries. Allison says, Kleber, with all his forces, attempted to make an attack on the Turkish camp, but he was anticipated by the enemy, who advanced to meet him with fifteen thousand cavalry, and as many infantry, when the immense mass came thundering down, threatening to trample their handful of enemies under their horses' hoofs; and on the 20th of May, 1799, Napoleon, for the first time in his life, ordered a retreat. No event so deeply affected Napoleon as the repulse at Acre. It cost him three thousand of his bravest troops killed, and more than that number died of the plague at Jaffa. St. Jean d' Acre once taken, said Napoleon, I would have reached Constantinople and the Indies. I would have changed the face of the world. He never ceased to regret the throne which he relinquished when he retired from Acre; and repeatedly said of Sir Sidney Smith, That man made me miss my *destiny.*

Now, as the sanctuary (which is the holy land) will not be cleansed till after the righteous dead are raised, I see no difficulty in that the 1335 days may terminate a little before the 2300. All readers of the Crisis must see that our reckoning is almost up. "The night is far spent, the day is at hand."

A. Simpson.

For the World's Crisis.

SHALL WE RETURN BACK?

Dear brethren and sisters, who are scattered abroad, greeting: You are somewhat disappointed in not seeing your dear Redeemer coming in the clouds of heaven, before this time; and perhaps there are some that will be inclined to return back; but, dear brethren and sisters, supposing you or I have been mistaken in the precise time of our lovely Redeemer's return, what then? Have we done wrong in looking for that dear and lovely Friend? We think not. Supposing one of your near and dearest friends was absent on a long journey; and the time of that absent friend's return, as you understood it, drew near, and you should watch every road that led to your house from day to day, and should often feel disappointed in not seeing that dear friend; would you be doing wrong? I think not. I think the Inspiration of God requires all of us to be watching unto prayer, and looking daily for the coming of the Just One. We certainly know that we live in the last stages of this world's present existence, and that Christ is near, even at the door.

Suppose I look for his personal return tomorrow, or next day, and the third day, and the fourth day, and so on for a hundred days, or five hundred days, or longer; and should feel disappointed every day; what then? Should I be doing wrong because I happened to look for him too soon? I think not. Would it not be a good proof of my attachment to that loved friend? I think it would.

But can we not find proof in the inspired book of God that we are required to be constantly looking for the coming of our dear Redeemer, every day of our lives, whether we know the time or not? We will look into the holy Book and see what we can find: "Unto them that look for him, shall he appear the second time, without sin, unto salvation." Heb. 9: 28. Look also at Titus 2: 11–13, where we are informed that "the grace of God" teaches us that we should deny ungodliness, and be "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." In Phil. 3: 20–21, we read: "For our conversation is in heaven; from whence also we look for the Savior, . . . who shall change our vile body." We see the coming here referred to is at the resurrection, when he will change our vile bodies. The angels who were present at the ascension of our Lord said: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This is not at death, but at the resurrection and judgment. We are certainly justified in looking for the personal coming of our Savior.

But, supposing some are inclined to return back from whence they came; would it not be going back into ten times worse error than to be looking for Christ too soon? If we turn back to sin and the world, we are certainly lost.

Dear brethren and sisters, would it not be the safest way for us to remain firm in the noble cause of Christ, and still be looking for him to come and set up his everlasting kingdom, and give us immortality and eternal life therein?

B. Pelham.

Vernon, Vt.

For the World's Crisis.

SECRET ALMS.

"Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father, which seeth in secret, himself shall reward thee openly."—Matt. 6: 1-4.

I is evident from this positive command of our Savior that he desired his followers to study to give of their substance, in a way to avoid being lauded or praised by men or their gifts to be made public in one way, "otherwise ye have no reward of your Father which is in heaven." The class who sound a trumpet and who also love the praise of men more than the praise of God, have their reward all in the life that now is; but one who gives secretly, in obedience to the above command, not onty gets his reward in the enjoyment of that peace, which the world know not of, but more perfectly in a future day, when Jesus will say to him, "Inasmuch as ye have done it," etc., "enter . . . into the joy of thy Lord."

Many persons who give largely to charitable or religious purposes, and perhaps conscientiously, and then allow their names and the amount given to be blazed abroad, and reiterated every few weeks, and held up as an incentive for others to emulate, err in not taking sufficient heed to the manner of giving as required by our Savior. He who said, "Give and it shall ge given to you," etc., said also "Let not thy left hand know what thy right hand doeth." Is not one command as imperative as the other? But this way is not in keeping with the inclinations of the natural heart. And are any of these the practical teachings of Christ, or his apostles? Nay, verily. The secret of true christianity is nearly embodied in two words: "Deny thyself." He would have his people peculiar, and we who expect him soon to come again, would be much more so, did we adhere more closely to the strict letter and spirit of the New Testament.

Theodore H. Ford.

For the World's Crisis.

"I LOVE YOU ALL THE TIME."

I had corrected my little boy, and the effect upon his mind seemed salutary. A few hours after, on going out, I stooped over to leave a kiss upon his brow, remarking as I did so, "I love my little boy when he does right." He looked me fully in the face, and said quick as thought, "I love *you all* the time."

I passed on, but he little realized the impression those words made upon my mind. I felt rebuked. I learned a lesson. My child loved his parent even when inflicting chastisement. How had *I* felt when under the discipline of my heavenly Father? I feared I had loved him too much on the principle manifested toward my child, while he had loved me *all* the time, praise his dear name.

I had taken pains when correcting my dear little ones to pray with them, and endeavored to impress upon their minds the fact that I was consulting their best interests in thus disciplining them; that I did it not in anger, but calmly and deliberately, and for their good; and this expression seemed to be an inevitable result—"I love you all the time." But how often had I forgotten, when the chastening of the Lord was upon me, to love him all the time, even when I knew "whom the Lord loveth he chasteneth." How idly had I borne in mind, when trials and afflictions had been my portion, they were not administered save in the tenderest love, and were designed to work in me the peaceable fruits of righteousness. "God is love, and he that dwelleth in love dwelleth in God, and God in him." Do I dwell there? Can I ever see in clouds, disappointments, and evils incident to my surroundings, the guiding hand of a dear Father? Do I ever realize he loves me infinitely better than I love myself; and is doing far better for me than I can ask or think, if I simply obey him? that the fire is simply to consume the dross, not the gold? that the trial is for purification, not consumption? that he would simply remove a less and apparent, to bestow a greater and real blessing? that the Spirit of God requires a clean habitation, and the trials through which I pass are but the soap, sand and water necessary for the scouring of the vessel in which that Spirit is to dwell? O, thank God, I will try and love him all the time.

Dear reader, are you in the furnace? Is it heated seven times more than it is wont? Do you feel you cannot hold out a day longer? Is darkness so dense that it may almost be felt? Have the waters well nigh gone over you? Do not forget he loves you all the time, and the "form of the fourth is with you," if obedient. "Beyond the dark cloud the sun shines bright." "When thou passest through the waters I will be with thee." Look up, look up.

E. Owen.

For the World's Crisis.

THE BINDING OF SATAN.

We learn from Rev. 20: 1–3, that an angel from heaven is to be delegated to bind Satan; but judging from the teachings of the church at the present time, other agencies are to be employed in its consummation. The various religious denominations have been trying to forge a chain strong enough for this purpose. The theological schools and seminaries calculate that they are making a hook sufficiently strong to hold fast; the foreign and domestic missionary societies are making links to connect with this hook; the temperance and other various benevolent organizations are also hard at work, making links for this chain; and the Sabbath School associations think they have got the kind of metal from which they can forge a chain that cannot be broken.

Let us now suppose that this chain is completed, and the hook is made fast to the earth, and they are about to lay hold of him. The first thing in order will be to catch him, for he is nimble as a deer, and as fleet as lightning. We think after a fruitless chase, they will be obliged to give up in despair. But should they succeed in getting the chain around him, it would be like Samson's withs and cords with which he was bound. No, the church will never be able to bind Satan. It has never yet been able to keep him out of its own borders; much less from walking to and fro through the earth; and until the angel descends from heaven with the chain, not made by human instrumentality, he will continue with all his power and force, doing his work of death; for its power is in his hands. Instead of the church binding him, he is fast coiling his chain around many of its members, and we know the Scripture says the whole world lieth in wickedness, or in the wicked one.

The chain he uses appears at times very harmless. We may mention, for instance, the Planchette. This little instrument, considered by some as only a parlor toy, is creating considerable excitement among the uninitiated, as to its performances. It is in reality a trick of the Devil; no more nor less than a writing medium. The demons must have some means of communicating their diabolism to mankind; and a shingle upon wheels will answer as well as any thing else. We often hear of various kinds of mediums, such as healing, talking, writing mediums, etc. We learn from the experience of those using this instrument, that they feel a peculiar sensation running through the arms and fingers. They have become mediums; and we venture to say that no one can use this instrument successfully without first giving himself up to the control of the Devil; and yet multitudes, who profess to be enlightened by the Spirit of God, appear to be as much interested in it as any others. They deal in it as an article of merchandize; they have it in their families, and use it, considering it as harmless as they would any other piece of household furniture. They are being bound with a chain they will never be able to break, unaided by Almighty power. The binding has been of the church, and will continue so to be until He comes whose right it is to reign.

D. N. Smith.

A PROP WITHDRAWN.

The dogma of eternal suffering for the lost can illy spare even one of its slender supports. Its advocates have, some of them at least, been in the habit of quoting Rev. 22: 11 in support of their terrible doctrine. This passage is thus disposed of by the *Advance:*

There is reason to doubt the use often made of Rev. 22: 11. "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Preachers quote these words as though they were a part of the judicial sentence at the last day, or were, at least, a declaration of what would remain true after that event. Mr. Barnes so interprets them. But they do not occur in such a connection. They are a part of the concluding appeal of the book of Revelation, in the form of an impressive final appeal of the angel to John. They come *after* the words: "Seal not the sayings of the prophecy of this book; for the time is at hand," and immediately *before* the words, "And behold, I come quickly, and my reward is with me, to give to every man as his work shall be." It would thus appear that the idea is, to tell John, and, through him, all the readers of the book, that after the message should be delivered, men would be allowed to act out their character, and choice, whether evil or good, without divine interference, till the predicted second coming of Christ, when each should be dealt with according to his works. So good old Matthew Henry understands it.

Prof. Stuart, in his commentary, translates, "Let him who acts unjustly, act unjustly still; and let him who is defiled, defile himself still; yet let the righteous still do righteously, and he that is holy, still be holy," adding: "the sentiment seems to be plainly this: Be it that persecutors and vile men shall continue without remission, for a while longer, their oppressive and debasing practices; yet let not the righteous be shaken in his constancy, nor the holy man cease in any measure from the pursuit of sanctification."

It is not proper, then, to quote this passage as teaching that there will be no change of character in eternity. The reference is to the free persistence of men in evil and in good, allowed in this world under the gospel, and to the judgment that will follow, awarding destiny according to character.—*Ex.*

Gems.

— God's way is to cross man's way, that he may turn from it and live.

— Avoid evil speaking, and give your counsel to him who will accept it.

— Satan's most artful device is to induce disbelief in his own existence.

— Sin is a hard task-master and pays dreadful wages. "The wages of sin is death."

— Give light, and the darkness will disperse itself.

— Do not sin in rebuking sin; do not sin failing to rebuke it.

— One rarely repents of having kept silence, but often of having spoken.

— Some people's defects are but the exaggerations of their good qualities.

— Some men make themselves a great name by the perpetual ruin of their good one.

— If thy profession has not the blood of Christ at its roots, it will wither.

— True religion begins in prayer, and in prayer more than anything else is it sustained.

— Man doubles his evils by brooding upon them.

— Keep aloof from sadness, for sadness is sickness of the soul.

— A man may have much of the world and not be much of a man.

— True goodness is like the glow-worm. It shines most when no eyes, except those of heaven, are upon it.

— Be deaf to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.

— The imaginary troubles are to us like the dissolving views of a camera: sometimes magnified a hundred fold.

— Advice which like the snow, softly falls, dwells the longer upon, and sinks the deeper into the mind.

— Real christians are the resemblances of Christ; and if we love the original, we must also love the copy.

— I never knew how it was, but I always seemed to have the most come in when I gave the most away.—*Baxter.*

— As the moon, though invisible, controls the ocean tides, so Jesus, unseen, has power over the motions of the believing soul.

— To live nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

— If you have performed an act of great and disinterested virtue, conceal it; if you publish it, you will neither be believed here nor rewarded hereafter.

John Wesley always preferred the middling and lower classes to the wealthy. He said: 'If I might choose, I should still, as I have done hitherto, preach the gospel to the poor.' Preaching in Monktown church, a large, old, ruinous building, he says: 'I suppose it has scarce had such a congregation during this century. Many of them were gay, genteel people, so I spoke on the first elements of the Gospel; but I was still out of their depth.' Oh, how hard it is to be shallow enough for a polite audience!

INHABITANTS OF HELL AND HEAVEN.

The following is pretty good for the source from whence it comes. Pity all sects should not learn something from such a dream, even if dreamed awake:

John Wesley was once troubled in regard to the disposition of the various sects, and the chances of each in reference to future happiness or punishment. A dream one night transported him in its uncertain wanderings to the gates of hell.

"Are there any Roman Catholics here?" asked thoughtful Wesley.

"Yes," was the reply.

"Any Presbyterians?"

"Yes," again was the answer.

"Any Congregationalists?"

"Yes."

"Any Methodists?" by way of a clincher, asked the pious Wesley.

"Yes?" to his great indignation, was answered.

In the mystic way of dreams, a sudden transition—and he stood before the gates of heaven. Improving his opportunity, he again inquired:

"Are there any Roman Catholics here!"

"No," was replied.

"Any Presbyterians?"

"No."

"Any Congregationalists"?

"No."

"Any Methodists?"

"No."

"Well, then," he asked, lost in wonder, who are they inside?"

"*Christians!*" was the jubilant answer.

For the World's Crisis.

PURE IN HEART.

Who are the pure in heart? Are they those who lie, swear, cheat, steal, and do many other wicked things? No, it is plainly to be seen they are not pure in heart but very impure. Are they the professed followers of the meek and lowly Jesus, in whom all the workings of the flesh are manifest, with unchanged hearts just as impure as ever? not here do we find the pure in heart. Can the pure be found among those who are looking for God's Son from heaven, who in solemn covenant have taken the Bible for their rule, to be governed by it in every department of life, but are making no effort for the spread of this "gospel of the kingdom." Be not deceived. If we are poor we are not to be excused. The widow's mite was accepted.

Covetousness, with many other things, show the impurity of the heart. We may have said much about the glories of the coming kingdom, but with impurity of heart, it will be of no avail to us in the day of Christ's appearing. Some have given all for Christ, and are "denying ungodliness and worldly lusts, living "soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Such are the pure in heart.

Oliva Brown.

Sangerville, Me.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

GAMBLING.

"Give me a cent and you may pitch one of these rings, and if it catches over a nail, I'll give you six cents."

That seemed fair enough, so the boy handed him a cent, and took a ring. He stepped back to a stake, tossed his ring and it caught on one of the nails.

"Will you take rings to pitch again or six cents."

"Six cents," was the answer, and two three-cent pieces were put in his hand. He stepped off well satisfied with what he had done, and probably not having any idea that he had done wrong. A gentleman standing near had watched him, and now, before he had time to look about and rejoin his companions, laid his hand on his shoulder.

"My lad, this is your first lesson in gambling!"

"Gambling, sir?"

"You staked your penny and won six, did you not?"

"Yes, I did."

"You did not earn them, and they were not given you; you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now, I advise you to go and give the six cents back, and ask him for your penny, and then stand square with the world, an honest boy."

He had hung his head down, but raised it quickly, and his bright open look, as he said, "I'll do it," will not soon be forgotten. He ran back and soon emerged from the ring, looking happier than ever. He touched his cap and bowed pleasantly as he ran away to join his comrades. That was an honest boy. —*Young Pilgrim.*

EARLY RISING.

Up, up, little folks, and great folks too—Up with the lark! inhale the pure sweets of early dawn. Breakfast on the morning air fresh with the odor of budding flowers, and all the fragrance of the maiden spring. Up! wake up ere the glorious king of day streak the east.

"Up! rise up and see
The dew-spangled herb and tree,
Ye who would couple labor and health,
Must begin at an early hour."

Get up early, be on your knees—ere sun streaks the east. The morning is the prime, the golden season. The morning air—how sweet, how delicious—how charming! Hail, lovely morning, precursor of a brighter day!

"Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun
When first on this delightful land he spreads
His orient beams on herb, tree, fruit, and flower,
Glistening with dew."

The morning air adds brightness to the blood, freshness to life, and vigor to the whole frame. "The freshness of the lip is one of the surest signs of health." Would you be well, enjoy health, life, vigor of soul and body? have your heart dance joyfully like the April breeze, and your blood flowing like an April brook?

Come, rise up, tune your heart to grateful praise!

"Wake while yet the sparkling dew-drops
Gem each flowerest's tiny bell,
While the joyous woodland warblers
Loud their grateful chorus swell;
Kneel with calm and thankful spirit,
Kneel and breathe thy morning prayer."

D. F N.

"JIMMY'S DEAD."

Some three years ago I had a class of eight or ten small boys in a Sabbath School in the city. Well do I remember one Sabbath afternoon, when, as they gathered around me, we talked to each other, about death, and heaven, and of Jesus, who died for us. The boys were attentive and seemed interested.

The school was closed; a week passed away, another Sabbath had come, and as the class assembled the teacher noticed one little boy who had come without his brother.

"Where's Jimmy?" asked the teacher.

The poor little fellow, in a low voice, said, "*Jimmy's dead!*"

Jimmy *dead!* yes, the little boy in health the Sabbath before, was dead! What solemn thoughts rushed into the teacher's mind!

"My little scholar dead! here last Sabbath, *to-day* in his coffin? have I been faithful to my trust? Oh, had I but known he was to die so soon, how much more earnestly would I have talked with him!"

Instead of Jimmy coming to the teacher that day, the teacher went to Jimmy; and looked upon his scholar's pale face as he lay in his little coffin!

There he lay hushed and still;—no voice was heard, and yet the teacher was taught by the scholar, that day. "Teacher," he seemed to say, "Teacher, whatsoever thy hand findeth to do in the Sabbath-School, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither teachers and scholars are going; the time is short; what thou doest do quickly."

Christian teacher, be faithful; talk plainly to your scholars. Let them see that you are anxious about their eternal welfare; tell them so, and endeavor to talk so kindly and earnestly with them, that there can be no mistake; urge them to come to Jesus *now;* warn them of the danger of delay, for you know not how soon teacher and scholars may be separated and these precious opportunities be gone forever.—*The Christian.*

THE GOLDEN KEY.

It was one stormy December day, and Lucy's aunt was seated by the table at work. Lucy was perched in her favorite seat by the window, watching the white snow-flakes as they fluttered gracefully to the ground, covering with their fleecy mantle every rough, unsightly thing, and making the broad earth a scene of purity and beauty. She was so very quiet that her aunt at length looking up anxiously, and said:

"What are you thinking of, my darling?"

The thoughtful look passed from her bright face, and the sunny smile came back again as she threw herself in her aunt's arms and exclaimed:

"I was thinking, aunty, that I have found a golden key that unlocks everybody's heart to me. Can you guess what it is, aunty?"

Her aunt smiled and shook her head.

"It is only one little word—'Please,' If I say, 'Please give me a piece of bread and butter, Nora,' she says, 'Yes miss;' and takes her hands out of the suds and goes and gets it at once. John says she is cross. But she is never cross to me. I think one reason is because I try not to vex her. Sometimes John tells her to get his slippers that very minute, no matter what she is doing, and she answers back in loud and angry words, and John says she is the crossest person he ever saw. Don't you think aunty, if John used the golden key, she would be kind and pleasant to him, too?"

"Yes, my love; and if they would both remember that 'a soft answer turneth away wrath,' and act accordingly, I think there would very soon cease to be harsh words between them. There are few persons so thoroughly bad that they cannot be won by kindness. Even dumb animals are not insensible to its influence. If you should beat Eido, or speak sharply to him, do you think that he would show the same affection for you that he now does? If my little girl will always keep in her possession the precious golden key which she has been so fortunate as to find thus early, she will never want friends, and in trying to make those around her happy, will ensure a never failing source of happiness herself."—*Children's Friend.*

A WORD FOR BOYS.

Truth is one of the rarest gems. Many a youth has been lost in society by allowing it to tarnish his character, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace or diminish its lustre.

Profanity is a mark of low breeding. Show us that man that commands much respect; an oath never trembles on his tongue. Read the catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception you will find them to be profane. Think of this, and don't let a vile word disgrace you.

Honesty, frankness, generosity, virtue—blessed traits! Be those yours, my boys, and I shall fear not. You are watched by your elders. Men, who are looking for clerks and apprentices have their eyes on you. If you are upright, steady and industrious, before long you will find good places, kind masters, and the prospects of a useful life before you.—*Peninsular Herald.*

UNWHOLESOME READING.

Mr. Haynes, in his "Pictures of Prison Life," tells of a young man, blessed with kind and indulgent parents, and possessed of a superior education, who was sentenced for fourteen years for breaking and entering stores. He had given no previous evidence of depravity before he was caught, and the wonder was that a young man with his intelligence and surroundings should thus blast his prospects in life. An examination of his room at home explained the mystery. He was a great reader of "yellow covered literature." He had accumulated vast quantities of vile trash; and had read it until he had been crazed by the exciting scenes and daring exploits of which he read. He reveled in the wild romance until his imagination was taken captive. The end was crime. What harvests of ruin have grown from unwholesome reading.

THE GREAT SECRET.

"Why have you prospered while so many around you have failed?" inquired a man of a rich merchant one day.

The merchant turned to the Bible and read the words.

"Acknowledge him in all thy ways and he shall direct thy steps." Then closing the Bible, he added solemnly, "This is the grand secret of my prosperity in the world."

Let every youth take possession of this secret, and begin to acknowledge God in all his ways.

The World's Crisis

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE LION OF JUDAH.

'Twas Jesus, my Savior, who died on the tree,
To open a fountain for sinners like me;
His blood is that fountain which pardon bestows,
And cleanses the foulest wherever it flows.

Chorus.
For the Lion of Judah shall break every chain,
And give us the victory again and again.

And when I was willing with all things to part,
He gave me my bounty, his love in my heart;
So now I am joined with the conquering band,
Who are marching to glory at Jesus' command.

Though round me the storms of adversity roll,
And the waves of destruction encompass my soul;
In vain this frail vessel the tempest shall toss,
My hopes rest secure on the blood of the cross.

And when the last trumpet of judgment shall sound,
And wake all the nations that sleep in the ground;
Then, when heaven and earth shall be melting away,
I'll sing of the blood of the cross in that day.

And when with the ransomed, by Jesus my head,
From fountain to fountain I then shall be led;
I'll fall at his feet and his mercy adore,
And sing of the blood of the cross evermore.

—*Selected by E. M. Haggett.*

For the World's Crisis.

WHERE ARE WE?

Previous to the destruction of Jerusalem, there were three classes of people who inhabited the city. First, there were those who believed Christ and his teachings, and understood the signs of the times. They gave heed to the sure word of prophecy, and by that word they knew that Jesus was the Christ. They remembered also his teachings, and watched closely for the signs which he declared should appear before the destruction thereof was nigh, and they fled to the mountains and escaped the terrible slaughter. There was another class, quite a *respectable* sort of people, who clung tenaciously to the old Mosaic law; were strict in observing all its forms and ceremonies; professed to have great respect for the prophets, and read the Scriptures in their synagogues on the Sabbath. But still there was a great lack. In the first place they had mixed with the word of the Lord a great deal of tradition, "making the word of God of none effect through your tradition." Mark 7: 13.

Secondly, though they professed so much respect for the prophets, they heeded not their teachings; therefore they rejected Christ, and knew not the time of their visitation. "My people are destroyed for lack of knowledge." Hosea 4: 6. This class included the priests and the learned Sanhedrim, who knew most everything but that portion of God's word, "the present dispensational truth," which belonged to them *right there*, and was essential to their own salvation, and the salvation of the whole nation, who looked up to them as their spiritual teachers and counselors. By neglecting to enlighten themselves from the sure word of prophecy, they failed to discern the signs of the times, and became blind leaders of the blind; and, behold! their house was left unto them desolate.

The third class were those whom Josephus called the "seditious." They had no regard for law or gospel. They despised both altar and sacrifice, and slew the priests who ministered in the sanctuary. They neither feared God nor regarded man. They gloried in their wickedness, and openly advocated adultery, fornication, and every kind of evil. They had no respect for religion or goodness, and the word of the Lord was to them an idle tale. It was this class who brought famine, desolation and woe upon the inhabitants of Jerusalem. It was not *really* the Romans who destroyed the Jews and laid waste their city; they destroyed each other. The terrible slaughter which filled Jerusalem with dead carcasses, and caused the blood of the slain to run down the streets and out at the gates, was among themselves. The "seditious" took the government into their own hands, and surely it was a reign of terror. After the christians had left the city, the godless, lawless knaves, who had no regard for virtue, honesty, religion or morality, turned upon the more respectable class, who still tried to observe the forms of the law, and murdered them in the streets, in the lanes and by-ways, any where they could find them; and the different parties of the seditious, urged on by envy, jealousy, animosity and revenge, fought with each other until the ground from one end of the city to the other was covered with dead bodies, unburied and unlamented; for there was so much misery, suffering and terror, the living had no time or inclination to mourn for the dead.

Josephus says, "Wherever a man turned him, there was nothing but desolation, pollution, uproars without all rest and refuge; no help, no succor, but every corner of Jerusalem was full of howling, wailing and weeping, sobbing and sighing of women and children. Here should you hear the roaring and groaning of wounded men not yet thoroughly dead. . . . To be short, most sorrowful oppression of them who lived, done by the seditious. Such lamentations were made everywhere, that happy and fortunate was he who before this day had died, and unhappy and in a woful case were all such as remained alive to see this day." Again he says in his lamentations; "Their bodies cover the face of the whole earth, and there is not any body who will vouchsafe to bury them; yea, they who would cannot be suffered, but straightway come others to them who kill them before they can do it, so that they die also and lie unburied."

What a picture of wickedness and suffering, of misery and death! It grew worse and worse. All forms of worship ceased. "And when any man would offer any sacrifice, straightway one or other of the seditious would step to him and kill him." The pavement of the temple was made slippery with blood, and the bodies of priests and people were piled together in heaps. Terror, despair and anguish filled the hearts of the better portion of the people, while rage and malice, and all the evil passions of fiends incarnate, urged on the other class. Pestilence and famine swept off thousands of those who escaped the sword. Fire followed sword, famine and pestilence, and the destruction of Jerusalem was complete, "and few men left."

But where were the followers of Christ during this terrible carnage—those who believed his word, and "knew what Israel ought to do?" Ah! they were "hid in the time of trouble." They saw the evil, but it came not nigh them; they were spared, a little handful of wheat, to live and grow in the land after the cloud of wrath and judgment had passed by. But the miserable remnant of the seditious were driven into hopeless captivity.

The Jews were a typical people. Their history was shadows in advance of what should take place under the gospel dispensation; and the destruction of Jerusalem was a representation of the closing up of Gentile times, and end of the world, or age. If so, may we not expect the closing scenes of her history to be acted over just before the end of time? Most certainly. Let us look into the future. Just before the end of time there will be at least three classes of people in the world. First, there will be a people who will search the Scriptures diligently, and will give heed to the sure word of prophecy. They will understand the signs of the times, and "know what Israel ought to do." They will know by omens in the sun, moon, and stars, and on the earth, that the end is nigh; and they will be looking for the Son of God from heaven, and rejoicing that their "redemption draweth nigh." And seeing the sword coming they will warn the people to seek a hiding-place in "the time of trouble."

There will be another class, a very *respectable* people, who will adhere strictly to all the forms of religion, will be earnest advocates of the Bible, and will read it in their churches. But, alas! they will mix with it so much tradition, it will make the "word of God of no effect." Though they will profess much respect for the prophets, they will reject their teachings, and will therefore fail to understand the signs of the times. They will be on the wrong side of the cloud; what is light to the other class will be darkness to them. Their teachers will be learned men, educated in all worldly wisdom, and well read in the theology of the day; but they will not receive the present dispensational truths, which would be salvation to themselves and the people. They will close their eyes to all the evidences of Christ's immediate coming, and will be blind leaders of the blind, crying peace and safety when "sudden destruction" is very near. Not knowing the time of their visitation, "that day will come upon them as a thief, and they shall not escape."

There will be yet another class who will have no respect for law or gospel; no regard for religion, morality, or virtue. They will ridicule the Bible, and openly advocate licentiousness and evil of every description. They will deny the divinity of Christ, and reject his teachings, but will receive those who come in their own name, claiming to be equal with Jehovah, yea, setting themselves "above all that is called God or worshiped." They will give heed to seducing spirits and doctrines of devils. They will usurp authority, and strive hard to take all government into their own hands. And being filled with rage and hate toward all who believe the word of God, and who will not fall in with them in their evil course, they will seek to destroy them. But while they are laying their plans and getting ready their forces to carry out their evil intentions, those who believe God, who spoke through the mouth of his prophets, will know what these things mean, and will see the deluge of trouble that is coming on the world, and will cry mightily, "Come, Lord Jesus, and come quickly." The servants of God will be sealed so that the angels who are sent forth to gather the elect may know who are the wheat.

Just as Satan's forces have completed their arrangements, and are standing all ready, with hands uplifted to destroy all who will not receive the mark of the beast, nor worship his image, then, right at the moment when the faithful ones are beginning to cry, "My God, hast thou forsaken us?" the heavens will open and reveal the Son of God, attended by a retinue of mighty angels coming to the rescue. Hark! hear a voice of celestial sweetness cry in tones that reach to earth's remotest bounds, "Come, my people, enter thou into thy chamber, and shut thy doors about thee, and hide thyself as it were, for a little moment, until the indignation be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Then comes an answering shout from the gathering throng, "Lo! this is our God, we have waited for him, and he will save us." The hunters and fishers go forth to gather from the dens, and caves of earth, and depth of ocean those who sleep in Jesus. Lo! they come, a countless multitude, and with the living are changed; and what a change! Every vein, nerve and sinew thrill with immortality. The hollow cheek is round and full, the sunken eye regains more than its youthful lustre, and lights up with heavenly fire. The lame man leaps like an hart, the blind receive sight, the dumb shout glad hosannas, the aged get eternal youth. All earthly attractions are severed, and the cords of faith and love which united them to Christ, draw them gently upward "to meet him in the air, and so shall they ever be with the Lord." Oh! see them as they rise. Their eyes are fixed on the King Immanuel in a steadfast gaze of bliss. Earth is forgotten. All its trials and sufferings, anguish and tears, are forever past. The warfare is ended, victory is won. No more tempation, no more sin, no more doubts and fears; they are saved at last, a glorified company, gathered from every age and clime, redeemed from death by the blood of the Lamb. They meet the Savior. He greets them with a smile of welcome; the bride has found the Bridegroom. All heaven resounds with the glad cry, "Let us be glad and rejoice, for the marriage of the Lamb has come, and his wife hath made herself ready."

But while there is rejoicing in heaven, how will it be upon the earth? "There shall be a time of trouble such as never was since there was a nation." Two classes will be left, as there was in Jerusalem. The ungodly, unprincipled set, who have no respect for God or goodness, will have the power in their own hands. They have worshiped Satan, and will get for a little while as their reward the governments of earth. But how will they rule? As the seditious ruled in Jerusalem. No law, no order, but anarchy, confusion, and shedding of blood. But those for whom they forged their weapons will have escaped. Their place of defense is the munition of rocks, beyond the reach of men or demons. Then the rage of the lawless mob will turn upon the respectable class of church-goers who profess to believe the Bible, though they deny its teachings. This class, having some respect for religion, will object to coming under the misrule of the seditious. Then will come the shedding of blood. Everywhere, in houses of worship, in private dwellings, in the fields, in the highways and by-ways, blood will flow, until the dead shall lie "from one end of the earth even to the other end of the earth; they shall not be lamented, neither gathered nor buried." Then the shepherds shall howl, for they shall have no way to flee, nor the principal of the flock to escape. This awful slaughter will not only rage between the two classes, but the different factions of the unprincipled and seditious throng, in their envy and rage, will prey upon each other. Oh! look out and see the terrible condition of the inhabitants of earth. My soul sickens at the prospect. The Spirit of God has left the children of men; all good influences are withdrawn; the people are under the control of demons. Revenge, cruelty, despair, anguish and terror, are written on the countenances of the God-forsaken mortals who rush in frenzy to and fro on the doomed earth. Every evil passion is awake. Old grudges are revived, envy and jealousy create a thirst which blood alone can quench. All natural ties are severed; father rises against son, and son against father. Famine and pestilence come in to help on the work of destruction, until "few men are left."

After this horrid scene comes the resurrection, judgment, cleansing of the sanctuary, the destruction of the wicked, and the restoration of paradise. Earth once more smiles in its Eden beauty, and Christ receives it from the Father as his lawful possession, and he gives it to Abraham and his seed "through the righteousness of faith." The desolation has passed by, and God's children dwell in the land forever; while the rebels, who would not have "this man" to reign over them, have gone into hopeless captivity—the silence and darkness of eternal night.

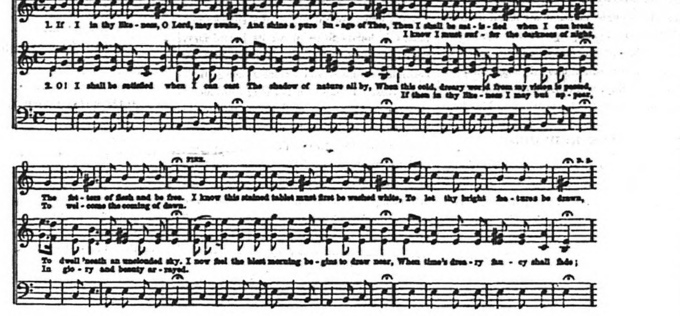
Children of the living God, does your faith waver? Are you weary with watching, and do you begin to say in your hearts, "My Lord delayeth his coming"? Why do ye doubt? Can ye not discern the signs of the times? Look out into the world. Can you not already see the three classes? A little company have been out watching for the Bridegroom; but even of these, full one half are asleep, and their lamps have gone out. A few are still awake, with lamps trimmed and burning. A much larger class are still dwelling in the tents of ease; having the form of godliness; keeping up a great show of rites and ceremonies; building a wall of fancied security with untempered mortar, and crying peace and safety right in the face of coming destruction. And can you not see the gathering together of the seditious? Men with unprincipled minds and an insatiable thirst for power, lead on the gathering forces. Ambitious and artful politicians fill up the front ranks. As the train advances, see them coming from the vallies, the plains, and mountains. In every den of infamy, in every haunt of vice, in dark corners and secret chambers, companies are forming to join the great army. O, look at the clusters of this vine of the earth. Catholics, demon worshipers, adulterers, thieves, and robbers, are all recognized as good men and true in this grand army of Satan. See them spreading themselves over the land. Already they are sounding their notes of war, and uttering horrid threats against all who will not fall into line with them in their ungodly course.

O, children, the time of trouble is just upon us. Gird up your loins, and get on the whole armor while you may, for soon the sword may be unsheathed. The time is at hand when we shall need all the grace, and strength, and armor we can get, to enable us to withstand the fiery darts of Satan's marshalled host. Bereaved ones, mourn not for those who sleep in Jesus, for "blessed are the dead who die in the Lord from henceforth." Watchmen on the walls, sound the alarm while there is time; "preach the word" while you have opportunity, for the time may come when men will not be permitted to preach the Bible any more than the priests were suffered to offer sacrifices in the temple at Jerusalem. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Let the tide rise and the trouble come; we know it is only the breakers which line the shore. When the clouds gather in the moral sky, when the sun forbears to shine, and the moon is shrouded, and the stars disappear; we know the morn is about to break, and redemption is *very near*. We need just such a time as that which is coming to straighten us and prove us, and let us know whose we are. Can we not endure for a little while, when deliverance is so near? God help us to stand in the evil day, and be ready for the coming of the Son of man.

B. P. French.

I SHALL BE SATISFIED. P. M.

Arranged by Geo. E. Lee.



For the World's Crisis.

THE ALARM BELL.

PERDITION OF THE LAST ENEMY.

In 1 Cor. 15, 26, it is said, The "last enemy that shall be destroyed is death." From this Scripture we derive the following perfectly obvious items:

1. Death is an *enemy.*
2. It shall be *destroyed.*
3. It is the *last* enemy that shall be destroyed.
4. Consequently, *every other enemy* under heaven will *then have been destroyed.*

Let us look yet a little more attentively at these positions.

1. *Death is an enemy.* It is here so affirmed. Is it controvertible? It was premonished to be the certain penalty of sin in the beginning, and "death came by sin. The devil is declared to have the *power of death*, and surely the devil being an enemy, the work of the devil, bringing extinction of life and hope, is *inimical*, and this whether we consider death an agency or an effect. In Jeremiah 31: 16, the woe-stricken mothers of Ramah are visited with words of gentle consolation and glorious promise, for God there with prophetic love assures their future rapturous reunion with the lost little innocents that fell by bloody Herod's hand. "They [the murdered children] shall come again *from the land of the enemy.*"

Where is this dismal prison to which the precious treasures of wounded and bleeding maternal love are consigned? This inquiry is worthy of careful consideration. Is it in hell, a place of torment? Surely the dear dead darlings have not been transported thither. The little innocents under two years of age could not have passed from the executioner's hand into a place of torment. Is it in heaven, where no sin or sorrow can come? Surely this, then, would never be designated the *land of the enemy*, and the guileless waifs, plundered without mercy from the lap of maternal love, have not been ushered into the company of angels, and the charming scenery and society of paradise. The land of the enemy, then, is as the land of silence. "The small and the great are there," and "there the prisoners rest together." It is the land of *death*, that we know to be the *enemy's* land, and thence at the resurrection the lost and loved of Ramah's aching and wailing women shall come. Aye, the mighty shout of Jesus shall wake and bring them. The Lord shall summon them and they shall come. Blessed promise, and blessed time of life revived, and joy renewed, and communion restored, and grief compensated.

Is death the friend we hear it proclaimed to be? Is that a friend that sunders the fondest ties, shatters the sweetest hopes, agonizes the heart of affection, and whelms a group of helpless survivors in bitterness and gloom? In what possible sense can death be a friend? I know but one, and that is this: that the victim of death's desolating stroke is remanded into unconsciousness, and that the period elapsing shall prove to the sleeper but a moment. This silence and repose, without a thought, without a grief, without a ray of light, or the slightest mark of passing months and years, may be blessed to the poor christian tossed with tempest, racked with pain, hunted by enemies, and worn with dire and divers trials, who, from the whole host of foes and woes, goes down to *sheol*, falling asleep in Jesus, and then in the next instant of returning consciousness rises immortal from the grave at the coming of the Son of the Blessed. Yet death, as the lot of man, the close of human life, the end of every present earthly comfort and companionship, is truly an enemy, and thus it is in God's word pointedly represented.

But (2) *it shall be destroyed.* The time is coming when beings that breath God's air shall cease to die. The workmanship of the powerful Creator shall no more sink and succumb under sickness and its sequent dissolution.

3. *It is the last enemy that shall be destroyed.* It shall finish up in its own doom of abolishment all the troop of careering adversaries that have harrassed and scourged the world. We are not to understand by the phraseology used, "the last enemy that shall be destroyed," that there is an excepted class that shall escape destruction, for in the Greek the reading simply expresses a fact that *death, the last enemy, shall be destroyed.* Its perdition closes up the list of enemies overcome and extinguished. It brings up the rear of the whole file. It dies and terminates its own career, and accordingly (4) *every enemy of man shall be destroyed previously.* Nothing shall survive that can be deemed unfriendly. No foe shall live or remain, for all will have been rooted out and extinguished. Sin will have ceased to defile, or degrade, or desolate the world. Pain will never hammer with its strokes of fury and fierceness any creature in the universe. Sickness will no more come, courier of the old foe that has filled so many homes with anguish, and so many cemeteries with mouldering remains. Medicine will no more give forth its bitter and pungent scent by the bedside. Disease, hundred-handed, will never again rage through the land. Injustice, oppression, violence and crime will be all gone from the scene and theatre of their old and odious operations. Prisons will never darken the landscape with their mountain parallelograms of granite. The thunder cloud of war will cease to settle down, enfolding in a sulphurous mantle the marshalled hosts of fighting men. Sword and cannon and needle-guns will have totally disappeared. Wickedness of every grade, and shade, and name, and age, and history, will all be dead, and dead eternally, for all enemies will be no more. Both death and *hades* and transgressors will all be extinct by the fiery immersion of the penal lake, whose consuming energy of heat no victim can resist, and whose vast inundation of ruin and annihilation no inmate can escape. All, all will be gone, all pernicious life be ended, all evil be extinguished.

Death will be *last* in the work of perdition, and therefore every enemy will have preceded death in the sweeping decision of God's counsels, that shall leave no living being or thing to work or threaten mischief forever. Blessed day of finally completed redemption of earth, when the works of God will be shadowed by no pestilence of revolt through all the frame of creation.

C. Colegrove.

For the World's Crisis.

THE TEN TOES.

Bro. Grant:—As Bro. Clow, of Janesville, Wis., has struck a reasonable blow at the long toes of the image, I wish to offer a few remarks in addition. The old Roman church was married to her first husband, the Greeks, A. D. 519. Here began the 1260 years of her abominable persecution of the saints. In 532, she commenced trying to get the reins out of her husband's hands into her own, which she did not accomplish until March 538, when the Ostrogoths were driven out of Rome, and she took her seat there. See Thurman and Miller. Both agree it was about 538. Bro. Miller shortened the 1335 days thirty years from that date, which brought him to 1843; and added that, if it did not come then, 1873 would be the only date next reliable for the end of the 1335 years. 538 was the place to start the little horn, or the abomination that maketh desolate. That had eyes and mouth given unto it (unto what? unto the little horn, certainly.) This is the time the old lady got the reins into her own hands.

Seeing her first husband running down, she began to court Charlemagne, of the Franks, and was married to them in 754. This was her second husband; she still keeping the reins, and drinking the blood of the saints. Germany began to be popular under Otho (or Otto,) and another courtship began. She was married to her third husband A. D. 962. The reins of both church and state were in her hands, and she was still drinking the blood of the saints, and committing fornication with the kings of the earth. The Neapolitans began to rise in power; and, as formerly, the old prostitute commenced her seductions, and was married to the king of Naples, in 1265. This was her fourth husband, which she used in the same way, and for the same purpose as her former ones; i. e., to support her and give her blood to drink. She soon saw Spain rising into power, and in 1550 mounted the throne of church and state by a mock marriage, and lived in adultery with her fifth husband one hundred and fifty years, when she left him, and in 1700 married with Austria, her sixth husband, who could give her blood to drink no longer than God's time, which ended in 1798.

The next ruling power came up in 1804, and Napoleon was the beast that carried her, but gave her no blood to drink. See Rev. 17: 10. His head was wounded, and up comes the eighth head, and he must carry the woman into perdition. I think the present Napoleon is the very beast, or man, back to the ten horns of the Roman beast. Horns are stiff, unyielding things. So were the ten horns on that beast; also the little horn, which was more stout than its fellow horns which were before it. But these have all passed away with their power. The two legs of iron ran down to the feet. I think the feet commence in the prophecy where the iron or Pope lost his power to kill with the sword; in 1798.

It is easy to find just ten smaller powers, or kings, that have arisen since the larger powers passed away, that have some of the Roman iron in them, and some of the potter's clay, or Protestant disposition. That gives a correct character to the feet and toes. The ten kingdoms of Italy were complete in 1859, as acknowledged by a learned Catholic, and are as follows: (1) Sardinia, (2) Lombardy, (3) Illyria, (4) Venetia, (5) Parma, (6) Tuscany, (7) Modena, (8) San Marino, (9) States of the church, (10) Naples. These all hate the harlot. Now see Rev. 17. Not as strong as iron, because Protestant principles are mixed with the iron, but will not cleave to it, as God has said. I think we are now in the very state when the image has its ten toes full of loose joints, only held together by cords, or ligaments, not solid bone like the legs, and must very soon be hit by the Stone. It is not reasonable to make the toes longer than the legs. I think the loose jointed part of the feet and toes began at 1798, and will be easily divided into fragments when the smiting of the stone takes place, which will be by or before 1875; probably in 1873, as that seems to be a very important focal point, if not the very one.

Yours, looking for the kingdom before the generation is out,

H. Munger.

THE BIBLE TRIUMPHANT.

46. *The taking of oaths sanctioned.* "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth." Num. 30: 2. "Now, therefore, swear unto me by God. . . . And Abraham said, I will swear. . . Therefore, he called the place Beersheba, (the well of the oath); because there they sware both of them." Gen. 21: 23–31. "And Jacob sware by the fear of his father Isaac." Gen. 21: 35. "Because he (God) could swear by no greater, he sware by himself." Heb. 6: 13.

The taking of oaths forbidden. "But I say unto you, swear not at all; neither by heaven, for it is God's throne; neither by the earth, for it is his footstool." Matt. 5: 14.

Oaths were allowed under the old dispensation, and forbidden under the new. Had the skeptic been aware of the fact that Christ was the end of the law and honest enough to acknowledge it, it would have saved us much useless labor.

47. *Marriage approved.* "And the Lord God said, it is not good that the man should be alone; I will make a helpmeet for him." Gen. 2: 18. "And God said unto them, Be fruitful and multiply, and replenish the earth." Gen. 1: 28. "For this cause shall a man leave father and mother, and shall cleave unto his wife." Matt. 19: 5. "Marriage is honorable in all." Heb. 13: 4.

Marriage disapproved. "It is good for man not to touch a woman." 1 Cor. 7: 1. "For I (Paul) would that all men were even as I myself. . . . It is good for them if they abide even as I." 1 Cor. 7: 7, 8.

The compiler of the work before us here quotes Paul to nullify the marriage covenant, but he has, as usual, misrepresented the text and vilified its author. 1 Cor. 7: 1, so far from disapproving of marriage, is actually addressed to married people, as the whole connection shows. The seventh and eighth verses are addressed to widows and widowers, "I say, therefore, to the unmarried and widows, it is good for them if they abide even as I." The word "unmarried" in the above text is *agamoi* and applies to those who have lost their companions, "It is good for them if they abide even as I." That is, it was good for them to remain in a widowed state, for, according to the best historical evidence we can get, Paul was at this time a widower. The prevalent idea that Paul was a bachelor has no foundation, either in epistles or in history. Eusebius, Clement, and other authentic historians, speak of him as a married man.

48. *Freedom of divorce permitted.* "When a man hath taken a wife and married her, and it came to pass that she found no favor in his eyes, . . . then let him write her a bill of divorcement, and give it in her hand, and send her out of his house." Deut. 24: 1. "When thou goest out to war against thine enemies, and the Lord thy God hath delivered them into thy hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, then thou shalt take her home to thy house; . . . and after that thou shalt go in unto her and be her husband, and she shall be thy wife. . . . "And if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money; thou shalt not make merchandize of her." Deut. 21: 10, 11, 14.

Divorce restricted. "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery."—Matt. 5: 32.

The reader will see at once that the texts quoted in Deuteronomy, refer to the Mosaic dispensation, and that in Matthew is the law of Christ. Our learned historian (?) has made this blunder so often, that we are weary of correcting him. Had he omitted that class of contradictions, "falsely so called," his propositions would have been few indeed.

49. *Adultery forbidden.* "Thou shalt not commit adultery." Ex. 20: 14. "Whoremongers and adulterers, God will judge."—Heb. 13: 4.

Adultery allowed. "But all the women-children that have not known a man by lying with him, keep alive for yourselves." Num. 31: 18. "And the Lord said unto Hosea, Go, take thee a wife of whoredoms. . . . Then said the Lord to me [Hosea], Go yet, love a woman, beloved of her friend, yet an adultress. . . So I bought her; . . . and said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man; so will I also be to thee." Hos. 1: 2; 1: 1–3.

Num. 31: 18, is here quoted to prove that Moses authorized the Israelites to make concubines of the whole number of female children. But the whole tenor of the law, and especially the statute recorded in Deut. 21: 10–14, proves most decisively to the contrary. They were merely permitted to possess them as female slaves, educating them in their families, and employing them as domestics, for the laws concerning fornication, concubinage and marriage, forbade an Israelite from even marrying a captive, without delays and previous formalities. If the reader will study the whole connection of Hosea 1, he will see that under the figure of a wife proving false to her marriage vows, and bearing children likely to follow her example, the prophet represents the shameful idolatry of Israel which provoked God to cast them off. The whole passage conveys information by action, instead of words. That is, it is an allegorical representation of the ingratitude and unfaithfulness of the nation. The Lord had provided for and protected Israel. He had cared for them as a thoughtful husband cares for his wife, and they owed the fidelity of a wife to a tender husband. Instead of this, however, they had long addicted themselves to spiritual fornication or idolatry. (See Cottage Bible.)

"The Bible Triumphant," by Mrs. H. V. Reed.

For the World's Crisis.

KEEPING THE HEART.

Bro. Grant:—I have lately read a very excellent article, written by one who takes the title of "Plain John," and I send the same, somwhat abridged, to you for publication in the Crisis.

S. S. C.

"While reading the words, 'keep thy heart with all diligence,' one paused to ask, 'Keep thy heart! what does that mean?' Perhaps what I write now will help you to understand it.

1. Meditate often. Close your eyes to the world, and turn your thoughts in upon yourself. Search your heart by asking, 'What do I most desire? the things of the world, or the things of Christ?' Is my heart supremely set upon pleasing God, and being approved by him? Have I a good conscience, void of offence toward God and man?

2. Pray much. This is all important. Meditation shows you what you want, but prayer takes you to the fountain from which you are to be supplied. You must pray always, keeping your heart in the frame of one steadily 'looking unto Jesus, the author and finisher of our faith.' 'Uphold me by thy free Spirit!' must be the cry your heart is ever pouring out to him who alone can keep you from falling, and present you faultless at his appearing.

3. Watch vigilantly. At one point the enemy lifts up the heart with pride, at another he casts it down in despair. 'Oh! bring my soul out of prison!' has been the cry of many a vanquished heart. Happy for you if you are wise to detect, and quick to escape out of his snare. Happy for you if, when in any degree overtaken, you do not forget to fly at once to your true and Almighty Helper.

4 Deny yourself. By self-indulgence you weaken your moral powers, and give sin an advantage over you. Unless all your members and faculties are kept subject to the law of the spirit of life in Christ Jesus, you are not safe. Whether we eat or drink, or whatever we do, it must be to the glory of God.

5. Maintain good works. Without these faith is dead, being alone. Love to God cannot exist apart from love to man. If we love not our brother whom we can see, how can we love God whom we cannot see? The sum of the law is to love both God and man. And we cannot rightly love one, without loving the other also.

6. Last, but not least, study the word of God. Here we may learn what is required of us. This is our mirror, in which we must learn what manner of persons we are, that we may amend what is wrong, and improve what is rightly begun. One who studies the Bible much, with a prayerful and humble mind, will not be apt to go astray. It is not what the church will let you do, but what Christ approves, that must guide you. The best means of keeping near to God, is the closet. Here the battle is won or lost. Is the battle ever lost to him who rests upon the grace of God in constant prayer? Nay, verily; but it is lost, surely lost, when the closet is neglected, or only resorted to in prayerfulness, or empty form. Always the battle is won when with a sense of our poverty and need we hunger and thirst after righteousness, and by prayer draw water out of the wells of salvation. Consider the final result of victory, and let this be the incentive to keep your heart with all diligence."

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 18, 1869.

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☞ SR. A. M. TRIPP'S P. O. address is Searsport, Me.

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☞ A. W. SIBLEY'S P. O. address is now *West Thornton, N. H.*

☞ B. P. MANNING'S P. O. address is Goffstown, N. H.

☞ LEWIS F. COLE'S P. O. address is Yarmouth, Me.

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Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

NEW SUBSCRIBERS.

During the year we have received some thirteen hundred new subscribers. The friends of the Crisis have done nobly; but can not each reader get another subscriber? Have we done all we can to increase its circulation? If every preacher, who is a friend to the Crisis, and is anxious to spread the truths it contains, would make a little effort to bring it before the people where he preaches, we thing its circulation might be easily doubled in a few months. Last spring we heard one preacher say he intended to get one hundred new subscribers this year. We met him a few days ago, and heard him say he had obtained nearly half of the number.

When we consider that the paper may become a positive blessing to its readers, we should feel justified in trying to persuade them to take it. They need it in their families. They should not be without it in these last days. Let us all make new efforts to increase its circulation; for by so doing we may lead many more to be ready for the great day of the Lord. Will not every preacher, who is interested in this work, present this subject next Sabbath, and try to stir up our brethren to greater efforts in this direction? A little extra effort might accomplish glorious results.

TRACTS.

We fear our Brn. and Srs. are not sufficiently awake to the importance of scattering tracts. They are capable of doing an immense amount of good. It is the cheapest way to scatter the truth, and a very successful one. There is a great call for them, and the demand is continually increasing. Every minister, especially those who go into new places, should be supplied with these silent and effective preachers. And then there are a large number of lay members who are anxious to obtain them to circulate among their friends and neighbors. Shall they be supplied? Are there not many who are willing to lend some money to the Lord for this purpose? Will it not do more good in tracts than in its present position? We hear of many who have been led to see the light by reading tracts. They ought to be flying in all directions. Some have done nobly in giving aid to this important work; but thousands of dollars should be expended at once in this noble enterprise. Let us sow with a liberal hand. "The liberal soul shall be made fat." Many are in perishing need of the tracts. Shall they have them? Send in the donations, from the widow's mite up to the hundreds of dollars from those who have the heart and means. Come, let us do something worthy of the value of the truth and its Author.

HOW CAN I DO GOOD?

In view of the importance of the great truths, for the belief of which we have been called infidels, we think those who see them, and especially those who preach them, should make every possible effort to spread them. By doing so, we are doing our fellow beings a favor. We come across many, and hear of many more, who have been led to the light by reading the Crisis. Some friend first sent it to them; and after reading a few numbers they were deeply interested, and became permanent subscribers, and are now rejoicing in their light and truth. We think it would pay well in the end, if many more, who have the means, would send the Crisis to their friends. In this way, many might be led to prepare themselves for the coming of the Son of man.

Dear reader, have you not some friend who may be greatly benefitted by reading "our paper?" Make a little sacrifice, and send it to him, and follow it by prayer, that it may lead him to give up all for Jesus. A few days since, we were conversing with one who sent the Crisis to her sister, who at first would scarcely deign to look at it; but finally became most deeply interested, and subscribed for it herself, and is now rejoicing with us in the same glorious hope. This is one way to do good. Try it.

THE NATIONAL CAMPMEETING.

The National Campmeeting should have a special place in our daily prayers, that it may be the means of giving a new zeal and earnestness to all who may attend, and that every preacher may go forth from that great gathering, to do more than ever, if possible, to save men from destruction. Let this be the burden of our prayers, Lord, fit us to work in thy vineyard; to do thy will in all things, and to keep "unspotted from the world." Let us all consecrate ourselves anew to the Lord before we go to the meeting; so that when we get there we shall be ready to enter at once into the work of trying to save others. Again we entreat every professed follower of Jesus, who is interested in the National campmeeting, to make it a subject of *special prayer*, that it may accomplish more good than any other meeting ever held by those looking for the coming of Jesus. The dear Savior is able and willing to make it the *best*, if we will co-operate with him. Let us forsake all that will tend to prevent such a glorious result.

CERTIFICATES FOR DELEGATES.

It is necessary that the delegates from the churches* to the Annual meeting of the Advent Christian Association, to be held at the National Campmeeting, in Springfield, should bring certificates showing that they were duly appointed. The following form will answer:

This is to certify that —— was duly appointed by the church in —— as a delegate to the annual meeting of the A. C. A., to be held on the National Campground, in Springfield, Mass., Aug. 31st, 1869.

[To be signed by the Elders, Clerk, or deacons of the church, or Chairman of the meeting called to appoint the delegates.]

This matter of choosing delegates should be attended to at *once*, in order that those appointed may have time to make suitable arrangements to be present. Every church can send *one* delegate, and an additional one for every fifty members over the first twenty-five. Let every church be fully represented.

* A church is understood to be any number of christians who meet together for the worship of the Lord.

APPOINTMENTS.—As our paper will go to press earlier campmeeting week, it will be necessary for all to send their appointments so that we can get them by *Saturday* of next week.

PERSONAL.

We met Bro. Thurman at the tent-meeting in Camden, N. J., and was glad to find him well, and calmly trusting in Jesus. He remarked that he saw additional evidence for believing that the 2300 days of Dan. 8: 14, and the six thousand years from the creation of Adam, will run out in 1875, in harmony with his chronological arrangement, as given in the "Sealed Book Opened." He thinks he can never be so confident again on a *definite* point of time, as he was in expecting Jesus last year; but his faith is strong that he will come *soon*.

BETHEL TENT-MEETING.

Monday evening, Aug. 9th, we left Boston to attend the Bethel Tent meeting at Camden, N. J., where Brn. Hook and H. K. Flagg have been holding meetings with good success. We had a pleasant ride on the sound from New London to New York about six A. M., and left for Philadelphia at seven. On our way to the "city of brotherly love," we passed many nice fields of corn and garden vegetables in New Jersey. The soil of that state is like a garden, and produces nice fruits. There is a large amount of peaches in the New York market. The price is low.

While in New York we were forcibly struck with the fact that the city is too large for its own good and comfort. Like some huge building, it is being crushed with its own weight. Its government is corrupt, and wickedness tramples upon law and justice. We can see no chance for improvement till the King of kings comes. The city is very much like ancient Sodom. Corruption, debauchery, licentiousness, and crimes of all descriptions abound to an alarming degree. We were glad to get away from its sights and sounds.

Philadelphia is more roomy, more quiet—like a Quaker meeting. It is not lacking in wickedness, but it is not yet as apparent as in New York. The city wears a neater look than any other large city we have visited. This is occasioned in part, by the white marble door-steps, window-sills, and white panel blinds, all of which are kept very clean. The general look of the city is inviting. It has many fine buildings and pleasant parks. We think those who like city life would be well pleased with Philadelphia. The characteristic Quaker dress, consisting of broad-brimmed hats, plain bonnets and modest apparel, has nearly disappeared. The strong current of the world has carried away the Quaker simplicity, and with it much of its high-toned integrity and honesty; so that the true descendants of Wm. Penn may well sigh for the return of former days; as do the old Methodists for the days of their fathers, when men were true to the principles of christianity. Times have changed greatly in forty years; but are now changing more rapidly than ever. The current is strong and deep, and is hurrying the multitudes to perdition.

We found the tent-meeting, in the care of Bro. Hook, doing well. It is located on a pleasant spot, in Camden, N. J., just across the Delaware river from the foot of Vine street, in Philadelphia. Last evening (Tuesday, Aug. 10th) was our first visit to the meeting. A large audience was present, and the best of order prevailed. We found real life in the meeting. The church in Philadelphia has been greatly refreshed and strengthened by the meetings in the tent. Between twenty and thirty have been baptized, and Bro. Hook is to baptize again this evening. The truth is spreading, and those who have embraced and confessed it, are rejoicing greatly. This is true of several members of the evangelical churches. They seem quite like young converts, so great is the happy change, since they saw the simplicity of the Scriptures. Like many others we have known, they wonder why they did not see it before. These facts ought to stimulate us all to make greater efforts to help spread the truth, that we may be instrumental in causing others to rejoice in the same blessed hope, that we prize so highly, and thus glorify Him who is soon coming to set up his everlasting kingdom.

FARE REDUCED.

The Rutland, Burlington, and Vt. Valley R. Roads have reduced the fare for those attending the Springfield Campmeeting. This line, as we understand it, extends from Burlington to Brattleboro; hence the friends will purchase a regular ticket to the latter place, then buy a regular ticket on the Mass. and Vt. R. R. from Brattleboro to Greenfield; and the Secretary on the camp-ground will furnish all such with a *free* return pass over *these* roads. At Greenfield a *Campmeeting* Ticket for Springfield must be purchased at the Ticket Office. A'GT.

Campmeeting Information.

BRO. GRANT:—I saw the Vice President of the New York and Hartford Steamboat Co., and he told me they would carry passengers from New York to Springfield by calling for a campmeeting ticket, and give a return ticket for $4.00. The boat leaves Peck Slip at four o'clock P. M. I hope, on seeing the President, to get a further reduction.

JOS. T. HOWLAND.

NEW TRACTS.

"THE NATURE OF MAN."

It has been urged that we put into a tract Eld. A. A. Phelps' "Queries and Objections," and the answers by the Editor, as published in the Crisis some time since. This we have done, and added to it an article on "Materialism," by Eld. O. R. Fassett, and some other articles from Eld. C. Colegrove on the nature of the soul. The whole makes a tract of 132 pages. Price 25 cents single copy, postage two cents. $2.25 per dozen; $17.00 per hundred, by express.

This is just what is needed to put into the hands of those who are inquiring after the truth. It should have a wide circulation. It is just the thing for the times.

"WILL THE WICKED BE RAISED FROM THE DEAD."—*By Eld. J. S. White.*

This is the title of a most valuable tract of 24 pages, in which the Scriptures brought forward by the *negative* side of this question are examined, and shown to teach no such doctrine, but the affirmative proved to be in accordance with "the form of sound words"—the true Scriptural doctrine. Price, single copy, 5 cents; postage, 2 cents; 40 cents per dozen, postpaid. Edition without covers, $2.00 per hundred, postpaid.

"MY CREED."

This is the title of another valuable tract, written by Bro. S. L. Manley, showing the true Bible doctrine in relation to the nature of man, and his final destiny. Let every one get a quantity to scatter among their friends and neighbors. It contains eight pages. Price 5 cts. single copy; 20 cts. per dozen; 75 cts. per one hundred, postpaid.

The above tracts are published and for sale at this office. AG'T.

THE MARKETS.—We have been urged to give a weekly report of the markets, as many of our readers are farmers, who send their cattle and produce to the Boston and other markets; and they need a paper that contains a correct report of these things. They do not feel able to take two papers, and hence wish to find in the Crisis what they so much desire. We would say to such, that we have engaged a competent and trusty man to visit the Brighton, Cambridge, and Quincy Markets, and give the latest report of the prices of stock and provisions, and mention other items of interest to farmers. See third page.

FRENCH WAR CLOUDS.

Last year we had strong expectations that before this time Napoleon would make an effort to extend his boundaries to the Rhine. During the summer he has been re-arranging governmental matters, which have occupied his attention somewhat till the present time. He has shown much shrewdness in the political steps he has taken, and it would seem the time must be near for him to make some grand military movement, by means of which he may enter more fully than ever into the hearts of the people, and make another important addition to his power and empire. While he has been talking "peace," he has been very actively preparing for war. It is seldom, we think, that he means just what he says, when he speaks on political matters. He has made but few promises he has not broken. His cunning, craft, success and power are truly wonderful.

It is evident that some important movement is at hand. People may sneer at Napoleon as they please; he will not be disposed of so easily as some may imagine. His work is not yet done. The following cable dispatch from Paris, dated Aug. 9th, shows what may may be expected:—

"A recent circular from the Minister of War, Marshal Niel, instructs the commanders of military divisions to proceed with the greatest activity in instructing the corps of all branches of the service. In this circular Marshal Niel acknowledges that it imposes heavy sacrifices on the country to place an effective force of 400,000 men. He consequently recommends the commanders to turn every moment to account in drilling the troops and "seriously preparing them for all the operations of war." He holds that all the corps should be so complete as to be able to place all available men in the field, and that no soldier is to be accorded leave of absence without absolute necessity.

Warlike preparations have not, says the *Gaulois*, been arrested for an instant along the entire extent of the frontier on the Rhine. The troops stationed on the frontier have not been reduced by a company, and at Strasburg the magazines continue to receive all sorts of military supplies. The report, published by the *Gaulois*, that troops had been called from Algeria has been officially contradicted."

A WORLD'S CONGRESS.

It appears that some important political movements are on foot among the nations of Europe. They are quite uneasy under the present condition of things; and seem determined to have a radical change. They are like the boiling of the crater of a volcano just before it bursts forth in all its horrid fury. "Strikes" among all classes of mechanics are becoming common, and serious affairs to their employers. Things can not long continue as they are. All efforts to improve the world are about as useless as to attempt to stop the flow of the Niagara. The "*rush*" of the nations must come. The winds must be loosed, and the political tempest most follow. All attempts to quiet the boiling cauldron of strife, contention, wickedness and war, will prove a failure. The masses are rushing with terrible speed in the broad road to destruction, and living as careless of coming events as were the Sodomites the day before Lot took his final departure from their city, and the fire and brimstone burnt them up in their wickedness. Those who remain in their quiet country homes, and only mingle in the society of a few choice friends, have but a faint idea of the amount of wickedness that is now committed in the cities and larger villages. Truly there is no fear of God before their eyes. It is no wonder that those who have any love for humanity should be trying to devise means to improve the world. In order to accomplish this object, it is proposed to have a "World's Congress" in Europe, commencing Sept. 14th, as the following will show:—

"The Central Committee of the International league, recently met at Geneva under the Presidency of M. Jules Barni. It was decided to hold the next Congress at Lausanne on the 14th. The following are the questions which will form the principal subjects for discussion: 1. To determine the basis of a federal organization in Europe. 2. The solution which the Eastern question (including that of Poland) should receive. 3. The means of removing all social or economical antagonism between citizens in each country. 4. Revision of the organization of the League and the re-establishment of its journal, *The United States of Europe*. A local committee was formed, under the direction of Mr. Eytel, to make preparations at Lausanne for the approaching Congress. The circular convoking the Congress is signed, in the name of the Central Committee, by Jules Barni, for France; Armand Goeg, Germany; Jolissant, Switzerland; Cesar Steffani, Italy, and Bossok Hauke, for Poland. It is announced that Senor Castellar of the Spanish Cortes will share in the deliberations of this Congress."

For the World's Crisis.

SPRINGFIELD CAMPMEETING.

For the information of those asking for tent ground in the first circuit, I would say the lots were all taken up last year, but there is plenty of good ground a little back where there is less confusion and dust, and not even ten rods to go to hear preaching; and those able to attend campmeeting can walk that distance.

2. I have made arrangements for lumber at a low figure for such as wish to erect board tents; who will do well to commence them in season, say Tuesday or Wednesday before the meeting commences. Our railroad tickets come to life Wednesday, Aug. 25th, on the reduced fare, and run until Tuesday, Sept. 7th, inclusive. This will give you a long time. You will inquire for Collins' teams at the depot, to convey you to the ground as last year. Fare, ten cts. each; ten cts. for a trunk, but nothing for a traveling bag or valise carried in your hand. Be careful and have your baggage plainly marked, even if you are coming with it all. Baggage coming before, or separate, had better be directed to me.

3. I wish, if there are any of the large tents going to be absent this year, you would notify me as soon as convenient. All will have their last year's spot, if they will come. Each tent's company can help make a good meeting, and not have it appear like a picnic. You all come to serve God, and the committee will serve your needs while doing it. Prayer meetings in each tent will always convict others; visiting never will. If you are coming to show off your apparel and jewelry, do, for the Lord's sake, stay at home, and not help make the meeting look like a picnic, and then go home and say so. We had enough of this last year. We want a good deal more of the power of God in the tents and around the stand than last year, and each individual is responsible for having a good meeting. Last year there was some necessary confusion in building and locating tents that will not occur this year. Nine out of ten this year can pitch their tents and go right to work two days earlier than last year. There never was a more favorable place and chance to have a good, profitable meeting than in Springfield. It does not take one half of the brethren to keep order as formerly. We are protected from rowdyism, and nothing to do but to worship God; except the committee, whose duty it is to keep order, and be your servants; and they feel the best when the work of God by devotion is going on in every tent.

4. Some wish to know if they can get board on the ground a few days before the meeting begins. We would say, we have some work to do on the ground, and shall begin about one week before the meeting, and shall board our own help, and can board you reasonably while you are erecting your houses. Some wish to come and work a few days before the meeting. We may employ a few, but nothing to what we did last year. I have a good man engaged to put up a board tent, and will put up for any who want, as cheap as it can be done, and furnish lumber. Such had better write soon.

Let us all say we will have a good meeting.

HIRAM MUNGER.

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$899.39
J. Salisbury	2.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2822.31

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$48.05

EUROPEAN MISSION.

Previous acknowledgments	$283.90

"IN THE LAST DAYS."

BRO. GRANT:—We see that great sights and fearful signs are now visible, both in the heavens above and the earth beneath, spoken of in the Scriptures, to take place just before the "great and notable day of the Lord" comes. The following shows Christ's words to be fulfilled. Men's hearts failing them for fear for looking after those things coming on the earth. Luke 21: 25–26.

HIRAM MUNGER.

THE SUN AND THE EARTH.—A MAGNETIC STORM BREWING.

On September 1, 1859, shortly before noon, two astronomers—Messrs Hodgson and Carrington—one at Oxford, the other in London, were at the same instant scrutinizing a large group of sun spots. On a sudden two intensely bright patches of light appeared in front of the cluster. So brilliant were they that the observers thought the darkening screens attached to their telescopes must have become fractured. But this was found not to be the case. The bright spots indicated some process going on upon the sun's surface—a process of such activity that within five minutes the spots traveled over a space of nearly thirty-four thousand miles. Now, at the Kew observatory there are self-registering magnetic instruments which indicate the processes of change by which the subtle influences of terrestrial magnetism wax and wane.

At one time the line traced by the pointer will be marked by scarcely perceptible undulations, indicating the almost quiescent state of the great terrestrial magnet. At another, well marked waves along the line exhibit the pulsations of the magnetic system, influenced in a manner as yet unintellible to the physicist. And then there is a third form of disturbance, the sharp, sudden jerks of the pointer exhibiting the occurrence of those mysterious phenomena termed "magnetic storms." When the records of the Kew observatory came to be looked over, it was found that at the very instant in which the brilliant spots of light had appeared to Messrs Hodgson and Carrington, the self-registering instruments had been subjected to the third and most significant form of disturbance—a magnetic storm began, in fact, as the light broke out on the sun's surface.

But this was not the only evidence of the sympathy with which the earth responded to the solar action. It was subsequently found that soon after the spots of light had appeared, the whole frame of the earth had thrilled under a mysterious influence. At the West Indies, in South America, in Australia, wherever magnetic observations are systematically made, the observers had the same story to tell. In the telegraph stations at Washington and Philadelphia the signalmen received strong electric shocks. In Norway telegraphic machinery was set on fire. The pen of Bain's telegraph was followed by a flame. And wherever telegraphic wires were in action, well-marked indications of disturbance presented themselves. Even this, however, was not all. The great magnetic storm was not a mere instantaneous electric throe. Hours passed before the disturbed earth resumed its ordinary state. And thus it happened that in nearly all parts of the earth night fell while the storm was yet in progress. During the night magnificent auroras spread their waving streamers over the sky, both in the northern and the southern hemisphere. As the disturbed needle vibrated the colored streamers waved responsively, and it was only when the magnetic storm was subsiding that the auroral lights faded from the heavens.

Now it is evident that these phenomena show the most intimate relation between these peculiar disturbances in the sun and the magnetic currents of our own earth. When one of these changes takes place upward of ninety millions of miles away, the electric condition of our planet is changed in some mysterious way, of which our instruments, and even the condition of our sky, bear record. The pens of all our telegraphic wires may some day trace in flame a handwriting more ominous of human destiny than was the handwriting which during Belshazzar's feast traced a warning on the wall of the fall of the Babylonian dynasty.

Moreover, note this, that these changes in the condition of the sun take place at intervals of about eleven years. The variable star which swings round it, as well as supplying us with light and heat and (apparently) magnetism, clouds over every eleven years these spots so that it seems most likely that every eleven years certain magnetic conditions recur which have not occurred in the interval. If so, perhaps, the magnetic excitement of 1859 will recur, and it may be in much greater force next year—in 1870. And if it does, how are we to say what may or may not recur with it?

For the World's Crisis.

CONN. A. C. CONFERENCE.

In the list of delegates, the name of H. Gilbert, from East Haddam, should have appeared; and in the reports of delegates, instead of the names of H. Gilbert and L. F. Arnold being used in connection, it should have read—H. Gilbert reported E. Haddam church. And the report given in "Crisis," and accredited to H. Gilbert and L. F. Arnold together, should have been accredited to L. F. Arnold.

L. F. MOORE, *Sec. Conn. A. C. Conf.*

For the World's Crisis.

RECEIPTS FOR "STAR OF HOPE MISSION."

A. A. Phelps, $1. Abbie E. Clark, $1. H. H. Tilley, $1. Leonora Kelly, $5. M. G. St. Clair, 50 cts. M. A. St. Clair, 50 cts. N. St. Clair, 50 cts. G. P. Persons, $2. S. T. S. Brown, $5. G. H. Bundy, $1. A. G. W. Smith, M. D., 10. M. L. Searle, $1. J. Clifford, $1. M—, $2. Hannah Baldwin, $5.00. A barrel from the friends in Vineland, N. J.

P. S.—All receipts of the "Star of Hope Mission" will be found in our monthly reports in "Woman and her Work," a paper devoted to the garret and cellar, highway and hedge work, unless requested otherwise.

A. E. SMITH.

For the World's Crisis.

A CHAPTER OF MY EXPERIENCE.

In 1832, I was living in Roxbury, Mass., and attended the Baptist church, there being none other except Universalist and Unitarian. For some three weeks I was under deep conviction for my sins, which I kept wholly to myself, till, finding no relief, I made known my feelings to the Baptist minister, Mr. Leverett, who seemed to take much interest in my case, and talked and prayed with me.

But still finding no relief, I thought I must go home to South Wilbraham, feeling sure my convictions were in answer to the prayers of father, mother, and a praying sister especially.

So, taking the stage at ten o'clock P. M. at Boston for Worcester, I rode an hour or so, till I began to question the propriety of going home, feeling that I had done all I possibly could do to obtain the favor of God (for that was about all the light I had then), and that my going home would add nothing to what had already been done. I sank back into one corner of the stage in utter despair.

But just then God met me. Blessed be his holy name! I had been a doubting Thomas, but from that day to this I have never doubted that God then and there forgave all my sins. At the same instant of relief God gave me a vision of the New Jerusalem coming down from him out of heaven. It appeared about where we would look for the sun an hour high in the morning soon after the autumn equinox. It was nearly enveloped in a halo of glory, but not so much so but that the first thought was, "It is the New Jerusalem."

Such to me it was then; such to me it has been ever since. And just then what I saw in vision shall soon look for in glorious reality. This did not occur under what, ten years later, might have been termed a "Millerite" excitement, but under the profoundest silence, so far as I know, on that subject.

Thirty-seven years are nearly or quite passed since then, twenty-seven of which I have been waiting for the reality, much of the time fondly hoping it to be near, and that I might live to witness it. But at times for the last three years, and especially for the last four months, I have suffered so much, that I have many times preferred, if it were God's good pleasure, to lie down and sleep till Jesus comes.

And now, while I have some relief from suffering, I occasionally have that desire. There is nothing I feel the need of so much as patience to wait till Jesus comes, or death gives me rest. So if any feel the spirit of prayer for me, pray that I may have patience to endure to the end.

> "Hide me, oh, my Savior, hide,
> Till the storm of life be past;
> Safe into the haven guide,
> O, receive me home at last."

So. Wilbraham, Mass. D. D. CHAFFEE.

For the World's Crisis.

LETTER FROM SR. P. M. EATON.

Christian Brothers and Sisters:—It is with a thrill of springing love and joy that I address the loved and loving ones whom we may call "our own," yet when confined to the dear ones of our own circle personally, the love and joy which we mutually receive and impart is, though so strong, yet limited; and sometimes it seems almost selfish to keep in so small a space as our own personal circle of acquaintance the "light" of knowledge and faith and love and hope which it has pleased our Lord to give us. . . . If it is pleasant to have the privilege of writing to personal friends and acquaintances, and to interchange thoughts which make life's pulsations beat stronger than before, and which, as a substitute for personal association, seem to bring the absent near each other; if this is truly pleasant,—and every one who has ever written or received friendship's offering, a letter, will respond, "It is good,"—then it is good to a greater number when, through the columns of a christian and truly social paper, we receive and impart such blessings of thought and inspiration, of study and instruction, of deep feeling or soaring song, as the Spirit of life, everlasting life, doth breathe forth through our souls.

It is commanded, "Freely ye have received, freely give." Far away from the centres of social association, in many a retired spot, we might find, were we to seek to know them, the aged, or the sick; lonely they often are, although friends may minister to them; yet how little we know how much we might bless them, even by so small a bounty as a few words that well up from the soul's deep waters.

These thoughts have been suggested by a letter recently received by the writer from a stranger lady, a sister whose face I never saw, or name heard, until she wrote to say a few words to encourage me to try to write again for the Crisis, telling me that a letter which I had written, published in the Crisis last winter, had comforted her in her sickness; and wished another letter.

It is so sweet to feel assured that we are able to light up with warmth and sunshine the afflicted. How often do I in fulness of soul thank our Father in heaven for his love, in the happiness of those to whom his own breath hath given inspiration, his own offspring, the sons and daughters of this fair and blooming garden-world. It is then that my heart doth sing and rejoice, and with adoration the soul turns to praise the Author and Giver of all.

Again, the shadows fall on us, or on others around us, and we can only weep bitter tears.

In all this we have peace, for it is the great command, "Weep with those that weep; rejoice with those that do rejoice," ever hoping, remembering the great hope which is our soul's anchor,—"the times of the restitution of all things,"—when there shall be no more pain, neither sorrow, nor sighing, neither shall there be any more death. Glorious hope!

Dear aged father, reclining tremblingly on your staff, weak now, once fearless and strong, let peace fill the still, warm heart. Hope on. Eternal youth is yours. Aged mother, bent and feeble, cast your care on the strong One; give to him the offering of your life's earlier years; he will not forget. And oh, ye in the bright meridian years of life's noon-time, lift up your eyes and behold the ripened fields, white to the harvest. Listen to the voice that once called from Judea, and now calls from your holy Word of truth,—once flesh among men,—"Come ye into the vineyard, and whatsoever is right ye shall receive." "Work while it is day." "Whatsoever thy hand findeth to do, do with thy might;" for there is no labor in the grave whither we go. To the strong is committed the care of the weak.

The fathers and mothers whose strength is spent, whose labors have enriched the world in storehorse and comforts; the little children, the day-stars of a coming time, fail not to bless them, every father, mother, or friend of the world. Gently care for the sick and weary ones, and when the last setting sun of our life shall beam on our weak and worn out forms, may we say with peace in our souls, "Into thy hands, O God, I commit my spirit;" and in the bright morning wake to suffer pain no more. Your sister, P. M. EATON.

Warner, N. H.

Correspondence.

From Bro. V. Scott.

BRO. GRANT:—I see the Advent Christian missionaries are ministers; have been preaching in almost every State around us but ours, or at least this, the southern part of it. I have been waiting and looking these many years for some one to come to our part of the country. I have had the greatest desire for many years, and have yet, to attend one of your meetings, and get better acquainted with you as a body of people; but the distance being so great, I have never had my desire gratified; all I have done or can do is to read the many notices of your glorious meetings and conferences in the "Crisis." It certainly would afford me the greatest pleasure to enjoy one. I therefore take this opportunity to second Bro. G. W. Green's call for a conference in Southern Indiana. Although I have been a minister in the Christian church for twenty years, I have been a firm believer in the second coming and kingdom of Christ for the same length of time, and the Advent Christian church has my sympathies and well wishes; and I give it as my best judgment that more good can be done now in this part of the country by your church than in the last twenty years. There seems to be a great demand by the people to hear the word of life, for the churches to a great extent seem to be slumbering. Will you therefore immediately make an arrangement with some of your best posted preachers, to come and organize a conference. Please to correspond with Dr. Fields, of Jeffersonville, Ind.; with G. W. Green, of Memphis, Ind., with R. H. Scott, of this place, or with myself, and let us know when you can come. I would suggest Hamburgh, Clark Co., or Slate Runn, Floyd Co., Ind., as the most suitable place for holding a conference, and the last of August or September as the most suitable time.

There is a great field open here, and I think much good would be done if the laborers were put into the field. Yours in hope of eternal life, VARDEMON SCOTT.

Scottsville, Ind., July 25th, 1869.

SR. L. B. WEAVER writes:—"I am weary, for there is distress all around, and trials on every hand. The days of my exile are passing away. I am glad of it, for when we are once safe in the better land, no weary hours will be known. How many weary hearts are sighing and longing for rest, and the days seem long as they pass them in weary watching for the Lord to come. When Jesus comes, the weary will find a home of fadeless beauty and eternal delight. Who does not long for the time to come when we shall change these vile bodies for one like Christ's own glorious body, and wear the fadeless crown, the pure, white robe of righteousness, and bathe our weary souls in seas of heavenly rest. I long to be there. I must be there. When I think of all the beauties and glories, and all that is laid up in store for the dear ones, I feel impatient to have Jesus come. I want to get some of that rich fruit that grows upon the tree of life. How sweet and good it will be. How I long to reach forth my hand and pluck it. I must be there to join that redeemed company who have come up out of great tribulation, and where the weary will forever be at rest."

SR. C. M. DE WOLFE, Rochelle, Ill., July 17th, writes: "Mr. Wilson came. He would have had more sympathizers with his faith, if he had staid away. He talked perfectly awful. He called God a liar, and denounced all christians, calling us Sadducees. Bro. Hoag, one of the preachers who attended our meetings, said Spiritualism had gasped its last breath in this town; and many, very many, have wished you would come back. Mr. Taylor said he would pay for the hall if you would come.

The last night that Mr. Wilson spoke, some were so disgusted that they left the house. Many were disgusted with him; even those of his own faith and order were ashamed of him. Some said he was an awful wicked man, and ought to be rode out of town. Some young men said they never heard such blasphemy as came from his lips.

Last Sunday, we commenced prayer-meetings at our house, and had a good meeting."

Excitement in Poland.

A Nun locked up in a Cell for twenty-one years.

We published a statement a day or two ago relative to an attack by a mob on the Carmelite Convent at Cracow in Austrian Poland, on account of the cruel treatment of one of the nuns, who has just been released after confinement in a cell for twenty-one years. The circumstances attending the case appear to have excited great public horror and indignation, and are thus stated by a Vienna correspondent of the London *Times*:

"While passing in the neighborhood of Cracow on Friday last, I heard that the whole town was in a ferment, owing to the following shocking story that was just coming to light, and to which further particulars are now added; the papers have since been full of it.

A few days ago, an anonymous letter, apparently written by a woman's hand, reached the Court of Correction, stating that in the Carmelite Convent a nun named Barbara Abryk had been kept for years walled up in a dark cell. Accordingly the Vice President of the Court placed the information in the hands of an officer, who went to the Bishop and requested an admission to the convent. The Bishop represented that it was sure to be all an invention, but that since the Court pressed it he would allow it, and thereupon handed over the officer to a priest.

The officer came to the door with the commission, knocked, and was answered by a portress, to whom he said he had come there to see and speak to the nun Barbara. The portress drew her breath with astonishment, fell back a step or two, and said it was impossible; but while she was turning herself about to go away, the officer put his hands on her and forbade her, in the name of the law, to stir from the spot. The party then entered and was shown through a long corridor to the room of Sister Barbara. It was a cell 8ft. by 6ft. in size, next the sink; the window had been walled up and a narrow chink furnished the only aperture through which, now and then, a ray of light fell upon that gloomy prison. I go on in the words of a Vienna paper:

'In a dark, stinking hole, on a heap of straw, sat, or rather cowed, a naked, wild-grown, half-witted woman, who, at the usual appearance of light and human beings, dropped her hands and implored piteously, "I am hungry; pity me, give me meat; I will be obedient." This dungeon, with its little straw and much filth, and a dish of mouldy potatoes, without fire, bed, table, or even chair, which no sunstreak cheered or fire-blaze ever warmed, had

the inhuman "Sisters" chosen as the dwelling place for their should-be companion; there had they imprisoned her year after year since 1848. For twenty-one years did those dreadful Sisters pass that cell, and to none of them had it ever entered to take compassion on their poor victim. And now, half human, half beast, with her body covered with dirt, with her legs, shrunk and withered, with her head squalid, diseased, year upon year long unwashed, a terrible being revealed herself, such as Dante himself, with all his powers, could not have depicted or imagined. So kneeled there that woful victim in the convent of the Carmelites.' The officer immediately ordered a chemise to be given the wretched creature, and himself went to fetch the Bishop. At the sight of the poor sufferer the Bishop was deeply moved, called the nuns together, and reproaching them violently for their inhuman treatment, said, "Is this your sisterly love? Is this the way you think to come to heaven? Furies, not women." And when they would have excused themselves, "Silence, miserable ones! you who disgrace religion, away from my sight."

He suspended them, and then the Confessor and the Lady Superior talked of breaking up the nunnery, and sent Babara to be clothed and fed. While she was being led away, she asked, anxiously: "Won't they take me back again to my grave?" and inquired why she was shut up there. "I have broken my vows, but these, these," darting wildly round, and glaring furiously on the Sisters, "are no angels." Then, springing at the Confessor she shrieked, "You beast!"

On examination the Lady Superior said she had shut up Barbara on the doctor's recommendation in 1848. The present doctor, who has held the position seven years, stated that he had never even seen Barbara once.

In the evening the poor creature became wilder, and it was settled to move her next day to the mad-house. On Friday therefore, the 23d, the Commission came again to take her away. On seeing the sunlight and grass of the convent garden she convulsed with extreme joy, and when one of the Sisters who accompanied her to the gate ran out, when the others turned back, embraced and kissed her, she was so touched with the strange sympathy that she implored the author of it to come away with her, and incessantly called for her afterwards on the road. The fresh air was too much for her, and during the journey she fainted.

In her new home Sister Barbara was provided with everything comfortable; but at first she kept frequently rising from her bed to lie on the bare floor, as she had been used. Since being properly washed and dressed, the wildness has quieted down, and the doctors have hopes of eventually restoring her to her senses'"

☞ In Bro. G. A. Streeter's "Report" of Aug. 4th, read—"Thirteen that I have baptized, and some twelve or more by others."

Obituaries.

CORNELL. Died, in Thomaston, Conn., July 14th, of a lingering consumption, Bro. James Cornell, aged about fifty-four years.

Bro. Cornell has been widely known as a faithful and consistent christian, "looking for that blessed hope" since 1842. He fell on sleep very peacefully, and well-sustained by the hope of soon awaking in the likeness of Christ's resurrection. Bro. C. selected for his funeral text, "Wherefore comfort one another with these words."

L. S. LUDINGTON.

Herald of Life and *Voice of the West*, please copy.

STONE. Died in New York, Aug. 6th, 1869, Freddie, infant son of Wm. S. and J. A. Stone, and grand-son of J. K. and E. Bellows, aged one year.

He will sleep but a little while. J. K. B.

Summary of News.

FOREIGN.

Cable News.

LONDON, Aug. 11. The *Times*, in an article on the abolition of the Irish Church establishment, says: "Whatever its practical result may be, the measure is the boldest and greatest act of modern legislation. One consequence of the measure has been the withdrawal by the authorities of Trinity College of their opposition to the proposal for admitting Catholics and Non-conformists to fellowship. The Irish Bishops have shown good sense in agreeing that the laity as well as the clergy shall concur in the election of prelates in the new church. The extreme Protestantants have subsided and the Catholics accept their triumph with gratitude and moderation."

VIENNA, Aug. 11. The *Presse* says a Commission has been appointed by the Government to draw up a bill providing that a surveillance be instituted over the convents, and that they be brought under the action of the law concerning associations, the provisions of which are to be so amended and enlarged as to embrace monastic institutions in their operations.

Baron Von Beust, in a speech opposing the demand of the Austrian delegation for a reduction in the personnel and expenditures of the Embassy at Rome, declares that the Protestant States were now taking up the same attitude which the Catholic States had assumed with regard to the Papal Government. The Austrian Government had resolved to allow nothing derogatory to its dignity. Its reply to the last Papal allocution was decided in tone, though couched in diplomatic terms, and a better understanding begins to prevail at Rome.

MADRID, 11. A party of five hundred Carlists has appeared on the frontier of Catalonia.

Gen. Prim has gone to Paris. Before his departure he left orders, which have just been promulgated, that all rebels captured with arms in their hands be shot on the spot.

The provisions stipulated by martial law, passed April 17, 1821, which require the assembling of a Council of War to try insurgents, are not being now observed in Spain. The troops shoot all individuals suspected of Carlism without any trial. Nine persons have been summarily shot in the vicinity of Barcelona, which created a very bad impression among the people. It is reported that Gen. Prim intends offering the crown of Spain to King Louis of Portugal, in which case Spain and Portugal, would be governed in a similar manner as Austria and Hungary, and the King would divide his residence between the two capitals. A Carlist chief, Cofreilla Estartus, has crossed the French frontier and passed into Catalnia, where he has joined a band of four hundred strong.

Aug. 13. Estartus, at the head of five hundred Carlists, has entered Spain from France, at Puigcerda.

The entry of other bands at various points is expected. There is considerable excitement at Malaga owing to the Republican movement there.

Twelve priests have been arrested at Burgos charged with taking part in the Carlist insurrection.

PARIS, Aug. 11. Public opinion is everywhere unanimous that the difficulties between Egypt and Turkey will have no serious consequences. All the Powers counsel moderation, and an adjustment is no longer doubtful,

PARIS, Aug. 11. The *Patrie* announces that through the good offices of France and England, Ismael Pasha has decided to concede to the demands of the Sublime Porte.

Aug. 13. *La France* newspaper says Queen Isabella has expressed a determination to resign in favor of her son.

LONDON, Aug. 12. The *Times* publishes a letter from Madrid, whereof the following is an extract: "Spain cannot be in a worse state. A change must come unless the rulers are prepared for revolution. The Treasury is empty—it is impossible to collect taxes—and there is popular discontent everywhere.

CONSTANTINOPLE, Aug. 11. The Porte prohibits the execution of orders for armament given by the Viceroy of Egypt while in Europe, including one for sixteen thousand breech-loaders in Berlin and another for a ship-of-war at Trieste.

DUBLIN, Aug. 11. At Tubbernath, in the county of Sligo, a party of twenty-five men attacked a dwelling and carried off some fire-arms. Six of the marauders have been arrested, and two or three have been identified as persons who were formerly imprisoned for Fenianism.

ALEXANDRIA, Aug. 12. The Viceroy has received a letter from the Sultan. It is reported that its contents are not of so serious a character as was anticipated. Ismael Pasha will have no difficulty in making a satisfactory reply.

The lowness of the river Nile excites general attention. The water is lower than it has been within one hundred and fifty years.

DOMESTIC.

THE ECLIPSE AS SEEN FROM IOWA.—A correspondent writing from Marshalltown, Iowa, Aug. 8th, gives the following account of the recent eclipse as it appeared from that place. He says:

"The eclipse began at 4 o'clock, but no change was observed in the temperature or appearance of the heavens until 4.20, when the light of the sun was seen to be waning. At 4.30 I turned to observe the shadows of different objects, and it was with difficulty that they could be defined. The shape and appearance of the sun at this time was very much like that of a new moon with this exception, that the horns were not as pointed as in a new moon. From 4.30 to 4.50, the scene was most exciting. Every moment some change could be perceived either in the atmosphere or the heavens. Looking off at the east, a dark, lurid cloud seemed to be rising, while in the north inky blackness had invaded the sky. At 4.44, a streak of light could be seen tracing the opposite side of the moon from that which first entered the eclipse. Just at this moment I turned to the north and saw a great wave of blackness rolling toward me. At the same time a general shout from all sides directed my attention to the sun, and there was the moon 'rolling on' over the sun, not having the appearance, as we generally see it (a silvery disk,) but a vast black globe rolling on in mid-air. At this time several stars could be seen.

Words cannot describe the sensation I felt for the next minute, for in less time than it takes me to write it I found myself enveloped in darkness. There the moon was, hung in mid-air, surrounded by a beautiful corona of light. Everywhere it was dark except in the southern horizon; there a dull, lurid light might be seen.

During the total obscuration a flock of birds hurridly flew over our heads, crying in most piteous tones. The hens had gone already to roost.

A dog, which had been lying at my feet while the eclipse was coming on, at the moment when it was total leaped up and began to rush wildly around the garden.

As the sun began to appear again I heard the cocks crowing and the birds chirping as if it was morning.

A LUMINOUS BODY AT MID-DAY.—The Lancaster *Express* of Aug. 10th says:—"A most singular phenomenon occurred at mid-day on Saturday last, near the village of Adamstown, this county. About two hundred yards north of the village is an open lot, and at twelve o'clock, while the villagers were taking dinner, a luminous body was seen to settle near the centre of this lot. It is represented by four or five different parties, who witnessed it from several points, to have assumed a square shape, and shooting up into a column about three or four feet in height, and about two feet in thickness.

The sun was shining brightly at the time, and under its rays the object glittered like a column of burnished silver. The presence, after reaching its full effulgence, gradually faded away, and in ten minutes time it had entirely disappeared. Those who saw it were unable to tell what it was. It seemed to inspire terror rather than admiration. After it had disappeared, a number of persons visited the spot, but not a trace of any thing unusual could be found.

Similar objects have been seen in the neighborhood on several occasions during the night time, but none before in the day time, or so bright as this. The land in the immediate vicinity is dry, there being no swamp about, otherwise the phenomenon might be accounted for."

DR. PUSEY AND THE ECUMENICAL COUNCIL.—The forthcoming Ecumenical Council is very naturally making a considerable stir in the ecclesiastical mind. Dr. Cumming, as we all know, intends to take part in it if he can overcome the preliminary difficulties—first, of getting in; and secondly, of speaking in Latin after he has obtained admission. Dr. Pusey has taken a step, not so bold, perhaps no more effective, but one which will probably command considerable respect among thoughtful Roman Catholics. He has written a book, full of recondite ecclesiastical lore, and too learned and technical for review, but of which the practical upshot is, that Dr. Pusey really believes that there is yet a chance for a reunion between the Roman Catholic Church and the Reformed Churches. He himself approximates so nearly to the Roman Catholic Church that to his own mind the idea probably seems to be hardly visionary. But we believe that Dr. Pusey is greatly in advance even of the great body of High Churchmen in this country.—*London Star.*

THE HARVEST IN WISCONSIN.—The Milwaukee *Wisconsin* says crop reports in that section of the State are generally encouraging. The greater part of the rye has been harvested, while the wheat crop is being cut as fast as possible. The berry is almost uniformly plump, and by far the greater part will be grade No. 1. Considerable grain has been lodged by heavy rains, but a portion is recovering and will be easily gathered. The yield is 18 to 25 bushels to the acre, and but little rust or blight is visible. The whole crop would be harvested in a few days. Oats show a splendid yield. Corn is backward and a small crop is expected.

THE DROUTH. The Lawrence *American* says vegetation is suffering severely from the drouth. The ground is parched and in some places almost baked, and the dust is intolerable. The streams are very low, and the factories suffer much inconvenience. The Arlington has been compelled to shut down for a portion of the time and wait for its pond to fill up with a sufficient supply of water from the Spicket river. Trout have been left high and dry in the brooks, there not being water enough to float them.

THE CROPS IN CANADA.—The Toronto *Telegraph* has had reports from all sections of Canada relative to the condition of the growing crops, and sums up its collation of results by saying that never before has the yield in grain, roots, fruits and hay in the dominion been equalled in amount. It is so largely in excess of a common year that from ten to fifteen per. cent. could be lost in the article of wheat by rust, midge and lodgment, and the granaries be still filled beyond all ordinary expectation.

Passing Events.

☞ Letters from Constantinople mention a project of the Porte to establish in the Ottoman capital an extensive Polish settlement, which will be recruited from the Poles employed in the army and on the railroads. It will be regarded as an open demonstration by Turkey against Russia. It is also stated that great fears are felt in regard to the future. The Porte continues its armaments with extraordinary activity. A large number of horses and cattle have been purchased, and the fortresses on the northern frontier are re-enforced.

☞ A frightful series of catastrophes occurred July 28th, at Enghien, near Paris. A man employed to clean the conduit pipes of one of the sulphur wells, fell into the water, and eight persons, who went down one after the other to save the first, were all stifled by the sulphuric hydrogenic gas. Four perished, and the other five were ultimately rescued in a state of great exhaustion.

☞ A London Catholic paper, which is supposed to be "inspired" by official information, states that seven or eight Anglican clergymen propose to attend the Ecumenical Council for the purpose of obtaining a definite opinion in reference to the validity of their orders, and, further, to endeavor to form a union between the Catholic church and a portion of the Anglican community.

☞ One of the Swiss communes has conferred the right of citizenship upon Mazzini. As the Republican leader has accepted the offer, the government of Berne—by whom the privilege must be confirmed—will find itself considerably embarrassed, having abridged his liberty of residence in the country.

☞ The Rev. Dr. Osgood gives his impressions of Spurgeon in this language: "He does a large and good business in souls. His gifts are as much of the bowels as of the brains, and he seems to be as full of sympathetic juices, in which his great audience float like a great navy in an ample harbor."

☞ An effort is being made in one of the churches in Cherokee county, Ga., to exclude from the church all female members who wear hoops, paniers, Grecian bends, small hats, or use cosmetics, paint or other appliances to make an external show "for man's illusion given."

☞ Farmers in Berkshire county have begun harvesting oats, the straw of which is excellent, running up to nearly six feet in some fields. The grain is well filled.

☞ Paris correspondents are again circulating reports that the Emperor Napoleon is in bad health. It is said that an old malady, which nearly proved fatal several years ago, has returned.

☞ A German astronomer thinks we are going to have another moon, nearer to us than our present luminary.

☞ The purchase by the Russian Government of the famous Bible of the convent of Mount Sinai, has caused much indignation at Athens.

☞ The Exposition National in Cordova, Argentine Republic, is to take place in the early part of next year.

☞ A walnut tree eight feet across, petrified into soap stone, was lately discovered one hundred and seventy-five feet deep in an Illinois coal mine.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 28th, and continuing till Sept. 6th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, Sept. 5th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester at Grantville, Holliston, Natic, Westboro, Milford, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third*; tickets to be obtained at New Haven, Meriden, Berlin, Hartford, and Windsor Locks. On the Conn. R. R., fare is reduced *one third* from So. Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 25th to Sept. 7th, *must* be called for at the ticket offices; and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the Mass. and Vt. R. Road, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return pass from* Greenfield *to* Brattleboro, Vernon, Athol, Fitchburg, or any place on the Mass. and Vt. R. R. that they may come from.

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

On the Providence and Worcester R. R. Campmeeting Tickets at one third discount can be obtained at the Depot in Providence, good from August 26th to Sept. 7th. *Call for Campmeeting Tickets.*

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Friends coming from New York can come and return for $4.50 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. The other boat, which leaves New York at 11 o'clock P. M., reaches New Haven in time for the early morning train; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the Rail Road to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8½ A. M.; and at 3, 4½, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
R. E. LADD,
D. MATHEWSON,
W. B. DODGE,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

The next Annual Meeting of this Society will be held at Springfield, Mass., commencing Tuesday, Aug. 31st, at nine o'clock A. M. As business of unusual importance is to come before this meeting, it is hoped that every church will be represented by delegates, and that preachers make an effort to be present at the opening meeting.

Every church co-operating with the A. C. A. is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members. Each delegate must bring credentials from the church to which he belongs.

H. F. CARPENTER, *Clerk.*

Alton Bay Campmeeting.

Providence permitting, a general campmeeting will be held at Alton Bay, N. H., commencing Sunday, Sept. 5th, to hold through the week and over the following Lord's day. Ample provision will be made for board and horse-keeping. Board at 80 cents per day; breakfast and supper, 30 cents each; dinner, 50 cents; horse-keeping (hay and grain) 75 cents per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows: Boston and Maine R. R., trains leave Boston for the meeting 7.30 A. M., 12 M., and 3 P. M.,—half fare. Purchase regular tickets at Boston and all intermediate stations for Alton Bay, and friends coming expressly to attend the meeting will be entitled to a free return pass, to be furnished them at Alton Bay.

Boston, Concord, and Montreal R. R.; trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Littleton for the Wiers at 9 A. M.,—half fare. Those coming from Concord, Littleton, and Plymouth, can go through to the camp-ground the same day, by waiting at the Wiers. The fare on the steamboats one way.

Connecticut and Passumpsic River R. R.; trains leave Derby at 7 A. M. for Wells River, Plymouth, Wiers, and Alton Bay,—half fare. Passengers will purchase regular tickets, and receive free return checks on the camp-ground, signed by the Secretary of the meeting. If any of our friends wish, they can come for the same a week before the meeting.

Eastern R. R., half fare. Purchase regular tickets at the several stations, and receive free return passes on the camp ground, signed by T. H. Ford.

Portland, Saco, and Portsmouth R. R.; trains leave Portland at 6.15 A. M., 8.40 A. M., and 2.55 P. M., for Dover and Alton. Fare about two thirds.

Fare reduced on the Concord and Portsmouth, and Nashua railroads, one half.

If our friends in Mass. or Maine, interested in the meeting, can get the fare reduced on any other railroads, we hope they will; and as we have been so successful in getting the fare reduced to the meeting, we hope our friends will avail themselves of it, and also of a good meeting. In the meantime let prayer go up to God for his blessing.

D. CHURCHILL,
J. G. SMITH,
T. W. PIPER,
J. LANGLEY,
J. SHOREY,
J. JENNESS,
T. H. FORD,
} COMMITTEE.

Notice.

Our friends who have tents to build at Alton Bay, are requested to be sure and have them built before the meeting commences. We have engaged Bro. Wm. Chamberlin to carry the baggage from the depot to the camp-ground. For the Committee, J. G. SMITH.

Notice.

I have made arrangements with the Portland and Kennebec Railroad Company for a reduction of fare to the Alton Bay Campmeeting, one half fare. L. A. CHURCH.

Notice.

There will be a Quarterly Conference in South Livermore, Maine, commencing Aug. 26th, one o'clock P. M., and continue over the following Sunday. Brethren and sisters are invited to come and unite with us in the work of the Lord. Call on C. Dennen, C. H. Boothby, Wm. Hobbs, Silas Timberbake, and others.

ELD. JESSE GAY.
ELD. A. ABBOTT.
H. B. SEVEY.

Tent Meeting.

Because of the great interest manifested in our tent meeting at New Milford, Ct., we shall continue the same. The tent will be moved to Henry Freeman's land, near the Quaker meeting-house. We buried five happy souls yesterday, and raised them again to a newness of life. Bless the good Lord.

A. D. FLAGG.

Campmeeting in Maine.

At a meeting in Holden, last Sunday, the brethren decided to have a campmeeting in the vicinity of Bangor, to commence about Sept. 13th. Particulars hereafter. For the Brethren,

GEO. W. BROWN.

SPECIAL NOTICE.—My address is *Marshfield, Vt.*, instead of South Royalton, as I have lately moved to this place. Please direct as above.

J. A. CLEAVELAND.

Campmeeting at Pittsfield, Me.

The campmeeting at Pittsfield, Maine, to commence Aug. 23d, will be held on the same ground of last year, about two miles southwest from the village. Those coming by cars will stop at Pittsfield depot. We want the brethren to bring their own tents, bedding, and provisions, as far as practicable, and be prepared to help the preachers and the poor to a good home, and have an old-fashioned campmeeting. *Old-fashioned*, we say, like as we used to have when "What think ye of *Christ*?" was the test, with a united love for his appearing, and an entire preparation for the event; when our Father's house was not a place of merchandise, but a place of *prayer*, prevailing prayer with God. Is his ear heavy that he cannot hear, or his arm shortened that he cannot save? Nay, verily; but bickering and strife and evil work have too far separated us from the love of God in Christ.

And now to every member of the living Vine, in all the region round about, who can, we extend a hearty invitation to come up to camp once more in the name and power of God, leaving far behind side issues, and questions that gender strife; take Christ with the cross upon the heart, with the golden rule in the hand, and let us prove the Lord with tithes and offerings, and see if he will not once more pour us out a blessing. Servants of the household, come with the word of faith, the bread and water of life.

To avoid confusion, we wish it distinctly understood, that the appointment for a campmeeting in Maine, in the vicinity of Bangor, is another meeting, to be held by those believing in the non-reliving of the wicked dead. The Great Shepherd will care for all the sheep and lambs and bring them at last into the one precious fold. Amen, even so, come, Lord Jesus, and come quickly.

By order of the committee chosen at the Pittsfield meeting last fall,

F. A. BAKER.
I. K. LOMBARD.
I. DAMMAN.

Fare Reduced to Pittsfield, Me., Campmeeting.

The fare will be reduced as far as Kendall's Mills over the Portland and Kennebec R. R. The tickets will be for fare one way. Those going to campmeeting will inquire for Campmeeting Tickets to Kendall's Mills, then they will change cars, taking the Maine Central R. R. for Pittsfield.

A. H. WALKER.

American Advent Mission Society.

The annual meeting of this Society will be held at Springfield, Mass., commencing Thursday, Sept. 2nd, nine o'clock A. M. Members of and delegates to the A. C. A. are members of this Society. A full attendance of the members is requested.

A. W. SIBLEY, Secretary.

Notice.

The Union Female Missionary Association will hold its annual meeting on Springfield campground, Tuesday, August 31st, 1869, at one o'clock P. M. All the preaching Sisters and members of the Association are requested to be present, as some matters with reference to the best interest of the Association are to be considered. Come with hearts interested in the work of the Lord, and pray much that we may have the Spirit of Jesus to direct us in the transaction of business, that this meeting may be profitable to all. Reports from the different female missionaries will be given at this meeting. M. MCKINSTRY, *Secretary.*

Grove Meeting at Westfield, Pa.

There will be a grove meeting at Westfield, Tioga Co., Pa. (near the village), commencing Friday, Aug. 27th, to continue over the Sabbath following. C. F. Sweet, D. Cogswell, and others, are expected to preach the word. All are invited to attend. For the brethren, J. W. TAYLOR.

Notice.

The Second Advent Christian Church of Rochester, N. Y., will hold meetings in their new hall, New York State Arsenal, corner of Monroe and Jackson streets, as follows: Sundays, prayer and conference meeting at 10 A. M. Sunday school at 12½ P. M. Preaching at 2 and 7½ P. M. The weekly prayer meetings: Tuesday and Friday evenings, of each week. The regular monthly church and covenant meeting will be held the Friday evening (7½ o'clock) before the first Sunday in each month. JAS. E. WELLS, Cor. and Rec. Sec.

Notice.

I desire to visit the east this season, if the Lord will, and to attend the Springfield campmeeting. I would like to visit churches on the way, and preach for our mutual benefit. Any brethren wishing me to call on them, can direct to me at New Rutland, Ills. I wish to start about the first of August. F. BURR.

Brighton Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Aug. 12th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	2,130	3,410	950
Last week	2,340	3,531	815

Prices of Market Beef.

Extra, $13.00@13.25; first quality, $12.00@12.50; second quality, $11.00@11.50; third quality, $8.00@10.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, 50@65 to 75@100; Yearlings, $18 to 28; two years old, $30 to 42; three years old, $46 to 65; Western Fat Swine, live, 10½ to 11 cts. per lb; Dressed, 12½ to 13 cts. per lb; Store Hogs, Wholesale, 11 to 13 cts. per lb; Retail, 11 to 14 cts. per lb. Columbia Co., N. Y., Spring Pigs, 15 to 17 cts. per lb.

Prices of Sheep and Lambs.

In lots, $2.25, 2.75, 3.00, 3.50, 3.75 each; Extra, $4.00, 5.50, or from 4 to 6½ cts. per lb; Spring Lambs, $3.00 to 5.00; Veal Calves, $3.00 to 15.00.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9½ to 10 cts. per lb; Tallow, 7@7½ cts. per lb; Country Hides, 9½ to 00 cts. per lb; Tallow, 0 to 0 cts. per lb; Lamb Skins, 50 to 62 cts. each; Sheared Lamb Skins, 17 to 25 cts. each; Calf Skins, 22 to 23 cts. per lb.

REMARKS.

CATTLE.—Cattle from the West continue to arrive freely. Arrivals during the week from Albany, 2,080 head. Upon examination we find a good many inferior cattle. Rates at Albany range ½ ct. per lb. higher. on account of a light supply, and our dealers would have been perfectly willing to make a corresponding advance here, but were unable to move prices from last week's rates. Trade during the early afternoon was quiet, but partially revived before night. Considerable many cattle were sold on commission.

SHEEP.—Receipts. 3,410, mostly western, handled by Brighton butchers, on commission.

Cambridge Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Aug. 17th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	548	9,509	3,388
Last week	504	5,893	1,979

Prices of Market Beef.

Extra, $12.25@12.75; first quality, $11.75@12.00; second quality, $10.@11; third quality, $7.50@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, $50, $65, $75 to $100; Yearlings, $18 to $28; Two years old, $30 to $42; Three years old, $48 to $65.

Prices of Sheep and Lambs.

In lots, $2.25, $2.50, $3@3.50 each; Extra, $3.75, 4.50, or from 4 to 7 cts. per lb. Spring Lambs, $3 to $4.50; Veal Calves, $3@15.

Prices of Hides, Tallow, and Skins.

Hides, 9½ to 00 cts. per lb; Tallow, 7 to 7½ cts. per lb. Lamb Skins, 50 to 60 cts. each. Sheared Lamb Skins, 17@25 each. Calf Skins, 22 to 23 cts. per lb.

REMARKS. Cattle.—The supply of Live Stock at this market is gradually increasing, and the market has presented more thrift on account of the larger supply; but as expected prices have not ranged as high. Good oxen were sold at $12.50 per cwt. A few head at $12.75 per cwt. We find a marked difference of nearly ½ ct. per lb. off perceptible on lower grades.

Sheep. We find a goodly number of sheep and lambs. Sum total, 9,509, about 3,500 more than last week. Some of these were sent for by butchers last Friday, as the supply was somewhat short in Boston. There is no doubt but that the supply this week will be equal to the demand. Very fine lambs were sold at $3.50 per head. Many lots were turned over to the butchers at the prices that dealers paid at home including car bills. Taking all the different lots, of which some were sold at only a slight discount, while others at a sacrifice, we judge there is an average discount of 50 cts. per head lower.

Boston Markets.

Wholesale Prices.

BOSTON, Monday evening, Aug. 16th, 1869.

Gold.—$1.34.

Flour.—Superfine, from $5.75@ $6.00; Extras, from $6[illegible]@7.00; Michigan, $7.50@9.[illegible]. St. Louis, from $[illegible].

Corn.—$1.00@$1.10. Oats, 00@85c. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $5.00@5.50; Red Top, $4.00 to $4.50 per sack; R. I. Bent, $2.50 per bushel; Clover per lb 14 to 15c.

Apples.—New per bbl, $[illegible]. Pork.—$[illegible]. Lard, 20@[illegible]c.

Butter.—[illegible]. Cheese, Factory, 15 to 15½c. Dairy, 12 to 15c.

Beans.—Extra Pea, $3.50@$3.75; Common, $[illegible]. Peas, $1.37½@$1.50.

Eggs, [illegible]. Dried Apples, 12½ to 15c. Hay, ton, $[illegible]. Potatoes, new per bbl, $2.50@$2.75. Tomatoes, per bush., $1.25 to $1.50.

Fresh Fruits.—Peaches per box, $1.75@$2.00. Apples per box, $[illegible]. Whortleberries per box, 12½@15c. Blackberries, 20@35c.

General Remarks.—Flour held firm and unchanged. Oats a shade lower and inactive. Corn and Rye unchanged. Pork, advance $1.00 per bbl, and unsettled. Lard nearly 1 ct. advance. Tomatoes sold a week ago at $3.00 per bushel; are now selling at $1.25 to $1.50.

Notice.

"As ye would that others should do unto you, so do ye even unto them."

The little church at Week's Mills, China, Me., are trying to build a meeting-house, and they need help to finish it from those who observe the above rule. It will require about $200 to complete it. Now let all who are interested in the cause of Christ, and are able, do something for this enterprise. All monies may be sent to Alton C. Doe, Week's Mills, China, Me. Small and large gifts will be very acceptable, and they should be forwarded immediately. In behalf of the church,

ALLEN DAMON.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

SR. E. S. Jennings.......Sabbaths, Aug. 22d and 29th

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.) Meetings at 10½ A. M. and 3 and 7½ P. M.

Joseph W. White.........Sabbaths, Aug. 22d and 29th
J. S. White.........Sabbath, Sept. 5th

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Wednesday evenings.

CHELSEA, MASS., (LIBRARY HALL.)

T. M. Preble.........Sabbath, Aug. 22d
A. Ross.........Sabbath, Aug. 29th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

Rufus Wendell.........Sabbath, Aug. 22d

Holliston, Mass.........Sabbath, Aug. 22d
MILES GRANT.

Worcester, Mass.........Sabbath, Aug. 29th
Bangor, Me.........Sabbaths, Sept. 5th and 12th
T. M. PREBLE.

Castleton, Vt.........Aug. 18th
J. COUCH.

Fallville, Mass., (Methodist church), Sunday, Aug. 22d
Stoneham, Mass.........Sunday, Aug. 29th
J. S. WHITE.

Westfield, Mass.........Sabbath, Aug. 22d
A. ROSS.

Fairhaven, Mass.........Sabbath, Aug. 29th
L. BOUTELL.

Plymouth, Mass.........Sabbaths, Aug. 22d and 29th
J. T. DIXON.

Wolcott, N. Y.........Sabbath, Aug. 22d
Albany, N. Y.........Sabbath, Aug. 29th
A. A. PHELPS.

Sandy Hill, N. Y., Sabbaths, Sept. 19th, 26th & Oct. 3d
Rutland, Vt.........Sabbaths, Oct. 10th and 17th
Addison, Vt.........Sabbath, Oct. 24th
S. S. BREWER.

Other appointments will be made hereafter to those places where brethren have written to me. Letters may be directed to me at Sandy Hill up to the above date. S. S. B.

New York, (Cooper Institute), Sabbath, Aug. 22nd, A. M. and P. M. At the Advent Mission Church in the evening.
J. V. HIMES.

Charlton, Mass.........Sabbath, Aug. 22d
Z. FORD.

Melvin Village, N. H.........Sunday, Aug. 22d
Wakefield, N. H.........Sunday, Aug. 29th
WM. BODGE.

Brimfield, Mass.........Sunday, Aug. 22d
Square Pond, Ct.........Sunday, Aug. 29th
RUFUS BAKER.

Campmeeting at Windham during the week and over Sunday, August 22nd.
WM. A. & M. L. DURAND.

East Shelby, N. Y.........Sunday, Aug. 22d
Eagle Harbor, N. Y.........Sabbath, Aug. 29th
J. H. WHITMORE.

Gravel Run, N. Y.........Friday evening, Sept. 10th
Rogersville, N. Y.........Sabbath, Sept. 12th
Springwater Valley.........Sept. 13th to 16th
Darien conference.........Sept. 17th
Knowlesville, N. Y.........Sept. 21st to 23d
Murray, N. Y.........Sept. 24th, and over the Sabbath
Dansville, N. Y.........Tuesday evening, Sept. 28th
J. W. TAYLOR.

West Abington, Mass.........Sunday, Aug. 22d
GEO. A. COLE.

Seabrook, N. H.........Sunday, Aug. 22d
WM. C. STEWART.

Farmington Village, N. H.........Sabbath, Aug. 29th
S. S. MOONEY.

Waterloo, N. H.........Sunday, Aug. 22d
Bradford, N. H., (Pond meeting-house), Sunday, Aug. 29th.
DUSTIN W. DAVIS.

Piermont, (Clay meeting-house).........Sunday, Aug. 22d
Five o'clock P. M. at the village. WM. H. SHAW.

Stoneham, Mass.........Sunday, Aug. 22d
L. C. & M. MCKINSTRY.

Barnstead, N. H.........Sunday, Aug. 22d
W. H. MCDANIELS.

West Deerfield, N. H.........Sabbath, Aug. 29th
J. M. QUIMBY.

Lake Village, N. H., (North Church), Sunday, Aug. 22d.
Webster, N. H., (old meeting-house), Sunday, Aug. 15th
Warner, N. H., (Waterloo school-house), Sunday, Aug. 29th.
SIMEON ROBY.
If these conflict, write me at Warner, N. H.

At Bro. Adams'.........Saturday evening, Sept. 4th
Sutton, N. H., (South meeting-house), Sunday, Sept. 5th.
SIMEON ROBY.

West Ossipee, N. H., (where Bro. Moody may appoint), Sabbath, Sept. 5th.
ELISHA JOHNSON.
G. W. HOWARD.

East Holderness, N. H., (at the so-called Stevens meeting-house.) (No date.)
DANIEL D. PAGE.

West Kingston, N. H.........Sabbath, Aug. 22d
A. I. GLOVER.

Woodstock.........Sabbath, Aug. 22d
Lake Village, N. H., (North church), Sabbath, Aug. 29th
E. S. MOULTON.

Camp Shetucket.........Aug. 14th to 23d
Woodstock Valley.........Sabbath, Aug. 29th
H. F. CARPENTER.

Kennebunkport, Me.........Sundays, Aug. 22d, 29th, and Sept. 5th.
W. S. CAMPBELL.

Pittsburg or Clarkville, N. H., (as Bro. A. B. Young may appoint), Sabbath, Aug. 22d.
E. G. CHADSEY.

Allenstown, (meeting-house).........Sunday, Aug. 22d
London Ridge, N. H.........Sabbath, Aug. 29th
L. E. SAULPAUGH.

Lowell, Mass.........Sundays, Aug. 22d and 29th
J. PINKHAM.

Hampton, N. H.........Sabbath, Aug. 22d
D. F. LEAVITT.

Ct. and R. I. Campmeeting.........Aug. 16th to 23d
Natick, R. I.........evening, Aug. 24th
North Scituate, R. I.........Sabbath, Aug. 29th
West Gloucester, R. I., (Clarkville), Sabbath, Sept. 5th
Abington, Ct.........Sabbath, Sept. 12th
Seabrook, N. H.........Sabbaths, Sept. 19th and 26th
C. H. SWEET.

Bradford, N. H., (Pond meeting-house), Sunday, Aug. 22d.
South Sunapee, N. H.........Sunday, Aug. 29th
South Sutton, N. H.........Sunday, Sept. 5th
C. H. FLETCHER.

Meredith, (Dolloff school-house).........Sabbath, Aug. 22d
Guilford, N. H., (Davis' school-house), Sabbath, Aug. 29th.
N. GLIDDEN.

East Springfield, N. H., (Fowler school-house), Sunday, Sept. 5th.
J. KNOWLTON.

Springfield, N. H., (Enos Morrill's house), Friday evening, Sept. 10th.
A. W. FOWLER.

Campton, N. H., (Bump school-house, with Bro. Evans), Sabbath, Aug. 22d.
Croydon, N. H., (with Bro. Ferry), Saturday evening, Aug. 28th, and over Sunday.
F. S. RANSOM.

Northwood Narrows, N. H.........Sunday, Aug. 22d
WM. W. SUTHERLAND.

London Ridge, N. H.........Sunday, Aug. 22d
Alton, N. H., (Chestnut Cove).........Sunday, Aug. 29th
LEVI ALLEN.

West Poland, Me.........Sunday, Aug. 29th
JARED WHITMAN.

Penobscot, Me., (Methodist meeting-house), Sunday, Aug. 22d.
JOHN RIDLEY.

Scitico, Ct.........Sabbath, Aug. 22d
A. M. HIGGINS.

Portsmouth, N. H.........Sundays, Aug. 22d and 29th
E. OWEN.

Savoy, Mass.........Sabbath, Aug. 22d
E. MCCULLOCK.

Hopkinton, N. H., (Town Hall).........Sunday, Sept. 5th
E. S. MOULTON.

Manchester, N. H., (Merrimack Hall), Sabbath, Aug. 22d.
A. SIMPSON.

East Haddam, Ct.........Sunday, Aug. 22d
Waterbury, Ct.........Sunday, Aug. 29th
East Haddam, Ct.........Sunday, Sept. 5th
Haddam, Ct., (Methodist house), Sunday, Sept. 12th
New York, (Cooper Institute)........Sunday, Sept. 19th
L. F. MOORE.

Wrightville.........Lord's day, Aug. 29th
A. D. FLAGG.

Guilford, Conn.........Sabbath, Aug. 22d
New Haven, Conn.........Sabbath, Aug. 29th
GEO. L. TEEPLE.

North Adams, Mass.........Sabbath, Aug. 22d
MARY E. OTIS.

Honeoye, N. Y.........Sunday, Aug. 22d
Albany, N. Y.........Friday evening, Aug. 27th
Hartford, Ct.........Sunday, Aug. 29th
F. BURR.

Suwannee Shoals, Fla., (new meeting-house), Aug. 29th.
Jacksonville, Florida.........Sept. 4th
P. A. SMITH.

Blooming Valley, Crawford Co., Pa., Aug. 19th, and over Sunday.
Westfield, Tioga Co., Pa., Aug. 27th and 29th.
C. F. SWEET.

Bath, Me.........Sabbath, Aug. 22d
Pittsfield Campmeeting.........Sabbath, Aug. 29th
I. K. LOMBARD.

Porter Village, Me., Sabbath, Aug. 22d, at 10½ o'clock A. M., and one P. M.
Freedom, (New Chapel), at 5 P. M. T. W. PIPER.

Bangor, Me.........Sabbath, Aug. 22d
Frankfort Mills, Me.........Sabbath, Sept. 5th
Swansville, Me.........Sabbath, Sept. 12th
South Atkinson, Me., (Doore neighborhood), Sabbath, Sept. 19th.
THOMAS SMITH.

Rossonville, Vt.........Sabbath, Aug. 22d
Jamaica, Vt.........(school-house), evening, Aug. 23d
Plymouth, Vt., (where Bro. Priest may appoint), Saturday evening, Aug. 28th, and over the Sabbath.
Z. T. WOOD.

Warehouse Point, Ct.........Sabbath, Aug. 22d
H. K. FLAGG.

Hartland, Ct., (Town Hall).........Sabbath, Aug. 29th
WM. J. RIPLEY.

Litchfield, (Stephen Town school-house), Sabbath, Aug. 22d.
Bowdoin, (Adams school-house).........Sabbath, Aug. 29th
Bowdoin Centre.........Sabbath, Sept. 5th
Will the brethren please give this last appointment out, so it will be known at the place appointed.
H. S. MITCHELL.

Augusta, Me.........Sabbath, Aug. 22d
Will Bro. Smiley meet me at the steamboat landing Sabbath morning? B. FINNEY.

West Meriden, Conn.........Sunday, Aug. 29th
New York, (Cooper Institute).........Sunday, Sept. 5th
WM. STUART.

Square Pond, Ct.........Sunday, Aug. 22d
East Haddam, Ct.........Sunday, Aug. 29th
G. L. WHITE.

Barkhampsted, (South East District), Sunday, Aug. 22d.
Hartland, (Town Hall).........Sunday, Sept. 12th
Lovely Street, Ct.........Sunday, Sept. 19th
Baptism, also expect help to preach the word.
S. WOODRUFF.

Jay, Burrough, Me., (and baptize), Sabbath, Aug. 22d
H. B. SEVEY.

Belgrade Mills, Me.........Sabbath, Aug. 22d
Pittsfield Campmeeting the following week.
Bangor, Me.........Sabbath, Sept. 5th
ALLEN DAMAN.

WORCESTER, MASS.

S. S. Brewer.........Sabbath, Aug. 22d

SPRINGFIELD, MASS.

Wm. N. Pile.........Sabbath, Aug. 22d

LAWRENCE, MASS., (ADVENT CHAPEL.)

J. W. Thomas.........Sabbaths, Aug. 22d and 29th
H. F. Carpenter.........Sabbaths, Sept. 19th and 26th

WILBRAHAM, MASS.

P. S. Butler.........Sabbaths, Aug. 22d and 29th

LYNN, MASS.

J. Couch.........Sunday, Aug. 29th
M. Batchelor.........Sunday, Sept. 5th

WESTFIELD, MASS.

A. Ross.........Sabbath, Aug. 22d
E. McCulloch.........Sabbath, Aug. 29th

BIDDEFORD, ME.

S. S. Mooney.........Sabbath, Aug. 22d
B. S. Emery.........Sabbath, Aug. 29th
W. H. Mitchell.........Sabbath, Sept. 5th
A. D. Flagg.........Sabbath, Sept. 26th

PORTLAND, ME.

H. Pratt.........Sabbath, Aug. 22d
W. H. Mitchell.........Sabbath, Aug. 29th

CONCORD, N. H., (AT THE BETHEL.)

J. G. Smith.........Sabbath, Aug. 22d
A. Simpson.........Sabbath, Aug. 29th

CONCORD, N. H., (CENTRE STREET.)

J. Couch.........Sabbath, Aug. 22d
J. Albert Libby.........Sabbaths, Aug. 29th and Sept. 5th

PORTSMOUTH, N. H.

E. Owen.........Sabbaths, Aug. 22d and 29th

NEW BRITAIN, CT.

Wm. Stuart.........Sabbath, Aug. 22d
R. R. Stark.........Sabbath, Aug. 29th

WOLCOTTVILLE CIRCUIT.

Preaching every Sunday evening at Wolcottville.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday, (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. E. SMITH, Principal.

PORTLAND, ME.

Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten A. M.

Norwalk, Ohio, 2d and 4th Sunday, at the same hour. Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Wyoming, R. I.........1st Sabbath in each month
Westerly, R. I.........2d Sabbath in each month
Riverpoint, R. I.........3d Sabbath in each month
Bristol, R. I.........4th Sabbath in each month
A. DURFEE.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,

ELD. A. D. FLAGG, Cor. Sec'ry, Torrington, Ct.

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THE SPIRIT—WHAT IS IT?
THE RICH MAN AND LAZARUS.

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PROOF OF SONSHIP.—Heb. 12 : 7.

Though shattered, broken down,
In conscious feebleness,
I know the Lord, who bids it so,
Will cause his love to deeper flow
In streams of blessedness.

Though laid aside awhile,
A weak and feeble thing,
Such comfort have I in his love,
Such joyous thoughts of heaven above,
My spirit can but sing.

The vessel's full of pain,
And nature well nigh sinks;
But love and sympathy are rife,
And from the sweet, pure fount of life
My grateful spirit drinks.

And thither I resort,
When racked with anguish sore,
Thence sweeter consolation flows,
And greater grace the Lord bestows
Than e'er bestowed before.

For the World's Crisis.

WHAT IS MAN?

INTRODUCTION.

"Man, know thyself," is an exhortation that should be repeated in the present day, for there is a sickly sentimentality prevailing in the land, that dares, virtually, by epithets of intimidation and malevolence, to forbid the inquiry that leads to such an end. It is high time that the veto of all Christian and candid men be put on this secrecy, enthrallment, and forbiddance, in respect to so sublime and relational a subject; for can it be expected that a question so generally interesting, and universally important, affecting as it does all men, will be answered by one, two, a dozen, or even a hundred individuals, to the satisfaction of the whole human race? Can it be a matter for wonder if a theme so intimately allied to all rational creatures, is not left to the sole interpretation, or based on the personal decision, of a comparative few? Is it not, rather, a wonder that men are generally so insensible to the demand of the question; and are content to credulously believe anything that may be advanced on the subject that has a specious and plausible appearance?

Is it right, I ask, for any man, or association, to put up a few memorials, rail them off, and then, pointing to them, pronounce a different result, or a new investigation, both sacrilegious and presumptive? Is it becoming for one human being to consider the investigation he has made in this study, to his own satisfaction, infallibility; and any and every other, that shall differ from his, fleshly wisdom? Is it right for the whole world to dictate to the conscience of a man that he must follow in its footmarks, or go wrong? Should men be asked to become the slaves of other men's minds, the servitors of other men's thoughts, the believers of other men's opinions, when the men themselves can give no proof, and in fact make no assertion of inspiration or infallibility?

Why should men put a padlock on this subject, and feel aggrieved when other men will dare look and see if what they have been told is true? Why should any man "patentee" his creed, and then with the voice of the multitude, whose sound is as many waters, call it truth, and everything else false? Men and brethren, it appears to me there is something contraband in all this; something that they fear will be exposed; something that will be brought to light that they have never seen, or consciously ignored. But I say, with a happy stanza, both to what is in myself and in this covered up, sealed, and guarded problem, as worked out by orthodoxy—

"Perish policy and cunning;
Perish all that fears the light;
Whether losing, whether winning,
Trust in God and do the right."

It is granted that the incitement to an acquaintanceship with one's self is ancient; but what is old is not always impracticable, foolish, or despicable. "Man, know thyself," is a binding injunction on a wise man; for how can a man be wise and not know himself? Here is the depth of ignorance—the ignorance of one's own nature, abilities, and destination. The old, therefore, as I have said, is not in this case the useless, or deserving only the curl of the lip; it is a hoary and venerable exhortation to renewed search in this special line of investigation.

How many have listened to its voice, and have gone to the different sources of knowledge, and from thence picked some unit of thought to store in their repertories. How many have been stimulated to such an inquiry by hearing the sound of its invitation. But those who have been the most hasty have not always been the most successful, as the history of this great question and the result of the search up to this date sufficiently prove. It is not always that the most impetuous are the victors; for many, starting on a false notion, thinking themselves the victors, have fallen into the meshes laid for them by the strategy of their enemies. Scripture also tells us "the race is not to the swift, nor the battle to the strong." Before a man moves he must weigh well his actions; or he may, as the unwary beast of prey, fall into a hidden pit.

The reason that so many have failed of the true knowledge of themselves is, that they have prosecuted the inquiry in a wrong way. They have accepted certain dogmas without hesitation or challenge; and as the way of error never opens into the way of truth, they have gone further and further from the right, well pleased with the fruits of their labors. May such now, whilst we direct attention to this topic, retrace their steps, and go carefully over the ground with us, feeling for every step, and looking up for the star of truth to lead on.

We are now for realities, and cogitate on the plain problem—"What is man?" Let us be most simple, for sublimity and reality always are simple. And the first question that occurs to me in starting is, Where shall we go to know what man is? The answer is, Where all is certainty; there and there only may we find what we desire. Now inasmuch as the heathen philosophers deal in mere probabilities; inasmuch as with them it is all conjecture, we will not go there. *We* are able to reason. Speculation is the province of all. But to theorize on a subject and trust to one's own imaginings, is as unsafe as to trust to the fickle wind not to blow. Yea, to consult unenlightened man, not excluding ourselves, is to hearken to the witching and lying voices of hearts deceitful above all things and desperately wicked, the half of which can not be known. I am not one for trusting to an archdeceiver, or a desperately wicked informer. Give me something, I say, more noble, more trustworthy, more demonstrative. Give me better than this: give me truth to teach me, and the Lord to instruct me; and, oh! to the praise of the grace of the Lord be it said, we have what we desire, in love given to us, to make us not only intellectually wise on this point, but wise on a theme and revelations as much above this great subject as heaven is above the earth; that is, "wise unto salvation, through faith which is in Christ Jesus." I trust my readers know something about this; at least I write this paper for those who do.

Well, then, supposing we should not go to the muddy ponds of lees and sediment, even human hearts; where can we go? In the first place, *let us get entirely quit of everything that is of the flesh*; let us know that fallen nature is but feces, in all its loathsome unsightliness and stench; and let us turn away from trusting to that for wisdom. The clear spring water is not to be gotten in man; we must needs go to the Fountain to be refreshed and truly invigorated. That fountain is God alone. But how can we go to God? Can we scale the heights of heaven? Can we find and ascend the ladder Jacob saw? Experience tells us as men we can not; and even if we could mount up on high, "Who by searching could find out God unto perfection?" How, then, can we know the right on this point?

Shall we therefore despair because of inability to climb those blue arcades? Oh, no! we cannot; for although we cannot take so long a journey, we may know God, and learn of him on this vastly important theme. We are thinking of God now; and, truly, it is all grace with him. He has seen our need, and our helplessness, and has, so to speak, come down to us in Jesus, and in the Book drawn out in living characters is his mind written, so that we may go and drink, and drink, and still drink, till we are filled with the knowledge of his will; till the teaching of the Almighty has given us understanding; till we have quenched our thirst and satisfied our souls from the pure and pellucid water of life, that assuages the thirst unto everlasting life.

O! for this heaven-sent boon let every heart be thankful, let every tongue pronounce its sweetest song; let the believer in rapturous love adore. Unspeakable gift! behold in it God's love to man, to me, to you. Do not slight it. Read it, love it, foster it, and sanctifying, make it keep you to the day of Jesus Christ. Believer, bind the gospel to your heart.

The Book is a collection of old manuscripts." "Old manuscripts!" I hear one say? "Of what use are old manuscripts? Was not the world then in darkness, and can the darkness enlighten the day? Would it not be far better to come to advanced religion and scientific experiments?" Stop, man, you speak not wisely. God is the All-wise. I shall not stay to combat this; for I expect the reader will take this as fact; if not, this article is not for him. Let such go and consider the heavens, the work of God's hands, and then come back and say if they were the work of a fool, or if advanced science and knowledge possess wisdom enough to equal (leave out excel) that piece of workmanship; let them know that it is an old piece of work, and let advanced science accomplish such a work, and think if the new is greater and more beautiful, and we will allow it to be wise. I say God is the All-wise; and to think of the All-wise getting wiser is the immensity of folly. God was all-wise in the past eternity, discerning and knowing all things that would take place in the future; and, in addition, he was the Creator of man; and who so likely to know what a thing is composed of, as the maker of it? Well, then, the next thought is, Is the Bible the speech of God to man? If such be the case, then it is not credulity, it is true wisdom, to listen to it. I submit that it is *the speech of one*, from its agreement and unity; and, because it contains such deep, supernatural eloquence, its origin is above man, even God.

Infidels will not accord this unity, however, so readily to the Book; they will draw self-contradictions in abundance, as they style them; but, alas! they know not, they have not eyes to see apparent clashes as but one scene in expanse. They will own "men are not always what they seem to be"; but the Book has no indulgence, and indeed it craves none. One thing more occurs to my mind proving the Bible the speech of God, and that is the prophecies. Hundreds of years before things happened they were spoken of by the prophets as taught of God; and God calls attention to this fact as a proof of his superiority over the lifeless gods of heathendom. Let me ask, then, Could any one who was not all-wise tell things that would happen hundreds and thousands of years in the future in minute detail, that should find their counterparts in the fulfillment of the predictions? Fools there are, we are aware, who say in their hearts, There is no God, and who think of the wonderful things spoken of in the Book as fiction—a pleasant string of fables. We have not time to dive into the refutation of this here; but we advise such to read "Leslie's short and easy Method with the Deists," published by the Religious Tract Society, and, perhaps, if not too hardened in the fatal sin of unbelief, they will view the signs that have confirmed Christianity and attested its origin as more than fiction, even fiction captivating, and pleasantly drawn.

Well, then, we must learn from the old manuscripts what man is. And here we have the very secret of the infidel's rebellion. He is by nature, as we all are, proud; and it takes the boast out of a man to know that he has to learn all, or know nothing. He does not like to bow—so wise is he (?)—to the wisdom of another; it is beneath him to be a *scholar*, a *know-nothing* before God. We, however, who know God, on the contrary are thankful for humble minds; are willing to abnegate self, and glad to have a teacher so illustrious and merciful. "The Lord liveth, and blessed be our Rock." He is our teacher, and may we listen to and learn of him forever.

Now once again for the old manuscripts; for there is no wisdom that can replace what is there. Though they be old, there are truths written there that will blaze throughout eternity. And being the words of the All-wise, they are the nucleus of all true knowledge. The truths in these old manuscripts are ever new and bright. Here there is what we want. It is not probabilities, speculations, perhapses, likelihoods; but it is truth, dogmatic, settled, reliable, carrying conviction to the mind, and settling the perturbed understanding. Consider that mountain whose base is so firmly socketed in the earth that it would appear as though it never could be moved: truth is much firmer than that. This word of God shall see it melted as fused metal; yea, shall melt it; and then stand, and the long ago shall never see it lacking force or failing of fulfillment.

This is our teacher. And with such a Father as God, such a Master as Christ, such a lesson-book as his word, such pupil-teachers as the prophets and those who testified of Christ, we can be perfectly satisfied; and rely the whole weight of our faith, yea, our whole selves upon this word, as the veracity of all veracities, the essence of all truth, the foundation of all wisdom, the home of all sunbeams. Yea, we believe it "a faithful saying and worthy of all acceptation" in all its announcements, and receive it heartily as such.

Giving, then, such unlimited credence to the Book, esteeming it as such a body of fact, all we have to do in searching out the truth on this subject is to listen to its speech, receive its declarations as they develop themselves to our understandings, and stand fast in the knowledge which the wisdom of God shall impart unto us.

A certain preparedness of soul is also needed in examining them. We must not go to them biassed towards any particular doctrine; for if we thus search we have antedated the instruction of the Book, and go there to really no purpose,—for the substantiation of some fleshly thoughts which have arisen in our hearts. Such, however, is not the case with a secular scholar, nor with one who earnestly desires to possess the thoughts and come to the conclusions of God on this point.

A child, in going to a seminary for instruction, first goes as one who knows nothing, to be initiated into the world of knowledge; and what would be thought of one who should go to a master mentioning his thoughts, and refusing the instructions of his teacher unless they agreed with his own incapable judgment? It would be reprehensible in a high degree. So for a sinner, who by birth is dark and ignorant, and by education biassed towards erroneous thoughts and unholy deeds, to go to God to get anything of himself substantiated is a great mistake, and one of the errors against which true believers in the great Savior and Master, Jesus, should guard.

In order, then, that I may know the truth, I must begin as one who has to be taught everything. I must go through the elementary course. I must learn the character of revelation, then syllabilize, and finally go into the higher branches of reading and knowledge. I must not bring my fleshly mind to interpret God's mind; for it is so much lower, so much inferior to the comprehensive mind of the all-wise Jehovah. O what folly, if I do. My mind comprehending, interpreting Jehovah's! look at the grand absurdity of the thing. My mind is but as a thimble; it can hold some things; but God's mind is the ocean of infinite extent, holding everything; and to think of the ocean being dipped up in a thimble, is too preposterously foolish for a man of Bedlam to assert. What position, then, must I take in this inquiry? It is mine, if I seek the glory of God and my own good, to sit on the pupil's bench, to hear the Master's words, to imbibe what he shall teach me; and rejoice that I am permitted by boundless grace to hear the word of Him who is so lofty and so much above the sinful worm he blesses.

And as I listen to that word, I shall gradually lose my fleshly mind, and the mind of Christ will be formed in me. I shall expand, and grow wise, and discern, and be of quick perception in the things of God, the more I am in subjection to him, and entirely devoted to learning and doing his will. I shall *know* God more extensively. I shall be able to see what is of the same nature; and so can we alone "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Lord, give us so to grow. Bring us to this right mind; that we may sit at thy feet and learn of thee. Cast down every proud thought; smite every rising Dagon in us now, as we are in thy presence. Amen.

W. KELLAWAY.

26 St. Thomas St., Dorset, Eng.

Gems.

— Faith is the blessed tree which produces the noble and the divine fruits of wisdom, virtue and true felicity. But it is of so fine and delicate a nature, that it will not grow and thrive in the cold and barren soil of man's heart, without his incessant care and industry.

— Soul freedom, or the right to worship God as we please, is an inherent disposition in every heart; but we are not always willing to concede this right to others.

— None are so much hardened as those who hear the word and are not converted under it; they are beaten into adamant by Satan himself on the anvil of hell.

— The truth must be preached, though hell break out into opposition; and we must keep faith and a good conscience, though persecutors print on our sides the marks of the Lord Jesus.

— There cannot be a pleasant smile upon the lips of the hopeless. The blow which crushes the life will shatter the smile.

— If you wish success in life, make perseverance your bosom friend, experience your wise councillor, caution your elder brother, and hope your guardian genius.

— William Penn's famous saying should be written upon every church's banner: "No pain, no balm; no thorn, no throne; no gall, no glory; no cross, no crown."

— A firm faith is the best theology; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.

— The envious man is like that rich man in Quintilian who poisoned the flowers in his garden so that his neighbors' bees should get no more honey from them.

— All troubles have their commission and instructions from God:—what to do, where to go, whom to touch, and whom to pass over.

— A christian sailor, when asked why he remained so calm in a fearful storm, said, "Though I sink, I shall only drop into the hollow of my Father's hand; for he holds all these waters there."

— "Hem the day well with prayer and praises, and it will be less likely to ravel out before night."

—Inconsistency of life is utterly destructive of peace of conscience. The two things are incompatible. They cannot and will not go together.

— Look upward and onward. We learn to climb by keeping our eyes, not on the valleys that lie behind, but on the mountains that rise before us.

— Whenever we drink too deep of pleasure, we find a sediment at the bottom, which pollutes and embitters what we relish at first.

—Sacred song is a valuable auxiliary to the family prayer and reading of the word.

— Science may raise us to eminence, but religion alone can guide us to felicity.

— Boast of your treasures of grace, and you are soon robbed.

— Wealth is not his who gets it, but his who enjoys it.

— The only way for a man to escape being found out, is to pass for what he is.

— He wants the best taste, and best sense a man can have, who is cold to the beauty of holiness.

For the World's Crisis.

SPIRITUALITY.

For a number of years, we as a people have had very much to say about other denominations being dead or lacking spirituality. Many have been very loud in their denunciations of others, and now others see them in a similar condition. "Because iniquity shall abound, the love of many shall wax cold." This is not confined to sect or party. Look which way you will, and you see a great lack of spirituality, and a conformity to the world. While we have been finding fault with other sects, we are trying to imitate them in many things. Now I think we have all we can do to keep the weeds out of our own garden. While we have been trying to weed other gardens, the weeds have been growing thriftily in our own.

Of all people that ever lived on earth, *we* ought to be "alive to God and dead to the world." We profess to have more *light* than other people, and to expect soon to stand before our coming King. *Do we live as though we believed it?* Many are mere *stumbling-blocks*, and others are stumbling over them into perdition. There is envy, and strife, and bickering, and jealousy, where there ought to be nothing but *love*. The time has come when we ought to "*proclaim a* FAST," and we ought to humble ourselves in the dust before the Lord. We *must do it*, or the Lord will spue us out of his mouth and raise up others to give the solemn warning.

The Lord is coming! There is *no mistake* about it, and only the "pure in heart" will be ready to welcome him. The world is slumbering on the verge of the judgment. Mighty Lord, help us to realize it. Can we have the love of God in our hearts, and not *feel* for the perishing and the lost? *Awake!* ye slumbering ones. Get your eyes again on the "mark" and press towards it. Rally around the "ensign," and do not again be turned off the right track. We *must be good*. We *must* manifest the love of Jesus if we are his disciples. All the theory in the world will do us no good without it. We must keep ourselves "unspotted from the world." We must "keep ourselves in the love of God and in the patient waiting for Christ," if we would be saved when he comes. Will we do it? Let us *arise* in the name of the Lord, and labor, and pray for a real old-fashioned *reformation*.

A. P. MOORE.

For the World's Crisis.

BE BUSY.

"Study to be quiet, and to do your own business."—1 THESS. 4: 11.

This little text of Scripture is one that is very much overlooked at the present time; if it was not, we should see very much better times than we do. It is a very true saying, "If a man has no business of his own, the devil will find something for him to do." I think the world never was fuller than it is now of mischief-makers, tattlers, brawlers, backbiters, liars, swearers, tale-bearers, and, besides all these, busybodies in other men's matters.

I heard of a man once who got two thousand dollars very easily. His friend wished to know how he got his money? He said he got one thousand by minding his own business, the other thousand by letting others alone. I think we should all do well to go and do likewise. It should be the constant study of every one to know what the Lord would have him do, and to do it. If this was so, nations would be at peace with each other, and it would be so in all society.

All these things spoken of above are among the works of the flesh, and God declares that they that "do such things shall not inherit the kingdom of God." No one among us should be found doing any of these things. If we cannot find something good to say or do, let us "be *quiet*," and do our own business, and work with our hands, as we are commanded. We are too near the end to be found in others' business. I thank the good Lord we have got almost through to the kingdom. "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another." Love is needed much in these last days of trial. The grace of our Lord Jesus Christ be with you all. *Amen.*

J. A. CLEAVELAND.

For the World's Crisis.

THE SABBATH.

"Did not Moses give you the law, and yet none of you keepeth the law?" saith Jesus.—John 7: 19. So thought I, when listening to a discourse on the Sabbath. The position taken was this: "God made the day holy, and commanded us to keep it holy." But how keep it holy, unless we keep it according to the commandment? Who ventures to improve upon the *manner* of keeping it holy, and thereby setting aside the commandments of God? The same God that said, "Remember the Sabbath day to keep it holy," tells us just *how* to keep it holy. "Thou shalt not do any work" therein; not even thy servants, or cattle. "Ye shall kindle no fire throughout your habitations upon the Sabbath day."—Ex. 35: 3. See that maid servant or wife kindling up the fire and serving without rest; that tent-master serving all the day, when the command forbids any servile or service work! The horse, too. Is it not still true that while you cleave to Moses' law, "none of you keepeth the law"?

H. PRATT.

For the World's Crisis.

BREAKERS.

The watchmen on the old ship of Zion tell us there are signs of land right ahead. We believe we are nearing the port. But as we approach the coast the dangers increase.

The breakers toll with death around us. Bars of quicksands increase in numbers. False channels are pointed out. False lights are hung out on every hand, and strong currents are running in every direction. Christian mariner! we are in the perils of the last days. If we strike on those breakers we shall be dashed to pieces. If we run upon those bars of quicksand, they will gather around us and we shall be stranded. If we get into the wrong channel, we shall be hurried on to swift destruction. If we shape our course by false lights, we are sure to run ashore. But these currents are more dangerous than all the rest, they are so deceiving; while we think we are making good headway, they are bearing us on to sunken reefs of death.

Now what is necessary to be done, in order to reach the port in safety? Obey orders. What are the orders? Get the old chart out. Open it right before you. Take the helm yourself, and commence sounding with prayer. Never strike your colors. Be sure that your course is shaped by the chart. Press on all the sail you can carry. Listen not to those who have changed from the right course and are sailing in smoother water; "from such turn away." Do not forget to keep a good lookout, and when the fierce storm of God's indignation shall burst on a sleeping world, we shall anchor triumphantly in the haven of eternal rest.

H. M. ROSE.

Hazardville, Ct.

For the World's Crisis.

A PRAYER FOR AN ERRING FATHER.

Heavenly Father, grant thy grace
To one who fain would seek thy face;
Oh! teach his heart to understand
That thou wilt guide him by thy hand,

Through all temptations, trials, strife,
Which fill this first and mortal life;
From all the evils that exclude
The hope of future life with God.

May he fully trust in thee;
And by thy guidance ever see
The hand of God, our King above,
Extended, chast'ning, but with love.

Thou who knowest all can save
This loved one from a hopeless grave;
Oh! may he lean upon his Lord,
And wholly trust his precious word.

Guide him, oh, our Father, guide,
To that home beyond the tide;
Where the purer life begins,
With thee its everlasting King.

I know that thou wilt hear this prayer,
Offered for one who need'st thy care;
Oh! warn my father 'gainst the path,
That leads to thy impending wrath.

A SORROWING DAUGHTER.

For the World's Crisis.

SPIRITUALISM.

BRO. GRANT:—The Spiritualists seemed to be overjoyed at the failure to cast out the demon, but they should understand that all such rejoicing is vain. It was not claimed that christians possess all the power that Christ and the apostles possessed to cast out demons, to heal the sick, and perform many other miracles of apostolic age; while the Spiritualists do. They claim emphatically *all the power* of Christ and his chosen ambassadors. And do they ever fail in their efforts to heal the sick and perform miracles? Yes, they do, for I have witnessed their failures in not less than twenty-five cases; one of which I will mention.

A Mr. Bancil, a medium, and teacher of Modern Spiritualism, residing in Hillsdale Co., Mich., stated to a full house, in my presence, that he was a healing medium, and if there were any in the congregation, sick or out of health, who would come out of the congregation to the stand, he would lay his hands on them and heal them. Silence reigned for a moment, when I arose and said, "Mr. Palmer, come out here and be healed." Mr. Palmer immediately arose, leaving his crutch behind, and came out limping into the front of the audience. One of Mr. P.'s limbs was contracted, so that it was four inches shorter than the other, made so by rheumatism. Mr. Bancil approached him, put his hand upon his right hip, and commenced a gyratory movement of his head and shoulders, groaning and puffing. Thus he continued for some fifteen or twenty minutes, when he, and all others, seeing his failure, he proceeded to say, "The laws of nature have been so long transgressed, you can not be wholly healed; but," said he, "you can be benefited however." Then came in his remedial advice. "Now," said he, "you take some red peppers and vinegar, put them together in a basin, steep thoroughly; then take a rag and bathe your side with it quite frequently, as hot as you can bear it, and you will receive benefit from it." All this after claiming he and the Spiritualists had all the power of Christ and the apostles. It was a total failure. I really wonder if Jesus Christ or the apostles ever laid hands on individuals to heal them, and turned them off with red peppers, vinegar, and a rag. If the above is disputed, I will refer you to the citizens of Sommersett, Hillsdale Co., Mich.

I witnessed in the city of Toledo, in the Oliver House, the so-called wonderful cures of the great Dr. Newton. I saw Mr. N. lay his hands on about thirty persons, and pronounce them cured. A greater deception, swindle and humbug I never saw performed in open daylight.

A. N. SEYMOUR.

Reading, Mich.

ECCLESIASTICAL ABOMINATIONS.—One who had been a preacher for thirty-six years in the M. E. Church recently left it and joined the Free Methodists. In doing so he gave this among other reasons for withdrawal: "Because of the unchristian methods of raising money for gospel purposes,"—and instanced "a sort of religious theatre, sociable and opera combined," gotten up where he lives for the purpose of furnishing a new church,—one item in the programme of which was "'The old woman that lived in a shoe, together with the *shoe* and the large *family* that lived there.' This consisted of an india-rubber shoe, sufficiently capacious to hold a girl twelve or fourteen years old in a sitting posture, representing the old woman, with scores of small dolls in the shoe pinned to her clothes, and all around her to represent her large family." Who can for a moment suppose that the apostles and early christians would condescend to be connected with such a scene in the name of Christ! But the times have changed, and multitudes "having the form of godliness, but denying the power therof" are "lovers of pleasure more than lovers of God," as it was foreseen they would be in the last days."—2 Tim. 3: 1-5.—*Ex.*

A PLEA FOR SIMPLE MELODIES.—Henry Ward Beecher is right upon the music question. He says: "It is no wonder that singing has died out from the congregation, when a choir is put up to recite words that nobody can understand, to music that nobody knows, and the people are left to listen to newly converted opera airs, which were brought over by a fresh troupe of foreign singers! And those sweet melodies, that stilted propriety has long ago driven from the churches, but which have gone forth among the people, and rung out gloriously in camp meetings, shaking the forest leaves with the ascending shouts of a mighty people; or which, more gently, have filled rural school houses and humble lecture rooms and village churches, not yet corrupted by the false pretences of 'classical music'—those sweet melodies that no one can hear with his ear, and not feel his heart beating within his bosom all the faster for the sound—are become the ridicule and contempt of men who think that God must be praised to the sound of Meyerbeer or Rossini, and not to the sweet and humble melodies of our own land."

ONCE when Father Taylor, in preaching to his audience of seamen, found himself entangled suddenly in a thicket of accumulated clauses, he extricated himself by exclaiming, "I have lost track of the nominative verb, but, my brethren, one thing I know—*I am bound for the kingdom of heaven!*" That was oratory superior to rhetoric! It was getting the wine of eloquence by crushing the grapes of style.

—Things should not be done by halves. If it be right, do it boldly; if it be wrong, leave it undone.

Hygiene.

"*This is for your health.*"—PAUL.

For the Hygiene Column.

MY EXPERIENCE.

BRO. GRANT:—About four or five months ago, I had a severe attack of dyspepsia, under which disease I have long suffered. It occurred to me that it might be caused by the use of tobacco; and I resolved to abandon it forever. But just as I had formed this noble resolution, the devil whispers in my ears, You can't remove the desire by good resolutions; you will always want it. This, for the time, came very near destroying all hope. I paused a moment. My better reason returned, and with it these thoughts: You cannot, it is true, do this without the help of God; but with his help you can do anything. If you had faith as a grain of mustard seed, you could remove mountains. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." And "whatsoever ye shall ask the Father in my name, he will give it you." "But let him ask in faith, nothing wavering." "The prayer of faith shall save the sick, . . . and if he have committed sins, they shall be forgiven him."

With these passages, and many others before me, I soon saw that if I had a bad propensity that *my* strength was not sufficient to remove, God could and would remove it from me, if I could ask in faith. I fell upon my knees by the road-side, and there asked God not to give me strength, but to remove the desire far from me, so that I might never want the cursed weed again. Although he did not do it immediately, yet I found courage to ask again and again; and every time I wanted tobacco, I would ask again, till I am happy to say God has heard and answered my humble prayer. I have no desire for tobacco at all. I feel no symptoms of the old complaint. I am in better health than I have been for twelve years. My memory is better than it ever was before. Glory to God in the highest. Yours in hope of the kingdom,

Olustee, Fla. THOS. J. GREENE.

For the Hygiene Column.

MY OWN EXPERIENCE.

Ever since I was quite young, I have been accustomed to drinking *tea*, and, for some years past, let me "go to town," and return an hour or two past my usual meal time, a severe headache was sure to follow nine times out of ten; and the tenth time, if perchance I escaped until I got my *tea*, that would shortly bring it on. About four months ago, I resolved to abandon the habit, and submit to the result that should follow, substituting as a warm drink "hot water and milk." This drink is called "contentment." The apostle says, "godliness with *contentment* is great gain," and so I have found it; for it is an absolute fact, worthy to be related, that since the above resolution was made, and the habit of drinking tea abandoned, although I have had occasion to be from home from early in the morning till night without eating, I have had no signs of headache whatever.

Fraternally yours, J. W. TAYLOR.

CARE OF CHILDREN.

It is a sad fact that about half of mankind die in childhood, especially in the civilized portion of the world. There are different causes for this, but the chief one is the abuse of the stomach. In "Good Health" for July we find the following, which is worthy the attention of all mothers:—

In the weekly bills of mortality, in the four great Atlantic cities, Boston, New York, Philadelphia and Baltimore, more than one-third of the deaths are of infants, or of children under five years of age. This should be a startling truth, and it ought to arouse the whole community, and summon them to action respecting such a fearful loss of life.

Why is it? If "more than one-half of all the deaths are from sheer ignorance, and might be averted," what proportion of this one-third is traceable to the ignorance and neglect of parents and guardians? Will not the blood of these "poor innocents" be found in their skirts? What, then, are some of the ways and means in and by which this fearful mortality is accomplished?

1. First, then, by violating God's natural laws, by intermarriages among blood relation.

2. Many infants die from the poisoning effect of the mother's milk. In all ordinary cases, the mother is the most proper nurse for the child, and she is an unnatural mother, and unworthy of the name, who refuses to perform this duty.

But there are cases where the mother is totally unqualified for such a trust; such are some of these where she is of a scrofulous or consumptive habit; or where she has some other disease or physical incapacity. A lady whose first two children died of convulsions before they were three months old, was advised not to nurse the third child. But the advice was unheeded. That, also, died like the others. She was blessed with the fourth child; and so much was said, both by the father and the physician, that she never nursed it. This child is still alive and healthy; and she has since borne two others, neither of which has she nursed, and both are now healthy children. The writer is confident it is not too much to say that many children, who would otherwise have lived and been healthy, have been poisoned by the mother's milk. A woman may also be disqualified for nursing her child by epilepsy, or by a tendency to insanity, or from malformation of the organs of nutrition for the child. These have been known to be totally unfitted for the use designed by Providence, by artificial pressure or tight lacing. Some are too nervous or excitable ever to be the nurses of their own children. An infant has been known to be thrown into convulsions by nursing immediately after the mother had indulged in a fit of anger, or violent passion.

3. A third cause of the death of some infants is over-feeding them. They nurse too often and too much. Two children had died in one family before the age of two years. The third child was taken sick. An irregular medical practitioner was the family physician. When a regular physician was called to see this third child, the wife of the man who had been the physician was holding the sick child in her arms; and, upon the entering of the physician, she said, "They have lost all their former children, and we wish, if you can do anything for this one, that you would, for we are afraid it will die, and we don't want it to die on our hands." The child was examined, and it was found that what disease it had, had first been induced by over-feeding, and then augmented by over and unsuitable drugging. But little medicine was given, and the mother was told 'not to nurse the child oftener than once in four hours.' The advice was followed, the child recovered, and is still living, and healthy; and still another has been added to the family and brought up in the same way, and is strong and healthy, having scarcely ever been sick. No child should ever be nursed oftener than once in four hours. Let this rule be adopted and perseveringly adhered to, and the sickness of infants will be diminished at least one-half. Regularity in the time of the child's taking its nutriment, should be established from the first.

The recently-born infant should be scrupulously guarded against the officious interference of all who would compel it to swallow sweetened rum, whiskey, gin, molasses and water, or castor-oil, paregoric, and the whole paraphernalia of such like materials, which are all, in whole, and in every part, not only unnecessary, but positively injurious.

FRUIT FOR FOOD.

One of the common diseases of children is worms in the bowels. If a child's digestion becomes impaired, and the gastric juices become weakened or defective in quantity by over-eating or bad food, the whole alimentary canal becomes clogged up and filthy, and furnishes a nest for such worms as will breed there. In this weakened condition of the system they cannot be destroyed by the process of digestion, and hence great harm comes from them. Now, it is an interesting fact that fresh, ripe fruit, is the best preventive for this state of things. Dr. Benj. Rush pointed this out a hundred years ago. He made a series of experiments on earth worms, which he regarded as more nearly allied to those that infest the bowels of children than any other, with a view of testing their power of retaining life under the influence of various substances that might be used as worm medicines. The results proved that worms often lived longer in those substances known as poisonous than in some of the most harmless articles of food. For instance, in watery solutions of opium they lived eleven minutes; in infusion of pin root, thirty-three minutes; in claret wine, ten minutes; but in the juice of red cherries they died in six minutes; black cherries, in five minutes, red currants, in three minutes; gooseberries, in four minutes; whortleberries, in seven minutes, and raspberries in five.

From these experiments Dr Rush argued that fresh ripe fruits, of which children are very fond, are the most speedy and effectual poisons for worms. In practice this theory has proved to be correct.

If we eat and drink hot and exciting materials the blood becomes inflamed, the nerves exasperated, and the brain sends out thoughts that are base and mean. If we would do away with those foods that only influence the passions, and substitute more fruit in their place, we would need less restraint on wrong doers, for our heads would be clearer, our blood cooler, our nerves steadier, our impulses more subject to reason, and life would be a hundred per cent. truer and better than it is to-day.

We have only to read the travels of almost any of our great explorers that fruits are often the only medicine that will effectually restore health. Dr. John Ross, in his expedition to the northwest many years ago, gives an account of how he cured his men of a loathsome disease by simply feeding them on wild raspberries, found growing abundantly in all our northwestern States and Territories.

We should be careful, however, not to jump at conclusions. A very bad case of dyspepsia has been known to be cured by eating two slices of raw onion every day before dinner. But because it cured one person is no proof that it will cure another. Peaches have been known to bring on erysipelas. Consequently each person must determine what is best for himself individually.

DIRECTION FOR BATHERS.

An English physician, Dr. Fitzgerald of Folkestone, publishes in the London papers the following directions for bathers, which are as applicable here as in England:

1. Do not bathe immediately after a full meal; the best time for bathing is midway between breakfast and luncheon.

2. Do not bathe fasting; if a bath be taken early in the morning, a piece of bread and butter or a biscuit should be eaten from half an hour to an hour beforehand, with a cup of milk.

3. The most common error is the fear of entering the water while the body is hot; it is far better to plunge boldly in while warm than to wait to cool, as at no time is a person so ill-calculated to bear the shock of cold water as when cooled by the evaporation of the perspiration. Do not, however, take violent exercise before bathing so as to induce perspiration, but enter the water with the body in a moderate glow.

4 Do not remain long in the water; from two to five minutes is sufficient for an invalid. When the water is very cold one or two rapid plunges only should be taken and then the body should be briskly rubbed with a dry towel. A cold bath is never beneficial unless the whole surface is in a glow on leaving the water.

5. Do not bathe except under medical advice.

6. Do not bathe more than once a day.

7. Do not walk into the water, but plunge in headforemost; if this be not feasible, thoroughly wet the head and face first.

8. On leaving the water wrap a dry towel round the head; this serves not only to dry the hair, but prevents headache.

9. Cramp is not nearly so common a cause of fatal accidents as apoplexy, epilepsy, &c., which are frequently induced by neglect of the above rules. Should cramp come on, endeavor to kick the limb out vigorously, regardless of the pain; should it persist, paddle quickly with one hand, or float on the back, rubbing the affected leg with the other hand. Do not lose presence of mind; remember, no human body will sink while air remains in the lungs; frantic struggles exhaust the strength and allow water to enter the mouth and lungs. Throw the head well back till the chin points upward, and remain quiescent; the legs then come to the surface, and the body will float for an infinite time.

SUNSHINE, heat, air, water, food and exercise are the chief necessaries of life.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WAITING.

"All the days of my appointed time will I wait, till my change come."

I will wait, I will wait,
As snow-wrapped earth awaits the spring,
I will wait, O Lord, thy wakening,
Nor deem thy coming late.

I will wait, I will wait,
As wreathed with misty veils, the day
Waits for the night to pass away,
At glory's morning gate.

I will wait, I will wait;
The lily-bulb waits in darkness hid,
The butterfly waits in its chrysalid,
Ere soaring forth elate.

Wait my appointed time;
Thou dost number our rolling years,
Thou dost measure our dust and tears
Upon thy throne sublime.

Wait till my change shall come,
Thou wilt change these bodies vile,
Wearing the light of our Father's smile,
As he guides his children home.

Ah! what a change from gloom,
From lifeless dust to forms divine,
The glorious likeness, Lord, of thine,
In fadeless youth and bloom.

To change the damp, dark grave,
For a throne in heaven's sunshine bright,
To range in joy the fields of light,
Beside life's crystal wave.

Come early then, or late,
Heap snow or flowers o'er my pulseless breast,
Until thy time my dust shall quiet rest;
For thee, O Lord, I wait.

—*Priscilla J. Owens.*

For the World's Crisis.

THE NEW NAME.

A sermon delivered at the "Beers St. Christian Chapel," New Haven, Conn., by Eld. Geo. L. Teeple. Text, Isaiah 62: 2,—"Thou shalt be called by a new name."

What is in a name? Much every way. In ancient times names were given indicative of the nature, character, or future of the man. Thus God called the first man Adam—a man of earth. So that when his name was afterwards used, his nature was associated with it—mortal; of the earth, earthy.

Abram also had his name changed to Abraham, because he was to be the father of a multitude. The name signifies this, so that his future greatness was in the mind of those mentioning his name.

Jacob, a supplanter. His character was such. Jacob was changed to Israel, which signifies "a prince of God." The ten tribes were called Israel from this ancestor, being a majority of his descendants. Those who continued with the house of David were called Jews, or Judah. Neither of these names indicated any relationship to purity or godliness, but simply fleshly origin, relationship, and nationality. These names are, therefore, not applicable to those who were to be the people of God, and who were to know no man after the flesh.

This Jewish nationality was to be broken up and give place to something better. The old covenant was to pass away, and a new one made, and they which were not a people were to be called a people of God. They (the Jews) were to leave their name for a curse to God's chosen. He was to call his servants by another name. Isa. 65: 15. Thus when the time arrives for the old covenant to pass away, and the partition wall to be broken down which divides Jew and Gentile, there shall be a new covenant, a gathering in of another people; so that there is no longer Jew or Gentile separated, but both alike compose the family of God, and he gives them a new name.

Where shall we look for this new name? It cannot be of human invention, or expressive of national pride or national glory; neither will this name indicate our allegiance to human leaders or sectarian bodies.

The church of Christ was to be one, although composed of many members. To those who exhibited a sectarian spirit by saying, "I am of Paul," or, "I am of Apollos," Paul said, "Is Christ divided? . . . Was Paul crucified for you? or were you baptized in the name of Paul?" "Ye are carnal, and walk as men." So we are led to turn away from men, and look elsewhere for the name given to the whole family.

The people of God have received titles expressive as saints, brethren, and disciples; but these are not names, and if they were, we should fail to find anything in any of these that would warrant us in receiving it as "the new name" which the mouth of the Lord should name. On what occasion would we be the more likely to look for the announcement of this name? Would it not be when God should bring into one body both Jew and Gentile, and when many are added to the Lord? Yea, verily. Turn to Acts 10, and you will find that here for the first time Gentiles through the preaching of the gospel embraced Christ as their Savior. Peter justified himself to his brethren for preaching the gospel to the Gentiles, by rehearsing God's dealings with him, to teach him that in every nation he that feareth God and worketh righteousness is accepted, and there is no respect of persons with him. Then they gathered together in Antioch, in Syria, and Jews and Greeks alike heard the word of the Lord.

And here it would seem, from the reading, the first Christian church was organized; and here we learn the disciples were called (or named) Christians. The Jewish forms and ceremonies were passed, their name left for a curse, and the expressive name of Christian given; so that henceforth they were to bear the name of Christ, suffer as a Christian, and not be ashamed.

But, says the objector, "This name is of human origin, and was given as a term of reproach." The Greek word *krematizo*, here rendered "called," is used "to impart a divine warning or admonition, give instruction or direction under guidance of inspiration."—*Greenfield*. Is this a correct definition of the word? Let us examine its use.

Matt. 2: 12, "Warned of God"; so also the twenty-second verse. This certainly is a divine admonition. In Luke 2: 26, it is rendered "revealed." It was revealed unto him by the Holy Ghost. In Acts 10: 22, it reads, "warned of God." Heb. 2: 25, "That spake from heaven.' Heb. 8: 5. "admonished of God." Heb. 11: 12, "warned of God." In Rom. 11: 4, we find *krematismos*, the corresponding noun rendered "answer of God." Here we have plain, positive testimony that the word translated "called," in Acts 11: 26, signifies "to give direction under the guidance of inspiration." Who shall dare say that Paul and Barnabas were not instructed of God to call the disciples Christians, and therefore it was a divinely appointed name?

Doddridge, in his Family Expositor, thus renders the passage: "The disciples by divine appointment were first named Christians at Antioch." An ancient MSS. of the Greek Testament says of Paul and Barnabas, "They instructed a great number, and there they first called the disciples at Antioch Christians."

This name is significant. While all other names are expressive only of a part; this, the whole. Christian is from *christianos;* this from *Christos*, Christ; "one anointed"; from *chrio*, "to anoint, consecrate, appoint for a specific and important purpose." Thus was Christ anointed, and his great work was associated with the name. He is represented as the great "Nobleman" leaving his business in the care of his servants. We are those servants, and how shall we be efficient laborers unless we are anointed for the work? 1 John 2: 20 says, "Ye have an unction from the holy One." Again (27th verse), "But the anointing which ye have received of him abideth in you." Paul in Cor. says, "He which hath anointed you is God." The same holy anointing which rested upon Christ, is given to his servants, and thereby they are made christians, and are prepared to labor with God.

Question: "Why were they not named on the day of Pentecost, when the anointing was first given?" Because it was not to be applicable to individuals only, but to the body of Christ; and therefore it could not be properly given until both Jew and Gentile receive the anointing. Again. It is not declared, *a* disciple was called a christian; but "*the disciples* were called Christians." The Gentiles received the same divine anointing, in proof of which they received the gift of tongues. Acts 10. It was a name for the entire body. Thus the name is significant—"one anointed, consecrated to an important work." Who shall presume to enter upon this work unconsecrated?

We said that this name covered the whole ground; all other names present to our minds only one feature. Thus, "Baptist"—one who believes in immersion. He may or may not be a Christian. "Adventist"—one who believes in the advent. And so of all names of human origin. We may be either of them and not be a Christian. Were we to take a name expressive of points in theology, and change our name as our views changed, I think we should have our hands full of a conglomeration of names in each sect or party, when we become Christ's and receive the Holy Spirit, by which we are made the sons of God. It is right that Father should bestow upon us the family name, while the world would "blaspheme that holy name by which ye are called?" We will glory in the name of Christ, and that we are accounted worthy to be a Christian, and also to suffer as such; but not be a "busybody in other men's matters." We may be reproached for the name of Christ; if we are, we can glory; but to glory in that which is of erring man, I cannot.

I am satisfied that many of us have been reproached and looked upon with scorn, on account of the fanaticism of some who claim to belong to our faith, by answering to "Millerite," "Adventist," and other names, which the world have been pleased to give us; and at the same time we, being without gospel order, or discipline, have been obliged to shoulder the fruits and curse of fanaticism, till we have been well nigh weighed down, and our influence narrowed to a small compass. Thousands, no doubt, through prejudice have been kept in ignorance, and this prejudice due to the impression made upon their minds by the heresy and infidelity supposed to be connected with Adventism.

Some few years ago I was called to labor in a place where the Advent truths, as they are called (properly, Bible truths), were not known; and I was resolved that I would use strategem to catch men. I commenced by preaching the gospel, and was determined to express my faith in Bible language. I was asked to what sect I belonged? I answered, To the sect "every where spoken against." "What is your creed?" The Bible. "By what name do you call yourself?" By the name of Christian.

I had the pleasure of seeing the work prosper, and several converted. One man said to me afterwards,

"You caught me with guile."

How so? Have I withheld any truth? Have I shunned to declare to you the whole counsel of God?

"No."

How then?

"Why, if I had known you were an Adventist, as they are called, you never could have preached here."

Did you know any thing about them?

"No, only hearsay; but I thought they were worse than Mormons or infidels, and I should have done what I could to put them down."

If the world sees fit to call us names that Father has not given us, shall we adopt them, or shall we glory in nicknames? I understand that those the world calls "Millerites" met in Albany, N. Y., and took upon themselves the name of "Second Advent." They still retain their identity, believe in the conscious state of the dead, the eternal misery of the wicked, and publish the paper called the "Advent Herald." We are no more of them than we are of the Methodists. Why answer to that name? Let the world call us what they will, but let us adopt the simple name of Christian, and show by our lives that the name we have taken is appropriate.

I think all who love our Lord Jesus Christ could agree upon this name, unless they were bound with a strong sectarian band. There is "one body," not many; one head, even Christ. Then let the body be Christian; I do not mean simply in name, but in nature, in action, in life. "There is already a sect of that name," says one. What if there is? Shall we reject truth and right because some one else holds it? I would that all professed christian churches would lay aside all titles and be one in name. "But we do not believe alike." If we are christians, we are one in Christ, and some little point of doctrine, which may or may not be error, should not divide us. Let the church come back to her old paths, to her primitive simplicity; leave her sectarian names and spirit, and embrace all within her fold who have the spirit of Christ, and be known as Christians; and she will wield a mightier influence in the world, and God will be more glorified.

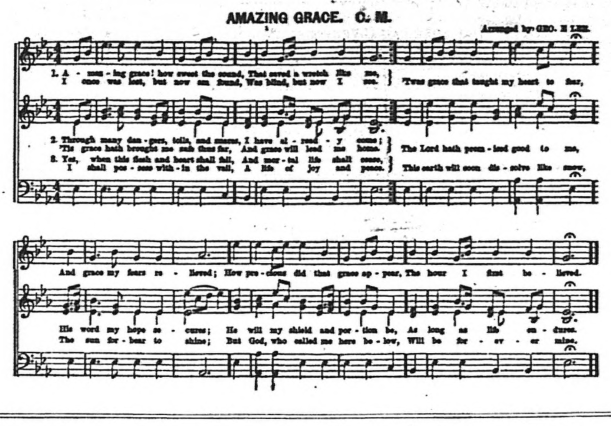
I believe with all my heart that if the people were thrust out of the churches in 1842–'43 had organized under the simple name of Christian, with no creed but the Bible, and no test of fellowship but character, there would have been thousands of devoted christians looking for the coming of Christ, where there are only hundreds now. Let us awake! It is never too late to do right, if we have an opportunity. Now is the time to act right. Labor for one great end, the salvation of men. I would not hide the light God has given us, neither would I compromise with the world; but I would be wise, and use the best means possible to catch men and gather them into the fold of Christ. Christ is the foundation; build on him. Christ is the good shepherd; follow him. Let Christ be all in all.

My brethren and sisters in Christ, I beseech you receive the anointing; then will your character correspond with your name, and your name indicate your character and work. There may be those here who are saying within themselves, "I wish I was a christian." There is no human power can make you one. The stain of sin can only be washed away by Christ. Believe on the Lord Jesus Christ as your only Savior, and he will grant you pardon and forgiveness, and the spirit of adoption, and you shall be able to say, "Father!"

God grant us his blessing, and enable us to walk worthy of the name he has given us. Amen.

AMAZING GRACE. C. M.

Arranged by GEO. E. LEE.



For the World's Crisis.

BE NOT IGNORANT.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. 4: 13, 14.

I am as well satisfied from the Scriptures that the greater part of the professed church are in darkness concerning those that are asleep, as I am that they do not preach the truth, when they tell us that as soon as one dies he goes direct to heaven or hell; and yet I never saw the man that would say that his friends had gone to the bad place; but it is always some one else. When will men be consistent, and let God be true, and every man a liar if he speak not according to the Scriptures? It seems to me, with the Bible in our hands, we need not be ignorant concerning them that are asleep. In literal, sound sleep we are unconscious, so that the mind as well as the body can rest and be refreshed, and prepared for the duties of another day; and I understand that the Lord has used the language in 1 Thess. 4: 13, 14, to show that when we die, or fall asleep, we then are unconscious, and are at rest. When the resurrection morning comes, he will awaken us or bring us to life again, to put on immortal bloom, instead of keeping us in suspense at the half-way place, as some think.

What does the apostle say concerning them that are asleep? He says, "For if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with him." Where does God bring them from? Says one, "From heaven, of course." Well, if this is so, the judgment is passed, and the saints have got their reward; for in heaven there is fulness of joy. Says another, "There is to be a judgment where all are to be present, good and bad, so that all may receive according to their works." But this looks useless, for they that have been to heaven, as well as those that have been to hell, have already found out what is their destiny; why judge them over again? There is such an inconsistency in the thought of going to hell and heaven, and after this to be brought to a judgment, that I have made up my mind that it is better to take the word as it is, and then I can know something of my whereabouts. Then we need not be ignorant "concerning them which are asleep"; "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." J. A. CLEAVELAND.

For the World's Crisis

A SUGGESTIVE EXTRACT.

DR. DICK, who earned the title of "Christian Philosopher," a voluminous writer, who has exerted an influence upon the opinions of Christendom more or less, has the following upon the profound subject of the final retribution of the ungodly, who in consequence of being "filthy" are "filthy still," while being lasts, because it is their choice; for, as H. W. Beecher says, "The elect are whosoever *will*, and the non-elect whosoever *wont*"; hence God is clear, and his government, when rightly viewed, approved. He remarks:

"From the preceding illustrations, we may learn something of the nature and essence of future punishment. If the exercise of love, in all its diversified modifications, constitutes the foundation and the essence of happiness, the unrestrained operations of malevolence must be the source and the sum of misery. We can not form a more dreadful picture of future punishment, than by conceiving the principles of falsehood, deceit, and malignity, and the passions of pride, hatred, malice, and revenge, raging with uncontrolled and perpetual violence. We need represent to ourselves nothing more horrible in the place of punishment, than by supposing the Almighty simply to permit wicked men to give full scope to their malevolent dispositions; leaving them 'to eat of the fruit of their own ways, and to be filled with their own devices.' The effects produced by the uncontrolled operation of such principles and passions would be such as may be fitly represented by the emblems of 'the worm that never dies,' of 'devouring fire,' and of their necessary concomitants, 'weeping, and wailing, and gnashing of teeth.' What other ingredients of misery, arising either from local circumstances, from the recollection of the past, or the anticipation of the future, may be mingled with the cup of future woe, it becomes not us particularly to determine. And whether this scene of misery will ever come to a termination, must be determined by the consideration, whether the effects produced by such a punishment will have a tendency to produce repentance and reformation on the minds of the sufferers. Ir, after a lapse of ages, the principles of hatred to God, and to surrounding intelligences, continue to operate with increasing violence, without producing the least desire of returning to their allegiance to God, or the least symptom of reformation; *then*, we may conclude that the misery of wicked intelligences will continue so long as they remain in existence."—*The Philosophy of Religion*, p. 390–91.

Very well said, Doctor, "if" and "if"; better than to teach that an immaterial God is endlessly present in hell, as Benson taught, like some cruel Romish inquisitor general, taking delight in torturing the godless and vile. But has sin the power to preserve? Nay. "He that soweth to the flesh, shall of the flesh reap corruption"—putrefaction. Why guard the way of approach to "the tree of life," "*lest* he put forth his hand, and take, . . . and eat, and live forever"; in other words, become an immortal, undying sinner, to be hopelessly miserable. "O Lord, how excellent is thy loving kindness in all the earth." Shall we not love and obey such a God? Every motive says, *Try*. God's goodness leads to repentance. C. P. DOW.

Stanbridge, P. Q.

—Christian! Hear what the Savior says: "Marvel not if the world hate you."

For the World's Crisis.

PERSONAL CONVICTIONS.

Touching the second coming and the kingdom of Jesus, and the various related topics, a hesitating or indifferent opinion is, we think, to be commiserated, at least in the case of such as decline offered and divine illumination. Yet how vague and uncertain are many people's ideas hereon. And it is true that upon this class of subjects it is idle and pernicious to trust wholly in *others* opinions. No matter whether one's counsellors are rich or honorable, or learned, or whether they are dignified with titles, it is awfully hazardous to confide, without inquiry, or consideration, or prayer, in the infallibility of judgment, or superiority of attainment, which they may be considered to possess. To lean upon the dictum or teaching of a doctor of divinity, may be to trust to a broken reed. God alone in his word is our safe counsellor. We may hear what is said for or against an alleged truth, but the Bible, the book of God, is alone a sure witness, a gate and seat of final appeal. Blessed are they who see the *truth;* who read clearly and joyfully the words of God, and receive them. Blessed are they who prize the word of God in the measure of its preciousness and purity.

Concerning the grand topics embraced in the advent, there is something in them to take powerful hold of honest minds—minds unchained by one conscious or unconscious metre of prejudice. The believer in that advent, as personal and imminent, and in its unspeakable meaning and necessity and blessedness, is no idler or trifler, seized and held by a cord of strong conviction. A belief in the absolute mortality of man, when once rooted and fixed, is likely enough to be held with the whole strength of creature assurance and faith. It is in the nature of the case, and it is right. The honor of God is intimately involved in this strength of individual conviction, and inflexibility in the maintenance of exalted truth. Be firm, then, brethren, be *firm*, though also gentle and kind. The word of the Lord is your rock of reliance. Stand to the truth; stand to that which, on trial and scrutiny, you have fully recognized as the teaching of the Spirit of all truth. C. COLEGROVE.

Sordinia, N. Y.

For the World's Crisis.

HEAR THE WORD.

"He that is of God, heareth God's word."

A little child has heard some new things, and she runs up to a loving father, saying, "Father, tell me if so and so is the case?" I can almost certainly say that the man of whom she asks counsel, though I may not hear her words, is her father. She is "of him," and she makes him her counsellor. She hears his words, and is perfectly satisfied; for to her childish mind all that the parent says is indisputable truth. And show me a man that from faith makes the word of God his refuge, and I, in return, will show you a man who is "of God." God is that man's Father.

"He that is of God, heareth God's words." He does not turn a deaf ear to them. Like the little child, often in our foolishness, we play on in the various fancies which please the little mind, and we appear as though we really disregarded the words of a fond parent; but our little work is done, the inattentive dream is dispelled, the spell power is gone, and our Father with open arms, strong knee, and loving words, turns all our subsequent enjoyments into the veriest trifles. We hear his words, and are convinced they are lovewords; for his heart beats to us, and we are "of him"; he is our Father. How many of us can look back on the time when we sported under the smiling sun of his forbearance, and built our sand-castles of human fables, battling them down with the elegancies of orthodoxy; but the short insensibility to the word of a loving Father, who called us back to wisdom, perished, and here we are to-day, consciously accepted, hearing God's words and full of joy to him.

"He that is of God heareth God's words." He does not hear superficially. There are many people who profess to hear God's words; but do they? What do their practices say? Some have sat one Lord's day after another in their accustomed seat; but the sayings of Jesus have never sunk down deep in their ears. They have rested on the surface, and the birds have seen them; and oh! the depredations that have been committed, and—can it be?—they have never known it! The child listens to receive; but the poor hearer—art thou the man?—he is only a sieve, and the golden corn has dropped through. Oh! that he were good earth.

"He that is of God, heareth God's words." He does not hear unbelievingly. Why should he disbelieve God, or be at all captious, or have even the slightest suspicion in regard to God's words? He readily receives man's; and man is a liar. Shall he then hesitate, when the Faithful and True speaks, in giving his fullest confidence to infallibility? He has everything calculated to make him a believer; and why should the shadow of a question, or a far-distant doubt arise in his mind? There are no records to show God ever deceived man or lied; and the Bible says it is impossible for him to do so. On the other hand, there are records showing him equal to his word; and the balance, or good weight, is on the right side; so he lovingly and trustingly heareth God's words.

"He that is of God, heareth God's words." He does no hear them lightly. Oh, no; they are God's, and how great. They are divine, and divinely precious. They are of him who disdains paltry things, and therefore they are worth hearing attentively, and scrutinizingly. They are all heavy words—I was going to say ingots of gold; but no, they are better. There is not a little word, or an unimportant word, or a foolish word, that can claim God for its author. Really, it appears as if some men esteem them lighter than vanity, for they cast them away altogether, as beneath *their* notice. And others only put them on a par with man's, and treat all as equally precious! But there are others—these are "of God"—and they put them always before their eyes and say, "They are God's," and sanctify them from all others. We must not mix light with darkness, wisdom with folly, gold with baser metal. In these words, "How precious also are thy thoughts unto us, O God; how great is the sum of them."

Christian, let us hear the words of the Lord. Neither deafly, nor superficially, nor unbelievingly, nor lightly; but let us, one and all, by hearing God's words, in life give this proof to men that we are of Divine parentage, and leave behind us this testimony, that we were "of God." Let us not only say "we hear," but let us prove the same to the world. The words of God are not spoken to ornament a man, but to save him. Jesus said, "He that heareth these sayings of mine, and *doeth them.*" That is the kind of hearing—that which leads to the doing; and without so hearing it would have been better if their sound had never reached us. Hear ye on this wise. Hear, and your souls shall live. O earth! earth! earth! hear the word of the Lord.

W. KELLAWAY.

26 St. Thomas St., Dorset, Eng.

For the World's Crisis.

THE DEVELOPMENTS OF THIS AGE.

Among the remarkable developments of this age, those having an important bearing upon its progress, may be considered the improvements in the art of printing, and mode of traveling. The necessities of the times demand these improvements. The Franklin, or hand press, and stage coach, in their day served the public, and were all that it required in their line; but for these times they would be but a drop in the bucket. The press has grown from an infant to a well developed giant, capable of providing the multitudes with spiritual and intellectual food. It has an important mission to fulfill. Let us look into an Editor's room. We see nothing remarkable—a table, pen, ink and paper, exchanges, etc.; but wait awhile and see what a splendid banquet he has prepared for the multitude, at which nearly all tastes can be suited. He fetches viands from India and China; his table is perfumed with the sweet spices from Arabia; he procures gems, diamonds and pearls from the sacred oracles; the lightning contributes largely to his store; the metal horse with bones of iron, sinews of steel, wood and coal for its fodder, hot water for its drink, steam for its breath, fire for its vitals, iron for its pathway, and a whole community for its retinue, snorting, and puffing, and screaming, across the plains, through the forests, over the rivers, under the mountains, at the rate of fifty miles an hour, is constantly running to and fro, and fetching items to make up this intellectual repast.

But, alas! there are some caterers to the public taste whose larder we should think was filled with carrion, and this was the most palatable to their taste. They seem to delight in raking up the scum and filth of the lowest depth of society, and then spread it out before the public gaze. The daily papers are doing more to corrupt the morals of the rising generation than is being done by any other means. e have yet to learn that the publishing of the prevailing sins of this age have any elevating influence, but rather tends to demoralize; and yet the managers of these papers think they are doing a wonderful work. We admit that the daily press is a necessity, and if some one with his magic wand could purify its fountain, it would be a grand elevator of the human race.

About the time the press began to quicken its pace, the power of steam began to be developed; and now by its aid we are transported from place to place with the speed of the fleetest horse, with as much ease and comfort as though sitting in the parlor. We have no doubt that the prophet Nahum saw this in vision, when he penciled his prophecy. He says: "The chariots shall be with flaming torches in the day of his preparation"; that is, the preparation of the great day of the Lord; and in this connection, "the gates of the rivers shall be opened,"—obstructions to inland commerce overcome. The same power which whirls the palace cars to and fro, also propels the steamer up almost every river upon the earth, and across every sea. The traveling public should be thankful to the men, or companies, who have provided them fast and convenient modes of traveling.

Should we particularize, we could mention the steamers Providence and Bristol, of the Fall River line, from New York to Boston, as excelling all other boats for convenience, strength and safety, of which we have any knowledge. They may justly be called floating palaces. One peculiarity with them is, none of their apartments are cramped for room. Their cabins, saloons, state-rooms, berths, etc., are arranged on a magnificent scale, and finished in the highest style of art. Another important consideration to them is, the officers, and all having any authority, seem to be gentlemen.

When we travel by water, we like to sail in a vessel built by a master builder, its timbers sound, its pilot clear-headed and far seeing, and its officers competent to fulfill their mission; and so, when sailing on life's stormy sea, we want a sure guide; and such an one we have. Its compass never varies, its chart is perfectly reliable, its highway has been surveyed and located by one who was competent to the task, even Jesus Christ, the Captain of our salvation. But, alas! how many travelers there are who choose a road beset with thorns and briers, rather than walk in this highway cast up for the ransomed of the Lord. They had rather sail in a craft whose timbers are rotten, pilot treacherous, crew dissipated, and its captain bent on destroying the lives of every one who comes on board. Choose ye the path that leads to eternal life.

D. N. SMITH.

THE BIBLE TRIUMPHANT.

50. *Marriage or Cohabitation with a sister denounced.*—"Cursed is he that lieth with his sister, the daughter of his father." Deut. 27: 22. "And if a man shall take a sister, his father's daughter, or his mother's daughter, it is a wicked thing." Lev. 20: 17.

Abraham married his sister, and God blessed the union.—"And Abraham said, . . . She is my sister; she is the daughter of my father, but not the daughter of my mother." Gen. 20: 11, 12. "And God said unto Abraham, As for Sarah, thy wife . . . I will bless her, and give thee a son also of her." Gen. 17: 16.

The Bible indeed denounces marriage with a sister, but the truthful declaration of Abraham was made four hundred and seven years before any law was enacted against the marriage of near relatives. Says Dr. Sleigh, "There are two very obvious reasons why at the beginning, near relations were not prohibited intermarrying.

1. No physical evil arises from it till repeated through several generations.

2. In the beginning, as it seemed fit to the Creator that the earth should be populated from one pair, it was indispensably necessary for even brothers and sisters to marry, but as generations began to increase, the necessity became diminished, and the physical evil in creased, till it seemed good to the Almighty to give specific directions on the subject. . . . Since that time of course, intermarriage with near relations, has been criminal."

51. *A man may marry his brother's widow.*—"If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall come in unto her and take her to wife." Deut. 25: 5.

A man may not marry his brother's widow.—"If a man shall take his brother's wife, it is an unclean thing. . . they shall be childless." Lev. 20: 21.

Lev. 20: 21 forbids a man taking his brother's wife, while Deut. 25: 5 permits him to marry his brother's widow. The difference is obvious. While a woman's husband lives, she is a wife, but at his death she ceases to be a wife and becomes a widow. Hence Lev. 20: 21 is simply an enactment against adultery.

52. *Hatred to kindred enjoined.*—"If any man come unto me, and hate not his father, and mother, and wife, and children, and brother, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14: 26.

Hatred to kindred condemned. "Honor thy father and mother." Eph. 6: 2. "Husbands, love your wives. . . . For no man ever yet hated his own flesh." Eph. 5: 25, 29. "Whosoever hateth his brother is a murderer." 1 John 3: 15.

In Luke 14: 26 the word hate merely signifies to love less. Please notice that a man is commanded to hate his own life in the same sense that he is commanded to hate his relatives. The meaning of the text evidently is, that he who so loves his father and mother or his own flesh as to obey any of their impulses, orders or directions, in opposition to the commands of God, "cannot be my disciple." It is evident that according to Scripture usage, the word hate simply means to love less—thus in Proverbs we find the declaration, "He that spareth the rod hateth his son." If our affections are placed upon God and his Son, every thing else will be of minor importance.

53. *Intoxicating beverages recommended.*—"Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." Prov. 31: 6, 7. "Drink no longer water, but use a little wine for thy stomach's sake, and thine own infirmities." 1 Tim. 5: 23. "Wine maketh glad the heart of man. Ps. 104: 15.

Intoxicating beverages discountenanced.—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby, is not wise." Prov. 20: 1. "Look not upon the wine when it is red; when it giveth his color in the cup. . . . At the last it biteth like a serpent and stingeth like an adder." Prov 23: 31, 32.

The first three texts simply recommend the use of wine for medicinal purposes, and the last two forbid its use as a beverage. Such foolish objections are a shame to the boasted intellect of manhood.

"The Bible Triumphant," by Mrs. H. V. Reed.

— If those who sneer at practical religion would only seek it themselves, and make a fair trial of it, their lips would be sealed to scoffs, and only open to grateful praise. I never heard of a sincere christian who pronounced christianity an imposture or a failure. Have you?

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 25, 1869.

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Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

FIDELIA CLARK—The paper goes to your brother.

S. BODIN—Money received.

M. G. S.—It was sent Aug. 25th.

SR. A. M. TRIPP'S P. O. address is Searsport, Me.

BRO. J. A. CLEAVELAND'S P. O. address is now at Marshfield, Vt.

A. W. SIBLEY'S P. O. address is now *West Thornton, N. H.*

B. P. MANNING'S P. O. address is Goffstown, N. H.

LEWIS F. COLE'S P. O. address is Yarmouth, Me.

TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

CAMPMEEPING.---CRISIS.---PAY EARLY.

As most of the subscribers for the Crisis, from a distance, who come to campmeeting, design to pay their subscription there, so as to avoid the risk of sending money by mail, we would make this suggestion: *Attend to it by the middle of the week*, as there will be so much to occupy your time after that, that you may forget it. Our subscription list may be found at the Book-stand, and all errors in names, addresses, or credits, will cheerfully be rectified. CALL EARLY.

THE NATIONAL CAMPMEETING.

The time is drawing near when our great annual gathering at Springfield is to begin. It will be a meeting of great importance to us, as a people. Let each christian who attends do what he can to make it the most profitable of all our annual gatherings. Let those who cannot be present, remember the meeting by special prayer, that it may result in the salvation of many sinners, and the reclaiming of many backsliders. Let us all make this the *special* object of the meeting. If we do, great blessings will fall upon us, from the Most High, and we shall go away refreshed in the Lord, and better prepared for his coming and kingdom. This is the time for earnest *work;* and without it, we cannot expect to see much accomplished. If only *one* is saved as the result of the meeting, it will pay for all the trouble and expense attending the whole encampent.

Dear reader, should you be there, will you try to persuade at least *one* to come to Jesus? How blessed it will be to find even one in the kingdom, who was persuaded to be a christian by your feeble efforts. But few have any idea how much influence they may exert in persuading others to come to Jesus, till they make an effort. Let us all begin anew, and entreat the Lord to help us to win souls to Christ. Probationary time is nearly ended, and soon we must be present in the judgment scene. Will the King say, "Well done?"

HOW TO ENJOY A CAMPMEETING.

It often happens that persons go to campmeeting, expecting to receive great benefit, but go home sadly disappointed. Why is this? It may not be because the meeting was not good, but because they neglected to do what was necessary in order to secure a blessing. Those who attend campmeetings expecting to receive good without taking an active part in the prayer and conference meetings, will generally go away feeling more leanness than when they came. It is a poor place to act the part of a spectator, if one wishes to get spiritual strength.

If one wishes to enjoy a campmeeting, and the same is true of other meetings, he should take the earliest opportunity to express his sympathy with Jesus by taking a part in some prayer and conference meeting.

It is well for each one to select some tent in which to attend the daily prayer-meetings, instead of floating where it happens. Said Dr. Franklin, when speaking of those who often change their place of residence: "A rolling stone gathers no moss;" by which he meant such people are likely to continue poor. This is true spiritually of those who are continually running from tent to tent at a campmeeting. Have a home, and have a holy *fire* there, and not be dependent on your neighbors.

Another important matter that should have special attention, is secret prayer. It often happens that this is most sadly neglected at campmeetings. Let no day begin or end without it. One should have the courage to bow down in the tent where he spends the night, and have a sweet season of prayerful communion with the Lord before leaving the tent, and so at night before retiring. We do not see how a professed child of the Lord can think of doing less than this. We think they must be in a starving condition when they do not this much.

FAMILY PRAYER. Besides the secret prayer of every christian on the camp-ground, there should be family prayer in every tent. This is often sadly neglected at campmeeting. None but those who attend to this know its value. This year we hope every tent will have an altar. We go to campmeeting for the express purpose of receiving spiritual strength and comfort. Shall we be less particular than at home? There is a special need of cultivating our devotional feelings. If prayer is neglected, we soon grow cold and indifferent, and lose our interest for the salvation of others, and of ourselves. Spiritual consumption takes place; and death soon follows. If such come to campmeeting, let them apply in prayer for the healing balm, and begin anew in the service of the Lord. Think of the worth of "eternal life." None can afford to lose it. Let us secure that *first*.

PREPARATION FOR CAMPMEETING.

Those who have never been to compmeeting, and purpose to attend this year, may be glad to receive advice in relation to what they will need for their comfort.

Bring one or two bed-quilts, a warm shawl, rubbers, pillow, or a pillow-case which can be filled with straw or leaves; wear plain clothing that is not too good for a seat on the straw; bring towels, soap, comb and brush; and each tent's company will probably need hammer and nails, some twine, looking-glass, matches, lantern, lamps; and if they can bring an axe, spade, augers and a crow-bar, they will find them useful, in pitching their tents. Leave family and business cares all at home; bring abundance of long-suffering, kindness, forbearance, brotherly love, and love for Jesus and his coming. When a company of such meet on the camp-ground, they will have a precious feast in the Lord, and sinners beholding them, will wish they were christians.

THE FAST.—We earnestly request all interested in the great gathering at Springfield to remember Friday, August 27th, as a day of fasting and prayer. Dear brethren and sisters, is it not time for all who are looking for the coming of Jesus to be more awake on this subject, and to be more entirely consecrated to the Lord, if we expect to be ready for "the marriage supper of the Lamb"? Let us be in *earnest*.

APPOINTMENTS.—As our paper will go to press earlier campmeeting week, it will be necessary for all to send their appointments so that we can get them by *Saturday, Aug. 28th.*

CERTIFICATES FOR DELEGATES.

It is necessary that the delegates from the churches* to the Annual meeting of the Advent Christian Association, to be held at the National Campmeeting, in Springfield, should bring certificates showing that they were duly appointed. The following form will answer:

This is to certify that —— was duly appointed by the church in —— as a delegate to the annual meeting of the A. C. A., to be held on the National Campground, in Springfield, Mass., Aug. 31st, 1869.

[To be signed by the Elders, Clerk, or deacons of the church, or Chairman of the meeting called to appoint the delegates.]

This matter of choosing delegates should be attended to at *once*, in order that those appointed may have time to make suitable arrangements to be present. Every church can send *one* delegate, and an additional one for every fifty members over the first twenty-five. Let every church be fully represented.

* A church is understood to be any number of christians who meet together for the worship of the Lord.

CAMPMEETING GOSSIP.—Much injury is often done to the cause of Christ by a few gossiping ones, who sometimes attend campmeetings. In a few days, they will sow enough discord to keep up a church fermentation for a whole year. They are busy gathering up the faults of others, to scatter them as tares among wheat. Such persons are to be dreaded worse than the cholera, or small pox. Thank the Lord, backbiters, evil-speakers, and busybodies, can not enter the kingdom. Let us all keep clear of such things.

DREAMING.

Dreaming is caused by the partial action of the brain while the rest of the physical organism is asleep. When the brain is entirely inactive, as in sound sleep, there is no dreaming. But dreaming is not confined to man. Facts are abundant to prove that the animals dream. But some argue that dreaming affords proof that man has an immortal soul. It affords equal proof, then, that beasts have the same, for they dream. Horses are said to neigh in their sleep; and we have often seen the dog agitated by dreams, while asleep, when he would bark and growl and show by his muscular motions that he was chasing his game in his dreams.

SPIRITUALISM.—Our readers will find in this paper an interesting article on Spiritualism, by Bro. J. C. Emery.

CORRECTION.—We learn from J. F. Lovering, Past Grand Chaplain of the "Grand Army of the Republic" (Dept. N. H.), that a quotation from one of our exchanges misrepresents the purposes of the G. A. R. He states that, while it is a secret military association, it is not an organization for political work, as intimated by our exchange.

FARE REDUCED.

The Rutland, Burlington, and Vt. Valley R. Roads have reduced the fare for those attending the Springfield Campmeeting. This line, as we understand it, extends from Burlington to Brattleboro; hence the friends will purchase a regular ticket to the latter place, then buy a regular ticket on the Mass. and Vt. R. R. from Brattleboro to Greenfield; and the Secretary on the camp-ground will furnish all such with a *free* return pass over *these* roads. At Greenfield a *Campmeeting* Ticket for Springfield must be purchased at the Ticket Office. AG'T.

SPECIAL NOTICE.

Those who purpose to attend the Alton Bay meeting, taking the cars at *Boston*, must purchase their tickets of Geo. T. Adams, 167 Hanover St. Fare $2.90, which is half fare. Those going from *Lawrence*, and all other stations between there and Alton Bay, will call for "campmeeting tickets." Remember, no campmeeting tickets will be sold at the depot in Boston.

Friends on the line of the Boston and Albany R. R., wishing to attend the Alton Bay meeting, can purchase tickets at Springfield, Palmer, West Brookfield, Worcester, Holliston, and South Framingham, for BOSTON and return, at one third discount. These tickets to be countersigned by Geo. T. Adams, at Alton Bay or in Boston.

COME EARLY.

Those who wish to enjoy the campmeetings should go at the beginning, and stay as long as they can. Those who are present at the commencement, and rise up with the increased interest of the meeting, enjoy it much better than those who come late. It is seldom that late comers get much benefit, because, they are inclined to be spectators. Others are in advance of them in their feelings, and this leads them to think they can not add to their interest, so they conclude to keep still and take no part in the exercises; and as sure as they refuse to act, so surely they will receive but little or no benefit. But if you must come late or not at all; we we would say *come*, and go to work at once after your arrival.

NEW TRACTS.

"THE NATURE OF MAN."

It has been urged that we put into a tract Eld. A. A. Phelps' "Queries and Objections," and the answers by the Editor, as published in the Crisis some time since. This we have done, and added to it an article on "Materialism," by Eld. O. R. Fassett, and some other articles from Eld. C. Colegrove on the nature of the soul. The whole makes a tract of 132 pages. Price 25 cents single copy, postage two cents. $2.25 per dozen; $17.00 per hundred, by express.

This is just what is needed to put into the hands of those who are inquiring after the truth. It should have a wide circulation. It is just the thing for the times.

"WILL THE WICKED BE RAISED FROM THE DEAD."—*By Eld. J. S. White.*

This is the title of a most valuable tract of 24 pages, in which the Scriptures brought forward by the *negative* side of this question are examined, and shown to teach no such doctrine, but the affirmative proved to be in accordance with "the form of sound words"—the true Scriptural doctrine. Price, single copy, 5 cents; postage, 2 cents; 40 cents per dozen, postpaid. Edition without covers, $2.00 per hundred, postpaid.

"MY CREED."

This is the title of another valuable tract, written by Bro. S. L. Manley, showing the true Bible doctrine in relation to the nature of man, and his final destiny. Let every one get a quantity to scatter among their friends and neighbors. It contains eight pages. Price 5 cts. single copy; 20 cts. per dozen; 75 cts. per one hundred, postpaid.

The above tracts are published and for sale at this office. AG'T.

THE HYMNS OF THE JUBILEE HARP.

For the convenience of those who wish to carry the hymns in their pockets, we have had a lot bound with flexible covers, the margins of the pages being trimmed close to the printed matter, making it very convenient for the pocket,—the most complete hymn book in use among us. Price 75 cts. per copy, postage 12 cts; $7.00 per dozen by express. AG'T.

IS IT RIGHT?

When reading the following from the notes of Bro. Wm. Himes, in the *Voice*, the question came up with much force, "Is it right?" It is true, as Bro. Himes says, "there are too many 'muzzled oxen' among us." Hear what he says:—

"I stopped a night with Bro. W. Bro. W. is ready to spend all his time in the field, if the friends will call him out and sustain him. It costs something (as I found) to ride in the stage to meet appointments; and ministers should not be left to board and clothe themselves, and pay stage fare into the bargain. There are too many 'muzzled oxen' among us, in spite of Paul's admonition When our ministers go into new fields, in missionary work, they expect to go the warfare at their own charges; but when a church, or company of brethren send for a minister to come and help them, they ought to see that his expenses are paid, and enough over to provide the food and clothing wherewith he will be content. And if his preaching isn't worth that much, then it isn't worth sending for or having. If the laborer isn't worthy of his hire, then don't ask him to leave other work and preach for nothing. Be generous. It makes one feel much better, and gives a zest to the preaching that can be imparted from no other source. And if you want the good news introduced in a new neighborhood, and are not able to do for the preacher all you think you should, just consult him beforehand, and let him know what he may expect; and if there is a prospect of doing good, he will share to the utmost in the needed sacrifices, and look to the resurrection for a reward. I can speak the more freely on this subject, because I have always been dealt with (one or two exceptions) generously, and have no complaint to make on my own behalf."

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$901.89
E. A. Hudson	.50
C. Holden	5.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$46.05
Mrs. B. F. Tyler (by M. A. H.)	1.00
E. A. Hudson	.25

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2822.31
A Sister in Concord, N. H., (balance of pledge), by Sr. McKinstry in May, not previously acknowledged	6.00

EUROPEAN MISSION.

Previous acknowledgments	$283.90

For the Worlds Crisis.

CAMPMEETINGS.

BRO. GRANT:—As our great national gathering is soon coming off, and as the children of our coming King and the lovers of Jesus, with all others that please to come, are cordially welcomed to our annual feast, it is to be hoped that due consideration of the needs, wants, and rights of all may be the ruling influence of the meeting. It is an important meeting. The Advent cause is blended with it. It must and will give direction to it the coming year, and onward till our hope is consummated. Business affecting the whole body is to be transacted. Care and caution, with heavenly wisdom, will be needed. The Advent Christian Association will meet for the choice of officers, and much more business of great importance to the cause; for this reason, every church should be represented.

Again, we shall come together with our own notions of what is right and best for the cause, and so there will be a variety of opinions; and it may be difficult to bring them all into harmony; but I hope we shall all be very careful of the rights of others, and not claim what we shall not be ready to concede to them. While acting in the body, be free to carry out your own convictions of right; and if your plans fail, because you are in the minority, submit with due humility, and put your shoulder to the wheel as before. Let our motto be, we are one in spite of all our differences of opinion. Let us forever dismiss all these little petty, selfish, nutshell ways of doing things, and come on the broad, liberal, gospel way of doing things—*upon the immovable basis*—"All things whatsoever ye would that men should do to you, do ye even so to them." This should be our working rule in all of our deliberations at the National Campmeeting.

Many things may come up for adjustment. "Let your moderation be known to all men; the Lord is at hand," and work by this rule, and all will come out right. And if we do not get our favorites into office, after we have done freely our best, then let us not be pettish, and slack in our work in the cause of Christ, and his coming kingdom; but let us all take hold together with Christ, and see, under God, how much can be accomplished to scatter our heaven-bought truth throughout the land, and convert all we can while time delays. I hope and expect to see christian liberality and courtesy manifest at this national feast.

Come, brethren, beloved of the Lord, come up to this meeting with the determination that your every act shall be in harmony with the Spirit and word of Jesus Christ. "Let love be without dissimulation;" and if we differ in opinion, let all see that we love one another "with pure hearts fervently." Our doctrine that is so blessed, and that we love so dearly still,—the coming of Jesus Christ, God's well beloved Son, the second time,—I hope will be made prominent; the resurrection of the dead, with the reward, and the life-giving gospel, with demonstration and power, will be expected. So mote it be.

"*No life out of Christ*" is the truth we all hold in common. It is our hope, "blessed hope." It is our sheet-anchor. Christ is the way, the truth, and the life. Then let us, while together in camp and out of camp, live like children of God, letting our light shine. God bless the dear children looking for Jesus. I hope for a blessed good meeting at Springfield. Pray the Lord to direct.

Chelsea, Aug. 20. L. BOUTELL.

For the World's Crisis.

FINDINGS AND EXPERIENCE OF A PILGRIM.

The experience and journeyings of a pilgrim are generally read with interest by all who are acquainted with the pilgrim, or the scenes of the country through which he passes. And I find that the experience and travels of ministers of the gospel when written, are frequently a means of stirring up to more religious enterprise those who read them. This is my apology, if one is needed.

On the sixth of August, I left the loved ones of my pilgrim home, on the Grand Prairie of Illinois, to journey eastward by short stages, until I should reach Springfield, Mass., at the time of the "National Advent Campmeeting," August 30th. My first stopping place was Earlville, Ill., where there is a little company of faithful ones looking for Jesus. Here I met Bro. Wm. Himes, of Michigan, who, strange to say for this western country, had an appointment, by accident, at the same time and place that I had. If such a thing had happened in New England, we would not have thought it strange; but for such an event to occur in Illinois, was really a new thing. I hope no one will think from this occurrence that there are so many preachers west that their appointments must frequently clash. If we manage to see each other in this great harvest field once in six months, or a year, we think we do well; and such events as two appointments at the same time and place are nearly as rare as total eclipses, occurring about once in a century; consequently we shall not look for a repetition of such a ministerial eclipse, until the Lord comes. I was the one eclipsed this time; Bro. Himes preaching a splendid sermon on the words of Jesus, "I will come again," to a large and attentive congregation, who assembled partly because it was reported Eld. Grant was to be there. Well, *there* was *another* eclipse, which resulted in quite an interest being awakened among the people, and also some opposition. The Baptist minister attempted to oppose the truth after the dismission, but it only made it shine all the brighter, for the eclipse was past, and the truth beamed out from the sermon that was preached too strongly to be obscured. Bro. Himes and I enjoyed our visit to Earlville exceedingly, and we trust better things are in store for the brethren there in the future.

The next day, Aug. 7th, I went on to Alton, Ill., and there found my appointment was just in time to attend the funeral of Sister McDole, who had died very suddenly, thus throwing a circle of friends and the church into mourning. The concourse assembled at her funeral was very great, and the chapel was hardly large enough for the occasion. It was an exceedingly precious and profitable time to me, for the melting power of Jesus was with us during the day.

Passing on, with a short call to say "how do you do," to some friends in Chicago, and to attend their noon prayer-meeting, where Satan's imps made foul work of disturbance, I arrived in Nevada, Ohio, on Tuesday, 10th, and was greeted by one of God's tried and faithful ministers, Bro. H. G. McCullock. This was my first visit to Nevada, and I formed the acquaintance of several good soldiers of Jesus' army, and I found them all on duty, or ready at a moment's warning. The church here is thriving under the pastoral care of Bro. McCullock, and there is a large field for labor in this section. The church in Nevada possess the true missionary spirit, and are ready to go forth to the adjoining towns and proclaim the great truths God has committed to their trust. This is as it should be. True Advent christians cannot continually tread in one track and live. The truth we have is an evangelizing truth, and God demands of us that we go forth as heralds of the coming One, and we must respond to the call, or God will leave us to ourselves. The friends in Nevada treated me with great kindness, and I left them feeling a great work is to be done in Ohio by some one, if Jesus tarries any length of time. F. BURR.

For the World's Crisis.

A WORD FROM THE MASS. MISSION TENT.

Thinking that the brethren and sisters scattered abroad, and especially those that came out from Boston and vicinity, and met with us on Zion's Hill, July 5th, at the tent-meeting, would like to hear the result of the meetings under the tent, we will pen a few words in relation to them, and leave the remainder to be told in the day when the hidden things are brought to light; which day we believe is just before us.

We pitched the tent on Zion's Hill, near East Weymouth, June 17th. The place was first called Zion's Hill, because the East Weymouth "Praying Band" held prayer-meetings near, and on the hill; some of their number living on it. The "Praying Band" consists of about forty earnest, humble, devoted, working christians; a few from the Orthodox, but mostly from the Methodist church. Their name was first given them as a slur, by the proud and aristocratic portion of the church, because they were found holding prayer-meetings at dwelling houses, and zealously working in the highways. It pleased the Lord to bless their efforts, and many souls were converted. They thought the name a good one, and adopted it. We found among them three of like precious faith with us; but they were not known by any other name than Christian, which name we think, they truly merited.

We got the tent ready for meeting on the evening of the 17th of June, and the people were coming from every direction, when the bells began to ring, and in a few minutes we saw a large fire bursting forth from the roof of the large nail plate factory, which burnt to the ground, thus throwing out of employment between three and four hundred workmen, including most of the "Praying Band"; many of whom went the next day to other villages and cities seeking employment. Others followed in a few days. Our meeting was postponed for that evening, for it took all that were not in Boston, at the Jubilee concert, to save the churches, dwelling houses, and other buildings which surrounded the factory, from the devouring flames. The meeting commenced the next afternoon, and we moved cautiously on, day after day, endeavoring to heed the admonition of our blessed Savior, to be "wise as serpents, and harmless as doves." The interest kept deepening, and we kept pouring out the truths of the gospel of the coming kingdom, and it worked like the leaven hid in the meal. Independence day, we had a glorious meeting. Some over one hundred came out from Boston and vicinity; and the songs of praise, prayers, and exhortations, from the brethren and sisters from abroad, strengthened and greatly encouraged the hearts of those that were just embracing the truths of the gospel of the kingdom.

As the meeting continued, the interest increased. We remained on Zion's Hill until Sabbath, July 18th, making five Sabbaths. We should have remained longer, but the tent was engaged to go to the Tremont campmeeting. On the Sabbath evening that we closed, we had a large audience, and they gave good attention to the word. There was deep interest. By a unanimous vote, the people expressed their desire to have the tent come back again to Zion's Hill. Bro. John Tuttle, one of the "Praying Band" (a colored brother), then offered the following resolutions, which were passed by the audience:

1st. "*Resolved*, That the 'Praying Band,' and friends of East Weymouth and vicinity, tender their sincere thanks to Bro. Morrill and his friends for pitching their Mission Tent among us for the past few weeks.

2nd. *Resolved*, That the doctrine preached by them, from the stand under the tent, in our opinion is purely scriptural, and in harmony with reason.

3d. *Resolved*, That as such, we endorse it as our own, and will labor to make it become the world's.

4th. *Resolved*, That for the first time, to our knowledge, has the whole gospel of the kingdom been preached in this vicinity.

5th. *Resolved*, That we hail this seed-time among us as ordered of God, and destined to produce a plentiful harvest.

6th. *Resolved*, That for the accomplishment of so distinguishable and glorious results, we pledge ourselves to labor and pray."

The friends that were out with us to the tent July 5th, will remember Bro. Tuttle, and how interested you were in hearing him speak. He is one of the Lord's precious jewels. Bro. A. P. Moore was sitting by me when he was reading those resolutions, and we both thought it was asking too much of those Orthodox and Methodist brethren to pass them; but as it was a dish of their own cooking, we sat still, waiting to see what they would do with them. Some, whom I had singled out in my mind while he was reading them, that I thought would not vote for them, to my astonishment were found with uplifted hands in favor of them.

We thank the Lord for the good help he sent us; that he put it into the hearts of our good preaching brethren, A. A. Phelps, J. C. Smith, L. Boutell, S. W. Thurber, Geo. A. Brown, C. Goodrich, Geo. A. Cole, and A. P. Moore to come, who will long be remembered by the people of East Weymouth and vicinity; and although some of the above named brethren were not with us but once during the five weeks of the meeting, yet they left their mark behind them, which cannot be rubbed out till the judgment.

The tent is now pitched at Bro. Sherman's, near the depot, in Holliston. We are now at the close of the second week of the meeting. It is working well. Bro. Sherman is doing much for the cause. All he has is on the altar, and he is there with it. We have thus far been helped by the faithful labors of Brn. Grant, Goodrich, and Sr. Stoddard, and we hope for more of their labors before the meeting closes, which probably will not be until the Springfield campmeeting; for we have learned that where there is an interest, it is better not to be in a hurry to leave, but stay as long as the Lord says stay.

Brethren and sisters, pray for us and the meeting, that the Lord may send laborers this way, and pour out his Spirit upon the people of Holliston and vicinity, and that many may yet be led to believe on Christ, and be prepared with the wedding garment on, when the Bridegroom comes to enter in to the marriage supper of the Lamb. Yours in love of the truth, ENOCH MORRILL.

For the World's Crisis.

LAODICEA.

Christendom presents to-day a vast panorama of worldly conformity, having incorporated into her entire system the forms, fashion, and spirit of the world, till her members are disabled and the whole body paralyzed. It is like a huge apothecary shop, from which religious prescriptions are issued under the name of Christ, who is made the unauthorized surety for the host of unscriptural theories, deeds, and sectarian names that have sprung up within her borders; and without the unwarranted usurpation of which, the trade could never have been inaugurated. She is sinking under the weight of her own corruption. Christian principle is sacrificed on the altar of worldly policy. Lofty eloquence and imposing ceremonies blind the vision and hide Christ from view; while traditionary theology is substituted for his gospel.

The form of godliness is desperately maintained at the expense of mammon. The body being lukewarm, and prayer-meetings failing to move its members, a new remedy in the form of church fairs, festivals, oyster suppers, picnics, and the like, is found to be the only relief for religious constipation. Men assume to be "Reverend"—a term found but once in the Bible (Ps. 111: 9), and applied to God only—and take to themselves this title as if they were gods. They talk about going here or there, doing this or that, D. V. Time and space allowed the apostles to say, "If the Lord will." Acts 18: 21, 1 Cor. 4: 19, James 4: 15. Right Rev., D. D., LL.D., and Elder P. E., etc., are specimens of Rabbinical embroidery attached to names seeking honor of men. The names of the scriptural worthies begged no honor of this kind, but are preserved in "deeds of faith," which, like pure gold, require no plating, the necessity for which is greatest where real value is least.

Having loudly proclaimed a world's conversion, and boasting of riches and increased with goods, Christendom is compelled to behold the blood coursing through her veins laden with deeds of infamy and blotches of corruption, with moral darkness of increasing density, which she is powerless to remove, until shepherds and sheep, goats and mammon, are inseparably joined together, and characterized by inspiration, "Laodicea." Rev. 3: 14–18. Probably many of God's dear children have experienced a dread indifference and want of feeling with reference to the blessed hope of the gospel, and led to seriously doubt their acceptance with God, and to think that, after all, the past is but a pleasing dream; when the arch deceiver, taking advantage of the situation, suggests that they have lived on stale bread long enough, and require something new, when he submits for their acceptance some of his gilded wares in the form of new light, creature worship, and fabulous doctrines, as a sure remedy for the dreaded indifference.

A knowledge of our position on the prophetic journey to the kingdom of God gives us the key to its cause. We are crossing the great "Laodicean desert," the entire atmosphere of which is heavily impregnated with a lukewarm stupor, and its drowsy effect weighs heavily on every child of God. Our safety consists in holding fast that which we have, that no man take our crown. Rev. 3: 11. No time now to exchange. It is the evil time, and says the apostle, "having done all, to stand." Eph. 6: 13. Keep "the faith"; "walk by faith." *Faith*, not *feeling*, will carry us into the kingdom. Bigotry is despicable, and has many votaries; to avoid which, and the dreaded indifference of the hour, many give a desperate leap, crying Liberty; and enjoy freedom only when, like an unruly creature, they are jumping over or breaking through all Scriptural bounds, impeaching the testimony of inspired witnesses, leaving the word of God like the track of the tornado. The exigency of the hour demands steadfastness, watchfulness, and prayer; together with a firm confidence in the word of God.

The people who, a few years since, were called out to meet the Bridegroom have not escaped the ravages of the terrible Laodicean monster. The power of the Holy Ghost attended their coming out, accompanied by deeds which, together with the time and manner of the movement, were evidence of its being in line with royal ancestors of scriptural reputation. Having just escaped enclosures constructed of pen, ink, and parchment, they formed a new union by faith and the Holy Ghost; the members were ornamented with a meek and quiet spirit, beneath the banner of brotherly love; the pasture thus afforded being of excellent quality, and the flock orderly, paper fencing was unnecessary. The "earthen vessels" were regarded, not for personal attainments, but for the treasure (2 Cor. 4: 7) they contained; they lived by faith, and had power with God. Alas, we have fallen on perilous times. The same influence which has paralyzed nominal Christendom, is silently yet surely creeping over this once favored people, and an increasing formality is rapidly supplying a decreasing faith.

We talk about contending earnestly for the faith once delivered to the saints; and so earnest has been the contention, that the primitive faith of *deeds*, which characterized the ancient worthies, has evaporated into a host of conflicting words, pet theories, and darling ideas, sufficient to occupy the attention of the Athenians and strangers at Mars' Hill a lifetime. Acts 17: 21.

Covetousness, the glaring sin of the age, has crept into our ranks, and we need shaking like the fig-tree, by a mighty rushing power from heaven, to shake off worldly conformity, and shake out worldly treasure. Many tongues, which express a desire for the Lord to come, involving the destruction of their treasures, are within reach of pockets that remain unconverted. They enjoy a good meeting that costs nothing; but a profitable trade far better. How many testimonies for Jesus and a pure gospel pass through a solution of tobacco juice, smoke, or snuff, which the carpet would be too good to receive. Of what use is it to talk like sheep in the fold, while we conform to the fashion of goats outside. We are commanded to come out and be separate. In what does our separation consist? is the distinction in every day matter of fact practically developed before all?

Visit the campmeeting; does not the scene vividly remind one of a vast visiting multitude? and is there not danger of being more zealously engaged in eating and drinking, than in the worship of God? in exhibiting specimens of photographic art, rather than reflecting the image of Christ? With what promptness and earnestness social services are held by the good sisters, cup and saucer in hand, around the stove, while frequently their presence and talent are wanting in the prayer-meeting.

Brethren, who complain of no gift to speak or pray in the prayer-meeting, exhibit considerable fluency of speech in unprofitable disputes. Brethren and sisters, who may attend the great gathering this year, will especially need to cleanse themselves of all filthiness of the flesh and spirit, and *come at the beginning* with temples qualified to exercise long-suffering and forbearance. As pilgrims and strangers, shall we, with the promised rest just in view, go back to the leeks and onions of Egypt?

While the Son of God tarries, let us beware lest we worship the golden calf in the form of fashionable folly, covetousness, and filthy and useless habits. Let us not worship the Lord grudgingly, while these are paid for liberally. We are burdened with theoretical faith, and dying for want of practical. God wants men to feed the scattered flock, without respect of persons; and who cannot be auctioned off at any price. Men who are not magnetized by wealthy churches, pointing to them like the needle to the pole; but who obey the call of the Spirit, and trust the Lord for bread, while they dispense the "bread of life," instead of sickly theories of skin and bone, to the tried and tempted.

We have reached the time of gross darkness, which was to cover the people. Isa. 60: 2. The same power that withstood Moses through Jannes and Jambres, resists the truth at the present hour. "Faithless works and words," philosophical reasoning, and scientific arguments, will not save us. We must recover our identity as "pilgrims and strangers," which we as a body, like Peter, are following afar off. Let us shake off the worldly dross that has accumulated among us, that we may be qualified to receive the power of the Holy Ghost, and stand against all the wiles of the adversary. While journeying amid the intensity of moral darkness, surrounded by crafty and cunning devices for our overthrow, let us possess the "light of life" within ourselves, together with the golden faith which shines more bright by using, and which is soon to expand and blend with the universal dawn of the eternal day.

We need not pause to notice the various improvements upon the blessed hope of the gospel, presented for our acceptance at the present day. Decision's vale is filled with the doubting and unbelieving, hesitating, yet compelled to decide. The light which made the appearing of Jesus a "blessed hope" to the apostle, has not dimmed through the lapse of ages. Titus 2: 13. The same hope which centuries ago purified its possessor, saves to-day. 1 John 3: 2, 3. The same Jesus who said, If I go away, "I will come again" (John 14: 3), was confirmed in his testimony by the angelic pair, who said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

We are on the eve of the final act in the great Satanic drama. The most desperate and strategic efforts of the wily adversary, to divert the mind from the blessed hope of Jesus' coming, are before us. His name is used as a plaything; the word of God mutilated and degraded, to support the basest desires of the depraved heart, or wholly denied, to suit the case. Living faith alone will save us. Talking about faith and living on past experience are alike hopeless. Shall we arise in the name of the Lord, and arm ourselves for the conflict? Shall brotherly love, meekness and patience abound towards each other? If brethren disagree, a fulness of the Spirit of Christ will disarm and prevent quarrels. It is the best known remedy. Let us all seek to possess the most of it, and dwell together in unity, and though dark and lowering clouds hang o'er our pathway, they will soon disappear, when the night of weeping will be swallowed up amid the songs of the redeemed of the Lord. O. D. WOODRUFF.

Southington, Ct., 1869.

For the World's Crisis.

INFORMATION WANTED.

In March, we put a note of inquiry in the *Crisis* respecting the address of Mr. John Hoxie, who had ordered a picture of "Our Savior." The editor gave his address "Little Compton, P. Q., Canada." To-day the letter, with the picture enclosed, is returned from the dead letter office, so Bro. Hoxie has not been supplied; and if he will write us again, with his address in full, we will duly forward. If any others have failed to get due returns, hope they will inform us.

Our work on *Planchette* has been delayed, so that no orders can be filled before the last week in August. Price 10 cts.; two copies for 15 cts. M. D. WELLCOME.

Yarmouth, Me.

— To maintain a good character, you have to deserve it.

Extracts from Letters.

Bro. P. H. Harding, Vershire, Vt., writes: "I am glad the brethren are talking about a Vermont campmeeting. I hope it will meet with the wishes of all; not only this side of the mountain, but the other. I do not wish to be selfish, or seem to be; but I should coincide with Bro. Cleaveland in having it this side of the mountain, say on the line of the Central Railroad. The reason is this: the people have not been blessed with many opportunities for attending such meetings. If we have such a meeting, let us make a grand rally, muster all our forces, and call for all the foreign aid that the committee deem it profitable; and more especially invoke the blessing of Him that controls the wind and storm, that we may have a pleasant week together, and many souls gathered. Let each one interested breathe a prayer to Him every day, for the success of the cause of truth in Vermont."

Sr. M. J. Pratt, East Randolph, Mass., writes:—"Dear ones in the Lord, although I am not personally acquainted with many of you, I have been cheered many times by reading your letters in the Crisis, and felt perhaps I might write a few words to cheer some poor, discouraged one. I love Jesus, and am trying to be one of his children, that I may be ready for his appearing. He has said, 'I will never leave thee nor forsake thee.' Let us ever trust him at all times, for he is our truest and dearest friend. We can go to him with all our cares. O let us be good and faithful. Soon we shall meet to part no more. Cheer up then, dear ones in Jesus. Though the way seems dark and drear, it will be but a little longer. Soon the Savior will appear."

More about the Imprisoned Nun.—We have already given the particulars of the twenty years' imprisonment and release of a nun in the Carmelite Convent at Cracow, Poland. A local paper publishes a story which would seem to give some clue to the cause of the mystery. It says:

"In the month of April, 1848, a patrol of the National Guard remarked, about one o'clock in the morning, a traveling carriage before the entrance of the Carmelite nunnery. Curiosity and suspicion induced the young men on guard to stop the carriage, which was just starting. Two of them went to the carriage door, and saw in the carriage two men, one of whom held on his knees a woman in a nun's dress, and having a night cap on her head. While the National Guards asked questions of the men in the carriage the woman jumped out and ran into the court yard of the convent. One of the Guardsmen ran after her, and, in spite of her entreaties, would not let her go. The noise in the midst of the night awoke the nuns and servants of the convent. When the nun remarked this she cried out, 'I am lost!' and fainted. What happened to her afterward is unknown. The patrol arrested the two men, and led them toward the town, but, moved by their entreaties, and seeing in the whole matter but a love adventure, the patrol, consisting of students of the University, let them go."

The Cracow paper now thinks that there may be some connection between this adventure, which happened in the year 1848, and the mystery lately discovered, and that by looking over the lists of the National Guard then existing, and tracing those who were on duty, the connection between the two might be established.

The Vienna correspondent of the London *Times* states that there was great excitement among the population of Cracow after the release of the imprisoned nun, which was increased by the rumor that the Carmelite monk who had given the information concerning the imprisonment of the nun had died suddenly and under suspicious circumstances. Three several attacks were made on the nunnery and on monastic institutions in the city, but the authorities interfered seasonably. Both the Mayor and the Government Commissioner published warnings against any repetition of the excesses, and the papers all advised the public to wait for the result of the regular inquiry which has been set on foot. A petition is, however, it is said, being set on foot, praying for the removal of the Jesuits. The significance of all this is not a little increased by the fact that Cracow has been always considered as one of the strongholds of clerical influence.

Napoleon's Doctrine First and Last.—A curious bit of history has just been brought to light by M. Louis Blanc, in an article contributed to the *Revue Moderne*, which shows us something of the sentiments of the present Emperor of the French long before he arrived at his ambitious summit. When he was a prisoner in the castle of Ham, and pretended that he was a socialist, heart and soul, he solicited an interview with M. Blanc, who was at that time deeply interested in socialistic movements. The eminent historian had a long talk with the fretful young prince. Napoleon expressed it as his belief that all future government in France should repose on the national will, manifested by universal suffrage. M. Blanc said that, though universal suffrage ought not to be like a loaded pistol in the hands of an infant, every honest public man should try to imprint his views upon the popular will and attract the majority to himself, but should always be willing to bow to the sovereignty of the people. One must have a political credo. Louis Napoleon, after musing a few moments, said, fiercely: "My credo is the empire. Has not the Empire raised France to the summit of its grandeur? Did it not give back to it order and establish for it glory? I am convinced that the will of the French nation is in favor of an empire!" Thus far his credo has held good, and he only now awaits philosophically the time when that credo no longer is suitable, to adopt another suitable to the peculiar emergency in which he may find himself.—*Boston Journal.*

EVILS OF TOBACCO.

The editor of the *Weekly News*, published at Cape Girardeau, Mo., makes the following truthful remarks:—

"Tobacco and its evils, in our country, according to the best information we can gather, is sapping the constitution of many of our citizens, especially of the rising generation. In our city, we understand, there is only one out of every ten male citizens but what uses tobacco, from ten years of age up to the oldest inhabitant; and many under ten use it. This is a deplorable state of affairs for mankind to be placed in. We look upon the practice of using tobacco as one of the filthiest that belongs to our citizens. It has a degenerating influence, it destroys the nervous system, it impairs the mind, and in many instances produces insanity, apoplexy, and nervous debility."

How his Sermons grew.—A lay brother made the following remark of his minister, whose pulpit talents were quite ordinary: "Our pastor comes to the pulpit Sunday morning and preaches a little sermon; and in the afternoon he comes again and preaches another little sermon. In the evening he comes into the prayer-meeting full of love, and we all have a good time, praying, singing and exhorting. Then on Monday, after spending the forenoon in his study, he goes out and sees a family of his congregation, and talks to them about Jesus; he does the same on Tuesday and each day of the week, and by Saturday night the little sermons on Sunday have grown into big ones"

One can easily conceive how a people would be satisfied with such preaching. Reverse the matter. If great sermons on the Sabbath become little ones during the week by manifest inconsistencies, would it not destroy all pulpit efficiency?—*Canadian Independent.*

Obituaries.

Shafer. Died in Sparta (near Dansville), N. Y., Aug. 13th, 1869, Mr. Jacob Shafer, aged sixty-six years, eleven months, fourteen days.

Mr. Shafer's disease was of the esophagus, which caused him to literally starve to death. Seeing my appointments in the Crisis, he said he should die about the time of my arrival in Dansville, and his wish was for me to preach his funeral sermon. Strange to say, his death occurred as he had said, and on Sunday, the 15th, I preached at his funeral in Sparta to a large congregation, from 1 Pet. 1: 24, 25. F. Burr.

Durkee. Died in Dansville, N. Y., Aug. 14th, 1869, Sr. Ellen M. Durkee, in the twenty-fourth year of her age.

Sister Ellen was a firm, consistent christian, beloved by all who knew her, and those who knew her best loved her most. Her friends at the Water Cure, who loved her dearly, took charge of the funeral arrangements, and my appointment being in Dansville the 15th, I was requested to preach her funeral sermon from the text of her own selection,—"And there shall be no more death." She died looking for Jesus to come and raise her to immortality. F. Burr.

Richardson. Fell asleep in Ellington, Ct., Aug. 12th, 1869, of consumption, Luella, daughter of Bro. Royal and Sr. Eliza Richardson, aged thirteen years.

She experienced religion but a short time before her death, and is now sleeping that sleep

"From which none ever wake to weep."

The occasion of her burial was improved by the writer from Isa. 38: 1. P. S Butler.

Sheldon. Died in Putnam, Conn., Aug. 7th, 1869, Edith E., daughter of Wm. E. and Emeline A. Sheldon, aged fifteen years and three months.

Our child was bapized about two years ago, and has since lived a consistent christian life. We hope to meet her in the kingdom, where will be no sorrow. Words of comfort were spoken by Bro. M. R. Phetteplace. W. E. Sheldon.

Married.

In Thornton, N. H., Aug. 14th, 1869, by Eld. A. W. Sibley, Mr. Orin Weeks, of Guilford, N. H., and Miss Arilla J. Page, of Thornton.

In Portsmouth, N. H., August 12th, by Eld. Joseph White, Mr. B. Franklin Hicks, of Central Falls, R. I., and Miss Carrie A. Shannon, of Portsmouth, N. H.

In Scituate, R. I., Aug. 15th, 1869, by Eld. Wm. S. Devereux, Mr. Tillinghast Yeaw and Miss Maria Fiske, both of Coventry, R. I.

Summary of News.

FOREIGN.

Cable News.

London, Aug. 19. Dispatches from Teheran state that a band of Sectaries from Constantinople have been arrested, charged with conspiring to assassinate the Shah of Persia. It is said that many eminent persons are implicated in the conspiracy. The Persian troops have captured Garctrela, and defeated Farcomaces in a pitched battle.

Paris, Aug. 18. The Emperor to-day, presided at the Council of Ministers. His health is much improved.

Prince Napoleon will attend the ceremonies on the occasion of the inauguration of the Suez Canal.

The Viceroy of Egypt has sent a conciliatory reply to the letter of the Sultan.

Joseph Mazzini has arrived in Switzerland.

London, Aug. 4. In the House of Commons today Mr. Ottway, Under Secretary of Foreign Affairs, said the agents of the British Government were making every effort to obtain access to the Englishmen now held captive in Paraguay. The last intelligence received in regard to them was furnished by American naval officers, and was to the effect that they were all well, but still restrained of their liberty by command of President Lopez.

Madrid, Aug. 18. Bishop Jean denies the jurisdiction of the present government, and appeals to the Holy See. Some of the Bishops have obeyed the decree of the Regent obliging them to warn their clergy against an insurrection. Others still maintain silence.

A Cortes has been summoned to meet on the 15th of September in consequence of the urgency of affairs.

Berlin Aug. 17. It is reported that the North and South German States have agreed to common action with respect to the Ecumenical Council, if the resolutions adopted by that body on the question of the temporal power of the Pope should threaten the peace of Europe.

Passing Events.

☞ The movement for woman's rights has spread to Italy. Not long since a young and beautiful woman appeared before the Roman Senate, and announced herself to be the last descendant of the Emperors of the East; and, producing documents, she demanded an investigation of her pretensions. The Senate recognized her as the Princess Lascaris-Paleologus, ordering her name to be thus inscribed on the "Book of Gold" at the Capitol.

☞ It is stated in the Italian papers that great progress is making with the Mont Cenis tunnel, the work being actively carried on night and day, and that there is every probability the line will be opened in the course of next year. To celebrate this event it has now been definitely decided that a Universal Exhibition shall be held in Turin in the spring of 1872.

☞ Fruit venders are up to all sorts of tricks. A very common one is to cover the top of the stock in trade with the most luscious-looking fruit, which the confiding purchasers are foolish enough to believe they will receive for their money. The bag or basket, however, is filled from the side of the pile, and unripe fruit is generally the most numerous.

☞ The miner's strike is now spreading throughout the entire coal regions of Pennsylvania. At Hazleton it has assumed a serious aspect. The strikers are laborers who are employed by the miners to assist them in loading and removing the coal after it has been blasted. They have stopped the pumps in nearly if not quite all the mines.

☞ It is said that from three to five hundred canal boats fully loaded with anthracite coal are now lying about New York, Jersey City and Hoboken, consigned to coal speculators in New York, who are paying the boat owners from $7 to $8 per day storage until they can force higher prices on the market.

☞ One hundred thousand baskets of peaches a day are being emptied into New York city. Every one of those baskets will contain about 180 peaches, which gives eighteen million peaches, or for the million of people eighteen peaches a day for every man, woman and child.

☞ The New York workingmen are moving with a view of making themselves felt in politics. The tailors have nominated for Mayor, Mr. Nelson W. Young, a practical printer, a smart, energetic man, and an earnest advocate of the rights of labor.

☞ The heat was most intense at New York, Aug. 20th, and probably caused more suffering than heat of any other day this summer. Several cases of sun stroke occurred, and in some cases animals dropped dead on the streets from the effects of the heat.

☞ The national revenue from distilled spirits for the last fiscal year is given at $43,800,000, and from tobacco in various shapes and forms at 22,200,000, making the handsome sum of over $66,000,000.

☞ The Rochester Express says: Short paragraphs are usually the most interesting department of a paper, as, when well edited, they require the most labor."

☞ The Sultan has ordered the streets of the Holy City to be made passable—an undertaking the practicability of which those who know the streets of Jerusalem will be disposed to doubt.

☞ A century plant less than twenty years old, has just bloomed in Louisiana.

How Spurgeon Looks and Preaches.—A correspondent of the *Troy Times* says that Spurgeon, the celebrated London clergyman, is an easy extemporaneous speaker, possesses the merit of distinct enunciation, and illustrates his points and enforces his arguments by very apt and sometimes very striking illustrations. He is not dramatic, but rather quiet in his style. There is, however, a magnetism in his manner after all, in his earnest appearance, and in his bright eye, too, that enchains the attention of his audience. He is by no means so able as Beecher, no. so graphic as Chapin, but he is really a magnetic man, and will always draw large numbers to hear him. In appearance he is rather inclined to portliness, has a large and pleasant countenance, and an expressive and keen eye. He looks to be a much younger man than he is, and is what the ladies would call quite handsome.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garriques, 608 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 28th, and continuing till Sept. 6th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, Sept. 5th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester at Grantville, Holliston, Natic, Westboro, Milford, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third*; tickets to be obtained at New Haven, Meriden, Berlin, Hartford, and Windsor Locks. On the Conn. R. R., fare is reduced *one third* from So. Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 25th to Sept. 7th, *must* be called for at the ticket offices; and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the Mass. and Vt. R. Road, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return* pass *from* Greenfield *to* Brattleboro, Vernon, Athol, Fitchburg, or any place on the Mass. and Vt. R. R. that they may come from.

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

On the Providence and Worcester R. R. Campmeeting Tickets at one third discount can be obtained at the Depot in Providence, good from August 26th to Sept. 7th. *Call for Campmeeting Tickets.*

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to the Secretary, on the camp-ground.

Friends coming from New York can come and return for $4.50 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 p. m., connects with the train at the steamboat wharf at New Haven. The other boat, which leaves New York at 11 o'clock p. m., reaches New Haven in time for the early morning train; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the Rail Road to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8½ a. m.; and at 3, 4½, and 9 p. m.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. Mathewson, Geo. T. Adams, H. Munger, J. Hemenway, R. E. Ladd, D. Mathewson, W. B. Dodge, — *Committee of Arrangements.*

Geo. T. Adams, *Secretary.*

Advent Christian Association.

The next Annual Meeting of this Society will be held at Springfield, Mass., commencing Tuesday, Aug. 31st, at nine o'clock a. m. As business of unusual importance is to come before this meeting, it is hoped that every church will be represented by delegates, and that preachers make an effort to be present at the opening meeting.

Every church co-operating with the A. C. A. is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members. Each delegate must bring credentials from the church to which he belongs. H. F. Carpenter, *Clerk.*

American Advent Mission Society.

The annual meeting of this Society will be held at Springfield, Mass., commencing Thursday, Sept. 2nd, nine o'clock a. m. Members of and delegates to the A. C. A. are members of this Society. A full attendance of the members is requested. A. W. Sibley, Secretary.

Notice.

The Union Female Missionary Association will hold its annual meeting on Springfield campground, Tuesday, August 31st, 1869, at one o'clock p. m. All the preaching Sisters and members of the Association are requested to be present, as some matters with reference to the best interest of the Association are to be considered. Come with hearts interested in the work of the Lord, and pray much that we may have the Spirit of Jesus to direct us in the transaction of business, that this meeting may be profitable to all. Reports from the different female missionaries will be given at this meeting. M. McKinstry, *Secretary.*

Notice.

There will be a Quarterly Conference in South Livermore, Maine, commencing Aug. 26th, one o'clock p. m., and continue over the following Sunday. Brethren and sisters are invited to come and unite with us in the work of the Lord. Call on C. Dennen, C. H. Boothby, Wm. Hobbs, Silas Timberbake, and others. Eld. Jesse Gay. Eld. A. Abbott. H. B. Sevey.

Campmeeting in Maine.

At a meeting in Holden, last Sunday, the brethren decided to have a campmeeting in the vicinity of Bangor, to commence about Sept. 13th. Particulars hereafter. For the Brethren, Geo. W. Brown.

Conference in Addison, Vt.

During my labors in Addison, as elsewhere noticed in the *Crisis*, there will be preaching on Tuesday and Wednesday evenings, Oct. 12th and 13th; and on Thursday, the 14th, a conference will commence, to continue through the week and over the Sabbath. Brethren and sisters from abroad are invited to attend.

In behalf of the brethren, T. M. Preble.

Tents for Sale.

I have a tent nearly new, twelve feet by eleven and a half, with frame and pins, which I will sell for $16. Or I will sell the boarding mission tent, nineteen feet by thirteen, which has been at the Alton Bay Campmeeting several years. Price $20. Either of the above tents will be a good bargain for those who wish such a tent for campmeeting purposes, and can be sent to Springfield or Alton Bay by rail. I. C. Wellcome, Yarmouth, Me.

Notice.

The quarterly meeting of the Advent Christian Conference of the State of New York will commence Friday evening, Sept. 17th, at Darien, Genesee Co., and continue over the Sabbath. Conveyance will meet trains at two p. m. from the east and four p. m. from the west on the New York Central R. R. at Croft's station, six miles west of Batavia. D. Cogswell. W. J. Hobbs. R. C. Simonds.

Notice.

To our brethren and sisters in Massachusetts and New Hampshire we would say, that we expect to be at the Springfield and Alton Bay campmeetings with the Mass. Mission Tent, where they will find a comfortable home. We also expect to have some good meetings under the tent. Enoch Morrill.

Notice.

Dear Brn., as the time of year has come for holding protracted meetings, which are the most beneficial to all, I would say that if the good Lord will, I will go wherever a door is opened for that purpose. If any desire such a meeting, please to let me know at once. Direct to George A. Streeter, North Dana, Mass.

Notice.

The Lord willing, the New Hampshire Tent will be pitched in Albany, near Bro. Joshua Piper's. J. C. Shorey, Tent Master.

Alton Bay Campmeeting.

Providence permitting, a general campmeeting will be held at Alton Bay, N. H., commencing Sunday, Sept. 5th, to hold through the week and over the following Lord's day. Ample provision will be made for board and horse-keeping. Board at 80 cents per day; breakfast and supper, 30 cents each; dinner, 50 cents; horse-keeping (hay and grain) 85 cents per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows: Boston and Maine R. R., trains leave Boston for the meeting 7.30 A. M., 12 M., and 3 P. M.,—half fare. Purchase regular tickets at *Boston*, of Geo. T. Adams, 167 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Boston, Concord, and Montreal R. R.; trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Littleton for the Wiers at 9 A. M.,—half fare. Those coming from Concord, Littleton, and Plymouth, can go through to the camp-ground the same day, by waiting at the Wiers. The fare on the steamboats one way.

Connecticut and Passumpsic River R. R.; trains leave Derby at 7 A. M. for Wells River, Plymouth, Wiers, and Alton Bay,—half fare. Passengers will purchase regular tickets, and receive free return checks on the camp-ground, signed by the Secretary of the meeting. If any of our friends wish, they can come for the same a week before the meeting.

Eastern R. R., half fare. Purchase regular tickets at the several stations, and receive free return passes on the camp ground, signed by T. H. Ford.

Portland, Saco, and Portsmouth R. R.; trains leave Portland at 6.15 A. M., 8.40 A. M., and 2.55 P. M., for Dover and Alton. Fare about two thirds.

Fare reduced on the Concord and Portsmouth, and Nashua railroads, one half.

The Steamer Naugatuck will run from Melvin Village to Alton camp-ground as follows: Leave Melvin Village Sept. 5th, at 7 A. M.; Bay at 7.20, and Tuftonborough Neck at 8 A. M., arriving at Alton about 9.30; returning after the P. M. service; also the same each day of the meeting, Monday and Wednesday excepted. It will also leave Alton for Melvin Village Monday, the 13th, at 9 A. M. Fare both ways, 75 cts; one way, 50 cts. For the friends on the north side of the Lake this is far the cheapest, and also the most quiet and pleasant route to the meeting.

If our friends in Mass. or Maine, interested in the meeting, can get the fare reduced on any other railroads, we hope they will; and as we have been so successful in getting the fare reduced to the meeting, we hope our friends will avail themselves of it, and also of a good meeting. In the meantime let prayer go up to God for his blessing.

D. Churchill, J. G. Smith, T. W. Piper, J. Langley, J. Shorey, J. Jenness, T. H. Ford, — Committee.

Fare Reduced.

Fare reduced from Springfield to Boston, on the way to Alton Bay. The tickets will be sold at Springfield, Palmer, West Brookfield, Charlton, Worcester, Holliston, and Framingham. Tickets good from Sept. 3d to the 14th inclusive, and must be indorsed by T. H. Ford to return.

L. Boutell, for J. G. Smith.

Alton Bay.

The tickets on the Boston and Maine R. R. to Alton Bay campmeeting are good from the 4th of Sept. to the 14th inclusive. Friends coming from Lowell can buy their tickets at Lawrence for the Alton Bay campmeeting of Bro. D. Churchill, at a reduced price.

On account of having to pay six dollars more on a ton for hay than last year, we shall have to put the price of horse-keeping, at Alton Bay campmeeting, at 85 cts. a day, instead of 75. J. G. Smith.

Notice.

Our friends who have tents to build at Alton Bay, are requested to be sure and have them built before the meeting commences. We have engaged Bro. Wm. Chamberlin to carry the baggage from the depot to the camp-ground. For the Committee, J. G. Smith.

Campmeeting in Vermont.

Dear brethren, the call is to West Bethel, on Camp Brook. I wish all who intend to come with tents, to write to Geo. W. Lewis, or Jona. Washburn, and let them know something about the size of their tents, and they will have the poles on the ground, and all things needed. I would like to have all the preaching brethren in the State, who will try to be at the meeting, to correspond with me. Please drop me a line to East Canaan, N. H., care of J. B. Eastman, until the 5th of Sept., then at Alton Bay camp-ground. I would like to hear from any out of the State. Those who write to Brn. Washburn and Lewis, will please direct to West Bethel, Vt. Come, brethren, and all. We are few in number, so let every town be represented. Where there is but one, make a small tent, and come. Let us get together and do what we can. Let no small thing prevent. Bro. Child of Cabot, gave me encouragement that he would take hold and assist. We don't want any party division, or difference of opinion to enter the heart of any one. We wish to come together to save souls. We are too near the end of time to stop to quarrel about notions, or what we think is right, if we don't see all alike. We will live and let live. For my part, I wish sinners saved from the wrath to come, and to this end, let us pray earnestly that God may pour out his Spirit, and revive his work, and gather in a few more before Jesus comes. We want our preaching brethren to come from N. H., Mass., Conn., and from every where that they can. Do come up to old Vermont, and see us, preach to us, pray for us, and enjoy the meeting with us. Come, won't you? We wish all others to come. Particulars hereafter. Your Bro. in Christ, J. A. Cleaveland.

Marshfield, Vt., Aug. 20th, 1869.

Notice.

Arrangements have been made to hold a Second Advent Campmeeting at Bryant's Pond, Me., to commence Tuesday evening, Sept. 14th, and hold over the Sabbath. Ample provision will be made for board and horse keeping. Board at 75 cts. per day. Supper and breakfast at 25 cts. each; dinner 35 cts. Horse keeping, hay and grain, 75 cts. per day. Hay alone, 50 cts. Pasturage, 17 cts. The meeting will be held on an Island, about one third of a mile from the village. There has been a small steamer built in the Pond, that will run at all times during the day, to take passengers over and back for 25 cts. Baggage will be carried free of charge. Those who wish to come off to see to their horses, can make satisfactory arrangements. Those who wish to pitch their tents on the Island, we hope will be on the ground in season to do so.

We shall do what we can to get the fare reduced on the Grand Trunk R. R. Those coming on the Grand Trunk R. R. will stop at Bryant's Pond. An invitation is given to all to come and labor for the salvation of souls.

O. French, A. Pingree, W. Chamberlain, J. Whitman, — Committee.

Notice.

The Advent Christian Conf. of New York will meet for its quarterly session with the church at Darien, Sept. 17th, and hold over the Sabbath. Homes will be provided for all, also teams to take them from the R. R. to the meeting. Come, brethren, to this feast, to enjoy its blessings and to unitedly prepare for work in the regions beyond for the coming winter. Warren J. Hobbs, Clerk.

Notice.

At an adjourned meeting of the Conn. State Conference, held at Oak Grove Campmeeting, Aug. 17th, 1869, the committee presented the tent, purchased by order of the conference, whereupon Sidney Hall, B. Hitchcock, I. B. Potter, were appointed Trustees to take charge of the tent, and see that it is properly used, and the mind of the Conference in regard to it be carried out.

H. H. Dickinson, *Sec. pro tem.*

It is requested that all pledges heretofore made be promptly paid to Eld. B. St. John, Wolcottville, Ct. All applications for use of tent should be made to the Committee.

Grove Meeting at Westfield, Pa.

There will be a grove meeting at Westfield, Tioga Co., Pa. (near the village), commencing Friday, Aug. 27th, to continue over the Sabbath following. C. F. Sweet, D. Cogswell, and others, are expected to preach the word. All are invited to attend. For the brethren, J. W. Taylor.

The Maine Mission Tent.

The Maine Mission Tent will remain in Rockland for meetings yet another week, and over next Lord's day, Aug. 29th. The Lord is at work, souls are converted, and others seeking salvation. Multitudes are attending on the word, and listening with great attention. Brethren, pray for us. I. C. Wellcome.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Sr. E. S. Jennings..........Sabbath, Aug. 29th

Boston, South End, (Minot Hall), corner of Washington and Springfield Streets.) Meetings at 10½ a. m. and 3 and 7½ p. m.
Joseph W. White..........Sabbath, Aug. 29th
J. S. White..........Sabbath, Sept. 5th

East Boston.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Wednesday evenings.

Chelsea, Mass., (Library Hall.)
A. Ross..........Sabbath, Aug. 29th
M. Batchelor..........Sabbath, Sept. 12th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
J. W. Brittan..........Sabbath, Aug. 29th

Stoneham, Mass..........Sunday, Aug. 29th — J. S. White.

Fairhaven, Mass..........Sabbath, Aug. 29th — L. Boutell.

Plymouth, Mass..........Sabbath, Aug. 29th — J. T. Dixon.

Albany, N. Y..........Sabbath, Aug. 29th — A. A. Phelps.

Sandy Hill, N. Y., Sabbaths, Sept. 19th, 26th & Oct. 3d
Rutland, Vt..........Sabbaths, Oct. 10th and 17th
Addison, Vt..........Sabbath, Oct. 24th
S. S. Brewer.
Other appointments will be made hereafter to those places where brethren have written to me. Letters may be directed to me at Sandy Hill up to the above date. S. S. B.

Worcester, Mass..........Sabbath, Aug. 29th
Bangor, Me..........Sabbaths, Sept. 5th and 12th
Keene, N. H..........Sabbaths, Sept. 26th and Oct. 3d
Addison, Vt..........Sabbaths, Oct. 10th and 17th
T. M. Preble.

Alton Bay Meeting, Thursday and Friday, Sept. 9th and 10th.
Bath, Me., Tuesday and Wednesday, Sept. 14th and 15th
Brunswick, (Yellow school-house), Sept. 16th and 17th
Richmond, Me., (Reed meeting-house), Sabbath, Sept. 19th. At the Village Saturday evening, if desired and appointment given.
Augusta, Tuesday and Wednesday, Sept. 21st and 22d
The remainder of the week and over the next Sabbath, Sept. 26th, as Bro. Damon arranges, to Wednesday, the 29th.
Lewiston..........Thursday, Sept 30th
South Poland..........Friday evening, Oct. 1st
Mechanic Falls..........Saturday, Oct. 2d
West Poland..........Sabbath, Oct. 3d
On my way home, will wait for further orders.
H. Munger.

Newton Upper Falls..........Sabbath, Aug. 29th — C. Cunningham.

Holderness, N. H., (at the brick school-house), Sabbath, Aug. 29th.
Campton, N. H., (at the Bump school-house), Sabbath, Sept. 5th. Daniel D. Page.

Orford, N. H., (Indian Pond school-house), Sabbath, Aug. 29th. T. E. A. Morrill.

Allenstown, N. H., (at the school-house near Buck Street Mills), Sabbath, Aug. 29th. A. Martin.

Great Falls, N. H..........Sabbath, Aug. 29th — W. H. McDaniels.

Lake Village, N. H., (North Church), Sabbath, Aug 29th.
Holderness, N. H., (Brick school-house), Sabbath, Sept. 5th. John H. Evans.

Manchester, N. H..........Sabbath, Aug. 29th — Caleb Richardson.

New Hampton, N. H., (at Bro. Pike's), Saturday evening, 7 o'clock, Aug. 28th.
Meredith, (Advent Hall)..........Sabbath, Aug. 29th
At Bro. Simeon Veasy's 5 p. m.
Alonzo A. Hoyt.

Worcester, Mass..........Sabbath, Sept. 5th
East Haddam..........Sabbath, Sept. 12th
I. B. Potter.

East Haddam, Ct..........Sabbath, Aug. 29th
Morris, Ct..........Sabbath, Sept. 5th
Cheshire Street..........Sabbath, Sept. 12th
Please meet me at Thompsonville, at the train leaving Hartford at two o'clock. G. L. White.

Stoneham, Mass..........Sabbath, Sept. 5th
Melvin Village, N. H..........Sabbath, Sept. 19th
Lake Village, N. H..........Sabbath, Sept. 26th
Meredith, N. H., (Dolloff school-house)..........Oct. 3d
Upper Bartlett, N. H., (Freewill Baptist Church), Sabbath, Oct. 10th, and onward every evening, and Sabbaths, as the Lord may direct.
L. C. & M. McKinstry.

Bristol, R. I..........Sabbath, Sept. 12th — Geo. A. Streeter.

Fishville, a. m., p. m., and evening, Sabbath, Aug. 29th
Subject.—The literal resurrection of the dead.
A. Durfee.

Augusta, Me., (Mud Mills)..........Sabbath, Aug. 29th
Windsor, Me., (near Pope's tavern), Sabbath, Sept. 5th
South Gardner, Me., (at the school-house in the Peacock district), Sabbath, Sept. 12th.
Windsor, Me., (Prebble school-house), Sabbath, Sept. 19th. No Name.

Collinsville, Ct..........Sabbath, Sept. 12th — A. Steel.

Hartford, Conn., (Talcott & Post's Hall), Sabbath, Aug. 29th.
Springfield, Mass..........Sabbath, Sept. 12th
Warehousepoint, (Simond's Hall), Sabbath, Sept. 19th
Springfield, Mass..........Sabbath, Oct. 3d
Wm. N. Pile.

Square Pond, Ct., (baptism)..........Sabbath, Sept. 5th — P. S. Butler.

West Abington..........Sabbath, Aug. 29th — Geo. A. Cole.

Guilford, Ct..........Sabbath, Sept. 12th — Wm. A. & M. L. Durand.

Wakefield, N. H..........Sunday, Aug. 29th — Wm. Bodge.

Square Pond, Ct..........Sunday, Aug. 29th — Rufus Baker.

Eagle Harbor, N. Y..........Sabbath, Aug. 29th — J. H. Whitmore.

Gravel Run, N. Y..........Friday evening, Sept. 10th
Rogersville, N. Y..........Sabbath, Sept. 12th
Springwater Valley..........Sept. 13th to 16th
Darien conference..........Sept. 17th
Knowlesville, N. Y..........Sept. 21st to 23d
Murray, N. Y..........Sept. 24th, and over the Sabbath
Dansville, N. Y..........Tuesday evening, Sept. 28th
J. W. Taylor.

Farmington Village, N. H..........Sabbath, Aug. 29th — S. S. Mooney.

Bradford, N. H., (Pond meeting-house), Sunday, Aug. 29th. Dustin W. Davis.

West Deerfield, N. H..........Sabbath, Aug. 29th — J. M. Quimby.

Warner, N. H., (Waterloo school-house), Sunday, Aug. 29th.
At Bro. Adams'..........Saturday evening, Sept. 4th
Sutton, N. H., (South meeting-house), Sunday, Sept. 5th. Simeon Roby.

West Ossipee, N. H., (where Bro. Moody may appoint), Sabbath, Sept. 5th. Elisha Johnson. G. W. Howard.

Lake Village, N. H., (North church), Sabbath, Aug. 29th — E. S. Moulton.

Woodstock Valley..........Sabbath, Aug. 29th — H. F. Carpenter.

Kennebunkport, Me..........Sundays, Aug. 29th, and Sept. 5th. W. S. Campbell.

Loudon Ridge, N. H..........Sabbath, Aug. 29th — L. E. Saulpaugh.

Lowell, Mass..........Sunday, Aug. 29th — J. Pinkham.

North Scituate, R. I..........Sabbath, Aug. 29th
West Gloucester, R. I., (Clarkville), Sabbath, Sept. 5th
Abington, Ct..........Sabbath, Sept. 12th
Seabrook, N. H..........Sabbaths, Sept. 19th and 26th
C. H. Sweet.

South Sunapee, N. H..........Sunday, Aug. 29th
South Sutton, N. H..........Sunday, Sept. 5th
C. H. Fletcher.

Guilford, N. H., (Davis' school-house), Sabbath, Aug. 29th. N. Glidden.

East Springfield, N. H., (Fowler school-house), Sunday, Sept. 5th. J. Knowlton.

Springfield, N. H., (Enos Morrill's house), Friday evening, Sept. 10th. A. W. Fowler.

Croydon, N. H., (with Bro. Ferry), Saturday evening, Aug. 28th, and over Sunday. F. S. Ransom.

Alton, N. H., (Chestnut Cove)..........Sunday, Aug. 29th — Levi Allen.

West Poland, Me..........Sunday, Aug. 29th — Jared Whitman.

Portsmouth, N. H..........Sunday, Aug. 29th — E. Owen.

Hopkinton, N. H., (Town Hall)..........Sunday, Sept. 5th — E. S. Moulton.

Waterbury, Ct..........Sunday, Aug. 29th
East Haddam, Ct..........Sunday, Sept. 5th
Haddam, Ct., (Methodist house), Sunday, Sept. 12th
New York, (Cooper Institute)..........Sunday, Sept. 19th
L. P. Moore.

Wrightville..........Lord's day, Aug. 29th — A. D. Flagg.

New Haven, Conn..........Sabbath, Aug. 29th — Geo. L. Teeple.

Albany, N. Y..........Friday evening, Aug. 27th
Hartford, Ct..........Sunday, Aug. 29th
F. Burr.

Suwannee Shoals, Fla., (new meeting-house), Aug. 29th.
Jacksonville, Florida..........Sept. 4th
P. A. Smith.

Westfield, Tioga Co., Pa., Aug. 27th and 28th. C. F. Sweet.

Pittsfield Campmeeting..........Sabbath, Aug. 29th — I. K. Lombard.

Frankfort Mills, Me..........Sabbath, Sept. 5th
Swansville, Me..........Sabbath, Sept. 12th
South Atkinson, Me., (Doore neighborhood), Sabbath, Sept. 19th. Thomas Smith.

Plymouth, Vt., (where Bro. Priest may appoint), Saturday evening, Aug. 28th, and over the Sabbath. Z. T. Wood.

Hartland, Ct., (Town Hall)..........Sabbath, Aug. 29th — Wm. J. Ripley.

Bowdoin, (Adams school-house)..........Sabbath, Aug. 29th
Bowdoin Centre..........Sabbath, Sept. 5th
Will the brethren please give this last appointment out, so it will be known at the place appointed.
H. S. Mitchell.

West Meriden, Conn..........Sunday, Aug. 29th
New York, (Cooper Institute)..........Sunday, Sept. 5th
Wm. Stuart.

Hartland, (Town Hall)..........Sunday, Sept. 12th
Lovely Street, Ct..........Sunday, Sept. 19th
Baptism, also expect help to preach the word.
S. Woodruff.

Bangor, Me..........Sabbath, Sept. 5th — Allen Daman.

Harrisburg, N. Y., (Bickford school-house), evening, Sept. 9th.
Whitesville, N. Y..........evening, Sept. 10th
C. H. Williams.

Lawrence, Mass., (Advent Chapel.)
J. W. Thomas..........Sabbath, Aug. 29th
H. F. Carpenter..........Sabbaths, Sept. 19th and 26th

Wilbraham, Mass.
P. S. Butler..........Sabbaths, Aug. 22d and 29th

Lynn, Mass.
J. Couch..........Sunday, Aug. 29th
M. Batchelor..........Sunday, Sept. 5th

Westfield, Mass.
E. McCulloch..........Sabbath, Aug. 29th

Biddeford, Me.
B. S. Emery..........Sabbath, Aug. 29th
W. H. Mitchell..........Sabbath, Sept. 5th
A. D. Flagg..........Sabbath, Sept. 26th

Portland, Me.
W. H. Mitchell..........Sabbath, Aug. 29th
R. R. York..........Sabbath, Sept. 5th
H. Munger..........Sabbath, Sept. 12th

Concord, N. H., (at the Bethel.)
A. Simpson..........Sabbath, Aug. 29th

Concord, N. H., (Centre Street.)
J. Albert Libby..........Sabbaths, Aug. 29th and Sept. 5th

Portsmouth, N. H.
E. Owen..........Sabbath, Aug. 29th

New Britain, Ct.
R. R. Stark..........Sabbath, Aug. 29th

Bristol, Ct.
Wm. A. and M. L. Durand..........Sabbath, Aug. 29th
Wm. J. Ripley..........Sabbath, Sept. 12th
R. K. Starks..........Sabbath, Sept. 19th

Wolcottville Circuit.
Wolcottville..........B. Hitchcock, Sabbath, Aug. 29th
Wolcottville..........G. L. Teeple, Sabbath, Sept. 12th
Wolcottville..........B. Hitchcock, Sabbath, Sept. 26th
Wolcottville..........G. L. Teeple, Sabbath, Oct. 10th
Preaching every Sunday evening at Wolcottville.

Star of Hope Mission, 14 Laurens Street, New York City.
Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock p. m. Love feast, four o'clock p. m. Preaching, seven o'clock p. m.
Monday, (class meeting), seven o'clock p. m.
Wednesday, (preaching), seven o'clock p. m.
Friday, (prayer and conference), seven o'clock p. m.
Come one, come all. A. E. Smith, Principal.

Portland, Me.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten a. m.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. Stetson, Pastor.

New York City.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Brighton Cattle Market.

Reported for the *World's Crisis* by Geo. J. Fox, for the week ending Aug. 19th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	1,622	2,167	600
Last week	2,130	3,410	950

Prices of Market Beef.

Extra, $13.00@13.50; first quality, $12.50@12.75; second quality, $11.50@12.00; third quality, $9.00@11.00.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, 50, 65, 75, to 110; Yearlings, $18 to 28; two years old, $30 to 42; three years old, $46 to 65; Western Fat Swine, live, $11 to 11½ cts. per lb; Dressed, 13 to 13½ cts. per lb; Store Hogs, Wholesale, 10 to 11 cts. per lb; Retail, 11 to 13 cts. per lb. Columbia Co., N. Y., Spring Pigs, 12 to 15 cts. per lb.

Prices of Sheep and Lambs.

In lots, $2.25, 2.50, 3.00, 3.50, 0 00 each; Extra, $3.75, 4.50, or from 4 to 7 cts. per lb; Spring Lambs, $3.50 to 4.50; Veal Calves, $3.00 to 15.00.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9½ to 10 cts. per lb; Tallow, 7@7½ cts. per lb; Country Hides, 9½ to 00 cts. per lb; Tallow, 0 to 0 cts. per lb; Lamb Skins, 50 to 75 cts. each; Sheared Lamb Skins, 17 to 25 cts. each; Calf Skins, 22 to 23 cts. per lb.

Remarks. Cattle:—With 642 less cattle from the West, than reported last week, and nearly one half of the supply being in the hands of two firms, a rise of strong ½ ct. and some lots ¾ ct. per lb. was effected, with a quick lively trade.

Cambridge Cattle Market.

Reported for the *World's Crisis* by Geo. J. Fox, for the week ending Aug. 24th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	730	8,370	3,452
Last week	548	9,509	3,388

Prices of Market Beef.

Extra, $12.50@12.75; first quality, $11.50@12.00; second quality, $10.@11; third quality, $7.50@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, $50, $65, $75 to $100; Yearlings, $18 to $28; Two years old, $30 to $42; Three years old, $46 to $65.

Prices of Sheep and Lambs.

In lots, $2.25, $2.50, $3@$3.50 each; Extra, $3.75, 4.00, or from 4 to 7 cts. per lb. Spring Lambs, $3 to $4.12½; Veal Calves, $3@$15.

Prices of Hides, Tallow, and Skins.

Hides, 9½ to 00 cts. per lb; Tallow, 7 to 7½ cts. per lb. Lamb Skins, 50 to 75 cts. each. Sheared Lamb Skins, 17@25 each. Calf Skins, 22 to 23 cts. per lb.

Remarks.—Cattle. Prices have ranged at last week's rates. Some dealers started their cattle from the country, with the expectation of getting the advance of strong ½ ct. per lb., as noticed last Thursday at Brighton; but upon arrival, found over 2000 Western expected this week, and purchasers could not understand why the advance should be claimed, and bid accordingly. We find 730 head this week against 548 last week. Some very good oxen noticed. Quality generally fair.

Sheep and Lambs.—The large supply of last week being rather in excess of the demand, we find 1200 less in market from the Northern States, and figures were certainly no better, but inclined to drop. Not any sales noticed at over $4.12½ for best lambs; and last week there were some select lots sold at $4.50. There were mixed lots of sheep and lambs, mostly old slim sheep, sold at $2.25 to $2.50 per head. As the season for veal is nearly over, of which the market has been well supplied, the demand for mutton will increase.

Boston Markets.

Wholesale Prices.

Boston, Monday evening, Aug. 16th, 1869.

Gold.—$1.31 to 1.32½.

Flour.—Superfine, from $5.75@ $6.00; Extras, from $6½@$7.00; Michigan, $7.50@$9.00. St. Louis, from $8.50@$11.00.

Corn.—$1.16@$1.24. Oats, 60@78c. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $5.00@5.50; Red Top, $4.00 to $4.50 per sack; R. I. Bent, $2.50 per bushel; Clover per lb 14 to 15c.

Apples.—New per bbl., $4.00@6.50.

Pork.—$38@$39. Lard, 20½@21c.

Butter—38@37c. Cheese, Factory, 15 to 16c. Dairy, 12 to 15c.

Beans.—Extra Pea, $3.50@$3.75; Common, $2.50. Peas, $1.37½@$1.75.

Eggs, 28@29c. Dried Apples, 12½ to 15c. Hay, ton, $16@$25. Potatoes, new per bbl., $2.25@$2.50. Tomatoes, per bush., 50 to 75c.

Fresh Fruits.—Peaches per box, $1.75@$2.00. Apples per box, $2.00@$2.50. Whortleberries per box, 12½@15c. Blackberries, 17@30c. Wm. Apples, $2.00 to $3.50 per box. Pears per bbl., $6.00@$10. Watermelons, 25@30 cts. each. Mush melons, 20@40 cts. each.

General Remarks.—Flour continues firm and unchanged. Western Corn from 14 to 15 cts. per bushel higher. Oats, none higher than 78 cts. Old Rye unchanged. Apples per bbl. unchanged. Pork the same. Lard firm at ¼ ct. advance. Butter remains as last quoted. Potatoes 25 cts. per bbl. off. Tomatoes decline since last Monday from $1.25@$1.50 to 50c@75c per bush., and plenty.

Business.

Letters Received.

A E McAllister, F Burr, D G M, W H Robinson, C H Williamson, J T Kimball, C H Sweet, W Bean, T G Greene, S Perham, W Kelloway, G W Stetson, J H Hodgdon, J French, D M Smith, J E Clark, A Perham, M R S, J K Bellows, I B Wadsworth, D J Varney, S S Brewer, H H Hall, J O M Hewitt.

Receipts for Books and Tracts.

[illegible]

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"Must be a Lover of the Lord," and "Gathered in the Morning," [illegible]

"The Resurrection Hymn," and "Walk through the Valley," [illegible]

[illegible]

For sale at the Crisis office.

I WILL CALL UPON THEE.

I will call upon thee
When the morning is light;
I will call upon thee
In the darkness of night.
I will call upon thee
Amid sorrow and care;
I will call upon thee
In the spirit of prayer.

I will speak unto thee
When I'm weary and lone;
I will speak unto thee
Till it reaches thy throne.
I will speak unto thee
When burdened my heart;
I will speak unto thee
Till the burden depart.

I will look unto thee,
Look in every distress;
I will look unto thee,
And my sins will confess.
I will look unto thee
When all covered with gloom;
I will look unto thee
Till I enter the tomb.

I will pray unto thee—
Prayer is all of my life;
I will pray unto thee—
'Tis my weapon in strife;
I will pray unto thee
With my uttermost breath;
I will pray unto thee
Till I slumber in death.

I will sing of thy love,
My Redeemer, my God;
I will sing of thy love
Till I reach thine abode.
I will sing of thy love
When thy face I shall see;
Then will sing of thy love,
O, forever to me.

—*Mrs. O. M. Livingston.*

For the World's Crisis.

SPIRITUALISM THE "STRONG DELUSION."

Spiritualism is not a human device, or deception of man, but a fearful fulfillment of Scripture. The apostle Paul has distinctly foretold the time when this "wicked" should be revealed "whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2nd chap. 1st to 12th verses. I think we cannot be mistaken in regard to his true meaning. He there distinctly declares it to be the last device and delusion of the enemy of all righteousness. In the light of this Scripture, I can but believe that Spiritualism is its exact fulfillment. That manifestations are made, and mediums are possessed, and are made to produce wonderful phenomena, unaccountable to all human reason, I have not a shadow of doubt. That they do reveal data and circumstances connected with the lives of those living and dead, producing a *fac simile* of character, cannot be questioned. And further, that they do this, at times, when no one, not even the medium present at the time has any knowledge of the circumstances revealed. Furthermore, that the adherents of this doctrine have come to a right conclusion respecting these manifestations, that they are *spiritual*, I do not question. But that they are from spirits of deceased friends I find to be a sad delusion, a lie of Satan.

I admit and deny this much, and no more. To do less, is to grant the argument, and strengthen the belief of many honest investigators. For there are many candid people who are led to embrace the doctrine from the fact that they are unable to reason away, or even account for, the astounding revelations on any natural principles. They are, to all human appearance, experimental realities. Neither can they be explained away from anything that is known of the wonderful phenomena of psychology, animal magnetism, or electricity; nor by the cowardly epithet of "humbug." It can only be met successfully by courageously admitting the fact of a revelation, and pointing out its true nature from a Bible standpoint. I believe the Bible shows such revelations and visions to be possible, and explains their nature. And, furthermore, that they are not direct from the spirits of departed friends, but from evil angels. Such visions and revelations are recorded in the word of God as coming from both good and evil angels. Such was the case of the "temptation," Saul's vision of Samuel, the demoniac possessions; and on the other hand the appearance to Joshua, Abraham, Lot, and John the Revelator. And also to persons downward to the present. The fact of the creation, existence and office of angels, adds strength to the conclusion. As in the case of man, angels have not fulfilled the design of their creation as a whole; but some "kept not their first estate," turned to the service of the Prince of the powers of the air. And we are assured that their theatre of operation is this lower world, "working in the hearts of the children of disobedience" as Satan's instruments.

As the angels of God are messengers of good to man, so are the fallen angels messengers of evil to him. Nor does it appear that in their fall they lost any of their powers of discernment or communication to man. I think the inward experience of every one goes to prove the proposition. The suggestions of good and evil, so constantly our companions in life, are experimental evidences. The angelic mind, we conceive, is endowed with a vastly higher grade of intelligence than man. And hence their powers of minute discernment and imitation are vastly superior. Therefore, these facts being established by revelation and experience, what conclusion must we come to, when we compare these facts with the latter-day spirit-manifestations, called Spiritualism?

First, we conclude that these evil angels are permitted to be present with individuals; and using their opportunity they are present in the wicked, and ever near to assail the righteous. Eph. 2: 2; 6: 12. Therefore, being thus present to mortals, and having a far more vivid power of perception, memory and imitation, they have the means and ability of reproducing the characteristics, in counterfeit, of any individual, dead or living; and they do not lose the opportunity, as the manifestations through mediums clearly show. It is seen that they must have a human instrument through whom they can operate, to produce these delusive revelations. This I believe to be the whole machinery of this infernal craft. Could there be invented a more stupendous scheme to lead astray the memory? I believe not. It is the last device of the Man of Sin. It is the revelation of that "wicked;" his "forlorn hope;" his last, and final delusion before his destruction by the "Faithful and True" at his appearing and kingdom, followed by the armies of heaven.

Reader, are you aware of the full meaning of this mighty wonder? Brethren, are we fully awake to the issues of the hour—the signs of the times that it betokens? Look to the many who are led captive at this craft of Satan. Look at the mass upon whom is sent this "strong delusion that they should believe a lie." Do you not see through this cunning device? How easily is the heart-striken mother, bereft of the idol of her heart, deluded into a belief that the spirit of the departed has come back through the medium to comfort her. How soon is she taken captive in her heart-broken weakness by this satanic counterfeit. I cannot conceive of a more stupendous delusion than this. And it is so adroitly carried on, that none but those of *true* spiritual discernment can detect it. It is wholly supernatural, or it would never have gained the adherents that it has. And to be successfully met, we must have a supernatural discernment. We need not be in darkness concerning this enemy, for God has always granted wisdom commensurate with each time and occasion. Is it not "high time that we awake out of sleep," and "not sleep as do others,' looking "well to ourselves and to our doctrine," that we may be able both to save ourselves and others? Let the wise virgins sound an alarm in God's holy mountain, that our fellows may be saved from this strong delusion.

Candid reader, this is not the product of a fitful dream; but conclusions drawn from careful research and experience. I have been intimately connected with all the phases of these latter day spirit manifestations. My mind was once open to conviction. I come to you from within the ring with my deductions. I once sat in the circle of this demoniacal craft. I have both produced and held in bay spirit manifestations. Thirteen years' experience has taught me a valuable lesson in the matter. I never fully endorsed it, nor could I fully put from me the conviction that there was something in it strangely true, until I was converted to God, and received a spiritual help of discernment in a *full* baptism of the Holy Ghost. By this I detected its delusion; and after years of thought upon every phase of these spirit manifestations, compared with the word of God, I am fixed in the belief that only upon the above hypothesis can they all be accounted for. If you will try the experiment of meeting it upon this ground, I think you will find as I have, that they will rather not meet you. They feel like the legion, "Why hast thou come to torment us before the time." All the manifestations from the Rochester tippings to the last "flank movement" of the Planchette, can be successfully met; as much so as when Michael met it and overcame it in heaven. I hope the readers of the Crisis will give these thoughts a candid perusal and study in the full light of the word and Spirit, and let us hear their conclusions. It is rightly called a Satanic delusion, but how does he operate? J. C. EMERY.

For the World's Crisis.

WINTERPORT TENT-MEETING.

According to appointment, the Maine Mission Tent was pitched in Winterport Village, July 28th, and meetings commenced. This is a pretty village on the Penobscot river, twelve miles below Bangor. The inhabitants had been notified of our coming, and stories circulated among them that we were "free lovers," "infidels," "dangerous people," etc.; but the most of them concluded to come out and hear for themselves. This is the way of wisdom, and gives each an opportunity to judge for themselves. We were very kindly received by the people, and I think we never got a more full and candid hearing in any community. From four hundred to six hundred persons were in attendance much of the time evenings, and from eight hundred to nine hundred on each Sunday. The people were generally civil, orderly, respectful, and inquiring. The word was preached to them by Brn. Baker, Wellcome, Smith, Cole, Hall and Ridley. There were none in the place known as Adventists, but several families kindly invited and received us into their houses, and thanked God for sending us to preach to them "the old-fashioned gospel," "the pure word." Members of different churches attended generally, and took part in our social meetings, feeding on the word of life, and often expressing their surprise that their ministers did not sympathize and unite with us in this gospel work. The false statements about us, and our teachings, were manifestly refuted by the preaching and social exercises in the tent.

The word made many deep impressions on the hearts of sinners, who seemed to be persuaded that it was best to seek the Lord. Christians were built up in the Lord and his truth, and were persuaded that the Lord is soon to come. Brethren from Frankfort, Searsport,, Buxport, Brewer, Bangor, and other towns, came in to aid in the work, and to bring provision for us, which they did in abundance. The Lord blessed them in the effort, and it was a joyful season in the Lord, and we trust will produce fruit unto eternal life. We thank God for opening the way for us and his word in Winterport.

Bro. F. A. Baker was with us a few days In the first of the meeting, but took a cold, and by imprudent efforts grew sick, and was obliged to give up labor and seek a place of retirement. We left him confined in bed with fever and neuralgia at Bro. West's, in Frankfort, where he is well cared for by that family, his wife, and other kind friends. We pray the Lord to restore him to health and gospel work soon. Our meetings closed Aug. 12th, with a good influence on the community, and a deep interest in some for us to remain longer. I. C. WELLCOME.

For the World's Crisis.

"REMEMBER ME."

"Lord, remember me when thou comest into thy kingdom." Luke 23: 42.

The thief seemed to entertain fears of being forgotten, or, if remembered, not remembered in mercy. Nature seems to teach man his mortal nature. Hence man in his natural state is afraid of being forgotten. David in contemplating the magnitude of the visible universe, exhibited astonishment that God was mindful of so diminutive a being as man. Psalm 8: 3, 4.

When we part from loved ones, we frequently entreat them not to forget us, and during long years of sickness, trouble, and disappointment, if we cannot be cheered by their presence, it is a source of great consolation to know that we still retain a place in their memory. Men in all ages of the world have used every available means to perpetuate their memory among their fellow men, and thereby dispel to a certain extent the pall of darkness which hovers over the tomb. This class of men includes those who disbelieve in the power of Jesus Christ to raise the dead, and a large number of those who profess to believe that man is immortal by nature. Every graveyard I pass through, every marble monument that I see, every flattering epitaph and inscription that I read, tells me of misguided man seeking "honor and immortality" in a wrong direction. The pyramids, the deeds of mighty conquerors, the many names enrolled on the glittering page of fame, all tell us man is mortal, and is trying to preserve his identity.

Annihilation presents no beauties to the thinking mind. Man without faith in the power of Jesus to raise him from the dead, shrinks from approaching dissolution. The grave looks dark to him, the loss of existence, oblivion, chaos, and eternal night, present pictures of horror to his mind. It was without doubt, the fear of annihilation that created the idea of an "immortal soul" in the philosophic mind of Socrates. And men of like minds have received it, defended it, and promulgated it. But while men of the world are trying to immortalize their names on earth, the Christian's name is enrolled in the fair Lamb's book of life in heaven. And while the grave and the future look dark to those without God or hope in the world, glory to God, the christian knows that Christ has burst the fetters of the grave, and although he sleeps that dreamless sleep, yet "in his flesh shall he see God." He asks not for the honors of earth. He wants no marble monument to perpetuate his memory. It matters not to him if he fall

"Where the Oregon rolls its silent course,"

or, if he sleep in old ocean's remotest depths. He knows that the hairs of his head are all numbered, and that when the trump of God shall sound, that awful blast will reach old earth's remotest bounds, and that "the sea shall give up its dead." "and the graves shall be opened," "and the dead both small and great" "shall stand before God."

Thank God, when Christ comes to establish his kingdom on the new earth, he will remember all his dear children; not one shall be lost or forgotten. H. M. ROSE.

For the World's Crisis.

A SIGN.

"But evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 TIM. 3: 13.

Where is the person living in these days, who cannot see the literal fulfillment of this prediction. A few years ago, when I belonged to another denomination, I used to hear them pray that the Lord would hasten the time when every house would become a house of prayer. I imagine they believed that such a state of things would really come to pass; but, oh! how reverse from the present appearance. One would almost imagine that every house would become a groggery. A few years ago, perhaps we would find a groggery in every third or fourth corner; now they are as thick as two to four in almost every street in the city, and still they are opening new places. Dwellings, which once have been occupied by respectable families, are now occupied by those who are a disgrace to the community. Thus we are having the literal fulfillment of this prediction. They are evil men, and they are becoming more bold in dealing out that which has poisoned so many honest men, and distressed so many families. If they still increase in the future as they have in the past I imagine that in a little while there will be very few if any christian men in business.

O may the Lord keep us from the temptations of these days, that we may be prepared for the change when Jesus comes. Praise the Lord, he will soon come and end these things, and cover the earth with his glory; then we will not be depending on worldly men for a livelihood, but we will have that which we need before we ask for it; and while we are yet speaking, the Lord will hear, says the prophet Isaiah. O Lord, hasten the blessed change, and give us everlasting peace.

THOMAS J. WHITECAR.

AN ANGEL'S VISIT.

An angel desirous of becoming acquainted with the signs of the times and the indications of the approaching millenium, descending to our world, first came in view of a lofty steeple to which he bent his flight. Here he found a very costly and nice edifice, and it being Sabbath day, he lingered here awhile to become more particularly acquainted with the manner in which mortals worship the great God.

A large assembly of worms soon filled the house, wrapped in various gaudy articles of finery, borrowed from beasts and birds, of which they appeared to be somewhat proud. A large, plump worm soon appeared upon the stand, and all the worms rustled their finery and greeted his appearance with applause. Then several worms that had crawled into the singing gallery, sang as only those could sing who had well trained voices which they delighted to display; and another rustling of finery among the worms as the last strains of music were dying away, indicated that they felt very much gratified that they had the best singing worms in the place.

And then the plump worm on the stand stood up and read the Scriptures, as only one could read who felt that he was master of his business, with an admiring audience at his feet. And then he prayed as only one could pray who felt fully satisfied with himself and in need of nothing, but yet deemed a form of sound words essential. Again the singing worms lifted up their voices, and many of the worshipers thought the music to be almost equal to any thing they had heard at theatres or other like places. And then the plump worm on the stand commenced his sermon, which happened to be on the millennium. The aim of his sermon was to show that the world was soon to be converted, and the following arguments were used in the case:

1. The present great number of professed Christians, including Papists, Spiritualists, Mormons, Universalists, Free Masons, with many other fast growing branches of christianity. He showed that such heavenly institutions were multiplying very fast, and therefore the millennium could not be far distant.

2. He showed that railroads, telegraphs, rifled cannon, needle guns and iron clad vessels of war, all proved the millennium nigh.

3. He showed that ministers were now more highly honored, flattered, and fattened than formerly, and he felt like singing, "The morning light is breaking," as his salary became enlarged, and he looked forward to the time when he might have nothing to do but to laugh and grow fat over a salary three times as large as the present one.

4. There is really less notice taken of little faults, such as adultery, perjury, stealing, etc., than there used to be; such things don't trouble society as they formerly did. The world is progressing, and the good time is coming when such trifles will not be counted worthy of notice, but all will be allowed to do as they please, with none to molest or [illegible]

5. Improvements in church building show that the world is moving in the right direction. The time was when the poor of this world were the called and chosen, but such progress has been made that the rich and *respectable* now take the lead, and the poor are left so far in the rear that in many cases they are unable to occupy a seat in church.

Who that observes these facts will doubt that we are progressing towards the good time coming? The church can boast of having some of the most costly and extravagant buildings in the world, and the time is at hand when it will no more be said that the weak and foolish things of this world belong to the church, but that it has the most splendid edifices, the most stylish and showy congregations, the smartest speakers, its ministers shall have higher salaries and honors than the officers of state; and in that day many will have "a call to preach."

The angel spread his wings and left before the close of the scene. J. HAYDEN.

SWEETNESS OF WORSHIP AT EVENING.

When the noise and turmoil of the day are over, it is sweet to commune with God; the cool and calm of eventide agree most delightfully with prayer and praise. The hours of the declining sun are so many quiet alleys in the garden of time, wherein man may find his Maker waiting to commune with him, even as of old the Lord God walked with Adam in Paradise in the cool of the day. It is meet that we should set apart a peaceful season ere the day has quite departed, a season of thanksgiving for grace abounding, of repentance for follies multiplied, of self-examination for evils insinuating. To leap from day to day like a mad hunter scouring the fields, is an omen of being delivered over to destruction; but the solemn pause, the deliberate consideration—these are means of grace, and ensigns of an indwelling life. The tide of ocean stays awhile at ebb, before it resolves to flood again; the moon sometimes lingers at the full; there are distinct hedges in nature set between the acres of time—even the strike of the bell is a little mound of warning; men should not remove landmarks, but beat the bounds frequently, and keep up with due interval and solemnity the remembrance of the passing away of days, and months, and years; each evening it were well to traverse the boundaries of the day, and take note of all it has brought, and all it has seen.

The drops of the night come from the same fount as the dew of the morning; he who met Abraham at break of day, communed with Isaac in the field at eventide. He who opens the doors of the day with his hand of mercy, draws around his people the curtains of the night, and by his shining presence makes the outgoings of the morning and of the evening to rejoice. A promise at dawn, and a sure word at sunset, crown the brow of day with light, and sandal its feet with love. To breakfast with Jesus, and sup with him also, is to enjoy the days of heaven upon the earth. It is dangerous to fall asleep till the head is leaned on Jesus' bosom. When divine love puts its finger on the weary eyelids, it is brave sleeping; but that the Lord's beloved may have such sleep given to him, it is needful that he should make a near approach to the throne, and unburden his soul before the great Preserver of men. To enter into the blaze of Jehovah's presence by the way of the atoning blood is the sure method to refine ourselves of earthly dross, and to renew the soul after exhausting service.

The reading of the word, and prayer, are as gates of carbuncle to admit us into the presence of the august Majesty, and he is most blessed who most frequently swings those gates upon their sapphire hinges. When the stars are revealed, and all the hosts of heaven walk in golden, then surely is the time when the solemn temple is lit up, and the worshiper is bidden to enter. If one hour can be endowed with a sacredness above its fellows, it must be the hour when the Lord looseth the bands of Orion, and leadeth forth Arcturus and his sons; then voices from worlds afar call us to contemplation and adoration; and the stillness of the lower world prepares an oratory for the devout soul. He surely never prays at all who does not end the day as all men wish to end their lives—in prayer.

In many households the gathering of the family for evening prayer is more easy than the morning opportunity, and in all the tents of our Israel the evening sacrifice should be solemnly remembered. Ere we cower down beneath the wings of the eternal, let us entreat him to deliver us from the terror by night, and give us safe dwelling in his secret place. It is blessed work to set the night warders in their posts by supplication, and then commit ourselves, without fear, to the embrace of divine love.—*C. H. Spurgeon.*

For the World's Crisis.

REPORT.

BRO. GRANT:—Permit me to give a brief account of my labors the past year, ending June 6th. I wish to say to my dear brethren that I am trying to do what I can to save perishing sinners. I have traveled over two thousand five hundred miles in the last year, at an expense of $219.39, and have received of the brethren where I have labored enough to supply my wants, without being obliged to make one public collection. I can truly say that I have *lacked nothing*. I trust that I have done some little good in my Master's vineyard. There have been quite a goodly number of sinners converted, and backsliders reclaimed. I have baptized twenty-two in the localities where I have been. I have preached in all, one hundred and sixty-six discourses, besides holding two discussions, one on the immortality question, the other on knowing that the coming of the Lord is near; both with good results.

The good Lord has been with me, and my efforts have been blessed in the different fields of my labor. Dear brethren, pray for us, that we may have sustaining grace to help us in this our day of trial. We are almost home. Yes, glory be to God, Jesus is soon coming to relieve us of our charge; but we must occupy until he comes. I expect to work on in the service of my blessed Master until he does come. I mean to be found giving meat in due season. I remain your brother in Christ. J. W. BURROUGHS.

Neponset, Ill.

— A certain amount of opposition is a great help to man. Kites rise against the wind and not with the wind: even a bad wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition; opposition is what he wants and must have to be good for anything. Hardship is the native soil of manhood and self-reliance.

THE BIBLE.

Who composed the following description of the Bible we may never know. It was found in Westminster Abbey, nameless and dateless:—

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It is so complete a system that nothing can be added to it.

It contains everything needful to be known or done.

It affords a copy for talking, and a rule for a subject.

It gives instruction to the senate—authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household, and wife as mistress of the table—tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master—commands the subjects to honor, and the servants to obey, and promises the blessing and protection of the Almighty to all that walk by its rules.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It teaches a man to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first-born and shows how the young branches shall be left.

It defends the right of all, and reveals vengeance to every defaulter, over-reaches the oppressor.

It contains the choicest matters—gives the best instruction—affords the greatest pleasure and satisfaction that we ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; it brings the best of comforts to the inquiring and disconsolate.

It exhibits life and immortality from everlasting, and shows the way to glory.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of their scruples.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best evidence that ever was produced; the best will that ever was signed. So, to understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best director, and the young man's best companion; it is the school-boys spelling-book and the learned man's master-piece.

It contains choice grammar for a novice and profound mystery for a sage.

It is the ignorant man's dictionary, and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and is its own interpreter.

It encourages the wise, the warrior, the swift, the overcomer; it promises the eternal reward to the excellent, the conqueror, the winner, and the prevalent. And that which crowns all is, that the Author is without partiality, and without hypocrisy.—*Ex.*

THE MAN OF SIN.

We are informed by the apostle Paul, that the mystery of lawlessness should work until it produces a falling away or apostacy, which would be finally headed by the Man of Sin, who is also called "Antichrist," the "Wild Beast," the "King that should come."

As to how soon this awful tyrant may arise, there are signs, ominous and increasing, which indicate that he is nigh at hand, and perhaps already on his way. Many and respectable writers upon prophecy have felt moved to express their expectation that the present ruler of France may be the dark and mysterious prince who is to be developed soon in this fearful character. My own impression is that the evidence offered in support of that startling view is sufficiently alarming to justify us in keeping a watchful eye upon that Monarch, and in girding up our loins with increased expectation, looking for our Lord. The Holy Ghost has been pleased to give us one special clue to the Man of Sin in Rev. 13: 18, "His number is six hundred, threescore and six." In the names, titles, and characteristics of Louis Napoleon, that number is said to meet no fewer than thirty-three times. This, in connection with many other things in him similar to Antichrist, may at least afford us ample cause for watchfulness and prayer.—*Signs of our Times.*

Gems.

— Patience is always crowned with success. This rule is without an exception. It may not be a splendid success, but patience never takes anything in hand that it does not succeed with in some form.

— The highest flames are the most tremulous: and so the most holy and eminent christians are more full of reverence, and fear, and humility.

— We carry an atmosphere with us, and by it either raise or depress the religious temperature of the community; we are icebergs to chill, or central fires to warm.

— Dr. South says: "The tale-bearer and the tale-hearer should be both hanged up, both back to back, only one by the tongue and the other by the ear."

— We can do a great deal for our friends, but there are some things we cannot do. We cannot repent for them or die for them.

— If we would be safe and happy, act when tempted according to the resolutions you made when blessed.

— Men who are exceedingly blind to their own faults, are often exceedingly quicksighted to the faults of others.

— Experience alone can unravel the mystery of religion: all is dark without experience.

I COME TO THEE.

I come to the Rock
That is higher than I,
To be washed—
To be cleansed from my sins;
I know thou wilt help me,
For Jesus has died:
And me to thyself
Thou wilt bring.

— Don't teach the Bible, but let the Bible teach you.

— None ever gained esteem by tattling and gossipping.

GOOD MANNERS.—Every household should cultivate good manners. They are indispensable even to the young, a churlish, rude deportment bespeaks a low, unfeeling mind; no position, wealth, or education, can make amends for it. Good manners are attractive and winning, and should be carefully observed in every family circle. Parents should never indulge themselves in careless manners or coarse language, much less to their children or domestics. The feelings of those in inferior stations should be regarded as well as those of the highest. The smile, the pleasant tone, and the courteous bow, is quite as highly appreciated at home as abroad. If we wish a free and easy code of manners, we must cultivate them at home, by being courteous and polite to those who surround us, and we will not only add to the happiness of those we love, but be at ease in society.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

TO MAKE HAPPY AND BE HAPPY; OR, LITTLE FOLKS DROPPING KIND WORDS.

"Scatter seed!
Small may be thy spirit-field,
But a goodly crop 'twill yield;
Sow the kindly word and deed,
Scatter seed!"

Little folks drop kind words—sow good seed? Yes, they do—here, there, all about—"Apples of gold in pictures of silver." Every little boy and girl born from above, indoctrinated gospelly, interested deeply and heartily in the love of Jesus, full of faith and the Holy Spirit, as all little folks should be, will drop kind words, they can't help it. And what more beautiful, praiseworthy? Look at an example.

Here is a good little boy dropping kind words, that

"Scatter the gems of the beautiful
In the depths of the humble soul;
They shall bud and blossom and bear the fruit
While the endless ages roll.

He drops a kind word wherever he is, wherever he goes, at home or abroad, from house to house, in all his visitations and distributions. Wherever there is an opportunity to squeeze in something good, kind, loving, consolitary, heart-cheering, elevating or purifying, he is sure to do it; no opportunity is lost. This dropping kind words or good things, is his regular, systematic, constant business; wherever he is, in the morning, at noonday, or at eventide, he is sure to be dropping kind words, words that tell on the heart and conscience for time, for eternity. His heart is full of this dropping—overflowingly. His whole soul is in it. It seems just as easy to drop a kind, gracious, loving word, here, there, all about, as to breathe. "Out of the abundance of the heart his mouth speaketh." Is he in the merchant's office, behind the counter, in the school-room, in the street, by the wayside, in the house, in the kitchen, the parlor, the dining-room, up stairs, down stairs, lying down, rising up, going out, coming in—all the same—out drops a kind word, fresh from a heart of love, soul-kindling. Does he meet a little boy, or a sweet, smiling little girl, a kind word is dropped invariably. Are the little folks in trouble, tearfully, he is sure to bind up the broken heart by dropping in a kind, cheering, comforting word of grace and consolation.

Everybody loves him, little and big, for his kind words dropped here and there. This dropping kind heavenly words has been so constant, so frequent, so universal, that now everybody that meets this angel of mercy expects, as a matter of course, to have a kind word dropped the first thing. Does he visit a friend but for a moment, a kind word is dropped in the outset. His salutations are always mingled, more or less, with these kind, gentle droppings.

This perpetual dropping of good things is his meat and his drink. He appears to be made up almost entirely of these blessed, comforting, edifying, heart-cheering droppings. They descend like the dew of heaven, or as the rain upon the mown grass. Wherever he visits or goes in the lanes or alleys, in the hovel or in the mansion, among the rich or the poor, the bond or the free, he is sure to light up every countenance joyfully, by these heavenly droppings. "The widow's heart is also made to sing with joy!" Blessed boy! happy boy!

Oh, for a world of these droppings! how soon would it blossom as the rose! Angels would tune their golden harps afresh—"Glory to God in the highest, and on earth peace, good-will to men."

Why is not every little boy and girl alive, wide-awake, on fire to make the world better and happier; swift on errands of love, mercy, and truth; running here, running there, flying here, flying there on deeds benevolent, gracious, glorious? To do good to this one, to that one; making this one better and happier, and that one better and happier?

What hinders the lambs of the flock being just as zealous, just as active, if not more, in doing the Master's will, telling how good Jesus is, how ready, able, and willing to save to the uttermost all that come unto God by him, as the big folks are?

Children will you promise to do something every day to make others happy, to lighten somebody's toil, cheer some sorrowful one, cause a cheerful smile upon some disconsolate face, cause some widow's heart to sing for joy? Do thus in the name of the Lord, and for his glory, and you are sure to be happy. Your light shall rise as the dawning sun.

"Beautiful hands are they that do
The work of the noble, good and true,
Busy for them the long day through.

Beautiful feet are they that go
Swiftly to lighten another's woe,
Through summer's heat and winter's snow.

Beautiful children, if rich or poor,
Who walk the pathway sweet and pure
That leads to the mansions strong and sure."

D. F. N.

TALKING AND LISTENING.—Do not go into society, young man, under the solitary impression that to be entertaining you must talk. More young gentlemen, and some old ones, too, make bores of themselves because they labor under this impression, than from any other cause.

Dr. Johnson, we are told, entertained companies the whole evening; his mere conversation would not have done it, had not his reputation already commanded the unbounded respect of his listeners. They felt it a privilege to listen to him.

Unless a young man consider himself so much more than Dr. Johnson that he can do the same thing, without the advantage of Dr. Johnson's reputation, he will do well to look for other examples. This is as true in the case of individual listeners as of whole companies.

THE LITTLE GIRL'S TESTIMONY.—The most stirring exhortation we recollect hearing in the prayer-room, came from the lips of a little girl some ten years of age, who was troubled with a serious imperfection of speech. With considerable difficulty of articulation she told of her hope in the Savior, ending with, "If ever the time comes that I can't talk at all, I shall raise my right hand to show that I love Jesus." Let all silent christians come to a like determination.

— A Hartford four-year old saw his parents preparing for church and asked them to take him along with them. He was told that he was too little, and must wait till he should grow bigger.

"Well," returned he, "you'd better take me now, for when I get bigger I may not want to go."

The parents saw the point: he was taken.

— Let the youth who stands with a glass of liquor in his hand, consider which he had better throw away—the liquor or himself.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 725. BOSTON, WEDNESDAY, SEPTEMBER 1, 1869. VOL. XXIX.—NO. 25.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"A LITTLE WHILE."—1 Cor. 7: 29-31.

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home,
Sweet hope!
Lord, tarry not, but come.

Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Love, rest, and home,
Sweet hope!
Lord, tarry not, but come.

Beyond the rising and the setting,
I shall be soon;
Beyond the soothing and the fretting,
Beyond rememb'ring and forgetting,
I shall be soon.
Love, rest, and home,
Sweet hope!
Lord, tarry not, but come.

Beyond the gathering and the strewing,
I shall be soon;
Beyond the ebbing and the flowing,
Beyond the coming and the going,
I shall be soon.
Love, rest, and home,
Sweet hope!
Lord, tarry not, but come.

Beyond the parting and the meeting,
I shall be soon;
Beyond the farewell and the greeting,
Hearts fainting now, and now high beating,
I shall be soon.
Love, rest, and home,
Sweet hope!
Lord, tarry not, but come.

Beyond the frost-chain and the fever,
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest, and home,
Sweet hope!
Lord, tarry not, but come.

For the World's Crisis.

THE NUMBER OF THE NAME—666.

We see in the January number of the "Signs of Our Times," a reference to the work of Mr. John Eason, 43 Greenwood Road, Dalston, in which Mr. Eason maintains that "if Napoleon be the antichrist, the fatal number 666 will meet in him thirty-three different ways." Not having had the pleasure of reading Mr. Eason's work, we are not prepared to estimate the reasons for his opinion; but from a careful examination and study of the subject of the susceptibilities of the name of Napoleon Third in relation to the highly important and diagnostic apocalyptic number, we are inclined to suspect that Mr. Eason has placed the aggregate of numerical correspondences at a pretty high figure. Still he may be right. Stimulated by a sense of the magnitude and importance of the subject, and believing it a matter of just and intelligent interest, we subjoin the result of our inquiries in this direction, and this the more willingly from a recollection of the intense interest with which we perused the impressive work on Napoleon, by Rev. M. Baxter, and subsequently the able treatise of Rev. R. C. Shimeall.

The identification is traceable in at least three languages; viz., Latin, Greek and Hebrew. The principle of admeasurement or reckoning is contained in the numerical value of *letters*, which anciently corresponded to *figures*. The first series inviting attention is in Latin. The whole name of the French Emperor is Charles Louis Napoleon Bonaparte. Heading the list is the Latin form of the name *Louis*, which is *Ludovicus*. The number 666 is discovered very readily thus: *Ludovicus*. L—50, u or v—5, d—500, v—5, i—1, c—100, u or v—5. Total, 666. The fact that there are two *non*-numerical letters in the name, viz., o and s, does not interfere with the conclusion, or impair the value or force of the argument furnished in the name. It has been asked if antichrist is to be known by the name of *Louis*, how are we to know *which* of a great number, living and dead, is to be known or denoted in this connection? We shall see presently.

Second, in the Latin series is *Carolus Judaus* or *Charles a Jew*. The numerical letters are c. l, u, j. or i, u, d, u, which together count 666, thus: c—100, l—50, u—5, i—1, u—5, d—500, u—5. Total, 666. The significance of this form is seen in the prophetic character and elevation of Napoleon, as the antichristian leader and patron of the restoration of the scattered Jews to their ancient territorial home in unbelief. It is not our purpose now to trace, or attempt to trace a Jewish element in the ancestry of Napoleon, nor do we unhesitatingly affirm the flow of Israelitish blood in his veins; nor do we rely on Jewish peculiarity of physiognomy, nor on the friendship manifested to the Jews by Napoleon I.; but when to these incidents we add the great and notable fact of a prospective headship, a nominally and falsely *messianic* headship of this people, in the inception and process, or at the completion of a restored nationality, we can estimate the propriety and value of the designation given above. And it is worthy of remark, that the fact of the existence of this number in the name *Charles*, together with the distinctive qualifying adjective, fixes upon the present French Emperor with the greater clearness as the coming antichrist, rather than any other living Bonaparte.

Third, *Louis Secundus*, or *Louis the Second*. L—50, u,—5, i—1, c—100, u—5, d—500, u—5. Total, 666. But what is the force or propriety of the designation *Louis the Second?* The explanation is as follows: 1. We understand by this a *Bonaparte* instead of, or in contrast with, a *Bourbon* dynasty. For a long term of years France was ruled by a succession of kings bearing the name of Louis. There were not less than at least eighteen rulers in this Ludovicic series in the Bourbon line. Louis *Second* is therefore a *Bonaparte*, successive to a *Bourbon*.

2. He is also an *Emperor*, as successive to a *King*, or, in other words, the second dynastic Louis in French history is *imperial* instead of *regal*.

3. In the history of Bonapartism in Europe, we find thus far *two members* of the family who have attained to power, bearing the name *Louis;* the first Louis, the King of Holland, and brother of Napoleon I.; and the second Louis, his son, the present emperor of the French.

4. There were born to the elder Louis *two sons*, one *Napoleon Louis*, and the other *Louis Napoleon*. The first of these died at a comparatively early age, leaving the *second Louis* to fill out the prophetic mould, as septime octave, or healed head of the beast. Thus we have observed the detective value of the name, both *comprehensively* and *in detail*.

Fourth, we may mention a few other forms in Latin, without seeking to attach *undue* importance to any, but they may be not altogether without interest in such an important connection. The reader will readily put together the numerical letters, without any necessity of pointing them out here. 1. *Carolus Oriundus*, or *Charles who is to arise*. 2. *Redito avunculo, To the uncle restored.* 3. *Redivivo, filio capiti, To the son a head revived.* 4. We group together the following without caring to designate them otherwise than perhaps simply *curiosities*. *Louis Napoleon, filius perditionis*, or *Louis Napoleon, a son of perdition. Louis Q, diaboli Louis*, or *Louis Second, the adversary's Louis. Napoleonti duci x*, or *To Napoleon leader of ten (kingdoms.)*

We now turn to examine identifications in the Greek language. First is *Λοις Ναπολεον*, or *Louis Napoleon;* thus: *Λ*—30, ο—70, ι—10, ς—200, *Ν*—50, α—1, π—80, ο—70, λ—30, ε—5, ο—70, ν—50. Total, 666. A critical or philological objection may be urged to the form *Lois* for *Louis*. But that the abbreviation is perfectly warrantable, see note 3, page 55, of Butman's Greek Grammar, in which it is shown that the Dorics and Ionics sometimes shortened the diphthong *ou*, as in the case of *Bolesthai* for *Boulesthai*.

Second. *Ναπολεοντι* or *Napoleonti. To Napoleon.* This is the dative case of the name *Ναπολεων*, and is inscriptive, as serving the convenience of a period and passion for the idolatrous homage of *a man*, which is prophetically certified to mark the closing hour of Satan's princedom prior to his arrest and judgment at the coming of the mighty.

Third. *Να. Βοναπαρτη* 3, or *Napoleon Bonaparte Third.* The letters combined thus: *Ν*—50, α—1, *Β*—2, ο—70, ν—50, α—1, π—80, α—1, ρ—100, τ—300, η—8, 3—3, form the aggregate 666. No one, we presume, will object to the letters *Na.* as an *abbreviation* of *Napoleon*, for all are familiar with the use of the first two letters as representative of a name, in such cases as Th. for Thomas, Ph. for Philip, Ma. for Mark, etc.

Fourth. *Α. Ν. Καλομερος*, or *L. N. Calonmeros*, thus: *Α*—30, *Ν*—50, *Κ*—20, α—1, λ—30, ο—70, ν—50, μ—40, ε—5, ρ—100, ο—70, ς—200. Total, 666. After the initials in this case, we have the strictly Greek form of the Italian word Bonaparte. In Baxter's Napoleon it is shown, by quotation from the Dutchess D'Abrantes, that this was really the original family ancestral name prior to the emigration of the earlier Greek stock into Italy. The name of a prominent ancestral representative was *Calomeros Comnene.* Now we have simply inserted the letter *n* after the first *o*, which makes a perfect Greek form of the word, or words, signifying *a good part.* If there was the slightest objection to this, the number is still remaining in the name, by changing the second initial to Nn, which would be unexceptionable entirely, as the first and last letters of a name are often taken in abbreviation, e. g., Wm. for William, Jn. for John.

Fifth. *Κομνηνε Ελληνικος, Comnene Ellekinos*, or *Comnene, a Greek.* It has already been seen that this word *Comnene* was one of the Bonapartean Greek names. The added adjective is particularizing as denoting nationality and derivation. The letters *Κ*—20, ο—70, μ—40, ν—50, η—8, ν—50, ε—5, *Ε*—5, λ—30, λ—30, η—8, ν—50, ι—10, κ—20, ο—70, ς—200. Total, 666.

Sixth. *Λοις εκ Ρανιολινι, Louis ek Raniolini*, or *Louis descended from Raniolini.* I have seen the question asked, "If Ludovicus, or Louis be antichrist, how are we to know *what* Louis among many is to be thus denoted." The answer has already been given above, and is furnished again in the present form. *Letitia Raniolini* was the maiden name of the wife of Charles Bonaparte, and the mother of Napoleon I. and the elder Louis. The emperor of France is therefore the grandson of this woman, and his descent from her is expressed in the form here given, which exactly fills the number, thus: *Λ*—30, ο—70, ι—10, ς—200, ε—5, κ—20, *Ρ*—100, α—1, ν—50, ι—10, ο—70, λ—30, ι—10, ν—50, ι—10. Total, 666.

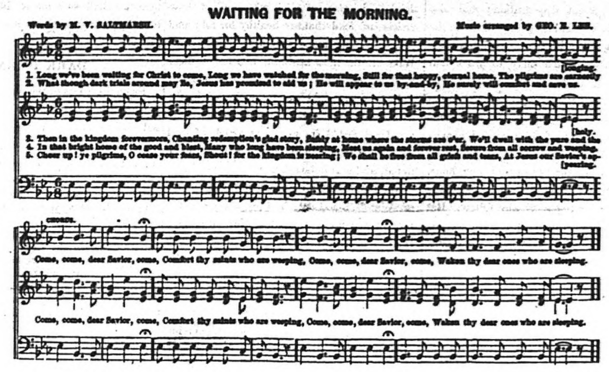
A seventh form is perhaps hardly worthy of special notice, though it may be given. *Α. Ναπολεον 3. θηριον δεκα, L. Napoleon 3, therion deka*, or *Louis Napoleon third, wild beast of ten* (horns.) To some it might appear worthy of mention that the form, *L. N. Colonmeros*, by a slight transposition of letters, and one or two trifling changes, would read *Ν. μικρον κερας*, or *Napoleon a little horn.* It happens that *Ludovicus*, also by transposition, strangely reads *Divus luco, god in a grove.*

We have thus mentioned particularly *ten forms* in this kind of apocalyptic nomenclature, without reckoning seven inferior cases, though, if these were included, we should have not less than *seventeen* in all, or a little more than half the number demanded by Mr. Eason. The subject is one of immense importance as helping to identify "that man of sin" whom the Lord shall destroy at his coming. Comments we reserve for a future article.

C. Colegrove.

WAITING FOR THE MORNING.

Words by M. V. Saltmarsh. Music arranged by Geo. E. Lee.



For the World's Crisis.

THE SAVIOR'S MISSION.

[*Serial—No. One.*]

BY GEORGE W. GREEN.

"Behold the Lamb of God, which taketh away the sin of the world."—John 1: 29.

This language, uttered by John the Baptist, sets forth in few words the glorious mission of our Lord and Savior Jesus Christ. It announces the removal of the sin of the world; and the Savior is set forth as the person by whom this great work is to be accomplished.

In order to comprehend the magnitude of the Savior's work, it is necessary to understand what is embraced in the phrase, "the sin of the world." As the word is here used in the singular, we inquire, "What is sin?" An inspired apostle answers, "Sin is the transgression of the law."—1 John 3: 4. Hence, whenever we have transgression, we have disobedience; and whenever we have disobedience, we have transgression, which is sin. From this it would seem that "the sin of the world" is comprehended in the term DISOBEDIENCE. Hence, we understand that every shade of transgression is included in what John the Baptist calls, "THE SIN OF THE WORLD." The Scriptures inform us that "all unrighteousness is sin." 1 John 5: 17. It is disobedience that constitutes unrighteousness; consequently, when the sin of the world is taken away, disobedience will be taken away, and all unrighteousness removed.

What a glorious and sublime era will this be in the history of earth! Men will no longer be "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful"; but "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." God grant that the time may soon come.

But is the sin of the world to be literally taken away? Our text affirms it; and shall we deny it, and say that John the Baptist lied about it? Never. O, how great, how glorious is the work of Messiah!

THE PURIFICATION OF THE EARTH.

The Bible brings to view a time when the earth is to be free from sin. In support of this proposition, we appeal to the sacred oracles. "But as truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14: 21. We have here the words of the eternal Jehovah, uttered under oath, that "ALL the earth shall be FILLED with the glory of the Lord." No language can be plainer, or more significant. When ALL the earth is FILLED with the GLORY OF GOD, there can be no room for evil. There can then be no more sin. Such is the manifest import of the text; and this truth is corroborated by numerous other scriptures.

"All the ends of the world shall remember and turn unto the Lord."—Ps. 22: 27. When all the ends of the world remember and turn unto the Lord, there can be no sinners left, and, consequently, no sin. Hence, it is easily seen that John the Baptist was not alone when he taught that the sin of the world is to be taken away. When describing the millennial reign of Christ, David again testifies upon this point as follows: "All kings shall fall down before him; all nations shall serve him." Ps. 72: 11.

If this text teaches anything, it teaches universal homage to Jesus Christ, when he shall sit upon the throne of his father David. No one should ask for plainer testimony; but so impressed was David's mind with this thrilling theme, that still again he reverts to it as follows: "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name,"—Ps. 86: 9. It seems to us that none can read such positive and explicit declarations, and fail to see that David believed that God will fulfill his oath, as recorded in Num. 14: 21. But we cannot enlarge here; and with one other quotation from the sweet Psalmist of Israel, we close his testimony upon this subject. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen. The prayers of David the son of Jesse are ended."—Ps. 72: 18-20.

We have here the last of David's recorded prayers; and how could he close them more fitly than in praying that THE WHOLE EARTH should be FILLED with the glory of God? It should be remembered that this prayer was inspired; and can we for a moment suppose that the Holy Spirit would direct David to record a prayer that God intended never to answer? Never. Rather let us believe with David that God will yet purify the earth, and make it free from sin and all its consequences.

We now invite attention to the testimony of Isaiah. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11: 9; Hab. 2: 14. When they shall no longer "hurt," nor "destroy," and the earth shall be FULL of the knowledge of the Lord, certainly sinners will no longer exist, and sin will have been removed. Here we close our testimony from the Old Testament; and here arises the question,—Does the New Testament confirm the teaching of the Old in regard to the purification of the universe?

Speaking of our Lord and Savior Jesus Christ, Paul uses the following language: "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, of things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2: 9-11. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5: 13. When EVERY knee shall bow, and EVERY tongue shall confess to the glory of God the Father; and when EVERY creature in heaven and *on* the earth, and *under* the earth, shall say, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever," where will sin and sinners be found? Nowhere, for the sin of the world will have been removed, and every thing that hath breath shall praise the Lord, and the whole earth shall be filled with the glory of God. Ps. 150: 6; Num. 14: 21.

Memphis, Ind.

"THE TIME OF THE END."

The following article from the *Christian Radical*, under the above heading, contains some prints worthy of serious consideration. The writer says:—

"The present religious organizations will have to stand aside. There is no help for it. The more we meditate on it, the more deeply does this conviction enter the soul. They are incompetent to do the work of Christ in this age. We fear a worse charge than this against them is true, that to do the work is not their chief concern. They are chiefly concerned about their creeds, their ritual, relative strength, wealth, and social power. These are the things the assemblies, synods and conferences talk about, and their papers more or less filled with. Their isms are the things they write of and that they raise money to extend. These are facts, not of occasional but of continual occurrence, and indicate the prevalent habit of the different denominations. They are already to take insult, and lift up their hands in horror if we charge them with exalting their church above Christ; but in the face of their uplifted hands we falter not in saying that practically such is the fact. And the evil has become chronic. It is imbedded in the very structure of the organizations themselves. There is no cure for the evil in them. The only remedy is to pass out of them—forward into something simpler into which Christ shall be the Lord to the glory of God the Father, and not to the glory of Methodism or Calvinism, or Lutheranism, or some other of the long catalogue of ecclesiasticisms. At this point we are met with the declaration that denominations must arise, they are necessary. So 'offences must needs come.' The necessity lies altogether on the human side and not at all in the divine scheme of the church, in which denominations have no place.

If any will nevertheless maintain that they have been overruled for good we shall not dispute with them; but whatever may have been accomplished by them in the divine hand, their power for good is exhausted, and we feel that God is tired of them. As we have said, they will have to stand aside. They are not normal, are not included in the divine scheme, originate from the human side; and although used, in his providence, to subserve certain ends, they are nevertheles transient, and must pass away. And the time has come. They are exhausted. The sceptre is dropping out of their hands. They feel it too. Hence the effort to do something to regain their prestige, in many cases by an increase of the rites to make more imposing service, in other cases by uniting the different sect families of the same name into one powerful denomination, for it does seem to us that the union movement, with a great many, takes no higher pitch than this. But they cannot be saved. The currents of christian life are seeking to flow forward out of them now. God is calling us out of them into larger, better, more capable things. They are no help to Christ, they stand in his way. In due time he will make things new. Let us prepare the way before him in order to his coming.

We are standing on the borders of a new and better time. We shall possibly pass through a period of doubt and falling away ere we enter fully therein. But the time of the end has come for the denominational organizations. The day is closing on them now. They are beginning to grope their way. Night will settle down upon them. To those whose 'all in all' is Jesus Christ there will dawn a morning of sweetest light.

In all this we are calmly confident."

For the World's Crisis.

A DOOMED WORLD!
As once destroyed by a Flood, now awaits the Deluge of Fire!

God's word declares, "The world that then was, being overflowed with water, perished," and also declares, "But the heavens and the earth which are now by the *same word are kept in store, reserved unto fire* against the day of judgment and perdition of ungodly men."

How was it in the days of Noah? "The earth also was corrupt before God, and the earth was filled with violence." "And as it was in the days of Noah, so shall it be also in the days of the Son of man." "Likewise also as it was in the days of Lot, *they did eat, they drank, they bought, they sold, they planted, they builded.*" "Even thus shall it be in the day when the Son of man is revealed."

Excess in all things is now fully developed, filling up the prophetic picture. Prophecy coverges to this point, and is nearly fulfilled. Yet unbelief pervades the world; well expressed by a writer who says: "As in the days of Noah, whose eye, anointed by the Holy Ghost, foresaw the approaching deluge; prepared an ark for the saving of himself and house. Let us contemplate the scene, as the family of Noah were safely housed within the ark, while the last appointed day of earth's doom sped on. No sign was there of change; all nature moved in wonted harmony; and men in science deeply read, and wise in academic theory, foretold improvements vast; and learned skeptics proved that earth should with eternity endure; concluding madly that there was no God." Men pursued their ceaseless round of business, sin and pleasure, forgetting that they were wearing out the last brief moments of divine forbearance and of human probation. *How solemn the last week! How dread the suspense!*

The world goes on as usual. The farmer is in his field, the merchant in his shop, the drunkard at his cups, the reveler at his revelry, and the sinner at his sin. Violence and strife and iniquity roll on in resistless current; the world is given up to destruction, and yet fears no danger. What a scene! *To night, a world's feast! To-morrow, a world's funeral!* The last day dawns; still "No sign of change appeared. To every man that day seemed as the past."

The laborer goes to his toil, the tradesman pursues his calling, the murderer marks his victim, the robber watches for the unwary, the harlot gads abot in gay attire, and men scoff about Noah's folly, while little children join in mockery of this man of God. Men shake their heads and say, "We're safe enough, and Noah will feel different to morrow." But hark! The swelling echoes of the distant thunder! See! swift as the eagle's flight, vast inky clouds roll up the sky. Earth rocks like a storm-tossed vessel, beneath the blackened heavens, and on every hand the ground swells and yawns beneath our feet. Who can depict the scene! The flood-gates of heaven are opened, the foundations of earth are broken up, the deep rolls up its floods, the waves roar, the winds howl, the clouds gather, the rains descend, the lightnings blaze, the thunders bellow, sinners wail, joy departs, hope expires, and above, beneath and around, is one wild scene of confusion, darkness, anguish and dismay. What a funeral! *The funeral of a godless world!* What a night succeeded that fearful day! No sun, no moon, no stars, no peace, no joy, no hope; but one dread scene of blackness and desolation on every side.

What a change from music, mirth and blasphemy which was world wide, to the awful roar of deep calling unto deep, and thunder answering thunder!

Shall I drop a warning? Hear it: "As in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, *and knew not until the flood came, and took them all away;* so shall also the coming of the Son of man be."

This last generation has witnessed the ending of the great tribulation, followed by the supernatural darkening of the sun and moon, also the falling of the stars, distress of nations, great earthquakes and tidal waves, or sea and waves roaring. Also, the universal cry, "Let us have peace," or peace and safety *when "sudden destruction cometh!"* The very tokens that were to precede and warn us of earth's coming doom. If not, what means all these strange succession of events so completely fulfilling God's word. Sinner!

"'Tis the last call of mercy,
Oh, turn not away;
For now swiftly hasteth
The dread vengeance day!"

Soon will the gathering angel thrust in his sickle and reap; for the time is come to reap, for the harvest of the earth is ripe." Soon, suddenly and unexpectedly will a sleeping, unbelieving, ungodly world, *awake to meet her final doom!*

S. L. Manley.

THE SOLAR MUTABILITY.

We now know that our own sun (resembling in this, probably, most other solar bodies of the same kind) is in so highly fluid and excitable a condition as to be constantly sending out from its surface forked tongues, thousands of miles in extent, of inflamed hydrogen gas, like the flickering streams of light from the stars of a street illumination, and moreover as to be subject to great periodical disturbances, now called magnetic storms, which are in all probability caused by certain combinations in the movements of those little solid bodies, on one of which we live, round the sun. Even now one such epoch of magnetic storm seems to be thought pretty near at hand. The sun has been lately exhibiting the most surprising forms of disturbance, and presenting to scientific eyes less fixity of essence than before. Spots so vast, that we must estimate their dimensions by millions of square miles, have broken out from time to time, and have presented rapid changes of figure, indicating the action of forces of inconceivable intensity. Clusters of smaller spots, extending over yet vaster areas, have exhibited every form of disturbance known to the solar physicist, and every degree of light, from the apparent blackness (in reality only relative) of the nuclei, to the intense brilliancy of the fæculous ridges. And we know that these appearances are not merely matters for the curious, with which, as they happen at a distance of above ninety millions of miles, practical men need not concern themselves.

In point of fact, it is by no means impossible that the issues of peace or war, of a financial crisis or a religious agitation, may be closely bound up with these phenomena, if not indeed—which is also quite possible—the disappearance of our whole system after the fashion of other solar systems, which have thus disappeared. This much at least is certain, that the vast changes now going on in the physical constitution of the sun, are changes which do most powerfully affect the electric condition of our earth, which have in former years caused the most violent disturbances in the various artificial, as well as natural electric apparatus of the world we live in, and which, to speak of the least of all its possible effects, might just as well as not happen some day to throw the electric condition of every telegraphic cable on our planet, under the sea and above it, into the most dire confusion, and send down telegraphic companies' shares to zero in a lump; even if they do not contrive to telegraph to us, after some strange inarticulate fashion, that shares in all public companies, even in that very limited public company the human race, are, in a physical point of view, of very doubtful value indeed. Let us explain briefly to what we allude.

On Sept. 1st, 1859, shortly before noon, two astronomers, Messrs. Hodgson and Carrington, one at Oxford, the other at London, were at the same instant scrutinizing a large group of sun spots. On a sudden, two intensely bright patches of light appeared in front of the cluster. So brilliant were they, that the observers thought the darkening screens attached to their telescopes must have become fractured. But this was found not to be the case. The bright spots indicated some process going on upon the sun's surface,—a process of such activity, that within five minutes the spots traveled over a space of nearly 34,000 miles. Now at the new observatory, there are self-registering magnetic instruments, which indicate the processes of change by which the subtle influences of terrestrial magnetism wax and wane. At one time the line traced by the pointer will be marked by scarcely perceptible undulations, indicating the almost quiescent state of the great terrestrial magnet. At another, well marked waves along the line exhibit the pulsations of the magnetic system, influenced in a manner as yet intelligible to the physicist. And then there is a third form of disturbance, the sharp, sudden jerks of the pointer, exhibiting the occurrence of those mysterious phenomena termed magnetic storms. When the records of the new observatory came to be looked over, it was found that at the very instant in which the brilliant spots of light had appeared to Messrs. Hodgson and Carrington, the self-registering instruments had been subjected to the third and most significant form of disturbance,—a magnetic storm began in fact as the light broke out on the sun's surface.

But this was not the only evidence of the sympathy with which the earth responded to the solar action. It was subsequently found that soon after the spots of light had appeared, the whole frame of the earth had thrilled under a mysterious magnetic influence. At the West Indies, in South America, in Australia, wherever magnetic observations are systematically made, the observers had the same story to tell. In the telegraph stations at Washington and Philadelphia, the signalmen received strong electric shocks. In Norway, telegraphic machinery was set on fire. The pen of Bains' telegraph was followed by a flame. And wherever telegraphic wires were in action, well marked indications of disturbance presented themselves. Even this, however, was not all. The great magnetic storm was not a mere instantaneous electric throe. It was hours before the disturbed earth resumed its ordinary state. And thus it happened that in nearly all parts of the earth, night fell while the storm was yet in progress. During the night, magnificent auroras spread their waving streamers over the sky, both in the northern and southern hemisphere. As the disturbed needle vibrated, the colored streamers waved responsive; and it was only when the magnetic storm was subsiding, that the auroral lights faded from the heavens.

Now it is evident that these phenomena show the most intimate relation between these peculiar disturbances in the sun and the magnetic currents of our own earth. Directly, when one of these changes takes place upwards of millions of miles away, the electric condition of our planet is changed in some mysterious way, of which our instruments and even the condition of our sky bear record.

The pens of all our telegraphic wires may some day trace in flame a handwriting more ominous of human destiny, than was the handwriting which during Belshazzar's feast traced a warning on the wall of the fall of Babylonian dynasty. Moreover, note this, that these changes in the condition of the sun take place at intervals of about eleven years; so that it seems most likely that every eleven years certain magnetic conditions recur which have not occurred in the interval. If so, perhaps the magnetic excitement of 1859 will recur, and it may be in much greater force, next year—1870. And if it does, how are we to say what may or may not recur with it. It is quite possible that those periods of speculative financial excitement, which are also said to follow periodically, in something very like the same period, may be more or less dependent on the magnetic condition of our planet; and that so near a phenomenon, as speculative frenzy on the various stock exchanges of Europe may be more or less connected with these wonderful discharges of voltaic batteries in the sun. It is not quite impossible that the electric political condition of Europe in 1848, and again at an interval of eleven years, in the year of Italian revival and revolution—1859, may not recur after one or more periods of eleven years—in 1870, in consequence of the returning epoch of magnetic excitement in the sun.—*Selected by* J. K. Bellows, *from the "London Spectator."*

For the World's Crisis.

ARE WE DOING IT?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31.

God looks at the incentive instead of the act, and never blesses a good action done with an impure motive. There is a difference between doing something because God wishes us to, and doing it because it will be for our personal interest to do so. I have known people leave off flowers and gold because if they wore them people would think that they were not christians. A short time ago I heard a girl say, "O how I wanted to attend that concert last evening, but I knew the church would talk so if I did, that I staid at home." Was God pleased wtth her staying at home? If the heart is pure, will not the motives be?

I have heard a brother or sister argue and exhort, and plead an hour with a young convert about wearing a ring. If she is one of God's children, and 'tis wrong for her to wear it, will not he show her her duty and help her to do it? There is too much pruning off the branches instead of pulling up the root. If we have a garden, when weeds appear, we do not break off the top that is above the ground, but take up the root and branch together; and so if we are God's children, we will not only repress the expression of feeling, but God will take the feeling from our hearts; we will not only keep from saying hateful things when angry, but from anger itself.

If we are his, we shall delight to do his will. He requires nothing but what is for the happiness of his children. "For this is the love of God, that we keep his commandments; and his commandments are not grievous."

S. K. Paine.

For the World's Crisis.

UNCONDITIONAL ELECTION.

We sometimes hear brethren thank God that the doctrine of unconditional election is "dying out." I should really be happy to unite with them in this kind of thanksgiving, but I fail to see the truth of what they claim. On the contrary, stubborn facts prove that this pernicious and soul-destroying doctrine is startlingly on the increase, though it may be in a new phase and bearing a new name. Modern Spiritism, that last and most gigantic deception of the Devil, in various ways, inculcates the same idea. May God help us to realize that we are not mere machines, acting only as we are acted upon, and doing only those things that God has predestinated before our existence that we should do, but that we are accountable beings, amenable to him for all our actions.

C. H. Sweet.

Millville, Mass.

— Pray whilst God hears; hear whilst God speaks; believe whilst God promises; obey whilst God commands.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 1, 1869.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ SOME ONE sends $1.25 from Salmon Falls, N. H., for the World's Crisis, and 50 cents for tracts, but does not sign his name. Who was it?

☞ TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

CAMPMEEPING.---CRISIS.---PAY EARLY.

As most of the subscribers for the Crisis, from a distance, who come to campmeeting, design to pay their subscription there, so as to avoid the risk of sending money by mail, we would make this suggestion: *Attend to it by the middle of the week*, as there will be so much to occupy your time after that, that you may forget it. Our subscription list may be found at the Book-stand, and all errors in names, addresses, or credits, will cheerfully be rectified. CALL EARLY.

☞ PLEASE NOTICE that the present volume will close with the next number. Now is a good time to renew your subscription, and to ask your neighbor to take the paper. Send him yours. Try him. It may be the means of his salvation.

NO PAPER NEXT WEEK.—We purpose to give our faithful compositors and clerks a rest next week. They deserve it. We trust our readers will cheerfully grant this favor.

BE SHORT.

It often happens that prayer-meetings are almost spoiled by long prayers and exhortations. They make the meetings dull and tedious. This is emphatically true at campmeetings. We have often known a campmeeting to drag through the whole week because some talked and prayed so long in the conference meetings. It seems as though some thought that the more they said the more good they had done. Then there are others who take such occasions to advance their pet theories, and thus kill the prayer-meetings. After the experience and close observation of more than a quarter of a century, we are most fully satisfied that short prayers, exhortations and hymns, are most productive of good results in prayer and conference meetings. We hope this point will be specially remembered by those who attend the coming campmeetings.

We sometimes meet those who insist on having a long talk because they claim to be led by the *Spirit*. In such cases we have generally found the spirit by which such were led, was a strong self-will, and an overbearing, harsh spirit.

WHAT NEXT?

To the man interested in passing and coming events, this question has become one of special importance. Had the inquiry been made in the days of Belshazzar, the answer would have been seen on the wall of his palace,—"*mene, mene, tekel, upharsin*,—"thy kingdom is divided and given to the Medes and Persians." Dan. 5: 25–28.

What next? What will succeed the Medo-Persian kingdom? The Grecian with an Alexander at its head. Then what? "His kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity; . . . for his kingdom shall be plucked up, even for others besides those." Dan. 2: 4.

What next? The "fourth kingdom" was the Roman, as all must admit. The Roman empire began with Augustus Cæsar, 31 B. C. What next? It "shall be divided." Dan. 2: 41. Into how many parts? Ten. Dan. 7: 25. In the fifth and sixth century it was thus divided. Then what? "Three of the first horns" were to be "plucked up by the roots." Dan. 7: 8, 24. Those were plucked up in the reign of Justinian, between A. D. 533 and 554. What next? The one that subdued three kings shall become a persecuting power, "wear out the saints of the Most High, and think to change times and laws; and they [the times and laws] shall be given into his hands, until a time and times and the dividing of time." Dan. 7: 25. There is no room for doubt but that this has been done. For many centuries that power upon the "seven hills," symbolized by this little horn with "eyes like the eyes of man, and a mouth speaking great things" (Dan. 7: 8), did slaughter "the saints of the Most High, till some fifty or seventy-five millions were slain." When speaking to the same power, symbolized by a "woman" riding upon a scarlet-colored beast, John says:—"I saw the woman drunken with the blood of the martyrs of Jesus." Rev. 27; 6. Is she drinking their flood at the present time? Certainly not. This work of hers is in the past. Then what? When referring to the close of her history, after she gets through drinking "the blood of the saints," John speaks of "the ten horns" which are to "receive power *as* kings, one hour with the beast," and says: "These shall hate the" woman, "and shall make her desolate." Rev. 27: 16. Is she hated now by the ten divisions of Italy, which formerly loved and sustained her? Certainly. Then we are thus far down the stream of time.

What next? Says Daniel, when speaking of the "little horn," which most evidently represents the same as the woman and the beast that carries her,—"They shall take away his dominion, to consume and destroy it unto the end." In 1859, we believe this work of taking away her dominion—St. Peter's Patrimony, as it is called—commenced, when the ten horns began to push against her, and hate her, and throw off her yoke. At the present time her dominion is all gone but what is on the seven hills at Rome.

What next? The next and last thing in this prophetic series is the total destruction of the remnant that is left at Rome; and then comes "the marriage supper of the Lamb," which cannot take place till after the coming of Christ and the resurrection of the dead. All things indicate that the close of the present dispensation is at hand. Are we ready?

DOOMED WORLD.—The article in this week's paper, entitled a "Doomed World," can be had on a sheet, well arranged, by addressing Bro. S. L. Manley, Rochester, N. Y. Price two cents per copy. It will be well to send for several, as the postage on a number will be no more than for one.

"THE SAVIOR'S MISSION."—Under this heading we have the first of an interesting series of articles from Bro. Geo. W. Green.

"THE YOUNG GIRLS" will find some excellent "maxims" in this paper.

"THE RAINBOW."—We are glad to learn that several are anxious to take *The Rainbow*, an English monthly, ably edited by Dr. Wm. Leask, 9 Newington Green, London, Eng. We have been asked to give the subscription price. This we are not now able to do; but we have written to Dr. Leask for information, and will report as soon as possible.

"WILL THE WICKED BE RAISED FROM THE DEAD?"—This is the title of a new tract by Eld. J. S. White, and published at the Crisis office. It treats the subject with candor, sound argument, meets objections fairly, and presents the truth in a clear light. It should be widely circulated.

☞ "GOOD HEALTH" for September is at hand, full of valuable articles, giving instruction in relation to the laws of health. It is an able health journal, published monthly by Alexander Moore, 21 Franklin St., Boston. Price, $2.00 a year. It is well worth the money.

BETHEL TENT-MEETING.

The meetings in the Bethel Tent, at Cooper's Point, Camden, N. J., have been a happy success. Many attend from Philadelphia. A large number of members of various churches have become deeply interested, and often rise in our prayer and conference meetings to express their gratitude that they ever came to the Bethel Tent. They have found what they had long desired,—a people who truly loved Jesus and his coming. They have begun a new life in the lord, and feel quite like young converts. A goodly number of such have been baptized, and received very special blessing. They all feel like persons who have come out of darkness into light. Why is this, if it is such horrid infidelity as some affirm? Has it come to pass in these last days, that the Lord blesses the belief of error more than he does the truth?

The baptisms in the Delaware river, which runs near the tent, have been pleasant scenes. We attended two at sunset, when the moon and the evening star in the west were smiling sweetly upon us, while singing the beautiful songs of Zion on the bank of the noble river. It was a hallowed hour, and caused happy emotions in the hearts of Jesus' friends, who witnessed the scene.

Our meetings Sabbath day were seasons of special interest. The weather was fine, the order and attention excellent, and the audiences large. At ten o'clock, we met for a love feast, and had a refreshing season. The Lord is doing a good work in the tent. The people dread to have it leave. They beg earnestly to have it remain till cold weather. It was designed to take it down Monday, Aug. 16th, but the interest is so great, Bro. Hook has concluded to remain another week. We had three seasons of baptism during the week we were there; and Bro. Hook was to baptize again Monday evening, the 16th inst. The meetings are exerting a hallowed influence, which is spreading rapidly in all directions. Some, who do not think it best to attend them, are talking against us; but those who come are delighted with the spirit of the meetings; and say they are like the good meetings held by the Methodists forty years ago. They did not think they should ever find such meetings again, as they enjoyed in former years; but these were even better than those.

In all places where they receive the blessed truths that are now shining forth so brilliantly, they tell one story; i. e., the Bible is more precious to them than ever before; they love Jesus better, and take more delight in his service. Knowing this to be the common experience, it gives us boldness in presenting the truth which we could not feel if the opposite result followed. We can well afford to be called hard names, if we can be instrumental in leading people to love Jesus and his word more ardently. It is blessed to suffer reproach for our dear Lord. Let us all glory in the cross of Christ.

During the Sabbath day, we presented the great chain of prophetic evidence which shows beyond all controversy that we are near the end of the present dispensation; and also showing that the failure of set times in the past does not affect in the least degree the main arguments which serve to prove that the kingdom of God will soon appear. The large audiences listened with marked attention. It was evident that they thought the subject was worthy of their candid consideration. In all places we find an increasing interest to hear on the reasons of our hope. We have only to present them in a kind, christian spirit, to see happy results follow. But if any take occasion to speak harshly against the churches, calling them by name, they must not expect to see much good come from their labors. There are things which are true, which should not be spoken at all times. We can reach many with kindness, while very few can be reformed by cold censure. He that would win souls must show by word and deed that he *loves* them; and if he has the spirit of Christ, he cannot feel otherwise. Whenever we hear a person denouncing other denominations with a bad spirit, we feel sure there is a lack in his heart. He may believe and advocate the truth; but his *manner* of doing it is more calculated to drive people away from Jesus, than to lead them to become his humble followers. Let us present the truth in *love* to all; and we may be sure of seeing good fruits from our labors. Jesus often suffers in the house of his friends, because they do not show love to his enemies. He loved us before we became his disciples; so we should be kind to those who have not yet seen the truth we prize so highly.

Monday morning, Aug. 16th, we left the city of "brotherly love" at half-past six A. M., and had a very pleasant ride by cars to Amboy, and thence by boat to New York. The only disagreeable thing on our journey was the tobacco smoke we had to endure on the boat. If some who profess to be gentlemen, knew how disagreeable they made themselves, we think they would not thrust their offensive smoke and tobacco spittle into the presence of those who do not use the poisonous weed, and are disgusted at its sight and smell. It is smoke, smoke, chew and spit; snuff, snuff, chew and spit everywhere. If the money thus worse than wasted was given for tracts and to the poor, what blessed results would follow to the giver and receiver. If the tobacco were thrown away, men would enjoy better physical and spiritual health, have better memories, and clearer heads, purer hearts, less evil imaginations; neater and sweeter homes; richer peace and joy; and be less likely to fall into the hands of Satan.

After spending a few hours in New York, we left the city at five P. M., *en route* for Boston, on the steamer "City of New York," and had a delightful ride to New London; passing some very beautiful situations on the verdant banks of the sound, that could not but make one think of paradise. Well, thank the Lord, the christian may yet have a home more beautiful than any thing the earth now affords. Dear reader, let us be there together.

GOOD HEALTH.

BRO. GRANT:—I desire a little information on living healthy and economically; and seeing from the *Crisis* that you are a practical health-reformer, I take the liberty of writing you, hoping if you have an opportunity, and can possibly spare a few moments, you will be kind enough to answer a few questions.

Next Wednesday I commence a "preparatory course" at P. Academy, and I wish to live on the hygienic system. First, because I wish to have my mind clear, and I know that depends greatly on our manner of living. I am confident more students have been ruined by improper food than by hard study; and as I am young (seventeen years of age), I shall try and avert that evil.

Second, my means are scanty, and I have no one to depend on but myself, and shall have to work my way through; so, of course, I shall have to be economical.

Please give me a few suggestions on hygienic living; some of the principal articles of your diet. I wish a thorough education, and shall study very hard; shall be temperate in ALL THINGS. I have thought some of being a minister of Christ. Pray for me that I may be guided right. Yours trustingly,

W. H. R.

Dear Bro. R.:—We will consent to comply with your request, and give a few thoughts, for the first time in the Crisis, on the subject named, and some facts in our own experience. We are much rejoiced to find you so anxious to start right, and that you are willing to deny yourself of all that is injurious to the human system. It is a pleasure to speak to such, and help them in their noble efforts.

For a number of years it has been our special study to ascertain what would promote "good health," and we have endeavored to put into practice the knowledge obtained. Previous to that time, scarcely a week passes without more or less derangement of the system, manifested in the head, stomach, or bowels. We are now *fully* satisfied that nearly all our bad feelings arose from abuse of the stomach.

Some nineteen years since, the following scripture arrested our attention:—"Whether therefore ye eat, or drink, or whatsoever ye do, do *all* to the glory of God." 1 Cor. 10: 31. We at once began to inquire, How shall we eat and drink "to the glory of God?" Previous to that time, we ate and drank what was pleasing to the appetite, when it could be obtained without special trouble. But in answer to the inquiry, How shall we eat and drink to the glory of God, we were soon settled that it required attention to four things: (1) The *quality* of food; (2) *quantity*; (3) the *manner* of eating it; (4) the *time*.

As to *quality*, it soon became apparent that some kinds of food are unhealthy for every body; others are healthy for some, and unhealthy for others; while there are other kinds of food that are healthful for every one.

Being satisfied that the Lord did not wish to have his children suffering with disease, and thus shortening their useful lives; we saw clearly that the only sure way to eat and drink to the glory of God, was to adopt those articles of food that are healthy for all; and cut off all the rest. Our next inquiry was, What are the most healthful articles of diet? Without hesitation, we at once concluded that swine's flesh could not be reckoned in the list; as we could see no other reason why the Lord forbid its use as an article of food among his people, only that it was not made to eat, and was unhealthy.

We remembered the feast that, in the days of Adam's innocence, and even down to the time of the flood, the "fruit" "which is upon the face of all the earth," was given to man and beast for "meat." See Gen. 1: 29, 30. We remembered too, that while the children of Israel were contented without animal food, during their sojournings in the wilderness, there was not a sick one among them; but after they began to "lust" after the "flesh-pots" of Egypt, and "murmur" against Moses because he did give them the Egyptian food, the Lord "gave them their request; but sent *leanness* into their souls" (Ps. 106: 15,) and "a very great plague" besides. Num. 11: 33. We remember, also, that Daniel and his brethren refused to eat "the king's meat," or to drink his wine; but chose instead, a simple vegetable diet, and, as the result, showed greatly to their advantage. In speaking of this, Josephus says their minds were "more pure, and less burdened, and so fitter for learning; and had their bodies in better tune for labor; for they neither had the former oppressed and heavy with variety of meats, nor were the other effeminate on the same account." *Josephus' Antiquities*, Book 10, chap. 10, sec. 2.

With these, and many other facts before us, we came to the conclusion that it would not be wrong to stop eating "all living creatures," as did Daniel; being well satisfied it was better to take the first use of the wheat, corn, and oat-meal, the nice fruits and other vegetables ourselves, rather than to pass them into swine's flesh, or that of other animals, and then eat them at the risk of partaking of their natures and dieases.

With these conclusions upon our mind, over sixteen years since, we resolved to make the experiment of living on a vegetable diet, which we have followed to the presen with the most satisfactory and blessed results, physically, mentally, spiritually, and financially.

We do not say it is best for every one to do just as we have done; but we do think that seven-eights of the sickness, and a large proportion of the deaths in childhood, and a vast amount of mental suffering would be prevented, if they could be persuaded to eat and drink "to the glory of God."

We are saying more than we intended. We would like to say much, but we know some cannot bear it now. We will close by giving a few statements in relation to our own diet, as requested.

For over sixteen years we have used no meat, butter, tea or coffee. For over eight years we have eaten but two meals a day. Our food consists of the unleavened Graham bread, oat-meal pudding, beans, peas, pop-corn, apples, and other fruits in their season. Meal hours, eight and half-past two o'clock. We have eaten nothing between meals for the last sixteen years. We use no sugar, salt, pepper, ginger, mustard, horse-radish, pies, cakes, nor sweetmeats. We use no seasoning on any food, except a little milk on the oat-meal pudding, and beans. We sometimes eat figs, dates, and walnuts. Do not eat chestnuts, peanuts, nor candy. We have not taken a particle of medicine for many years, and our purpose is never to use it again. If we must die, we choose to die a *natural* death.

We have no desire for any other food; no hunger, faintness or "all-goneness" between meals. Our appetite is the same every meal, and our simple diet affords perfect satisfaction. We desire the same every meal in the year. We are astonished at our powers of endurance. We can preach nine times a week, or more, besides all our editorial labor, and feel as fresh at night as in the morning. We rarely know what it is to feel tired. Work is a luxury. We have no "blue Mondays." We have not had the sick headache since we began to live in this way; but was often troubled with it before.

We can only say a word now as to the *quantity* of food used, and the *manner* of eating it. Four ounces of Graham meal, for bread; one ounce and a half of oat-meal for the mush, or pudding, two apples baked, or raw; two handfuls of pop-corn; and one or two gills of milk, constitutes a sufficient quantity for a meal, costing about six and quarter cents. When we take other varieties of food, then we take less of these just named.

Time. We formerly ate in five or ten minutes, and ate much more at a meal than we do now. Our rule has been for many years not to eat a meal in less than half an hour. This we consider a very important rule. We drink nothing with our food, but moisten it with the saliva in the mouth. This is easily done when one eats slowly.

We always sleep with an open window, summer and winter, and do not use feather beds. We have taken a sponge bath every morning, when possible, for more than twenty years.

If our brother should wish further explanation of any points, we should be pleased to answer any inquiries.

FAST TRAVELING.

The Boston *Journal* says: "A special train ran on the Central Railroad from Syracuse to Utica, N. Y., at the rate of one mile and five eighths per minute." This would be at the rate of ninety-seven and a half miles per hour. Had this been a subject of prophecy in the Bible, we think as few would have believed it fifty years since, as now believe that the "*same Jesus*" that was taken up into heaven "shall so come in like manner," and literally raise those who are sleeping in the graves.

DARK OMENS.

From all parts of the world there comes a general cry of alarm at the low state of nominal christendom, and the rapid progress of wickedness in its varied forms. The following is from the *Christian at Work*:—

"The statistics of the church indicate yet more clearly how inadequately we are fulfilling the divine command. The Presbyterian church in America is not behind its fellow-workers in christian activity and zeal. It is reported that in the three principal branches of that church there are not, on an average, more than eight conversions to each local body per annum. The number of baptized children is greater than that of the converts. The statistics of other churches are not at my hand. If my memory serves me aright, those of the Congregational churches are no better. At this rate, the church is not trenching on the world; the world is trenching on the church. We are not gathering in the lost; we are not even keeping in safety our own lambs."

FARE REDUCED.

The Rutland, Burlington, and Vt. Valley R. Roads have reduced the fare for those attending the Springfield Campmeeting. This line, as we understand it, extends from Burlington to Brattleboro; hence the friends will purchase a regular ticket to the latter place, then buy a regular ticket on the Mass. and Vt. R. R. from Brattleboro to Greenfield; and the Secretary on the camp-ground will furnish all such with a *free* return pass over *these* roads. At Greenfield a *Campmeeting* Ticket for Springfield must be purchased at the Ticket Office. A'GT.

SPECIAL NOTICE.

Those who purpose to attend the Alton Bay meeting, taking the cars at *Boston*, must purchase their tickets of Geo. T. Adams, 167 Hanover St. Fare $2.90, which is half fare. Those going from *Lawrence*, and all other stations between there and Alton Bay, will call for "campmeeting tickets." Remember, no campmeeting tickets will be sold at the depot in Boston.

Friends on the line of the Boston and Albany R. R., wishing to attend the Alton Bay meeting, can purchase tickets at Springfield, Palmer, West Brookfield, Worcester, Holliston, and South Framingham, for BOSTON and return, at one third discount. These tickets to be countersigned by Geo. T. Adams, at Alton Bay or in Boston.

NEW TRACTS.

"THE NATURE OF MAN."

It has been urged that we put into a tract Eld. A. A. Phelps' "Queries and Objections," and the answers by the Editor, as published in the Crisis some time since. This we have done, and added to it an article on "Materialism," by Eld. O. R. Fassett, and some other articles from Eld. C. Colegrove on the nature of the soul. The whole makes a tract of 132 pages. Price 25 cents single copy, postage two cents. $2.25 per dozen; $17.00 per hundred, by express.

This is just what is needed to put into the hands of those who are inquiring after the truth. It should have a wide circulation. It is just the thing for the times.

"WILL THE WICKED BE RAISED FROM THE DEAD."—*By Eld. J. S. White.*

This is the title of a most valuable tract of 24 pages, in which the Scriptures brought forward by the *negative* side of this question are examined, and shown to teach no such doctrine, but the affirmative proved to be in accordance with "the form of sound words"—the true Scriptural doctrine. Price, single copy, 5 cents; postage, 2 cents; 40 cents per dozen, postpaid. Edition without covers, $2.00 per hundred, postpaid.

"MY CREED."

This is the title of another valuable tract, written by Bro. S. L. Manley, showing the true Bible doctrine in relation to the nature of man, and his final destiny. Let every one get a quantity to scatter among their friends and neighbors. It contains eight pages. Price 5 cts. single copy; 20 cts. per dozen; 75 cts. per one hundred, postpaid.

The above tracts are published and for sale at this office. AG'T.

THE HYMNS OF THE JUBILEE HARP.

For the convenience of those who wish to carry the hymns in their pockets, we have had a lot bound with flexible covers, the margins of the pages being trimmed close to the printed matter, making it very convenient for the pocket,—the most complete hymn book in use among us. Price 75 cts. per copy, postage 12 cts; $7.00 per dozen by express.

AG'T.

For the World's Crisis.

LEND A HELPING HAND.

BRO. GRANT:—I feel grieved to hear that Bro. Burbank's receipts have been only $7 for six weeks' labor. Only a little over one dollar a week to pay his rent, board, and washing. Who can stand that long? I hope the brethren, who have the means, will see that he is not in want; for truly "the laborer is worthy of his hire." He believes the Lord wants him to work among the lowly, and he has sacrificed everything to do his will. Now, brethren, do not let this servant go neglected. Give to him, and "lend to the Lord."

New York. JOS. T. HOWLAND.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 29th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$907.39
G. S. Gates	2.50
A Friend	.75

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$47.30

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2828.31
P. W. Higgins	5.00
Amount received at the office of the "Voice of the West"	133.90
Donation of the W. A. C. P. Association	52.00

EUROPEAN MISSION.

Previous acknowledgments	$283.90

For the World's Crisis.

THE MEMPHIS MISSION.

Our work here has not ceased. Though our reports have been few and meagre for the last six months, our labors have been great and manifold. These, with our many trials, might have been constantly laid before the friends of missions, but it was thought best by us to work on in silence, knowing that the Lord did not forget anything done for him, and if the work was his he would see that it was carried forward. Never since we came here have we labored harder than through the past year; and in no one of the three years here has there been so much accomplished toward scattering light and truth among this people. The fact that we have been opposed so bitterly, and had to fight so constantly, shows that the work has been pressed on with more zeal and earnestness.

There has been a pruning and cutting off of branches in our church here. This has been greatly to the advantage of the tree. Some have gone out from us because they were not of us, and have left us in peace and prosperity. A more firm and established church in the Advent faith can not be found in the land. It is built upon the rock. While the tempest may have blown away some loose materials, every stone and pillar remains, unshaken and firm. The mission has been blessed by the outpouring of the Spirit upon the school and Sabbath School the past year, as never before. A great work was wrought here last winter in the conviction and conversion of many of our scholars. About fifty have been baptized during the year, and many professed religion at our meetings who were persuaded by their friends to unite with other churches here. The coming of the Lord has been kept before the people, and our faith in this great event has been made prominent at all times by us. This is the distinguishing characteristic of our church here. For this, and our faith in the *dead being dead*, we are opposed by nearly all professed christians outside of our doors. But sinners and strangers come and hear, and so the Lord works by us to the conviction and conversion of those here whom he has chosen. Well, blessed be his name that he has given us any as the reward of our toil, sacrifice, and sufferings.

I have received but little aid of late in relieving the poor and sick, and so have had to use my own small means. But as our church has been of late much blessed with health, there has not been so much of a call for help as most of the time heretofore. Only two have died recently, which we had to bury. Towards their burial I had to pay $16. We must bury our dead here, or the credit of the mission and church is lost. The sick and destitute must be helped by me, or my christianity is questioned by all. Laboring and giving must go together here, instead of working and getting. He that does not give here might as well not be here.

I have received within the last four months the following sums: From Bro. J. B. Cook, Poultney, Vt., $5. R. I. Conf., through Bro. H. F. Carpenter, $5. Mrs. L. Bedell, Chicago, Ill., $1. "M. W.," Bondsville, Mass., $2. The last two contributions were in answer to my call for help to publish a tract here for southern distribution. It is all that I have received for that purpose, and will be used towards buying and scattering the best tract I can find.

My work is nearly done here, and into other hands must soon pass the mission. Health, strength and mind have nearly all been spent here; but if in the great day it is seen that one soul is saved thereby, God shall have the glory. I. I. LESLIE.

LETTER FROM BRO. J. B. WADSWORTH.

BRO. GRANT:—On the 7th of August, I bade adieu to the Mission family at Memphis, a few minutes past five o'clock, P. M. I found myself on board the steamer "City Cairo." After a voyage of eight days, I safely landed here. I had a pleasant and interesting time on board the boat to Cairo, as well as after the exchange from Cairo here. On both boats I left some tracts. The evening before arriving here, I was invited to preach. I told them I was no preacher, but we would talk about it; and we had singing and prayer in one end of the tent, and card playing in the other, which reminded me of the parable of the tares and wheat. "Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—Matt. 13: 30. I could only say to the card players, This I once loved, but now I hate.

I made several calls on my way between Memphis and here. I called at Hickmond, and should have called to see the sleeping girl, but I learned I should have to stay over there probably two days, which would render my tour too expensive, as I had but little money. I learned from a gentleman, whose visage had an honest appearance, that Miss Godsey was yet alive. He said he was a near neighbor to her, and that the circulating reports about her prophecy were not true. "But it is true, said he, that she has been asleep about fourteen years, only waking at intervals, about once in twenty-four hours." He said as soon as she awakes, which is at four o'clock, she calls for something to eat. She converses a few minutes, and falls to sleep again; and is as placid all the while as an infant child. Her mother, who is a widow, and poor, is said to be a very pious lady. There have been several offers made to get Miss Godsey for exhibition purposes, and they have taken her as far as Nashville, Tenn. A lady in Hickmond offered Mrs. Godsey $10,000 for her daughter, but she refuses on the ground that it is wrong to exhibit her for money. It is said that Miss Godsey is very beautiful, and enjoys excellent health. So much for the charming sleeper.

From here I went to Cairo, and walked from Cairo to Mound City. Soon after I arrived, I met with a gentleman who got robbed along the road where I had just walked. He said that two men met him with clubs, and knocked him down, taking all he had with him, except his shirt and pants, which he had on. His head was cut dreadfully. I did up his wounds for him. He said that he asked for a place to stop at, till he could travel, but he could not find any body so kind as to take him in, except a poor negro and his wife, who paid every attention to him, as if he had been their own child. He said they prayed with him night and morning, and said they would have given him money to pay his way home, but they had it not. As his home was at Paducah, Ky., the place I intended to call at, we went on in company together.

In conclusion, I will acknowledge the receipt of money that has been so kindly sent me. From yourself, $5. Hope, $1. R. Evans, $2.50. A Bro. in East Boston, $1. A sister in Langus, $1. G. W. Harwood, $6. Two friends in Natick, $16. Bedell, Chicago, $1. A. A. Phelps, Rochester, N. Y., $1. Charles M. Shepard, Prescott, Wis., $5.25. J. F. Carleton, Machias, Me., $5. Levi Ransom, No. Carver, Mass., $1. John S. Hastings $2. John C. Grover $2. J. Roberts $1, Aaron Hastings $1, all of Newton Upper Falls, Mass. A. G. W. Smith, M. D., Castleton, Vt., $5. Bro. D. D. Reed, Crow Wing, $10. Julia A. Ives, Chateaugay, N. Y., $2.00. There may be letters for me at Memphis. All that come to hand will be acknowledged in my next. That will be when I hear from this. I have received in all for the horse $68.75. I received $113 while at Memphis, from friends. $45 of this money I previously acknowledged, and have used it; also a part of the money I received for the horse, towards paying my expenses, such as board, clothing, and traveling.

The Mission family hesitated in taking any thing from me, but as I explain their situation you will not wonder at it, or blame me for offering it. The few months I was with the mission, the house seemed more like a free hotel to the colored people, who make calls for medicines, and for the doctor about meal time; besides visitors, who often partake of their substance; and the sick poor have their diet prepared. This can not be done without means. I have known the time when fifteen cents was all they had left, when the meal was completed; but God, who careth for the sparrow, supplied their every need. None can have a correct knowledge of the trials incident to a mission life, and labor with the poor, but those engaged in it. I have known them take their own money to bury the dead when they were at the mercy of the city. Bro. Leslie is not only pastor of the church, but has a long practice as physician, which adds greatly to his labor and trials. I have known him while in the pulpit, and preaching, to be called to go in haste to some one taken suddenly ill. Often have I seen him while busy writing, when he ought not to be disturbed, aroused by the cry, "Dr., Dr., somebody wishes to see you." Even while in his chamber for prayer, the same earnest cry has grated on his ear; and at midnight he has been awakened from sleep by the pitiful cry, Come, for mother, or father, or some one, is sick. Thus his life has been one of constant toil, both of mind and body. Sister V. also bears her part of the burden with others who have labored there. Now it requires patience to endure all this. They meekly bear it all.

May God bless my donors, who have aided me in scattering tracts. Many, doubtless, have given of their hard earnings, denying themselves for unworthy me, or rather, for Jesus' sake. May they hear him say, "Come, ye blessed of my Father." I thank the Lord for your sympathy and love. I am in a new field of labor. As I have said, I can not preach, but I feel all the while that there are many in darkness, and I must give them the light some how. When I have given the light to one, I see more ahead, and it keeps me going, or feeling restless till I do go. I believe if I should stop scattering tracts, and not aid its cause in the least, I should be lost. I never felt so happy as when I am out sowing the seed. I have exposed myself to all kinds of weather, but still it was sweet to me. I have been in so much pain from walking, that after stopping to rest I could not for some time walk fifty yards. I have known what it is to be hungry and thirsty, and to bear the scorns and hisses of the low and debased. I have been pelted with sticks, and made to walk before a loaded gun and dogs; still the Lord has been my defense. When there was no eye to pity, his own Almighty arm brought me out safely, and he will continue to guide and protect me, even to the end, if I will abide in his keeping. Jesus says, "My grace is sufficient for thee." O let us hold fast to Jesus, for he that overcometh shall inherit all things.

I am to have my book published as soon as possible. Those who wish a copy can send to Louisville, Ky. Price 25 cts. Yours in love, J. B. WADSWORTH.

Louisville, Ky.

Voice of the West, please copy.

For the World's Crisis.

THE LIFE AND EPISTLES OF ST. PAUL,

By Rev. W. J. Conybeare, M. A., late Fellow of Trinity College, Cambridge, and Rev. J. S. Howson, M. A., Principal of the Collegiate Institution, Liverpool. In one volume, published by Charles Scribner & Co., New York.

The above work is one of rare merit, and of much value for the great amount of information it gives of the political, religious, and moral elements of the times of Paul. Three publishing houses in this country are publishing it, and no little competition is manifest between them, each claiming to publish the best edition. The above is undoubtedly the most full, as it is the complete reprint of the English edition. But many of the notes are in the original language. He who buys either edition will find his money's worth and more. Price, $5.00. L. C. WELLCOME.

For the World's Crisis.

SHETUCKET CAMPMEETING, WINDHAM, CONN.

"The best campmeeting held among us for ten years"; "Your meeting is a success"; "I bless God for this meeting"; "This seems really like our old-fashioned meetings." These, and many more which the mind fails to recall, are the expressions of happy hearts that fell upon my ear as I was passing among the people, attending to my various duties at the never-to-be-forgotten Oak Grove Camp. They met and do meet responses from many hearts. We will report some of the blessed features of this meeting.

1. Its beautiful site. Those who came, even amid the storms which visited us, pronounced it lovely. In sunshine it was delightful.

2. Its simplicity. The old-fashioned stand and seats, and neat cloth tents, brought up at once fond memories of days past.

3. Its travail for sinners. From the first, both preachers and laymen were drawn out after the perishing. All side issues were forgotten, or concealed and lost sight of, in the desire to save some. The agency of divine truth was by no means lost sight of in this great work; but man's nature and destiny, Christ in all his characters, the resurrection of the dead, just and unjust, and the judgment to come, were boldly and affectionately set forth with power.

4. Its love, harmony, and sweet christian fellowship. All seemed to be of one mind, of one accord in one place, serving the Lord.

5. Its results. Conviction rested upon the people. Some instances occurred in which sinners begged for mercy, without being first urged. Some were happily converted to God.

6. The quiet and order upon the ground. We were told that we must have a strong police force, or we should have trouble; but only one man visited us who seemed disposed to evil, and he was intoxicated and readily quieted. The large gathering on Sunday was very attentive and quiet, and many eyes dimmed with tears as Bro. Hastings told the story of redeeming love and gospel hope.

7. The ease with which expenses were met, and a balance left in treasury for next year.

8. The goodly representation from different parts of the country. About thirty preachers were present, and lay members from several States.

The committee feel grateful for the hearty response to their call, and join with all in giving God the glory. He, beyond question, had listened to the many prayers offered for this meeting. Words faintly convey an idea of the cheer imparted to many hearts at this meeting. To be there was to know it. The farewell meeting and communion service of Sunday evening told how strong the bonds which had bound heart to heart. May these sweet bonds of christian love between distant hearts remain unbroken till eternal in the encampment of glory soon to be summoned at our Eden restored. H. F. C.

For the World's Crisis.

GO WORK.

There is work to be done, and the world needs workers. Does it wait for you? Is there a place for you to work? Is there not something for you to do? Yes, and no body can do that work as well as you. Why don't you do it? Is it because you are too lazy, wicked, or too much a coward? If you refuse to do it, it must be undone, and it will be a swift and sure witness against you. These are facts high as heaven and far reaching as eternity. It comes to us with all its force of duty. The world waits for workmen; it waits for you. Look about you. The fields are white for the harvest. There is work to be done. There are aching hearts to be soothed, parched lips and fevered brows to cool, hungry mouths to feed, and the naked to be clothed. Suffering and want abound on every hand. The poor appeal to us, and they appeal to us rightly. The low, sad wail of sorrow comes from the aching heart of humanity all about us. Don't shut your ears and eyes against the painful cries of suffering humanity.

Go and bless the nearest object of necessity. Don't wait for some *great* opportunity; do not sound a trumpet before you. The working of the divine Spirit in your own bosom will direct you to do something, if you can do no more than give to "one of these little ones a cup of cold water." "Verily," said the Master, "you . . . shall in no wise lose" your "reward." Do heart deeds, that shall be reported (not by human) by angel tongues and angel pens to the high court of heaven. Work for the sublime mission of today. Work is a necessity. The *world* needs your work; it waits for you. God commands it. *Go work.* J. E. CLARK.

Fair Haven, Ct.

Correspondence.

From Bro. Jay Francis.

DEAR CRISIS READERS:—After wishing for some time to send you word from the gathered ones of Chicago, I have at last found time to do so, while crossing the lake in quest of a still larger measure of just such labor as has for many weeks prevented my communicating with you. How I often long for more time to write to the good pilgrims, and talk with them; and, if not make any aggressive moves myself, at least be where I could say "Amen" to others' good words and deeds.

I imagine some one asking, "Haven't you an abundance of earnest work right at hand in Chicago? O, yes, work enough, and a good number of workers too; and, better than all else, some of the work is being done. God's people are inquiring after the necessities of the vineyard, and making some effort to graft in new scions, and to keep the old branches trimmed and in bearing condition.

In accordance with Bro. Ramsey's suggestions, and under his direction, as God's servant, an earnest and united missionary enterprise has been started, and already good results are seen; praise the Lord. Meetings for prayer and preaching are held in half a dozen places in different parts of the city. They are well attended, a good spirit of prayer and devotion is prevalent, and the world's servants are being won over to Christ—one, three or five at a time. There is no excitement, but an earnest, healthy purpose; and, so far as it goes, a consistent effort characterizes the doings of the "little ones" in Chicago. Brethren Hough, Burr and Deverell have been with us, one or two weeks each, and preached the word to profit.

If God's people, regardless of party, sectarian names, would only unite to work, not for "our church," so called, not for numbers or costly edifices, but *this one thing*—to save the lost, to bring the dead to the life-fountain, what a power for good and salvation could be seen in this great Babel of conflicting creeds and characters; what a counter-current of pious loyalty might be raised against the overwhelming tide of impious "liberty," now so rapidly running over this city. Those living here, whose eyes are open to the light, and whose hearts are in sympathy with Bible religion, are week after week more and more convinced of the fact that infidelity to God and his truth, and fidelity to sin and self, are steadily and surely gaining ground. Thank God, while this is so, we also know that some are coming to see and acknowledge the truth, and to love its Author, turning from the "refuge of lies" in which the mass are fancying themselves secure, and hiding their lives with Christ in God.

Do I, do you, my brother, or sister, feel any indication to slothfulness, to self-love, to go after "fables?" Then are we an evidence to ourselves that we are in the "last days," spoken of by Paul; and should see in our own tendencies, an unusual inducement to godliness of life, that the coming of the Bridegroom may find us with oil in our vessels.

JAY FRANCIS.

On Lake Michigan, Aug. 11th.

From Bro. E. N. Root.

BRO. GRANT:—I am perfectly in love with your paper. I can hardly wait from week to week to see its coming. How much *more* am I impatient till Jesus comes. I am a Baptist, but I can't find anything in your paper but that accords with my views. As to the question of the unconscious state of the dead, or the blotting out of the wicked, that does'nt trouble me. I know that for those who love Jesus there is a blessed eternal heaven in store. The law is not for us,—terrible as it may be to the wicked. We are safe within the vail. Oh how I long to meet my Savior, and be redeemed from the "body of this death."

I feel his presence—his literal presence—nearer and nearer each day. During the Eclipse, nearly every housetop in Brooklyn, where I live, was covered by the gazers, and when it had reached its totality (or nearly so), and the awful solemnity of the occasion was brooding over the scene, the words of Jesus came suddenly to me, and startled me with their fearful appropriateness: "*He that is on the housetop let him not come down.*" I could not help but think of the coming of the great day of the Lord. May we all be ready to meet him in the air when he comes.

Yours truly, E. N. ROOT.

New York.

Extracts from Letters.

SR. LUCY M. WARD, Vermillionville, Ill., writes:—"I love the Crisis, and all other Advent papers. It is all that I care to read, except the Bible. I love to watch the progress of God's doings, and his special care over his truth. Surely, I believe he is sending his servants everywhere to give the last invitation to the ungodly to come 'to the marriage supper of the Lamb.' I take a deep interest in the writings of Elder C. Colegrove, of Sardinia, N. Y. I bless God for raising up such a man in that region to preach his true word, where they have heard but little preaching of the right kind. One reason why I have been unusually interested in his labors is this: I used to reside in the town of Ashford, not many miles from Sardinia. O how my heart felt for my kind neighbors and friends around there. I prayed much for them, and wept much. I left there fifteen years ago. Four years ago my husband came from Springville, adjoining Sardinia, and told me he heard that Eld. Colegrove was crazy. In a few months after, I saw a piece in the Crisis written by him. O how I did rejoice and thank God for remembering those towns around there. And when I read of the tent-meeting in Yorkshire, my heart was with them. I hope Bro. Colegrove will go to Ashford and East Otto, if possible, and preach these blessed words in the ears of the people,—that Jesus is coming soon to give immortality to his dear children."

A MINISTER OF THE M. E. CHURCH, Chester, S. C., writes:—"My Dear Sir: At the last South Carolina Conference, the Bishop moved me from M——, No. Carolina, to this pastoral charge, which includes this town and three churches in the county. The more I have studied the Scriptures in regard to the peculiar views you advocate, the more I am convinced of their soundness in reason and religion, and by the help of my blessed Savior, I am pressing them home with all my might upon the hearts and consciences of the people, who flock to the churches with more serious and weeping attention to hear the word, than has been the case for twenty years; and while the clergy express their horror at such doctrines, the most intelligent among the laity of the different denominations say to me, that the Bible seems to be a new book, and the gospel a new dispensation. O pray the blessed Jesus to make his word the power of God to the salvation of all the people. 'Come, Lord Jesus, and come quickly.'"

SR. H. L. HERRICK, Athol Depot, Mass., writes:—"Allow one who has learned to love those who preach the coming of Christ, to say a few words in favor of the blessed hope, for I do believe it to be the fullness of joy to all believers of God's word, so far as it can be enjoyed here. I do thank my heavenly Father that I ever had the privilege of attending a meeting where I could hear the gospel in its simplicity. Seven years I have tried to serve God, believing all the time I had an immortal soul; but by carefully reading God's word, I find I was mistaken. I thank the Lord I ever heard the truth as it is in Jesus. Blessed be his great and holy name. I can stand up and say that I am no longer a close communion Baptist. I am looking for the soon coming of Jesus, when we shall all sit at *one table*, and there will be no distinction of sect. The faithful will all be one in Christ."

SR. N. J. SMITH, Hartland, Me., writes:—"The Crisis was the first thing that set me to studying on the sleep of the dead. I was brought up to believe that the dead knew more than the living. But I soon got light on the word, and was brought out of that error and a backslidden state. I had a hard struggle to give up the old theory and tradition that I was taught from my childhood. It was two years after I saw the light, before I would confess it. I took no peace day nor night until I did acknowledge the truth. I was afraid of opposition, for I knew my friends would be opposed to the doctrine. The kind hand has been withheld from me in times of poverty and distress, and I have been carried through some pretty straight places; but the Lord has preserved me. I feel like struggling on a little longer through the opposition."

BRO. ISAAC COLE, Clinton, Iowa, writes:—"Jesus will soon come. He is at the door; but who will be able to stand when he appeareth? Those with a pure heart and clean hands. Although I have been a great sufferer for twenty-two years, I have been enabled to say, 'the Lord doeth all things well.' Dear brethren and sisters, get on the wedding garment. Live by faith."

LET US HAVE MORE SUCH MEN.—We are glad to see by the *Crisis* that one of our western brethren, Wm. Watson, of Illinois, has given generous donations to the *Crisis* office and Scriptural Tract Repository, as he has previously to the western office. God give us more such men, who act as stewards of the Lord.—*Voice.*

"CHURCH GOING."

Under the above heading, the Philadelphia Daily *Ledger*, Aug 14th, calls attention to some things connected with the popular church worship at the present day, that deserve the attention of every friend of true christianity. The time has come when the secular press is outspoken against the worldliness that is now manifested among the fashionable church goers. The reformatory power that should ever be in the professed church of Christ is now nearly departed; and those who should be leading sinners to Christ are becoming stumbling blocks in their way. The time has come when it is hazardous for a young convert to join a popular church, lest he be drawn into the spirit of the world, and led into a mere cold, dead formality, and settle down in a lukewarm state.—ED.

The Editor of the *Ledger* says:—

The question is often asked, why do not more people attend church? And it is answered in various ways, though very unsatisfactorily. One reason assigned is that they work so hard during the week that rest is absolutely necessary on Sunday; or, in other words, they want an excuse for lying in bed. Now surely this is an answer that is unworthy of a rational being, who has any sense of accountability to his Maker. The system of fine dressing, now so prevalent, has a great deal more to do with keeping people from church. Poor people hesitate to enter any of the large, fashionable temples with which our great cities abound, and whereon architecture, sculpture, decoration and music exhaust their resources to gratify the taste or the love of display which animates the congregation.

There is among modern sects a rivalry as to which shall build the handsomest churches. The expenditure thus incurred involves a corresponding increase of pew rent, so that the renting or owning of a pew is frequently beyond the means of a man of moderate income. Then, again, in those churches where there are free seats reserved for the poor, the very fact of their being so set apart prevents the poor from occupying them, for very few persons have the moral courage to confess their poverty, as the sitting in one of these seats would amount to. There is as much pride in the heart of the honest poor man as there is in that of his wealthy neighbor, and just as little disposition to be considered a nobody. The desire to appear like a lady is as active in the bosom of a poor man's wife as in that of the wife of the millionaire, and she will gratify it whenever she can. Now it is precisely at church that the ladies of wealth make the greatest display, and their humbler sisters, being unable to compete with them, stay away, whereby the church suffers in popularity and efficiency. This showy dressing is a very serious evil in more ways than one, but inasmuch as every lady has the right to dress as she pleases, there is no remedy for it to be hoped for except in a higher moral tone of society, and a more just appreciation of the objects for which the Sabbath was instituted. If ever genuine humility should take the place of pride, and church-goers be thoroughly impressed with the fact that they are 'miserable sinners,' the day will have arrived when fine dressing for church will be laid aside and become a thing of the past."

Married.

In Boston, July 27th, by Bro. H. L. Hastings, Bro. MOSES D. RICHARDSON, of New Market, N. H., and Sr. MARTHA A. SWALLOW, of Boston.

Passing Events.

☞ A clock which has just been completed for the Cathedral of Beauvais contains 90,000 wheels, and indicates, among many other things, the days of the week, the month, the year, the signs of the Zodiac, the equation of time, the course of the planets, the phases of the moon, the time at every capital in the world, the movable feasts for one hundred years, the saints' days, etc. Perhaps the most curious part of the mechanism is that which gives the additional day in leap year, and which consequently is called into action only once in four years. The clock is wound up every eight days. The main dial is twelve feet in diameter, and the total cost exceeds $40,000.

☞ The Pilot (Roman Catholic) shows the rapid increase of its church in Massachusetts. There are in the State 128 churches, 8 buildings; 36 chapels and stations; 155 priests, and 11 ordained since the last report; 88 clerical students; 3 male and 15 female religious institutions; 2 male literary institutions, and three female academies; and 13 parochial free schools; aggregate number of pupils, 5,855. Hospitals and orphan asylums, 5 each; and 550 orphans. There are twelve benevolent and charitable institutions, and a Catholic population of over 350,000 in the entire diocese.

☞ A man has appeared in a country district of Poland who pretends to be our Savior come again to save the world. He has selected twelve apostles and pretends to heal the sick. Having gained considerable popularity, he is now turning to politics. He denounces the peasantry for their indifference to the rising of 1863, calls upon them to repent and prepare for new efforts, and prophesies the speedy re-establishment of the old Polish Kingdom.

☞ Boy burglars, and boy criminals of other grades, are becoming plentiful in New York city, we are told. This is not to be wondered at. In no other part of the world are "half grown boys" permitted such latitude and license. In the poorer quarters of the city gangs of them may be found as late as midnight, standing upon favorite corners, and indulging in the vilest language, and the most depraved conduct imaginable.

☞ The youngest man elected President is Ulysses S. Grant, who will be forty-seven years old on the 22nd of April, 1869. Washington was 57, John Adams was 61, Thomas Jefferson was 57, Madison 58, Monroe 58, John Quincy Adams 58, Andrew Jackson over 60, Martin Van Buren 57, William Henry Harrison 67, James K. Polk 49, Zachary Taylor 63, Franklin Pierce 48, James Buchanan 62, Abraham Lincoln nearly 51, when they were elected.

☞ An English firm is manufacturing for the Russian Government a huge steam hammer, which will weigh in all about one thousand tons. The hammer head alone weighs forty-two tons, and the anvil block five hundred tons. The hammer, which is believed to be the heaviest in the world, is to be used in forging steel guns.

☞ Stagnant as general business is on this side of the Atlantic, it is no worse than it is throughout Great Britian. If any one doubts, he has but to glance over the London and Liverpool commercial circulars, reviewing operations for the first half of the current year in connection with the situation as it exists at present.

☞ The Roman police fancy that they have just discovered a vast conspiracy to prevent the meeting of the Ecumenical Council; failing in this, to cut short the deliberations by assassination and incendiarism. They claim to already have the names of many of the plotters.

☞ Rev. Dr. Cummings has written a letter to the Pope, asking leave to attend the Ecumenical Council for the purpose of explaining the reasons for the separation of the Protestants from the Roman Catholic Church.

☞ Further advices from Stettin announce that the suffering among the Jews of East Prussia and the Russian frontier continues deplorable in the extreme.

☞ The Empress Eugenie is expected to visit Constantinople in September. Preparations, on a most extensive scale, have already commenced there for her reception.

☞ The Imperialists have a special organ in Philadelphia called the "Empire," and are about starting one in New Orleans, to be designated as the "Southern Imperialist."

☞ A steam shovel, capable of doing the work of one hundred men, has been put in use on one of the Illinois railroads, with the purpose of loading cars with gravel.

☞ It is estimated that 100,000 men in New York expend altogether $6,720,000 a year for liquors, cigars and tobacco.

☞ The Spanish decree of 1495 by which Jews were forever banished from that country, will probably be revoked by the new government.

☞ We learn from our exchanges that Jews all over the world are proposing to hold a Synod in Germany next summer.

☞ The lowness of the river Nile excites general attention. The water is lower than it has been within the last 150 years.

☞ Several families in Chicago are suffering from trichina, induced by eating diseased ham.

☞ China has 500,000 temples, with about 3,000,000 idols.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 28th, and continuing till Sept. 6th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, Sept. 5th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester at Grantville, Holliston, Natic, Westboro, Millbury, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third*; tickets to be obtained at New Haven, Meriden, Berlin, Hartford, and Windsor Locks. On the Conn. R. R., fare is reduced *one third* from So. Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 25th to Sept. 7th, *must* be called for at the ticket offices; and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the Mass. and Vt. R. Road, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return pass from* Greenfield *to* Brattleboro, Vernon, Athol, Fitchburg, or any place on the Mass. and Vt. R. R. that they may come from.

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

On the Providence and Worcester R. R. Campmeeting Tickets at one third discount can be obtained at the Depot in Providence, good from August 26th to Sept. 7th. *Call for Campmeeting Tickets.*

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Friends coming from New York can come and return for $4.50 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. The other boat, which leaves New York at 11 o'clock P. M., reaches New Haven in time for the early morning train; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the Rail Road to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8½ A. M.; and at 3, 4½, and 9 P. M.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
R. E. LADD,
D. MATHEWSON,
W. B. DODGE,
Committee of Arrangements.

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

The next Annual Meeting of this Society will be held at Springfield, Mass., commencing Tuesday, Aug. 31st, at nine o'clock A. M. As business of unusual importance is to come before this meeting, it is hoped that every church will be represented by delegates, and that preachers make an effort to be present at the opening meeting.

Every church co-operating with the A. C. A. is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members. Each delegate must bring credentials from the church to which he belongs.

H. F. CARPENTER, *Clerk.*

American Advent Mission Society.

The annual meeting of this Society will be held at Springfield, Mass., commencing Thursday, Sept. 2nd, nine o'clock A. M. Members of and delegates to the A. C. A. are members of this Society. A full attendance of the members is requested.

A. W. SIBLEY, Secretary.

Notice.

The Union Female Missionary Association will hold its annual meeting on Springfield campground, Tuesday, August 31st, 1869, at one o'clock P. M. All the preaching Sisters and members of the Association are requested to be present, as some matters with reference to the best interest of the Association are to be considered. Come with hearts interested in the work of the Lord, and pray much that we may have the Spirit of Jesus to direct us in the transaction of business, that this meeting may be profitable to all. Reports from the different female missionaries will be given at this meeting. M. MCKINSTRY, *Secretary.*

Notice.

To our brethren and sisters in Massachusetts and New Hampshire we would say, that we expect to be at the Springfield and Alton Bay campmeetings with the Mass. Mission Tent, where they will find a comfortable home. We also expect to have some good meetings under the tent.

ENOCH MORRILL.

Campmeeting in Maine.

At a meeting in Holden, last Sunday, the brethren decided to have a campmeeting in the vicinity of Bangor, to commence about Sept. 13th. Particulars hereafter. For the Brethren,

GEO. W. BROWN.

Conference in Addison, Vt.

During my labors in Addison, as elsewhere noticed in the *Crisis*, there will be preaching on Tuesday and Wednesday evenings, Oct. 12th and 13th; and on Thursday, the 14th, a conference will commence, to continue through the week and over the Sabbath. Brethren and sisters from abroad are invited to attend.

In behalf of the brethren, T. M. PREBLE.

Notice.

The quarterly meeting of the Advent Christian Conference of the State of New York will commence Friday evening, Sept. 17th, at Darien, Genesee Co., and continue over the Sabbath. Conveyance will meet trains at two P. M. from the east and four P. M. from the west on the New York Central R. R. at Croft's station, six miles west of Batavia.

D. COGSWELL.
W. J. HOBBS.
B. C. SIMONDS.

Notice.

Arrangements have been made to hold a Second Advent Campmeeting at Bryant's Pond, Me., to commence Tuesday evening, Sept. 14th, and hold over the Sabbath. Ample provision will be made for board and horse keeping. Board at 75 cts. per day. Supper and breakfast at 25 cts. each; dinner 35 cts. Horse keeping, hay and grain, 75 cts. per day. Hay alone, 50 cts. Pasturage, 17 cts. The meeting will be held on an Island, about one third of a mile from the village. There has been a small steamer built in the Pond, that will run at all times during the day, to take passengers over and back for 25 cts. Baggage will be carried free of charge. Those who wish to come off to see to their horses, can make satisfactory arrangements. Those who wish to pitch their tents on the Island, we hope will be on the ground in season to do so.

We shall do what we can to get the fare reduced on the Grand Trunk R. R. Those coming on the Grand Trunk R. R. will stop at Bryant's Pond. An invitation is given to all to come and labor for the salvation of souls.

O. FRENCH,
A. PINGREE,
W. CHAMBERLAIN,
J. WHITMAN,
Committee.

Notice.

The Advent Christian Conf. of New York will meet for its quarterly session with the church at Darien, Sept. 17th, and hold over the Sabbath. Homes will be provided for all, also teams to take them from the R. R. to the meeting. Come, brethren, to this feast, to enjoy its blessings and to unitedly prepare for work in the regions beyond for the coming winter.

WARREN J. HOBBS, Clerk.

Alton Bay Campmeeting.

Providence permitting, a general campmeeting will be held at Alton Bay, N. H., commencing Sunday, Sept. 5th, to hold through the week and over the following Lord's day. Ample provision will be made for board and horse-keeping. Board at 80 cents per day; breakfast and supper, 30 cents each; dinner, 50 cents; horse-keeping (hay and grain) 85 cents per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows: Boston and Maine R. R., trains leave Boston for the meeting 7.30 A. M., 12 M., and 3 P. M.,—half fare. Purchase regular tickets at *Boston*, of Geo. T. Adams, 161 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Boston, Concord, and Montreal R. R.; trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Littleton for the Wiers at 9 A. M.,—half fare. Those coming from Concord, Littleton, and Plymouth, can go through to the camp-ground the same day, by waiting at the Wiers. The fare on the steamboats one way.

Connecticut and Passumpsic River R. R.; trains leave Derby at 7 A. M. for Wells River, Plymouth, Wiers, and Alton Bay,—half fare. Passengers will purchase regular tickets, and receive free return checks on the camp-ground, signed by the Secretary of the meeting. If any of our friends wish, they can come for the same a week before the meeting.

Eastern R. R., half fare. Purchase regular tickets at the several stations, and receive free return passes on the camp ground, signed by T. H. Ford.

Portland, Saco, and Portsmouth R. R.; trains leave Portland at 6.15 A. M., 8.40 A. M., and 2.55 P. M., for Dover and Alton. Fare about two thirds.

Fare reduced on the Concord and Portsmouth, and Nashua railroads, one half.

The Steamer Naugatuck will run from Melvin Village to Alton camp-ground as follows: Leave Melvin Village Sept. 5th, at 7 A. M.; Bay at 7-20, and Tuftonborough Neck at 8 A. M., arriving at Alton about 9.30; returning after the P. M. service; also the same each day of the meeting, Monday and Wednesday excepted. It will also leave Alton for Melvin Village Monday, the 13th, at 9 A. M. Fare both ways, 75 cts; one way, 50 cts. For the friends on the north side of the Lake this is far the cheapest, and also the most quiet and pleasant route to the meeting.

D. CHURCHILL,
J. G. SMITH,
T. W. PIPER,
J. LANGLEY,
J. SHOREY,
J. JENNESS,
T. H. FORD,
COMMITTEE.

Fare Reduced.

Fare reduced from Springfield to Boston, on the way to Alton Bay. The tickets will be sold at Springfield, Palmer, West Brookfield, Charlton, Worcester, Holliston, and Framingham. Tickets good from Sept. 3d to the 14th inclusive, and must be indorsed by T. H. Ford to return.

L. BOUTELL, for J. G. Smith.

Alton Bay.

The tickets on the Boston and Maine R. R. to Alton Bay campmeeting are good from the 4th of Sept. to the 14th inclusive. Friends coming from Lowell can buy their tickets at Lawrence for the Alton Bay campmeeting of Bro. D. Churchill, at a reduced price.

On account of having to pay six dollars more on a ton for hay than last year, we shall have to put the price of horse-keeping, at Alton Bay campmeeting, at 85 cts. a day, instead of 75.

J. G. SMITH.

Notice.

Mr. Luther A. Church desires me to say that arrangements have been made to sell a through ticket from stations on the Portland and Kennebec R. R. to Alton Bay, and a free return ticket to be issued, making one fare for the round trip.

J. W. CLAPP.

Notice.

Our friends who have tents to build at Alton Bay, are requested to be sure and have them built before the meeting commences. We have engaged Bro. Wm. Chamberlin to carry the baggage from the depot to the camp-ground. For the Committee, J. G. SMITH.

Campmeeting in Vermont.

Providence permitting, we shall have a campmeeting at West Bethel, Vt., commencing Sept. 20th, and continue one week. Those coming with tents, must write to Geo. W. Lewis, or Jona. Washburn, and let them know something about the size of their tents, and they will have the poles on the ground, and all things needed. I would like to have all the preaching brethren in the State, who will try to be at the meeting, to correspond with me. Please drop me a line to East Canaan, N. H., care of J. B. Eastman, until the 5th of Sept., then at Alton Bay camp-ground. I would like to hear from any out of the State. Those who write to Brn. Washburn and Lewis, will please direct to West Bethel, Vt. Come, brethren, and all. We are few in number, so let every town be represented. Where there is but one, make a small tent, and come. Let us get together and do what we can. Let no small thing prevent. Bro. Child of Cabot, gave me encouragement that he would take hold and assist. We don't want any party division, or difference of opinion to enter the heart of any one. We wish to come together to save souls. We are too near the end of time to stop to quarrel about notions, or what we think is right, if we don't see all alike. We will live and let live. For my part, I wish sinners saved from the wrath to come, and to this end, let us pray earnestly that God may pour out his Spirit, and revive his work, and gather in a few more before Jesus comes. We want our preaching brethren to come from N. H., Mass., Conn., and from every where that they can. Do come up to old Vermont, and see us, preach to us, pray for us, and enjoy the meeting with us. Come, won't you? We wish all others to come. Particulars hereafter. Your Bro. in Christ, J. A. CLEAVELAND.

Marshfield, Vt., Aug. 20th, 1869.

Notice.

There will be a grove meeting held in Rome, Me., near Belgrade Mills, in the grove of S. W. Ray, commencing Sept. 16th, and continue four days. Let all who are interested in this meeting do what they can to support it with their prayers and presence, and otherwise as is necessary. Will Bro. Seavey and other brethren be present to preach the word, and labor for the salvation of men? Let those who come do what they can to take care of themselves, although there will be provision made to care for a goodly number.

ALLEN DAMAN.

Tents for Sale.

I have a tent nearly new, twelve feet by eleven and a half, with frame and pins, which I will sell for $16. Or I will sell the boarding mission tent, nineteen feet by thirteen, which has been at the Alton Bay Campmeeting several years. Price $20. Either of the above tents will be a good bargain for those who wish such a tent for campmeeting purposes, and can be sent to Springfield or Alton Bay by rail. I. C. WELLCOME, Yarmouth, Me.

Notice.

Dear Brn., as the time of year has come for holding protracted meetings, which are the most beneficial to all, I would say that if the good Lord will, I will go wherever a door is opened for that purpose. If any desire such a meeting, please to let me know at once. Direct to George A. Streeter, North Dana, Mass.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 106 Chesnut Street, Philadelphia, Pa.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for London Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. R. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preachers desirous of coming to Wrightville, Ct., will please correspond with the writer, and also call on Bro. D. Grant, near the Chapel, as arrangements have been made with him by the Church to that effect. By order of the Church,

ELD. A. D. FLAGG, Cor. Sec'ry, Torrington, Ct.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

BOSTON, SOUTH END, (Mince Hall), corner of Washington and Springfield Streets.) Meetings at 10½ A. M. and 3 and 7½ P. M.
J. S. White.................................Sabbath, Sept. 5th

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Wednesday evenings.

CHELSEA, MASS., (LIBRARY HALL.)
M. Batchelor.................................Sabbath, Sept. 12th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 33 Main Street), every Lord's day.

Wm. Thurman and G. A. Cole.....Sabbath, Sept. 5th

Norton, (Baptist Church)..........Sabbath, Sept. 12th
J. S. WHITE.

Abington, Ct.................................Sabbath, Sept. 5th
Danielsonville, Ct.........................Sabbath, Sept. 12th
H. F. CARPENTER.

Lynn, Mass....................................Sabbath, Sept. 5th
New Bedford, Mass., Sabbaths, Sept. 19th and Oct. 3d
Worcester, Mass............................Sabbath, Sept. 26th
M. BATCHELOR.

Sandy Hill, N. Y., Sabbaths, Sept. 19th, 26th & Oct. 3d
Rutland, Vt...........................Sabbaths, Oct. 10th and 17th
Addison, Vt.................................Sabbath, Oct. 24th
S. S. BREWER.
Other appointments will be made hereafter to those places where brethren have written to me. Letters may be directed to me at Sandy Hill up to the above date. S. S. B.

Bangor, Me....................Sabbaths, Sept. 5th and 12th
Keene, N. H...................Sabbaths, Sept. 26th and Oct. 3d
Addison, Vt....................Sabbaths, Oct. 10th and 17th
T. M. PREBLE.

Alton Bay Meeting, Thursday and Friday, Sept. 9th and 10th.
Bath, Me., Tuesday and Wednesday, Sept. 14th and 15th
Brunswick, (Yellow school-house), Sept. 16th and 17th
Richmond, Me., (Reed meeting-house), Sabbath, Sept. 19th. At the Village Saturday evening, if desired and appointment given.
Augusta, Tuesday and Wednesday, Sept. 21st and 22d
The remainder of the week and over the next Sabbath, Sept. 26th, as Bro. Damon arranges, to Wednesday, the 29th.
Lewiston.....................................Thursday, Sept 30th
South Poland.............................Friday evening, Oct. 1st
Mechanic Falls...........................Saturday, Oct. 2d
West Poland................................Sabbath, Oct. 3d
On my way home, will wait for further orders.
H. MUNGER.

Kennebunkport, Me.......................Sabbath, Sept. 5th
New Bedford.....................Tuesday evening, Sept. 8th
Acushnet...................................evening, Sept. 9th
Fairhaven..................................evening, Sept. 10th
If desired, over the Sabbath. W. S. CAMPBELL.

East Canaan, N. H., Sept. 2d, evenings through the week, and over the following Sabbath.
J. A. CLEAVELAND.

Meredith Centre, N. H.....................Sabbath, Sept. 5th
N. GLIDDEN.

At Bro. Adams'.....................Saturday evening, Sept. 4th
Sutton, N. H., (South meeting-house), Sabbath, Sept. 5th.
Webster, N. H., (old meeting-house), Sabbath, Sept. 19th. SIMEON ROBY.

North Norway, Me...........................Sabbath, Sept. 12th
J. ALBERT LIBBY.

Waterbury, Ct................................Sabbath, Sept. 5th
GEO. L. TEEPLE.

Hartford, Ct..................................Sabbath, Sept. 12th
J. T. DIXON.

Stoneham, Mass.............................Sabbath, Sept. 5th
Melvin Village, N. H........................Sabbath, Sept. 19th
Lake Village, N. H..........................Sabbath, Sept. 26th
Meredith, N. H., (Dolloff Hall)..................Oct. 3d
Upper Bartlett, N. H., (Freewill Baptist Church), Sabbath, Oct. 10th, and onward every evening, and Sabbaths, as the Lord may direct.
L. C. & M. MCKINSTRY.

Bristol, R. I..................................Sabbath, Sept. 12th
GEO. A. STREETER.

Campton, N. H., (at the Bump school-house), Sabbath, Sept. 5th. DANIEL D. PAGE.

Holderness, N. H., (Brick school-house), Sabbath, Sept. 5th. JOHN H. EVANS.

Worcester, Mass.............................Sabbath, Sept. 5th
East Haddam..................................Sabbath, Sept. 12th
I. B. POTTER.

Morris, Ct......................................Sabbath, Sept. 5th
Cheshire Street...............................Sabbath, Sept. 12th
North Somers, Ct.............................Sabbath, Sept. 19th
Please meet me at Thompsonville, at the train leaving Hartford at two o'clock. G. L. WHITE.

Collinsville, Ct................................Sabbath, Sept. 12th
A. STEEL.

Springfield, Mass.............................Sabbath, Sept. 12th
Warehousepoint, (Simond's Hall), Sabbath, Sept. 19th
Springfield, Mass.............................Sabbath, Oct. 3d
WM. N. PILE.

Square Pond, Ct., (baptism)..............Sabbath, Sept. 5th
P. S. BUTLER.

Guilford, Ct...................................Sabbath, Sept. 12th
WM. A. & M. L. DURAND.

Gravel Run, N. Y..................Friday evening, Sept. 10th
Rogersville, N. Y..............................Sabbath, Sept. 12th
Springwater Valley.........................Sept. 13th to 16th
Darien conference.................................Sept. 17th
Knowlesville, N. Y..........................Sept. 21st to 23d
Murray, N. Y.............Sept. 24th, and over the Sabbath
Dansville, N. Y....................Tuesday evening, Sept. 28th
J. W. TAYLOR.

West Ossipee, N. H., (where Bro. Moody may appoint), Sabbath, Sept. 5th. ELISHA JOHNSON.
G. W. HOWARD.

West Gloucester, R. I., (Clarkville), Sabbath, Sept. 5th
Abington, Ct...................................Sabbath, Sept. 12th
Seabrook, N. H....................Sabbaths, Sept. 19th and 26th
C. H. SWEET.

South Sutton, N. H...........................Sunday, Sept. 5th
C. H. FLETCHER.

East Springfield, N. H., (Fowler school-house), Sunday, Sept. 5th. J. KNOWLTON.

Springfield, N. H., (Enos Morrill's house), Friday evening, Sept. 10th. A. W. FOWLER.

Hopkinton, N. H., (Town Hall).............Sunday, Sept. 5th
E. S. MOULTON.

East Haddam, Ct..............................Sunday, Sept. 5th
Haddam, Ct., (Methodist house), Sunday, Sept. 12th
New York, (Cooper Institute)..............Sunday, Sept. 19th
L. F. MOORE.

Jacksonville, Florida.................................Sept. 4th
P. A. SMITH.

Frankfort Mills, Me..........................Sabbath, Sept. 5th
Swansville, Me................................Sabbath, Sept. 12th
South Atkinson, Me., (Doore neighborhood), Sabbath, Sept. 19th. THOMAS SMITH.

Bowdoin Centre...............................Sabbath, Sept. 5th
Will the brethren please give this last appointment out, so it will be known at the place appointed.
H. S. MITCHELL.

New York, (Cooper Institute)..............Sunday, Sept. 5th
WM. STUART.

Hartland, (Town Hall).......................Sunday, Sept. 12th
Lovely Street, Ct..............................Sunday, Sept. 19th
Baptism, also expect help to preach the word.
S. WOODRUFF.

Bangor, Me....................................Sabbath, Sept. 5th
ALLEN DAMAN.

Windsor, Me., (near Pope's tavern), Sabbath, Sept. 5th
South Gardner, Me., (at the school-house in the Peacock district), Sabbath, Sept. 12th.
Windsor, Me., (Prebble school-house), Sabbath, Sept. 19th. NO NAME.

Harrisburg, N. Y., (Bickford school-house), evening, Sept. 9th.
Whitesville, N. Y.............................evening, Sept. 10th
Wilcox Corners, N. Y., Sabbath, Sept. 12th, at 10½ A. M. and 1 P. M. These meetings will be held in the grove owned by Mr. J. Richardson.
Lorain, N. Y., (Randall Dist.), evenings, Sept. 13th, 14th and 15th.
Boylston, N. Y., (Palmer school-house), evening, Sept. 16th. At the Spruce school-house, evening, Sept. 17th.
Greenboro, N. Y., evenings, Sept. 18th, 19th and 20th
Osceola, N. Y...................evenings, Sept. 22d and 23d
Empyville, N. Y., evening, Sept. 24th, and over the following Sunday. Will Bro. J. N. Bleenis please notify the people of Empyville?
Florence Hill, N. Y., (Crawford Dist.) evening, Sept. 27th.
New London, N. Y., (Morral Dist.), evening, Sept. 28th.
Higginsville, N. Y...........................evening, Sept. 29th
Fishcreek Landing, N. Y...................evening, Sept. 30th
South Butler, N. Y...........................evening, Oct. 7th
Wolcott, N. Y..................................evening, Oct. 13th
and longer if desired. C. H. WILLIAMS.

NEW BRITAIN, CT.
A. M. Higgins...............................Sabbath, Sept. 12th
J. T. Dixon.........................Sabbath, Sept. 19th and 26th

LAWRENCE, MASS., (ADVENT CHAPEL.)
H. F. Carpenter.....................Sabbaths, Sept. 19th and 26th

BIDDEFORD, ME.
W. H. Mitchell................................Sabbath, Sept. 5th
A. D. Flagg....................................Sabbath, Sept. 26th

PORTLAND, ME.
R. R. York......................................Sabbath, Sept. 5th
H. Munger......................................Sabbath, Sept. 12th

CONCORD, N. H., (CENTRE STREET.)
J. Albert Libby.................................Sabbath, Sept. 5th

BRISTOL, CT.
Wm. J. Ripley...............................Sabbath, Sept. 12th
R. K. Starks...................................Sabbath, Sept. 19th

WOLCOTTVILLE CIRCUIT.
Wolcottville..........B. Hitchcock, Sabbath, Aug. 29th
Wolcottville..........G. L. Teeple, Sabbath, Sept. 12th
Wolcottville..........B. Hitchcock, Sabbath, Sept. 26th
Wolcottville..........G. L. Teeple, Sabbath, Oct. 10th
Preaching every Sunday evening at Wolcottville.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block, 253½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Fairfield, Ohio, 1st and 3d Sunday in each month, at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Wyoming, R. I.............1st Sabbath in each month
Westerly, R. I...............2d Sabbath in each month
Riverpoint, R. I.............3d Sabbath in each month
Bristol, R. I..................4th Sabbath in each month
A. DURFEE.

Letters Received.

J A Cleaveland, J Root, D D Lathrop, I C Wellcome, D D Chaffee, A L Adams.

NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP."

WITHOUT THE MUSIC.

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Brighton Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Aug. 26th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	2,389	1,162	800
Last week	1,622	2,167	600

Prices of Market Beef.

Extra, $13.75@13.00; first quality, $12.00@12.50; second quality, $11.00@11.50; third quality, $9.00@10.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, 50, 65, 75, to 110; Yearlings, $18 to 28; two years old, $30 to 42; three years old, $46 to 65; Western Fat Swine, live, $11 to 11¼ cts. per lb; Dressed, 13 to 13½ cts. per lb; Store Hogs, Wholesale, 10 to 11 cts. per lb; Retail, 11 to 13 cts. per lb. Columbia Co., N. Y., Spring Pigs, 12½ to 16 cts. per lb.

Prices of Sheep and Lambs.

In lots, $2.50, 2.75, 3.00, 3.50, 0.00 each; Extra, $3.75, 4.00, or from 4 to 7 cts. per lb; Spring Lambs, $3.00 to 4.12½; Veal Calves, $3.00 to 15.00.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9½ to 10 cts. per lb; Tallow, 7@7½ cts. per lb; Country Hides, 9½ to 00 cts. per lb; Tallow, 0 to 0 cts. per lb; Lamb Skins, 50 to 75 cts. each; Sheared Lamb Skins, 17 to 25 cts. each; Calf Skins, 22 to 23 cts. per lb.

REMARKS. Cattle:—A full supply of Western Cattle yarded with more Cherokee Cattle and common grades. Receipts for the week 2126 Western, and 263 Eastern, making nearly 2400. There is no danger of the supply from the West diminishing. We are told from reliable sources that there are 250,000 Texas Cattle in Illinois to be taken East. This will keep the supply good for three or four months at least. Prices to-day are from ¼ to ½ cts. per lb lower than last week.

Sheep and Lambs.—Receipts 1162. The bulk of these were Western. Handled by Brighton butchers on commission.

Boston Markets.

Wholesale Prices.

BOSTON, Monday evening, Aug. 27th, 1869.

Gold.—$1.33¼.

Flour.—Superfine, from $5.75@$6.00; Extras, from $6½@$7.00; Michigan, $7.50@$9.00. St. Louis, from $9.50@$11.00.

Corn.—$1.15@$1.24. Oats, 60@78c. Old Rye, $1.25@$1.30.

Seeds.—Timothy HerdsGrass, $5.00@5.50; Red Top, $4.00 to $4.50 per sack; R. I. Bent, $2.50 per bushel; Clover per lb 14 to 15c.

Apples.—New per bbl., $4.00@6.50.

Pork.—$32@$33. Lard, 20½@21c. Hams, 20@21c. Butter—36@37c. Cheese, Factory, 15 to 16c. Dairy, 12 to 15c.

Beans.—Extra Pea, $3.50@$3.75; Common, $2.50. Peas, $1.37½@$1.75.

Eggs, 28@29c. Dried Apples, 12½ to 15c. Hay, ton, $18@$25. Potatoes, new per bbl., $2.00@$2.50. Tomatoes, per bush., 50 to 75c.

Fresh Fruits.—Peaches per box, $1.75@$2.00. Apples per box, $2.00@$2.50. Whortleberries per box, 12½@15c. Blackberries, 17@20c. [illegible] to $2.25 per box. Pears per bbl., $6.00@$8.00. Watermelons, 20@25 cts. each. Musk melons, [illegible]

GENERAL REMARKS.—Flour [illegible]. New Apples per bbl. unchanged. Best extra Pork $30. Butter remains unchanged. Water Melons dropped strong 5 cts. Musk Melons from 5 to 10 cts. lower. Tomatoes unchanged. Potatoes arriving freely at $2@$2.25 per bbl., or 25 cts. per bush. off.

For the World's Crisis.

THE PROMISED LAND.

TUNE.—"*The Shining Shore.*"

For Jesus' sake let all awake,
For glorious things are coming;
And let us all our sins forsake,
And keep our lamps all burning.

Cho.—For now we stand near th' promised land,
Where we shall dwell together;
And hand in hand, a loving band,
We'll praise the Lord forever.

"O Jesus, come," has been our song,
While we have all been watching;
And he has seemed to tarry long,
While foes we still are fighting.

But just at hand is th' promised land,
For which we still are waiting;
Then at our post we all will stand,
"The story" oft relating.

Then let us tune our harps anew
To higher strains of praising;
Our faith and hope, our zeal renew,
On Jesus ever gazing.

O, there we'll meet at Jesus' feet,
The saints of every nation;
And then "the story" we'll repeat
Through all the new creation.

Peru, Ind. H. H. HALL.

For the World's Crisis.

GO TO WORK.

"Why stand ye here all the day idle?" Is there nothing to do? Are the sheaves all gathered in? Are the fields all reaped? Shall there be no more sinners saved? Are thy friends all in the ark? Has the Master bid thee lay down thy sickle, and cease from toil? Should you be called to give an account of your labors to-day, would you hear the "well done?" Would it be said of you, as it was of one anciently, "She hath done what she could?" Have you done *all* that you could do? Are you idle because you know not what else to do? Do you say that no one hath hired you? Hark! what meaneth this? "Son, go work to-day in my vineyard." These are Christ's solemn words. They express the affection of a father, and the authority of a Sovereign. The fields are already white. The harvest is plenteous, but the laborers are few. God loves perishing men. He has no pleasure in the death of the wicked. Go work. Tell dying men of the love of God. Invite them to Christ. Beseech them to be reconciled to God. The judgment is coming, and there is no time to be lost. Soon the work will be done. Sinners must be forever saved, or eternally lost, very soon. O, how can we be idle? Why are we so stupid? Up, thou drowsy soldier. Go to work.

"Thy Master calls for reapers,
And shall he call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?"

Be wise, that you may "shine as the brightness of the firmament." Turn many to righteousness, that you may dwell with the white-robed throng, and wear the starry crown of eternal triumph. The resting time has not come yet. The labor precedes the rest. Now is the working time. Be faithful a little longer. The harder the work, the sweeter the rest. Think of the love of Christ. Let that constrain you. Think of the great reward. Let that inspire you. Think of the solemn command. Let that move you. It is not the hearers, but the *doers* of the word that shall be saved. Jesus says, "Go work." His words imply a duty, for the neglect of which, no excuse will be deemed sufficient. There is no alternative between doing the Master's work, or suffering his displeasure. O how awful it will be to suffer the wrath of the Lamb, and be forever excluded from that blissful kingdom; yet, all who do not work for Christ must hear it said, "Depart from me ye workers of iniquity." Do you wish to escape this doom? Are you anxious to do something for Jesus? Do you inquire *what* you are to do? *Which* is your field of labor? *When* you are to enter it? *How long* you are to toil?

Let me answer these questions by a story I once read.

"There was once a man named Quatremer Disjonval, who was thrown into a dungeon in the city of Utrecht. All alone, without a companion, without books, what could he do in solitary prison? Apparently nothing. But unwilling to be idle, even there, he gave himself to the careful study of the habits of a spider, which had spun its web within his cell. He soon found himself able to predict changes in the weather by its movements; a trifling discovery, but yet vastly useful to him in the issue; for the next winter, a French army invaded Holland, and was in the full tide of victory, when a sudden thaw stopped its progress, and led its chiefs to resolve upon a retreat. But the prisoner, who had learned its movements from his jailor, and who, from the conduct of his spider, judged that severe frost would soon return, contrived to inform the French of his opinion. They put faith in his judgment, and maintained their ground. The frost soon returned as he predicted. The victorious French completed their conquest. Disjonval was set at liberty."

In this fact we see a man doing all that is possible for him to do under his circumstances. It was a little thing he did, but it had mighty sequences. It determined the issue of a war, and gave him his freedom. And what does Christ require of those who labor in his vineyard, but to do always what may be possible, under their circumstances; to diminish the amount of human sin, sorrow and suffering; and to increase human purity, comfort and happiness? It is in our power to do many little things, which would tend to make the world brighter and pleasanter. A word, a smile, a tear, a gift, a prayer, a song, a sermon, may be the thing required, according to the ability or opportunity. Every moment is the time, every place the sphere of your labors; every human being, who comes within the reach of your influence, is the subject for you to act upon. "Do good unto *all* men," is the divine injunction. The duty may sometimes seem trifling in itself, or weighty and serious; but if done in faith, and done aright, it will be fraught with mighty consequences. A virtuous act is never lost. Go work, then, in the spirit of this command, and do "whatsoever thy hand findeth to do," with promptness and delight. Seek thy work, and it will come to thee. Perform it well, and you shall hear the "Well done," when the Master cometh.

Labor in faith. If you see the fruit, rejoice; if not, still continue to work, and "be not weary in well doing." The child who sows flower seeds in his garden at night is apt to weep in the morning, if the flowers do not appear. Sometimes he impatiently destroys his first labor by raking after the seeds, to see if they have not sprouted. And with a spirit similar to this do many labor for God. With zeal they sow the seed, but when the fruit delays its coming, with childlike impatience they fret and worry, and pronounce their labor lost. This is wrong. It shows an undisciplined will, an unsanctified heart, and an impatience unworthy a disciple of Christ. Those who labor in the gospel field must learn to *wait*, as well as to labor. It is theirs to sow, to plant, and to water; it is God's to give the increase. The tardiness of the seed to throw out its shoots, is not always a proof that its vitality is lost. A moral harvest is often reaped after the sower has found rest in the grave. Therefore, labor in faith, and wait in hope. Bread cast upon the water shall be found again, after many days. The minister who, walking in the footsteps of Jesus, "goes about doing good," may not see the immediate result of his toils; but he has the consolation that they who sow in tears shall reap in joy. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Those who work for God do not labor in vain. Their fruit will appear sooner or later, and their hearts shall be made glad. Some seed will surely fall upon good ground.

A boy once shot an arrow into the air. So lofty was its flight, that he failed to detect the place of its descent. Long time he searched in vain around the meadow, and at last went home mourning the loss of his arrow. Years passed away. The boy became a man. After many wanderings, he revisited the haunts of his boyhood. Walking around the meadow, he gazed upon a venerable oak, whose wide-spreading branches had frequently sheltered him in his boyhood from the rays of the sultry sun. Full of old memories, he paused until his eye rested upon a feather which protruded from a hollow in the tree. He drew it forth, and with it the identical arrow which years before he mourned as lost. And is it not thus many times with the efforts of God's children? They speak in the ears of sinners, they bestow a tract, they utter an exhortation; or, if in the ministry, preach a sermon. They strive to watch the flight of their shaft. Vain endeavor. They cannot track it as it enters the mysterious regions of the mind, and they too often foolishly deem it lost. But it is not so. It has done its work, and either in the future years of time, or in eternity, that effort, like the long lost arrow, shall come back to the bosom of its owner, bringing with it a blessing, even the reward of a duty faithfully performed.

It is said of Dr. Coke that, while journeying in America, he once attempted to ford a river; but his horse lost its foothold, and was carried down the stream. The doctor narrowly escaped drowning by clinging to a bough which overhung the river-side. A lady in the vicinity gave him entertainment in his distress, sent messengers after his horse, and did him much kindness. When he left her roof he gave her a *tract!* For five years the good doctor toiled on in the cause of God, in England and America. Whether his tract had been destroyed, or had pierced a human heart, he knew not—nay, had forgotten his gift. But one day, on his way to a conference, a young man approached him and requested the favor of a brief conversation.

"Do you remember, dear sir, being nearly drowned in —— river some five years ago?"

"I remember it quite well," replied the doctor.

"Do you recollect the widow lady at whose house you were entertained after escaping from the river?"

"I do, and never shall I forget the kindness she showed me."

"And do you also remember giving her a tract, when you bade her farewell?"

"I do not, but it is very possible I did so."

"Yes, sir, you did leave a tract. That lady read it and was converted. She loaned it to her neighbors, and many of them were converted too. Several of her children were also saved. A society was formed, which flourishes to this day." This statement moved the doctor to tears. But the young man after a brief pause resumed, saying:

"I have not quite told you all; I am her son. That tract led me to Christ. And now, sir, I am on my way to conference to seek admission as a traveling preacher."

Thus did the good doctor find his arrow in an unexpected hour. And thus will your shafts come back to you, O christian, in due season. Courage, therefore, drooping friend; weep not over any apparent want of success. Toil on. Thy work shall be rewarded. Only labor in faith, and God's blessing will rest upon your efforts. There is much to be done. The Macedonian cry arises from every quarter, "Come over and help." Sinners are perishing. Death is carrying away his victims every minute, and dragging them to his dark prison-house, without any hope in Christ. O how awful! Who can bear the thought of dying without a preparation to meet God? It is a dreadful thought, and yet the multitudes think but little about it. They are seeking after the vanities of the world, and neglecting the things of eternal interest. O let us do our duty. If God has saved us, let us try to save others. Cry aloud, and spare not; arouse the careless dreamers; thunder in their ears the truth of God; weep over the perishing; show men that you love them; be in earnest; get rid of pride and formality; plead with God until your soul is deluged with his love; then you can reach the hearts of others. It is the burning, glowing, intense love of Christ in our own hearts that makes us effectual laborers. Lazy, loafing, half-hearted professors, are but cumberers of the ground. God never called men into his vineyard to *shirk*, but to *work*. Get *near* to God, and then you can get near to men. Pray for the unction from on high. God's Spirit is the mighty agent. Let that fill your heart, and you can be an idler no longer. You will feel for the perishing as you never felt before. O for men like Barnabas, "full of faith and of the Holy Ghost," and then we should see "much people added to the Lord."

The time is short. What is done must be done quickly. Soon the last sinner will be sealed as an heir to the kingdom. The watchmen will be called to lay down their commissions at the Savior's feet, and the gospel trumpet will be blown no more. Jesus will have ceased pleading, and sinners will be left without a Savior. They may cry for mercy, but it will be too late. They are lost, eternally lost! All who have been faithful in the vineyard will then receive their reward. O how will it be with us? Shall we be free from the blood of souls? Have we done all in our power to save our fellow men? Are we at work to-day in every way we can to save sinners? O let us resolve anew to do more for Christ than we have ever done yet. He has done great things for us. We are not our own. We are bought with a price. We are the Lord's. Our time, talents, and all we possess, belong to Him who hath bought us with his blood. O, then, let us labor cheerfully for him. The crown of glory is before us. Only a little while, and it will be ours to wear forever. O the thought of being forever with Jesus! This is enough to stimulate us amid all the toils and sorrows of life. Cheer up, then, weary worker; be patient in "well doing" a little longer, and eternal life will be yours. J. W. THOMAS.

Lowell, June 18th, 1869.

For the World's Crisis.

CHRIST IN THE WILDERNESS.

"And he was with the wild beasts."

The thoughtful student of the Bible often finds a word or a brief sentence containing a deep meaning, which, like gold in the mine, is hidden from the careless reader. In Genesis we read that God who gave Adam "dominion over the creatures," said that man needed a companion, and then made all the birds and beasts to pass before Adam, who gave them names. Adam thus learned that every animal had his mate, and desired to have one for himself, but found none fit for him among the inferior creatures. Then God created Eve, and brought her unto Adam to be his wife. Our blessed Lord, the second Adam, "was with the wild beasts," and, while the absence of his fellow-men became more painful to him, through the presence of fierce beasts, they doubless were innocent toward his holy humanity, though it had been enfeebled by long fasting, as they had been to Adam before the fall; and they owned in him their Creator. The Bible speaks of the lion, wolf, bear, leopard, unicorn, behemoth, etc., and promises their eventual harmony among themselves, and subjection to man, when "a little child shall lead them."

The brutes feel the effects of man's sin, and look upon him with reproachful, vengeful eyes, as conscious of his degradation and loss of power over them. With Adam they lived in harmony, in willing subservience to acknowledged superiority. But now the showman enters the den of trained animals, and rules them by fear, since he cannot command their respect. He keeps his eye warily upon them, and backs out of the cage, whip in hand. Should he turn his back, his life is in danger. Not so with Christ in the wilderness. His mere presence hushed the wolf's growl, and shut the lion's mouth. And when the devil, the "roaring lion, seeking whom he "may devour," assailed him with temptations that derived their power from the necessities of his enfeebled frame, and the earnest desire for that universal dominion, for which he had yet long to wait, according to the Father's plan, the Son of man silenced the tempter by a word, and, by the triumph of the divine over the necessities of the human nature, proved himself also the Son of God.

Why was he thus tempted or tried? That he, as man, might know how to sympathize with and succor them who are tempted. It behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people. Although a Son, yet he learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

Disciple, art thou "pressed beyond measure" with temptation and trial? Your Elder Brother suffered all this, and more. He is able and ready to help you. "Eternal salvation." A very notable expression. The living God, says Paul, is the Savior of all men, especially of those that believe. Some base a hope of universal salvation on this text. But, observe,—*especially* of "those that believe." He is their Savior in a higher sense, with a fuller salvation, than in the case of unbelievers. Our text explains the difference. In one case he gives *temporal* salvation, as at various times in Jewish history he "gave Israel a Savior." See 2 Kings, 13: 5. In the other case, he is the author of *eternal* salvation—not to all, but to those that *obey* him.

Reader, are you still wilfully disobedient? Then you have no hope, and are without God in the world. Listen, then, to the awful threatening and the gracious promise: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." M. R. STEEL.

Canandaigua, N. Y.

For the World's Crisis.

EXAMINE THE GUIDE-BOARD.

Dear Brethren and Sisters:—I wish to say a few words, hoping to do some one some good. We are near the end. The perils are thickening. The enemy is busy. Faith is growing small; but little left on earth. We exhort you to watch and pray; have your lamp trimmed and burning. Look away to the Leader. Don't fail to examine the guide-board, as you journey along; for once out of the right road, it is hard getting back again. Don't get careless when we are so near home, as I did the other night.

I wish to tell you how it was. It may do some one good. It did me. I learned a lesson by it; but it cost me something, as you will see. It was this: We were quite a long distance from home, very tired, after riding fifty miles the day before, and over thirty that day; but notwithstanding all this, we must come home that night. It was a long road, and not much of a moon for a light; but with all of these obstacles before us, we thought of home,—we must be there in the morning; so we counted the cost, and prepared for the journey. In the first place, we knew the most, if not all, would be in bed and asleep, and we would have to watch the guide-boards; but in order to do that, we must have some kind of a light. So we bought us a good lantern, well filled and lighted, and started. We were very watchful, I tell you, hardly passing a guide-board without getting out and examining, so as to be sure we were on the right road. This we did until we got almost home, perhaps within about nine miles. We then became careless; thought we knew the road; but we got on the wrong one, and went some distance, till we thought perhaps we were wrong, and we tried to arouse some one; but we could make the dog bark, that was about all. So we went on down a hill, just as almost every one does when they get on the wrong road; but we had it to climb, and come back to another road, but did not get back far enough. Supposing this was right, we did not look to the guide-board, but kept on, and went quite fast. Don't know how far we went, but it was quite a long road. We finally concluded we would try to arouse some one, and see where we were. To our sorrow, we had been going away from home some time. How sad we felt. Almost worn out, horse tired, all because we did not get out and find a guide-board.

The next time, I think I shall be more particular. I thought this resembled the journey of the dear pilgrims towards their heavenly home. They must be there. They get the light, but with it we must examine the guide-boards, or we shall get on the wrong road, and go down hill. The further we go, the harder it is. The Lord help such to turn back, and when you turn, come back to where you missed the road. Don't do as I did—come back and take the next wrong road; but out with your light, and examine the guide-board. Find the right road, and keep it. Thank God, he ever led me to see this road, for I believe it leads to the golden city, to glory, the crown, the river of life and the tree of life, to bright scenes beyond the river, to the marriage supper of the Lamb, to mansions prepared for all those that love and serve Jesus. I long to be there.

I expect in a little while, if faithful, to see that land of rest, and have the privilege of walking those golden streets. The Lord keep you all, dear ones, until he comes to take us home. Pray for J. T. KIMBALL.

Concord, N. H.

WATCH AND PRAY.

Watch and pray, watch and pray,
Pilgrim on life's tearful way;
Strength you'll need each fleeting hour,
While you feel the tempter's power.
Watch and pray,
Faith shall turn the night to day.

Hope and trust, hope and trust,
Child of sorrow, child of dust;
Place not here thy fond desire,
But to heavenly things aspire.
See on high
Joys that ne'er will fade or die.

Pray and fight, pray and fight,
Keep thy armor ever bright;
Soon thy trials will be done,
Soon the crown of victory won.
Watch and pray,
Looking for the better day.

Watch and pray, watch and pray,
Ye that seek the brighter ray;
Grace can all thy foes subdue,
Grace thy fainting strength renew.
Watch and pray,
Pilgrim on life's tearful way.

Selected by M. Morrill.

"NOT AS I AM SITUATED."

"Do you find yourself abiding in Jesus in your daily life?" asked Mrs. Weston of Miss Eaton.

Both were members of the same church.

"No," was the reply, "I can't say I have his presence as I desire."

"I wish we might both live nearer to him; as Payson says, 'in the circle nearest the sun, where we may ever be in light and warmth.'"

"I don't think it possible for me to live aright where I am now," persisted Miss Eaton. "My position is very unfavorable to growth in grace, and I feel that I can't have that nearness you speak of; not as I am situated."

"Do you mean to let your circumstances prevent you from ever being nearer to God?"

"Oh no, I hope not! I have prayed a great deal that God would put me where I can serve him better. I can't do much as I am situated."

Mrs. Weston was the youthful mother of two babies; and with one of these in arms, and the other clinging to her skirts, she did her household work unaided, in addition to many other duties. Miss Eaton was quite free from the overburdening cares which crowded the path of the young housekeeper, who had sometimes thought, "If I only had sister Eaton's leisure for meditation and prayer, and her opportunity to attend public means of grace, how much nearer I might live to my Savior." The above answers to her questions started her thoughts in the right direction, and she answered:

"I have sometimes felt I could not live so near to Christ amid my cares, but, after all, I think it must be that our growth in grace should, and may, go on favorably in any circumstances in which our Lord sees fit to place us. Some of the loveliest christians I know are in positions which seem most unfavorable to piety; and all history tells us that the most devoted and successful soldiers of the cross have been so in opposition to circumstances."

After this, when Mrs. Weston found no time to read, she put her Testament in her pocket that she might catch a verse or two while she tended her baby, and think the passage over to edification while she washed the dishes or cooked the dinner. Then feeling the need of more seasons of secret prayer than she could command away from her little ones, she called to mind that she could kneel in their presence, thus teaching them most effectually the nature of prayer. She never again turned her knocking Savior from her door with the excuse, "Not as I am situated."

Miss Eaton's circumstances did not change, and she continued to lament that her religious life was rendered so fruitless by her surroundings. Her prayer for a new situation was never granted, for one day she suddenly sickened, and the next day died, upon the very bed the position of which had been one of her greatest hindrances in the divine life; the other bed in the same room being occupied by an irreligious room-mate. It was a mercy that in her dying hour she found voice to cry to Jesus to meet her even there. How many say, "Not as I am situated," waiting and sighing for favoring gales to waft the soul heavenward, forgetful that earth's winds are all contrary to the heaven-bound bark, which, if it ever comes into port, must do so in spite of them.

Bunyan sends his pilgrim rushing with stopped ears, in defiance of hindrances, to the wicket gate, and thence onward, fighting his upward way. Of the white-robed throng seen in "vision bright" the angel said: "These are they which came out of great tribulation."—*Ex.*

NOTICE.

"Prayer meeting and lecture as usual on Wednesday evening, in the lecture-room. Dear brethren, I urge you all to attend these weekly meetings. Forsake not the assembling of yourselves together."

Some of the "dear brethren" deported themselves in this way:

Brother A. thought it looked like rain, and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it was raining very hard, and the same brother A. hired a carriage, and took his whole family to the Academy of Music, to hear Mr. Agassiz lecture on the "Intelligence of the Lobster."

Bro. B. thought he was too tired to go, so he staid at home, and worked at the sled he had promised to make for Billy.

Sister C. thought the pavements were too slippery. It would be very dangerous for her to venture out. I saw her next morning going down street to get her old bonnet "done up." She had an old pair of stockings drawn over her shoes.

Sister D. thought there wouldn't be more than a dozen people at prayer meeting. She doesn't like those little meetings, so she didn't go. If she had gone, there would have been thirteen. I met her next evening at a social gathering where there were just ten folks. She said she had spent a "delightful" evening.

Brother E. thought he might be called upon to lead in prayer, or make some remarks. He stayed at home. Next day he went around with a petition praying Congress to repeal the tax on beeswax. His name headed the list of petitioners, and he spoke eloquently and waxed warm as he urged his reasons in favor of repeal.

Three-fourths of the members stayed at home. God was at the prayer meeting. The pastor was there. One-fourth of the members were there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. God don't bless empty seats.—*United Presbyterian.*

Gems.

— God will not accept the tongue alone, though it were of the most sublime orator; not the lips alone, though they were the lips of chosen Israel itself; not the head alone, though it were the head of a learned Diotrephes; but God will accept any contribution that may be entered under this head: "A broken and a contrite heart." He will accept all the former with the latter; but he despises every surrender that does not embrace the heart. Are my affections fully and cheerfully given to God.—*W. Kelleway.*

— To forsake all, is God's condition of eternal life; but men have considered the terms severe, and offer as much for less. Which shall prevail, men's selfishness, or Jehovah's authority?

— We have had a great many translations of the Holy Scriptures: the best of all would be their translation into the daily practise of christian people.

— There is a kind of religion that can be distinguished from the world at a glance. That, my friend, is the kind that will take you to heaven if you ever get there.

— The religion which does not carry those who profess it to the house of God on the Sabbath, and to weekly meetings of prayer, will not carry them to the kingdom.

— Many promises in the Bible are given on the condition that something be done. Let that be done, as required, and the promise will always be fulfilled.

— Misfortunes are moral bitters, which frequently restore a healthy tone of the mind which has been cloyed and sickened by the sweets of prosperity.

— The enjoyment of heaven will not be the enjoyment of self, but the enjoyment of God; losing ourselves in him in light ineffable, that he may be all in all.

— Some persons are above our anger; others are below it. To contend with our superiors is indiscretion, and with our inferiors is indignity.

— A man is a fool to be enraged with any ill that he cannot remedy, or if he endures one that he can.

— There is a sure rule—God never takes anything from his people, but he gives them something better in the stead of it.

— To a benevolent disposition, every state of life will afford some opportunity of contributing to the welfare of mankind.

— We are apt to see the clouds that hang over us, forgetting the clear blue sky beyond them.

— Christ must not only have the uppermost seat in the heart, but he must have *all* its affections.

— God gives every bird its food, but does not throw it into the nest.

— Every christian loves holiness, and hates all impurity.

— Come to Jesus just as thou art, and he will make thee just as thou shouldst be.

— Would you have the Lord love you? be a cheerful giver.

— The terms of salvation are the same in all ages.

— The poor have little—beggars none—the rich too much—enough not one.

— Never speak without thought.

— Quiet conscience gives quiet sleep.

— You never lose by doing a good turn.

LIFT A LITTLE!

Lift a little! Lift a little!
Neighbor, lend a helping hand
To that heavy-laden brother,
Who for weakness scarce can stand.
What to thee, with thy strong muscle,
Seems a light and easy load,
Is to him a pond'rous burden,
Cumbering his pilgrim road.

Lift a little! lift a little!
Effort gives one added strength;
That which staggers him when rising,
Thou canst hold at full arms' length.
Not his fault that he is feeble,
Not thy praise that thou art strong;
It is God makes lives to differ,
Some from wailing, some from song.

Lift a little! Lift a little!
Many they who need thine aid;
Many lying on the roadside,
'Neath misfortune's dreary shade.
Pass not by, like Priest and Levite,
Heedless of thy fellow-man;
But with heart and arms extended,
Be the Good Samaritan.

LOST! LOST!—"I was called," says a venerable divine, "in the early part of my ministry, to stand beside the bed of a beautiful young mother whose life was fast ebbing away. Anguish, deep, hopeless anguish, was riveted on her countenance. Death was knocking for admission. Her time had come. I asked her if she was willing I should pray with her. Her reply was 'I have no objection, but prayers will be of no avail now; it is too late, too late; I must die; I am lost! lost forever!' I prayed earnestly with her, but her hard heart was untouched; there was in it no fountain of love to its Maker; it was 'too late.'

"What was the cause of her cold and careless indifference? Listen, mothers, and from her who, 'being dead, yet speaketh,' learn a lesson. This lovely mother was, at a very early period of her life, deeply and seriously impressed with the importance of religion, and the arrows of conviction were fastened in her heart. 'My mother,' says she, 'sent me to a dancing school, and I danced all my convictions away.' As she lived, so did she die—without Christ in the world."

TO RESTORE WILTED FLOWERS.—According to one of our exchanges, if wilted flowers have about half an inch of their stems cut off, and the stalk thus trimmed inserted into boiling water, they will in a few moments resume almost their original freshness. The process is most applicable to colored flowers, as roses, geraniums, azaleas, etc., white ones turning yellow. Thick petaled flowers show the most marked improvement. Another excellent method of restoring freshness to old flowers is to place them in water, and cover with a glass shade. Finely powdered charcoal placed in the bottom of the water in vases, and the stems of the flowers inserted into it, has a marked effect in maintaining them fresh a long time, and keeping the water sweet.

NOBODY.

If nobody's noticed you, you must be small;
If nobody's slighted you, you must be tall;
If nobody's bowed to you, you must be low;
If nobody's kissed you, you're ugly, we know.

If nobody's envied you, you're a poor elf;
If nobody's flattered you, you've flattered yourself;
If nobody's cheated you, you are a knave;
If nobody's hated you, you are a slave.

If nobody's called you a fool to your face,
Somebody's wished for your back in its place;
If nobody's called you a tyrant or scold,
Somebody thinks you of spiritless mold.

If nobody's eaten his bread from your store,
Nobody'll call you a miserly bore;
If nobody's slandered you,—here is our pen,—
Sign yourself "NOBODY" quick as you can.

—*Selected by L. A. Long.*

HOW TO KEEP POOR.—There is no man but who would rejoice to have a way pointed out by which he might honestly attain riches. No one would thank us for a prescription to insure poverty, and yet there is many a man who keeps himself poor by indulging in the following: Two glasses of ale a day at ten cents, seventy-three dollars; three cigars, one after each meal, one hundred and nine dollars and fifty cents; board for a big dog, thirty dollars—all in one year, two hundred and twelve dollars and fifty cents—sufficient to buy six barrels of flour, one barrel of sugar, one sack of coffee, a good coat, a respectable dress, a frock for the baby, and half a dozen pairs of shoes.—*The Evangelist.*

GOOD REASONING.—Did Jesus of Nazareth rise from the dead? If this historical fact is not proven, then no historical fact has ever been, or ever can be proved. And if Christ rose from the dead, then the whole Bible is true. The Old Testament is true, for he said it was. The New Testament is true, for his resurrection proved it. He could never have risen from the dead to commission false teachers or delude them with false promises. All the revelations of the Bible are true—its doctrines and precepts are true. Its plan of mercy and terms of mercy are divine. The apostolic commission is divine, "Go preach my gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned."—*Imperialist.*

For the World's Crisis.

ALIVE TO CHRIST.

Dear Lord, we pray we may be dead
To every vain and lustful sin;
And joined to Christ our living head,
We hope eternal life to win.

Alive to Christ; O blessed thought!
O bliss that cannot be expressed;
In him whose blood and life hath bought,
Our soul finds perfect peace and rest.

Alive to Christ, O joyful hour!
When angels rolled the stone away,
To wake by his almighty power,
To life and bliss, our sleeping clay.

Moorestown, N. J. ANNA E. MCELLISTER.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

UNSELFISHNESS.

DEAR CHILDREN:—I told you a few weeks ago about a little girl [Mary D——.] who lives in Virginia, who is "conscientiously honest." You remember I told you that I thought you would like her for a school-mate. Let me tell you more about her. She is unselfish, generous and kind. Wherever you find one good and noble trait of character, you may rest assured that there are others clustering around it. Often had I seen her divide an apple among her school-mates, reserving the smallest piece for herself. Often, too, had I seen her share her dinner with poor Kate, lend her books, and help her to get her lessons. Kate's father was a drunkard, and but poorly provided for his family. If any one needed sympathy it was Kate, and yet some of the scholars delighted in laughing at her misfortune, but she always found a true friend in Mary.

I saw her kindness and generosity toward her schoolmates and teacher every day; yet I did not realize how unselfish she was, until near the close of school. I learned that the third day of the term, she gave up a very desirable seat to another scholar, and took the only vacant seat, and that was without a back or desk. There were over fifty scholars, and every seat was occupied. Mary gave up a good seat voluntarily, although she had an undisputed claim to it. Now, children, if that was not a noble, unselfish, uncommon act, I never saw one. What say you? I have known scholars go to school on commencement day, before breakfast, in order to be first, and "pick out" the best seat, and were they called upon to give it up, they would make bitter complaint.

Children, will you give an honest answer to this question? Which gives you the most happiness, is it getting the best seat, eating all of your dinner, and keeping the whole of your apple for yourself, or is it when you do as Mary did? Perhaps some of you don't give enough to know that "it is more blessed to give than to receive." I don't believe the angels in heaven look down on a more pleasing sight than a girl or boy that is honest, unselfish, and kind. I know that if she lives, a useful life is before her; for she is always trying to make those around her cheerful and happy. She always took extra pains to please her teacher, to do right, and to help her school-mates to do right.

Persevere in doing as you would be done by, and you will be rewarded by the many friends you will find around you. I will give you a motto to write on the fly leaf of the book you open the most frequently—write it, too, in large letters, in the most conspicuous place in your bed-chamber, that you may read it every morning, or what is still better, write it on the tablet of your heart,—I MUST DO ALL THE GOOD I CAN TO-DAY. No selfish person can have any true enjoyment. The highest enjoyment is that which comes from helping others to enjoyment. If there is anything that will make a child happy, it is Jesus in the heart, helping him to do as he would be done by.

Somers, Conn. A. L. ADAMS.

For the "Children's Corner."

"HE'S YOUR FATHER."

"Who made the trees, Aunty?" said little Aggie, who is two years and a half old.

"God made them, dear," we replied. Then looking in the bright blue eyes, that were upturned to ours in pleasing wonder, we asked, "Do you know who God is, darling?"

With a look of reproachful surprise she said, "Why don't you know, Auntie? He's your Father."

Folding her to our bosom, a joyful tear-gush fell, while words of grateful prayer and praise went up from our inmost heart to our heavenly Father, who notes the sparrow's fall, and who has said, "I will never leave thee nor forsake thee."

Moorestown, N. J. ANNA E. MCELLISTER.

TWO FACES.

I know a little girl who has two faces.

When she is dressed up in her white dress and blue sash, and has on her blue kid shoes, and around her neck a string of pearl beads, then she looks so sweet and good that you would wish to kiss her, for she knows that company is going to call on her mother; and she expects that the ladies will say, "What a little darling!" or "What lovely curls!" or "What a sweet mouth!" and then kiss her little red lips, and give her some sugar-plums.

And the ladies who praise her think she is very ladylike too: for she always says, "Yes ma'am," and "No ma'am" when she ought; and says, "Thank you," so sweetly when anything is given her.

But when she is alone with her mother, then she is sometimes very naughty. If she cannot have what she would like, or cannot do just as she wishes, then she will pout and cry and scream; and no one would ever think of kissing such homely lips. And no one would think her to be the same little girl who behaved so prettily in company.

So, you see, this little girl has two faces. One she uses in company, and puts on with her best dress; the other she wears when she is alone with her mother.

I know another little girl who has only one face; and that is always as sweet as a peach, and never so sweet as when alone with mamma. Which little girl do you like best? The one with two faces, or the other who has but one? And which will you be like?—*The Nursery.*

MAXIMS FOR YOUNG GIRLS.

Examine every garment when it comes from the wash, and, if necessary, mend it with neatness and precision. Do not sew up the holes in your stockings, as we have seen some careless, untidy girls do, but take in a broad margin around the hole, be it small or large, with a fine darning needle and darning cotton, and cover the fracture with an interlaced stitch, so close as to be strong as the body of the stocking, and also fine enough to be ornamental. Stockings mended in this way need darning but a very few times in the course of their existence.

If you want to marry, do not court or try to attract the attention of gentlemen. A little wholesome indifference, real or assumed, will be much more likely to accomplish the object. Consider, moreover, that it is better to be a woman than a wife, and do not degrade your sex, by making your whole existence turn on the pivot of matrimony.

If you are in your father's house, take some department of household labor upon yourself, and a part of the sewing, and make it your business to attend to it. Do not let a call from this idle girl, or a visit from that, or an invitation from the other, interfere with the performance of your duty.

Train yourself to useful occupation. Remember it is wicked to waste time, and nothing gives such an impression of vanity and absolute silliness as a habit of idling, and never having anything to do.

Never make your appearance in the morning without having first bathed, if only with a sponge and a quart of water, brushed and arranged your hair, and dressed yourself neatly and completely.

Keep your clothing, especially your underclothing, in perfect order. Never let pins do duty as buttons, or strings take the place of proper bands.

Never carry coarse, embroidered, or laced handkerchiefs. Fine, plain ones are much more ladylike.

Avoid open-worked stockings, and fancy slippers. Fine, plain, white hose, and black kid slippers, with only a strap or rosette in front, are more becoming.

Let your pleasures come in as a recreation, not as the business of your life.

If you can, cultivate to perfection some art by which you can gain an independent livelihood. Do it whether there is necessity for it or not. Do it quietly if you will, but do it. There is no telling when or under what circumstances you may need it.—*Demorest.*

A LIE STICKS.

A little newsboy, to sell his paper, told a lie. The matter came up in the Sabbath-School.

"Would you tell a lie for three cents?" asked a teacher of one of her boys.

"No ma'am," answered, Dick, very decidedly.

"For ten cents?"

"No ma'am."

"For a dollar?"

"No ma'am."

"For a thousand dollars?"

Dick was staggered. A thousand dollars looked big. Oh, would it not buy lots of things? While he was thinking another boy cries out, "No ma'am," behind him.

"Why not?" asked the teacher.

"Because, when the thousand dollars are gone and the things you've got with them are gone too, the lie is there all the same," answered the boy. Ah yes! That is so. A lie sticks. Everything else may go, but that will stay, and you will have to carry it round with you, whether you will or not; a hard and heavy load.

ASKING GOD'S BLESSING.

Charley was going home with his uncle.

They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. These little beds are called berths. When it was time to go to bed Charlie undressed himself.

"Make haste and jump into your berth, boy," cried his uncle.

"Mayn't I first kneel down and ask God to take care of us?" Asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes, sir," said Charlie; "but mother always tells us not to take anything without first asking."

Uncle Tom had nothing to say to that, and Charlie knelt down, just as he did by his own little bed at home. God's bounty and goodness and grace you live on day by day, my children; but never take it without first asking.—*Child's Paper.*

IN THE WAY.—A mother who was preparing some flour to mix into bread, left it for a few moments, when little Mary—with childish curiosity to see what it was—took hold of the dish, which fell to the floor, spilling the contents. The mother struck the child a severe blow, saying with anger, that she was always in the way! Two weeks after, little Mary sickened and died. On her death-bed, while delirious, she asked her mother if there would be room for her among the angels. "I was always in your way, mother; you had no room for little Mary! And will I be in the angels' way? Will there be no room for me?" The broken-hearted mother then felt that no sacrifice could have been too great could it have saved her child.

BE GOOD.—We often hear little children in their play tell what they are going to be when they grow up to be men and women. I have over heard them talking on this subject: and some were going to be ministers, some doctors, some lawyers, some teachers, and so on. I once asked a little boy what he was going to be when he grew up to be a man. He looked up into my face, and with a smile replied, "I am going to be good." What a beautiful answer!

The World's Crisis

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FOREVER WITH THE LORD.

At home with Jesus! He who went before,
For his own people mansions to prepare;
The soul's deep longings stilled, its conflicts o'er,
All rest and blessedness with Jesus there—
What home like this can the wide earth afford?
"So shall we be for ever with the Lord."

With him all gathered! to that blessed home,
Through all its windings still the pathway tends;
While ever and anon bright glimpses come
Of that fair city where the journey ends:
Where all of bliss is centred in one word,
"So shall we be for ever with the Lord."

Here kindred hearts are severed far and wide,
By many a weary mile of land and sea,
Or life's all-varied cares and paths divide;—
But yet a joyful gathering shall be,
The broken links repaired, the lost restored,
"So shall we be for ever with the Lord."

For the World's Crisis.

HOW IS SIN TO BE REMOVED?

[*Serial—No. Two.*]

BY GEORGE W. GREEN.

Having seen, in a former article, that Christ is to take away the sin of the world, the question now arises, How is this great work to be accomplished? We answer, By moral and physical power. By moral power, we mean the application of the glorious truths of the gospel to the hearts and consciences of men, which causes them to believe in Christ, and to take up their crosses and follow him daily. Thus it will be seen that the sin of the world is to be partially removed through the proclamation of the gospel.

By physical power, we mean the utter and irrevocable destruction of all the enemies of Christ, after the judgment of the great day of God Almighty. In this way sin is to have a final *end*, and the earth, purified and cleansed, is yet to bloom as the paradise of God, and the everlasting home of the redeemed.

From the day that Adam fell, sin has been in the world; and rebellion against the government of God has sadly marred the peace of earth. But we need not here dwell upon the *extent* of sin. Suffice it to say that "*All* have sinned, and come short of the glory of God."—Rom. 3: 23.

The final end of sin was plainly foreshadowed in the penalty of violated law, as given to Adam in the words—"In the day that thou eatest thereof, dying, thou shalt die."—Gen. 2: 17. *Margin.* Indeed, we find *life* and *death* set before mankind all through the Scriptures. Life is offered as the reward of righteousness, and death is represented as the wages of sin. Still, as free agents, men continue in sin, notwithstanding the doom of sinners is plainly revealed. David declares that "the Lord preserveth all them that love him; but *all* the wicked will he destroy."—Ps. 145: 20. And the *time* of this destruction is also plainly revealed. See 2 Thess. 1: 7–10.

Notwithstanding the doom of sinners is destruction; notwithstanding this destruction will be inflicted after the judgment, the Christian dispensation has been proclaimed by the God of heaven, and pardon is freely offered to rebellious man upon the terms of the gospel. Sinners are invited, yea, entreated, to believe on the Lord Jesus Christ, and to keep his commandments, that they may receive the remission of their sins. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16. The angel of the Lord announced to the shepherds the gift of God's Son in the following language: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2: 10–11. How sweetly these words must have fallen upon the ears of the watching shepherds. They were indeed *glad tidings*, and proclaimed the dawn of a new era in the history of earth.

A brief survey of the Savior's ministry reveals the glorious truth that sinners, though under sentence of death, may have their sins forgiven, so that they may stand justified in the sight of God. The Savior "came not to call the righteous, but sinners to repentance"; and Paul affirms that "Christ Jesus came into the world to save sinners." Hence we hear the Savior calling upon men to "repent and believe the gospel." And we also hear him saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11: 28–29. How cheering to the repentant sinner's ear.

Again we hear the Savior saying, "I am the good shepherd; the good shepherd giveth his life for the sheep."—John 10: 11. And we find that "in due time Christ died for the ungodly."—Rom. 5: 6. O, how great such love as this!

Thus we find that Christ preached "the gospel of the kingdom," and invited the burdened sinner to come unto him. And to demonstrate his love for mankind, he suffered, died, and rose again the third day, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24: 46–47.

But the Savior knew that he must return to his Father; and in order that the work of salvation might still go on after his ascension, we find him gathering around him the twelve apostles; and for forty days after his resurrection from the dead he remained with them, "speaking of the things pertaining to the kingdom of God."—Acts 1: 3. To the apostles he commits the mighty work of making known to the nations the plan of salvation: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 15–16. What a cheering message to fallen man. But the apostles were to "tarry" in the city of Jerusalem for "the promise of the Father," by which they were to "be endued with power from on high," and fully equipped for their great work. See Luke 24: 49.

The work of his first advent having been completed, the Savior led his apostles out as far as Bethany, and he lifted up his hands and blessed them. "And it came to pass while he blessed them, he was parted from them, and carried up into heaven."—Luke 24: 50–51. "And while they [the apostles] looked steadfastly toward heaven, as he went up, behold, two men stood by them in shining apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 10, 11.

This language not only shows that the Savior will return, but it also shows the necessity for his return; for if it were not necessary, he would not return; and it also reminded the apostles of a promise made by the Savior himself in the following words: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, *I will come again, and receive you unto myself; that where I am, there ye may be also.*"—John 14: 2–3.

In order to understand this language in all its force, it should be taken in connection with another declaration which the Savior uttered before this promise was made. When the Pharisees and chief priests sent officers to take Christ, he said unto them, "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, ye can not come." John 7: 33–34. After this, he addressed his disciples thus: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go *ye* can not come; so now I say to *you*."—John 13: 33.

This sentiment clearly shows the absolute necessity for Christ's return from heaven. If his followers can not go where he is, he must needs "come again" in order that he may "receive" them unto himself.

From what has been said, it will be seen that "the Savior's mission" did not receive its completion with his first advent; and it will also be seen that when he returns from heaven he will receive his waiting saints unto himself, and bestow upon them the crown of life. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22: 12. But now the Savior is making intercession for his people. He is our great High Priest; and he now sitteth upon the right hand of the Father as our advocate. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John 2: 1. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4: 14–16.

But, as we have seen, the Savior is to return, and with his return eternal redemption will come for all his waiting saints. Paul tells us that "unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9: 28. In view of this fact, why is it that the professed church has lost sight of the second Advent? Is it not because they hold that "death is the gate to endless joy"? Why should one look for the second coming of Christ, and the resurrection of the dead, if he expects to go to heaven to be with Christ at death? *The writers of the New Testament looked for eternal redemption at the second coming of Christ.*

Paul's testimony: "When Christ, who is our life, shall appear, THEN shall ye also appear with him in glory."—Col. 3: 4.

James' testimony: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye ALSO patient; stablish your hearts; *for the coming of the Lord draweth nigh.*"—James 5: 7, 8.

Peter's testimony: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5: 4.

John's testimony: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3: 2.

But why need we multiply testimony? Certainly we have given enough to show that the second advent has an important place in "the Savior's mission." Then the great separation will take place between the righteous and the wicked (Matt. 25: 31–41); and then the Savior's promise to his disciples—"I will come again, and receive you unto myself," will be verified. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4: 16, 17.

And thus "the sin of the world" is to be partially taken away. May God hasten the glad hour of Christ's appearing.

Memphis, Ind.

For the World's Crisis.

IS THE MIND IMMORTAL?

Thought has been ascribed to various organs of the body, by different nations, as well as authors. Some ascribe thought to the "reins," "spine," "heart"; others have located the soul in the "heart," "bowels," etc. But researches have long since exploded these foolish notions, and established the proposition that the *brain* is the instrument of thought, feeling, and moral emotion. It is the position of those who believe in the immortality of the soul, that when the man is dead, and his brain resolved into dust, he still *thinks* and *feels*. If this position be true, should any disease or injury of the brain interrupt the manifestations of the mind? But disease and accidents do destroy these manifestations. A number of persons are born idiots, and never manifest any mind at all. Why is this, if the mind—the intellect, be independent of *cerebral organization?* If men can think and reason without a brain (that is, after they are dead), what should hinder them from thinking with an idiotic or imperfect brain? And if they cannot reason with an imperfect brain, how are they to do so without any brain at all?

In childhood, the mind is feeble as the body; but in manhood we discover those strong intellectual faculties which result in a sound, well matured, and developed organization. In old age the mind is again as feeble as the body. The whole system, including the brain, becomes shrunk and enfeebled, the limbs totter, and man becomes forgetful. Why is all this, if the mind be immortal? If this were so, should not the mind be as strong in childhood and old age, as in the prime of manhood? Certainly, if the mind were immortal. Even the state of the atmosphere will affect the mind, either elevating or depressing it.

When the skull is fractured, and pressure is made upon the brain, all consciousness is suspended. A Mr. Jones, recorded by Sir Astley Cooper, was deprived of consciousness by being wounded in the head while on board a vessel in the Mediterranean Sea. He remained in this state of insensibility for several months, in Gibraltar, whence he was transmitted to Deptford, and subsequently to St. Thomas' Hospital, London. A surgeon found a portion of the skull depressed, trepanned him, and removed the depressed portion of the bone. Three hours after the operation he sat up in bed, sensation and volition returned, and in four days he was able to get up and converse. The last circumstance he remembered was the capture of a prize in the Mediterranean, thirteen months before. Will any one explain, or reconcile this phenomena with consciousness in death? "The dead know not any thing."—Eccl. 9: 5. Death closes the scene. "In death," says David, "there is no remembrance of thee." "In *sheol* who shall give thee thanks?" There is no hope except the Lord come and raise those who sleep. Therefore, the believers in Jesus long for the resurrection morning, when they shall put on immortality and incorruption, to die no more, to suffer no more; but to dwell in their Eden home for ever.

J. E. Clark.

For the World's Crisis.

RESURRECTION OF THE JUST AND UNJUST.

What does Christ say? "Marvel not at this; for the hour is coming in the which *all that are in the graves* [not a part, but all] shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 25, 28, 29. This plain declaration should suffice, and for ever settle the matter of the resurrection of all, both good and evil. What was Paul's confession on this point? "So worship I the God of my fathers, believing [not a part but] *all* things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there [may be? No.] *shall be* a resurrection of the dead, both of the just and unjust." Acts 24: 14, 15.

Does Job say, "when the wicked shall lie down alike in the dust," that is the end of them? No, but rather, "That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath," Job 21: 26, 30. The apostle Peter confirms this, who also declares, "The Lord knoweth how to deliver the godly out of temptations, *and to reserve the unjust unto* [the day of death? No.] *the day of judgment to be punished.*" 2 Pet. 2: 9. "But the heavens and the earth . . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3: 7.

Would it be punishment, or perdition, to cast a dead body into the fire? "Upon the wicked [not a dead body] he shall rain snares, fire and brimstone, and an horrible tempest." Ps. 11: 6. "And thou mourn at the last, when thy flesh and thy body are consumed." Prov. 5: 11.

Says the Revelator, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, *which is the second death.*"—Rev. 21: 8. How could this be the second death, if they had not died and had a resurrection? "And I saw the dead, small and great, stand before God." How could they stand there if they were not raised from the dead? "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." "And death and hell were cast into the lake of fire. *This is the second death.*"—Rev. 20: 12–14.

Again, we ask, if these were not raised to life, then how could this be to them the second death? Could the second death harm or hurt an inanimate body? Says the Revelator, "He that overcometh shall not be hurt of the *second death.*"—Rev. 2: 11. Then it is not dead bodies, but "overcomers" that shall not be hurt of the second death. Then it appears that *all* who are not overcomers—all whose names are not written in the Lamb's book of life, will be cast into the lake of fire; consequently, must and will be hurt of the second death. If we are not to "add," neither are we to "take away from the words of the book of this prophecy." "And, behold, I come quickly; and *my reward is with me*, to give to every man according as his work shall be." Now if death is the end of the wicked, how can they meet with their just reward, when Christ shall come, without a resurrection; or be rewarded according to their works?

Says the prophet Daniel, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, *and some to shame and everlasting contempt.*"—Dan. 12: 2. Now methinks Daniel must have made a great mistake, if (as some profess) the wicked dead are not to awake. Rather let us believe Daniel was a true prophet, and also the words of our Savior, who said to his accusers, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Matt. 26: 64. Can those who crucified our Savior see him coming in the clouds, without a resurrection?

Again. "Then shall ye begin to say, We have eaten and drunk in thy presence." "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13: 26–29.

Shall this very class which Christ was then addressing witness these events, as declared by our Savior, and not have a resurrection? "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." Can every eye see him, and they also that pierced him, without a resurrection?

Again. "The queen of the south shall rise up *in* the judgment with this generation, and condemn them." "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it."—Luke 11: 31–32. These declarations are too plain to need note or comment. Also read Rom. 2: 5; 14: 10; Matt. 13: 41, 42; 2 Cor. 5: 10; John 12: 48.

S. L. Manley.

Rochester, N. Y.

For the World's Crisis.

"CONTINUE YE IN MY LOVE." John 15: 9.

Bro. Grant:—Being prevented from attending campmeeting by sickness in my family, I will try to write a few words for the readers of the Crisis, earnestly praying that the effort may be blest to their edification and advancement in the way of life. My companion has been very low, but is now convalescent, and we hope in the course of a few weeks she will be restored to her usual health. We should rejoice to have the privilege of meeting with the pilgrims at the Springfield camp; but we thankfully receive and enjoy the blessings and comforts of home, and also rejoice in the thought of the feast of love and truth enjoyed by our brethren in the tented grove.

A few suggestions in regard to retaining the blessings and benefits received at campmeeting may now be appropriate. Those who are always actively engaged in the Master's work, will not need these suggestions. They have within them a well of water, springing up unto everlasting life. But there is a class of well-meaning people, who seem to experience a famine or drouth spiritually for the whole season, and nearly all the refreshing they have is during campmeeting week. As this state of things continues year after year, they almost conclude that they cannot enjoy much except on such special occasions; but if any of this class should read this, and follow the directions here given, they may have Jesus always with them, and find

"December as pleasant as May."

Consider the cause of your increased enjoyment at campmeeting. You leave the world and its cares behind, and devote your whole soul to the service of the Lord. You pray much, both with the brethren and alone in secret. You acknowledge all your faults, and seek and find pardon and peace. Now if you continue to do this every day, you will find your joys ever increasing, and instead of a parched, barren desert, your wilderness shall blossom as the rose, and your dry land shall be filled with springs of water. O that I could impress upon you the need there is of your pursuing this course. Surely it is not enough to "run well" one week in the year, and be asleep during the other fifty-one. This seems too much like putting the hand to the plow and looking back. You are in extreme danger of being lost, unless you keep up the heavenly flame at all seasons. I do not speak thus without an experience similar to yours. I have tried that way, and I know it is a bad way, a dangerous way, and I entreat you to labor with me to avoid it from henceforth. Maintain constant secret prayer. Do not neglect the morning and evening sacrifice at the family altar. Testify for Christ every day and every hour. Then instead of an occasional season of enjoyment, followed by a long period of slumber or spiritual death, you will have constant enjoyment, having the witness of the Spirit that you are sealed unto the day of redemption.

If you keep the sayings of Jesus, he will come unto you, and make his abode with you. He will manifest himself unto you in a way that he is not manifested unto the world. Read the fourteenth chapter of John, and from this hour walk circumspectly, redeeming the time, because the days are evil. Get into the enjoyment of light and liberty, and STAND FAST therein.

Webster, Mass. F. H. Chamberlain.

For the World's Crisis.

ANNIHILATION.

Bro. Grant:—The following, from *Zion's Herald*, of August 12th, will doubtless interest many readers of the *Crisis*. Let us take courage and continue to press the battle.

C. H. S.

"All theories of annihilation or non-existence, as the penalty of sin, alike reject the essentials of Christianity. The Millerite excitement of '42 swept over the country like a tornado, leaving ruin behind it. Being an anti-scriptural and unwholesome excitement, it confused and unsettled the minds of very many on the subject of religion and of church order. But the adoption of annihilationism by the Millerites, or Second Adventists, as they are termed, is calculated and likely to do immensely greater mischief. Its workings are less noisy, but more subtle, and consequently more wide-spread and injurious. The first did its harm by the apparent sincerity and earnestness of its advocates, as connected with so great a mistake, while they claimed to have the witness of the Spirit that they were called of God to thus warn the people concerning the time of the end of the world. With the same people, there is a similar honesty and zeal in the promulgation of their annihilation theories. Though with less excitement, yet with far greater efforts do they labor to extend much more dangerous sentiments, by a profusion of books and tracts, and preaching wherever they can secure an audience. They pretend to believe in Jesus Christ, the atonement, spiritual regeneration, and future rewards and punishments, while their *theories* absolutely exclude these and other important doctrines, as taught by the evangelical churches.

Should a Second Advent Annihilationist, on first coming to a place, state his doctrines, fully and honestly, he would make few, if any, proselytes. Their success depends upon the fact that their doctrine, excluding the essentials of evangelical religion, and the infinite demerit of sin, is kept out of sight. For a while they preach hard against sin, they argue against its infinite demerit, and ridicule the doctrine of conscious punishment as the penalty of the moral law. Nor is this a question upon one point of doctrine only; it includes true christianity as a whole.

The question involved is, whether that system of religion in which the churches, called evangelical, harmonize, is true or false. If the religion of the Annihilationists is true, ours is entirely wrong; and if ours is right, theirs must be wholly false. What is needed for general circulation is a book that clearly states the annihilation doctrine, presents the different and contradictory theories, gives the argument which overturns these theories, and demonstrates the immortality of man. And the plan of the book and the manner of conducting the argument, should be such as shall keep up a lively interest in the subject while reading it, and clearly show the advantages of our religion over that of the Adventists. 'Man Immortal,' by Rev. E. B. Fletcher, of the East Maine Conference, published by Bailey & Noyes of Portland, is admirably adapted to this want. This book, of more than two hundred pages, with bold type, on the best of paper, and neatly bound, is afforded for the moderate price of one dollar and twenty-five cents. It states in a clear and concise form the various theories of the Advent Annihilationists; gives the arguments by which they attempt to prove them, and then shows these theories to be unscriptural and false, by arguments that cannot be invalidated. Every clergyman would do well to secure it. And its circulation generally will operate as a successful antidote against the writings and preaching of the Annihilationists."—*R. Atkinson, Cape Elizabeth, Me.*

If man is now immortal, why does he die? If he is immortal, why is he required to "*seek* for . . . immortality" by patient continuance in well doing"? If man is immortal in this life, why does Paul say he will "*put on immortality*" when "the trumpet shall sound"?—Ed.

INFIDELITY ADVANCING.

That infidelity is advancing with rapid strides, is a fact too well known to be denied. The perils of these last days increase every hour. The following, from an able writer, is to the point:—Ed.

How obvious the demands which are made to doubt and disbelieve all that purports to be sacred and divine! In all directions are we met by the free handling, as it is called, of our holy things. The whole province of natural religion is traversed by our so-called advanced thinkers, without any awe upon their spirits, and nowhere in the entire province of revealed religion does it occur to them to put their shoes from off their feet.

The Pentateuch of Moses occupies in their esteem exactly a similar place with the Shoo-King of Confucius. The Psalms of David are deemed to be just akin to the Odyssey of Homer. Isaiah and Virgil are held, not only in equal admiration, but in equal veneration also. Paul and Aristotle are regarded as compeers in their authoritative claim on the seekers after truth. That Jesus of Nazareth was one teacher sent forth from God is not denied, but that Socrates was another teacher sent from God is strenuously affirmed.

Neither prophet, nor evangelist, nor apostle ever spake as he was moved by the Holy Ghost, any more than poets and philosophers and literati have spoken as they were moved by the Holy Ghost. Not a word of our so-called "oracles of God" was given by any special inspiration of God. Of no avail is it, consequently, to quote from these oracles with a view to prove anything by the authority of the quotation. There is no element of authority in anything which they contain; for the purpose of conclusive argumentation it is really nothing worth. Let men and women, therefore, who are honest and bold enough, detach themselves from the Bibliolatry which, over less bold and honest ones, will still be dominant; and then let them, to such extent and in such manner as may chance to be expedient, give themselves to bring the Bibliolatry into general disrepute. Let them throw discredit upon the Mosaic account of the creation and the constitution of man; let them insist that miracle is incredible; let them be well up in the disproofs of a particular providence; let them know how to show the utter senselessness of prayer; let them have in readiness for alternate use against the evangelic doctrines of man's ruin by sin and of his recovery by grace the plausible argument, the fierce invective, the specious remonstrance, and the felicitous lampoon.

For such purposes abundant material is at hand, and, that the purposes may be promoted, the material is introduced into our lighter and weightier literature in all directions; sometimes covertly, and with some semblance of hesitation; at other times defiantly and without the affectation of a blush.

A quotation which I will read is worthy of your attention, as an illustration of what is going on. "Already," says the *Westminster Review*, "character and influence and sympathy with mankind mark those who stand aloof from christianity The best heads and the best hearts are gone. The ablest and the sincerest feel their faith giving way. The newspaper, the review, the tale by every fireside is all written most exclusively by men who have long since ceased to believe; so also is the school book, the text book, the manuals for study of youth and manhood, and the whole mental aliment of the day. The mother's words fall coldly on the ear of the son; the prayers of the wife are unmeaning to the husband; and the gray hairs of the preacher scarcely save him from contempt."—*Wm. Brock.*

THE BIBLE TRIUMPHANT.

55. *Woman's rights denied.*—"And thy desire shall be to thy husband, and he shall rule over thee."—Gen. 3: 16. "I suffer not a woman to teach, nor usurp authority over a man, but to be in silence."—1 Tim. 2: 12. "They are commanded to be under obedience, as also saith the law."—1 Cor. 14: 34. "Even as Sarah obeyed Abraham, calling him Lord."—1 Pet. 3: 6.

Woman's rights affirmed.—"And Deborah, a prophetess . . . judged Israel at that time. . . And Deborah said unto Barak, Up, for this is the day in which the Lord hath delivered Sisera into thy hand. . . And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak."—Judges 4: 4–15. "The inhabitants of the villages ceased; they ceased in Israel, until I, Deborah, arose, a mother in Israel." Judg. 5: 7. "And on my hand-maidens I will pour out in those days my spirit, and they shall prophesy."—Acts 2: 18. "And the same man had four daughters, virgins, which did prophesy."—Acts 21: 9.

Because a woman is taught to render due respect to her husband, and not to usurp authority over him; because women were forbidden to habitually speak in public, or to interfere with matters which it was a man's business to attend to; does it therefore follow that when the Lord pours out his Spirit upon them, that they are still to be silent? If God bestows an extraordinary gift upon a woman, or gives her a work to do, no apostle of Jesus would forbid her. Anna was allowed to prophesy in the temple as well as Simeon. And Paul's prohibition of a woman's praying or prophesying unveiled was certainly an acknowledgment of her right to do so, under such a regulation. Hence the Bible gives to woman a position of dignity, and also of delicacy; it points out the true sphere in which she is to act with becoming modesty and self-respect.

56. *Obedience to masters enjoined.*—"Servants, obey in all things your masters after the flesh. . . . And whatsoever ye do, do it heartily as to the Lord."—Col. 3: 22: 23. "Be subject to your masters with all fear; not only to the good and gentle, but also to the froward."—1 Pet. 2: 18.

Obedience due to God only.—"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4: 10. "Be not ye the servants of men."—1 Cor. 7: 23. "Neither be ye called masters; for one is your master, even Christ."—Matt. 23: 10.

The passages in the first part of this proposition simply teach servants to obey their masters in matters relating to their regular employment. But the infidel thinks he finds a contradiction of this in Matt. 4: 10, which teaches that the "Lord thy God" is the only object of worship, but it requires little discernment to see that this passage has no reference to secular things. He also quotes 1 Cor. 7: 23, which reads, "Ye are bought with a price; be not ye the servants of men." Christ having given his life for the saints, they are to obey him in preference to men. There is surely no contradiction here, for the texts quoted in the first part of the proposition nowhere teach that servants are to obey their masters in preference to Christ. Matt. 23; 10, is an admonition to the saints, which forbids the assumption of titles.

57. *There is an unpardonable sin.*—"He that shall blaspheme against the Holy Ghost hath never forgiveness."—Mark 3: 29.

There is no unpardonable sin.—"And by him all that believe are justified from all things."—Acts 13: 39.

The key to this problem is found in the latter part of the text last quoted, and which the infidel was obliged to leave off in order to make out his "contradiction." The text reads thus: "And by him all that believe are justified from all things from which ye could not be justified by the law of Moses." By quoting the whole text, the difficulty is at once obviated. There was no justification in the law of Moses, as will appear from Rom. 3: 20: "Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin." It is not the province of law to justify, but to condemn those who transgress. Hence, in the New Testament, justification is attributed to the grace of Jesus Christ. The unpardonable sin mentioned in Mark could not be committed under the dispensation of the law. Hence Acts 13: 39 has no reference to it whatever. The unpardonable sin consists in an apostasy from the truth of the gospel. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6: 4, 6.

—*Mrs. H. V. Reed.*

For the World's Crisis.

SUGGESTION ON TIME.

In reviewing an article on "Prophecy," the following idea presented itself to me, which I am inclined to think might furnish a clue to a better knowledge of the time. I leave it in the hands of those who are in the habit of investigating the time question.

Prophecy, Dan. 7: 8,—"I considered the horns [the ten kingdoms], and there came up among them another little horn, before whom there were three of the first horns [or kingdoms] plucked up by the roots." This horn had a mouth speaking great things. By referring to Rev. 13: 5, it was to be a blasphemous power, and to continue forty-two months, or twelve hundred and sixty years; when, as it reads in the tenth verse, "He that leadeth into captivity shall go into captivity."

This little horn is acknowledged to be the Papacy. In just about ten years from the formation of the last of the ten kingdoms, the following three horns or kingdoms were plucked up by the roots: the Heruli in Italy; the Vandals in Africa; the Ostrogoths. This was in the year 538; and the Pope wears to this day the three-crowned cap, or tiara, in token of the uprooting of those three kingdoms, called now the three Estates of the Church. So much for the fulfillment of the prophecy.

Now reckon his continued power of 1260 years from 538, making 1798, as the ending of it. Do we find anything in history to point that period? We do. In February of 1798, Gen. Berthier, by orders of Napoleon Bonaparte, took the Pope captive, from Rome to Paris, where he died.

Now if we add Daniel's period of blessedness (12: 12), 1335 years from 538 end in 1873; or reckon the seventy-five years additional to the times of the seventh verse, which end in 1873; when we may expect the saints of God will stand in their lot.

New Sharon, Me. John Taylor.

For the World's Crisis.

ALL-SUFFICIENT GRACE.

"Thy shoes shall be iron and brass; and as thy days so shall thy strength be."—Deut. 33: 25.

How often do we hear the last clause of the above passage quoted and misapplied, while the principal clause is entirely overlooked. Indeed, many use it who seem to know nothing of the beautiful and essential connection it has with the preceding clause. The separation of the clauses is not warranted or justified, and to do so is only to mar and destroy their force. When understood and taken together, as they should be, they contain one of the most encouraging promises in the Bible.

The text is addressed to Asher, one of the tribes of Israel, which possessed the land bordering on the Mediterranean Sea, by conquest more than 3300 years ago. The country abounded in iron and materials for brass. "Thy shoes shall be iron and brass." The marginal reading is, "Under thy shoes shall be iron and brass." The land being rough and hard, we see the convenience or rather the necessity of having feet protected.

It would be fool-hardy to attempt to stand on the water, or walk over rough and stony ground, thinking that God would save us from a watery grave or keep our feet from being bruised, unless he so ordered and we obeyed, having our faith in him unshaken. We should not invite temptation, thinking to show our strength in resisting.

If we have "put on the whole armor of God" (Eph. 6: 11); if we have "done all," or overcome; if we have buckled on "the shield of faith"; if we have taken "the helmet of salvation, and the sword of the Spirit, which is the word of God"; then may we take to ourselves the precious promise found in Isa. 41: 10. If our feet are "shod with the preparation of the gospel of peace"; then as our days so shall our strength be.

Somers, Ct. A. L. Adams.

GOOD ADVICE.

I found this pasted on a looking-glass. I copy it and send it for publication. S. K. P.

Preserve the privacies of your house, your marriage state, and your hearts, from father, mother, brother, sister, and all the world. Between you two let no third person come, to share the secret joy or grief that belongs to you two alone. Do you two, with God's help, build your own quiet world, not allowing the dearest earthly friend to be the confident of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed and forgotten in after moments, and years of faithful, devoted love; but never let the wall of another's confidence be built up between you and your wife's or husband's hearts. Promise this to yourselves and to each other. Renew the vow at every temptation; you will find your account in it. Your souls will grow as it were together, at last become as one. Ah! if many a young pair had on their wedding-day known this all-important secret, how many marriages would have been happier than, alas! they are.

— All happiness is in the mind.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 15, 1869.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

☞ TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

CLOSE OF THE VOLUME.

It will be observed that this is the last number of the present volume. *Now* is the time to renew subscriptions, and pay in *advance* for the next volume. We purpose to spare no pains to make the Crisis worthy of the liberal patronage it is receiving. We are devising means to increase its value to our readers. We hope none of its former patrons will refuse to receive its weekly visits another year; but let every reader try to secure a new subscriber. One preacher said last year he intended to get one hundred new subscribers. When he came around to our annual meeting, he had his hundred. Will not others make a renewed effort? Let us do more this year than ever before.

THE NATIONAL CAMPMEETING.

Our great National campmeeting at Springfield is now numbered with the things that were; but its memory is *blessed*. Those who have been in the habit of attending campmeetings for the last twenty years say our last one was the best.

THE GROUND

is a very pleasant one. It was said by those who have visited many camp-grounds that they know of none more so, excepting the one at Martha's Vineyard, where the Methodists have their annual meeting. The ground is within the city limits, about one and a half miles from the depot, on an elevated table land, about as high as the tops of the steeples in the city. The land is dry and sandy. From four pumps we have an abundance of the best of water. All, so far as we know, are pleased with the location. A number of houses have been erected—some of them good sized and very convenient. There were one hundred and seventy-eight tents and houses on the ground. There were four large tents, holding from five hundred to one thousand people; in which meetings were held when there was no preaching at the large stand. The ground is seated the best of any one we ever saw. The seats have easy backs to them, and are estimated to seat five thousand people. The ground rises gradually from the preacher's stand to the back side of the circle, thus giving all a good view of the preacher.

While engaged in the worship of the Lord, we were greeted with the cheering notes of the cuckoo, the locust, and the sweet songs of the forest birds, which added a charm to the scene, and made one think of the coming paradise, when the saints are gathered home.

THE MEETING

began Saturday evening, Aug. 28th, when we had an excellent conference meeting in the Bethel tent. We saw at once that there had been much prayer for the campmeeting, and that the Brn. and Srs. had come to work for the Lord. The first meeting was a key-note for the whole, and gave us much cause to rejoice in the Lord.

Sabbath, Aug. 29th, was a lovely day, and our meetings were seasons of special refreshing from the presence of the Lord. At 9.15 A. M., we had an interesting love-feast, when a goodly number confessed their love for Jesus. Nearly all expressed their determination to consecrate themselves anew to the service of the Lord, and go to work with faithfulness in his vineyard. As a result the Lord gave them very rich blessings. At the hour of preaching, a large audience was present, characterized by good order and attention. We think there must have been between two and three thousand people present during the day. It was truly a feast-day to the saints of the Most High. Preaching in the morning by the writer, in the afternoon by Bro. Himes, in the evening by Bro. Munger. Several requested prayers. We could all say it was good to be there.

Monday, Aug. 30th, was a busy day on the camp-ground. Tents went up in all directions, and by night we had quite a settlement. It was a soul-stirring sight to witness the hearty greetings of dear friends in Christ. It could be truly said, see how they love one another. As they embraced each other, tears of joy would flow, shouts of praise ascend to the Lord for his persevering care, and for permitting them to meet again on that consecrated spot. One could well afford to go a long distance for the privilege of seeing so many of Jesus' friends; and listen to their songs of praise, and cheering testimonies. We do not expect to find in this world any thing more like paradise than some of the scenes we enjoyed at the camp-ground.

At 10 o'clock, on Monday, Sr. Hastings had a meeting in the large Bethel tent for the young people; and at the same time we had an excellent meeting at the stand. The meetings for the young folks resulted in much good during the week. Several of them decided to serve the Lord.

In the afternoon, at 2 P. M., Bro. F. Burr, from New Rutland, Ill., preached from the stand. He is a true minister of Christ, and gave a good discourse on faith. At 4 P. M. we had an excellent prayer-meeting in the large Bethel tent. In the evening, we had another interesting sermon from Bro. H. Pratt, showing that the christian is "the light of the world." The interest of the meeting at the close of Monday was two days in advance of what it is generally. We have never before attended a campmeeting where the Brn. and Srs. seemed so well prepared to go to work at the beginning of the meeting, as at this one.

Tuesday was a lovely day. We had good preaching from Brn. J. G. Hook, L. Boutell, and I. B. Potter. The prayer-meetings were well attended, and were seasons of refreshing.

Wednesday, Sept. 1st. The weather continued fine, but cool for the season. The prayer-meetings to day were heart-cheering. The Spirit of the Lord caused many hearts to rejoice. We had more good preaching by Brn. J. W. Thomas, A. W. Sibley, and A. A. Phelps.

Thursday. The weather continued cool, with some rain. The meetings were *excellent*. Bro. H. H. Dickenson preached in the morning, Bro. H. F. Carpenter in the P. M., and Bro. J. Couch in the evening. We had a rich feast from the preaching. The sermon in the evening on faith will be long remembered by those who heard it.

Friday the weather was lovely. Bro. S. G. Thurber preached in the morning, Bro. Hook in the afternoon, and Bro. Hitchcock in the evening. The interest continued to increase. The evening discourse was one of special richness. Quite a number were found who desired to become christians; and those who came in their sins found peace in believing.

Saturday. The weather was fine during the day, and quite warm. The meetings were very good. In the morning we had a love-feast indeed. Bro. W. Himes preached in the forenoon, Bro. J. Hemenway in the P. M., and Bro. Geo. A. Streeter in the evening. The prayer-meetings in the tents after the evening sermon were precious seasons. Many were seeking the Lord, and a goodly number had been delivered from the enemy's power into the glorious liberty of the gospel.

Sabbath. The last day of our great feast was very pleasant. The early morn was cheered by happy songs of praise to the Lord. It seemed almost like paradise. Everybody appeared to be happy. We do not see how any one who loved Jesus could feel otherwise, when enjoying such delightful surroundings.

At 8.30 we met for our closing love-feast, and we never had a better one. It was a feast indeed. We can hardly conceive of anything better. We had two hundred and forty-eight testimonies in about an hour, besides four prayers and fifteen hymns. We never had richer ones. They came from hearts full of love to God. Their smiling faces showed that they felt what they said, and were truly joyful in the Lord. One man who had been brought up a Catholic, arose and said he had never before seen any thing that appeared so like genuine christianity as what he had seen on the camp-ground. He requested prayers that he might be a true christian. Others did the same. One could well afford to go five hundred miles for the privilege of enjoying one such meeting as we had on that beautiful morning. We do not expect to enjoy a more heavenly season this side of the coming kingdom.

At the hour for preaching an immense audience was present—the largest we ever saw at a religious meeting. It was estimated from fifteen to thirty thousand. Excellent order prevailed during the entire day. We think it is very rare that so large an audience behaves with such decorum as was manifested at the Springfield camp-ground, on the last day of our great feast of tabernacles. We were greatly indebted to the city marshal, Mr. Pease, and his efficient police who exercised a faithful watch care over the ground night and day; also to Mr. Loomis, the state constable, who took an active part in the meetings, and enjoyed them with us, as did other christians of different denominations. Mr. S. S. Daman, the policeman who had the special care of the ground nights, became deeply interested in the meetings, and felt sorry to have them closed. Like many others, he became fully satisfied that the Spirit of the Lord was with us, and that we were proclaiming the truth of the Lord.

Sabbath morning we had preaching at the stand by Bro. S. Mathewson, in the great Bethel tent, by Bro. A. A. Phelps, in the Massachusetts tent by Bro. S. Morrill, and in the "Life and Union Tent" by G. W. Brown. The immense audience at the stand listened to the sermon with deep interest. It was weighty and produced a deep impression upon the minds of those who heard. He brought out the plan of salvation in a clear and forcible manner.

In the afternoon the audience was considerable larger than in the morning. The large area inclosed by the first circle of tents was densely packed, including the standing room in the aisles. Excellent order continued to prevail. Preaching at the stand by the writer, in the Bethel tent by Bro. Himes, in the Massachusetts tent by Bro. H. Pratt. In compliance with a request from the Christian Union at Chicopee, about three miles from the camp-ground, we preached at four o'clock in a pleasant grove to a large audience. In the evening Bro. Munger preached on the camp-ground. We then gathered around the table of the Lord to commemorate the sufferings of our dear Savior; when several hundred sat down to show their faith in Jesus as their Savior. Thus closed the best campmeeting we have had for many years. A goodly number were converted, and many backsliders began anew to serve the Lord. Twenty-nine were baptized, and quite a number more were ready, but did not go forward for want of opportunity.

It was very apparent that great good was accomplished by that meeting, in giving new strength and courage to the saints, and in the awakening of the children of the Lord. We think we have not seen the Brn. and Srs. more determined to live near the Lord than at the present time. They feel the importance of entire consecration to their divine Master. The prospect is bright for better days in the church of Christ. Truth and light are spreading in all directions. The Springfield campmeeting has exerted a hallowed influence that will not soon die away. It was truly a Bethel to many souls.

It made us feel sad to leave those lovely scenes and go out again into the cold world to experience the buffetings of Satan; but we parted with bright hopes of meeting again soon in the everlasting kingdom of God.

ALTON BAY.—We are now (Sept. 10th) at the Alton Bay campmeeting. It is a large meeting, and thus far is *very good*. The Spirit of the Lord is with his people. The prayer-meetings are excellent, the preaching very good, and the order all that could be expected. More anon.

A TERRIBLE STORM.

A terrific storm passed over Boston and vicinity Wednesday P. M., Sept. 8th. The day preceding was quite warm. The following from the Boston *Post* will give some idea of the terrible scene:—

"The city and vicinity were visited by a rain storm from the southeast yesterday afternoon, beginning shortly after four o'clock and continuing until about seven. It blew at times a gale, and nothing so terrific has been known certainly since 1851, when Minot's Ledge Lighthouse was destroyed. At that time, if we recollect, the gale, at least upon land, was not so severe as yesterday. The atmosphere during yesterday was oppressive and sultry to an extent that had not been known before during the season. It proved, as some had anticipated, a weather-breeder, and the breed was as rare as it was dreadful. Out of that gentle, zephyr-like breeze came a power which swept over the city carrying varied destruction. Such a carnival of the elements would have been grand to look upon but for the fearful danger which accompanied its exhibition. From five to seven the gale was at its height. It was at this time accompanied by floods of rain which descended by a sort of continuous Niagara. The black sky marshaled its solemn batteries to this point and that, and at another time the heavens were a dense mass of blackness. The streets ran with water, and some were almost impassable. Amid this mad fury of the elements, signs were being blown to the sidewalks, awnings were audaciously flapped in the faces of pedestrians, bricks came tumbling down mercilessly, and in some cases whole chimneys were prostrated with frightful violence. This wild tumult of the elements was accompanied by the most alarming howling of the wind. The rain was hurled impetuously against windows, sometimes fracturing glass, sometimes upheaving roofs, and sometimes prostrating whole buildings. It at length became dangerous in the extreme to pass along our streets, and it is almost a miracle that many lives were not destroyed. To carry umbrellas and similar protection was utterly impossible. Men and women were blown over; and in streets which took the force of the wind it was difficult in the extreme to navigate. The Coliseum was a victim, in part, of the storm, and its days of usefulness are doubtless numbered. The handsome spire of the Methodist (formerly Unitarian) church, on Hanover street, was blown down, and an edifice at South Boston was badly damaged. The trees upon the Common are badly damaged, large limbs having been blown in many cases to a great distance. The city will be found this morning strewn with the fragments of the terrible and almost unprecedented storm.

The Arlington street church was somewhat damaged, several of the windows having been broken by tin-roofing blown against them from neighboring buildings. Such buildings as are in progress of erection in the locality of the Back Bay were more or less damaged. Stagings, walls, chimneys, etc., were prostrated in numerous instances.

The Common suffered not a little by the gale. A large branch of the famous Old Elm, the history of which runs back into the dim past, was broken off with a bound, and now lies upon the ground. On the Beacon street side of the Common, the havoc of the storm was very noticeable. Beacon street was so blockaded with huge branches of trees that the passage of carriages was impossible. The attempt by impatient and daring hackmen was abandoned as hopeless; and last night this *ton* thoroughfare was the scene of sad demolition of the umbrageous ornaments of the Common. In every direction the Common is strewn with branches of trees, indicating the severity and unsparing nature of the storm.

Several of the fine trees in Chester Square and along Chester Park were blown over, and stripped of their limbs and foliage. Many chimneys at the South End were toppled down, fences laid over, and loose staging sent helter skelter by the force of the wind. The steeple of the Hollis Street Church was lifted from its cap three or four inches, and the residents of that locality were very apprehensive that it would fall over altogether. A chimney on the Pine Tree Block on Washington street, opposite the Boylston market, was blown into the middle of the street. A portion of the falling bricks knocked down a horse attached to an express wagon, driven by Mr. F. Jones.

METHODIST CHURCH ON HANOVER ST.—At the commencement of the gale the 'Cockerel Church' showed signs of weakness, and the swaying to and fro was plain to everybody. At six o'clock the police closed the streets, placing a rope across the street at Richmond and at Fleet street. The fact that unless the gale abated the steeple must go, was evident to everybody, and the residents of the houses in the immediate vicinity either left them or were ordered to leave by the police. At about half-past six, the ornaments on the church commenced to fly, and the top of the steeple to describe a larger arc. The news had spread, the crowd had thickened, and the streets were thronged with spectators, who almost breathlessly awaited its fall. Imagination was so strong that oftentimes they turned and fled, thinking it had toppled. At seven the crisis came—a strong gust of wind, followed immediately afterward by a similar one, completed the business, and, with a cracking and heavy rumbling sound, one hundred feet of the steeple fell in an east north-easterly direction, and an answering crash denoted the demolition of the doomed houses which lay in its track. Several of the smaller pieces found their way into the streets, and made them present a scene of destruction. But in the line of its fall, which was from the street obliquely, the effect was more plainly apparent. On falling, the steeple broke into several pieces. One portion fell perpendicularly through a house occupied by Mr. G. Oakes, carrying the roof and all the two floors to the cellar. Mr. Oakes was in the house at the time, but escaped serious injury. A similar house in the same block, occupied by Mr. David Baker, was damaged very nearly as much. At the time of the fall the Sabbath School Relief and Clothing Committee were giving the first sociable of the season. Some twenty or thirty ladies and gentlemen were present, and some laughed at the idea of its falling. One said, jocularly, 'It's coming!' and, to his own astonishment, a low, heavy, rumbling sound, followed by a terrible crash, which shook the building to its foundation, apprized them of the truth of his joke. The organ, and other property in the basement of the church, is uninjured. The whole damage by the fall is probably $15.000. The excitement was intense after its fall, and curious individuals hung round the scene till midnight, and repeated the tales of the other disasters which had happened to the city.

South Boston, being somewhat exposed, suffered fully as bad as any of her neighbors. The principal calamity was the fall of the Methodist church, which occurred about six o'clock in the evening. The church is newly built, and in fact is not yet completed. The tower, after swaying in such a manner as to lead many to suppose it could not stand, fell over on the church, carrying the roof down to the ground. The walls being new, the mortar was not wholly dry, and the sides and end were thrown down. In its course the cottage owned and occupied by the Manning family was destroyed, the family being at supper at the time, but all escaped without injury.

The roof of the repair shop belonging to the Old Colony Railroad was removed, and also that of the Hartford and Erie repair shop. Damage considerable in both cases. At the Bay State Iron works, a guy fell, striking a clerk named Holt, and severely injuring him. The wind was so strong on Eighth street as to lift the Bay View cars from the track. Several times one of the drivers essayed to go round, but the last time he was blown from his car, the car returned, and the passengers went the other way. Two frame houses on Gates street, near Telegraph, were blown down and thoroughly demolished. On Dorchester street, near the Old Colony Railroad bridge, two new frame buildings were completely wrecked.

Not a little damage was also done by the storm in Chelsea, Cambridge, Brookline, and other places in the vicinity. A church was blown down in Chelsea, and also one in Malden. Houses were unroofed, chimneys blown over, trees prostrated and in some cases uprooted, and there was a state of disorder and confusion generally.

NEW TRACTS.

"THE NATURE OF MAN."

It has been urged that we put into a tract Eld. A. A. Phelps' "Queries and Objections," and the answers by the Editor, as published in the Crisis some time since. This we have done, and added to it an article on "Materialism," by Eld. O. R. Fassett, and some other articles from Eld. C. Colegrove on the nature of the soul. The whole makes a tract of 132 pages. Price 25 cents single copy, postage two cents. $2.25 per dozen; $17.00 per hundred, by express.

This is just what is needed to put into the hands of those who are inquiring after the truth. It should have a wide circulation. It is just the thing for the times.

"WILL THE WICKED BE RAISED FROM THE DEAD."—*By Eld. J. S. White.*

This is the title of a most valuable tract of 24 pages, in which the Scriptures brought forward by the *negative* side of this question are examined, and shown to teach no such doctrine, but the affirmative proved to be in accordance with "the form of sound words"—the true Scriptural doctrine. Price, single copy, 5 cents; postage, 2 cents; 40 cents per dozen, postpaid. Edition without covers, $2.00 per hundred, postpaid.

"MY CREED."

This is the title of another valuable tract, written by Bro. S. L. Manley, showing the true Bible doctrine in relation to the nature of man, and his final destiny. Let every one get a quantity to scatter among their friends and neighbors. It contains eight pages. Price 5 cts. single copy; 20 cts. per dozen; 75 cts. per one hundred, postpaid.

The above tracts are published and for sale at this office. AG'T.

FORBIDDING TO MARRY.

It is a well-known fact that the spirits and many of their followers are making earnest efforts to have the marriage laws abolished. The following from a writer in the *Rostrum*, a Spiritualist monthly, published in Chicago, is to the point:—

"The fact cannot be denied nor disguised that at this day Spiritualism is implicated in the charge of free-love, or disloyalty to the institution of legal marriage, and rendered thereby obnoxious. There are some who discriminate between such disloyalty and that which is vulgarly denominated free-love. Others, again, hold that all malfeasance to the sacredness of legal marriage virtually means, and ultimates in, free-love. But the fact remains that such disaffection to the institution of legal marriage *does exist* both in the sentiments of thousands of Spiritualists, and in the teachings of its leading authors and lecturers. In proof of this it is only necessary to cite the inquirer to the works of Andrew Jackson Davis, Warren Chase, A. B. Child, Henry C. Wright, Austin Kent, Thomas L. Nichols, the *Rostrum* and *Universe*, etc., etc, and also many contributors to the Spiritualistic periodical literature, as J. Madison Allen, J. M. Peebles, E. V. Wilson, Moses Hull, and a long list of others.

NAPOLEON AT ROME.—The *Standard* of May 19th says "The Emperor of the French is about to build himself a villa on the Palatine Hill at Rome. A site has been purchased from the King of Naples, the workmen have already commenced their labors, and in a short space of time, the curiously significant fact may be witnessed of a residence for modern Gallic Royalty, completed on precisely the same spot as that on which the palaces of the ancient Cæsars once stood. The Palatine Hill was the most sacred ground of Roman tradition, with its stately palaces and temples, its regal villas built by opulent nobles and its rigid exclusion from its precincts of all, who could not boast of the best Latin blood in their veins."

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., *who will acknowledge the same in the columns of the Crisis.*

Acknowledgments to Sept. 1st	$3017.21
Willard Ide (balance of pledge)	25.00
A. H. Brown (balance of pledge)	15.00
A. H. Steele (balance of pledge)	25.00
Cash received from Memphis School board, rent, etc.	1167.01
Total for the year	$4253.22

Correspondence.

From Sr. L. B. Weaver.

Dear Brethren and Sisters in the Lord:—Grace, mercy and peace be multiplied unto you, and the love of Jesus towards you all in the bonds of Christ Jesus our Lord. I thank God to-day, that we are nearing home. I am glad that all things portend that Jesus' coming is near at hand. I feel to cry out, with one of old, "Come, Lord Jesus," and "come quickly." Come, end the sighs, the groans, the sorrows, and wipe the last lingering tear from off all faces, and let thy people rest in the land of Eden. Come, and heal the wounds that have been made by the cruel tyrant death, and let him be destroyed, and let thy dear ones join in the grand song of redemption.

We are in the perils of the last days, and we shall be tried and tested, all that we can bear; and the enemy will try, if possible, to draw us away from the blessed Jesus, and cause us to lose the crown, when we are within sight of the better shore. We need to watch and pray, as time rolls along, far more than ever; for the enemy of all righteousness is on our path, trying his best to draw us away from the Good Shepherd. Let us show to the world that we are not of the world, but have been chosen out of it, and for that reason the world hates us. If they say all manner of evil against us falsely for Jesus' sake, let us rejoice and be exceeding glad. I am so glad that Jesus knows all about us, and that he can see what is in the heart; and though people may judge us, and condemn us, yet that does not make it so. How good it is to leave all in the hands of God, and feel the blessed assurance that Jesus owns us and smiles upon us. Let others frown on us and forsake us, we know that we have one Friend that sticketh closer than a brother, who will never leave nor forsake us. This to me is more blessed than every thing else besides.

I feel to thank God for the kind friends Jesus has raised up to write to me, and cheer me in my lonely hours. May the blessing of heaven ever abide with you all; for the kind favors bestowed upon me. How often have your words of hope and cheer gladdened my weary, fainting heart. Your letters have been like healing balm. God bless you all; every one of you, from the crown of your heads to the sole of your feet, for all you have done for me in my long continued sufferings and sickness, is the earnest prayer of one that loves you all. How often do I wish that I could see and greet you, and speak words of hope and love to you all, and talk of our blessed hope, and the soon coming of Jesus.

In answer to the inquiries of dear friends, concerning my health, and that of dear sister Mary, I would say that she seems better at times, and then worse. She is in a dangerous situation. Do pray for her, that she may be spared. My sufferings have never been so severe before as during the past few months. Pray for me, that I may be perfectly patient.

Your Sister in Christ, L. B. WEAVER.

No. Dana, Mass.

From Bro. P. A. Smith.

BRO. GRANT:—I arrived here last night. I stopped on my way here in Hornersville, Ga. Was there from Thursday till the next Tuesday. The meeting was a success. I baptized three, and Bro. Mattox had baptized three before I came back. Although there had been quite an effort made to oppose our views before I arrived, yet we had fifteen to partake of the Lord's Supper, and a meeting was to be held the day I left to see about building a meeting-house. Three different men offered lots to build it on. Bro. L. C. Mattox will be an able defender of the truth. May the Lord bless the noble stand he and others have taken.

What a call there is in other places in Ga. to hear about these truths. I would to God that others who are adapted for southern fields of labor might be thrust out to scatter this flying message. I am glad the Lord is raising up men who have been born in the South, and are regular preachers, to engage in the work. I think we will soon be strong enough to have a conference.

To-morrow I start to fill my appointment on Suwannee Shoals. I expect a good meeting. Yours in hope, P. A. SMITH.

Jacksonville, Fla., Aug. 26th, 1869.

Extracts from Letters.

SR. M. A. ELDRIDGE writes:—"I am confined at home a great part of my time on account of poor health. Studying my Bible and perusing the pages of your paper, I am daily profited and comforted. God bless the editor and its contributors. Its columns are weekly filled with far better matter than anything I could produce from my pen. Yet I would say that I deeply sympathize with the servants of God, when reading over their letters, and see the opposition they meet with in their endeavors to spread Bible doctrine and arouse the churches and multitudes to see how far they have departed from the old landmarks of truth. But they need not fear. God is at the helm. They stand 'on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.'

After listening to a few sermons preached by Eld. C. F. Sweet a few years ago (somewhat against my will), I was convicted, but not convinced of the truth of the doctrine of the unconscious state of the dead and final destruction of the wicked. But the Spirit had attended the word preached; for the desire to compare Scripture with Scripture increased daily, and I besought God to show me what was truth. I had been a member of the M. E. church for several years, and had thought the greater part of their doctrines were in accordance with the word.

But when God answered my petitions, and light broke in and showed me from his word that the whole human family had no immortality out of Christ; although denounced as an infidel by church, pastor, friends, companion and all; after a severe struggle I was by the grace of God, after several months, enabled to heed not the arrows of ridicule, the bolts of envy, or darts of scorn. Thus far the campaign has been a rough one, the battles many, the enemy fierce and formidable. May the Lord help us so to live that the words of our mouths and the meditation of our hearts may be acceptable in his sight."

SR. R. A. DELANO writes:—"I wish to acknowledge my thankfulness for your kindness in sending the Crisis to me until the present time. My sad heart has been cheered and encouraged to hold out a little longer, as I have read the letters from the dear pilgrims from week to week, and while I live I shall pray the good Lord to reward you abundantly."

For the World's Crisis.

TO WHOM IT MAY CONCERN.

We, the undersigned, do make the following statement: In consequence of reports concerning Mrs. A. E. Smith, the Executive Board of the A. C. A. appointed a committee to bring about an investigation of the matter, and to summon witnesses in the case. And in answer to such summons, we appeared at Springfield campmeeting, to substantiate said reports, Sept. 2nd, 1869, the day appointed for trial; after which the Board discovered, by a clause in their constitution, that they had no jurisdiction in the case, unless requested by the accused. She being informed of the fact, an investigation was soilcited, to which Mrs. Smith replied: "I am not amenable to the A. C. A., as I am not a member of the Advent body, and do not draw my support from them alone, but from Methodists, Baptists, and others."

G. W. Smith, New York. A. E. Bennett, Worcester. M. E. Dow, New York. E. S. Mellen, New York.

Springfield Campmeeting, Sept. 3d, 1869.

Married.

In Hampton, N. H., Sept. 3d, 1869, by Eld. David F. Leavitt, AUSTIN W. TAYLOR, of Byron, Maine, and S. KATIE PAINE, of North Scituate, R. I.

Summary of News.

FOREIGN.

Cable News.

LONDON, 7th. The *Times*, in an article on the French situation, says: "Many think Prince Napoleon's speech was only a feeler to arrive at a knowledge of men's minds. If so, it was promptly answered. The clamor raised places the real liberal inspirations of France beyond doubt. The Prince's speech may be taken as the programme of the Imperial Government—such as must arise when the present men and principles are removed and when the Constitution is re-formed on the basis of national sovereignty, municipal self-government and ministerial responsibility.

Prince Napoleon's part in the new order of things depends on the chances of the Emperor's recovery. Should the Emperor live, a liberal ministry, with Prince Napoleon at its head, would be an experiment worth trying. If the Emperor's absence from the Cabinet is to be indefinitely prolonged, it is difficult to see who would dispute the lieutenancy of the Empire with Prince Napoleon. The present crisis in France cannot be without grave consequences, and the Prince has placed himself in a position in which it will be no good policy for the Emperor to dispense with or overlook him."

BERNE, 7th. The Swiss Federal Council have declined to take part in the joint action proposed by Prince Hohenlohe, the Bavarian Prime Minister, with regard to the Ecumenical Council.

Recruiting for the army of the Viceroy of Egypt has been forbidden in Switzerland.

MADRID, Sept. 8. Slight disturbances have occurred in this city, owing to the removal of volunteers from posts which they have held since the revolution. Several of the volunteers were wounded.

PARIS, Sept. 8. Advices from the Emperor's household to-day report his condition much improved.

LONDON, Sept. 8. The Bishop of Bath and Wells has resigned.

DOMESTIC.

New York, Sept. 7. Foreign papers state that a package, has been seized at Frume containing 10,000 copies of a revolutionary proclamation of Kossuth. The patriots of Hungary and the Slavic provinces are invited to hold themselves in readiness, as the day of a general insurrection cannot be far distant.

Philadelphia, 8th. Special dispatches from Scranton, dated at four o'clock A. M. to-day, report the finding of nearly two hundred dead bodies of the miners piled up together in the Avondale mine.

TERRIBLE DISASTER IN THE MINES.—*Two Hundred Men Suffocated to Death.*—A fire broke out at Plymouth, Monday morning in a flue at the bottom of the Steuben shaft, owned by the Delaware, Lackawanna and Western railroad company. In a short time the whole breaker and out-buildings were in flames, and the hoisting apparatus, the only avenue of escape for the miners was destroyed. All efforts to stay the flames were unavailing, and the whole structure fell, partly filling up the shaft. Over two hundred men are in the shaft, and have no communication out, with no chance for air, as the only way of getting air into the shaft was through the main opening, and that was filled with burning timbers and the debris of the flames. It is feared that the whole number have been suffocated by the smoke. The fire departments of Scranton, Wilkesbarre and Kingston are on hand and are playing streams down the shaft for the purpose of quenching the fire, so that the rubbish can be cleaned out and the condition of the men ascertained. It will probably take till to-morrow morning before any tidings can be received from them. The scene at the shaft is heart rending. Families of miners from all parts of the country are there at work, and the merchants, and in fact the whole population of the town, have turned out to assist.

At ten o'clock, this evening, the shaft was cleared and two men went down. They penetrated sixty or seventy yards to a closed gangway door, which they could not force open. They found three dead mules outside the door, and sulphurous fumes were pouring out through the door. They sent word up to send down a pick and shovel to clear the doors with. The bucket was brought up and two men started down with tools. As they were lowered the men at the bottom requested them to hurry, and on their reaching the foot of the shaft both were found dead. No hopes are entertained for the men in the shaft; all are supposed to have perished. Black damp is very bad here.

The loss by the fire will amount to about $100,000, partly covered by insurance. All the physicians of the vicinity have been summoned to attend, when the condition of the men is ascertained. The affair has cast a gloom upon the whole community, and business is almost entirely suspended. The mines only resumed work to-day, after a suspension of about three months. Among the men in the mines is Superintendent Hughes.

EXTENSION OF THE FIRE IN THE DISMAL SWAMP.—From the Norfolk (Va.,) *Herald* we learn that the fire in the Dismal Swamp has not abated, and that it has got into the best timber. The fire commenced near Suffolk, and has burned a wide track clear through to near the northwest locks, a distance of nearly twenty miles, and it is still going south. The ground, which is lined with pete for at least eight feet, is also being consumed, and the loss in timber will not fall far short of $200,000. Wild game—bears, deer and wild turkeys—are in abundance on the outskirts of the swamp, and are devastating the crops. The trains on the Petersburg Road are delayed every evening by falling timber, which not only blocks up the track but burns the ties and twists the rails. On the 6th instant they had to take up the rails in the rear of the train and put them in the places where the heat had warped those in front of them. When the wind is west, steam and other vessels on the James River have to anchor on account of the impenetrable smoke with which they are enveloped.

ACTIVITY IN THE NAVY YARDS.—A Washington dispatch says it is noticed by those connected with the Navy, and particularly by officers awaiting orders, that there is unusual activity in all the Navy Yards, and that they are being worked to almost their full capacity. Officers also say that every war vessel of the Navy which could be put in order is now ready to go into commission, and that all officers have been ordered to hold themselves in readiness for immediate service. It is also stated that Secretary Robeson's and Admiral Porter's recent tour of the Navy Yards was for the purpose of pushing forward the work necessary to place the Navy in complete order for service.

LUSUS NATURÆ.—Mr. Horace Sessions of Fisherville, N. H., has a dwarf pear tree of the Duchess d'Angouleme species, that has leaved and blossomed twice this season. The first time was at the usual time in the spring. About the middle of August the first leaves turned yellow, and one afternoon they all dropped off within an hour. Since then new leaves have come out and the tree is now in blossom.

☞ Iowa has been visited this year by numerous destructive storms. Nearly every section of the State has been seriously damaged in this way.

Notices.

Protracted Meeting.

There will be a protracted meeting held at Fayville, Mass., commencing Sept. 16th, under the Mass. Mission Tent, which will be pitched near the house of Bro. H. S. Woods. Let all the brethren and sisters from the surrounding towns come and labor for the perishing and lost.

S. W. THURBER.
C. GOODRICH.

Conference.

The Massachusetts Advent Christian Conference will hold its quarterly session at Westfield, commencing Wednesday, Sept. 29th, and hold over the following Sunday. It is desirable that all the churches be represented by delegates. Those who cannot send delegates, we hope will report by letter, directing to the Secretary of Conference at Westfield, Mass.

S. W. THURBER, Pres.
P. S. BUTLER, Sec.

Notice.

The campmeeting at South Deerfield, N. H., for which some bills have been circulated, has been postponed, and a protracted meeting will be held instead, at West Deerfield, commencing Wednesday evening, Sept. 15th, and continue over the Sabbath, and as long as duty demands. Able servants of Christ will be present and preach the word. ENOCH MORRILL.

General Campmeeting at Camp Brook, Vermont.

There will be a general campmeeting, commencing Tuesday, Sept. 21st, and hold over the following Sunday, at Camp Brook, Vt., on land owned by Jona. Washburn. The N. H. Mission Tent will be pitched on the ground, in which meetings will be held in case of rain. Those coming on the Vt. Central R. R. will stop at Bethel depot, where there will be teams to convey persons to the ground for reasonable compensation. Those coming with teams can get horse keeping at reasonable rates. A boarding tent will be on the ground for the accommodation of those who do not wish to board themselves, where meals can be had for reasonable prices. All who can bring tents are requested to do so, bringing bedding with them. Straw can be had on the ground. Elds. J. Couch, S. G. Mathewson, and other able ministers, will be present to preach the gospel.

Come to this feast of tabernacles. Let no earthly consideration detain you from this important gathering of the disciples of Jesus. Let there be a rallying in the Green Mountain State to this encampment, where the banner of truth will be unfurled, and the word of God sounded out to perishing men.

JONA. WASHBURN.
GEO. W. LEWIS.
NORMAN LILLEY.
CLARK DAVIS.
W MAGIFFANY.

For the committee, J. A. CLEAVELAND.

Dear brethren, the committee of arrangements desire all those who intend to put up tents, to write and let us know the length and size of the poles you require. If your tent requires more than *one* pole, state the number. Please ascertain also the number, as nearly as you can, that will come from your several places in the cars, and let us know; so that we can arrange for teams. Should any of the brethren desire to send baggage in advance of themselves, it should be directed to the care of C. S. DAVIS, Bethel, Vt. All letters should be directed to GEO. W. LEWIS, Bethel, Vt.

Mr. Elliot, general ticket agent for the road [Vt. Central], will furnish blank return tickets, to be filled in favor of those who have paid full fare to the ground. We expect Bro. McAllister will be on the ground Friday with the tickets, and take charge of that branch of the business.

In behalf of the committee, GEO. W. LEWIS.

The Maine Mission Tent.

By request we go to Bryant's Pond campmeeting, on Wednesday, Sept. 15th, to aid them through their meeting.

I. C. WELLCOME.
W. H. MITCHELL.

The Maine Mission Tent will be pitched in Bridgton Centre for meetings, to commence as early as Sept. 22d or 23d, and continue as long as thought duty. This is an entirely new place for our message, not a believer there that we know of. We hope our brethren from the surrounding country may come in with provision and bedding. We can furnish tent accommodations.

I. C. WELLCOME.
W. H. MITCHELL.

New York Mission Tent.

Our meeting now being held at Hemlock Lake will close, and the Tent will be pitched at East Randolph, Cattaraugus Co., Sept. 24th, and continue there as long as the weather will permit. Brn. Colegrove and Low are expected to be with me part of the time. J. WENDELL.

Notice.

A quarterly conference will be held in Bristol, Me., Newharbor meeting-house, to commence on Thursday, 5 P. M., Oct. 7th, and hold over Sunday. Brn. and sisters are invited to come and work for the Lord. We hope the ministers will come to this new field of labor. There will be homes for all who will come. S. K. PARTRIDGE.

Notice.

Arrangements have been made to hold a Second Advent Campmeeting at Bryant's Pond, Me., to commence Tuesday evening, Sept. 14th, and hold over the Sabbath. Ample provision will be made for board and horse keeping. Board at 75 cts. per day. Supper and breakfast at 25 cts. each; dinner 35 cts. Horse keeping, hay and grain, 75 cts. per day. Hay alone, 50 cts. Pasturage, 17 cts. The meeting will be held on an Island, about one third of a mile from the village. There has been a small steamer built in the Pond, that will run at all times during the day, to take passengers over and back for 25 cts. Baggage will be carried free of charge. Those who wish to come off to see to their horses, can make satisfactory arrangements. Those who wish to pitch their tents on the Island, we hope will be on the ground in season to do so.

Fare on the Grand Trunk R. R. will be greatly reduced rates. Those coming on the Grand Trunk R. R. will stop at Bryant's Pond. An invitation is given to all to come and labor for the salvation of souls.

O. FRENCH,
A. PINGREE,
W. CHAMBERLAIN,
J. WHITMAN, } Committee.

Conference in Addison, Vt.

During my labors in Addison, as elsewhere noticed in the *Crisis*, there will be preaching on Tuesday and Wednesday evenings, Oct. 12th and 13th; and on Thursday, the 14th, a conference will commence, to continue through the week and over the Sabbath. Brethren and sisters from abroad are invited to attend.

In behalf of the brethren, T. M. PREBLE.

Notice.

The quarterly meeting of the Advent Christian Conference of the State of New York will commence Friday evening, Sept. 17th, at Darien, Genesee Co., and continue over the Sabbath. Conveyance will meet trains at two P. M. from the east and four P. M. from the west on the New York Central R. R. at Croft's station, six miles west of Batavia.

D. COGSWELL.
W. J. HOBBS.
B. C. SIMONDS.

Notice.

The Advent Christian Conf. of New York will meet for its quarterly session with the church at Darien, Sept. 17th, and hold over the Sabbath. Homes will be provided for all, also teams to take them from the R. R. to the meeting. Come, brethren, to this feast, to enjoy its blessings and to unitedly prepare for work in the regions beyond for the coming winter.

WARREN J. HOBBS, Clerk.

Notice.

There will be a grove meeting held in Rome, Me., near Belgrade Mills, in the grove of S. W. Ray, commencing Sept. 16th, and continue four days. Let all who are interested in this meeting do what they can to support it with their prayers and presence, and otherwise as is necessary. Will Bro. Seavey and other brethren be present to preach the word, and labor for the salvation of men? Let those who come do what they can to take care of themselves, although there will be provision made to care for a goodly number.

ALLEN DAMAN.

Notice.

☞ Found on the Camp Ground at Springfield: One black, and one brown parasol. One boy's wool coat. One lady's black sacque. Two towels. Four cheap veils. One score book. One portmonnaie, containing a few cents. One fan. A few odd gloves. One light belt with bows and ends, trimmed with black. One trunk key.

Please pay your own postage, if you desire an answer. Direct to HIRAM MUNGER, Chicopee Falls, Mass.

Tent Meeting in Connecticut.

If the Lord will, the Connecticut Mission Tent will be erected in the town of Sharon, as Bro. Lyman Mills may arrange, and meetings commence on Wednesday Sept. 22d, to continue over the following Sabbath, and as long as the interest may demand. It is earnestly desired that all interested persons living in the region should make special effort to attend, to do good in the name of the Lord. BY TENT COMMITTEE.

Information.

Bro. S. C. Hancock would inform those interested, that his music, entitled, "Comfort in Affliction," and "Waiting," may be had by addressing him at Forrestville, Ct. Price five cents each.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
S. W. Thurber....Sabbath, Sept. 19th

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.) Meetings at 10½ A. M. and 3 and 7½ P. M.
Geo. A. Streeter....Sabbath, Sept. 19th
Wm. N. Pile....Sabbath, Sept. 26th
J. S. White....Sabbath, Oct. 3d

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Wednesday evenings.
J. W. Brittan....Sabbath, Sept. 19th
E. Cotton....Sabbath, Sept. 26th
S. C. Hancock....Thursday evening, Sept. 23d

CHELSEA, MASS., (LIBRARY HALL.)
T. M. Preble....Sabbath, Sept. 19th
Jane Benson....Sabbath, Sept. 26th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
John Couch....Sabbath, Sept. 19th
Rufus Wendell....Sabbath, Sept. 26th
D. M. Leavitt....Sabbath, Oct. 3d

Campmeeting at Bryant's Pond, Me., Sabbath, Sept. 19th. MILES GRANT.

Holden....Sabbath, Sept. 19th
Stoneham....Sabbath, Sept. 26th
J. S. WHITE.

Portsmouth, N. H.,....Sabbath, Sept. 19th
Boston, (Lowell St. Chapel)....Sabbath, Sept. 26th
E. MCCULLOCK.

Nottingham, N. H., (in the hall)..Sabbath, Sept. 19th
S. S. MOONEY.

Meredith, N. H., (Dolloff's Hall)..Sabbath, Sept. 19th
S. C. HANCOCK.

Exeter, N. H....Sabbath, Sept. 19th
Portsmouth, N. H....Sabbath, Sept. 26th
Elliott, Me....Sabbath, Oct. 1st
C. S. EMERSON.

Lake Village, N. H., (North Church), Sabbath, Sept. 19th.
New Hampton, N. H., (at Bro. Simeon Veazey's), evening, Sept. 25th.
Meredith, N. H., (new hall, near Phineas Dolloff's), Sabbath, Sept. 26th.
West Rumney, N. H., (at the Plain's school-house), evening, Sept. 30th, and over the following Sabbath.
JOHN H. EVANS.

Pittsfield, N. H....Sabbath, Sept. 19th
D. M. LEAVITT.

Moultonborough, N. H....Sabbath, Sept. 26th
FRANK MUDGETT.

Melvin Village, N. H....Sabbath, Sept. 19th
Lake Village, N. H....Sabbath, Sept. 26th
Meredith, N. H., (Dolloff Hall)....Oct. 3d
Albany, N. H., (Bell school-house), Wednesday evening, Oct. 6th. Red school-house, Thursday evening, Oct. 7th.
Upper Bartlett, N. H., (Freewill Baptist Church), Sabbath, Oct. 10th, and onward every evening, and Sabbaths, as the Lord may direct.
L. C. & M. MCKINSTRY.

South Deerfield....Sabbath, Sept. 19th
M. K. PRESCOTT.
L. E. SAULPAUGH.

Portland, Me....Sabbath, Sept. 19th
Bath, Me....evenings, Sept. 21st and 22d
Kennebunkport, Me....Sabbath, Sept. 26th
Elliot, Me....evenings, Oct. 6th and 7th
Portsmouth, N. H....Oct. 8th and 10th
Fayville, Mass....evening, Oct. 12th
Clinton, Mass....evenings, Oct. 13th and 14th
Worcester, Mass....Oct. 15th and 17th
Westfield, Mass....evenings, Oct. 18th and 19th
A. A. PHELPS.

Albany, N. H., (Piper's Grove), Sabbath, Sept. 19th, evenings through the week, and over the following Sabbath. S. JULIA BUSWELL.

Webster, N. H., (old meeting-house), Sabbath, Sept. 19th.
At Bro. Henry Johnson's, Saturday evening, Sept. 25th
Warner, N. H., (Melvin school-house), Sabbath, Sept. 26th.
Manchester, N. H....Tuesday evening, Sept. 28th
Warner, N. H., Gore (at Bro. Andrews', Friday and Saturday evenings, Oct. 1st and 2d, and over the Sabbath.
Suncook, N. H., (at the hall)....Sabbath, Oct. 24th
Meredith, N. H., (Dolloff Hall)....Sabbath, Oct. 31st
SIMEON ROBY.

North Springfield, Vt....Sabbath, Oct. 3d
H. F. CARPENTER.

Abington, Conn....Sabbath, Oct. 3d
I. B. POTTER.

Philadelphia, Pa., (as Bro. Wilfong may arrange), Sabbath, Oct. 3d. J. COUCH.

Brimfield....Sabbath, Sept. 19th
E. OWEN.

Warehousepoint, (Simond's Hall), Sabbath, Sept. 19th
Hartford, Conn., (Talcott & Post's Hall), Sabbath, Oct. 10th.
Meriden, Conn....Sabbath, Oct. 17th
Springfield, Mass....Sabbath, Nov. 7th
WM. N. PILE.

Hampton, N. H....evening, Sept. 29th
Rye, N. H., (as Bro. Edward Garland may appoint), evening, Sept. 30th.
Greenland Parade, N. H....evening, Oct. 1st
Elliott, Me....Sabbath, Oct. 3d
Dover, N. H....evening, Oct. 6th
Rochester, N. H....evenings, Oct. 7th and 8th
East Rochester, N. H....Sabbath, Oct. 10th
Farmington Village....Sabbath, Oct. 17th
C. F. SWEET.

Surry, Me., North Bend....Sabbath, Sept. 26th
THOMAS SMITH.

Yalesville, Ct....Sabbath, Sept. 26th
S. WOODRUFF.

Scitico, Ct....Sabbath, Sept. 19th
Woodstock Valley, Ct....Sabbath, Sept. 26th
Abington....Sabbath, Oct. 3d
I. B. POTTER.

East Haddam, Ct....Sabbath, Sept. 26th
O. D. WOODRUFF.

Piermont Village, (Town Hall)....Sabbath, Sept. 19th
Porter Village, Me., Saturday, P. M., at two o'clock, and over the following Sabbath, and continue as long as it may seem duty. T. E. LANG, JR.

Wakefield, Mass....Sabbath, Sept. 26th
Kingston, N. H....Sabbath, Oct. 3d
J. W. BRITTON.

Richmond, (Reed meeting-house), Sabbath, Sept. 12th
Friendship....Saturday evening, Sept. 18th and Sabbath, at 10½ A. M., Sept. 19th.
Cushing....Sabbath, two o'clock P. M., and evening, Sept. 19th. H. S. MITCHELL.

Belgrade Mills, Me....Sept. 16th, 17th, 18th and 19th
China, Week's Mills, Me., (in the new meeting-house), evenings, Sept. 22d, 24th, 25th, and Sabbath 26th, and onward as may seem duty. ALLEN DAMAN.

West Barre, N. Y....Sabbath, Sept. 19th
Eagle Harbor, N. Y....Sabbath, Sept. 26th
J. H. WHITMORE.

New York, (Cooper Institute)....Sabbath, Sept. 26th
Meriden, Conn....Sabbath, Oct. 3d
Hartford, Conn., Talcott & Post's Hall), Sabbath, Oct. 24th.
Warehouse Point, Conn....Sabbath, Oct. 31st
WM. STUART.

Cohocton, N. Y., (as Bro. T. C. Armstrong may appoint), evening, Sept. 30th, and over the Sabbath.
J. W. TAYLOR.

Manchester, N. H....Sabbath, Sept. 19th
Richmond, Me., (Merry Meeting Hall), Sabbaths, Sept. 26th and Oct. 3d, and evenings through the intervening week. A. SIMPSON.

Poultney, Vt....Sabbath, Sept. 19th
Fairhaven....evening, Sept. 20th
J. B. COOK.

Salem, N. Y., (Pine Tree school-house), as Bro. Bailey may arrange, Sabbath, Sept. 26th. J. K. BELLOWS.

Gilford, N. H., (Pond district), and baptize, Sept. 19th
Meredith, N. H., (Dolloff school-house)....Sept. 26th
Meredith Neck, N. H....Sabbath, Oct. 3d
New Hampton, N. H., (Brick school-house), Oct. 10th
NOAH GLIDDEN.

North Haverhill, N. H....Sabbath, Sept. 19th
Piermont N. H., (Clay House)....Sabbath, Sept. 26th
A. A. HOYT.

Plymouth, Vt., (school-house), Saturday, Sept. 18th, 4½ o'clock P. M.
Bridgewater, Vt....Sabbath, Sept. 19th
Rossonville, Vt....Sabbath, Oct. 3d
Z. T. WOOD.

Manchester, N. H....evening, Sept. 24th
Lake Village, N. H....evening, Sept. 27th
E. G. CHADSEY.

Strafford, N. H. (Robert's school-house), Sabbath, Sept. 19th. WM. BOHON.

New Bedford, Mass., Sabbaths, Sept. 19th and Oct. 3d
Worcester, Mass....Sabbath, Sept. 26th
M. BATCHELOR.

Sandy Hill, N. Y., Sabbaths, Sept. 19th, 26th & Oct. 3d
Rutland, Vt....Sabbaths, Oct. 10th and 17th
Addison, Vt....Sabbath, Oct. 24th
S. S. BREWER.

Other appointments will be made hereafter to those places where brethren have written to me. Letters may be directed to me at Sandy Hill up to the above date. S. S. B.

Keene, N. H....Sabbaths, Sept. 26th and Oct. 3d
Addison, Vt....Sabbaths, Oct. 10th and 17th
T. M. PREBLE.

North Somers, Ct....Sabbath, Sept. 19th
Please meet me at Thompsonville, at the train leaving Hartford at two o'clock. G. L. WHITE.

Darien conference....Sept. 17th
Knowlesville, N. Y....Sept. 21st to 23d
Murray, N. Y....Sept. 24th, and over the Sabbath
Dansville, N. Y....Tuesday evening, Sept. 28th
J. W. TAYLOR.

Scottsville, Ind....evening, Sept. 18th
Medora, Ind....evening, Sept. 25th
G. W. GREEN.

Seabrook, N. H....Sabbaths, Sept. 19th and 26th
C. H. SWEET.

South Atkinson, Me., (Doore neighborhood), Sabbath, Sept. 19th. THOMAS SMITH.

Lovely Street, Ct....Sunday, Sept. 19th
Baptism, also expect help to preach the word.
S. WOODRUFF.

Windsor, Me., (Prebble school-house), Sabbath, Sept. 19th. NO NAME.

Greenboro, N. Y., evenings, Sept. 18th, 19th and 20th
Osceola, N. Y....evenings, Sept. 22d and 23d
Empyville, N. Y., evening, Sept. 24th, and over the following Sunday. Will Bro. J. N. Bleenis please notify the people of Empyville?
Florence Hill, N. Y., (Crawford Dist.) evening, Sept. 27th.
New London, N. Y., (Morrel Dist.), evening, Sept. 28th.
Higginsville, N. Y....evening, Sept. 29th
Fishcreek Landing, N. Y....evening, Sept. 30th
C. H. WILLIAMS.
N. B. Circumstances and duty's call prevent our visiting South Butler and Wolcott, N. Y., as intended.

Brunswick, (Yellow school-house), Sept. 16th and 17th
Richmond, Me., (Reed meeting-house,) Sabbath, Sept. 19th. At the Village Saturday evening, if desired and appointment given.
Augusta, Tuesday and Wednesday, Sept. 21st and 22d
Pittsfield, Me....Sept. 23d and 24th
Will Bro. Farnum meet me at Pittsfield depot about 5 o'clock P. M.?
Bangor....Sabbath, Sept. 26th
North Hermon, Me....Sept. 27th
Will some one meet me at Bangor?
Lavant....Sept. 28th
The remainder of the week and over the next Sabbath, Sept. 26th, as Bro. Damon arranges, to Wednesday, the 29th.
Lewiston....Thursday, Sept 30th
South Poland....Friday evening, Oct. 1st
Mechanic Falls....Saturday, Oct. 2d
West Poland....Sabbath, Oct. 3d
Mayberry Hill....evening, Oct. 4th
South Casco....evenings, Oct. 5th and 6th
Biddeford....evening, Oct. 7th
Boston, (Lowell Street)....Friday, Oct 8th
Worcester....Sabbath, Oct. 10th
Hoosick, N. Y., Thursday evening, and over the Sabbath.
Loudon Ridge....Oct. 25th and 26th
Factory Village....Oct. 27th and 28th
Lake Village....Friday evening, Oct. 29th
H. MUNGER.

Elliott, Me....Sabbath, Sept. 19th
Portland, Me....Sabbath, Sept. 26th
JOSEPH W. WHITE.

Chicopee Falls....Sabbath, Sept. 26th
Scitico, Ct....Sabbath, Oct. 3d
GEO. A. STREETER.

North Haverhill, (Brick Church)...Sabbath, Sept. 19th
A. A. HOYT.

Concord, N. H., (at the Bethel), Monday evening, Sept. 20th.
Concord, Center Street....evening, Sept. 21st
Lowell, Mass....evening, Sept. 22d
M. W. CORLISS.

New Milford, Ct....Sabbath, Sept. 19th
Lanesville, Ct....Sabbath, Sept. 26th
Pawling, N. Y....Sabbath, Oct. 3d
and continue as long as the Lord directs.
J. L. WOOD.

North Holden, Me....Sept. 25th, 10 A. M., and continue over the Lord's day. I. DAMMAN.

Plainfield Pond, Mass.,....Sabbath, Sept. 19th
Florida, Mass. (where Bro. Lyman Tower may appoint) Sabbath, Sept. 26th. ELIZABETH WARREN.

Rochester Village,....Sabbath, Sept. 19th
J. PINKHAM.

Westfield, Mass.,....Sabbath, Sept. 19th
Putnam, Ct.,....Sabbath, Sept. 26th
Chicopee Falls, Mass.,....Sabbath, Oct. 3d
SR. L. M. STODDARD.

Salem, Mass....Sabbath, Sept. 19th
L. BOUTELL.

Lovely Street Ct., with S. Woodruff, Sabbath, Sept. 19th
Hartland, Ct. (Town Hall),....Sabbath, Sept. 26th
Collinsville, Ct.,....Sabbath, Oct. 17th
WM. J. RIPLEY.

New York, (Cooper Institute)....Sabbath, Sept. 19th
Waterbury, Ct.,....Sabbath, Sept. 26th
East Haddam, Ct.,....Sabbath, Oct. 3d
Haddam, Ct.,....Sabbath, Oct. 10th
East Haddam, Ct.,....Sabbath, Oct. 17th
Hartford, Ct. (Talcott & Posts'),....Sabbath, Oct 24th
L. F. MOORE.

Bridgeport, Ct.,....Sabbath, Sept. 19th
Beacon Falls, Ct. (Niamps' Dist.), Sabbath, Sept. 26th
Cheshire St., Ct.,....Sabbath, Oct. 3d
East Haddam, Ct.,....Sabbath, Oct. 10th
Chicopee Falls, Mass.,....Sabbath, Oct. 17th
Westfield, Mass.,....Sabbath, Oct. 24th
Cheshire St., Ct.,....Sabbath, Oct. 31st
WM. A. & M. L. DURAND.

CONCORD, N. H., (CENTRE STREET.)
C. H. Fletcher....Sabbath, Sept. 19th
E. G. Chadsey....Sabbath, Sept. 26th
C. Goodrich (or supply)....Sabbath, Oct. 3d
A. Ross....Sabbath, Oct. 10th
J. W. White....Sabbath, Oct. 17th
Hiram Munger....Sabbaths, Oct. 24th and 31st

CONCORD, N. H., (AT THE BETHEL.)
J. G. Hook....Sabbath, Sept. 19th

APPOINTMENTS FOR PLAINVILLE, CT.
H. H. Dickenson....Sabbath, Sept. 26th
Mrs. M. L. Stoddard....Sabbath, Oct. 10th
A. Ross....Sabbath, Oct. 24th

LAWRENCE, MASS., (ADVENT CHAPEL.)
H. F. Carpenter....Sabbaths, Sept. 19th and 26th
T. W. Piper....Sabbaths, Oct. 3d and 10th
J. G. Smith....Sabbath, Oct. 17th
C. S. Emerson....Sabbath, Oct. 24th

PLEASANT VALLEY, CT.
A. H. Steele....Sabbaths, Sept. 19th and Oct. 3d
H. H. Dickenson....Sabbath, Oct. 17th
E. Owen....Sabbath, Oct. 31st
E. McCullock....Sabbath, Nov. 14th
C. H. Sweet....Sabbath, Nov. 28th

SPRINGFIELD, MASS., (Bethel Church.)
J. Hemenway....Sabbath, Sept. 19th
H. K. Flagg....Sabbath, Sept. 26th
Wm. N. Pile....Sabbath, Oct. 3d
Wm. Stuart....Sabbath, Oct. 10th
J. Hemenway....Sabbath, Oct. 17th
Wm. N. Pile....Sabbath, Oct. 24th

BIDDEFORD, ME.
A. D. Flagg....Sabbath, Sept. 26th
A. H. Phelps....Sabbath, Oct. 3d
D. M. Leavitt....Sabbaths, Oct. 10th and 17th
J. G. Smith....Sabbath, Oct. 31st

WILBRAHAM, MASS.
P. S. Butler....Sabbaths, Sept. 19th and 26th

NEW BRITAIN, CT.
J. T. Dixon....Sabbath, Sept. 19th and 26th
Wm. Stuart....Sabbath, Oct. 17th
W. N. Pile....Sabbath, Oct. 31st

BRISTOL, CT.
R. K. Starks....Sabbath, Sept. 19th

WOLCOTTVILLE CIRCUIT.
Wolcottville....B. Hitchcock, Sabbath, Sept. 26th
Wolcottville....G. L. Teeple, Sabbath, Oct. 10th
Preaching every Sunday evening at Wolcottville.

COLLINSVILLE, CT.
B. Hitchcock....Sabbath, Oct. 3d
Wm. J. Ripley....Sabbath, Oct. 17th

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Fairfield, Ohio, 1st and 3d Sunday in each month at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Letters Received.

J B Wadsworth, J Bradway, C Murphy, J T Ongley, C Wise, F H Chamberlain, L Frost, G W Green, C P Dow, H P Sikes, D N Smith, H M Ross, M S Howe, Geo Thompson, H Winchell, I C Wellcome, J F Day, J B Cook, B P Manning, H W Sargent.

Brighton Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Sept. 9th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	2,742	1,531	900
Last week	1,496	1,829	600

Prices of Market Beef.

Extra, $13.00@13.50; first quality, $12.00@12.75; second quality, $11.00@11.75; third quality, $8.50@10.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, 50, 65, 75, to 115; Yearlings, $15 to 25; two years old, $28 to 40; three years old, $42 to 65; Western Fat Swine, live, $10½ to 11 cts. per lb; Dressed, 12½ to 13 cts. per lb; Store Hogs, Wholesale, 10 to 12 cts. per lb; Retail, 11 to 15 cts. per lb. Columbia Co., N. Y., Spring Pigs, 13 to 16 cts. per lb.

Prices of Sheep and Lambs.

In lots, $2.50, 2.75, 3.00, 3.50, 0 00 each; Extra, $3.75, 4.25, or from 3½ to 7 cts. per lb; Spring Lambs, $3.00 to 4.50; Veal Calves, $3.00 to 15.00.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9½ to 10 cts. per lb; Tallow, 7½@8 cts. per lb; Country Hides, 9½ to 00 cts. per lb; Tallow, 7 to 7½ cts. per lb; Lamb Skins, 50 to 75 cts. each; Sheared Lamb Skins, 17 to 25 cts. each; Calf Skins, 22 to 23 cts. per lb.

REMARKS. Cattle.—Our prediction proved true as regards numbers. There were 2299 head of western against 1219 last week. There was rather a scarcity of extra Cattle, hardly enough for the demand, and many of the butchers, who usually buy the best, had to take second best. Prices on good grade of Cattle were as high as last week. Common grades sold at 50 to 75 cts. per cwt. lower. A. N. Monroe sold 37 Steers at $7.62½ per cwt. L. W. average 1054 lbs. 55 Steers at $12 per cwt., ½ shrink average 1111 lbs. Hathaway, Fitch & Co. sold 41 Steers at $13 per cwt.; 30 shrink average 1403 lbs.

Sheep and Lambs.—Receipts 1531, mostly Western, handled by Brighton butchers on commission.

Boston Markets.

Wholesale Prices.

BOSTON, Monday evening, Sept. 13th, 1869.

Gold.—$1.35 to 1.35½.

Flour—Superfine, from $5.75@ $6.00; Extras, from $6½@$7.00; Michigan, $7.50@$9.00. St. Louis, from $9.50@$11.00.

Corn.—$1.20@$1.30. Oats, 60@70c. Old Rye, $1.30.

Seeds.—Timothy Herds Grass, $5.00@5.50; Red Top, $4.00 to $4.50 per sack; R. & I. Bent, $2.50 per bush.; Clover per lb 14 to 15c.

Apples.—New per bbl., $4.00@6.00.

Pork.—$37@$38. Lard, 20½@21c. Hams, 20 cts.

Butter—36@37c. Cheese, Factory, 15 to 16½c. Dairy, 12 to 15½c.

Beans.—Extra Pea, $3.50@$3.75; Common, $2.50

Eggs, 28@30c. Dried Apples, 12½ to 15c. Hay, ton, $17@$25. Potatoes, new per bbl., $2.25@$2.50. Tomatoes, per bush., 50 to 75c.

Fresh Fruits.—Peaches per box, $1.75@$3.50. Apples per box, $1.50@$2.50. Whortleberries per box, 000@00c. Blackberries, 00@00c. Wm. Apples, $3.00 to $5.00 per box. Pears per bbl., $6.00@$12. Watermelons, 30@40 cts. each. Mush melons, 15@30 cts. each.

REMARKS. The demand for fresh fruits is still large. Choice lots of Peaches closed out with rapidity. Prices unchanged. Butter held firm as previously quoted. Tomatoes plenty, with fair demand. Pork $1 per bbl. lower. Lard unchanged. Hams 20 cts. and quiet. The demand for flour moderately fair; prices unchanged.

Cambridge Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Sept. 14th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	817	7,256	4,074
Last week	1,085	10,736	4,412

Prices of Market Beef.

Extra, $12.50@13.00; first quality, $12.00@12.25; second quality, $10.50@11.75; third quality, $8.00@10.00.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, $50, $75. to $100@115; Yearlings, $18 to $26; Two years old, $28 to $42; Three years old, $45 to $60.

Prices of Sheep and Lambs.

In lots, $2.25, $2.50, $2.75@$3.50 each; Extra, $3,75 to $4.25, or from 3 to 7 cts. per lb. Spring Lambs, $3.00 to $4.50; Veal Calves, $0.00@$0.00.

Prices of Hides, Tallow, and Skins.

Hides, 9½ to 00 cts. per lb; Tallow, 7 to 7½ cts. per lb. Pelts, 50 to 75 cts. each. Calf Skins, 22 to 23 cts. per lb.

REMARKS. Cattle.—There has been a general delay of the live stock trade, occasioned by the lateness of the trains by accident in the vicinity of Acton, Mass., the Vt. Central train running into the Rutland and Burlington and killing nearly a car-load of sheep. Fortunately, no harm was experienced by the cattle dealers. Stock over the Lowell road arrived on time. The market early for cattle was a little quiet, buyers waiting to see the quality of the stock back. Prices have averaged a shade off from last week.

Sheep and Lambs.—We have booked 7256 head of sheep. There are probably 1000 more to arrive. Many lots are sent direct to butchers on commission. Prices to-day on extra goods have not depreciated in value. Common lots are quiet, and sold at small margin. The confusion caused by accident, and the shortness of the time after arrival, does not enable us to give as complete a report as we desire.

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For the World's Crisis.

MEDITATION.

When weighed down with toil and care,
As the ills of life I bear,
Oft my heart is made to sigh, "When will He come?"
I would love to bid adieu
To this world so oft untrue,
And be welcomed to the better one to come.

Mid those scenes of toil and strife,
Where all wickedness is rife,
O, I would not, nay, I dare not, seek a home;
For the night will soon be past,
And we'll rest with Christ at last,
Where no pain, nor sin, nor sorrow e'er can come.

When I think we're almost through,
I oft weep and wonder too,
That I see so many halting by the way;
Some are by the world ensnared,
And so few are well prepared,
That I almost feel to dread the coming day.

O how sad to think that there
Some, whose prospects once were fair,
Will be cast away and lost forevermore;
All because they saw no harm,
When the world would soothe and charm,
But would carelessly admire and adore.

Unto such I feel to say,
Will ye sport the time away
While ye say "the Judge is standing at the door"?
Will ye still persist to trifle,
And your faithful conscience stifle,
And be found at last a worldling—nothing more?

Let us rather all awake,
And the armor wholly take,
For we know that now we near the heavenly shore;
Let us break the tempter's spell,
Lest our birthright we should sell,
When our race of toil and strife is almost o'er.

I. K. LOMBARD.

For the World's Crisis.

THE VALUE OF THE NUMBER 666.

The value of this apocalyptic sign, the number of the name, is, we apprehend, seriously underrated. Our Lord has said, in reference thereto, "Here is wisdom." Elsewhere he has also said, "Happy is the man that findeth wisdom." "Doth not wisdom cry?" "Wisdom is better than rubies." Job in his grief and affliction inquired, "But where shall wisdom be found?" A reply in the "revelation of Jesus Christ" is given—"Here is wisdom. Let him that hath understanding *count*," etc. Then if God encourages this computation, and aids also in a correct perception and application of the number, surely man should not object. The great question in the connection is that of so reading and reckoning this arithmetic of prophecy, as to identify the character and the man meant and mentioned. Can we do it? I think so. And it is something to be marked in the mind, it is the number of a *man*. Let us not too earnestly insist, then, that it is the number of an order of men, a series, a race, or an official line. But there is in the foresight of Jehovah a *man* to appear, a therionic head, a pet and elect of the wicked enemy, Satan, who shall receive "the kingdoms of this world and the glory of them" at his hand. When God says "*a man*," will any venture to say "no, not a man, but a power"? "It is the number of *a man*," and "the number of his *name*." How simple and perfectly distinct!

Again, whatever individual or official character is denoted by the two-horned beast, we think it is perfectly manifest throughout that the personage and headship whose identification is so clearly made a possible attainment in the last verse, is that implied by the first and not the second beast. It is an *imperial* and not precisely a *papal* man. It is the first beast that occupies the chief place, and that is worshiped through the active manœuvres of the second. The imperial beast may combine and unite ecclesiastical prerogatives in his function of secular ruler; and whether he does or not, it is he that receives the world's homage. If the second beast is the pope, it is not the pope that is adored in this prophecy. If Lucien become the last pope, it is not Lucien that receives worship, but it is Lucien that industriously uses the arguments of fire from heaven, and divers miracles and wonders, and infernal energy of a speaking oracle, to persuade men to worship the *first beast*. Hence it is useless to spend time in searching for a pope to match this arithmetic of 666. It has no application to pope or papacy. The Greek words *Lateinos* and *apostates* ("a Latin man" and "apostate") which contain this number, cannot mean the pope, we conceive, even if interpretatively applied to him. They denote an *infidel-imperial* man, and head of kingdoms, on the ground of the Roman empire of antiquity, and head of the Latin race. Such will be Louis Napoleon, we feel assured, and that in a very short space.

The immense value and importance of this arithmetical test may and will become soon incontestably clear. It will be clear, when so many will be tempted to doubt, and full of hesitations. Immense prejudices will have to be overcome, a tremendous unbelief surrendered. The glory gathering around the name of Bonaparte, the fame of his deeds in gathering to himself the Catholic world, and standing conspicuous in an adhesion of ten kingdoms, and as a restorer of the dispersed Jews after his victory over Prussia, not to mention also his air of amiable and pacific regard toward all nations and people that he can reach with some syllable of flattering speech,—this glory and fame, and radiant philanthropy (in seeming) and glittering eminence, will take millions in a snare. The point will be to convince many slow-seeing christians that this is antichrist. Satan works cunningly to throw thousands off the scent of danger. He will deceive them by the suggestion of absurdity in the cry of alarm, and warning of evil at hand. At such a time, what extraordinary value will this number have, as an index of unerring certainty, to identify the beast and antichrist. In this view we may realize that such as ridicule the study or import of this number, if really the friends of Christ, do not know or realize what they do. Let every one be careful and teachable, and earnest in the search of truth.

POSTSCRIPT.

It may be proper to add that the words *Lateinos* and *Apostates*, which are so frequently specified as corresponding to the number 666, do constitute a very proper and important fulfillment. But let it be remembered that their just application is to a *man*, for they are in the form (as an adjective and a noun respectively) of the masculine gender, and a reference of these words to a race, *genos*, or a kingdom, *basileia* is defective; and the same is true of a church, *ecclesia*. Besides, the future apostasy is to be far greater than any in the past. Some have imagined that because the number is found in the name *Gladstone*, that therefore the English premier is to take the position now anticipated as the aim and "destiny" of Napoleon. But in our humble judgment this is a great mistake. That he is to represent, with England one of the ten horns is very likely, and it is possible every one of the ten kings will have the fatal number in his name. It is, at least, worthy of notice in the approaching development.

The number 666, in the Hebrew form of the name of Napoleon, was undesignedly omitted to be mentioned. C. COLEGROVE.

For the World's Crisis.

FINDINGS AND EXPERIENCE OF A PILGRIM.

Leaving Nevada, Ohio, my next stopping place was Dansville, N. Y. I arrived here on the 20th of August, and received a hearty greeting from old friends. Dansville has changed but little during my three years' absence; and as I walked up Main street, it seemed but yesterday since my feet last pressed its pavements. I found the church doing well, having continued to received additions to their numbers since I left them. But, as at Alton the Sabbath previous, so at Dansville, my time was occupied in preaching funeral sermons. Mr. Shafer, who had been lingering a long time at death's door, and who had said he should die when I came, and made a request for me to preach his funeral sermon, passed away the morning of my arrival.

I called to see Sr. Ellen Durkee, a dear saint of God, who was very sick, prayed with her and the friends gathered at her bedside, and the next morning she also was sleeping in Jesus. Sunday was a busy day. Large congregations assembled at both funerals, and the services were very solemn and interesting. The Lord gave me liberty in speaking to the crowds who assembled. on the blessed theme of life through Christ, and many heard these truths for the first time. May God grant some fruit from these efforts. Going seven miles to Rogersville, I preached in the evening to a good congregation, and stopped for the night with Bro. Smith. The interest is kept good in this vicinity, mainly through the efforts and labors of Bro. Cogswell, who is highly esteemed by the brethren. He is one of those earnest men who cannot rest while Satan is busy, and the whole region around feels the effect of his mighty blows for the truth.

On Monday, by invitation of Dr. Jackson, I dined at the Water Cure, and sat down to a table filled with the luxuries of food. Yes, *luxuries*, for in my opinion nothing could be prepared more suitable to the eye and taste of a hungry man. There were potatoes cooked in milk, graham and oatmeal mush, puddings, berries, peaches and cream, and other fruits, making a meal so palatable that I enjoyed it better than any meal since I left home; and the only thing it lacked to make it equal to home was the presence of wife and children. "Our Home on the Hillside" is well filled with patients, and as thriving as ever.

Bidding adieu to kind friends, I went on to Springwater. Here I found the interest in the truth was on the increase, and quite a congregation assembled at the M. E. church in the evening to hear the word. The Withington brothers, who live here, are quite earnest in their efforts to keep the truth before the people, and God is blessing them. They need a preacher to live right among them, and mean to have one. I made a short visit in Canadice, at Bro. Tibbals, who is one of those sharpshooters whom God keeps out on duty constantly, and who, with the unerring aim of a practical marksman, points his weapon for no uncertain purpose.

I then passed on to Honeoye Flats. Here thronging memories of the past crowded my mind. It was here that I came in the first days of my ministerial career, amid strangers and strange scenes, to receive the encouragement and sympathy of a few lovers of Jesus. Here, by the streams and lakes, at the hearths and homes, have I ever found God and his people ready to receive me. Here dwell hearts linked with mine by the strongest of spiritual ties. When I was weak they strengthened me. In trials they sympathized with me; and so twined themselves around my heart that I am led a willing captive to their love. Have I any strength? Thank God and Honeoye. Whatever I am in the ministry, I owe under God to the friends in Honeoye; and as I gaze once more upon the beautiful scenes of this fair land, and clasp once more the hand of affection, my heart melts, and my eyes suffuse with tears, and I think if this be earth, what will the kingdom be? I found the church here awake and keeping their light shining. During revival seasons many have been added to their numbers, and God is blessing them. Their new and commodious hall was crowded on Lord's day, and I enjoyed the meeting much. The New York Mission tent was pitched at Baptist Hill, seven miles from Honeoye, where Brn. Wendell and Fenn were doing a good work for the Master. I visited them in the afternoon, and enjoyed the privilege of speaking to an interested audience. F. BURR.

For the World's Crisis.

BURIED ALIVE.

O dreadful thought! I once was buried alive! To all outward appearances, I was dead; but I was not dead, for I loved the world, and that love had never been subdued. I tried hard for awhile to keep in the narrow way, and would often think I had overcome the world; but, alas! I knew not my own poor sinful heart, for I loved the world, and often tried to carry it along with my religion.

Thus it was with me at the age of seventeen. I professed to love the Lord, and was buried in baptism; but I was not "dead unto sin," for I loved the things of this life, and not being dead to the world, I was often led to join the gay and thoughtless in their parties of pleasure. I often felt condemned, and would resolve to go no more, for I found it was weaning me from the love of God, and it caused me much trouble. At last, it seemed that I was acting the part of a hypocrite; that I did not love the Lord; that my heart was far from him. Then I began to doubt if ever I had religion. It seemed, if I had, that I would not keep longing to enjoy the things of this life, and that I would not be so proud. I could not be content to dress plain, and appear in society as God had made me; but would stand before the glass with curling iron in hand to curl the hair that was very straight and beautiful, and to daub my face, that God had made very fair, with white and red.

I often wonder that God has spared me to see my vileness. No wonder I had doubts and fears, for I knew I could not serve God and mammon. I must part with one or the other. So when asked if I enjoyed religion, I told them that I never had any. It was all excitement. I knew that there were many that belonged to the church that walked as I had walked; and I often asked myself, How can they enjoy religion? I thought strange that I could not do as they did; but I could not; no, no. It was like mockery. So I forsook my first love, and turned "to the weak and beggarly elements of the world." For many long years I walked the broad road of folly; but, thank God, *yes*, glory to his holy name, I once was lost, but now am found; I once was blind, but now I see.

One year ago last March, I died, and was buried. Yes, thank God, I died unto sin, but am now alive unto God. The things I once loved, I now hate; the things I once hated, I now love. Yes, thank God, I love his blessed word. The way is not too strait for me now. I have cast off every chain that bound me. I no longer love this world of vanity. God in his goodness forgave me, and I love and adore his holy name. I love all his children. I can pray for those that despitefully use me. I have often said, Forgive me, by word and by letter. I enjoy religion now. I am trying to redeem the time, because the days are evil. I am looking for our dear Lord from heaven. Yes, he is soon coming to take his children home. "Sweet, sweet home." I am ready now, thank God. I long to see the King of the Jews. O, it will be a glorious day, when we can say, "Lo, this is our God, we have waited for him."

Let me say a word to those that profess to love the Lord. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Let us "live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "Know ye not that the friendship of the world is enmity with God?" "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." O let us be spiritually minded; for if we lose eternal life, we lose every thing. I believe the end is near. I can say, Come, dear Jesus; for "in his day shall the righteous flourish; and abundance of peace, so long as the moon endureth."

Why will any one reject the offers of a King to come into his royal family? Who can desire more honor, glory, peace, happiness? Is the right to eternal life on earth to be disdained? Here sin and sorrow afflict the children of God, who hold fast his name, and do his will; but there they shall not be tried and tempted, but will rejoice evermore with him who bought them. Hasten, O glorious day, when the kingdom shall fill the whole world.

Baldwin, Kansas. E. H. TEMPLE.

JESUIT'S OATH.

Among the extra-judicial and secret oaths, we must rank the Jesuit s oath. But, before introducing it, we will quote from "Form of oath, at the the consecration of a Bishop in the Roman Pontifical, pp. 63, 65: "Heretics, schismatics, and rebels against the same our lord (the pope) and his successors, I will persecute and fight against to the utmost of my power."

"I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the church of England, of the Calvinists, Huguenots, and others of the name of Protestants, to be damnable, and they themselves are damned and to be damned, that will not forsake the same. I do further declare that I will help, assist, and advise all or any of his holiness's agents in any place wherever I shall be, in England, Scotland, Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest, to keep private all her agent's counsels from time to time, and they intrust me, and not to divulge, directly or indirectly, by word, writing or in any circumstance whatever, but to execute all that shall be proposed, given in charge, or discovered unto me by you, my ghostly father, or by any of this sacred convent. All of which I, A. B., do swear by the blessed Trinity and blessed sacrament, which I am now to receive, to perform, and on my part to keep inviolably. And do call the heavenly and glorious host of heaven to witness these, my real intentions, and to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the eucharist, and witness the same further with my hand and seal in the face of this holy covenant."—*Jesuit's oath as quoted by Usher.*

The reader will see from an examination of this oath, that the Society or Order of Jesuits is a secret organization; that the members are pledged to do their utmost to extirpate all Protestant teachings; to destroy all their powers, regal or otherwise; and that they are allowed to assume any religion, no matter how heretical, for the purpose of the more effectually propagating the interests of the Catholic church; that they are pledged to secrecy, and are not to divulge any of the agent's counsels, directly or indirectly, by word, writing, or in any circumstance whatever.

The obligation of secrecy as expressed in the above oath, strongly reminds one of the Masonic oath of the first or Entered Apprentice degree; and, on carefully comparing them together, it is difficult to resist the conviction that they belong to the same category. And as vengeance is to be taken on all who oppose the Catholic faith, *where* and *whenever* they have the power to execute their purposes; so the Knights of Kadosh swear to "take vengeance on the traitors of Masonry."

That the peace of society, and the safety of the State demand the suppression of such oaths and obligations, will ultimately be patent to all considerate and reflecting minds; but of this fact the public, in all probability, will not be convinced until it is too late to remedy the evils resulting from organizations thus secretly bound together.

Secret, oath-bound societies are rapidly multiplying all over the world, and particularly in the United States; and human liberty, the freedom of the press, the liberty of conscience, and popular rights already tremble in the balance. We are aware that Free Masons disclaim any sympathy with Romanism, but it is a fact nevertheless that the Pope of Rome is a Mason, and hundreds and thousands of Catholics are Masons; and as Jesuits are allowed to profess any sort of religion for the purpose of advancing the interests of the Catholic church, can any one doubt that there are Catholic Jesuits in the Masonic Order? The seeming hostility of the Pope to Free Masonry is simply Jesuitical. The Popes in time past have been patrons of the Order, and have seemed to only oppose it as a matter of policy.

Secretism is a powerful enemy to the church of Christ. This is true whether it be social, political, or religious. Indeed, we may consider Jesuitism and Secretism as synonymous terms; and in warning our readers against one we warn them against both, in which we include all the dark plots and secret orders of the day whose names are legion, for they are many. He that doeth good cometh to the light.—*Banner of Christ.*

CHURCH CURSING AND DAMNING.

The following specimen of clerical profanity is an excellent illustration of the totally profligate spirit of false religion, the very opposite of the true—the religion of animality. It was published in a religious newspaper, under the appropriate head of "Church cursing and damning." G. W. STETSON.

"Wm. Hogan, Esq., who was removed from the Boston Custom House, was once a Catholic priest in Philadelphia; and, whilst in that office, advised his wardens that they were under no obligations to give a deed to the Pope of all church property—including the burying grounds, cemeteries, etc. For this crime he was excommunicated, and here is the act of excommunication. It would be horrible, if it could do any harm to the man. Its language is downright blasphemy."

"By the authority of God Almighty, Father, Son and Holy Ghost, and of the undefiled Virgin Mary, mother and patroness of our Savior, and of all celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims: and of all the holy patriarchs, prophets, and of all the apostles and evangelists, of the holy innocents, who are found worthy to sing the new song of the holy martyrs and holy confessors, and of all the holy confessors, and of all the holy virgins, and of all the saints together with all the holy elect of God—may he, William Hogan be damned.

"We excommunicate and anathematize him, and from the thresholds of the holy church of God Almighty, we request him, that he may be tormented, disposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, 'depart from us, we desire none of thy ways,' and as fire quenched with water, so let the light of him be put out forevermore, unless it shall repent him, and make satisfaction, Amen!

"May the Father who created man curse him! May the Son who suffered for us, curse him! May the Holy Ghost who was given to us in baptism, curse him! May the holy cross, which Christ for our salvation, triumphing over his enemies, ascended, curse him!

"May the holy and eternal Virgin Mary, mother of God, curse him! May Saint Michæl, the advocate of holy souls, curse him! May all the angels, archangels, principalities, and powers, and all the heavenly armies, curse him!'

"May the praiseworthy multitude of patriarchs and prophets, curse him!

"May St. John, the precurser, and St. John, the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's apostles, together curse him! And may the rest of his disciples and four evangelists, who, by their preaching, converted the universal world, and may the holy and wonderful company of martyrs and confessors who, by their holy works, are found pleasing to God Almighty, curse him! May the holy choir of the holy virgins who, for the honor of Christ, have despised the things of the world, damn him! May all the saints from the beginning of the world who, to everlasting ages, are found to be beloved of God, damn him!

"May he be damned wherever he be, whether in the house or the stable, the garden or the field, or the highway, or in the path, or in the woods, or in the water, or in the church, may he be cursed in living and in dying.

"May he be cursed in eating and drinking, or being hungry, in being thirsty, in fasting, in sleeping, in slumbering, in sitting, in lying, in working, in resting, in———, and in———, and in blood letting.

"May he be cursed in all the faculties of his body.

"May he be cursed inwardly and outwardly, may he be cursed in his brains, and in his vortex—and in his temples, in his forehead, in his ears, in his eyebrows, in his cheeks, in his jawbones, in his nostrils, in his teeth and grinders, in his throat, in his shoulders, in his arms, in his fingers.

"May he be damned in his mouth, in his breasts, in his heart and pertenances, down to the very stomach.

"May he be cursed in his reins, and in his groins, in his thighs, and in his genitals, and in his hips, and his knees, his legs, and feet, and toe-nails.

"May he be cursed in all his joints, and articulations of his members, from the crown of his head to the sole of his foot, may there be no soundness in him!

"May the Son of the living God, with all the glory of his majesty, curse him! And may heaven, with all the powers which move therein, rise up against him, and curse and damn him—unless he repent, and make satisfaction! Amen, so be it!—be it so, Amen!"

The horrible brutality of this specimen of the dark ages is loathsome indeed; but we see everywhere, even in Protestant countries, the same disposition in men of grovelling sentiments and violent passions, to identify the Deity with their own profligate impulses, and bring the influence of religion to bolster up every falsehood and every wrong inflicted upon mankind. Everywhere in Europe, at the present time, the crimes of the people's oppressor's—red as they are with blood, and infamous with perjury and robbery—are sheltered by the moral influence of what is falsely called religion, from the storm of popular indignation.

A SHORT SERMON.

"I'd be little and unknown,
Loved and prized by God alone."

1. *You wouldn't* You are not so humble as you pretend—and in your soul you know it. One of the things that troubles you most is the fact that you can't be as big as the "biggest toad in the puddle," if not the "biggest toad" himself. When you hear the "gifted" Brother Aquila or the "fluent" Sister Priscilla exhort or pray, you are saying away down in your heart, "O, if I could only talk or pray like that!" And because you can't do as well as they do, in nine cases out of ten you sit still and do nothing. You don't envy them? Perhaps not. Thank God for it. You are terribly tempted to do so, at any rate.

"I'd be little and unknown."

You know better. All your life you've been longing and trying to be greater and better known, and if you've left any means untried, laziness and not humility was at the bottom of your neglect.

Sometimes you've tried to cheat yourself into the belief that you really meant what you said when you quoted with so much unction in the class-meeting the words of our text. You imagined Bro. Smith saying to Bro. Brown as they walked away, "how humble Bro. Jones is!" How it tickled your fancy! How your heart swelled with pride at the thought, and very likely a sharp little monitor inside punctured your inflated humility! But Smith didn't say it. He judged you charitably by himself. He had felt just so. You may have the jewel true humility—but you don't desire to be little and unknown.

2. *You couldn't.* You can be little. Perhaps you are so. I am afraid you are. If not, all you have to do to become so is to be mentally and spiritually idle,—I am afraid you have always been so. You can be unknown. Sloth will change you into a human jelly-fish, and nobody will care to know anything about you. You won't be worth knowing. You can live and die unnoticed by anybody but God—and he notices even jelly-fish. God has a care of jelly fish, too; but I don't think he prizes them much in any true sense of the word prize. He "accepts," "prizes" in every nation him that feareth God and worketh righteousnets. He who worketh will be great (Matt. 20: 26, 27,) and his deeds will make him known. God loves and prizes most those whom men love and prize most. So, then you see, if you're little and unknown—if you don't make the most of yourself for God and man, you will not be loved and prized by anybody.

3. *You shouldn't.* If you were Robinson Crusoe you might innocently be little and unknown. But you are not. His little Juan Fernandez was bounded by the great ocean that shut him out from all fellowship with his kind. Your island is in the midst of the great ocean of humanity, toiling, suffering, dying, doubting, groping, blind humanity. Its boundaries are but the measure of your power to bring rest, comfort, faith, light, and so life. Your own needs and your brother's needs cry to you to be great in overcoming evil and in doing good; to make yourself known by loving words and loving deeds; by earnest, whole-souled work for God and man.

If you are little and unknown, it will be because you are too cowardly to stand up for the truth, or too selfish to sacrifice for it. Too lazy to work for it, or too insensible to care for it. Go to work, not for the sake of being known, but for the sake of good. Dig up your buried talent and begin to trade upon it, or you'll find yourself little and unknown in results at the reckoning day!—*The Methodist Times.*

For the World's Crisis.

FRAGMENTS OF THOUGHT.

"Rest and Welcome" is the name of an inn in England, inviting the weary to stop and regale themselves. Jesus Christ is God's "rest and welcome," and he gives in Christ a welcome, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Whoso is wise, will turn in at wisdom's voice. Reader, are you wise?

"If we believe that he heareth us, we know that we have the petition that we ask of him." How can we doubt the fact of his hearing us? If he listens to the cry of the raven, and attends to the hungry lion roaring for food, and has his ear open to all creation, he will not turn away his attention from the chief of his creatures, man. Not only is his ear accessible to all the works of his hand, as Creator, but it is especially accessible to his people as his children, for his ear is unto their prayers, to catch the feeblest, faintest whisper offered in the same mind that was in Christ; and if he hears us—and we know he does as Creator and Father—we have the petition that we ask of him. Impossible for our earnest cry to reach his ear, and not result in blessing; for the heart of God is a fountain of love and riches, constantly springing, and believing prayer is the cup with which we dip, and with which we drink the royal dainties.

If it be true that

"Satan trembles when he sees
The weakest saint upon his knees";

is he not dreadfully alarmed at the assembly of God's faithful people for united and believing prayer and thanksgiving?

The Lord *with* his people—what exalted company! The Lord *in* his people—how great the guest! The Lord *for* his people—who shall, with the Lord of Hosts for his protector, fear what man shall do unto him? The Lord *through* his people—their righteousness and strength; through them in all godliness, and in the power of his Spirit. The Lord *round about* his people—an impassable casement of fire, delivering them from evil. The Lord *under* his people—their rock and support. The Lord *over* his people—their heavenly watcher and the listener to the voice of their prayer. *Through* Christ our Lord are all things. "Who is a God like unto our God?" W. KELLAWAY.

IMPORTANT GEOLOGICAL DISCOVERIES.—The Vincentown marl beds, about twelve miles from Burlington, N. J., have become very interesting to geologists. Some workmen there, while digging the foundation for a projected building, came over a number of fossils, the remains apparently of some of the huge monstrosities which inhabited this planet at the opening of the tertiary period. These fossilized relics are said by men of science to be those of a mastodon, a large fish, and a mammalia of a race of monsters which, according to the testimony of geology, were most numerous at about the period at which the earth began to get fit for the habitation of man. Among these was found a grinder tooth, fourteen inches in circumference, four inches in breadth, and, notwithstanding the loss of weight which its age and surroundings must have effected, two pounds in weight. It is now in possession of Mr. J. S. Cook, the superintendent of the work of the Marl Company. It was white when first taken from the earth, but a few hours' exposure to the air made it black. It is supposed to have been once the property of a mastodon, and answers the description given by scientists generally of the grinders of that class of beings. A bone, eight feet in length and as many inches in diameter, was also taken out. Exposure to the air made this so brittle that it broke when handled. Mr. Cook also found a tooth of a shark, three inches long, and a number of other geological curiosities.

As soon as these discoveries became noised about, the grounds were visited by a number of scientific gentlemen. These found a number of geological gems. Professor Marsh took from the ground, among other things, the rib of a whale and the snout of a swordfish. Professor Thomas also visited the grounds, and declared them rich in geological deposits. It is understood that the search for these interesting relics will be continued until enough shall have been gathered to complete the skeletons of which pieces have been found. The search cannot proceed without further interesting discoveries being made.

THINKING is an important preparation for speaking; but in the heat of an argument there is not always time for it. Do you know how Lord Palmerston kept his pen waiting for his brain? He wrote standing, and had his desk at one end of the room and his inkstand at the other. Every dip involved a walk, and a brief cogitation that prevented rash expression. Moreover, the body was kept in healthy exercise and the blood in constant circulation.

TELL IT TO JESUS.

How good it is that there is some one to whom we can go and tell our sorrow.

Not long ago sister—came into trouble. She went to one of her friends and told her sorrow. She expected to get help, but, to her astonishment, the whole family whom she thought to be her friends, flew at her. Sister—could not say anything; she only stood and heard how they abused her in her sorrow. She then went to a neighbor and told her story, telling her how rudely she had been treated by her supposed friends, and asked her advice as to what she had better do. Her neighbor did not wish to say much on either side, but simply said: "Go and tell Jesus: something will turn up to help you."

Sister—went home, went into her closet and told Jesus her story, told him all, and asked him for strength to bear her cross, and implored him to help her out of her trouble. Help came, and the sister was happy because she had found a new friend.

"Jesus says, "Come unto me, all ye who labor and are heavy laden, and I will give you rest. * * * * Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Jesus is a true friend. He has suffered vastly more for us than we ever can suffer, and happy is he who resteth on his bosom. He is the beloved for those who are hated; a Father to the fatherless; the widow's God; and a very present help to those who are in any trouble. Tell him all your sorrow and glorify his name.—*Free Methodist.*

"NEVER MIND, IT WON'T BE LONG."

THOUGHTS SUGGESTED AT A FUNERAL IN EDENVILLE, OHIO.

Two sisters were taking the last sad look at the corpse of a loved father. The grief of one seemed almost beyond control, when the other said to her, "Never mind, sister, it won't be long."

Never mind, it won't be long
Ere we join the Conqueror's song;
These weeping days will soon be o'er,
So never mind, we'll reach the shore.

Never mind, though rough the way
That leads to realms of endless day;
The King of glory soon will come,
So never mind, we're nearing home.

Never mind, though sad your heart,
And with friends you are called to part;
The tearless world by faith appears,
So never mind, and dry your tears.

Never mind, the Savior knows,
He feels for every weeper's woes;
He'll wipe the tears from every eye,
So never mind, that day is nigh.

H. G. MCCULLOCK.

Hygiene.

"This is for your health."—PAUL.

VENTILATION.

The commonest, and by no means the worst form of ventilating a room, is by opening the windows. But since the heated and impure air always ascends, the windows should open at the top, and extend to near the ceiling. It is a great mistake, however, to suppose that opening windows upon one side only suffices to ventilate an apartment. It often happens in the still and sultry atmosphere of summer that the temperature inside a room is the same as that outside. In such a case no more change will take place in the air of a room having windows which only open at one side, than would occur in the contents of an open-mouthed bottle immersed in water. In order to change the air of an apartment, means of escape as well as of entrance must be provided. If the door be kept open, so much the better; and if not, the inevitable imperfections in its fitting allow some air to pass. But whatever may be said about the wastefulness or inconvenience of open fireplaces, they have at least one great recommendation. In houses where no provision is made for ventilation,—and, as already said, such a provision is altogether exceptional,—the chimney is in this respect of essential use. When a fire is burning, an artificial upward draught is created, which materially assists in purifying our rooms in winter; and in summer, when there is no fire, the chimney acts as an air-shaft. The principle that double orifices are necessary for ventilation, should never be lost sight of. One of these should be as near the floor, and the other as near the ceiling, as is convenient, and they should also be placed, if possible, at opposite sides of the apartment. Notwithstanding this, the fireplace in summer is often closed up as tightly as possible with a fireboard. This is done for the sake of appearance, and no doubt generally in ignorance that appearance is consulted at the expense of health.

Light and air are two of the essentials for health. Of the influence of light, much could be said did space admit of it. But there is no such connection between them as some appear to suppose, for at night ventilation is often of even greater importance than during the day. More time is passed in the same atmosphere during sleep, than in our waking hours. The system is also more susceptible of noxious influences when we are sleeping. On these accounts the ventilation of bed-rooms should be carefully attended to. Unfortunately an absurd belief still prevails that night air is dangerous. This belief we have taken some pains to aid in dispelling, in our article on "Taking cold," in our July number. Here we shall only add, that no air admitted from without is likely to prove half so perilous as that which is breathed and re-breathed by the unfortunate occupant of a small and tightly-closed bed-chamber. The great objection to open windows and doors, is the uncomfortable draught which is caused by them. This objection is with many persons insurmountable, and there are numerous contrivances for otherwise giving entrance and exit to the atmosphere. One of the simplest is to have a portion of the window filled by perforated plates of zinc, or with perforated glass. The draught caused by air entering through small apertures is diffused and rendered less perceptible. But ventilation by this means is necessarily very imperfect. Another plan is that by the revolving tin fan, still to be seen in England occupying the place of a pane of glass in some old-fashioned windows. Ventilators made of plates of glass which can be opened or closed after the fashion of a Venetian blind, occupy the same position in some modern windows. These are in every way superior to the preceding, as they do not interfere with the light, and the current of air can be directed either upwards or downwards.

Ventilation from below is effected by means of air-channels and grated openings in the floor, but it is disagreeable on account of the draught thrown upon the legs of persons in the room. A far better method is to have the skirting boards of the room arranged so that spaces for the transmission of fresh air shall exist between them and the walls.

Several methods of ventilating from the roof are employed in factories, stables, and other buildings. One method is interesting because it depends upon a curious property of the atmosphere. It consists in the perpendicular insertion in the roof of a tube, which is divided longitudinally by a partition. One extremity of the tube communicates with the outer air, and the other with the room to be ventilated. It is found that the foul air passes out through one part of a tube so divided, while the fresh air passes in through the other part. A tube inserted within another tube, with a space between them, is sometimes substituted for the divided tube. But the objection to both methods is, that at the ceiling the fresh current, in its descent into the room, mixes with the vitiated current.

We have now to describe one of the best and simplest modes of ventilating ordinary rooms with which we are acquainted. It is one equally applicable in winter as well as in summer, because all draught is avoided; for, even if a window be opened at the top, a downward draught is frequently felt, and in rainy weather it is often impossible to keep the window open. The present plan is applicable in all kinds of weather, and would be perfect if the ventilation could be effected nearer to the ceiling.

As it can be applied at an expense of a few cents, and as no unsightly appearance is made, it is equally applicable to the cottage and to the mansion. A piece of wood an inch or more in thickness, three inches wide, and exactly as long as the breadth of the window through which ventilation is to be established, is to be prepared. Let the sash be now raised, and let the slip of wood be placed upon the side of the window; the sash is then to be drawn down closely upon the slip of wood. If the slip has been well fitted—and the fitting may be made more complete by adapting it to the grooves in the sash and in its frame, if any exist—no draught will be experienced in consequence of the displacement of the sash at this part. The effect of such an arrangement is, however, to cause a separation between the bars of the sashes at the centre. By this means a perpendicular current of air will be projected into the room between the glass in the upper and lower sashes and their respective bars, or else the current will pass outwards in the reverse direction, in a manner by which all inconvenience from draught will be avoided.

Supposing that two or more windows at opposite sides of a room are fitted in this manner a very satisfactory ventilation will be secured. Owing to a difference in its equilibrium, the air will rush in on one side and rush out on the other side of the apartment. If the slips of wood are painted of the same color as the windows themselves, they will attract little notice.—*Good Health.*

OUR CELLARS.

The cellar is a part of the house, and needs attending to as well as the kitchen or parlor and possibly more. But it does not get it. Now and then there is a clean cellar; you meet it, and you are surprised. It is a pleasure to be in such a cellar. But such cellars are rare; even a woman reputed neat is shy of her cellar.

Now the cellars with its odors is a breeder of mischief. This has often enough been said; but yet our cellars stay as they were. There is much sickness, especially in the spring; but people never think of their cellars; they do not lay it to the odors that are constantly emanating from them, and enter the rooms. There is little escape out door for the pestilent air before it first afflicts the family. Here then is a malaria and a poison constantly entering the room where the family are, and into the other rooms till up into the garret, where it is held. But the first attack fresh from its haunt, is in the room occupied; and this is breathed all night steadily, in the morning the same, and during the day; there is no riddance.

This odor is perceived every time the cellar door is opened. If apples prevail, apples will be the smell, if cabbage, the poisonous scent of that plant rotting will invade your olfactories and penetrate your lungs. There are potatoes rotten foul enough, and perhaps carrots and turnips, and onions, and what not. Mould is universal and mixes with the rest; a poison it is as well as the rest. And there is the air itself confined perhaps all winter.

How many cellars do not answer to this description? Is this as it ought to be? No sensible man or woman will say it is. How comes it that each man or woman owning such a cellar is ashamed of it, excuses it?

We dread to go into a cellar in the spring. Fruit kept there and kept sound, and the air fresh and sweet; all mould kept out, and vessels of all kinds wiped and kept dry, the walls limed, and deodorisers constantly employed, this is a different thing. Once in a while you meet with such a cellar and you want to stay in it. There is a scent, but it is such a scent as you delight in. The fruit ripening, telling you by the escape of its scent, and by the rosy cheeks it exhibits. There may also be a ground smell when you approach the roots, and the boxes that hold your scions, etc. This is not offensive. But putrefaction in all its forms is, and especially the advanced stage of it.

Such a cellar, pure, sweet, healthy, is a source of comfort in a house. Every time its door opens (in spring) you are minded of what not even the apple blossoms themselves can do—take you back to the earlier times the dearer domestic, closer than all out door life. A cellar, therefore, wants attending to as much as any part of the house, and more; it is nearer at the sea of pestilence-breeding, in a warm, constantly warm part of the house during the winter.

Attended to properly, here is the place to keep things. Of course you want different compartments, set off for different purposes: some kept warmer, some kept cooler. Butter will stay sweet in such a cellar; so will cream. A cooked dish, after cooling in the open air, will not absorb bad odors here, sweet odors rather. From such a cellar you can set your table with what is always appetizing, and you set what is an excellent example.—*Ex.*

LIGHT IN THE SICK-CHAMBER.—"The quantity of light admitted into the sick-chamber is a matter of immense importance to its suffering occupant. As light is an element of cheerfulness, it is on that account desirable that as much should be admitted as the patient can bear without inconvenience. The light should be soft and subdued, not glaring; and care should be taken that bright, lustrous objects, such as crystals and looking-glasses, should be kept out of the patient's view, and that neither the flame of a lamp or candle, nor its reflection in a mirror, be suffered to annoy him by flashing across his field of vision."—*Ridge on Health and Disease.*

THE pastime of swinging is attacked as being highly injurious to the health of persons, young or old, who indulge in it. The writer also attacks the use of the cradle.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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When the names of NEW subscribers are sent, please say they are *new*, and it will save much labor.
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 727. BOSTON, WEDNESDAY, SEPTEMBER 22, 1869. VOL. XXX.—NO. 1.

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AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
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MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

PUBLISHING COMMITTEE:
D. MATHEWSON, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
H. H. DICKENSON.

GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

REPORT

Of the Tenth Annual Meeting

OF THE

ADVENT CHRISTIAN ASSOCIATION,

HELD AT

Chapin's Grove, Springfield, Mass., Aug. 31st and Sept. 1st, 1869.

Tuesday, Aug. 31st, 9 o'clock A. M. The meeting was called to order by the President, Eld. S. G. Mathewson, and after prayer by Eld. A. W. Sibley, Brn. Dickinson, Sibley, and McKinstry, were appointed a committee on credentials. This committee reported the following list of membership, which was accepted and adopted:

PREACHERS.

S. M. Tatro, John Couch, Geo. A. Streeter, E. McCulloch, L. C. McKinstry, O. D. Woodruff, H. H. Dickinson, Frank Burr, William Himes, H. F. Carpenter, George L. Teeple, C. Goodrich, I. B. Potter, Jas. Hemenway, J. H. Hall, J. S. White, E. Cotton, C. H. Williams, H. Pratt, J. R. Boynton, J. L. Bassett, S. G. Mathewson, Miles Grant, Geo. L. White, E. S. Moulton, C. H. Sweet, Wm. J. Ripley, Wm. A. Durand, L. S. Luddington, J. D. Merriam, A. W. Sibley, D. Mathewson, H. Munger, J. V. Himes, W. E. Hathaway, J. Blain, H. K. Flagg, J. H. Whitmore, C. Pike, A. A. Phelps, E. Morrill, A. M. Higgins, P. S. Butler, B. Hitchcock, A. P. Moore, A. D. Flagg, Lewis Andrews, L. F. Moore, J. L. Wood, Samuel Chapman, J. W. Thomas, J. G. Hook, Wm. Sutherland, L. Boutell, W. S. Campbell, Rufus Baker, L. T. Cunningham, E. G. Hackett.

DELEGATES.

L. L. Tuttle, S. S. Barrows, I. Barnes, Wm. Sherman, C. L. Tower, O. Chickering, C. M. Burt, J. B. Trefethen, M. L. Curtis, L. H. Benson, I. K. Lombard, C. S. Hall, W. M. Hall, E. S. Gage, Sidney Hall, W. J. Pierce, L. Tiffany, T. A. Cheney, J. N. Wilfong, D. W. Perry, N. Hamblin, O. D. Newell, G. W. Denny, E. Phelps, R. Allen, H. Castle, H. S. Woods, Z. Foster, H. W. Hamblin, A. Powell, J. Wiswell, G. L. Rice, J. Towle, T. R. Weaver, J. Bunn, Jas. Merrill, R. W. Holman, D. W. Lincoln, L. B. Williams, D. T. Cooper, R. Bloss, Austin W. Ward, E. G. Kingsbury, S. Bailey, G. B. Keach, Theodore Pease, J. W. Dennis.

Members of the Board.—J. G. Hamblin, Geo. T. Adams.

Brn. Grant, Himes, and Couch, were then appointed a Business committee by the Chair, and in a short time they reported the same order of business as last year. The Chair announced H. Pratt, F. Burr, and D. Mathewson, as nominating committee for the A. C. A., and Wm. Himes, E. McCulloch, and J. Wiswell, as nominating committee for the A. C. P. S. The minutes of the A. C. A. were read, accepted, and adopted.

The following Treasurer's report was also read, accepted, and adopted:—

Treasurer's Report.

GEO. T. ADAMS, Treasurer, in account with the Advent Christian Association.

DR.

Aug. 26th, 1869.	
To balance in hand, Aug. 16th, 1869	334 33

CR.

By cash paid various preaching brethren to aid in preaching the gospel in destitute places	167 00
Balance in Treasurer's hands	$167 33

GEO. T. ADAMS,
Treasurer A. C. Association.

The Board of the A. C. A. at this point introduced the report of their action in the case of Eld. D. T. Taylor, which was read as follows:—

Report of the Board of Managers of the A. C. A.,

CONCERNING THE PROCEEDINGS IN THE CASE OF ELD. D. T. TAYLOR, TO THE ASSOCIATION, AT ITS ANNUAL MEETING, AUG. 31, 1867.

Inasmuch as certain hurtful and erroneous impressions respecting the relations existing between this Board and Eld. D. T. Taylor, some of which impressions are that certain members of this Board have, out of envy and malice, sought to cripple the influence of Eld. Taylor, lest he rise too high in power and position in our association; and, inasmuch as these impressions have arisen from the fact of the appointment of a council, in part by this Board, to investigate certain charges against Eld. Taylor currently reported in certain localities, and have been strengthened by the silence of this Board respecting the council and its results; Therefore we, the members of this Board, do feel it our bounden duty to report to you the following record of our doings in the matter from beginning to end, which we will do as follows:—

Eld. D. T. Taylor being Corresponding Editor of the World's Crisis, and ex-officio a member of the Board of Managers of the A. C. Association, did, on the 5th of July, 1867, address a communication to the Board in the following language:—

"I beg leave to introduce for your consideration the following preamble and request, which I humbly pray you to carefully and at once attend to, viz: 'Whereas, certain evil reports and charges, injurious to and destructive of the moral character of the Corresponding Editor of the World's Crisis, are in circulation, emanating from hostile parties in Castleton, Vt., and elsewhere; and, whereas, the truth of these charges and allegations has been from the first, and still is, firmly denied and indignantly repelled by Eld. D. T. Taylor, who has never failed to explain his past course of conduct to all who have asked him for explanations; and, whereas, these reports have been believed and industriously circulated by members of this Board for months, and, the Board taking no action in the matter, I do hereby request and demand that this Board do appoint two of its members, viz., the President, Eld. S. G. Mathewson, and the Sec'y, Eld. H. F. Carpenter, a committee, who shall call, select and summon two other ministers, and members of this Board, which two last shall select a third, which five together shall meet at Rutland, Vt., at — o'clock P. M., on Thursday, the 16th of July, or sooner, to inquire into, hear, consult and decide upon Eld. Taylor's case.'"

In accordance with the above request and demand, this Board did appoint two of its members (substituting Eld. Couch for Eld. Mathewson) to select two others, which two selected a third, which five did assemble at Castleton, Vt. (to which place, rather than Rutland, it assembled at the request of Eld. Taylor), Aug, 6th, 1867; and being enlarged by the addition of two brethren, selected and named by Eld. Taylor, did there and then enter upon the duties to which they were called; viz., "to inquire into, hear, consult and decide upon Eld. Taylor's case." The council, after a patient hearing of the case, did decide that the principal charges were sustained, notwithstanding his continued denial, and the council reported their decision to this Board, which report was accepted and adopted.

Eld. Taylor, soon after the rendition of the verdict of the council, wrote—"I desire at once to be released from all responsibility and connection with the office of President of the Publication Society; as also that of Cor. Ed. of the World's Crisis"; expressing his determination to retire from the contested field to privacy and silence. Eld. Taylor did, apparently, for a time, retire from the field; and it was thought by the Board would either confess to the charges of which he was convicted, and be fully restored to christian fellowship, or at least cease to minister in holy things, and thus spare the Board the painful necessity of making his case public. Eld. Taylor subsequently addressed a communication to the council, which he termed an apology, confession, etc., etc., which the council referred to this Board, which returned the same to Eld. Taylor, it being unsatisfactory.

Here the matter now rests, and we think it will be apparent to all that the investigation of the matter, and the appointment of the council, was instituted at the request of Eld. Taylor, and not through the envy or malice of any of the Board.

Now, beloved brethren in association assembled, having laid before you the simple report of the origin and progress of matters pertaining to this case, and our action in reference to the same, we submit them to you for your consideration and final disposal; hoping that our heavenly Father will give you wisdom so to dispose of this perplexing case, that our common enemy may not be able to use it as a cause for further division, strife and jealousy among us.

This report was accepted, and under a motion to suspend, a motion to adopt was entertained. This motion called forth a spirited discussion, during which the original specifications and findings of the council against Eld. Taylor were called for and, on motion, read. Under the pressure of the previous question, the motion to adopt was finally carried by a small majority, whereupon the meeting adjourned till 4 P. M.

Tuesday, 4 P. M. After prayer, the President of the A. C. P. S. reported by the following address:

President's Address.

Mr. President, and members of the Advent Christian Association:

As our heavenly Father hath in great mercy protected us through the threatening and dangerous vicissitudes of another year of toil and labor in his vineyard, let us now offer grateful praise for the past, and implore divine protection for the future. As another fiscal year of your benevolent and christian Association has passed, and as your Association is the parent and guardian of the Advent Christian Publication Society, its officers are under covenant obligations to report annually to you their stewardship, and to lay before you the ways and means which their official experience has taught them will be the most efficient in accomplishing the great and holy work for which we are associated.

The President of the A. C. P. Society is not constitutionally an executive, but a presiding officer; therefore you can expect no more of him than an address upon general principles and future operations. The protecting providences and divinely appointed guards of the bridal church have been thrown abundantly around us through the swiftly revolving lunations of another official period. How abundant and heart-felt should be our songs of praise as we recount the innumerable blessings of physical and spiritual enjoyments poured upon us by a forgiving God since our last salutations in this consecrated temple. Our bountiful Father hath bestowed upon us health, intelligence, abundant harvests, wealth, and the inestimable blessings of peace, together with divine truth, the heavenly unction, and all the christian graces as resources to be appropriated and employed in this glorious work in which we are fraternally engaged.

The principles and objects which have called us around your chair, Mr. President, are not of a secondary and unimportant character relatively in human associations; but they are pre-eminently necessary, important, and essential for human happiness and eternal salvation. Captains, priests and kings have met in tent, palace and temple, with high sounding fame and brilliancy of royal equipage, to discuss questions and decide principles involving the interests of millions of the human family; but never have men met since the last meeting of the Carpenter and fishermen, or associated together for a more important work than you are fraternized to accomplish. Your love and benevolence embraces every tribe and family upon the earth, not only in their present interests, but in their eternal welfare. Your hope and expectations speak for the unnumbered millions of the dead, not only in the certainty of their rising and happiness, but in their immediate accomplishment. Your faith views, in the immediate future, the heavy folded drapery of the curse removed from the earth, and the beautiful mantle of paradisiacal glory wrapped around it.

Your calling is a high and holy one; to speak for God to this generation, and notify it of coming judgment. Arise, then, above the level of nominal christianity, and plant your feet upon the eminence of perfect love and full consecration to Christ, that you may be prepared to write with gospel clearness, and speak with that thrilling eloquence which the heavenly unction alone can give; and that you may cause the heart of this generation to pulsate with a sense of ending mercy and coming glory.

Tell the world, and tell it faithfully and earnestly, that sin and evil are about to end; and that their last foul stain will soon be washed away, and never defile the beautiful robes of the new creation. Tell the people that sin and the sinner must end together; for how can sin be finished while the sinner remains? Speak with authority, and tell the deceived and scoffing generation that the "seed of the woman" will surely crush the serpent's head; and, with infinite love and almighty power, sweep from the universe every scratch and stain caused by the satanic rebellion. Put the trumpet to your lips, and with agonizing earnestness swell the last note of warning to unprecedented fullness; roll it back to the darkest corners of human habitations, sounding its awakening echoes around the western mountains, and its seven-fold thunderings across the eastern plains.

Speak with heavenly authority, and fear not to make it emphatic; saying, Behold the Bridegroom cometh! prepare to meet him! Push out the life-boat which God has put in your care; push it out quickly, for the night grows dark, and the storm clouds are fast gathering, while the awful roaring of a destructive tempest is heard by holy watchers who refuse to sleep, and the noble ship bearing the rearguard of earth's mighty army is nearing the lee-shore of a dangerous coast. Wait not for the disturbed winds to fill your sail, for you have not a moment to lose. Ply your oars, and shoot your safe boat into the fearful tempest, for the ship is laboring hard, and fast drifting upon the predicted rock, where she must surely part, and her unprotected passengers go down into the dark waters of perdition.

Therefore, men of God, strike your oars together; pull in the same direction; fear not wind or wave, for Christ has sent you. Take along the life-preservers. Keep out a clear light, that the perishing may see that a Savior is in your midst. Let not Satan palsy your arm with jealousy and division; for it is raised to strike the last blow against a strong and enraged foe, who, seeing that his last opportunity for deception and destruction has come, raises his barbed spear of satanic lies, and with death spasms grapples with Immanuel's faithful sentinels, hoping to destroy forever God's messengers, who bear the last message of love to a perishing world.

Do not think me enthusiastic or fanciful in describing your calling, work and position. No language can describe it; no figure can illustrate it; no emotion can realize it. It is the last link in the chain of human experience; the last work that God has given mortals to do. It is the experience of transition from mortal woes and the darkness of the curse, to the angelic joys and infinite glories of the coming kingdom. Your position is one foot upon the sea, and the other upon the land; standing where time and eternity meet. You stand near the line of demarkation between mortality and immortality. This is the grand predicted period when human monarchs will end their cruel and bloody usurpation, and Immanuel commence his triumphant and eternal reign.

Oh! then, let us open our eyes to comprehend the magnitude of our work, and the responsibility of our position. We are called to make plain the closing mysteries of the gospel of Christ, so that the last generation may have the opportunity of seeing their true relation to the events of the past, present and future.

As the work assigned to the church of Christ of this generation is more important and responsible than that assigned to any other, God has furnished it with corresponding resources to be used in the accomplishment of that specific work. Every department of the world has been taxed to produce light upon the great questions that we feel required especially to discuss. That light is concentrated upon a focal point where we stand. The Bible is the great fountain of spiritual and gospel light in the world; and it never gave such clear and glorious illumination as at the present time. This increased light is not in consequence of the book being more luminous than before; but results from circumstances and events having been thrown around it, which serve as the reflectors of a lamp, to reflect and concentrate, and thus increase the light upon certain focal points. So has God thrown around his word at the present time multiplied circumstances and facts, which cast the reflected rays of inspiration from ancient manuscripts and exhumed sculptured stones, from long-buried ruins of ancient cities and modern nations, armed and angry, from earthquakes numerous and fearful, and sea-waves roaring and portentous, from the sun's mid-day shadow and the moon's intercepted and crimsoned light, from the stars shooting revelry, and men's fearful expectations of coming change, from the spasmodic insanity of Spiritism and the over-spreading tide of infidelity and Atheism, from the increase of knowledge and decrease of piety, from the warning which all nations have heard of coming judgment, and the unmistakable witness of the heavenly unction, that the end of all things is at hand.

God gave one inspired book for the especial benefit and instruction of the last generation of his church; therefore it was sealed and hidden from all others, and reserved as a key to unlock the last heaven-sent message to this sinful world. If we belong to the class to whom the sealed book was dedicated, then it becomes clearly our duty to publish to the world the important and sacred truths unfolding from its pages. As the opening visions of the sealed book are prophetical, the divine hand unmistakably points to the prophetical Scriptures as especially important to be faithfully published at the present time. As those visions also partake largely of the chronological element, it is manifestly the duty of the church to place in the foreground the chronological scriptures, so that all nations may see their relative position to the coming judgment.

Then, dear brethren in Christ, may we duly consider the vastness of the work in which we are called to engage, and the infinite importance hinged upon its faithful accomplishment. We are under strong obligations to use all of the means and instrumentalities God has put in our possession, with the most earnest and united efforts to discharge the great responsibilities resting upon us. How entirely disproportionate do the instrumentalities and means we are using appear when compared with the great work we are called to do; therefore let us prayerfully unite in making an earnest effort to improve, enlarge, and extend their usefulness as much as possible.

The "World's Crisis," the "Young Pilgrim," tracts, pamphlets and books are the important organs through which we propose to publish the truths due to this generation. Let us therefore earnestly pray and labor to inscribe upon their pages those truths and sentiments which shall warn a slumbering world of coming judgment and swift destruction. Make their columns radiant with heavenly light, dispelling the darkness of error, manifested in mystical interpretations and satanic lies; the false assurance that a persistently infidel nation has the divine promise of future glorification; the blinding insinuation that Messiah will fail to make ALL who are in their graves HEAR his voice and COME FORTH; the false promise holding out the delusive hope that a more propitious age is coming in which rebels can become loyal to Christ; the ensnaring cry, that "peace and safety" will be enjoyed on the battle field before the strong man's goods are spoiled; the murmuring sound whispered from the secret chamber of a spirit medium, blasphemously assuming the divine prerogative, and dooming to perdition all who do not obey its mandate, and rest on the Hebrew day.

Make your publications as a trumpet. Put it to your mouth firmly. Find the key-note of heaven's music made for this generation. Give it the "certain sound." Raise it above the jargon of Babel's confusion. Sound it clear and long. Roll it far back to the ends of the earth, and let the world hear the judgment note. Raise them as the artist's canvass. Paint upon their pages the "fearful sights and great signs from heaven"—sure precursors of coming change.

Draw the outlines of the dark picture of coming woes, pencilling in crimson hues the tragical scenes of Armageddon's battle. Bring out on the fore-ground, in life-like clearness, the countless hosts of Gentile manhood, now standing in uniform, holding plough-share swords and pruning-hook spears, suddenly falling as if by leaden hail from heaven, leaving none to give them the sacred rite of burial.

When your sympathetic hearts sicken and fail in tracing the dark lines of coming wrath, raise the vail, and look beyond the smoke and dust of human strife, and see through the rended curtain of blue the bright face of the coming Deliverer, clothed in glorious majesty, seated upon his eternal, coming—O, alleluia, coming—yes, coming to find and embrace his broken-hearted and long-waiting bride. Behold his beaming countenance, and see the indescribable expression of love as he casts his eye upon the meek and lowly ones, who are waiting in an agony to see him. Look at his sharp eye, as it runs along through the chambers of the dead, viewing the dreamless sleepers lying upon their cold pillows, as the Godlike emotion rises in his heart saying, O death, I will be thy plague; O grave, I will be thy destruction!

See his opening lips as they utter the sentence vitalized by almighty power, Ye dead, come forth! And O the wonderful sight seen by guardian angels and waiting saints, as the unnumbered hosts arise; some to shame, and some to glory. Look again, as the Conqueror raises his arm and sweeps into eternal oblivion the curse, and all rebels, bringing out the new creation all spotless and glorious, in which will not be seen one foul stain of sin, or heard one discordant note in the harmonies of the universe throughout the eternal ages.

Brethren, I know your emotions, as your duties and obligations in this matter come up before you. I know how your heart pulsates and your hand trembles, as you take the pen to attempt to perform such responsible duties. But dip your pens in heaven's ink, and upon your knees commence the work, and God will help you shade the picture correctly.

O, *ye* servants of the Most High God, make one more effort to get a little nearer the throne Dip deeper into the fountain of divinity. Draw larger supplies from the store-house, for the battle waxes hot, and the enemy roars like a tempest, and comes like a whirlwind, with the desperation of death-spasms to strike his last blow.

Stand, then, at your post. Listen to no voice but that of your Captain. Follow his signals. Do your appointed work faithfully, and the divine protection will shield your head in the day of battle, and give speedy victory and eternal peace in the kingdom of God.

JOHN COUCH.

This report was heartily accepted and adopted, and it was further moved that it be published in tract form, and circulated far and wide, and also that it be called "an Address," instead of "a Report," both which motions were carried. Then came the usual report from the Secretary, Treasurer and Business Agent of the A. C. P. S., all of which were accepted and adopted.

Report of Secretary of A. C. P. S.

Mr. President, and Brethren of the Advent Christian Association:—

Your Publication Society has had two meetings during the year;—the first in this grove, at the last National Campmeeting, Aug. 28th, 1868; and the second at 6 o'clock this morning, Aug. 31st, 1869. At the first meeting, Aug. 28th, 1868, the following business was transacted: It was voted that Bro. Geo. T. Adams be continued as Business Agent the ensuing year, at a salary of $200 a year, as heretofore, and that his salary as Treasurer be the same as last year, $300. The Secretaries of the two Societies were voted the usual $10 each for their services the preceding year. The Treasurer was authorized to refund to Bro. Grant the amount of Crisis monies lost when his pocket was picked.

It was *Voted* that any articles (letters, obituaries and notices excepted) which shall be sent from persons in good standing among us for publication in the *World's Crisis*, and declined by the Editor, shall be forwarded by him to the Editorial Committee, whose decision shall be final.

It was *Resolved* that we raise $2000 for the distribution of tracts the ensuing year; and that the preaching brethren be requested to act as agents to solicit contributions to the Tract Fund, as often at least as once every quarter, and forward the same to the Treasurer, Geo. T. Adams, Boston, Mass.

At the meeting this morning, Aug. 31st, 1869, the Reports of the Treasurer and Business Agent were read, accepted and approved, and ordered to be read before the meeting of the Advent Christian Association; and the minutes of the Secretary (of which this Report is, in brief the substance) were read and approved.

All of which is respectfully submitted.

WILLIAM B. HERRON,
Secretary Adv. Chris. Pub. Society.

The Treasurer's Report.

GEO. T. ADAMS, *Treasurer*, in account with the Advent Christian Publication Society, Aug. 16th, 1868, to Aug. 24th, 1869, inclusive.

DR.

Aug. 24, 1869.		
To balance from last year's account	$104 24	
By cash received from Aug. 16th, 1868, to Aug. 24th, 1869, inclusive	20,258 61	
Total receipts		$20,362 88

CR.

Aug. 24, 1869.		
By ch. pd. Editor of *World's Crisis*, from Aug. 16th, 1868, to Aug. 20th, 1869	795 00	
" " Editor of "Young Pilgrim," from Oct. 1868, to Oct. 1869	240 00	
" " Treasurer, for the year ending Aug. 17th, 1869	300 00	
" " Business Agent for the year ending Aug. 22d, 1869	200 00	
" " Clerk, from Aug. 16th, 1868, to Aug. 22d, 1868	939 00	
" " Assistant Clerk, from Aug. 16th, 1868, to Aug. 22d, 1869	770 33	
" " For composition on Crisis and Pilgrim, and correcting subscription list	2,613 12	
" " Press work and folding papers	1,582 63	
" " Printing paper for Crisis	5,726 69	
" " Printing paper for Pilgrim	617 74	
" " Rent of rooms for the A. C. P. Society, from Aug. 1868, to Aug. 1869	200 00	
" " Postage—including that for books, tracts, letters, bills, papers sent into the British Dominions, and Box rent	255 98	
" " New font of type for Crisis, stereotype plates, book and tract plates, type for mailing machine, and various printing materials, etc.	842 73	
" " Wrapping paper, stationery, printing, etc.	311 29	
" " Insurance, fuel, gas, etc.	102 57	
" " Amount voted the Secretaries of the A. C. Association and A. C. P. Society	20 00	
" " For sundries, such as extra help at the campmeeting in the book stands, express on books, teaming Crisis and Pilgrim to post office, uncurrent money, U. S. license, and various articles used in Editors', clerks' and compositors' rooms, etc. etc.	492 12	
" " Books, tracts, etc., etc., bought and manufactured	3,952 63	
Total expenditures		$20,161 83
Balance in Treasurer's hands		$201 05

PROPERTY ON HAND.

Books, tracts and papers	$3,291 32	
Type, including the subscription lists of "Crisis" and "Young Pilgrim," mailing apparatus, printing materials, safe, office furniture, etc., etc., estimated at	2700 00	
Book and tract plates	3300 00	
Wrapping paper, stationery, etc.	30 00	
Postage stamps	41 49	
Printing paper for Pilgrim	40 00	
		$9402 81
Total		$9603 86

GEO. T. ADAMS,
Treasurer A. C. P. Society.

CRISIS OFFICE, BOSTON, AUG. 20, 1869.

We, the subscribers, have examined the accounts of the Treasurer, and find them correctly cast, and properly vouched; and a balance in cash on hand of two hundred and one dollars, and five cents. ($201.05.)

HENRY V. DAVIS, } *Auditing*
J. G. HAMBLIN, } *Committee.*

Business Agent's Report.

Brethren of the Advent Christian Publication Society.

Through the continued mercy of our heavenly Father, we are brought to the close of another year; and it becomes my duty, as your executive Agent, to report to you the business operations of the Society for the past year. In most of the several departments of our business, we have the pleasure to report a favorable degree of prosperity. And, although our business has not been quite so extensive, and our receipts somewhat less than in 1867, or 1868, yet, while we remember that those were years of special interest to a large portion of our patrons, and that the past year has been one of more depression in various branches of business, we have much reason to be grateful that the same kind hand which has led us from our small beginning, still leads, putting it into the hearts of his people to furnish us with means by which we are enabled to send forth the papers, tracts and books in all directions, proving, as we trust, a blessing to many who shall thus be led to see the truth as it shines forth in the word of God; and with us rejoice in hope of life eternal at the appearing of our blessed Savior.

The capital with which we commenced the business of the year, as reported last year, was $14,331.41. Our present capital we put as follows:—

Property on hand, valued at	$9,402 81
Cash in the Treasury	201 05
Amount due the Crisis, valued at	4500 00
" " " Pilgrim	300 00
" " on book acct.	300 00
Total capital	14,703 86

Our receipts the past year were $20,258.64, which is $1,066.22 less than the previous year. Of this amount, $250.00 was received from the Executors of the estate of the late Bro. J. Turner, of Levant, Me., who, as we are informed, left a donation to the Society of $1000.00, leaving the sum of $750.00 yet to be paid in to the Society.

THE BOOK AND TRACT DEPARTMENT.

We have issued during the past year 2,523,248 pages of tracts, several of which are new ones, namely; "Historic Echoes of the Voice of God"; "The Nature of Man; is he mortal or immortal?" "Will the wicked be raised from the dead?" "Salvation neglected"; "Our Creed," and "The Resurrection of the Wicked Dead." We have published the second edition of the "Hymns of the Jubilee Harp,"—about 2000 copies. Considering the fact that the market has been so fully supplied with the Jubilee Harp, and various Hymn books, the Hymns have had, and are having a fair sale, though not so extensive as the Harp.

"*The Scriptural Question Book.*"—Several months since, when we went to the printing establishment where this work was first got out, and where the stereotype plates had always been kept and the printing done, to order another edition, the plates were no where to be found. And although a liberal reward was offered for their recovery, and diligent search made, no traces could be found of them. The firm who printed the last edition having dissolved, and the establishment passed into other hands, we could not obtain any remuneration for the loss. In view of the fact that there was quite a demand for the book, we thought it best to procure a new set of plates, which we did at an expense of $136.50, giving us better plates, however, than the first ones, from which we have published an edition of 1000 copies, which are having a good sale.

The value of books and tracts on hand at the beginning of the year, as reported, was $3,552.17. The cost of books and tracts made, purchased and donated during the year, is $3,952.63. Due on book sales, less than last year, $175.00. Total books and tracts, $7,679.74. The receipts for books and tracts was $4,995.54. Amount received from the tract fund for tracts granted, $1,065.79. Total sales and grants, $6,061.33. Value of books, tracts, and papers on hand, $3,291,32. Total, $9,352.65.

THE WORLD'S CRISIS.

This paper, the most important of all our issues, has had a good degree of prosperity the past year. At the beginning of the year, we were printing a weekly edition of some 8200 copies, there being upon our subscription list a few short of 8000, quite a number of copies being sold every week to persons whose names were not on the list. We now print an edition of some 8700 copies weekly, and are constantly adding. The whole number of names on the subscription list is 8,492. The number of new subscribers is 1,486. The number of stoppages 941, leaving a net increase of 545 during the year. The number of free subscribers on our list at the present time is 809, being an increase of 82 since last year; during which it declined 150. The expense of our free list, at our usual rates, it will be seen is more than $2000.00. On the free list, Maine has 125, N. H. 103, Vt. 40, Mass. 146, R. I. 24, Conn. 73, N. Y. 101, Pa. 20, Iowa 20, Wis. 26, Mich. 24, Ill. 31, and other States from 1 to 10 each.

The receipts for the Crisis during the year have been, on the subscription and sales, $13,000.33. On the poor fund, $47.30. Total, $1,3047.63. The expenditures about $12,700, not including outlays for new type, etc. There is a large amount due from subscribers, and it is important that some action should be taken in regard to continuing the Crisis to those who are far behind in their payments, and who do not notify us of their wishes in the case. Some of the brethren have done nobly in obtaining new subscribers for the Crisis during the year; one brother having obtained about 80, and we expect he will soon make up 100. Others have also obtained a goodly number. Upon the whole, we think the prospects of "Our Family Paper" were never better than at present. We hear a good word for it from various directions. Let the brethren and sisters, looking for the speedy coming of our Lord, do what they can in the direction of getting new subscribers for our paper, and thus help scatter the truth.

THE YOUNG PILGRIM.

Last year, we printed a semi-monthly edition of some 5800 copies, there being 5635 copies on the subscription list. We have continued to print about the same number as last year; but it now appears that the subscription list has constantly decreased,—the stoppages being so much more than the increase, that at the present time there are on the list only 4346 copies. The receipts for the year are $1,054.83; the expenditures not far from $1,500.00. There is quite an amount due on the Pilgrim; and only about 128 sent out free.

THE TRACT FUND.

The amount received on the Tract Fund the past year, we are happy to say, is more than double what it was last year. This year it is $910.64; last year it was $413.19. There is a constant call for tracts, for free distribution, from various parts of the country, and we have sent them forth in all directions; grants having been made to the amount of $1,065.79, being $155.15 more than received on the Tract Fund this year. This deficit is made up from a balance on hand from previous donations. We hope the friends will continue their offerings to this Fund, for we know of none that is doing more good; and we have many tracts that should have a wide circulation—some new and important ones; and it is very desirable that the brethren should write more for this department. Write tracts filled with present truth; truths not held by the great mass; truths neglected by others. The Lord help us all, that we do our duty in this direction.

THE POOR FUND.

The amount received on this Fund the past year is very small, it being only $47.30. We are constantly receiving applications from those who very much desire the Crisis, but who are poor. Many of them are widows, who do not feel able to pay for the paper. It is hard to turn away from such, and we know the brethren and sisters would desire us to do all in our power to meet the wishes of those who really are unable to pay for the Crisis, and who yet are anxious to receive it. We feel it our duty to be as liberal in this direction as our circumstances will admit; yet we do not see how there can be much enlargement of the free list, unless the friends come forward with donations for the Poor Fund. Will not the brethren and sisters take hold in this matter, and thus help the Society to meet the wants of the poor among us?

THE EUROPEAN MISSION.

The amount received for this Mission the past year is $283.90; $217.30 of which has been paid over, or remitted according to the directions of Bro. Czechowski. $65.30 are remaining on hand for payment, as opportunity may afford.

Brethren, our prayer is that the blessing of our heavenly Father may rest upon and ever direct the Advent Christian Publication Society in all its efforts to scatter light and truth; truth due this generation, which we believe will witness the glorious advent of our blessed Lord and Savior Jesus Christ.

All of which is respectfully submitted.

GEO. T. ADAMS,
Business Agent A. C. P. Society.
Boston, Aug. 24th, 1869.

CRISIS OFFICE, BOSTON, Aug. 26th, 1869.

We, the undersigned, have examined the accounts of Geo. T. Adams, Agent of the Advent Christian Publication Society, as embodied in the foregoing Report, and find them correct, according to the best of our knowledge and belief.

HENRY V. DAVIS, } *Auditing*
J. G. HAMBLIN, } *Committee.*

The nominating committee for the A. C. A. reported the following nominations, which report was accepted.

NOMINATIONS FOR A. C. A.

For President.—S. G. MATHEWSON.
For Vice President.—M. BATCHELOR.
For Secretary.—HENRY PRATT.
For Treasurer.—GEO. T. ADAMS.
For Directors.—H. H. Dickinson, J. Couch, D. Mathewson, J. G. Hamblin, A. W. Sibley, Jonas Wendell, C. S. Sherman, W. H. Mitchell, H. V. Davis.
For Editor of Crisis.—MILES GRANT.

Brn. H. M. Hamblin, C. Pike and G. W. Denny were appointed a committee on ballots for the A. C. A. On motion, votes were cast for officers of the A. C. A. and for Editor at the same time, and ballots were received at the call of the roll. Adjourned till to-morrow at 9 A. M.

Wednesday, 9 o'clock A. M. After prayer by Eld. White, the committee on ballots for the A. C. A. reported the nominated list elected. The nominating committee for the A. C. P. S. reported their

NOMINATIONS FOR A. C. P. S.

For President.—JOHN COUCH.
For Secretary.—WM. B. HERRON.
For Treasurer.—GEO. T. ADAMS.
For Editorial Committee.—S. G. Mathewson, Albion Ross, L. Boutell.
For Publishing Committee.—D. Mathewson, H. V. Davis, J. G. Hamblin, M. Batchelor, H. H. Dickinson.

Brn. Wm. Himes, L. C. McKinstry, and E. G. Kingsbury, were appointed a committee on ballots for the A. C. P. S. Remarks were made upon the nominations by several, but no action was reached, when ballots were called for and received at the call of the roll.

Prom[illegible] the question of liberty in the [illegible] Crisis was introduced. In the [illegible]

which followed, each speaker was limited to three minutes, and allowed but one speech, except by universal consent. The discussion resulted in no action.

The committee on ballots for the A. C. P. S. reported the nominations elected. *Moved*, That the Chair appoint a committee of three to nominate a Campmeeting Committee of seven, to be elected at the stand. Carried. The Chair appointed Brn. J. Couch, B. Hitchcock and L. T. Cunningham, said committee.

On motion, the question of a National Convention was considered, and it was *Voted*, That we approve the call made at Buchanan for a National Convention. It was also *Voted*, That we recommend to the committee on the National Convention the approval and acceptance of the invitation of the church at Rochester, N. Y., to hold the National meeting at that place.

Moved, That the report of the Board in the case of Eld. Taylor be published in the minutes of this meeting. Carried. Adjourned *sine die*. H. F. Carpenter, *Clerk*.

At a meeting of the Board of Managers of the A. C. Association, held Sept. 2nd, 1869, the following preamble and resolution were adopted:—

"That whereas doubts have arisen whether the action of the Association directing the publication of the report of the Board in regard to D. T. Taylor, covered the publishing of the charges and findings,

"Therefore, *Resolved*, That in our opinion the action of the Association demands the publishing of said charges and findings."

H. Pratt, *Secretary*.

Charges.

1st. "Writing love letters over the signature of 'Merton.'"

2nd. "Making improper proposals to Miss ——, now Mrs. ——."

3rd. "Misrepresentation of the matter connected with an exchange."

4th. "Too much familiarity with" "young ladies."

Verdict on the Charges.

1st. "Charge specified, sustained unanimously."

2nd. "Charge specified, received six ballots of the seven, sustaining it. One not clear."

3rd. "Charge specified. It is in the opinion of this council that it was a misunderstanding of the parties."

4th. "Charge specified. Six votes sustaining it, and one stating, 'satisfied with Eld. Taylor's confession of it.'"

J. Couch, *President*.
O. R. Fassett, *Secretary*.

Corrections.—In the Beport of the A. C. Association, first column, Treasurer's Report, for Aug. 16th, 1869, read Aug. 16th, 1868.

In second column, 22nd line, last word, for and, read *not*.

In the Business Agent's Report, under the head of Europeon Mission, for $217.30, read $217.20; and for $65.30, read $66.70.

For the World's Crisis.

ROCKLAND TENT MEETING.

We pitched the Maine Mission Tent in Rockland City, and commenced meetings Aug. 12th in the name of the Lord. Last year we held a tent meeting one week, one and a half miles out of the city, which was well attended by those in the outskirts of the city; many of whom were awakened, and some instructed in the things concerning the kingdom of God and the signs of the times. Bro. S. Hall followed up the interest there awakened, and has continued to labor in that vicinity the past year. Quite a number have been converted, and others awakened, who were anxious to hear more on the coming and kingdom of Christ. They accordingly invited us there again with the tent. We received many hearty greetings from those who thanked God that they ever saw the Mission tent, and heard the good news of Christ's coming, and learned the gospel hope which was preached last year.

Our meetings began with some three hundred or four hundred attendants, the numbers constantly increasing till Sunday, when the tent was literally packed with those who listened with the most profound attention. In the evening about one thousand attended. The second week it was manifest that the gospel of the kingdom of God was engaging the attention of many minds. The meetings became *the* topic of conversation and discussion among all classes in the city, many declaring they never heard the gospel in so clear a light before; never saw such harmony in the word; had never thought there was such a strong chain of truth in the Bible; they wished they could have such preaching in the churches, etc., etc. Members of the Methodist, Baptist, and Free Baptist churches came and united with us in the worship of God, and many thanked God for sending us there to preach the old-fashioned gospel. From four hundred to seven hundred were in attendance evenings, and on the second Sunday the tent would not contain the people. In the evening some twelve hundred were in attendance. Several hundred stood without, and listened attentively to the word. Several had arisen for prayers, and several others were seeking the Lord. New doors were opened for entertainment, and new and interesting cases were constantly coming to light. The third week the interest did not abate. Several were converted, and others sought for mercy. Our social meetings were of the most interesting character. The last one was attended by some seven hundred people, and during the evening some twelve hundred listened with special attention to the last discourse, among whom was the Mayor of the city, who expressed his gratification for the good effect our meetings were having on their people, and especially on a large class of persons over whom their churches exerted no influence.

Brn. L. F. Cole and S. Hall were with us to aid in the work. Bro. Wm. H. Mitchell came to our help just before the close of the last week. The truths preached have made a deep impression on the hearts of many, and at the close of our meeting we parted with many who had become very warmly attached to us. May God still bless and guide them and lead others to Christ and the truth. By conforming to gospel order, and laboring for the salvation of sinners, avoiding strange messages and false teachers, they will prosper. Thus closed the best meeting we have ever yet held under the Maine Mission Tent.

Our meetings were orderly, and the best attention manifested. The people treated us with great kindness and respect, and won our sympathies and affection. While there, we received an invitation to come to Mt. Vernon to hold another tent meeting, signed by fifty names, but we have all our time promised elsewhere. I. C. Wellcome.

Sept. 2nd, 1869.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Sept. 22, 1869.

Take Notice!

All subscriptions for the Crisis are payable in advance, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the Business Agent, Geo. T. Adams.

Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is no safety for their money. *Any person may* draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to Geo. T. Adams, *directing* it to Miles Grant, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your Name and Post Office Address. Ag't.

TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* Plain Letters.

J. BUTTON sends $1.50 for the Crisis, and wants the name changed to Benj. Hathaway. Please give us your P. O. address.

SOME ONE sends us $1.50 for tracts, from Lewiston, Me., but does not sign any name. Who was it?

Who sends us 50 cents from Stowe, Vt., for two copies of the "Nature of Man," without any name?

J. T. HOWLAND—Received.

ESTHER C. SMITH—We cannot tell you.

Thanks to SR. L. DRAIN for the article sent.

J. K. BELLOWS—It is $3.35.

TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. Ag't.

Correspondents.—If you have sent money and do not see it credited, be patient. It is because of an accumulation of business from campmeeting. It will be attended to soon.

WORK.

This is the hour when every friend of Jesus should be faithfully at work in the vineyard of the Lord, if he would hear him say at last, "Well done, good and faithful servant." The harvest is truly great, but the laborers are few. The cry for help comes from all directions. Let no one be idle in this critical moment of time, when all the powers of darkness are arrayed against the little flock of Christ. Let us be brave and bold for the right. The day of glory is rapidly advancing, and soon we must answer for the blessings and privileges we have enjoyed. Is the reader living so that he can give up his account with joy? Do not refuse to answer this question before laying down this paper.

ALTON BAY CAMPMEETING.

The campmeeting at Alton Bay this year was said to be the best that has been held at that place. It was a large meeting, and well conducted by its judicious committee. The ground is quite romantic in consequence of its varied scenery of hills and vales, covered by tents and camp houses on the banks of Lake Winnipiseogee [pronounced Winnipesock'ee,] a beautiful lake, some twenty-three miles long and about ten wide at its greatest width. It is quite irregular in its shape, interspersed by many islands. Its waters are deep and very pure. It is said to be fed principally by springs. Several steamers run between Alton Bay and the towns on the lake shore, connecting with a branch of the Boston and Maine R. R. running from Dover to the bay. The camp-ground is but a few rods from the terminus of the R. R. and the wharf for the boats. The lake is four hundred and seventy-two feet above the level of the sea, and affords delightful scenery for those who make summer excursions to the White Mountains. The rail road accommodations, under the direction of Mr. Wm. Merritt, the gentlemanly superintendent of the Boston and Maine road, were all that could be desired. He deserves much praise for his efforts in behalf of the interests of the meeting. The same may be said of Capt. Wiggin of the steamer Chocorua, and Capt. Sanborn of the Lady of the Lake. The R. R. and steamboat accommodations add much value to the Alton Bay camp-ground.

We did not arrive at the camp till Tuesday afternoon; but we learned that the meetings had been excellent from Sabbath up to that time. The preaching had been well calculated to comfort and strengthen the saints and awaken sinners and backsliders. The prayer and conference meetings had been seasons of refreshing. We found a healthy religious tone of feeling upon the ground. As said a Congregational minister who was present, they were "tremendously in earnest." The meeting was good from its beginning to its close. Some of the prayer-meetings were very good, especially those in the Lawrence and Concord tents. A goodly number were converted, many reclaimed from a backslidden state, and some thirty-five baptized. There was preaching by Brn. J. Couch, S. G. Mathewson, J. Hemenway, H. L. Hastings, A. Ross, I. Damman, Sr. Benson (colored,) C. Goodrich, A. A. Phelps, W. Thurman, A. Simpson, M. Batchelor, N. Wheeler, and the writer.

There were two large tents on the ground, "The Bethel" and "The New Hampshire." A large number of houses have been built and several others are to be erected for next year. It is quite a camp village. The tents and houses this year were said to number two hundred and fifty. Several of the houses are well built, and of good size, affording agreeable accommodations.

Sabbath, the last day of the feast, was one of special interest. The first in order was the general love-feast at the stand, during which we had many excellent testimonies in favor of the christian religion. In about an hour and a quarter there were some three hundred and five who spoke of their love for Jesus. It was a joyful hour for the saints, and gave us some idea of the coming paradise. There was preaching in three places during the day, to accommodate the crowd of people present. Good order prevailed, so far as we know. In the evening we had a very pleasant communion season, when some seven hundred sat down to the table of the Lord. Thus ended another great and good meeting.

We are fully satisfied that the campmeetings this year have been seasons of special profit to the church of Christ. In all, so far as we know, there has been a deeper religious tone of feeling than for many years. This has been particularly true of the Springfield and Alton Bay meetings; and we hope to hear the same of the western meeting at De Kalb, Ill. It is high time that all, who purpose to be at "the marriage of the Lamb," were entirely consecrated to the Lord. Nothing short of this will fit us for the coming kingdom.

DISCUSSION AT NORWALK.

The following report of a discussion in Ohio was sent to the P. O. about the 31st of May, and has but just arrived at our office in Boston:

Our discussion at Norwalk, O., was one of special interest. Our opponent, Dr. M. H. Houghton of Wilson, O., conducted the debate with more than ordinary candor. He used less harsh expressions than the majority of the defenders of Spiritualism. He claims to have been a medium for a number of years. He made very little reference to the Bible, to prove his points, but often expressed a want of confidence in its teachings. The audiences were large, intelligent, and very attentive, observing excellent order. Our discussion began Tuesday evening, May 25th, and continued five evenings. We debated the following resolution:

Resolved, *That the phenomena of Spiritism proceed from demons, and not from departed human spirits.*

Our opponent presented but little evidence on the negative side; claiming he was under no "obligation to prove any thing." His rebutting arguments consisted mostly in simply denying the facts we produced. He admitted that if the Bible was of divine origin, we had sustained the resolution.

He asserted that, instead of our being "in the latter times" (1 Tim. 4: 1,) "the earth is in its babyhood;" that man came up from the lower order of animals; that science is our only guide; that clairvoyance gives the most satisfactory evidence of man's immortality; that Spiritualism is the most profoundly moral system ever taught; that spirits make up bodies for themselves out of the particles of matter floating in the atmosphere; etc., etc. He referred to only one passage of Scripture during the debate, and to that quite indifferently. He made frequent remarks, showing that a Bible statement had but little weight upon his mind; but was not so outspoken against the Scriptures as are most of the lecturers on Spiritualism. We think his defense of the subject was the weakest we have ever witnessed in a debate on that question. Assertions were plenty, but the proof was wanting.

The more we see and know of Spiritualism, the better we are satisfied that the whole system is utterly antichristian in all its features. It is Satan's crowning work, and last grand effort to overthrow the Bible and all the followers of Jesus.

While at Norwalk, we had much pleasure in the society of Bro. and Sr. G. W. Stetson, from Olena, O. His labors have been blest in this vicinity, and are appreciated by the churches which are favored with his preaching. His health has been rather poor, but is now improving.

We made pleasant visits with various families in Norwalk, and met several Brn. and Srs. from other towns. We spent Sabbath, May 30th, in N. and had a good day. We found the church had been much strengthened and comforted during the discussion. Those who had been perplexed with the phenomena of Spiritualism, are now satisfied that the whole system is of Satanic origin.

We closed our Sabbath meeting with an interesting communion season, commemorating the death and sufferings of our Savior.

THE PULPIT.

The following sensible remarks are from the *Rainbow*, a valuable monthly, published in England, and edited by Dr. Wm. Leask, 9 Newington Green, London. The writer says: "One of the most humbling facts of the day, if our readers would think of it, is the criticism of the pulpit by the secular press. Not that we object to that criticism, severely cutting as it sometimes is, but to the lamentable truth that the pulpit so richly deserves it. It lays itself open to attack. It invites censure. It seems to study the art of stupidity. Its threadbare platitudes are not fit for intelligent children, far less grown men. In every other profession men try to rise to the level of the work before them; but the pulpit, with some splendid exceptions that reveal the surrounding desert, drawls and nods over its slovenly compositions, as if its work required neither heart nor head, neither brain nor energy. It goes its drowsy round as if there were some charm in its wooden box to arouse the conscience, to enlighten the mind, to pierce the heart, and to attract the steps to the paths of immortality. Its rebukes are faint, its warnings timid, its invitations lack earnestness, and its exhibitions of the gospel are woefully defective."

The Sunday Magazine.—Messrs. J. B. Lippincott & Co., of Philadelphia, announce that they are to publish in this country Dr. Guthrie's "Sunday Magazine," commencing in October next. This has been a popular English monthly, its circulation sometimes reaching to 140,000 copies per month. The object of the magazine is expressed by the Editor as follows:—

"My purpose, in one word, is to adopt the best and most varied means of calling off the mind from the secular subjects which necessity forces upon it during the week; to awaken from their torpor those feelings of gratitude and adoration which the divine greatness and goodness should excite; and to make the regular return of Sunday as healthful to society as the showers which soften, fertilise, and beautify the earth, bringing with them the influence of heaven. . . . To make the magazine interesting to cultivated minds without being unintelligible to men of ordinary education; to be read by people of all christian denominations; to be of no class, of no sect, of no party, but belonging to all and profitable to all,—such is its aim."

Terms.—Yearly subscription, $3.50; single number, 30 cts. Club rates, per annum: two copies for $6.25; three copies for $9; five copies for $14; ten copies for $25. Address J. B. Lippincott & Co., 715 Market Street, Philadelphia.

The Advance.—This journal, which Dr. Bushnell pronounces "one of the ablest, best, and most outspoken religious papers now published," enters upon its third volume this week, and celebrates the event by several marked improvements. It appears in a new dress of type, begins the regular publication of Rev. Henry Ward Beecher's sermons, and adds several new names to its list of contributors, among them that of Hon. Henry Wilson, of Massachusetts, who in the current number discusses the problem of Chinese immigration from the standpoint of christian statesmanship. The publication of Beecher's sermons in the *Advance* will prove an admirable feature of an already admirable paper, and attract many readers. The *Advance* is published at $2.50 per year by the Advance Company, 25 Lombard Block, Chicago.

THOSE HEBREW BOOKS.

In the Crisis of March 10th, a call was made for funds to purchase the Englishman's Hebrew Concordance, and a Hebrew Lexicon, for a poor preacher in one of the western states. The books will cost about $30, and we have received but three. Now it must be evident that three dollars will not buy thirty dollars' worth of books; and unless we receive $27 more, the books can not be obtained. We hope the friends of Jesus, who have means to spare, will see to it that the necessary amount is raised at once, so that our brother's heart may be made glad, and his hands strengthened in the warfare against the powers of darkness. The following is from the call:—

"I know of a minister, who . . . needs the Englishman's Hebrew Concordance, and a Hebrew Lexicon; but he is utterly unable to buy them. He labors mostly in new fields, where the friends of truth, as we understand it, are few and isolated; and he thinks that he is doing well if he can manage to support his family with his own manual labor and pinching economy. Of course, he has no money to spare from his family."

We would add that his family consists of a wife, five children, the eldest ten years of age, and an aged mother. If the reader will turn to the *Crisis* of Sept. 1st, and read the article headed "The Savior's Mission," he will see our brother's *name*. Would it not be a pleasure to help him to the books he so much needs? We will gladly acknowledge the receipt of money sent us for this purpose.

THE UNCLEAN SPIRITS.

We see no room to doubt that the "unclean spirits," mentioned in Rev. 16: 13, are those associated with Spiritualism. Says a writer in the "The Signs of our Times":—

"In short, the conviction is hourly gaining strength among those who make 'the sure word of prophecy' their study, that the movement of Spiritualism is the initiatory fulfillment of the going forth of those 'unclean spirits' preparatory to the antichristian confederacy of the last days, 'to gather them to the battle of the great day of God Almighty;' and it is only reasonable to expect that the 'going forth' of those 'unclean spirits' should precede that confederacy, by some, it may be considerable, space of time."

The Rainbow.—We learn that the price of the *Rainbow* is $5 a year. It can be obtained of C. S. Carmell, 826 Race Street, Philadelphia, Pa.

FORESHADOWINGS OF COMING EVENTS.

There exists at the present moment a prevalent impression among God's people, that important events are at hand,—that a crisis greater than any which has appeared since the beginning of time, is fast approaching, and that however long or short its continuance, it will result in the discomfiture of the enemies of God, and the deliverance and enlargement of his people. We hear of this expectation from the east and from the west, from the north and from the south. It is a conviction which has forced itself upon their consideration—which has sprung up spontaneously in their minds. We find a definite expectation of events, great and terrible, coupled with most undefined conceptions respecting the particular forms they may assume,—a clear apprehension of their general character, bearing, and results, united with obscurity of vision in regard to their special attributes and accompaniments; a remarkable unity of sentiment as to characteristic features, with some diversity as to subordinate details. This state of mind which pervades the christian world is precisely that which we ought to expect on the eve of an era so momentous. It is sufficient to stimulate prayer and intelligent observation, whilst it neither interferes with freedom of action, nor with the due performance of public duty.

Whence comes a unanimity so marvellous—a consent almost universal? Doubtless the same reasons essentially have, at one time or other, entered the hearts of all, and determined their judgment. But few comparatively may have given themselves the trouble to trace their conviction to its source, to distinguish its several grounds, and to sum them up in order.—*Signs of our Times.*

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise Three Thousand Dollars for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, directing to the Treasurer, Geo. T. Adams, Boston, Mass., or enclosing with remittances to the Crisis office, with a liberal hand, and receive, by and by, the reward of the liberal Giver. Wm. B. Herndon, *Sec. Adv. Chr. Pub. Soc'y*.

Donations for the Tract Fund.

Mary C. Wadwell	$2.00
A Friend at Waterbury, Ct.	1.75
Two Sisters	2.50
Mary Veasey	.36
N. Arden	1.30
Mrs. S. P. Johnson	2.19
A. Evans	1.90

POOR FUND.

(*To send the Crisis to the Poor.*)

J. B. White	$2.50
Two Sisters	1.50
T. L. Saltonstall	5.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Sidney Hall (on pledge)	$25.00
John Graves (pledge paid)	5.00
Ira Morgan	5.00
Cash received by the Secretary, at a meeting of the Society, at Springfield Campmeeting, during the temporary absence of the Treasurer, and handed to him, without the names of the donors	70.50
Two Sisters	1.00

EUROPEAN MISSION.

L. S. Luddington	$5.00
Mary Veasey	1.00
A Friend	5.00
E. Smallyn	1.00

For the World's Crisis.

THE WORK OF THE HOUR.

What is the work of the hour? What the peculiar responsibility resting upon the servants of Christ at the present day? These queries may be, and doubtless are, variously answered. Some will reply, these are times of remarkable intelligence, consequently there should be a corresponding exhibition of intellectuality on the part of the gospel ministry. Again, the inventive faculties of the age are wonderful. New devices, deceptions, and allurements, are daily brought into requisition, for the purpose of leading men and women astray; therefore, the church and ministry should also exercise their wits in order to produce new counter attractions; hence palatial houses of worship, operatic choirs, religious concerts, pious oyster suppers, sanctified balls, holy fairs, and divine donations, to which all the world and his family are made welcome, provided they have the one thing needful (money.) Did the Founder of the Christian church design it to become a trap, into which people should be allured, by pandering to the pleasures and passions? Or, did he design that the gospel should be "the power of God unto salvation to every one that believeth"? This is not the legitimate work of the church and ministry; it is the natural outgrowth of that prevalent error and delusion—the world's ultimate evangelization by the church.

The work of the hour is to keep prominently before the people the evidences of a fast-approaching judgment; to discern and proclaim, without fear or favor, the existing "signs of the times," in all their varied details; those daily accumulating and fast culminating "signs" which portend the Savior's speedy advent. It is to faithfully testify against the follies and sins of a formal and pleasure-loving church; it is to warn the people against the deceptions and delusions of modern demonism; it is to combat faithfully, but kindly, all the theological errors of the day, especially those errors which blind men to the true issues of the gospel. Those hindrances must be carefully removed. Men who believe that they already possess immortality, can see no beauty, nor even necessity, in the Bible doctrine of Christ's coming to raise the dead, and to give immortality to his saints. It is not pleasant to be called infidels, but this heathen dogma and Satanic falsehood must be combated.

It is the work of the hour, also, to prepare a people for the coming crisis. The line of demarkation is to be distinctively drawn between Christianity on the one hand, and the world and Christianity on the other. The admonitions of the gospel are to be faithfully administered, the vices and sins of the professed followers of Jesus are to be faithfully condemned and rebuked, even though it be in those who are wealthy and influential in the church. Their eternal salvation perhaps depends upon the faithful admonitions of the ministry. How often it is that ministers are derelict in this respect, for fear of offending. O what a fearful responsibility rests upon the servants of Christ. The people are to be preached *to*; there is too much preaching *for* the people. The minister who preaches *for* God will try to please God; the one who preaches *for* the people, will try to please the people. O what a responsible work, to prepare a people for the coming judgment, and a home in the kingdom.

God is purifying unto himself a *peculiar people*. It is the duty of the ministry to instruct the people in those peculiarities, and to insist upon their maintenance. Here is the cross of Christianity. People like to live and do as their neighbors; but God demands an entire separation. He wants us to be peculiar in holiness, in simplicity in conversation, in holy zeal, in consecratedness. These are only hints to the servants of Christ. May the Lord qualify us for the work of our day; and when the Master comes, may we hear the welcome plaudit—"Well done, thou good and faithful servant." Geo. Thomson.

Disendowment in Turkey.—A curious sign of the times is afforded by the attitude of the Sultan towards the Mahomedan Established Church in Turkey. He proposes to disendow it; or, in other words to apply to State purposes the vast lands, estimated at one million sterling a year. Nothing but the stern necessity of satisfying the national creditor could have steeled the Sultan to such a bold step. The measure will be of immense benefit to the State indirectly, by placing in the hands of industrious and enterprising cultivators an immense area of most valuable land, which has for generations remained almost altogether unproductive. Thus the prophetical *drying up of the mystical Euphrates* (Rev. 16: 12) or decay of the Mahommedan power is hastening to its consummation.

For the World's Crisis.

GOOD COMING.

Bro. Grant:—Perhaps a few words relative to the late campmeeting at Springfield may not come amiss in the Crisis. I was there three days, attended as many of the social meetings as I could consistently with the business meetings that in duty we had to attend. The meeting while I staid was not so large as last year, but I do think it was much better,—more spiritual. It was blessed, indeed, to see the faces of the old veterans that you have seen in former years, when we were looking for Jesus, without a doubt that a few days would reveal him, and introduce the lovers of his coming to dominion, glory, and a kingdom;—to see those with whom you have been through the trials, and find them still faithful, and still looking, hopeful and joyous;—to shake the hand of these dear souls, brings a peculiar feeling that leaves a lasting pleasure. God bless with his richest blessings these dear old saints. The Lord has his mark upon them. Like Abraham, they have believed God, and it will be accounted righteousness unto them.

It is also heart-cheering to see the new convert to the faith, who can trust God and believe his blessed word, and look for the same "hope"—"blessed hope" of seeing Jesus and being made like him. I get well paid for all my trouble to meet with this expectant people, who delight to deny themselves and bear reproach for Christ, and believe in his speedy appearing. How cheering to see the disciples with heads uplifted, full of love to God and one another; no jealousy, no hatred, but love, perfect love; it is blessed,—all one in Christ; out from the world; not our own; bought by Christ; owned by him;—good enough. *Amen.* The worldly, covetous wanderer, unbeliever and sinner, is to be pitied. So near the judgment, and unprepared. O will they not hear this last call, and come to Jesus, and be saved with eternal life?

Dear Brn., old and young, let us see to it, as we are responsible in this matter. More faith, grace and patience, with a stick-to-itiveness that will hold fast to the word of life till Jesus comes. I am with you in this warfare till peace is declared, and the pension received.

Chelsea, Sept. 16th. L. Boutell.

For the World's Crisis.

WEST BETHEL TENT MEETING.

We pitched the Maine Mission tent in West Bethel, and commenced meetings Saturday evening, Sept. 4th. By change of arrangement, we had no time to give our appointment in the Crisis; but the people in the vicinity had some notice, and they came out readily to hear the gospel of the kingdom. Only one family of believers was known to us (that of Bro. Thomas Morrill, who had wished us to come), and they lived four miles away; but the people generally seemed at once interested, and gave attention to the word, being respectful and kind. It is a sparse settlement, and a busy time with them. Sunday (the 5th), they gathered from all the surrounding mountain passes, and from several towns, making a large audience of anxious hearers, the most of whom had never heard the gospel on this fashion before. Many expressed great surprise in finding us preaching so much Scripture. They had heard different things about us, but the preaching was so plain and scriptural they were delighted, and went home to bring others. The interest increased, and each afternoon and evening brought large numbers to hear. It was soon seen that the Lord was at work on the hearts of the people.

Wednesday was stormy, but they came. The storm increased, and became severe in the evening, so that we did not expect the people to come; but in this we were mistaken. They came, old men and women of eighty, and young men and women with babies, from three to five miles. It was an interesting scene. The rain fell in torrents upon the canvas; the winds blew and howled furiously upon the forest around us, which shielded the tent, while about a hundred, old and young, sat in the tent eagerly listening to the word of life, seemingly unconscious of the raging storm without. At the close of the sermon six rose for prayers—men of fifty years, and youth of twenty, also one aged woman of perhaps seventy-five years. Prayer followed, and the exercise closed. Several remained an hour later inquiring about the truth and the way of life. Subsequently, others rose for prayer, and several found peace in believing; and the work goes on. Blessed be the Lord.

Some wanderers were reclaimed, others became deeply serious. Christians of various orders were greatly blessed, and thanked God for the light they had received. Many said they had never heard so much gospel preached before. The two Elders in the place seemed very much troubled, and remained away, while they used words of bitterness about us. God pity them, and open their eyes.

The second Sunday, the audiences were very large, filling the tent. The word made many deep impressions, and was listened to with profound attention. At the close of the afternoon sermon, about one thousand repaired to the shore of the Androscoggin river, where four happy believers were buried in baptism. The services were very impressive, and several others just converted regretted they had not decided to obey their Lord in this ordinance. This was a great day to the people of West Bethel and vicinity. Several brethren and sisters came from the surrounding towns. We continued the meetings until Tuesday evening, the 14th, and closed our labors there, praising God for the saving grace manifested in converting some, and blessing so many. This meeting will never be forgotten by many there. Others will come to Christ as the result. Bro. Wm. H. Mitchell was my fellow helper in the work.

A WORD ON EXPENSES.

Who is ready to aid us in carrying on this mission? We are sowing the gospel of the kingdom in new fields continually, where we reach thousands who never heard before, and where there are but few believers, in some places not one to aid the cause. The few whom we do find in the places where we pitch the tent do well in sacrificing to aid in meeting the expenses, considering their means. But this is mission work indeed, and must be partially sustained by believers from other places. It accomplished vastly more, for the amount of expense, than any other plan of labor we have ever seen presented. Many are converted, very many are brought to see and embrace the blessed hope of the gospel, and thousands are awakened to look into and ultimately learn the true gospel of the kingdom of God, which will direct in the right way, and exert its general influence on society, and is thereby constantly opening new doors for our preaching, our papers, and our books, to produce their influence and gather souls to Christ.

At the tent-meetings held this season, we have gathered but little more than half enough to pay the expenses, yet we have had the largest gatherings, the best meetings, with the most important results we ever have had. I am constantly paying money out of my own pocket to meet expenses. I am now in debt and cannot advance more. Will our brethren who have the means, and the missionary spirit, replenish our treasury, and aid in carrying on this work? You will not allow us to devote all our time and energies, and wear out in the work, and use up all our means to pay expenses, while you enjoy "the blessed hope," and home society, and pleasant associations, and all your time to accumulate means. We also ask our brethren who have not paid their subscription on the old debt of the tent to do so, as we long ago advanced the money, and are now in pressing need of it. I. C. Wellcome.

Sept. 15th, 1869.

For the World's Crisis.

A RAY OF LIGHT.

Bro. Grant:—I am sure that you and many of your readers will rejoice at a prospect of a pleasant change in my circumstances. I say a *prospect*, for it depends, under God, upon the degree of interest manifested in the case by our brethren; and it rests with them to decide whether the anticipation shall become a reality, and a success.

Now I will explain the matter. Bro. N. A. Angell proposes to establish a monthly religious periodical (magazine in form), and desires to employ me as associate editor. His offer was quite voluntary, and his terms are very favorable to me. The name of the magazine is to be "The Monitor." The first number is to be issued immediately, bearing date October, 1869. It is proposed to have thirty-two pages of the usual magazine size. The terms will be one dollar a year in advance. In regard to the sentiments, views and doctrines to be therein advocated, the articles that I have written for the *Crisis* and *Voice of the West*, may be taken as an exponent to indicate the character of the "Monitor."

Reader, brother or sister, do you feel interested in this work? And will you show that interest by writing to me, and forwarding your name as a subscriber, and the names of as many others as possible? Pray for the blessing of the Lord to rest upon me, and upon the work in which I am engaged.

Webster, Mass. F. H. Chamberlain.

For the World's Crisis.

BATH, ME.

Bro. Grant:—I am done at the Repository, and intend to labor in various localities in the western part of Maine this fall. I expect to be at Bath about once in four weeks, and any one wishing to write me can address me there, and the letter will be forwarded to me soon after I am away.

I have issued a new edition of my Admonitions on Church Fairs, Festivals, etc. I hope they may be widely scattered, for they are doing good. I will send them, postpaid, at 15 cts. per dozen, or 75 cts. per hundred.

I have also on hand two or three hundred copies of Spiritual Melodies, which I will sell cheap, as a new edition will be out ere long, with some corrections, and a considerable addition, making 453 hymns in all. Send to Bath, Me. I. K. Lombard.

For the World's Crisis.

Acknowledgments.—R. I. and East Ct. Conference, by H. F. C., $5.00. Two sisters of So. Reading, Mass., $2.00. Elam Burnham, Hamilton, Mass., $1.00. James Lord, Berlin Falls, N. H., $2.00. J. W. Atkinson, same place, $1.00. S. W., Davenport, N. Y., $1.00. G. P. Persons, Hockanum, Ct., $5. G. H. Bundy, Lakeville, Ct., $1.00. Friends at Houghtonville, Vt., $2.00. M. M. Post, Hinesburg, Vt., $1.00. A. A. Havens, Cato, Ohio, $5.00. E. A. B. B., Vergennes, Vt., $1.00.

This is all I have received, to my knowledge. If there are any who have sent money to me for the horse, and it has not been acknowledged, please inform me.

With many thanks to my donors, I remain yours in hope of eternal life,

J. B. Wadsworth.

P. S. "E. A. B. B." may rest assured that the request is laid before the Lord in behalf of E. B. B., New Orleans. J. B. W.

For the World's Crisis.

The Berean's Casket and Repository.

COMPILED BY I. C. WELLCOME.

This work is now ready. It has cost much labor and money, and we hope may be found a work of much value. The book contains portions of the sacred word on a great variety of subjects, carefully arranged in sections, for the more ready comprehension of the chief points of doctrine contained in the Holy Scriptures. Many passages are given in various versions, all without comment. To which is added selections from history, records of events, chronology, statistics of population, of crimes, and the leading habits of evil of these days. Tables of the miracles and parables of our Lord, illustrations of prophetic figures, tables of mission work, and other reforms. Membership of churches contrasted with the heathen, and much matter bearing on the signs of the times.

The work was first advertised to be sold at $1.50 cloth, but while preparing it, we found it important to extend the work far beyond our first plan, to make it the work it should be. Therefore, on getting our bills for stereotyping, and finding that that part of the work costs about *nine hundred dollars*, we are obliged to put the price to $2 in extra cloth binding, postpaid; in leather, $2.50. Those who have subscribed and paid for it, will receive it at the price paid.

Sold at the Crisis office, and by I. C. Wellcome, Yarmouth, Me.

Bro. Peter Mitson, Elliota, Minn., writes: "Dear brethren and sisters, let us nail our colors to the mast head, and walk up to the rule laid down by our blessed Captain; and then, let the winds blow high or low, he will carry us safely into the haven of rest. I can say that I feel determined, by the help of the Lord, come what will, to enter the kingdom."

— Fearlessly do what you believe to be right.

Correspondence.

From Bro. J. T. Ongley.

Bro. Grant:—We are still striving for the kingdom. Bro. C. F. Sweet was with us and preached the word faithfully, and some through his instrumentality have been persuaded to seek an interest in the Savior, and a home in the kingdom. At the quarterly meeting in Blooming Valley last April, four were buried with Christ in baptism, and are trying to walk in him. Also at the quarterly meeting just closed, in Blooming Valley, two more were baptized, and others are almost persuaded to come out for Christ. The brethren and sisters here generally go to the quarterly meeting at B. V., distance twelve miles. I occupy the desk at B. V. once in four weeks, and endeavor in my weak way to enforce the practical parts of the gospel.

Father's health is on the decline, so much so that mother has to be confined to the house to take care of him. Yet his faith is strong in the Lord. They feel grateful to the friends that have sent them a little money to help them along, and hope they will be rewarded in the coming kingdom.

I would here say that in the statement made by me in the Crisis last spring, in relation to one of the reasons of my not preaching, was on account of my brother-in-law not being able to perform his part, and therefore I had to take the mill upon my hands. I would here say that sickness in his family was the great reason on his part, and not a design to wrong me, as some may have drawn from the way in which it was written.

To the scattered ones. In view of the coming King, let us be up and doing in the service of our Master. Soon it will be said, "Well done," or "Depart." O that we may hail him with joy. Yours in hope,

John T. Ongley.

Lincolnville, Crawford Co., Pa., Aug. 24.

Voice of the West, please copy.

From Bro. P. A. Smith.

Bro. Grant:—Since I last wrote, I have met my appointment at the new meeting-house on the Suwannee. There was a good turn-out, and excellent attention. Three were baptized. Two others joined the covenant.

I was not well enough to preach to the people here in Jacksonville yesterday (Sept. 5th), but we had a most glorious prayer-meeting last night, and one whom Satan had well nigh ruined came out and started again, like Peter, who had stepped aside, and resolved to go with us to the kingdom. Another, who has been a steward in the Methodist church, has cast in his lot with us to take and bear the reproach, notwithstanding the desperate effort his minister has made for the past four or five weeks to preach against our blessed hope. The Lord will overrule and make the wrath of man praise him. Bless the Lord for the omens of good we see for this wicked city. Pray for us.

P. A. Smith.

Jacksonville, Fla., Sept. 6th, 1869.

Married.

In Thornton, N. H., Aug. 25th, 1869, by Eld. A. W. Sibley, Levi Dow, M. D., of Bangor, Me., and Mrs. M. R. Mitchell, of Campton, N. H.

In Lowell, Sept. 16th, at the residence of the bride's father, by Eld. J. W. Thomas, Mr. Albert A. Douglass and Miss Clara E. Bailey, all of Lowell.

In Lowell, Sept. 16th, by Eld. J. W. Thomas, Mr. William R. Clay and Miss Angeline C. Bates, all of Lowell.

Obituaries.

Covell. Died at Sweetland Center, Muscatine County, Iowa, Aug. 21st, 1869, Jonathan Covell, aged seventy years, ten months and seven days.

Three months ago we lost a mother, now a father, and the family circle is broken up. Our dear and much loved parents sleep in Jesus.

The funeral sermon of father and mother were both preached at the same time by Eld. Wm. McCulloch, in the Methodist Chapel, to a large congregation of attentive hearers. Text Ps. 17: 15. May the Lord bless this sad bereavement to the good of the large circle of children and friends who mourn their loss. And may their mantle of earnestness, stability and piety, rest upon them all, that when the glad morning shall break, the whole family circle may again meet where there shall be no more parting, or tears, or death.

S. K. Gibson.

Hathaway. Fell asleep in Jesus, in Fair Haven, Mass., August 6th, 1869, Sister Clara, wife of Bro. Russell Hathaway, aged thirty-eight years.

Our sister was a member of the Christian Baptist Church, and a faithful laborer in the cause of Christ. A few years since she became interested in the Bible truths that we hold so dear,—the literal resurrection of the dead, unconscious state of the dead, and personal coming of Christ to reign on the new earth, and put an end to sin. These were themes that rejoiced her heart. The Bible became a new book to her, and she loved it more than ever before. Since she became interested in these truths, she has been laboring with the church in Fair Haven, together with her husband. She sleeps, but not forever. Words of comfort were spoken by the writer, from Isaiah 25: 8.

E. R. Wood.

Rollin. Quietly fell asleep at Melvin Village, N. H., May 12th, 1869, after a lingering and painful sickness, Bro. James B. Rollin, aged sixty-seven years.

For many years our dear Bro. had been a firm believer in the near coming of Christ, and the resurrection of the dead; but the last two years of his pilgrimage were the most blessed of his life. He seemed to be doing his last work, which we believe is well done. Words of comfort were spoken by the writer.

T. W. Piper.

Everson. Died in Castleton, Vt., June 23d, 1869, Harriet M., daughter of James and Harriet A. Everson, aged thirteen years and eleven months.

She was a favorite among her youthful companions, who deeply manifested their regards on the occasion of her funeral, which was attended on the 25th at the Christian Advent Chapel, by Eld. S. G. Mathewson, when we laid her down to sleep among the flowers until awakened by the arch-angel's trump.

B. M.

Holt. Died in Augusta, Me., Aug. 21st, 1869, Sister Ann Holt, aged thirty-eight years.

Sister Holt was a firm believer in the second personal coming of Christ, and died in the hope of a glorious resurrection at his appearing. The writer tried to comfort the family on the funeral occasion with the gospel assurance of a reunion again in the resurrection morning.

Thomas Rines.

Reed. Died in Richmond, Me., Aug. 23d, of typhoid fever, Sister Martha, wife of Eld. H. D. Reed, aged fifty-five years.

Sister Reed was a devoted wife and mother, and a faithful christian. Many of our ministers and brethren, who have been so cheerfully cared for and waited upon at the hospitable home of Bro. Reed, will lament the death of such a kind and faithful sister. She died in the full assurance of hope. A large assembly attended the funeral, to which the writer spoke from 1 Thess. 4: 18.

I. C. Wellcome.

Gunn. Died in New Preston, Conn., Aug. 21st, 1869, Sister Maria, wife of John S. Gunn, aged forty years.

Sister Gunn gave herself early in life to the service of the Lord, and now sleeps in Jesus.

M. A. Baldwin.

Kahari. Died in Cambridgeport, Mass., Aug. 30th, 1869, Sister Emma R., only daughter of Bro. and Sr. W. H. and H. S. Kahari, aged sixteen years and twenty-seven days.

Sister Emma was a great sufferer, but manifested that calm patience that is known only by those who have found that "Jesus can make a dying bed feel soft as downy pillows are." The occasion was improved by the writer, from words found in 1 Cor. 15: 54–57.

B. P. Stevens.

Bishop. Fell asleep in Jesus, near Strawberry Point, Clayton Co., Iowa, May 25th, 1869, Lewis Bishop, a brother-in-law of the writer, aged forty-three years and five days.

Some four years ago, he had a cancer cut off his neck, after which he began to fail in health, which toward the last took the form of consumption.

Peter S. W. Deyo.

Wolcott. Died in Portsmouth, N. H., Aug. 26th, Sr. Catharine Wolcott, aged fifty-six years.

She embraced the faith of the soon coming of Christ in 1840, and lived it to the close of her life. Her bereaved husband sorrows not even as others who have no hope.

"Asleep in Jesus, blessed sleep."

Voice, please copy.

E. Owen.

Owen. Died in Belchertown, Sept. 16th, Artemas Owen, aged sixty-three years.

My father sleeps; his end was peace;
We sorrow, but with hope;
The believer's life doth never cease,
And Christ will raise him up.

B. O.

Reed. Died in Westfield, Mass., Sept. 11th, Freddie, son of Bro. Otis R. and Fanny Reed, aged sixteen years.

May God sustain the afflicted parents.

E. Owen.

Summary of News.

FOREIGN.

Cable News.

Paris, Sept. 17. (New York *Herald's* Special) Gen. Prim's second and latest audience with the Emperor Napoleon was of an hour's duration, the subject matter of the conversation affording cause for a very considerable degree of anxious outside speculation. It has been pretty accurately ascertained to-day that the situation in Cuba, the revolution and the chances of its repression as well as the probable future of the Island as regards its form of government and the right of rule was discussed. The Emperor advised an amicable arrangement between the Spanish authorities and the Cabinet in Washington on the matter of the American desire for an acquisition of the territory by purchase, adtoward the close of his remarks his opinion to the effect that if the war continued with its present attendant barbarity President Grant would be compelled to interfere between the contending parties if only in behalf and for the cause of humanity.

General Prim replied that he was himself personally willing to negotiate with the American authorities in the direction indicated by the ruler of France, but that in Spain his fellow-countrymen at large remained opposed to any such course. Napoleon in reply advised Prim and the Spaniards to imitate in this case his own example and give up Cuba just as he had given up Mexico, before it was too late, with honor.

Madrid, Sept. 17. The candidature of the Duke of Geneva, son of King Victor Emanuel of Italy, for the throne of Spain continues to be discussed very earnestly. His accession to the throne is regarded as probable. Should the plan be carried into effect the youthful king will be assisted by a regency composed of the Duke de Montpensier, Marshal Serrano and Rivero.

Five war frigates, with other vessels of the navy, are about to be dispatched to Cuba. They will, it is said, sail at an early day.

London, Sept. 17. A rumor is current here this evening to the effect that Napoleon, on account of the precarious state of his health, will shortly abdicate in favor of his son, but will retain the Presidency of the Council.

DOMESTIC.

The Suez Canal.—The contractors for the excavation of the Suez Canal were bound by heavy penalties to complete their work by midnight on the 14th of August, and it appears had to make extraordinary exertions that day to fulfill their agreement and escape the penalties. A letter from Alexandria says the scene during the whole day, in a heat which must have approached the Plutonic, was marvelous. Seven thousand workmen toiled away with a zeal and an aptitude for their work which would have done a European collier or miner good to gaze at. If ever man earned his bread by the sweat of his brow, the motley assemblage of Wallachians, Albanians, Greeks and Arabs earned theirs. The magnitude of the work accomplished may be inferred from the fact that one thousand camels and three thousand five hundred donkeys were driven up and down the ridges all day long. At midnight nothing remained to be done.—*Boston Journal.*

Passing Events.

☞ It is said in a private letter from a Canadian gentleman that Prince Arthur, moved by the expressions of good will and friendship which the American newspapers have been pleased to utter, has resolved upon paying us a visit in the course of the winter. This intelligence will be the occasion of a marked stir in fashionable circles.

☞ De Stansberg, who is now the Prussian railway king, owning nearly half the railway lines in the kingdom, and being worth at least fifty million thalers, it is said lived in a London garret seven or eight years ago, penniless.

☞ The opening of the new edifice of the Northwestern University, at Evanston, north of Chicago, and the inauguration of Rev. E. O. Haven, D. D., LL. D., late Chancellor of the University of Michigan, its new President, was to take place Wednesday.

☞ There are, at this moment, 22,000 men, women and children starving in two English counties. They have been reduced to want by a strike among the nail-makers.

☞ A piece of mechanism for transferring railroad cars from one track to another without necessitating the running of the car several hundred feet back or forward, and without the use of switches, has just been patented. Its practical advantages are a saving of depot room and of time.

☞ A frightful case of the immolation of a human being in one of those Spanish bull fights patronized by the crown has occurred at Juras, in the Gard. On a recent Sunday one of the bulls tossed a man, killed him in an instant, and ran about the circus with his entrails twisted about the horns. Nobody thought of stopping the performance, which went on for three hours afterwards.

☞ The Holy Sepulchre, which furnished the ostensible pretext for the Crimean war, is again breeding trouble, the priests of the Latin Church declining to comply with the terms of the treaty, which guarantees to the Greek Church the sole possession of the new cupola, which has been recently enriched with a magnificent golden cross.

☞ The *Jewish Record* says that the Synod of Jewish Rabbis, which has just been held, has recognized three new principles. 1. Individual authority in religious matters. 2. The primary importance of free scientific investigation. 3. The rejection of the belief in Israel's restoration.

☞ The last freak of nature is in the possession of Adams Abbott of Troy, Vt. It consists of four kittens, all perfectly formed and all joined together, two black and two white. As joined, three are headed one way while the other will be compelled to walk backward at least three-fourths of the time. At last accounts all were alive.

☞ It is said to be a common practice in Paris to hire poor people to attend fashionable churches, so that the preachers may say that they always have crowded houses. Two or three sous pay for a worshipper.

☞ The President yesterday appointed Gen. Sherman to act as Secretary of War until the vacancy caused by the death of Gen. Rawlins shall be filled.

☞ Turtles are now shipped from the Gulf of Mexico over the Florida Railroad to Fernandina, Florida, and forwarded to the Charleston and New-York markets.

☞ Vast preparations are being made for the marriage of the Emperor of China this year. He is now fifteen. His destined wife was selected last year.

☞ One woman lost by the Avondale mining disaster her husband, her three sons, her father and three brothers.

☞ The Jews propose to establish an agricultural colony in Palestine.

☞ Three canning establishments at Bridgeton, N., will put up nearly two million cans of fruit this year.

☞ Murders are of almost daily occurrence in Philadelphia, that "city of brotherly love."

☞ A New York paper has employed a lady as reporter of the cattle market.

☞ It is said that there is not a vessel of any considerable size now building in New York.

☞ Prince Gortschakoff has arrived in Paris.

Notices.

Protracted Meeting.

There will be a protracted meeting held at Fayville, Mass., commencing Sept. 16th, under the Mass. Mission Tent, which will be pitched near the house of Bro. H. S. Woods. Let all the brethren and sisters from the surrounding towns come and labor for the perishing and lost.

S. W. Thurber.
C. Goodrich.

Conference.

The Massachusetts Advent Christian Conference will hold its quarterly session at Westfield, commencing Wednesday, Sept. 29th, and hold over the following Sunday. It is desirable that all the churches be represented by delegates. Those who cannot send delegates, we hope will report by letter, directing to the Secretary of Conference at Westfield, Mass.

S. W. Thurber, Pres.
P. S. Butler, Sec.

Delegates will be chosen for the National Convention at Rochester, N. Y.

General Campmeeting at Camp Brook, Vermont.

There will be a general campmeeting, commencing Tuesday, Sept. 21st, and hold over the following Sunday, at Camp Brook, Vt., on land owned by Jona. Washburn. The N. H. Mission Tent will be pitched on the ground, in which meetings will be held in case of rain. Those coming on the Vt. Central R. R. will stop at Bethel depot, where there will be teams to convey persons to the ground for reasonable compensation. Those coming with teams can get horse keeping at reasonable rates. A boarding tent will be on the ground for the accommodation of those who do not wish to board themselves, where meals can be had for reasonable prices. All who can bring tents are requested to do so, bringing bedding with them. Straw can be had on the ground. Elds. J. Couch, S. G. Mathewson, and other able ministers, will be present to preach the gospel.

Come to this feast of tabernacles. Let no earthly consideration detain you from this important gathering of the disciples of Jesus. Let there be a rallying in the Green Mountain State to this encampment, where the banner of truth will be unfurled, and the word of God sounded out to perishing men.

Jona. Washburn.
Geo. W. Lewis.
Norman Lilley.
Clark Davis.
W Magiffany.

For the committee, J. A. Cleaveland.

Dear brethren, the committee of arrangements desire all those who intend to put up tents, to write and let us know the length and size of the poles you require. If your tent requires more than *one* pole, state the number. Please ascertain also the number, as nearly as you can, that will come from your several places in the cars, and let us know; so that we can arrange for teams. Should any of the brethren desire to send baggage in advance of themselves, it should be directed to the care of C. S. Davis, Bethel, Vt. All letters should be directed to Geo. W. Lewis, Bethel, Vt.

☞ Brethren coming over the Vt. Central R. R., will purchase tickets at Bethel, paying full fare, and receive free return checks on the ground.

Mr. Elliot, general ticket agent for the road [Vt. Central], will furnish blank return tickets, to be filled in favor of those who have paid full fare to the ground. We expect Bro. McAllister will be on the ground Friday with the tickets, and take charge of that branch of the business.

In behalf of the committee, Geo. W. Lewis.

R. I. and E. Ct.

Our next conference will be held at Wyoming, at Brand's Iron Works, commencing Wednesday, Oct. 6th, at two o'clock P. M. This place needs our help. Let us come up to this meeting in full numbers, and in the fullness of Christ. At Scituate, the tide of our joy rose high. At Wyoming let it rise higher. At Scituate we had a good attendance of preachers. At Wyoming let us have preachers, and delegates from churches also. Let no church fail to send a delegate. If he is poor, pay his expenses, and thus bless him and yourselves too, and the conference besides. Attend to this at once. Shall we have one more general rally for God? Let Oct. 6th answer. I am resolved to be there at all costs.

H. F. Carpenter, Clerk.

Notice.

The annual session of the Conn. A. C. Conference will be held, by invitation of the New Haven church, at their chapel, to commence Wednesday evening, Oct. 13th, 1869. It is very necessary that all churches should appoint delegates to attend this session, and that all preachers should make an effort to be present. Officers for the ensuing year are to be elected, and whatever business of importance may be before the conference will be attended to. The first business session will be Thursday P. M. Preaching Wednesday evening, at half past seven o'clock.

L. F. Moore, Secretary.

The Maine Mission Tent.

The Maine Mission Tent will be pitched in Bridgton Centre for meetings, to commence as early as Sept. 22d or 23d, and continue as long as thought duty. This is an entirely new place for our message, not a believer there that we know of. We hope our brethren from the surrounding country may come in with provision and bedding. We can furnish tent accommodations.

I. C. Wellcome.
W. H. Mitchell.

New York Mission Tent.

Our meeting now being held at Hemlock Lake will close, and the Tent will be pitched at East Randolph, Cattaraugus Co., Sept. 24th, and continue there as long as the weather will permit. Brn. Colegrove and Low are expected to be with me part of the time.

J. Wendell.

Notice.

A quarterly conference will be held in Bristol, Me., Newharbor meeting-house, to commence on Thursday, 5 P. M., Oct. 7th, and hold over Sunday. Brn. and sisters are invited to come and work for the Lord. We hope the ministers will come to this new field of labor. There will be homes for all who will come.

S. K. Partridge.

Conference in Addison, Vt.

During my labors in Addison, as elsewhere noticed in the *Crisis*, there will be preaching on Tuesday and Wednesday evenings, Oct. 12th and 13th; and on Thursday, the 14th, a conference will commence, to continue through the week and over the Sabbath. Brethren and sisters from abroad are invited to attend.

In behalf of the brethren, T. M. Preble.

Tent Meeting in Connecticut.

If the Lord will, the Connecticut Mission Tent will be erected in the town of Sharon, as Bro. Lyman Mills may arrange, and meetings commence on Wednesday Sept. 22d, to continue over the following Sabbath, and as long as the interest may demand. It is earnestly desired that all interested persons living in the region should make special effort to attend, to do good in the name of the Lord.

By Tent Committee.

Campmeeting Notice.

PLACE OF MEETING CHANGED FROM OLUSTEE TO LAKE CITY, FLA.

The meeting will commence Oct. 21st, and hold over the Sabbath. The camp-ground is about one mile from the depot. Teams will take passengers to the ground for 25 cents and back free; also trunks for the same price. The meeting will be held on Judge Long's Hammock, beside a running stream of spring water. Brethren coming from the North to visit Florida, who would like to attend the meeting, can start from New York on Saturday, the 16th, in one of the Savannah steamers, and be here in season. Purchase your ticket through to Jacksonville by the way of the Gulf Rail Road from Savannah, and inform the conductor when you change cars at Live Oak that you wish to stop at Lake City, and he will not punch the tickets for any further than that place. The others will then be good when you go aboard again for Jacksonville. Those who can come to assist in carrying on the meeting, and work for the Lord, we would like to see present; but loungers we think would do more harm than good. We expect some brethren from Georgia, and the church up on the Suwannee river, and from Jacksonville, Fla. Come, expecting a blessing.

P. A. Smith.

Take Notice.

Look here! who took ten dollars from my pocket-book, and did not return it, at Alton Bay campmeeting—two five dollar bills, from two separate packages? It was surely taken. It was counted and re-counted beforehand, and there can be no mistake. My coat hung up in the stairway in the Vermont and Canada tent. I hope the Lord will forgive. The one who took it will oblige me by inclosing the amount to Canaan, Vt., or Colebrook, N. H.

D. N. Chadsey.

Tent Meeting at Ipswich, Mass.

The Mass. Mission Tent will be pitched near the Depot in Ipswich, Friday, Oct. 1st, 1869, when a protracted meeting will commence and continue over the two following Sundays, and through the week between. We intend, the Lord will, to have meetings after the first Sunday afternoon and evenings daily. We hope our brethren and friends from Newburyport, Haverhill, Salem, Lynn, and other places will come, and, if you can, bring tents and stay through the meeting. It is a new place for our Bible doctrine to be preached, and we want good done. Bro. A. Ross and other preachers will be with us.

E. Burnham.
L. Boutell.

Notice.

The new Advent Chapel, just completed, near the residence of Bro. O. M. Gilman, South Windsor, Ct., will be dedicated next Saturday, Sept. 25th, at 2.30 P. M. Sermon by H. L. Hastings, who will also be with us over the following Sabbath. Brethren and friends in this vicinity are invited to meet with us. For the brethren.

H. F. Hart.

Conference.

The Lord will, there will be a conference at Piermont, N. H., Clay meeting-house, commencing Thursday evening, Oct. 14th, and continue over the following Sabbath. Brethren T. W. Piper, N. Wheeler, and others are expected to preach the word. Brethren and sisters are invited to come and work for the salvation of souls. For the brethren.

Wm. H. Shaw.

Conference at Porter Village, Me.

There will be a conference at Porter Village commencing Sept. 23d, and continue over the following Sunday. Brn. A. Ross, and T. W. Piper are expected to be with us. We hope to see as many of our brethren and sisters with us as can make it convenient to come. For the brethren.

J. S. Moulton.

Notice.

We hope those brethren who have made pledges of money to the Mass. Conference, to carry forward the protracted meetings, will forward the amount to the Treasurer before the next meeting of the conference, if it is possible. We want to hold protracted meetings through the fall and winter, as the Lord may open the way.

S. W. Thurber, Pres. of Conf.

Acknowledgment.

Bro. H. L. Hastings will please accept my heartfelt thanks for the Hebrew Bible and Hebrew Grammar he has so kindly given me. I will try to use them for the glory of God. May the Lord bless the donor now and evermore.

G. W. Green, Memphis, Ind.

Letters left at Alton Bay.—Mrs. Hannah Newhall, R. P. Haskins, Mrs. Jeddiah Smith, Annie E. Wilkins 2. The above letters can be had by calling or sending to the *Crisis Office*.

Lost.—Coming from Alton Bay campmeeting, a black valise, containing cloth for pants, etc., etc.

David W. Haynes, Allenstown, N. H.

Notice.

I now have a supply of the sheet music entitled "Beautiful Vale," and all who could not obtain it, at the campmeetings, can do so by addressing me at Brimfield, Mass. Single copy, by mail, 10 cts. Six copies, 25 cts.

Geo. E. Lee.

Information.

Bro. S. C. Hancock would inform those interested, that his music, entitled, "Comfort in Affliction," and "Waiting," may be had by addressing him at Forrestville, Ct. Price five cents each.

Notice.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garriques, 608 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

Letters Received.

S S Chamberlain, G L Teeple, T L Saltonstall, T J Cox, M J Pratt, G E Hatch, H Bishop, L B Weaver, Mrs G A Brown, A H Overlin, W Johnston, W Leask, M L Green, T F Hubbard, J D Sheridan, P A Smith, P Mitson, M J Mudgett, C Colegrove, H B Sevey, E M Ripley, S B Mitchell, I C Wellcome, J B Wadsworth, T M Preble, J Gilbert, H A King.

Brighton Cattle Market.

Reported for the *World's Crisis* by Geo. J. Fox, for the week ending Sept. 16th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	2,254	2,468	806
Last week	2,742	1,531	900

Prices of Market Beef.

Extra, $13.00@13.50; first quality, $12.00@12.50; second quality, $11.00@11.50; third quality, $9.00@10.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, 50, 65, 75, to 115; Yearlings, $18 to 26; two years old, $28 to 42; three years old, $45 to 60; Western Fat Swine, live, $10½ to 11 cts. per lb; Dressed, 12½ to 13 cts. per lb; Store Hogs, Wholesale, 11 to 12 cts. per lb; Retail, 12 to 14 cts. per lb. Columbia Co., N. Y., Spring Pigs, 12½ to 16 cts. per lb.

Prices of Sheep and Lambs.

In lots, $2.50, 3.00, 3.25, 3.50, 0.00, each; Extra, $3.74@4.25, or from 3½ to 7 cts. per lb; Spring Lambs, $3.00 to 4.50; Veal Calves, $0.00 to 00.00.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9½ to 00 cts. per lb; Tallow, 7@7½ cts. per lb; Country Hides, 9½ to 00 cts. per lb; Tallow, 7 to 7½ cts. per lb; Lamb Skins, 00 to 00 cts. each; Sheared Lamb Skins, 00 to 00 cts. each; Pelts, 50 to 85 cts. each; Calf Skins, 22 to 23 cts. per lb.

Remarks. Cattle.—The market for good, thick, likely steers was active, and closed out early on Wednesday, and some lots changed hands on Tuesday afternoon, leaving a poorish grade of Texas cattle in the market, that dealers were glad to dispose of at very near Albany prices. According to all accounts, we are to have a large share of ordinary cattle for some time to come. There is but slight demand at New York City markets for this kind of goods; and if much is shipped to this market, present prices will break down on common grades, and an advance on good cattle. This week there was no special change in prices until the close, when some lots were sold rather detrimental to owners' pockets.

Sheep and Lambs.—Receipts, 2468, mostly western, handled by Brighton butchers on commission.

Boston Markets.

Wholesale Prices.

Boston, Monday evening, Sept. 20th, 1869.

Gold.—$1.36½ to 0.00.

Flour.—Superfine, from $5.75@ $6.00; Extra, from $6½@$7.00; Michigan, $7.50@$8.50. St. Louis, from $8.50@$10.50.

Corn.—$1.15@$1.25. Oats, 60@70c. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $5.00@5.50; Red Top, $3.50 to $4.25 per sack; R. I. Bent, $2.50 to $3.00 per bush.; Clover per lb., 14 to 15c.

Apples.—New per bbl., $4.00@6.00. Crab Apples, $5.00@$7.00.

Pork.—$37@$38. Lard, 20½@21c. Hams, 20 cts.

Butter—35@37c. Cheese, Factory, 15 to 16½c. Dairy, 12 to 15½c.

Beans.—Extra Pea, $3.50@$3.75; Common, $2.50.

Eggs, 30@31c. Dried Apples, 12½ to 15c. Hay, ton, $18@$27. Potatoes, new per bbl., $2.25@$2.50. Tomatoes, per bush., 40 to 50c.

Fresh Fruits.—Peaches per box, $1.75@$3.50. Apples per box, $1.50@$2.50. Whortleberries per box, 000@00c. Blackberries, 00@00c. Wm. Apples, $3.00 to $5.00 per box. Pears per bbl., $6.00@$12. Watermelons, 23@25 cts. each. Mush melons, 06@37 cts. each. Grapes, 10@20 cts. per lb. Damson Plums, $1.50 per pk.

Remarks.—The demand for fruits is large. Late peaches remain plenty, and unchanged. Melons,—in receipt of large supplies, quoted lower. Bartlett Pears will soon advance. Pork remains firm at quotations. Lard and Hams unchanged. Tomatoes plenty, at 15 to 20 cts. per bush. lower. Flour market rather quiet. Prices inclined to drop.

Cambridge Cattle Market.

Reported for the *World's Crisis* by Geo. J. Fox, for the week ending Sept. 21st, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	1,545	9,689	4,552
Last week	884	7,826	4,074

Prices of Market Beef.

Extra, $12.75@13.00; first quality, $11.00@12.00; second quality, $9.50@10.50; third quality, $8.00@9.00.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, $50, $65, $75, to $100@115; Yearlings, $18 to $25; Two years old, $28 to $42; Three years old, $45 to $60.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.00@$3.50 each; Extra, $3.75 to $4.25, or from 3½ to 7 cts. per lb. Spring Lambs, $3.00 to $0.00; Veal Calves, $0.00@$0.00.

Prices of Hides, Tallow, and Skins.

Hides, 9½ to 00 cts. per lb; Tallow, 7 to 7½ cts. per lb. Pelts, 50 to 85 cts. each. Calf Skins, 22 to 23 cts. per lb.

Remarks. Cattle.—The trains were all in on time, heavily loaded with cattle, sheep, and swine. We figure 1545 head of cattle, nearly twice the number of last week. There were probably from 200 to 300 head of store cattle. The demand for good cattle has been active, and were run out of the yard with fair promptness; but common steers, heifers and cows were sold from 50 to 75 cts. per cwt. lower. The trade was full as good as we expected with the large supply.

Sheep and Lambs.—Some 2400 head in excess of last week. The difficulty in closing out the poor lots was quite a prominent feature at market. Butchers desire the good grades, which found an easy sale at prices rendered equally as high as last week. Many of the common lots were closed out on commission.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
E. McCulloch..........Sabbath, Sept. 26th

Boston, South End, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
Wm. N. Pile..........Sabbath, Sept. 26th
J. S. White..........Sabbath, Oct. 3d

East Boston.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Wednesday evenings.
E. Cotton..........Sabbath, Sept. 26th
S. C. Hancock..........Thursday evening, Sept. 23d

Chelsea, Mass., (Library Hall.)
Jane Benson..........Sabbath, Sept. 26th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Rufus Wendell..........Sabbath, Sept. 26th
D. M. Leavitt..........Sabbath, Oct. 3d

Chicago, Ill..........Sabbath, Sept. 26th and onward. Miles Grant.

Lynn, Mass..........Sunday, Sept. 26th
L. Boutell.

Stoneham..........Sabbath, Sept. 26th
J. S. White.

Portsmouth, N. H..........Sabbath, Sept. 26th
Elliott, Me..........Sabbath, Oct. 1st
C. S. Emerson.

New Hampton, N. H., (at Bro. Simeon Veazey's), evening, Sept. 25th.
Meredith, N. H., (new hall, near Phineas Dolloff's), Sabbath, Sept. 26th.
West Rumney, N. H., (at the Plain's school-house), evening, Sept. 30th, and over the following Sabbath.
John H. Evans.

Moultonborough, N. H..........Sabbath, Sept. 26th
Frank Mudgett.

Lake Village, N. H..........Sabbath, Sept. 26th
Meredith, N. H., (Dolloff Hall)..........Oct. 3d
Albany, N. H., (Bell school-house), Wednesday evening, Oct. 6th. Red school-house, Thursday evening, Oct. 7th.
Upper Bartlett, N. H., (Freewill Baptist Church), Sabbath, Oct. 10th, and onward every evening, and Sabbaths, as the Lord may direct.
L. C. & M. McKinstry.

Kennebunkport, Me..........Sabbath, Sept. 26th
Elliot, Me..........evenings, Oct. 6th and 7th
Portsmouth, N. H..........Oct. 8th and 10th
Fayville, Mass..........evening, Oct. 12th
Clinton, Mass..........evenings, Oct. 13th and 14th
Worcester, Mass..........Oct. 15th and 17th
Westfield, Mass..........evenings, Oct. 18th and 19th
A. A. Phelps.

At Bro. Henry Johnson's, Saturday evening, Sept. 25th
Warner, N. H., (Melvin school-house), Sabbath, Sept. 26th.
Manchester, N. H..........Tuesday evening, Sept. 28th
Warner, N. H., Gore (at Bro. Andrews', Friday and Saturday evenings, Oct. 1st and 2d, and over the Sabbath.
Suncook, N. H., (at the hall)..........Sabbath, Oct. 24th
Meredith, N. H., (Dolloff Hall)..........Sabbath, Oct. 31st
Simeon Roby.

North Springfield, Vt..........Sabbath, Oct. 3d
H. F. Carpenter.

Philadelphia, Pa., (as Bro. Wilfong may arrange), Sabbath, Oct. 3d. J. Couch.

Hartford, Conn., (Talcott & Post's Hall), Sabbath, Oct. 10th.
Meriden, Conn..........Sabbath, Oct. 17th
Springfield, Mass..........Sabbath, Nov. 7th
Wm. N. Pile.

Surry, Me., North Bend..........Sabbath, Sept. 26th
Thomas Smith.

Yalesville, Ct..........Sabbath, Sept. 26th
S. Woodruff.

Woodstock Valley, Ct..........Sabbath, Sept. 26th
Abington, Conn..........Sabbath, Oct. 3d
I. B. Potter.

East Haddam, Ct..........Sabbath, Sept. 26th
O. D. Woodruff.

Hampton, N. H..........evening, Sept. 29th
Rye, N. H., (as Bro. Edward Garland may appoint), evening, Sept. 30th.
Greenland Parade, N. H..........evening, Oct. 1st
Farmington Village, N. H..........Sabbath, Oct. 3d
East Rochester, N. H..........Sabbath, Oct. 10th
Rochester, N. H..........evenings, Oct. 12th and 13th
Dover, N. H..........evening, Oct. 14th
Portsmouth, N. H..........evening, Oct. 15th
Elliott, Me..........Sabbath, Oct. 17th
C. H. Sweet.

Hebron, Me., (in John Sanborn's grove), Saturday P. M., Sept. 25th, and over the Sabbath.
Porter, Me....Saturday P. M., at two o'clock, Oct. 2nd and continue over the following Sabbath.
T. E. Lang, Jr.

Lewiston, Me..........Sunday, Oct. 3d
J. T. Jordan.

Orford, (Indian Pond school-house), evening, Oct. 2d
Piermont, (Clay meeting-house)..........Sunday, Oct 3d
C. W. Nelson.

Piermont N. H., (Clay House)..........Sabbath, Sept. 26th
Swift Water, N. H....evenings, Sept. 30th and Oct. 1st
North Haverhill..........Sabbath, Oct. 3d
Warren Summit..........evenings, Oct. 8th and 9th and over the Sabbath, Oct. 10th. A. A. Hoyt.

Hampton, N. H..........Sunday, Sept. 26th
Seabrook, N. H..........Sunday, Oct. 3d
D. F. Leavitt.

East Canaan, N. H..........Sabbath, Sept. 26th
D. M. Leavitt.

Bradford, Vt., (where Bro. Greenleaf may arrange), Saturday evening, Oct. 2d, and Sabbath, the 3d.
Piermont, (Clay meeting-house)..........Sabbath, Oct. 10th
Wm. H. Shaw.

Manchester, N. H..........Sunday, Sept. 26th
Dover, N. H..........Sunday, Oct. 3d and onward at the tent meeting.
John G. Hook.

Rochester Village, N. H..........Sunday, Sept. 26th
Holderness, (Brick school-house), evening, Sept. 30th
Piermont, (Piper school-house, near Bro. Clark's), Friday evening, and over Sunday, Oct. 3d.
Haverhill Corner..........evening, Oct. 5th and over Sunday, Oct. 10th.
Strafford, (Roberts' school-house)....Sunday, Oct. 24th
J. Pinkham.

South Sutton, N. H..........Sabbath, Sept. 26th
Bradford, (Pond meeting-house)..........Sabbath, Oct. 3d
Frank Nelson.

Holderness, N. H., (True school-house), Saturday evening, Sept. 25th, and over Sunday.
John B. Brown.

Epsom, (Marden's Corner)..........Sunday, Sept. 26th
John Parsons.

Warner, N. H., (Waterloo school-house), evening, Oct. 2d, and over the Sabbath.
Sutton, (as the brethren arrange)....evening, Oct. 9th and over the Sabbath. John Parsons.
C. H. Willey.

Wakefield, Mass..........Sabbath, Sept. 26th
Kingston, N. H..........Sabbath, Oct. 3d
J. W. Britton.

China, Week's Mills, Me., (in the new meeting-house), evenings, Sept. 22d, 24th, 25th, and Sabbath 26th, and onward as may seem duty. Allen Daman.

Eagle Harbor, N. Y..........Sabbath, Sept. 26th
J. H. Whitmore.

New York, (Cooper Institute)..........Sabbath, Sept. 26th
Meriden, Conn..........Sabbath, Oct. 3d
Hartford, Conn., Talcott & Post's Hall), Sabbath, Oct. 24th.
Warehouse Point, Conn..........Sabbath, Oct. 31st
Wm. Stuart.

Cohocton, N. Y., (as Bro. T. C. Armstrong may appoint), evening, Sept. 30th, and over the Sabbath.
J. W. Taylor.

Richmond, Me., (Merry Meeting Hall), Sabbaths, Sept. 26th and Oct. 3d, and evenings through the intervening week. A. Simpson.

Fairhaven..........evening, Sept. 20th
J. B. Cook.

Salem, N. Y., (Pine Tree school-house), as Bro. Bailey may arrange, Sabbath, Sept. 26th. J. K. Bellows.

Meredith, N. H., (Dolloff school-house)....Sept. 26th
Meredith Neck, N. H..........Sabbath, Oct. 3d
New Hampton, N. H., (Brick school-house), Oct. 10th
Noah Glidden.

Rossonville, Vt..........Sabbath, Oct. 3d
Z. T. Wood.

Manchester, N. H..........evening, Sept. 24th
Lake Village, N. H..........evening, Sept. 27th
E. G. Chadsey.

New Haven, Ct..........Sunday, Sept. 26th
Sandisfield, Ct..........Sunday, Oct. 3d
Wolcottville, Ct..........Sunday, Oct. 10th
Geo. L. Teeple.

Lynn, Mass..........Sabbath, Oct. 3d
North Abington, Mass., Oct. 6th, and over the Sabbath
Jane A. Benson.

West Kingston, N. H..........Sunday, Sept. 26th
A. J. Glover.

Augusta, (Church Hill)..........Sabbath, Sept. 26th
T. Rines.

Jay, (Bean's Corner)..........evening, Sept. 25th
Jay, (Kennedy's Corner)..........Sunday, Sept. 26th
Livermore, (as Bro. Deming may arrange), Oct. 1st and over Sunday.
Belgrade Depot..........Sunday, Oct. 10th
H. B. Sevey.

Surry, Me., North Bend..........Sunday, Sept. 26th
North Searsport, Me..........Sunday, Oct. 3d
Swanville, Me..........Sunday, Oct. 10th
Thomas Smith.

Knowlesville, N. Y..........Sept. 21st to 23d
Murray, N. Y..........Sept. 24th, and over the Sabbath
Dansville, N. Y..........Tuesday evening, Sept. 28th
J. W. Taylor.

New Bedford, Mass..........Sabbath, Oct. 3d
Worcester, Mass..........Sabbath, Sept. 26th
M. Batchelor.

Sandy Hill, N. Y..........Sabbaths, Sept. 26th & Oct. 3d
Rutland, Vt..........Sabbaths, Oct. 10th and 17th
Addison, Vt..........Sabbath, Oct. 24th
S. S. Brewer.

Other appointments will be made hereafter to those places where brethren have written to me. Letters may be directed to me at Sandy Hill up to the above date. S. S. B.

Keene, N. H..........Sabbaths, Sept. 26th and Oct. 3d
Addison, Vt..........Sabbaths, Oct. 10th and 17th
T. M. Preble.

Medora, Ind..........evening, Sept. 25th
G. W. Green.

Seabrook, N. H..........Sabbath, Sept. 26th
C. F. Sweet.

Empyville, N. Y., evening, Sept. 24th, and over the following Sunday. Will Bro. J. N. Bloenis please notify the people of Empyville?
Florence Hill, N. Y., (Crawford Dist.) evening, Sept. 27th.
New London, N. Y., (Merrel Dist.), evening, Sept. 28th.
Higginsville, N. Y..........evening, Sept. 29th
Fishcreek Landing, N. Y..........evening, Sept. 30th
C. H. Williams.

Pittsfield, Me..........Sept. 23d and 24th
Will Bro. Farnum meet me at Pittsfield depot about 5 o'clock P. M.?
Bangor..........Sabbath, Sept. 26th
North Hermon, Me..........Sept. 27th
Will some one meet me at Bangor?
Lavant..........Sept. 28th
Lewiston..........Thursday, Sept 30th
South Poland..........Friday evening, Oct. 1st
Mechanic Falls..........Saturday, Oct. 2d
West Poland..........Sabbath, Oct. 3d
Mayberry Hill..........evening, Oct. 4th
South Casco..........evenings, Oct. 5th and 6th
Biddeford..........evening, Oct. 7th
Boston, (Lowell Street)..........Friday, Oct 8th
Worcester..........Sabbath, Oct. 10th
Hoosick, N. Y., Thursday evening, and over the Sabbath.
Loudon Ridge..........Oct. 25th and 26th
Factory Village..........Oct. 27th and 28th
Lake Village..........Friday evening, Oct. 29th
H. Munger.

Square Pond, Ct..........Sabbath, Oct. 3d
P. S. Butler.

Morris, Ct..........Sabbath, Oct. 3d
G. L. White.

Wrightville, Ct..........Sunday, Oct. 3d
New Milford, Ct..........Sunday, Oct. 10th
New York City, (as Bro. Cox may arrange), Oct. 17th
New Milford..........Sunday, Oct. 24th
Wrightville..........Sunday, Oct. 31st
P. S. On account of the great interest in New Milford, we are not able to fill our appointments in Me. and Mass. A. D. Flagg.

Chelsea, Mass..........Tuesday evening, Oct. 12th
Clinton, Mass..........Wednesday evening, Oct. 13th
Worcester, Mass..........Thursday evening, Oct. 14th
Springfield, Mass..........Friday evening, Oct. 15th
Westfield, Mass..........Sabbath, Oct. 17th
Scitico, Ct..........Tuesday evening, Oct. 19th
Warehousepoint, Ct....Wednesday evening, Oct. 20th
Hartford, Ct..........Thursday evening, Oct. 21st
New Britain, Ct..........Friday evening, Oct. 22d
Plainville, Ct..........Sabbath, Oct. 24th
Southington, Ct..........Monday evening, Oct. 25th
Cheshire Street..........Tuesday evening, Oct. 26th
Yalesville..........Wednesday evening, Oct. 27th
A. Ross.

Portland, Me..........Sabbath, Sept. 26th
Joseph W. White.

Chicopee Falls..........Sabbath, Sept. 26th
Scitico, Ct..........Sabbath, Oct. 3d
Geo. A. Streeter.

Lanesville, Ct..........Sabbath, Sept. 26th
Pawling, N. Y..........Sabbath, Oct. 3d and continue as long as the Lord directs.
J. L. Wood.

North Holden, Me..........Sept. 25th, 10 A. M., and continue over the Lord's day. I. Damman.

Florida, Mass. (where Bro. Lyman Tower may appoint) Sabbath, Sept. 26th. Elizabeth Warren.

Putnam, Ct..........Sabbath, Sept. 26th
Chicopee Falls, Mass..........Sabbath, Oct. 3d
Sr. L. M. Stoddard.

Hartland, Ct. (Town Hall)..........Sabbath, Sept. 26th
Collinsville, Ct..........Sabbath, Oct. 17th
Wm. J. Ripley.

Waterbury, Ct..........Sabbath, Sept. 26th
East Haddam, Ct..........Sabbath, Oct. 3d
Haddam, Ct..........Sabbath, Oct. 10th
East Haddam, Ct..........Sabbath, Oct. 17th
Hartford, Ct. (Talcott & Posts')..........Sabbath, Oct. 24th
L. F. Moore.

Beacon Falls, Ct. (Niamps' Dist.), Sabbath, Sept. 26th
Cheshire St., Ct..........Sabbath, Oct. 3d
East Haddam, Ct..........Sabbath, Oct. 10th
Chicopee Falls, Mass..........Sabbath, Oct. 17th
Westfield, Mass..........Sabbath, Oct. 24th
Cheshire St., Ct..........Sabbath, Oct. 31st
Wm. A. & M. L. Durand.

Concord, N. H., (Centre Street.)
E. G. Chadsey..........Sabbath, Sept. 26th
C. Goodrich (or supply)..........Sabbath, Oct. 3d
A. Ross..........Sabbath, Oct. 10th
J. W. White..........Sabbath, Oct. 17th
Hiram Munger..........Sabbaths, Oct. 24th and 31st

Concord, N. H., (at the Bethel.)
E. Cotton..........Sabbath, Sept. 26th
E. S. Mellen..........Sabbath evening, Sept. 26th

Appointments for Plainville, Ct.
H. H. Dickenson..........Sabbath, Sept. 26th
Mrs. M. L. Stoddard..........Sabbath, Oct. 10th
A. Ross..........Sabbath, Oct. 24th

Lawrence, Mass., (Advent Chapel.)
H. F. Carpenter..........Sabbath, Sept. 26th
T. W. Piper..........Sabbaths, Oct. 3d and 10th
J. G. Smith..........Sabbath, Oct. 17th
C. S. Emerson..........Sabbath, Oct. 24th

Pleasant Valley, Ct.
A. H. Steele..........Sabbath, Oct. 3d
H. H. Dickenson..........Sabbath, Oct. 17th
E. Owen..........Sabbath, Oct. 31st
E. McCullock..........Sabbath, Nov. 14th
C. H. Sweet..........Sabbath, Nov. 28th

Springfield, Mass., (Bethel Church.)
H. K. Flagg..........Sabbath, Sept. 26th
Wm. N. Pile..........Sabbath, Oct. 3d
Wm. Stuart..........Sabbath, Oct. 10th
J. Hemenway..........Sabbath, Oct. 17th
Wm. N. Pile..........Sabbath, Oct. 24th

Biddeford, Me.
A. D. Flagg..........Sabbath, Sept. 26th
A. A. Phelps..........Sabbath, Oct. 3d
D. M. Leavitt..........Sabbaths, Oct. 10th and 17th
J. G. Smith..........Sabbath, Oct. 31st

Wilbraham, Mass.
P. S. Butler..........Sabbath, Sept. 26th
A. M. Higgins..........Sabbath, Oct. 3d
P. S. Butler...Sabbaths, Oct. 10th, 17th, 24th and 31st

New Britain, Ct.
J. T. Dixon..........Sabbath, Sept. 26th
Wm. Stuart..........Sabbath, Oct. 17th
W. N. Pile..........Sabbath, Oct. 31st

Wolcottville Circuit.
Wolcottville..........B. Hitchcock, Sabbath, Sept. 26th
Wolcottville..........G. L. Teeple, Sabbath, Oct. 10th
Preaching every Sunday evening at Wolcottville.

Collinsville, Ct.
B. Hitchcock..........Sabbath, Oct. 3d
Wm. J. Ripley..........Sabbath, Oct. 17th

Star of Hope Mission, 14 Laurens Street, New York City.

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Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

Portland, Me.

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Fairfield, Ohio, 1st and 3d Sunday in each month at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour
Prayer and conference every Sunday and Thursday evenings. G. W. Stetson, Pastor.

New York City.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with John B. Adams.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. James B. Treyethen.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. Wells, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

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Nonpareil, 16 mo., marg. ref., plain, $2.50; postage 20 cts. Do. ref. between verses, $3.50; postage 24 cts.

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"I WILL COME AGAIN."

Ye who have watched and waited long
For Jesus to appear,
Come forth with cymbal, harp and song;
The Master draweth near.
Proclaim the tidings east and west,
Rejoice O hills and plains,
Prepare ye for the Royal Guest,
Who breaks our captive chains.

Ye who have wandered from the fold,
And faltered by the way,
O, like the prodigal of old,
Return while yet 'tis day;
For lo, the bright and Morning Star
Now shineth in the East,
And countless voices from afar
Proclaim the marriage feast.

Look up, oh weary eyes that weep
For those whom death hath slain,
He will awake them from their sleep,
And bid them live again;
All tears will vanish at his word,
Death flee at his command,
No more shall Rachel's cry be heard
Throughout the happy land.

God will save Zion, and restore
The city of our King,
Where we shall dwell forevermore,
And all his praises sing;
Be therefore watchful through the night,
The hour draweth near;
Be ready at the dawning light,
For Jesus will be here.

MRS. L. L. DEMING.

For the World's Crisis.

LIFE AND DEATH.

We earnestly believe and maintain that the question of ruin and redemption to man, is not a question of *misery* and *felicity* in their proper and common use in this connection, but a question of *life* and *death*. *Eternal life* in no possible sense awaits the lost. No being that God has created and that is embraced in Adam's fall, will live *at all* without an interest in Christ after a resurrection to condemnation. No inherent immortality in man shall keep him fruitlessly alive and sinning forever, suffering and sinning together without remedy or end.

But there is another aspect to this subject. The time is undoubtedly near, O how much nearer than the incredulous and sanguine dreamers of this generation imagine, when this false dogma of natural immortality in man will become vitally connected with the question of *life* and *death*, in a way that will make the ears of millions tingle. For it is to be a question of towering and tremendous magnitude, and it cannot be evaded, nor crowded out of sight. This lie of Beelzebub is the very pillar of that edifice of apostasy now rearing day and night in the extremity of this age. And the myriad minions of the Arch Demon and his system of iniquity will proclaim the immortality of the soul as the question upon which yes or no will be demanded, and a negative will entail the loss of possessions, or of life, or of both; while an affirmative, though it may secure a momentary relief, will as surely invoke the judgments of heaven, and entail the second and eternal death, as the dreadful issue of acquiescence. For the worship of the beast will be in the interest of that pernicious theory which idolizes the deathless entity of a soul that can and does live without a body, as falsely alleged, and on which the demons erect their structures of darkness, alleging innumerable things, whose true solution is in the very demoniac zeal of infernal apostacies crowded toward the brink of an abyss, while forever perversion and concealment rule the hour.

O, how needful is an early, an immediale discovery of the truth. How needful a resolute heart to endure all for the truth's sake, and give up life, if need be, for the *truth and glory of Christ*. Wake! O sleeping world! Wake, O drowsy church! *life and death* is the question of the next hour.

C. COLEGROVE.

For the World's Crisis.

BIBLE *vs.* THEORIES.

We have had "Bible *vs.* Tradition," and it has done, and is still doing, a good work in the world; but the one great demand of the times in which we live, above all others is, Bible *vs.* Theories, creeds, isms, ites, enties, istes, anters, and ranters. Bible against all pet notions, all schemes of human device, all dogmas of men, all ologies, odicies, and ages. Bible! plain, simple, pure, unadulterated and undiluted. Bible for warp and for filling, without doubling or twisting, spinning, carding, or dyeing.

It is most wonderful, the proficiency which some have made, and the skill attained, in evoking most uncertain sounds (inharmonized, too,) from that golden harp, whence most distinctive notes and sweetest strains of melody should come. Every hand that strikes that golden lyre, and every tongue that chants those angel anthems, should only give responding echoes from its silver chords of truth, or amen, hallelujahs, to those seraphic strains, divinely sung by heavenly choristers.

The tergiversations of some writers, even among us, are well calculated to remind one of Sir Robert Peel's "sliding scale:" when the price of bread went up, the price of corn must come down; and when the price of bread went down, the price of corn must come up. This is a fault among us, to be deplored, and should be corrected, if possible; and it would be well for christianity, well for truth, well for the cause of Christ, well for us, and well for the Bible, if we could have some fixed rule whereby to arrive at some fixed meaning of the Scriptures, and not be as Daniel Webster said of one of Ingersol's speeches: "We say of machinery, sometimes, when it does not work well, there is a screw loose somewhere; but in this speech, the screws are all loose, all over, everywhere, and the machine utterly worthless."

To my apprehension, a "yea and nay" Bible is no better. But where have we such a Bible, such a gospel? *No-where.* But we have plenty of mis-interpretations, and misconstructions, which, if but admitted, would make both, make anything, or make nothing (which, by the by, is the most common result,) just as the writer may please. For the general good of the brotherhood, allow me to present samples.

Take first, what opposers generally take, the thief on the cross, and when we desire truth, and want Bible *vs.* Theory, how simple and easy it is to show that the kingdom and paradise are one and the same; that, as yet, Christ has not come into his kingdom, but has gone to receive it, and on his return will come into it; and when "the kingdom under the whole heaven" is given him, then the saints take the kingdom, too; for they are joint heirs with him, and the malefactor will be among them; for they are to be glorified together, and they are to "reign with him." As yet Jesus has not come into his kingdom.

The Bible teaches that the Son of man is to set up his kingdom on the earth, at the end and in the place of the fourth universal earth monarchy, represented by the Nebuchadnezzar image of Daniel, and the beastly kingdoms of Daniel and John; when Gentile times end, and the times of the King of kings begin, and he is to judge and make war in righteousness as King of righteousness.

1. The End. But, lo, the scene shifts, and the mode changes; for theory is to take the principal seat, plan the campaigns, drill the companies, and lead the hosts to battle; and truth and Bible, with thief and cross, and kingdom and paradise, must be ignored, march to the war, and be kept out of sight. For "the end" is in view, and "the time" is come, and now Christ has the kingdom, and has been reigning ever since he said, "All power in heaven and in earth is given unto me;" and in a little while he is coming, not "to receive a kingdom," but to deliver one up to the Father.

My dear good brethren, do not be angry with me when I ask you if you do not know that there is not to be found in all the Bible such an expression as, the end of the world? Are not the saints to rule the world? and yet they are not of the world. Are not they to judge the world, and yet "judge nothing before the time, until the Lord come?" Is not he to rule in the midst of his enemies? Is not he, the Lord, at thy right hand (right hand of the Father), to strike through kings in the day of his wrath? Will he not cause his saints (as kings) to execute judgment upon the heathen, upon the people, kings and nobles, "the judgments written?" Will not this be the "gleaning time," and will not all this be done *before* He comes, before those that are his are made alive at his coming? And if so, are not we (Protestants) truly "the apostasy," and Rome, as she claims, the true church," reigning a thousand years" (in the past,) executing the judgments written? But, alas! alas! *where is her Lord?*

Olena, O. G. W. STETSON.

For the World's Crisis.

PEBBLES ON IMMORTALITY.

1. He who holds the doctrine of eternal torment believes in the natural immortality of the soul.

2. Belief in eternal torment neutralizes a man's better conceptions of God.

3. The passage in 1 Cor. 15: 42 should be rendered—"There is sown in corruption, there is raised in incorruption"; the pronoun "it" is not in the original.

4. If every animal body sown in corruption is to be raised in incorruption, all beasts will be so raised.

5. 1 Cor. 15: 44 should be rendered—"There is sown an animal body, there is raised a spiritual body." 1 Cor. 2: 14 should be rendered—"The animal man receiveth not the things of the Spirit of God." *Psuche* in Greek corresponds to *anima* in Latin, and means breath.

6. In the Hebrew of 2 Kings 2: 11, it reads—"And Elijah went up in a whirlwind of heavens." The Septuagint renders it, "was taken up"; but the preposition "into" is not in the Hebrew of Hahn's edition.

7. The eternity of God is established by numerous passages of Scripture, without the necessity of giving to *olam* in Hebrew and *eon* in Greek the meaning of endless duration.

8. A man cannot conceive "for ever"; and the happiness of the saints in heaven will not consist in being independent of God for ever, but perpetually dependent upon him for every moment's consciousness.

9. The necessity of a creature praising and magnifying the true God is made more manifest from the existence of a false God.

10. Some of the last words of David were, "I shall be satisfied when I awake with thy likeness."

11. In Psalm 73, David says it was not till he "went into the sanctuary of God that he understood the end of the wicked"; for he there saw ascending the smoke of victims.

12. When Parrhaseus, the painter, was tracing on canvas the agonies of Prometheus bound, he had for a copy an old wounded Macedonian captive bound; his wounds were probed to create the features of agony. The old man said, "Pity me." Parrhaseus replied, "Pity you! Does the priest falter because the victim suffers?"

13. Jesus, the great High Priest, will not falter when he inflicts everlasting punishment on the wicked.

14. The thief on the cross did not die the same day that he uttered his prayer to be remembered, for the day ended at sunset, and his legs were broken that he might not run away; for the next day was a high day with the Jews and called a Sabbath.

INER LAMB.

SERVICE.

True service begins with Christ, who is the head, and when Christ is forgotten, then the service is defective; it has lost its connection with the spring and fountain of all service, because it is from the head that all the body, by joints and bands, having nourishment ministered, increaseth. The body is of Christ, and he loves it as he loves himself; and every one who would serve it, will best learn to do so, by knowing his heart and purposes towards it. In a word, it is Christ who serves, though it may be through us. We are but "joints and bands." If we are not derivative and communicative from Christ, we are useless. To be useful, my eye and heart must be on Christ, and not on the issue of my service; though, if true to him, the end will vindicate me too, however disheartening the interval. He who judges of his service by present appearances will judge by the blossom, and not by the fruit; and, after all, the service is not for the sake of the church, but for the sake of Christ; and if he be served in the Church, though the church own it not, yet Christ being served, he will own it. Now the constant effort of Satan is to disconnect, in our minds, Christ from our service; and this, much more than any of us, perhaps, have fully discovered. Whether in reading, or praying, or speaking, how seldom, if we judge ourselves, do we find that we act simply as towards Christ, and him alone. How often may sentimentality and natural feeling affect us in our service, instead of simple love to him?

Our service should be connected with nothing but God, and his Christ, not with any particular set of persons. We may be comforted by fellowship, and our hearts refreshed; but we must work by our own individual faith and energy, without leaning on any one whatever; for if we do, we cannot be faithful servants. Service must ever be measured by faith, and one's own communion with God. Saul may be a prophet, when he gets among the prophets; but David was always the same, in the cave or any where. Whilst the choicest blessings given me here are in fellowship, yet a man's service must flow from himself, else there will be weakness. In every age the blessing has been from individual agency; and the moment it has ceased to be this, it has declined into the world; it is humbling, but it makes us feel that all comes immediately from God. The tendency of association is to make us lean upon one another.

When there are great arrangements for carrying on work, there is not the recognition of this inherent blessing which "tarrieth not for the sons of men." I don't tarry for man, if I have faith in God. I act upon the strength of that. Let a man act as the Lord leads him. The Spirit of God is not to be fettered by man.

All power arises from the direct authoritative energy of the Holy Ghost in the *individual*. He that had talent went and traded. Paul says, "Immediately I conferred not with flesh and blood." Where there is a desire to act, accompanied by real energy, a man will rise up and walk; but, if he cannot do this, the energy is not there, and the attempt to move is only restlessness and weakness.

Love for Jesus sets one to work. I know no other way.—*Times of Refreshing.*

HARVESTING.

How this work has pressed our readers. Some of them, toiling early and late, have been weary and worn; have had no time to read papers, to write for them, to solicit subscriptions, or even to send what was due for their own. All this we know very well, for we have toiled many a month in the hay and harvest field in years gone by. We must take care of what God gives, and harvest time is a time of toil.

But now the press of this work is past. The barns are filled with plenty, and many hearts are glad. Let us praise the God of the seedtime and the harvest, who has again fulfilled his word to man. Let us also give of our plenty with a liberal hand, lest while pulling down our barns and building greater, God shall say, "Thou fool, this night shall thy soul be required of thee."

And let us remember now that there is another harvest work which is yet unfinished, and that harvest is great and the laborers are few. Souls are perishing; precious sheaves lie wasting all around. Shall we not enter into this field, and work with as much zeal as has been manifested in the harvest-field this year while laboring for the meat that perisheth?

While we labor with press and pen to spread the glad tidings of salvation, and while our co-workers go forth to their toils in the Southern field, we pray that our readers in their own neighborhoods, may be diligent and faithful in seeking to save souls from the wrath which is so soon to come. And in everything they can do, by way of the circulation of tracts, papers, etc., they shall have our most cordial and hearty co-operation.

This is harvest work. The labor is severe. The time is short. The Lord is at hand. Let us work while it is yet day, that in the gathering hour the joy of the harvest may fill our hearts with gladness, and our mouths with songs.—*The Christian.*

TO A METHODIST MINISTER.

Rev. D. W. Thurston, Syracuse, N. Y.—My dear Brother: The high regard and warm affection which I have cherished toward you for several years, occupy the same place in my heart to-day. Your intelligence, fervor of devotion, magnanimity of heart, and high sense of christian honor, invite me to open my heart to you with all the frankness of other days. Let us then commune with each other, at our common Master's feet.

Perhaps you have given me up as hopelessly lost. I would prefer that you should write opposite my name—"Gone, but not lost." Gone from the distinctive ranks of Methodism, but not lost to the blessed cause of God. Never was I more fully committed to stand up for Jesus than now. Never did I depend more fully upon his atoning blood. Never did I more heartily appreciate or more earnestly advocate a *vital christianity*. You have doubtless feared that I was drifting in a dangerous direction. Some of the views which I have been compelled to adopt have been rashly branded as "infidelity." Nothing is further from the truth. The Bible was never so full of interest as now. Many of its hitherto dark utterances are gloriously illuminated. I have found a key that solves some long-standing mysteries. A beautiful harmony is restored, and my burdened heart is made happy and free. Oh! I want you to find the same treasures of truth, and then, with all your fervid eloquence, sound out the glad tidings to despairing millions. I think I see how your sphere of usefulness could be greatly enlarged, and how your views of God and his wondrous plan of salvation could become more ravishing and satisfactory than ever before. You are crippled in your influence and hampered in your operations, because of the cruelty of prejudice, the prevalence of bigotry, and the power of human traditions.

Popular theology is terribly tortured and cramped. It looks through green glasses, and rushes to strange conclusions. Much of the current preaching is but a re-publication of Satan's lie in the garden of Eden. It is a libel on the Scriptures, and a dreadful dishonor to God. Is it not time that we cease "teaching for doctrines the commandments of men," and that we plant ourselves squarely upon the plain word of inspiration? It has become a fashion in the religious world to spiritualize the Scriptures, until there is scarcely anything left except mysteries and metaphors! Instead of Biblical expositions, we have a continuous effort to prove that God does not mean exactly what he says. Thus the Bible is wrapped in a mantle of obscurity, and the faith of the people is staggered.

A correct view of man's nature and destiny would dissipate a world of theological fog, and produce blessed results. How do you account for the fact that religionists so generally believe and teach the doctrine of man's inherent immortality? Surely this doctrine cannot boast a divine origin. God taught exactly the reverse. Unfallen man had only a conditional immortality, at best, and by transgression he forfeited even that. Mortality is stamped upon the entire race. Immortality can be obtained only by a vital connection with Jesus, our Life-giver. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." How Satan feeds our pride by whispering in our ears the baneful lie which he first uttered in Paradise, that we have an immortal principle within us! The Bible teaches no such doctrine. Heathen theology early became impregnated with the Satanic poison, and the Jewish people, during the Egyptian and especially during the Babylonian captivity, imbibed some of the views of their heathen associates. Prominent among these were the doctrines of the immortality of souls, and the transmigration of souls. The one is just as Scriptural as the other. To examine, is to be convinced.

Thank God for giving me light, and grace and courage enough to discard this popular but heathenish dogma of man's natural immortality. I regard this as the key-stone to the arch of error. That gone, several other things share the same fate. I can now see how rewards and punishments are reserved till the decisions of the judgment are pronounced; and thus all is harmony there! I can also see how the Scriptures can be fulfilled in the final and total "destruction" of sinners, as well as the devil and all his works. The universe of God will yet be free from all contamination! The foul plague-spot shall be effectually wiped out. Everything that hath breath will praise the Lord. A perfect triumph of the cross will be achieved. Harmony will be restored, and purity and love forever reign. Uncounted millions of blood-washed saints, colonized on the shores of a coming Paradise, shall be the trophies of a Savior's dying love; and all who would not come into the plan will be accounted as useless rubbish, and "burnt up root and branch." They would not have "life" on God's terms, and they are reduced to their original non-existence. Oh! what glory and harmony and justice and love I thus see in God's character and administration. I praise him for being such a God! The last spot is removed from the glorious sun. Eternal torment is a myth. It will not, cannot be. A present hell of conscious misery, where the spirits of the wicked are tormented before the resurrection, and consequently before the judgment day, is also a figment of the imagination, and not a Scriptural fact. No sinner will receive his punishment till the final verdict is rendered. Then there will be "indignation and wrath, tribulation and anguish," ending in interminable darkness and eternal "death." This will be the sinners' "everlasting punishment." How good the Lord was in driving fallen man out of Eden, and cutting off all access to the "tree of life," lest he should "eat and live forever." But for that, man might have become immortal in misery. As it is, such a destiny will never be possible.

Admit the immortal soul theory, and either Universalism or eternal torment naturally follows. Rewards and punishments before the judgment also follow. Swedenborgianism, Shakerism Spiritualism, and Purgatory are all built upon this unscriptural doctrine. They all necessarily fall with it. There is but one short step between modern theology and Spiritualism. The latter is only the former "gone to seed."

The current teaching of the day supersedes the necessity of a resurrection; and hence many are logically and consistently giving up all idea of a literal resurrection. It also supercedes the necessity of a general judgment; for if the "real man" can go to a heaven of happiness or a hell of wretchedness at death, a day of judgment would be a stupendous farce. And it destroys the faith and interest of humanity in the personal coming of our Lord Jesus Christ. If the saints are to live in a "sky-kingdom" forever, and sinners are to writhe eternally in hell, beginning in both cases, at the hour of death, then there is nothing to be accomplished by Christ's coming!

Dear brother in Jesus, do subject this system to a rigid re-examination, and be willing to walk in all the light that shines. I would not, for any earthly consideration, retrace my steps to the position which I occupied in other years. I am sure I am moving more fully in harmony with God's will and word. May that Spirit, which you so dearly love to cherish, guide you in all these matters to scriptural conclusions, is the prayer of your affectionate brother, A. A. PHELPS.—*Voice.*

THE BIBLE TRIUMPHANT.

58. *Man was created after the other animals.*—"And God made the beasts of the earth after his kind, and the cattle after their kind . . . And God said, Let us make man. . . . So God created man in his own image." Gen. 1: 25, 26.

Man was created before the other animals.—"And the Lord God said it is not good that man should be alone; I will make a helpmeet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them." Gen. 2: 18, 19.

The latter part of Gen. 2: 18, 19, is simply a repetition of Gen. 1: 25-26. The idea from the original Hebrew would perhaps be more clearly expressed by the following: "The Lord God brought every beast of the field and every fowl of the air (which he had formed out of the ground,) unto Adam to see what he would call them." The mere redundancy of expression is a frivolous pretext for a cavil.

59. *Seed time and harvest were never to cease.*—"While the earth remaineth, seed time and harvest . . . shall not cease." Gen. 8: 22.

Seed time and harvest did cease for seven years.—"And the seven years of dearth began to come. . . And the famine was over all the face of the earth." Gen. 41: 54, 56. "For these two years hath famine been in the land; and yet there are five years in which there shall neither be earing nor harvest."—Gen. 45: 6.

This "contradiction" (like many others,) has been manufactured by wresting a text from its connection. Gen. 8: 22 is simply a promise of the change of seasons. The true elipsis of the text is as follows: "Seed time and harvest time shall not cease." God has nowhere promised us a crop of grain every year, but simply that seed time and harvest time shall continue. This is evident not only from the grammatical construction of language, but from the whole connection. The verse reads as follows:—"While the earth remaingth, seed time and harvest (time) and cold and heat and summer and winter and day and night shall not cease."

60. *God hardened Pharaoh's heart.*—"But I will harden his heart, that he shall not let the people go." Ex. 4: 21. "And the Lord hardened the heart of Pharaoh." Ex. 9: 12.

Pharaoh hardened his own heart.—"But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them." Ex. 8: 15.

This proposition admits of the most easy solution. Both texts are strictly true. God was the cause of hardening Pharaoh's heart, because he it was who offered mercies to the wicked king, upon conditions of obedience: and on the other hand it is equally true that Pharaoh hardened his own heart, because he resisted the kindness and mercy of God, and brought desolation and ruin upon himself and kingdom.

61. *All the cattle and horses in Egypt died.* "Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep. . . And all the cattle of Egypt died." Ex. 9: 3, 6.

All the horses of Egypt did not die.—"But the Egyptians pursued after them (all the horses and chariots of Pharaoh, and his horsemen, and his army), and overtook them encamping by the sea." Ex. 14: 9.

The infidel here endeavors to prove first, that all the horses of Egypt were slain by God's judgment; and second, that they pursued the children of Israel with horses. But it is very evident their horses were not all killed (if indeed any of them were,) from the following facts:

1st. The threat simply includes the animals in the field, and the horses belonging to the royal service could not have been laboring in the field; and there were probably many others also that were not there.

2d. The record only says that "all the cattle of Egypt died." It does not say that the horses died also. And it will be noticed that the disease which was sent upon the cattle to destroy them, was the murrain—a disease not likely to attack horses!

3d. The words, both in the Hebrew and Greek, which are rendered "all" in our version in many instances, simply mean "many," or a "large proportion of," "a majority." For instance, "All Judea went out to be baptized of John in Jordan," still we have accounts of a certain class that did not go. See also the declaration that "death has passed upon all men," yet we have the history of two men who never died. Hence we may safely infer that the term is used in the same legitimate sense in the text before us.—*Mrs. H. V. Reed.*

For the World's Crisis.

SHE SLEEPS.

BY SR. SMALL.

Sister, thou art sweetly sleeping,
Free from pain and toil and care;
Dearest sister, how we miss thee—
Miss thee in the house of prayer.

Thou wilt sleep, but not forever;
Jesus died and rose again;
Soon he'll come in clouds of glory—
Thou wilt rise with him to reign.

Sister, then we hope to meet thee,
Then we'll take thee by the hand;
Then we'll twine our arms around thee,
In that bright and happy land.

FINDINGS AND EXPEPIENCE OF A PILGRIM.

In our most happy and pleasurable moments there frequently occurs something saddening to shade our pathway; and its memory is often unpleasant, but the thought of the coming time of freedom from sin and temptation gives us yet courage to pursue our course. My memories of the past have many such shadows, and among them is the memory of events in Honeoye. One day while I was there, "Yankee Robinson's Show" pitched their tents for an exhibition, and while crowds of people came to behold the sights, I was pained to see among them men and women professing christianity, Now I know it is not an uncomman occurrence for professed christians in the country to attend such shows as these. But I did not expect to see such a general attendance of them as there was on this occasion. To see old men, one foot in the grave as it were, and ministers of the gospel, and persons who talk in prayer-meeting about consecrating themselves to Jesus, going after such a show, and giving their dollars to carry on the Devil's business, is painful to reflect upon. I feel that the church of Christ is not conscientious enough on this very point of going to shows. The show comes on, attractive in its outward features to the inclinations of the flesh, and men and women stifle the weak voice of the Spirit in their hearts, which bids them beware, and go with the tide to places where they would be ashamed to be seen if Jesus were here in their company. Think of it, dear child of God. I will not cast you out of my love, but I beg of you to repent of this your folly.

Do you suppose Jesus would have gone with you to that circus if he had been here? Would you have dared ask him to go? And would you have gone without him? And yet you have grieved him by going and patronizing Satan regardless of his company. I know the temptation was strong, and so much more the virtue of resisting it, if you would only do it. How much money do you suppose was paid out on that occasion, by men and women who believe in the near advent of Jesus? Suppose it had been used for mission purposes, would it not have been better than to have given it for such an ungodly purpose? But I am glad to know that all lovers of Jesus in and about Honeoye did not go to that circus. Some say it is no worse to *go* than to *want* to go and yet stay away. Sad mistake! Why, *there* is where the *cross* comes in, the overcoming, the victory. O, let us all be *overcomers*, and so sit with Jesus on his throne in glory by and by.

Another event transpired while I was in Honeoye which will greatly affect the progress of the truths of the Advent in that section. I refer to the destruction of the N. Y. State Mission Tent by a gale of wind in a storm on Wednesday, August 25th. The storm was quite severe, blowing down many orchard and forest trees, and doing other damage. A gust struck the side of the tent, and the cloth being weak from mildew and age, the gale burst through the side, and then the ropes gave way, and the tent was a wreck. Bro. Cotton was the only one in it at the time. The tent was sent to Bro. Fields at Rochester, but I fear is hardly worth repairing, it being so sadly mildewed. The tent might be exchanged, I think, for a smaller one of a circular form, and which would be fully as convenient, and would stand a gale of wind much better. The tent enterprise should not cease in N. Y., for it is a powerful means for spreading the truth.

Leaving the scenery of this beautiful country to be again a thing only of memory, I journeyed on, stopping in Rochester over night, and then to Albany, where I found a little handful of pilgrims who are trying to keep their light burning. Thence on to the Springfield campmeeting, at which I write these lines, and from which I shall again return to my western home to fall in rank again among those who are giving the trumpet a "certain sound" in that great harvest field. And while there, toiling in my Master's cause, the thoughts of meeting again those loved ones, whom I have seen in my eastern tour, in that fair clime where friendship's ties shall ne'er be broken, will inspire my heart with courage anew, to be faithful to Jesus' words and his cause, and occupy until He comes. F. BURR.

Gems.

— We may be assured of the happiness of our friends in the next world, from their having tasted that the Lord was gracious to them in this.

— If the sun is down, look up at the stars; if the earth is dark, keep your eyes on heaven. With God's presence and God's promise, a man or child may be cheerful.

— It is not until the flower has fallen off that the fruit begins to ripen. So in life it is when the romance is past that the practical usefulness begins.

— Do but the half of what you can, and you will be surprised at the result of your diligence.

— Keep carefully out of a quarrelsome person's way, and still more carefully out of his ways.

— The best way to be even with Satan and all his instruments is by doing as much good as we can, and wherever we can.

— He that hath God's heart, shall not want his arm; when God loves, he sustains, protects and guidance.

— Let him who would do good reflect that while he forms his purpose, the day rolls on, and the night cometh "when no man can work."

— God's promises are as certain as his actual performances.

— To tell a christian that he runs fast, may soon make him stand still.

— A truly great man never puts away the simplicity of a child.

— A wise man endeavors to shine in himself; a fool to outshine others.

— Keep good company, and always be one of the number.

— Discretion of speech is superior to eloquence.

— Rise early, live soberly, and apply thyself with industry.

— Love is like honesty—much talked of and little understood.

— By suffering we may avoid sinning; but by sinning we cannot avoid suffering.

— They who are too poor to trade in the world, may buy abundantly in God's market.

— Pleasant words are as a honey-comb—sweet to the soul, and health to the bones.

— Time, patience, and industry, are the three great masters of the world.

— Division and contention are upheld by pride.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

ALLY'S CONSCIENCE.

"Mother," little Ally said, as he came in from the garden, and stood, leaning his back against an open door,—"mother do you want I should tell you something?"

Ally's tone was a little different from usual; so his mother answered, "I don't know as I do."

"Mayn't I tell you something, mother?" Ally persisted.

"If you wish to, Ally, you may."

"Mother, don't you know you told me I musn't have a peach unless there was one, on the ground?"

"Very likely I did, Ally; when was it?"

"Oh! a great while ago, when the yellow peaches were ripe; and I brought one in, and said I picked it up from the ground."

"Well, didn't you find it there, Ally?"

"Oh, yes, ma! I picked it up; but I knocked it off from the tree first; and that was just like a lie, wasn't it, ma?"

"Just like it, Ally; and I'm so sorry my little boy has kept a lie in his heart all this time, and has not told his mother, nor asked God to forgive him!"

Ally began to cry; his mother laid down her work, and took him upon her lap.

"I was sorry, ma; I don't love to play in the garden."

"Does the peach tree make you think of your sin, my child?"

"Yes, ma'am," sobbed Ally; "I put the peach under the currant bush, and I don't like the currant-bush, too! and I think about it when I go to bed, and the dark makes me cry about it."

This little circumstance occurred nearly a year before, when Ally was scarcely four years old, and the sin had been hurting his conscience ever since. His mother let him cry now, and put his arms round her neck, and say, "I'm sorry I so naughty to my dear mother!"

"But Ally, there is One who saw you knock the peach off, and knew all the wicked thoughts of your heart about it, when mother didn't know."

"Will God love me any more?" asked Ally.

"We'll go up stairs and kneel down, and ask God to forgive you, and help you never to do so any more."

They went up stairs; the mother told God all about Ally's sin, and begged him to forgive. And then Ally prayed in his own words: "O God! I so sorry I say just like a lie! Please to forgive me—I won't do so any more—for Christ's sake Amen."

Then his good mother talked with him about doing wrong, and how God always sees and knows, and how he can forgive sinners if they are truly sorry for their sin.

Ally looked grieved, and sobbed a long time after this; but his conscience was relieved by his confession; he could play under the peach tree now and be happy. But the best of all is, Ally's mother never knew him to tell a falsehood again; the sting of that sin stood by him a long time; and all the way up to the years of a man he was afraid of anything so wicked and shameful as a lie!

How much easier and better it is for children always to confess a sin, and be forgiven.

ANGER IS MURDER.

We may learn a lesson on the sixth commandment from a little girl named Alice. One evening her mother had company, and her elder sister, Sarah, took her up stairs to put her to bed.

As Sarah was undressing her, she noticed that she seemed very sad, and that tears were running down her cheeks. She asked her what was the matter; but Alice gave her no answer. "Tell me, child what ails you," said Sarah. Still Alice said nothing; only she sighed, and seemed greatly troubled. When it was time to kneel down by her little bed and pray, Alice knelt, and bowed her head; but no word came from her lips. Sarah thought this was very strange. Then Alice arose, and crept into her bed, so silent, so sad, so tearful that Sarah was frightened. She went down stairs and joined the company, but seized the opportunity of mentioning it to her mother.

"I will run up directly," said she, "and see what ails the child."

"She is not sick, mother," said her sister, "only it seems as if something were troubling her mind."

Presently the mother escaped from the parlor, and went up to the chamber of her little one. She trod very softly, and as she drew near, she heard low sobs and cries.

"My child," said her mother, tenderly, stooping down to her bedside, "what troubles you. Tell me."

"Oh, mother, I am so glad you have come?" cried Alice, uncovering her head, and seizing her mother's hand; "I can't say my prayers, and I can't go to sleep."

"Do tell me what's the matter with my dear daughter."

"Oh, mother, I killed cousin Ruth in my heart to day, I did!" and the tears flood afresh. "She got angry, and I wished her dead. That makes me a murderer. I can't ask God's forgiveness till I am friends with Ruth. He won't forgive me, for my heart has had anger and hatred in it."

"Oh, mother!" and the poor child wept as though her heart would break.

Her mother tried to comfort her; but there lay the cold heavy weight of sin upon her bosom, and she could take no comfort.

"Oh if I could only see Ruth, and ask her forgiveness, then I could pray, and go to sleep," she said, piteously.

"Mother, can't I go to Ruth's house?"

"Yes, my child, you shall go," she said.

Ah! if she had been one of those mothers who always send their children to bed in charge of servants, what a golden opportunity she would have lost of doing her child good for life!

Alice's father was called, who, wrapping his weeping child in a blanket, carried her into the next house, where her cousin Ruth lived. She was taken to Ruth's bedside. It was a melting scene to witness the confession, the entreaty for forgiveness, and the kiss of reconciliation. Then Alice wiped away her tears; and, laying her head on her father's shoulder, she asked to be carried home.

Once more in her own chamber, Alice knelt down and prayed God to forgive her for the sin of hating Ruth. "Give me love in my heart she cried, earnestly, "because 'God is love;' and because it was love which made Jesus die on the cross for us; and oh, keep me from hating and killing anybody in my heart!"

So did little Alice pray. Oh, what a prayer was that! Sin and conscience, love and hatred had been fighting in her heart. But love gained the victory. Can we not remember feeling toward somebody just as Alice felt toward Ruth? Let us learn from the example of Alice what to do. We should ask the forgiveness of those toward whom we have felt anger or hatred. Then we should ask God's forgiveness, and pray for His grace to take away all these wicked feelings from our hearts, and fill them with love.

TEMPERANCE.

My Dear Children, I will tell you a story about a little boy and girl I once knew, who had a kind father until he learned to drink rum and became a drunkard. I hope the sad story I have to tell will lead you all to resolve never to drink anything that can intoxicate.

I suppose the little girls who read this will think I do not mean them, because women do not often become intemperate; but I am sorry to say I have seen several drunken females. O, what a shameful sight! My little bright-eyed readers must all agree never to touch, taste or handle the poison that intoxicates. There is danger in its use.

But to my story. When little Frank and Lucy were quite small their father was kind and pleasant, loved his home, and his wife and children, and they were always ready to run and meet him at night when he came home from his work. But after a while he found a new place of labor where he could get more wages, but unfortunately for him, near to a rum-shop. It was so far from home he used to cross the river in a boat, taking his dinner with him; and as he had learned the filthy habit of using tobacco, he used to sit and smoke after he had taken his dinner, just in sight of the store. There were always loafers around this place, smoking their pipes and telling stories, and calling for their drams. They soon prevailed on him to join them, and he was induced to take the social glass with them. Thus he began his downward career.

His wife was not long finding out the danger her husband was in, for his cross answers to her and his innocent children told the story of his folly. The little ones soon had to run from their father instead of going to meet him, and he now drank so much that the man he worked for would employ him no longer; and as he had spent so much of his earnings for rum, his family suffered for the necessaries of life.

The poor mother tried hard to persuade him to do better, but was only answered by curses. He said it was a free country, and he would do as he pleased with his money. Do you call that freedom, children, to be bound fast in the chains of intemperance? I guess you think it is hard bondage. The poor mother did all she could to earn food for her little ones, until her health failed and she could not work any longer. Had it not been for the kind neighbors they would have almost starved. Often would the wretched husband and father come home and beat his poor wife and children until they had to run for their lives to escape his fury.

One morning the mother told her little ones she felt to ill to rise, (the father had already gone to catch a few fish to exchange for rum,) and told them to run to the nearest neighbor—about a quarter of a mile distant—and ask her to come over as soon as she could. They soon returned with their kind friend, to find their dear mother dying. She begged this friend to take her little ones home with her, and leave them in her sister's care, after her death. The neighbor promised to do so; and then the dying woman called the children to her, kissed them, bade them be kind to each other, love God and strive to meet her in heaven—and never, never touch anything that would intoxicate. The poor children with tears and sobs promised to do as their mother said; then laying her hand upon their little heads, she commended them to the care of the God of the orphan, and soon after breathed her last.

The children went to live with their aunt, who kindly cared for them, and not long after the wretched husband and father found a drunkard's grave in the deep blue waters which rolled past his once happy home.

Do you know, dear children, how all drunkards are made? Just by taking a little at first, once in a while, then a little oftener; then the appetite is formed, and there are but few who ever try to resist it. The safest way, and the only way, is not to touch it, not a single drop, if you would not become a drunkard. Will you remember this?—*Zion's Herald.*

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"THEY WENT AND TOLD JESUS."

"They went and told Jesus": let us do the same,
If worldling and scoffer would sully your name,
Though heavy your burden, and grievous to bear,
Go tell it to Jesus, he'll list to your prayer.

"They went and told Jesus": then let us conceal
From hearts that are round us the sorrows we feel;
There's one that will never make light of your care
Go tell it to Jesus, your burden he'll bear.

"They went and told Jesus": 'tis blessed to know
We've a friend unchanging to whom we can go,
And freely unbosom our heart's every care,—
Go tell it to Jesus, and there, only there.

"They went and told Jesus": and thus we to-day
Our burden on Jesus' dear bosom may lay;
His lambs in his bosom he'll tenderly bear,
Then tell it to Jesus, and trust in his care.

"They went and told Jesus": if friends faithless prove,
You've a fountain unceasing, o'erflowing with love
Whatever your trial, your sorrow, or care,
Go tell it to Jesus, he answereth prayer.

"They went and told Jesus": soon time will be o'er,
And reigning immortal on Eden's fair shore,
His kingdom unfading in glory we'll share,
Nor have to tell Jesus a burden or care.

Moorestown, N. J. ANNA E. MCELLISTER.

For the World's Crisis.

SCRIPTURE, OR POPULAR THEOLOGY.

WHICH SHALL WE ADOPT?

1st. Scripture says, "Behold, all souls are mine; . . . the soul that sinneth, it shall die." Ezek. 18: 4. Popular Theology says all souls are immortal, and can never die.

2nd. Scripture says, "All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3: 20. Popular Theology says all do not go to one place, but to two or three different places; nor are all made of the dust; neither does all of man turn to dust again.

3d. Scripture says, "All they that go down to the dust shall bow before him, and none can keep alive his own soul."—Ps. 22: 29. Popular Theology says the body goes down to the dust, but the soul, the real man, is immortal, and will live for ever; or, "*Ye shall not surely die.*"

4th. Scripture says, "The dead praise not the Lord, neither any that go down into silence."—Ps. 115: 17. Theology says they now are either praising God in heaven, or are wailing in hell.

5th. Scripture says, "The dead know not any thing, neither have they any more a reward."—Eccl. 9: 5. Theology says they now know more than when they were alive, and are now reaping their reward.

6th. Scripture says, "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner."—Ps. 11: 31. Theology says, The righteous shall be recompensed in heaven, and the wicked in a hell of endless torments.

7th. Scripture says, "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath."—Job 21: 30. Theology says, They, or their souls, drop immediately into the lake of fire at the time of their death (not reserved).

8th. Scripture says, "For the Son of man shall come in the glory of his Father, with his angels; *and then shall he reward every man* according to his works."—Matt. 16: 27. Theology says, the Son of man comes when people die, *and then* they enter on their reward.

9th. Scripture says, the "everlasting punishment" of the wicked will consist of "*everlasting destruction.*" 2 Thess. 1: 9. Theology says it will consist of everlasting torture.

10th. Scripture says, "For our God is a consuming fire."—Heb. 12: 20. Theology says, or teaches, he is only torturing fire to the wicked.

11th. Scripture says, "Judgment and fiery indignation, *which shall devour the adversaries.*"—Heb. 10: 27. Theology says they shall not be devoured, but eternally exist, or be preserved in endless torments.

12th. Scripture says, "He *that doeth the will* of God abideth for ever."—1 John 2: 17. Theology says that every one will abide for ever, whether they do the will of God or not.

13th. Scripture says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23. Theology says the wages of sin is the death that never dies, and that all will eternally exist.

14th. Scripture says of the Son of man, "That through death he might destroy him that had the power of death, that is, the devil." Heb. 2: 14. Theology says, The devil and his works will never be destroyed, but be for ever perpetuated in increasing misery and magnitude.

15th. Scripture says, "The hour is coming in the which *all that are in the graves shall hear his voice,* and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 28, 29. Theology says they, or their souls, shall come from heaven and hell, and unite with their bodies at the resurrection.

16th. Scripture says, "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, *Whither I go ye cannot come; so now I say to you.*"—John 13: 33. Theology says that they do go immediately, when they die, where Christ has gone.

17th. Scripture says, "If the dead rise not, . . . then they also which are fallen asleep in Christ are perished."—1 Cor. 15: 12-18. Theology says, They, or their souls, are in heaven. Query: if this be true, how could they have perished, even if there should be no resurrection of the dead? or what need would there be of a resurrection?

18th. Scripture says, "I go to prepare a place for you. And if I go and prepare a place for you, *I will come again,* and receive you unto myself."—John 14: 3. Theology says he comes at death to welcome believers home to glory. If this be true, then Paul must have been mistaken when he mentions his coming the second time.

19th. Scripture says, "Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. 7: 22. Theology says, The saints are judged when they die, and then they enter the kingdom.

20th. Scripture says, "Those that wait upon the Lord, they shall inherit the earth."—Ps. 37: 9. "The meek shall inherit the earth, and delight themselves in the abundance of peace."—Ps. 37: 11. "Blessed are the meek; for they shall inherit the earth."—Matt. 5: 5. "The righteous shall inherit the land, and dwell therein for ever."—Ps. 37: 29. "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."—Ps. 37: 34. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be."—Ps. 37: 10. Theology says, The wicked shall never cease to be, but shall exist for ever in misery, for ever sinning, and their misery for ever increasing; and that the righteous shall all ascend to heaven; shall have heaven for their everlasting inheritance.

21st. Scripture says, "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11: 15. "Thy kingdom come." Matt. 6: 10. Theology says, The kingdom has already come in the hearts of believers, or was set up more than eighteen hundred years ago; while they pray for its extension and enlargement.

22nd. Scripture says, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2: 44. Theology says, or teaches, that human instrumentalities, aided by earthly governments, are to accomplish this work; and that a thousand years must transpire before the Lord will come; while costly church edifices, highly decorated, with rented slips, and trained choirs aided by instrumental music, are the order of the day; while an occasional festival, picnic, or public supper, is resorted to, in which a fashionable church and gay worldlings may now both unite to help the cause along.

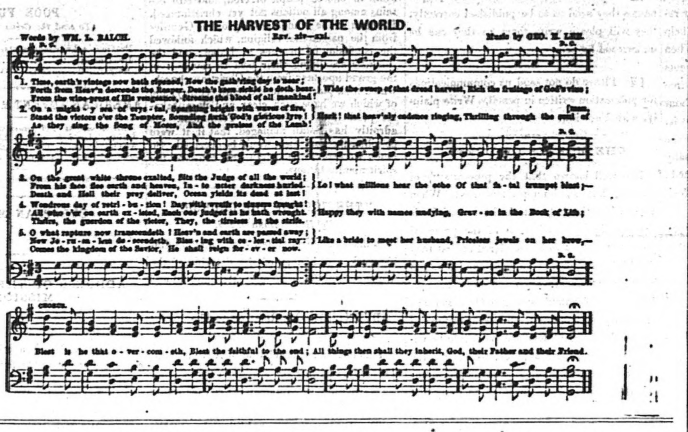
23d. Scripture says, "Then shall be great tribulation"; and "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven. . . . So likewise ye, when ye shall see all these things, *know* that it [he] is near, even at the doors."—Matt. 24: 30-33. Theology says that refers to the destruction of Jerusalem by the Romans, and was fulfilled at that time; and that no one knows anything about the time when Christ shall come.

24th. Scripture says, "And great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven."—Luke 21: 11. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring."—Luke 21: 25. Theology says, These things always have been (as much as to say, "All things continue as they were since the beginning of the creation"); and we should not pry into hidden mysteries, or trouble ourselves or others about these matters; and if we are prepared to die, that will be the coming of the Son of man to us.

25th. Scripture says, "Despise not prophesyings."—1 Thess. 5: 20. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed."—2 Pet. 1: 19. "Blessed is he that *readeth,* and they that *hear* the words of this prophecy, and *keep* those things which are written therein."—Rev. 1: 3. "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book."—Rev. 22: 7. "Seal not the sayings of the prophecy of this book; for the time is at hand."—Rev. 22: 6. Theology says, The Revelation is a book of mysteries, and we can know but little about its teachings, and we have no right to pry into hidden mysteries. But Jesus says, "When he, the Spirit of truth, is come, *he will guide you into* ALL TRUTH. . . . and he will show you things to come."—John 18: 13. Now in all christian courtesy, kindness and love, I would ask, By what right, authority, or prerogative, can any person or sect set aside the great truths and teachings of prophecy as of no account, or put a different construction on the plain and positive declarations of God's word, and substantiate in their place traditions and fables of men? "*Thy word is truth,*" and we are sanctified through the truth, and not through contradictory creeds, traditions, and fables of men. Christ's words are to judge us in the last great day, and not Popular Theology. Now which shall we adopt?

Rochester, N. Y. S. L. MANLEY.

THE HARVEST OF THE WORLD.



For the World's Crisis.

MAN IN DANGER.

There are some men in danger; but to see them you would not think so. They are merry, jovial, feasting, chatty, pleasant fellows; and they do not even know themselves that they are in any imminent peril, although at times they have their fears. Ah! the fears of the wicked shall come upon them, but, of course, the reality will be much heavier and the reality more startling than the dream.

Here are the ways in which you may tell the men who are in danger.

I. They are those who secretly hope, when they hear of the coming of Christ, that he won't come just yet. Poort hings! They think Jesus comes principally for their overthrow, and takes a great delight in destroying them. It's no such thing. He has no pleasure in the death of him that dieth; for he wills not the death of a sinner; on the other hand, he delights to see the sinner come to a knowledge of the truth that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Am I speaking to one who secretly desires the day of Christ put off? That can not be, dear one. But let me tell you, if you believe in Christ as God's gift to you, first to bear your punishment, and second to contain eternal life for you, you won't want him to stay away, but you will begin to pray, "My dear Master, *come immediately;* for I so love and long to see you." "Come, Lord Jesus, and *come quickly.*"

II. They are those who would like him to stay where he is, and never come again. What, and let the world stay in its present sad state? What, and let the oppressor tread down the poor and needy for ever under his feet? What, and never deliver those fond ones of his who, amid tears and song, in sorrow and joy, are calling out for the strong arm to save them? Yes, all this they will bear with if he won't come. Ah! but he will come. I will show you they are selfish. Let the rest suffer, as long as they are at peace. Let Jesus just sit in heaven, where he is, and show himself there a propitiation for ever for such wretches, that they may reap the benefit to eternity of Divine forbearance and tolerance. All this they want; nor do they desire that Jesus should get anything as interest for his death and advocacy but the preservation of their lives, who not only desire no acquaintanceship with him, but also, disown that "through him" comes all their good. You who desire not the coming of Christ, say why? Let me warn you that those who wish his eternal absence, shall be eternally absent from his presence; those who wish not his eternal life, shall never have it.

III. They are those who hope in some way to escape justice. But they will get justice. All will get justice. The righteous will get it; the wicked will have it. Justice to the righteous; for God being just will yet be the justifier of those who believe in Jesus; for believers in Jesus are formed into one body, and the one body has paid the penalty of sin, and what more can be demanded? "Who is he that condemneth? it is Christ that died"; and if Christ has died, and "we are Christ's," then, if that one body is free, we are free. Sinner! man in danger! you will get justice. Justice as you never had it. Justice to perfection. Justice from God. There is no escaping the just sentence of death, unless you be in Christ; and if you are there, you are on the "no condemnation" side; on the "justified" side; on the "accepted" side.

IV. They are those who are unprepared to meet Christ. I like to see men consciously unprepared to meet Christ. It is a good sign. For I know when a man perceives his danger he will be wanting to get out of the reach of it, and that very quickly too. I'll tell you, dear reader, why I like to see you in danger. It is because I can show you the way by which coming out of danger you can come even to the Father—the God of all safety. I would not like to see you in danger if there were no "good way" that I could show you to walk in.

Unprepared one in yourself, I tell you on the authority of God,—and how dignified his veracity!—if you are in Christ, and if Christ is in you, you are perfectly ready to see the Lord himself. The lover's pulsations are for his love. And if the Lord be carried in your heart and mind as your lover, he surely carries you in his heart and mind as his love; and you have nothing to fear in his coming, but great cause for joy, that you shall be pressed to his heart, and receive the sweet kisses of his love.

V. They are those who are fearful. Those who have not faith enough to drop into the arms of Christ, and believe he will receive them. Those who are fearful—doubtful of a reception. Jesus Christ don't have doubters, but believers. They are those who are fearful as to their future. The future of doubters is, I fear, an extremely dark one. They never see a star, much less the Sun in their horizon, and that they will never have the light of one is pretty certain. They are doubtful of good, and they will look in vain for good. They never think highly enough of God's goodness to hope in his mercy in his appointed way, and God will show those who make him a liar the terrors of his indignation; for without the pale of salvation will be found the fearful.

VI. They are those who are impure livers. As they will have nothing to do with the holy and just One, God will have no grace for them. And to think that he would let them into his beautiful, pure home, is preposterous. What, let the man not cleansed of his leprosy into the abode of the healthy? What, let the vile in with the righteous? What, let the foul-mouthed in with the psalm-singers? What, let the devil in at the pearly gates? God must be impotent first. They shall never be admitted, unless they come by the Way, and wear the right robe; as a man in a burning house can never be saved, except he escapes by the only open way.

"Man in danger," there's the road—*Jesus,* the beloved of God. And Christian, awake! for men are in danger. If you have been as a single pointer before, let every finger now direct sinners to Jesus—the *only* hope set before us in the gospel. W. KELLAWAY.

26 St. Thomas St., Weymouth, Dorset, Eng.

For the World's Crisis.

REST.

"There remaineth therefore a rest to the people of God."—Heb. 4: 9.

One of the most prominent attainments sought for by laboring humanity is *rest.* Nothing is sought for in a greater variety of ways. *All* are tired of this life of toil, care, anxiety, perplexity, wretchedness and misery. *All* are seeking rest. On account of sin, God had said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground. . . . Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Gen. 3: 18, 19. The penalty is unavoidable, in any of the ways of life.

Those who struggle on without reference to the unavoidable future, never obtain that which by the whole effort of their souls they have lusted after.

Alas! how few are willing to pause a moment and listen to God's plan for seeking rest. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 17: 13.

The farmer thinks to labor till he gets his farm well improved and stocked; house well furnished, and barns well filled, then take his rest, seeming to forget that "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Ps. 90: 10. When this amount of property and goods is obtained, he is broken down in constitution, and unable to enjoy his plenty; or by sickness and death, he has lost one or more members of his family. It may be the wife of his youth. He is not at rest.

The merchant thinks by trading, to obtain such a competency that there can be nothing which his soul may not lust after, that he cannot have; and so he labors on inconsiderately as to the future life, till some sudden reverse of fortune deprives him of his wealth, or, by sickness, is prostrated on the bed of death, not having obtained the rest he sought.

The drunkard seeks his rest and comfort in the cup, till the demon of death drags him down to a den of scorpions, unmitigated wretchedness and misery, when destruction's gate shuts him up in the "land of darkness."

By deeds of violence, the highwayman thinks to secure largely of that which "answereth to all things" (money,) then takes up his abode in some remote part of the country, or in some foreign land, where he hopes to escape justice, and there enter into rest; but ere the object is reached, he lodges within the dark recesses of some lonely prison, or miserably ends his wretched life on the gallows, and is "reserved unto the day of judgment" to receive further punishment. It may be his body becomes the subject of experimenting anatomists. But we must refrain from this pen-picturing of mortal struggles for unlawful gains and unhallowed rest. "There is no peace to the wicked, saith my God."

The servants of the Most High, though few in number, a small company comparatively, a "little flock," are also struggling to enter into rest; but they do not, like the other class, expect to find it in this mortal life. They labor as faithfully in the vineyard of the Lord, as the ungodly labor in the service of the enemy of all righteousness. They know that when their Lord shall appear, they will appear with him in glory, and enter into "that rest that remains to the people of God." D. D. LATHROP.

New Milford.

For the World's Crisis.

THE ALARM BELL.

A GREAT CAUSE FOR ALARM.

This is a popular, ancient, and flagrant error of doctrine; we mean the allegation of Academic, or ante-resurrection immortality in man, otherwise denoted as immortality of the soul. Here is ground of alarm indeed, for by it the great master of artifice is riding and driving on to the abyss; the great mass of mankind are herded into his lane of palisades like an elephant or buffalo drive, and stalking and pitching on to the pitfall. Is it not enough that this pernicious lie has dominated mankind for so many ages without giving it rope and room to dominate clear to the bitter end? Is it not enough? Startling and strange art of deception, that the seducer can blind so long to their bondage the victims around whom he has thrown his velvet lines. Strange quality of the falsehood, that it is so unseen. Singular indeed that it so fascinates and ensnares even the very conscience of men. Chosen with right subtle election among lies, that it is magnified as if it were truth, and so sensitively dear, that, if assailed, the very host ecclesiastic on earth are filled with mingled emotions of alarm and indignation, and a rallying pipe of danger will summon to the right and left squadrons and platoons of theological knights, to form a life-guard around the pet. But a pet *error,* and no truth,—and beyond cavil a pet error, nay, the pet error of Satan, and in which is a very paternity of mischief and lies, as truly as in Adam was the paternity of our race. Ground of alarm indeed, and all the more because in this fearful age of mighty rushing, millions are the less cautious, and that, with precipice and boiling maelstrom at the front. Ground of alarm indeed! And with precious rays of light shining from the word of God, men are willingly blind, and so tenacious of the darkness they call light, that it is coming to be a query whether their eyes are not fast sealing with worse than cataract-ic scales, that shall guard and preserve darkness up to the very sun-burst of Jesus' coming.

By this dogma of a soul immortal in man, the deceiver perverts and deforms the theology of the Bible, and manages to preserve a kind of highway open between man and the demon-world; a highway of intercourse, through the false hypothesis of life inherent surviving death, and spirits on wings or in chains, in glory or in fire, hived away in viewless prisons of infinitude, or thronging back to whisper and rattle with prodigies among the latter-day millions not yet disembodied. Genius of apostasy and delusion, this Satan, never tired of lying, and straining every point of craft and art of artifice to keep the links and chains long and large with which to clasp together earth and men with the demon herd. Genius of ink-black lying strategy, to belittle and put off into infinite misty distance the return of Christ, and degrade or deny the resurrection of the dead, by flattering phases of the old root-fable, "thou shalt not die," and a sanctified lying dogmatism or fond hypothesis of entities arrowing their way with immortal speed into heaven at death. But since soul immortalities, volant to heaven or hell or purgatory at death, have served their day in the Romish or semi-Romish centuries of the past, behold now the Beelzebub of our day, the very same Beelzebub that glittered and flattered in Eden, if possibly waving away with his wand the obsolete doctrines of ages, bringing in the new and frothy glories of Spiritualism. O, poor, deceived, and unbelieving world! O, poor, deceived, and unbelieving church!

Though man *appears* to die, and Jehovah declared that he should die, and that man of the dust should to dust return, yet how great a delusion has the demon whisked around the mind and faith of the race, by saying the death is not *real* but *seeming.* Pride echoes the lie, and man exalts himself into immortality, which belongs and can belong to holy beings only. Pride denies the origin and basis of this immortality to be Satanic, and thinks it is divine. The fact and the teaching of it is imputed to God, whereas the fact is not a fact, but a falsehood, and the teaching of it is sub-mundane, diabolic, infernal. Man is mortal, and *every* man; and, when will the great men see it and embrace it, and lead their disciples out of the maze of error? We have called our column, and surmounted it with the caption of the "Alarm Bell," and there is need for ringing, long and loud, to wake the misinstructed hosts of our vaunted Protestantism. A great day, a mighty day, a day of trouble and judgment is coming—nay, *is at the door.* O, poor world, and oh, poor church, may our Lord in mercy send help and light, to warn and save a heedful, listening, eager, earnest few, at least, from the hurrying night and snare and curse of antichrist.

C. COLEGROVE.

PPOPHECIES OF THE LAST DAYS.

"The Antichrist" may be even now already in existence! I do not say that he is: I assert nothing; I only say it may be so. Nay, if we are right as to the apostasy, and it has indeed had its commencement in those extraordinary "spirit manifestations" of Spiritualism, then it is highly probable that he is even now in being, and abiding the time for his public revelation. Nay, further, he may not only be in existence, but actually reigning as a sovereign prince.

From the very remarkable character, history, and actions of the present Emperor of the French, some have been led to conjecture that he will yet accomplish this very prophecy. It may be so or it may not. All I do venture to affirm is, that Antichrist will surely come; the "Man of Sin" will surely be "revealed in his season;" and that when he does appear, his character and pretensions will be precisely as described in this prophecy of St. Paul. These, together with his awful doom, are unalterably fixed and certain, but the true individual, time only can unfold. It may be that the French Emperor will hereafter accomplish and come up to the terms of this inspired prediction; and it certainly is a significant fact that he is said to be a devoted disciple of this same "spirit," or rather "demon" movement; as are also other royal princes, some of whom are even reported to be themselves "mediums."

Nor, supposing the "Man of Sin" to be at this moment in existence, as it is quite possible he may be, is it at all necessary that he himself should be aware of the awful course he is destined to run, or the awful character he is to sustain? Nay, it is most unlikely that he should; although he may be even now revolving schemes of conquest and of universal empire in his silent breast.

Hazael, King of Syria, is a case in point. When the prophet met him, yet a private individual, and forewarned him of the great things which, as the future king, he should perform, and the atrocious cruelties of which he should be guilty, he most warmly repudiated the charge:—"Is thy servant a dog, that he should do this great thing?" was his indignant answer. Nevertheless, he went straight home, treacherously murdered his master, usurped his throne, and afterwards fulfilled the prophet's prediction in every part thereof and to the very letter. (2 Kings 8: 12-15.)—*Signs of our Times.*

THE BIBLE TRIUMPHANT.

62. *Moses feared Pharaoh.*—"And Moses feared, and said, Surely this thing is known. Now, when Pharaoh heard this thing, he sought to slay Moses. But Moses fled before the face of Pharaoh, and dwelt in the land of Midian. . . . And it came to pass, in process of time, that the king of Egypt died. . . And the Lord said unto Moses, in Midian, Go, return unto Egypt; for all the men are dead that sought thy life." Ex. 2: 14, 15; Ex. 23: Ex. 4: 19.

Moses did not fear Pharaoh.—"By faith he [Moses] forsook Egypt, not fearing the wrath of the king." Heb. 11: 27.

The texts quoted in Exodus refer to Moses' flight from Egypt at the time he slew the Egyptian, at which time it is very evident that he feared the wrath of Pharaoh. But Heb. 11: 57 refers explicitly to the time when Moses left Egypt with the children of Israel, and as at this time he was acting directly in harmony with the express commands of Jehovah, he had no cause to fear an earthly tyrant.

63. *There died of the plague twenty-four thousand.*—"And those that died in the plague were twenty and four thousand." Num. 25: 9.

There died of the plague but twenty-three thousand.—"And fell in one day three and twenty thousand."—1 Cor. 10: 8.

This problem is clearly explained by Bagster's note upon the first text which we insert. "St. Paul reckons only 23,000, though some manuscripts and versions, particularly the latter, Syrian and Armenian have as here 24,000; allowing the 24,000 to be genuine [and none of the Hebrew manuscripts exhibit a various reading here], and the 23,000 of St. Paul to be also genuine, the two places may be reconciled by supposing, what is very probable, that Moses includes in the 24,000 the 1,000 men who were slain, in consequence of the judicial examination, (verse 4) as well as the 23,000 who died of the plague, while St. Paul only refers to the latter. Hence it is clear that the whole number of those who died of the plague was 24,000, while it is equally true, as Paul says, that "there fell, in one day, three and twenty thousand."

64. *John the Baptist was Elias.*—"This is Elias which was to come." Matt. 11: 14.

John the Baptist was not Elias. "And they asked him, What then? Art thou Elias? and he said I am not." John 1: 21.

Matt. 11: 14 reads, "If ye will receive it, this is Elias which was for to come."

The reader will see at once by the pronoun used in the foregoing text, that it does not refer to the person of Elias. It simply conveys the idea that John the Baptist was the forerunner, or the Elias of the first advent, as Elias himself is to be the forerunner of the second. If we should say that Abraham Lincoln was the Washington of the 19th century, no one would suppose that we intended to convey the idea that he was in fact George Washington And although John was indeed the Elias, or forerunner of the first advent of the Messiah, yet in reply to the question "Art thou Elias,' (i. e. the veritable prophet), he truthfully answers, I am not. His position is easily explained by the text, which says, "He came in the spirit and power of Elias."

65. *The father of Joseph, Mary's husband, was Jacob.*—"And Jacob begat Joseph, the husband of Mary, of whom was born Jesus.' Matt. 1: 16.

The father of Mary's husband was Heli.—"Being the son of Joseph, which was the son of Heli."—Luke 3: 23.

This problem is easily solved by the following considerations: It is evident, from Matt. 1: 16, that Jacob was the natural father of Joseph, while Heli was the father of Mary, his wife; and as Mary was the only child and heiress of Heli (according to the Talmud) when Joseph married her, he became the only son and heir of Heli. The Jews often traced genealogy in this way. "For instance, in 1 Chron. 2: 22, Jair is reckoned among the posterity of Judah: because the grandfather of Jair (ver. 21) had married the daughter of Machir, of a noble house in the tribe of Manasseh, (Ch. 7: 14.) Therefore the same Jair is called the son of Manasseh, although he was only related to Manasseh by marriage." See Def. Dic.

NAPOLEON III.

Napoleon III. is truly "a man of wonder," and is attracting the attention of the whole civilized world. An English writer says of him:—

"We have seen already that he falls into the line of successional sovereignty, traced by prophetic history; that if we pursued that history, from Nebuchadnezzar downward, without reference to Louis Napoleon, we should, notwithstanding, arrive at him; the revived empire being the most obvious course.

You may remember it was said in Rev. 13: 'And I saw one of his heads as it were wounded to death; and his deadly wound was healed, and all the world wondered after the wild beast.' It is at this time, that the false prophet makes an image to him. These heads we have seen to be forms of government. I do believe, that in the whole range of Roman history, there never was so striking a fulfillment of this as what has happened in his case. Napoleon's empire was completely destroyed at the battle of Waterloo: never was a more deadly wound with the sword. The world thought that dynasty had disappeared forever; yet now, as if by a miracle, it is restored, and men are astonished: the deadly wound is healed, and the world wonders after the wild-beast.

Next I would notice, the wild-beast (or his image) is to be worshiped, and that, too, as quite distinct from popery: and many can hardly conceive the possibility of such a thing coming to pass now. They say, we can comprehend the Pope's claiming divine honors, but not idolatry on any other ground. Against this we put the undeniable fact that the French *did* worship the goddess of reason. I believe, too, there are some among them who consider Napoleon a demi-god. I remember seeing a print to that effect. So that here again we have a special feature, although, perhaps, in an incipient state. Many others are beginning to appear. His co-operation with popery, and the revived activity of this latter are rising into distinctness as a sign. Now, Scripture says of the last days, 'And I saw three unclean spirits like frogs come out of the mouth of the wild-beast, and out of the mouth of the false prophet; for they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief.' Of course, the manifestation of this will be increased activity and power. (Rev. 16: 13.)

Altogether, the character and position of Louis Napoleon seem to me as extraordinary as his progress has unquestionably been. A few years since, he was nobody; without even that last straw to which exiled princes cling, viz. hereditary title; or that which accounted for the rise of his uncle, viz., military opportunity. Yet he has made himself, perhaps, the most powerful man in the world. And how has he accomplished this? There have been singular circumstances, say many; but what circumstances? Surrounded by some of the cleverest statesmen in the world, and the favorite generals of a powerful army, he seemed a mere cipher in their hands; yet he overturned them all, and made himself absolute. It was one of the most daring and masterly things on record; and I can see no adequate cause, save what is to be found in his own character; I see no circumstances in the case antecedently favorable to that achievement of success.

Many years since, when in London, he wrote a book, to show that what France required, was the dynasty of Napoleon. Since that, he has kept steadily to the point, impelled, as he thinks, by a destiny, but certainly with an inflexibility of purpose which shows a remarkable mind; and, what is more remarkable, he has succeeded. He has now the whole power of France at his disposal; has managed to bend to his purpose, and centralize in himself, the antagonist powers of absolutism and democracy. We Englishmen laughed at the transparent fallacies with which he talked liberalism and acted despotism. We declared against the glaring absurdity of heading republicanism in France, and pulling it down for Papal tyranny in Italy; we considered the man who attempted to stand by three such opposite principles, an inconsistent fool; yet has he contrived to weave them into a threefold cord, which will not easily be broken.

What he may do next, it is utterly impossible, humanly speaking, to predict. The ordinary calculations of statesmen are completely at fault. Principle, he has none, and his interests he seems to master. We have really nothing to look to, save his own caprice, and that he resolves, and perhaps I too, into a destiny."

— An old Arabian proverb says: "It is the second blow which begins the quarrel."

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 29, 1869.

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Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

NEW EFFORTS.

The time has come when we ought to make new efforts to spread the truth we love so well. We fear but few of our readers are aware of the worth of their "blessed hope." Were they asked, what will you take for it? they would answer, The whole world would be a meagre offering for a prize so valuable. Well, if it is worth so much to us, ought we not to take every possible means to cause others to see it? It will do others the same good it has us. It is our *all*. It is a priceless treasure. Shall we hide the light that pointed us to the way of life and glory eternal? All that is good cries against such a course.

We come now to ask the plain question of the reader, Are *you* making any effort to persuade others to seek for immortality through Jesus? If not, what will become of

TRACTS.

Notwithstanding all that has been said about the importance of scattering tracts, we fear but few are aware of the good that may be accomplished by a few dollars employed for this purpose. Let us make a new effort in this direction. Time is short, men and women are perishing for lack of the knowledge that might be sent them in a tract that would cost but a few cents. Shall we not make a little sacrifice for this noble object? Calls for tracts come from all directions. Many, who have no means to purchase, stand ready to scatter them judiciously among their neighbors. By this means a whole neighborhood may be aroused to search the Scriptures, who, otherwise, would remain in a slumbering condition. Those who have given to the tract fund have had great reason to rejoice over the happy results that have followed. We believe that the millions of pages of tracts circulated have been powerfully instrumental in producing the great increase of interest now felt in relation to the reasons of our hope. We have no doubt but that this interest may be doubled the coming year, if all of our readers would take hold of this work with a zeal in proportion to its importance. Let us have a shower of gifts for this good work. Some can only give a penny, others but a dime, while others can give from one to hundreds of dollars, and not feel it as much as the poor widow who gives the penny. Do not let the treasury of the tract fund be empty. We wish to keep the little silent messengers constantly flying in all directions, like autumnal leaves.

Come, dear Brn. and Srs., let us show that our religion is "pocket deep," and do all we can to save others from destruction. "The end of all things is at hand." Let us be noble in our efforts to bring men and women to Jesus. The present is a favored hour for those who have a mind to work. The day of rest is at hand, and the kingdom will soon be given to the faithful.

Again, we would urge that a *special effort* be made at once to scatter tracts more widely than ever before. Will you help?

FREE PAPER.

We sometimes hear it said that this or that is "not a free paper." We would like to have such individuals name one paper that is *free* according to their understanding of the matter. If by "free paper," they mean one in which every one can say what he pleases, we think there is not such a paper in the world; and that but very few would wish to have such a strange thing in their families. The infidel paper is free to publish whatever favors its principles, and the christian periodical that which will help forward the cause of Christ. But what good man wishes to have his paper partly filled with the arguments of Atheists, Deists, and other opposers of the christian religion? Those who take a christian paper do not wish to pay for infidel articles to poison the minds of the loved ones at home. They would not take the paper if such things were allowed. It would be a strange charge for the infidel to make, that such a paper was not free, because he could not have his articles published in it. So it would be equally improper for the christian to complain that the infidel paper was not free because he could not say what he pleased in its columns.

We have often heard it said at the beginning of a new paper, We are determined to have it *free*; but we have not yet known such a promise carried into effect; neither do we expect or desire it. As soon as the first article is rejected, or left out for want of room, the cry may begin, It is not a free paper. And as often as an article is omitted or rejected, a new voice may be added to help spread the cry, It is not a free paper. When this number becomes increased by the events of years, it is customary to start another free paper, whose history is just like the one about which they are complaining. The result is, a new party arises,—another division in the professed body of Christ, which causes many to stumble, and thus Satan's object is gained; for it is his chief purpose to divide the flock of God, if possible.

In these perilous times we need to be very watchful, lest we say or do something that shall in some way cause or promote discord among the disciples of Jesus. There is no danger of being too watchful, careful and prayerful in relation to this matter. "Blessed are the peacemakers." Let us have the blessing.

PRAY FOR US.

We wish to ask a special favor of those who are looking at our faults in relation to our official duties. No doubt many can see where we can do better. Will all such please ask the Lord to give us wisdom and courage to do all to his glory during the coming year? Of course it is impossible to please all; but if we can only please the Lord, our desires will be gratified. Dear Brn. and Srs., your editor not only requests, but he really needs, an interest in your daily prayers, that he may have heavenly wisdom to guide him in the work in which he is engaged. Please pray for him.

BRYANT'S POND CAMPMEETING.

We are not able to give a full report of the campmeeting at Bryant's Pond, as we did not arrive till Saturday afternoon. We found the meeting in good progress, on a pleasant island, about one third of a mile from the landing. It was a quiet, romantic spot, at the foot of a steep, high mountain, rising abruptly from the further shore of the pond, which was but a few rods from the camp island, and yet the water between was said to be a hundred feet. The island has been fitted up for celebrations and picnics. A small steamer, that would carry about one hundred and twenty-five passengers, conveyed the people to and from the island. The ride was a pleasant one, while the sweet songs of Zion were echoing around. The whole scenery about the pond and the island is specially pleasing; but we would not recommend to have another meeting at the same place, because of the necessary delay in conveying many passengers to and from the island.

The order was excellent. So far as we know, not the least disturbance was manifested. The location on the island gave great advantage in favor of good order, that could not be secured on the main land. There were about a dozen tents, besides two large ones. The preachers present were Brn. Wm. H. Mitchell, I. C. Wellcome, J. A. Libby, J. Gay, and T. Jordan. The meeting continued to increase in interest to its close. We had a good love-feast Sabbath morning, attentive audiences during the day, and a very good prayer and conference meeting in the evening. A number requested prayers, who felt backslidden in heart, and were richly blest. It was a heavenly place in Christ Jesus. Tears flowed freely from penitent souls, and the peace of God took the place of sorrow and remorse. We felt assured that lasting good would result from that meeting. Sabbath noon Bro. Libby baptized four happy souls in the clear waters of that beautiful pond. It was a pleasing sight.

When we look back upon the meeting, and all its associations, we find a very agreeable impression left upon the mind; such an one as we love to recall and review, when we would feast upon the past.

THE NATIONAL CONVENTION.

It will be remembered that reference has been made to a National Convention of preachers and delegates, to be held during the present autumn. At the annual meeting of the A. C. A. at the Springfield camp-ground, Sept. 1st, this subject was considered, and in compliance with a request of the church at Rochester, N. Y., it was decided by the National Convention committee to commence the National Conference in the Armory Hall, in Rochester, at 10 A. M., Wednesday, Nov. 17th, and continue over the following Lord's day. It is hoped there may be a full attendance.

CONFERENCES.

As the campmeeting season is now passed, arrangements should be made at once for conferences, which may be held for a week or more. A grand effort should be made the coming autumn and winter to arouse the people in all directions to prepare for the coming kingdom. This is a favored season for work. *Special effort* should be made to carry the light and truth to "the regions beyond." Much more good would be accomplished by a concentrated effort of several days, than by spending only one or two evenings in a place, or a single Sabbath.

STORM CLOUDS.

It is said, "There is a storm brewing in the East." This statement is made in reference to the course of the Sultan towards the Viceroy of Egypt. It is thought the letter of the Sultan to the Viceroy means "mischief," and "was intended to provoke resistance." The Sultan requests the Viceroy to "sell" or "transfer" to the Turkish government his iron-clads and breech-loaders ordered in Europe for his own protection; and "to abstain from negotiations with foreign governments, and not to contract loans without his consent." This is very arbitrary on the part of the Sultan, ISMAEL PASHA.

☞ If correspondents wish the proper names they send us to be published correctly, they will please write them so they can be understood by us.

☞ Please do not send us communications for publication written in pencil. Write plainly, with *black* ink.

THE MORALS OF DRESS.

It is well known that the present style of dressing has an immoral tendency. When we consider the fact that the harlots of Paris are the originators of many of the principal fashions, it is not to be wondered at that they should be decidedly immodest and immoral in their influence. Such indeed is the case. This is one of Satan's strong holds. Perhaps he has not a more powerful weapon for evil than fashion. But few are willing to be unfashionable in their apparel; hence it is the policy of the arch deceiver to have the fashions as far removed from christian modesty and simplicity as possible, in order to lead people step by step away from a pure christianity. In this way he has succeeded in neutralizing the power of those who profess the christian religion; and if professors continue te follow Satan's fashions, they will find their power for doing good becoming less, till they will be lost among the worldly rubbish of backsliders.

It is strange that more do not see the snare of the tempter, and cut loose from his seductive charms; but he creeps in so slily that his advance is not noticed till he has the chief control of the sympathies of his victims. Those under his influence do not see their danger till it is too late to escape. It is only those who have escaped his snares that can see the dangers of others; and when they cry an alarm, they are thought to be needlessly fearful, are often said to be "too particular," "superstitious," "bigoted," or even "fanatical." Rather than endure such names, many keep still, and dare not lift their voice against the corrupting tendency of the fashionable dressing at the present time. Some dare speak from a worldly stand-point.

The following from the New York correspondent of the Chicago *Tribune* is worthy of candid attention :—

"Much of the careless morality of the present day is owing to the way in which women dress. There is no caviling at the fact nor pretending to ignore it, but the moderately dressed wife and mother is fast disappearing from our homes. The domestic daughter has long since become a myth, and in her place we have a creature of hair and humps—wasp-hips, Grecian-bends, high-heeled, chignoned young lady, who laughs loud and talks fast, and writes herself 'Mollie' or 'Julie' and who is a complete success in doing nothing, and knowing nothing, except the slang literature of the day.

I think the reason young men do not marry is because girls have ceased to be domestic, and spend a great deal of money upon dress. They are not contented to live in a quiet way and dress moderately; they must go out, dress and ride, and frequent places of amusement; have suppers and boquets, and receive adulation. It costs a great deal of money, which the young man furnishes, and he never gets ahead enough to marry; so they repent and try their luck over again. It is the easiest thing in the world to do with less luxury, but it involves a little self-sacrifice and economy, and these virtues are fast becoming exotics.

Fully one-half of the girls who are now filling situations in stores, offices, etc., go there in the first place in order to be able to dress better. They live in plain but comfortable homes, and must help with the housework or the children of their own kin; but they hear glowing accounts of the city; they want the finery that is denied them, and they want to go from those peaceful home lives; from the kind guardianship of parents, to the toil and temptations of the ten-hour sytsem.

They go plain country girls, with modest, blushing cheeks and smooth, shining hair. They stay there a year or two, and their cheeks are pale and their hair is frizzed. They have lost the *gaucherie* of blushing, and are bold at repartee. They dress somehow and live somehow; but they have hours of despondency that makes them old. It is one long struggle with labor and temptation, and how they preserve their integrity God only knows!

Now, would not these girls be happier as the wives of farmers and mechanics? Would not one word of genuine love outweigh a ton of admiration? Would not the smile of a little child be a thousand times better than the gaze of the libertine? Is it not easier to work for one's own than for strangers? to feel that you are king in your castle, if it is only a one-story cottage?"

SPIRITUALISTS.

In an article upon "Spiritualists," in the Catholic *World*, the views of the Catholic Church are given. The writer says:

The only immortality they offer is the immortality of evil demons or the angels who kept not their first estate. But even of such an immortality for the human soul they offer no proof. They are lying spirits, and their word is worthless, and their identity with human souls, once united to human bodies which they personate, is not, and cannot, be established. They deny the resurrection of the dead, which St Paul preached at Athens, and they give, as we have seen, no proofs that the soul does not die and perish with the body. Their doctrines are simply calculated to deceive the unwary, to draw them away from their allegiance to the Lord of Heaven, and to drag them down to the regions where dwell the angels that fell.

Satan and his hosts have rebelled against God, and in refusing to worship the incarnate Son as God, were cast out of heaven, and became the bitter enemies of him and the human race. Satan, as the chief of the fallen angels, evil demons, or devils, carries on incessant war against God, and seeks to draw men away from their allegiance to him, and to get himself worshipped by them in his place. Hence, he seeks by lying wonders to deceive them; by his prodigies to rival in their belief real miracles; and by his pretended revelations of the spirit world, to substitute belief in his pretended communications for faith in divine revelation, and thus re-establish in lands redeemed by Christianity from his dominion, the devil-worship, which has never ceased to obtain in all heathen countries. The Holy Scriptures assure us that all the gods of the heathen are demons or devils. These took possession of the idols made of wood or stone, gold or silver, had their temples, their priests and priestesses, their service, and were worshiped as gods. They gave forth oracles, and were consulted, through their mediums, in all great affairs of state, and their omens and auguries, which the people consulted to learn the future, as the spirits do their mediums. Spiritism belongs to the same order. The spirits, as Mr. Grant well proves, are demons, and the whole thing has for its object to re-establish perhaps in a modified form, the devil-worship which formerly obtained among all nations but the Jews or chosen people of God, and still obtains among all nations not yet christianized. It began in the grand apostasy of the Gentiles from the patriarchal religion, which followed the confusion of tongues at Babel; and the spiritists are doing their best to revive it in the grand apostasy from the Christian church, which took place in the sixteenth century, and of which we have such clear and unmistakable predictions in the New Testament. So adroitly has Satan managed, that if it were possible, the very elect would be deceived. So much we say of the origin and cause of the spirit manifestations.

"THE HOPE OF THE CHURCH."

By Henry Dana Ward.

A most eloquent, interesting, and profitable work. A history of the doctrine of the Millennium. Price 25 cts. By mail, 30 cts.

"ADVENTISM.—Its Relation to Theology."

By William Sheldon.

This considers the relation of Adventism to Theology, omitting the portion of the original work treating on prophecy. Price 25 cents. By mail, 30 cents.

The above works are published by the W. A. C. P. Association. For sale at this office. AG'T.

NEW TRACTS.

"THE NATURE OF MAN."

It has been urged that we put into a tract Eld. A. A. Phelps' "Queries and Objections," and the answers by the Editor, as published in the Crisis some time since. This we have done, and added to it an article on "Materialism," by Eld. O. R. Fassett, and some other articles from Eld. C. Colegrove on the nature of the soul. The whole makes a tract of 132 pages. Price 25 cents single copy, postage two cents. $2.25 per dozen; $17.00 per hundred, by express.

This is just what is needed to put into the hands of those who are inquiring after the truth. It should have a wide circulation. It is just the thing for the times.

"WILL THE WICKED BE RAISED FROM THE DEAD."—*By Eld. J. S. White.*

This is the title of a most valuable tract of 24 pages, in which the Scriptures brought forward by the *negative* side of this question are examined, and shown to teach no such doctrine, but the affirmative proved to be in accordance with "the form of sound words"—the true Scriptural doctrine. Price, single copy, 5 cents; postage, 2 cents; 40 cents per dozen, postpaid. Edition without covers, $2.00 per hundred, postpaid.

"MY CREED."

This is the title of another valuable tract, written by Bro. S. L. Manley, showing the true Bible doctrine in relation to the nature of man, and his final destiny. Let every one get a quantity to scatter among their friends and neighbors. It contains eight pages. Price 5 cts. single copy; 20 cts. per dozen; 75 cts. per one hundred, postpaid.

The above tracts are published and for sale at this office. AG'T.

THE HYMNS OF THE JUBILEE HARP.

For the convenience of those who wish to carry the hymns in their pockets, we have had a lot bound with flexible covers, the margins of the pages being trimmed close to the printed matter, making it very convenient for the pocket,—the most complete hymn book in use among us. Price 75 cts. per copy, postage 12 cts; $7.00 per dozen by express. AG'T.

For the World's Crisis

ROCHESTER.

In visiting among the brethren, I called as usual upon a family who are much interested in the Sabbath question, especially the wife. We always talked freely upon the law and gospel with kindness. A blind brother sitting by, who has become a strong believer and an efficient laborer in the Advent cause, who had been boarding some months in this and another family who keep the seventh day, listened with much attention. When we were through he says,

"I want to tell my dream, if you will hear it."

"Very well," said I, "he that hath a dream let him tell a dream.

He says, "After hearing much upon the Sabbath, my mind became unsettled. I prayed the Lord to show me the truth. I said, 'Lord, you know I am blind, and can't read, so do, Lord, show me the truth about the Sabbath. I prayed three weeks [just as long as Daniel prayed] before I got an answer. When I got an answer it was in a dream, which has settled my mind forever. I dreamed that I had been into the city, and returning home, came down Broadway, [a street on which he lived], till I reached the gate leading up to the house. I saw in the path right before me the two covenants—the new and the old. I saw a line between them. The new covenant was next to me, the old was on the other side of the line. I was about to step over the line, when I heard a voice saying, 'Stop! if you step over that line you will get entangled.'

I turned aside and came up to the house. I awoke from sleep, and have had no more trouble about the Sabbath."

It seemed to me that no one could have listened to that simple narrative from that poor blind and godly brother, without exclaiming, "*It is the Lord's doings.*" "Blessed be his holy name." H. PRATT.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal Giver.

WM. B. HEBRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$12.50
Miles Grant	25.00
G. Driscoll	.75

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$9.00
Dr. Quaint	3.00
Mary Allen	2.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$106.50

EUROPEAN MISSION.

Previous acknowledgments	$12.00

For the World's Crisis.

ADDRESS OF THE BOARD OF MISSIONS.

Beloved Brethren and Sisters:—Being re-elected by the Association to carry forward the missionary work another year, we would express our gratitude for the confidence reposed in us, and accept the trust committed to our hands. In doing so, we crave the sympathy and support of our brethren at large. We desire to act in their confidence, and to deserve their approbation.

It is known to all that we have but one Missionary Society for the East and West, and there has been harmonious action in its support.

Our Society is a legal one, and all its officers are amenable to the body for their doings. All monies received are publicly accounted for, and all monies are paid out by a vote of the Board, for which our Treasurer receives his vouchers, which places our finances beyond doubt or misconception.

The Board have from the first carried out what they have believed to be the wishes of the Society in the establishment of our missions. Their first attention was directed to the *freedmen*, for whose benefit most of the funds were given. They have not confined themselves to this class of persons, but have sent the gospel to the white people of the South as well as the black. The Board have arranged to carry forward the following Missions the coming year:

MEMPHIS, TENN.

This Mission and School are placed under the care of Eld. Louis F. Cole, who is the superintendent and principal teacher. He has associated with him Mrs. L. F. Cole, and Mrs. Mary P. Valle. We have two schools, which number about one hundred and fifty pupils. We also have a large Sabbath School, consisting of children and adults. The church is under the charge of Elder Cole, assisted by Eld. Ephraim Hedge, a freedman, and is in a prosperous condition.

Our schools have been received among the free schools of the city, and our teachers will be paid by the city Board of education this year, so that our expenses for this Mission will be light.

In connection with Memphis, we have churches in Osceola, Morgus Point, and elsewhere in Arkansas. These are mostly supplied with freedmen preachers, and sustain themselves. The freedmen's conference is carrying forward the good work among their brethren, and some help is needed to sustain this department of our work.

ST. LOUIS.

We have appointed Dr. Leslie to take charge of this Mission. The head-quarters of the Mission are located at Compton Hill, at the brick chapel. There is a debt of two hundred dollars on the chapel, which, when paid, Eld. Decatur, the Pastor, who owns the chapel, will deed to the Society. Dr. Leslie will have a school in this house. They have a church and Sabbath school, and one well sustained. We have a chapel, and also church, in East St. Louis, doing well.

There is a church, also, in Monroe Street, in the north part of St. Louis, with a Sabbath school, under the care of Arthur A. Waite. This is now mostly white. They pay their own rent and incidental expenses. There are five freedmen preachers, who preach at different points every Sabbath. And the freedmen's conference is making efforts to spread the truth among their brethren. This Mission is in good condition, and we expect, under the labors of Dr. Leslie, it will continue to prosper. We shall need help for this Mission, as our schools are not yet accepted by the city.

FLORIDA.

The Mission in Florida is under the care of Eld. P. A. Smith. He preaches in Jacksonville half the time, and has several other churches, which he supplies while he is opening new places in his missionary work. His labors are confined to the white people, by whom he is well received.

We have one freedmen preacher in the same region, who received the truth through the labors of Bro. Smith. He is doing a good work among the freedmen, and will need some help. Elder Smith will oversee this matter.

FOREIGN.

Bro. M. Czechowski is laboring in Hungary and elsewhere, and is doing what he can for his countrymen; but we have nothing definite as to the extent of his work.

Elder Bendixon, of Norway, has not reported himself of late. The Mission there has not prospered as we had hoped.

The Board propose to enlarge their work among the white and colored people at the South, as they shall have the means. Also, to send the gospel of the kingdom to any other part of our country, or to foreign lands, as doors may open and the means be given to sustain them in the work. May we not ask of the churches a liberal support for our Missions this year? A good foundation is laid, and our work is well begun. Shall we not sustain and carry it forward? It is but little that we can do at most, but God requires this of us. In time past our people have done nobly, and we trust they will not grow weary in well doing.

We ought to raise two thousand dollars, at least, this year. Of this we have already raised about six hundred. Let every friend of our missions make up their minds to help us. Do what you can, or as the Lord has prospered you. We shall look to you for help, and trust we shall not be disappointed.

As we have no salaried agents to go out to collect funds, we depend on our ministers to present the claims of this Society, and stir up the friends in this good work of giving. But let none wait for the appeal of ministers. Make up your mind as to how much you wil give, and send your pledge, or the money, to the Treasurer, without delay. Direct to Geo. T. Adams, 167 Hanover St., Boston, Mass.

L. BOUTELL, *Chairman of the Board.*

For the World's Crisis.

OUR SPECIAL WORK.

BRO. GRANT:—The great campmeetings have passed. The memory of them will be delightful to many who, with new consecrations and strong determinations to improve in the future, received a great blessing; so also will it be to those reclaimed and converted. The meeting will be beneficial to the cause of Christ and truth at large, as well as to individuals. The blessings of heaven have attended them. To God be all the glory forever. Amen.

The great doctrine, divinely inspired, which brought us out and gave us our identity, and which still holds us together as a church and people, should be perseveringly adhered to, and persistently proclaimed.

The personal advent of the Messiah must be kept prominent. It must be the same Jesus. For in the time we live there are Lords many, Gods many, and Saviors many, and as many kinds of comings of them, all turning the people from the true Christ, consequently turning them to fables; so that the great multitude are drifting on to destruction, without chart or compass.

We must preach and teach Christ, the babe of Bethlehem; Christ, the victim of Calvary, slain for us; Christ dead and buried; Christ risen from the dead, thus becoming the first-fruits of them that slept; Christ ascending to the right hand of the Father; the same Christ Jesus coming again the second time, to redeem and reward his chosen, peculiar people. This is to be kept before the people. The good news must be proclaimed still. It must be heard. And who will tell the pleasing story and sound the tocsin of alarm? We that have been looking with joyful expectation, still anticipating our heart's desire in seeing the King in his beauty, we must and shall keep the sound ringing, as with an angel's voice, "Behold He cometh!" We are in the generation that must give heed to it, or suffer loss.

Brethren, this gospel of the kingdom must be preached in all nations "as a witness"; and shall we be negligent or dilatory in doing our part in this last godlike work? Heaven calls upon us to sanctify ourselves anew to the self-denying work, and not account our lives dear unto ourselves, if we may but save men.

The gates of the enemy are hoisted, the floods of error are let loose, and a standard must be raised in the strength of the Lord God of hosts. The doctrine of the Bible, with its truthful principles, is the only reliable weapon that can be successfully used in this warfare. Life and death are set before us in the gospel; not a happy life on the one hand, and an eternally miserable life in torment on the other; no, no, never; but life eternal, as the gift of God, on the right hand. What on the other? The wages of sin, which is death; a cessation of life; "destruction from the presence of the Lord"; eternal punishment; eternal death; eternally a dead man.

Say, shall [we not gird ourselves for this last conflict, and do all we can, under God, to save our fellow men from that death that is inevitable, unless they make Christ their refuge and lay hold on eternal life? Then let it be our special work to preach the gospel of Christ, of which Paul was not ashamed, because it is the power of God to save poor mortal man from sin here, and give him, through a resurrection from the dead, eternal life, and the new earth for an inheritance, wherein to enjoy that rest that remains for the people of God.

Stand up! dearly beloved; we are called to be the light of this generation. The woe is upon us. The Lord is coming. The signs compel the conclusion. Give the trumpet the certain sound. Be kind, but fearless. Stand fast. Do your duty. Put all on the altar, and amid the perils save all you can. No time to lose. The unbelieving will soon be lost—lost!

O, what can be done? The Lord is still good, and willing to save and bless his children. Let us fight manfully the good fight of faith, and lay hold on eternal life.

Chelsea, Sept. 26th. L. BOUTELL.

For the World's Crisis.

ANNUAL REPORT OF THE U. F. M. ASSOCIATION.

The Union Female Missionary Association held its annual meeting at Springfield, Mass., Aug. 31st, 1869. The President in the chair. Meeting opened in due form. Secretary's report was read and adopted, after which the Association listened to reports from laboring Sisters.

The following Sisters reported: M. L. Durand, H. B. Hastings. Their reports were listened to with interest, and accepted by the Association. Adjourned.

3 o'clock P. M. Prayer by Sr. Hastings. The President stated the object of this Association. Proceeded with the reports of laborers. The following Sisters reported: H. R. Tatro, L. M. Stoddard, Srs. Holden and M. McKinstry. Reports accepted. Adjourned.

Sept. 1st, one o'clock P. M. Meeting being opened, voted to listen to the remaining reports. Srs. S. Warren, Childs, A. E. Smith, E. S. Jennings, J. Benson, and S. J. Boyd, reported their labors, also Sr. Hastings reported the labors of Srs. Judkins, Pease and E. Escrene. Reports were accepted, after which the President made some remarks with reference to slanderous reports, and urged the necessity of the members of this Association standing together and sympathizing with each other.

The meeting being open for business, the following resolution was offered and adopted:

Whereas, We as laboring Sisters are often exposed to slanderous reports from those who would injure our influence, and feeling the need of sympathy from each other, Therefore,

Resolved, In the name of the Lord, that we will stand by each other in every time of trial, and never believe any report until we find it to be true, and then not to expose the one in fault, but in love and with the spirit of Jesus follow the gospel rule in the matter, and never publish it to the world unless the cause of Christ demands it.

Treasurer's report read, accepted and adopted. (For particulars, see "Woman and her Work.")

A committe of three was appointed by the President to take the names of those who wished to join this Association. The following names, with the required fees, were presented: Mrs. Brewster, $5. J. U. Packard, $5. Eliza Wheeler, $1. Jennie Streeter, $1. R. S. Robinson, $1. H. Thraw, $1. Anthony Deering, $1. Kate N. Chaffee, $1. Cora C. Smith, $1.00. Bro. Hudson, $1.50. A. A. Dickenson, $1. Wm. B. Perry, $2. Mrs. O. D. Woodruff, $1. M. D. Smith, 50 cts. Mrs. L. D. Merrill, $1. A. D. Sharp, $1. P. W. Johns, $1. P. B. Fitch, $1. H. Dana, $1. M. L. Searles, $1. E. E. Miles, $1. Amos Scripture, $1. R. E. Evans, $1. M. A. McPherson, $1. L. E. Newell, $1.

Srs. D. C. Carvin and R. Evans were received as laborers.

Proceeded to elect the officers for the ensuing year. President, Sr. E. S. Jennings. Vice President, Sr. A. E. Smith. Secretary and Treasurer, M. McKinstry. Asst. Secretary, M. L. Durand. Voted, That Sr. Stoddard be added to the "Relief Committee." Adjourned to meet at the call of the Secretary. M. MCKINSTRY, Sec.

Alton Bay, Sept. 10th, 1869.

Met in special meeting at the call of the Secretary. President in the chair. Meeting opened in due form. The object of the meeting being stated, the "Constitution," "By-Laws" and "Covenant" were read, after which the names of Srs. L. E. Saulpaugh and M. E. Otis were presented for membership, and were accepted. Proceeded to take the names of those who wished to aid this Association. The following names were given, with the amount paid: Z. Foster, $5. C. G. Reed, $5. Jacob Woods, $1. H. O. Straffin, $1. E. P. Doane, $1; also pledged $5. R. Tozier, $1. E. S. Tozier, $1. M. J. Pierce, $1. Mary A. Allen, $1. M. B. Stone, $1.

On motion, proceeded to listen to remarks from laboring sisters, after which a collection was taken to aid the Association. Voted to adjourn, to meet at the call of the Secretary.

M. MCKINSTRY, Secretary.

For the World's Crisis.

NATIONAL ADVENT CHRISTIAN CONFERENCE.

According to notice published in the *Crisis* and *Voice*, the committee appointed to superintend the calling and holding of a National Advent Christian Conference met at Springfield, Mass., Sept. 1st, 1869, and made the following decisions:

1. That the proposed Conference be called.
2. That said Conference meet at Rochester, N. Y., Wednesday, Nov. 17th, at ten o'clock A. M.

The committee are earnestly solicitous that each State Conference may be represented by three delegates, as proposed; and that churches in States and Provinces where there are no conferences may send a delegate to represent them in said Conference. The committee also extend an invitation to any and all of our brethren and sisters, who may esteem it a privilege or duty to attend the Conference, to do so; believing that the Conference will extend an invitation to all such to take part in its deliberations.

We also say, in behalf of the church at Rochester, that it has extended a most cordial invitation to the Conference, and all friends who may desire to enjoy its deliberations, to meet with them and occupy their very commodious Hall; and also to enjoy their hospitalities while they may tarry in their city.

For the Committee, J. COUCH.

Correspondence.

From Bro. H. B. Sevey.

BRN. AND SRS.:—Since my last letter for the Crisis (April), I have had three regular appointments; one in Jay (Kennedy's Corner), where the Lord has been pleased to pour out his Spirit. A goodly number have found peace in believing the truth, and are rejoicing in hope of soon seeing Jesus. I had the privilege of baptizing seven in the likeness of Jesus' death. Bro. Morse, of the Free Baptists, baptized three the same day. It was truly pleasant to unite with others in worship and work, to see brethren dwell together in unity. Many said it was the best celebration they ever attended (it was on the fourth of July).

I spent one Sunday in Carthage, in grove meeting, which commenced Thursday evening. Brn. N. G. Reed, Jesse Gay, E. M. Haggett, and A. Abbott were present to preach the word. Our meeting was of deep interest. The labor of the meeting was to get right, and keep ready for the coming of Jesus, and help others. Such a meeting will prove to others that our faith and works go together. There was harmony and union in all our meetings. The brethren and sisters of the place did all they could to make the meeting interesting and others happy. How blessed to find such a band of children in this wicked world. One can feel at home with them. May we all so live here that we may meet in the world to come.

Every fourth Sabbath I spend in Belgrade (Depot), a new place comparatively; a few brethren and sisters in the vicinity. The friends of the place are ready to help by their attendance and means. We have a candid and intelligent congregation. Pray for us at Belgrade, that the Lord may revive his work and save some of the dear sinners for whom Jesus died, and that others who love the truth may be enabled to follow Jesus in all his requirements.

Every fourth Sabbath we spend with the church in South Livermore. Our meetings in that place have increased in numbers and interest. The brethren have a Sabbath School, and the fruits seem to be manifest in bringing several to the truth. One has found peace in believing this summer. Our grove meeting in that place was a good one. It commenced Aug. 26th. Brn. N. F. Nason, Jesse Gay, and L. Rhodes, were present to preach the word. Many came from abroad filled with faith and the Holy Ghost. From forty to sixty would take part in social meetings. "It seemed like an old-fashioned meeting," was the remark of many. The cause of truth in this vicinity is in a good condition.

I spent one Sabbath in Chesterville (Burrough's school-house), and baptized one lady, who made a start for the kingdom some two

years ago. It was a solemn scene at the water.

In company with Bro. Gay, we held a protracted meeting in Jay (Bean's Corner), Sept. 2nd, and continued over Sunday. Here there are but two families of the Advent faith, and much prejudice exists in the minds of many. Bro. Lewis Bean has lately embraced the glorious light; says he has laid all on the altar; wishes to spend all in his Master's cause; has once preached with the Free-Will Baptists. He is much interested for the people in his place, that they may see the light. Few came out, mostly outsiders. Some Universalists were interested for our meeting, and kindly let us have the Union house on their day. Our meetings increased, as brethren came from other places to help. Sunday the house was well filled. We presented the signs which were to precede Jesus' coming to this earth. The impression was deep. May it be lasting. Some asked questions at the close of the evening meeting, which was the means of showing more light. Bro. Gay held one meeting the next week, and our meeting closed. May He who gave the word bless it to the good of some in that place.

I look back upon the past few months, and rejoice in what the Lord has done in opening the understanding of so many to receive the truth. Bless the Lord, oh, my soul. Dear brethren and sisters, work while the day lasts. The night cometh when no man can work. Let your light shine. Awake! no time for sleeping. Jesus soon is coming.

H. B. SEVEY.

From Sr. S. B. Mitchell.

BRO. GRANT:—I have just read the 18th chapter of Matthew, and am an advocate of the truth. I thought it might be duty to express a wish or a hope that all would heed the doctrine taught in that chapter, especially the fifteenth and sixteenth verses. I believe it would save a great deal of trouble, and some would show a different spirit from what some manifest.

The true christian will manifest a love which worketh no ill to his neighbor or his neighbor's children. A good tree will bring forth good fruit, and a corrupt tree corrupt fruit. "By their fruits ye shall know them."

Christians will manifest the spirit of Jesus. He loved the poor. They were his especial care, and he exhorted others to remember them, by saying they would always have them. I believe we should love the poor, especially poor children. And I do love them, thank God. They are the ones I expect to meet, which will have come up out of "great tribulation" on the "evergreen shore."

Your sister, S. B. MITCHELL.

Casco, Me.

BRO. T. L. SALTONSTALL writes:—"In 1842 I came to the conclusion that God had revealed the time when the blessed Redeemer would return to the earth, and his children would not be in darkness in relation to the event. I believed that the Savior would come in October, 1844, to raise the dead saints and change the living ones, but since that passed I have had no light on the time until a few weeks since. I believed then, and believe now, that the 1260 days commenced in 538 by the acts of Justinian, and ended in 1798, when Gen. Berthier took the Pope prisoner and carried him to France where he died. Our mistake was, that we thought the 1290 days ended with the 1260; but it is now very plain that the 1290 must all expire, and then the 1335 will bring us to 1873. 'If the vision tarry, wait for it; it will surely come, it will not tarry.' I believe that we shall get the inheritance at the end of the 1335 days; if so, the dead saints will be raised before 1873.

Dear brethren and sisters, there is light but a little in the future. Glory be to God."

Married.

At West Thornton, N. H., Aug. 25th, 1869, by Eld. A. W. Sibley, LEVI DOW, M. D., of Bangor, Me., and Mrs. MATILDA R. MITCHELL, of Campton, N. H.

At West Thornton, Sept. 22d, 1869, by Eld. A. W. Sibley, Mr. SYLVESTER G. SAWYER, and Miss ALMA E. SMITH, both of Woodstock, N. H.

By Geo. W. Turner, at the house of the bride's father, Mr. Corrilius Stone, formerly of West Point, Wis., Mr. HARVEY PLUMLEY and Miss LUCY STONE, both of Augusta, Wis.

At Sparta, Wis., Aug. 30th, 1869, by P. W. Hough, Mr. FRANK A. KENDALL and Miss HANNAH A. DARWIN, both of Sparta, Wis.

At Blooming Valley, Crawford Co., Pa., Sept. 22d, by Rev. Wm. Grassie, of Edinboro, Mr. BYRON L. HAWKINS, of Edinboro, and Miss RHODA VAN MARTER, of Blooming Valley.

Obituaries.

LIBBY. Died in West Poland, Me., Aug. 18th, 1869, Sarah O., wife of Edwin A. Libby, and daughter of Eld. J. T. and Harriet Jordan, aged twenty-four years and six days.

The subject of this notice from her earliest years was marked for her native goodness by her many friends. Seven years ago she sought and found the Savior, the only hope of life, since which time she has tried to live by the faith of the Son of God. Growing up under the instruction of her pious and devoted parents, she knew well the Holy Scriptures, which are able to make wise unto salvation through faith in Christ Jesus; hence her views of God's arrangement to save mankind were quite correct.

She did not expect at death to meet with God, Christ and the angels, to receive a crown of unfading glory, but a peaceful sleep, and quiet rest she longed for, till the trump of resurrection shall revive the waking dust.

The death of our sister brings deep bereavement to her family friends, especially the dear husband with whom she had lived some nineteen months. Never did two seem more united and happy, and never did a companion watch more faithfully beside a sick one than did our afflicted brother. His solicitude for her recovery, as that of her father's household, was of the most earnest kind. Yet, despite every effort made, every prayer offered in her behalf, she has gone to the grave.

Turf of the shaded churchyard,
Warden of the clay,
Watch the toil-worn sleeper
Till the awaking day.

We were called to attend the funeral at West Poland Chapel, where, assisted by other ministers, we endeavored to comfort the large circle of mourners with our blessed gospel hope. Text, Ps. 116: 15.

May God bless the dear ones, and bring them at last to the eternal kingdom. W. H. MITCHELL.

Voice of the West, please copy.

LANGLEY. Died in Barnstead, N. H., July 3d, of consumption, Sister Mary J. Langley, daughter of Bro. Samuel N. Langley, aged nineteen years.

Sister L. was a beautiful flower in the family group, promising much happiness to father, mother, and an only brother; when the gnawing worm cut the tender root as the sun was rising, and the day of life had just commenced; but the dawning hour was wisely spent in securing a place in the garden of the Lord, to re-bloom in unfading beauty amidst the glories of Paradise restored.

J. COUCH.

BAXTER. Died in Lake Village, N. H., Sept. 13th, 1869, Frank Alson, only child of Bro. John and Sr. Miriam Baxter, aged one year, two months, twenty-one days.

The parents' hearts are almost broken, but they are comforted with the christian's hope, and the assurance that still the promise made to weeping Rachel waits its fulfillment, and then Allie "shall come again from the land of the enemy." Words of comfort by the writer. L. C. MCKINSTRY.

PRENTICE. Died in Danbury, Conn., Aug. 6th, of scrofulous consumption, Fannie J., wife of John I. Prentice, and daughter of V. R. and A. E. Fenn, aged twenty-four years.

Sister Fannie believed she should sleep, and her only hope was in Christ, through a resurrection. Her last words were to her husband: "Raise me up"; and with both arms around his neck, said, "I love Jesus, and Jesus love me too. Won't you love him too?"

The funeral was attended on the Sabbath, in the Baptist church, by the writer, assisted by the Pastor. Text, "If a man die, shall he live again?"

G. L. TEEPLE.

PETTIBONE. Fell asleep in Jesus, in Salmon Brook, Granby, Sept. 15th, Sister S. G. Pettibone, wife of Allen Pettibone, aged forty-nine years.

Sister P. came to our place last fall to be baptized, and since that time has lived a devoted christian life. Sister P. sleeps in Jesus. Bro. P. sorrows, but not as those who have no hope. May the children of the deceased be kept by the power of God from the evils of this wicked world.

Words of comfort were spoken by the writer from John 11: 25, 26. S. WOODRUFF.

DAVIS. Fell asleep in Holderness, Aug. 25th, after a long and very distressing sickness of four years with consumption, Bro. Davis.

We expect to see him in the morning, when Jesus comes to remove the curse, and raise the dead. The funeral was attended by D. Batchelder, who spoke words of comfort from Rev. 14: 13.

FRANK MUDGETT.

MARSH. Bro. J. E. Marsh died recently in Holyoke, after a short illness, in the triumphs of faith.

Bro. Marsh has long been a believer in the Advent doctrine. Funeral sermon by E. BURNHAM.

Summary of News.

FOREIGN.

Cable News.

LONDON, Sept. 22. The *Times* this morning says: "The Spanish have found their advantage in a bold display of patriotism and national courage. They met an imagined affront with immediate defiance, though their threatened adversary is ten times more powerful than themselves.

Sickles is manifestly alarmed at the result of his proceedings, and has requested further instructions. Pending a reply from Washington he desires to withdraw his note. If this is actually the position of the case, Spain owes it to her own fearlessness, which may savor of unreason, but does not partake of the nature of bravado. She has declared that if driven to extremity she will fight. No doubt she will. For her to gain advantage by doing so is out of the question, but as matters stand she would lose less by war than her adversary. America may fairly decline an easy victory on such onerous and partial terms. The people and Government of Spain are resolved not to part with Cuba without a struggle. A contest could only result in the sacrifice of Cuba coupled with other but slighter losses. Sickles expected no such resistance as his note has provoked. Possibly in the face of such opposition his proceedings may be qualified or repudiated by his Government. It is believed that he has exceeded his authority and that America is not responsible for his act."

MADRID, Sept. 22. Gen. Pierrad arrived at Tarragona on Tuesday, and the Republicans made a great demonstration in his honor. Much excitement prevailed and there was some disturbance in the streets, during which the Secretary of the Governor was killed. The Government authorities then took vigorous steps to restore order. Many persons were arrested. The Republican clubs were dispersed and Volunteers of Liberty disarmed. An order has been issued for the arrest of Pierrad.

MADRID, Sept. 22. Gen. Prim has returned from France. Soon after his arrival a Cabinet Council was held, at which it was resolved to use every effort to save Cuba and to dispatch more troops to that island. The Tarragona affair was also discussed, and strong measures were proposed for the preservation of public order. Prince Napoleon is spoken of as a candidate for the throne.

LONDON, Sept. 23. The *Times* to-day has an editorial on the present situation of affairs in France. It says: "If the Emperor is now recovered, his conduct cannot easily be accounted for. The new Constitution may be regarded as already virtually in vigor. The granting of amnesty, the tolerance extended to the press, every circumstance contributes to foster the conviction that a new era has dawned. Yet the Emperor remains inactive as if he considered everything done. Meanwhile, public opinion demands a convocation of the Legislative body. The uneasiness at the delay causes some members to contemplate an invasion of their own premises next month with a view of deliberating without the consent of the Executive. No one, however, expects a resort to such extremes. The legality of the Emperor's conduct in allowing six months to elapse between the dissolution and re-convocation of the Chambers depends on a technical quibble. Although the Legislative body separated before it was constituted, still it had given formal signs of its existence by several divisions.

LONDON, Sept. 21. The Ritualists—clerical and lay—are just now deeply and very generally excited over the contents of the letter or rescript of Pope Pius IX, in which his Holiness repudiates the idea of non-catholics, or persons not in full communion with the catholic church, attending at the Ecumenical Council in Rome and taking part in the proceedings. Puseyism or Ritualism will not do. The delegates must belong to the Holy Mother by profession and baptism. Rev. Dr. Cummings will not consequently have an opportunity of an oral discussion with the assembled prelates.

PARIS, Sept. 21. The papers of this city publish a letter from the preacher monk, Father Hyacinthe, addressed to the Father General of his Order at Rome, announcing that he abandons his convent, and ceases henceforth to preach in the church of Notre Dame at Paris. As a reason for this radical step he declares that he cannot obey the orders of the Holy See. He protests before the Pope and the Council against the doctrines and practices of the Romish Church, which, as he contends, are not in accordance with the principles of Christianity.

PARIS, Sept. 22. The Journal *Des Debats* looks upon the religious situation as one fraught with serious consequences. It is said the coming Council at Rome will meet only to ratify the decisions of the most ultramontane character, but the attitude of certain German and American Bishops, and the complaints of illustrious French ecclesiastics, show that the labors of the Council will not be so easy and direct as was anticipated. If the syllabus triumphs it will be with a struggle, and the triumph can only be ephemeral.

LONDON, Sept. 22. The *Daily Telegraph* estimates the declaration of Father Hyacinthe as merely one of the many manifestations revealing a commotion in the Roman Catholic Church which promises to make the Ecumenical Council an occasion of anything but spiritual peace.

PARIS, Sept. 22. The *La Temps* says: "The noble and courageous answer of Pere Hyacinthe will create an immense effect. Appearing as it has, on the eve of a great council, it is truly a sign of the times.

The *La Siecle* is of the opinion that the attitude of the eloquent and earnest preacher Monk must exercise a great influence in the present crisis of the church.

LONDON, Sept. 21. The Pope has sent a communication to Cardinal Manning, in reference to the proposal of Dr. Cummings to appear at the Ecumenical Council. The Pope refers Dr. Cummings to the terms of the letter of invitation addressed to Protestants, and says he will find it an invitation not to discussion, but only to profit by the opportunity to return to the church. The Pope says, in conclusion, that there is no room at the Council for the defence of errors which have already been condemned.

PARIS, Sept. 23. The religious journals express grief at the letter of Father Hyacinthe.

The *Monde* says the letter justifies the fears which have been long entertained in regard to him. No such language has been heard in a French church since the middle ages.

The *Patrie* declares that the independent language and courageous tones of his sermons demand attention, and have drawn on the preacher the condemnation of the Papacy and of his superiors.

PARIS, Sept. 23. The Prince De La Tour d'Auvergne the French Minister of Foreign Affairs, and Mr. Burlingame of the Chinese Embassy, have made arrangements for establishing improved relations between France and China on the basis of mutual conciliation, and the French Government has sent out instructions to its representatives in China to act in accordance with this policy.

LAUSANNE, SWITZERLAND, Sept. 22. A universal Peace Congress is now in session here. Yesterday a banquet was given the delegates. Victor Hugo was present and offered a toast, "To the Republic of the United States." He said he felt sure that in imitating the example of America, Europe would eventually become a federal Republic.

PARIS, Sept. 21. The party of the Left will soon send out a manifesto calling for an early convention of the Senate and Corps Legislatif. The preparations for the voyage of the Empress to the East have commenced. The French journals regard the letter of Serre Hyacinthe as a great religious and political event.

PARIS, Sept. 21. The Empress Eugenie purposes to leave St. Cloud during the ensuing week on a tour to Turkey—her trip, if completed, extending to Constantinople.

MADRID, Sept. 22. A treaty of commerce, between England and Spain, will soon be completed.

Paris, Sept. 24. The *Gaulois* asserts that France has sent a note to Prussia and Baden declaring that she regards the annexation of the Grand Duchy by Prussia as *casus belli*.

BERLIN, Sept. 24. The Ministerial Journal announces that the Crown Prince of Prussia is about to visit Vienna on invitation from the Emperor. This fact shows that a desire is generally entertained at Vienna for the establishment of the most friendly relations with Prussia.

VIENNA, Sept. 24. It is stated on authority of the United States Legation here, that there is no foundation for the rumor which has prevailed that the Austrian Government has proposed to join with that of France for the purpose of mediating between Spain and the United States on the Cuban question.

PARIS, Sept. 24. Pere Hyacinthe has left his convent and gone to the home of his parents, where he will await the decision of the Council.

DOMESTIC.

Niagara Falls, Sept. 24. A most melancholy accident occurred on the Canada shore of the Niagara river in the vicinity of the falls at about noon to-day. A party consisting of one gentleman and four ladies, all belonging in Providence, R. I, stopped over here while on their way home from Buffalo, and after viewing the sights on this side crossed over to the Canada side. While their carriage was passing the curve opposite the precipice in front of the Clifton House, the horses became unmanageable, and as it was evident they would go over the bank, the driver and Mr. Tillinghast, the Providence gentleman, jumped off the seat and escaped with slight injury. The horses and carriage, together with the four ladies, went down the bank, a distance of some fifty feet. Mrs. Mahala Smith, one of the party, was horribly mangled and instantly killed, and Mrs. Mary Ann Ballou was so dangerously injured that she cannot possibly recover. Mrs. Tillinghast and a Mrs. Fisher were badly bruised, but their wounds are not dangerous.

THE WELCH FASTING GIRL.—The London *Times* has an account of the Welsh fasting girl, written by Dr. Robert Fowler, District Medical Officer of the East London Union, who recently visited her. He says the child, who is thirteen years of age and very pretty, was lying in bed decorated as a bride, having around her head a wreath of flowers. Her face was plump, and her cheeks and lips of a beautiful rosy color. Her eyes were bright and sparkling. There was that restless movement and frequent looking out of the corners of the eyes so characteristic of simulated disease. Her parents positively declared that, save a fortnightly moistening of her lips with cold water, the child had neither ate nor drank anything for the last twenty-three months. Her mental faculties and special senses are perfectly healthy. The doctor's conclusions in regard to the case are as follows:

"The whole case is in fact one of simulative hysteria in a young girl having the propensity to deceive very strongly developed. Therewith may be probably associated the power or habit of prolonged fasting. The only apparent difficulty about the case is the means of the obtainment of food. I am informed that the parents are very respectable people, and have no particular pecuniary need above the class to which they belong. The most suspicious evidence of their collusion is the circumstances of their making the patient a complete show-child, receiving money and presents from the hundreds of visitors to the farm.

From my observation and examination of the girl, from my acquaintance with analogous cases, and from my long experience as a public medical officer of various forms of malingering, I am inclined to believe that Sarah Jacob in reality deceives her own parents. The construction of the bed and the surrounding old Welsh cupboards and drawers in the room are all favorable to the concealment of food. The cunning stratagems and deceptions sometimes practiced by young girls afflicted with this form of hysteria are well known to medical men, though not so generally credited by non-professionals. I can, therefore, quite understand these poor simple parents being easily deceived by their own child, the more especially as in their ignorance they seem to implicitly believe that there is a miracle and something superhuman in the case. Admitted into a London Hospital, or into the Carmarthenshire Infirmary, this poor child would, doubtless, be quickly relieved from a malady which in a year or so may not only become chronic, but also be the forerunner of some physical or some more severe form of mental disease."

GEN. PRIM AND THE SPANISH REPUBLICANS.—A Washington dispatch says that letters received there from Spanish Republicans at Madrid state that Gen. Prim is doing all he can to encourage feelings of hostility toward the United States, because he thinks in this way he will be able to get a foreign prince placed upon the throne. The Republicans are said to be willing to accept Cuban independence, and Prim hopes by talking of war with the United States to consolidate the people in favor of prosecuting the war against Cuba, and also against all thoughts of Republicanism or a Republican government.

Notices.

National Conference.

The First National Advent-Christian Conference will assemble in the city of Rochester, N. Y., Wednesday, Nov. 17th, in the hall of the Advent Christian church of that city, at ten o'clock A. M.

This conference will be composed of delegates from the several Advent Christian Conferences of the various States and Canada, in accordance with the terms of the following call, issued by the Advent Convention, held at Buchanan, Mich., in November, 1868, which has been approved by most of the Conferences:

"A PROPOSITION TO THE ADVENT-CHRISTIANS OF NORTH AMERICA.

WHEREAS, The Advent-Christian body of this Continent, which has been called out of the world and the various sects, should be one in faith, hope, and work; and

WHEREAS, Unity of action is essential to the proper accomplishment of their great work for the present generation; therefore,

Resolved, That a General Conference of Advent-Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this Conference shall consist of delegates from the several Advent-Christian Conferences of the United States and Canada, each Conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces where there are no Conferences, and isolated Advent-Christian Churches exist, such churches may unite and send one delegate.

Resolved, That a committee of seven be appointed: three from the East, three from the West, and one from the dominion of Canada, who shall make arrangements for the time and place of meeting of said General Conference. *Provided*, that the place of meeting be as central as possible. We suggest Rochester, N. Y., or Buchanan, Mich.

The above action in reference to this proposed General Conference is subject to the approval of the several Advent-Christian Conferences."

This Conference will meet in Rochester, by the special request of the church in that city, who will extend their hearty hospitalities to the delegates, and others who may attend in convention. Their invitation is to all who love and cherish, and desire to proclaim more successfully and widely, the great truths generally held by Advent christians.

The Conference will consider the condition, prospects, and wants of the cause it is to represent, and take action as it may deem wise in the premises, for such Scriptural organization of the body as shall tend to add to its effectiveness in the promulgation of the great Biblical truths which God has called us to proclaim in the last days.

We trust this important meeting will be made the subject of earnest prayer by all who love "the present truth."

JOHN COUCH, New Hampshire; MILES GRANT, Massachusetts; S. G. MATHEWSON, Vermont; JOSHUA V. HIMES, Michigan; WM. SHELDON, Wisconsin; O. R. FASSETT, Minnesota; JOHN PORTER, Canada, *National Conference Committee.*

Notice.

The New Hampshire Mission Tent will be pitched in Dover, N. H., to commence meetings Oct. 2nd, 1869. Brethren D. M. Leavitt, J. G. Hook, and other able and faithful laborers, are expected to preach the word. By the Brethren.

Quarterly Conference.

The Church Quarterly Conference of South Danville will commence Oct. 9th (evening), and continue onward as the interest may demand. Come to this feast, all who can. D. COGSWELL. SR. E. S. JENNINGS.

Tent Meeting at Ipswich, Mass.

The Mass. Mission Tent will be pitched near the Depot in Ipswich, Friday, Oct. 1st, 1869, when a protracted meeting will commence and continue over the two following Sundays, and through the week between. We intend, the Lord will, to have meetings after the first Sunday afternoons and evenings daily. We hope our brethren and friends from Newburyport, Haverhill, Salem, Lynn, and other places will come, and, if you can, bring tents and stay through the meeting. It is a new place for our Bible doctrine to be preached, and we want good done. Bro. A. Ross and other preachers will be with us. E. BURNHAM. L. BOUTELL.

Conference.

The Lord will, there will be a conference at Piermont, N. H., Clay meeting-house, commencing Thursday evening, Oct. 14th, and continue over the following Sabbath. Brethren T. W. Piper, N. Wheeler, and others are expected to preach the word. Brethren and sisters are invited to come and work for the salvation of souls. For the brethren. WM. H. SHAW.

R. I. and E. Ct.

Our next conference will be held at Wyoming, at Brand's Iron Works, commencing Wednesday, Oct. 6th, at two o'clock P. M. This place needs our help. Let us come up to this meeting in full numbers, and in the fullness of Christ. At Scituate, the tide of our joy rose high. At Wyoming let it rise higher. At Scituate we had a good attendance of preachers. At Wyoming let us have preachers, and delegates from churches also. Let no church fail to send a delegate. If he is poor, pay his expenses, and thus bless him and yourselves too, and the conference besides. Attend to this at once. Shall we have one more general rally for God? Let Oct. 6th answer. I am resolved to be there at all costs.

H. F. CARPENTER, Clerk.

Notice.

The annual session of the Conn. A. C. Conference will be held, by invitation of the New Haven church, at their chapel, to commence Wednesday evening, Oct. 13th, 1869. It is very necessary that all churches should appoint delegates to attend this session, and that all preachers should make an effort to be present. Officers for the ensuing year are to be elected, and whatever business of importance may be before the conference will be attended to. The first business session will be Thursday P. M. Preaching Wednesday evening, at half past seven o'clock.

L. F. MOORE, Secretary.

Notice.

A quarterly conference will be held in Bristol, Me., Newharbor meeting-house, to commence on Thursday, 5 P. M., Oct. 7th, and hold over Sunday. Brn. and sisters are invited to come and work for the Lord. We hope the ministers will come to this new field of labor. There will be homes for all who will come. S. K. PARTRIDGE.

Conference in Addison, Vt.

During my labors in Addison, as elsewhere noticed in the *Crisis*, there will be preaching on Tuesday and Wednesday evenings, Oct. 12th and 13th; and on Thursday, the 14th, a conference will commence, to continue through the week and over the Sabbath. Brethren and sisters from abroad are invited to attend.

In behalf of the brethren, T. M. PREBLE.

Notice.

The Lord willing, there will be a quarterly conference at the Branch Mills, China, Me., commencing Thursday evening, Oct. 21st, to continue over the following Sabbath. We hope the brethren and sisters will come filled with the Spirit to work for the Lord. There are homes for all who will come.

S. K. PARTRIDGE.

Left on the Camp-ground at Alton Bay.

One pillow, three comfortables, two shawls, two handkerchiefs, two veils, two sacks, one umbrella, one parasol, one fan, one pair of spectacles and case, three pairs of gloves, and a lot of odd ones, one Social Hymns, one New Testament, gentleman's gown; one letter, addressed to Mrs. Ira M. Colby.

Those sending for articles please describe, and address me at New Durham, N. H. J. G. SMITH.

Notice.

We hope those brethren who have made pledges of money to the Mass. Conference, to carry forward the protracted meetings, will forward the amount to the Treasurer before the next meeting of the conference, if it is possible. We want to hold protracted meetings through the fall and winter, as the Lord may open the way.

S. W. THURBER, Pres. of Conf.

Brighton Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Sept. 22d, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	3,244	2,964	950
Last week	2,254	2,468	800

Prices of Market Beef.

Extra, $12.50@13.25; first quality, $11.50@12.25; second quality, $10.50@11.00; third quality, $8.00@10.00.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, 50, 65, 75, to 115; Yearlings, $18 to 26; two years old, $28 to 42; three years old, $45 to 62; Western Fat Swine, live, $10¼ to 11 cts. per lb; Dressed, 12¼ to 13 cts. per lb; Store Hogs, Wholesale, 10 to 00 cts. per lb; Retail, 10 to 11 cts. per lb. Columbia Co., N. Y., Spring Pigs, 10¼ to 14 cts. per lb.

Prices of Sheep and Lambs.

In lots, $2.50, 3.00, 3.25, 3.50, 0.00, each; Extra, $3.75@4.25, or from 3¼ to 7 cts. per lb; Spring Lambs, $3.00 to 4.50; Veal Calves, $0.00 to 00.00.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9¼ to 00 cts. per lb; Tallow, 7@7¼ cts. per lb; Country Hides, 9¼ to 00 cts. per lb; Tallow, 7 to 7¼ cts. per lb; Lamb Skins, 00 to 00 cts. each; Pelts, 50 to 85 cts. each; Calf Skins, 00 to 00 cts. per lb.

REMARKS. Cattle.—The cattle market this week is full to overflowing. From all sections the supply came in bountifully. We find, including both this and Cambridge Market, between 4800 and 4900 head, which is from 1200 to 1500 head more than really needed. There were in the above receipts some 350 head of store cattle. The balance must go into the hands of butchers at some price. From our best calculation, the bulk of the cattle were sold $1 per cwt. lower. Some lots of very choice steers commanded $13.00 to $13.25 per cwt., and a few steers were sold at $13.50 per cwt. From common to medium grades was where the change was felt; and at the close butchers bought cattle at almost their own figures, paying but little regard to the dealers' tender feelings.

Sheep and Lambs.—Receipts, 2964. 1800 head were Western, commissioned to Brighton butchers, and over one half of the Eastern were brought in by G. W. Hollis of Stoughton.

Boston Markets.

Wholesale Prices.

BOSTON, Monday evening, Sept. 27th, 1869.

Gold.—

Flour—Superfine, from $5.75@ $6.00; Extra, from $6¼@$7.00; Michigan, $7.50@$8.50. St. Louis, from $8.50@$10.50.

Corn—$1.15@$1.25. Oats, 60@70c. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $5.00@5.50; Red Top, $3.50 to $4.25 per sack; R. I. Bent, $2.50 to $3.00 per bush.; Clover per lb., 14 to 15c.

Apples.—New per bbl., $4 00@6.00. Crab Apples, $5.00@$7.00.

Pork—$37@$38. Lard, 20@20½c. Hams, 19 cts. Butter—37@38c. Cheese, Factory, 15 to 16½c. Dairy, 12 to 15c.

Beans.—Extra Pea, $3.50@$3.75; Common, $2.50. Eggs, 30@31c. Dried Apples, 12¼ to 15c. Hay, ton, $18@$27. Potatoes, new per bbl., $2.25@$2.50. Tomatoes, per bush., 40 to 50c.

Fresh Fruits.—Peaches per box, $1.75@$3.50. Apples per box, $1.50@$2.50. Wm. Apples, $3.00 to $5.00 per box. Pears per bbl., $6.00@$12. Grapes, 10@to 20 cts. per lb. Damson Plums, $1.50 per pk.

REMARKS.—The demand for Flour is moderate. Sales confined to small lots; prices unchanged. Corn, oats and rye remain unchanged. Seed remains firm. Hams one cent lower. Tomatoes plenty at quotations.

Cambridge Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Sept. 28th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	739	9,720	4,198
Last week	1,585	9,839	4,552

Prices of Market Beef.

Extra, $12.75@13.25; first quality, $11.50@12.50; second quality, $10.00@11.00; third quality, $8.00@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, $50, $65, $75, to $100@115; Yearlings, $18 to $26; Two years old, $28 to $42; Three years old, $45 to $62.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.00@$3.50 each; Extra, $3.75 to $4.25, or from 3¼ to 7 cts. per lb. Spring Lambs, $3.00 to $0.00; Veal Calves, $0.00@$0.00.

Prices of Hides, Tallow and Skins.

Hides, 9¼ to 00 cts. per lb; Tallow, 7 to 7¼ cts. per lb. Pelts, 50 to 85 cts. each. Calf Skins, 22 to 25 cts. per lb.

REMARKS. Cattle.—About one half as many cattle from the Northern States as arrived last week. With less cattle, and favorable weather for the beef market, sales were made with fair prospects and at ½ cent per lb. better prices than paid last week. There were some Northern left over from last week; after taking them to Brighton and disposing of them, had them pastured in this vicinity until to-day, with better prospects.

Sheep and Lambs.—The sheep market has not met with much change since last week. Poor sheep seem to be the order of the day. Not that they are wanted, but find their way to market and change hands at low figures; and it would pay full as well for the farmers to keep them back in the pastures, until we can find some flesh. Good lots sell quick, at best prices.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
E. McCulloch..........Sabbath, Oct. 3d

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7¼ P. M.
J. S. White..........Sabbath, Oct. 3d

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Wednesday evenings.
Geo. A. Cole..........Sunday, Oct. 3d

CHELSEA, MASS., (LIBRARY HALL.)
L. Boutell..........Sunday, Oct. 3d
M. Batchelor..........Sunday, Oct. 10th
J. S. White..........Sunday, Oct. 17th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
D. M. Leavitt..........Sabbath, Oct. 3d

Fayville, Mass..........Sunday, Oct. 10th
C. GOODRICH.

Stowe, Mass..........Sunday, Oct. 10th
A. P. MOORE.

Kennebunkport, Me..........Sunday, Oct. 3d
JOSEPH W. WHITE.

Richmond, R. I., (Clark's Hall)..........Sunday, Oct. 3d
H. L. HASTINGS.

Webster, Mass..........Sabbath, Oct. 24th
Worcester, Mass..........Sabbath, Oct. 31st
H. PRATT.

New Bedford, Mass..........Sabbath, Oct. 3d
Lynn, Mass..........Sabbath, Oct. 31st
Worcester, Mass..........Sabbath, Nov. 7th
M. BATCHELOR.

Lynn, Mass..........evening, Oct. 4th
Salem, Mass..........evening, Oct. 5th
Seabrook, N. H..........evening, Oct. 6th
Hampton, N. H..........evening, Oct. 7th
Wakefield, Mass..........evening, Oct. 8th
GEO. A. COLE.

Savoy, Mass..........Sabbath, Oct. 10th
Rochester, N. Y..........Sabbaths, Oct. 24th and 31st
E. MCCULLOCH.

Freeport, (Swamp school-house), Sunday, Oct. 17th, at two o'clock P. M.
East Bowdoinham, (Lancaster school-house), Oct. 24th
R. R. YORK.

Springfield, (at the Mission on the hill), Sundays, Oct. 3d and 10th.
M. E. OTIS.

Lewiston, Me..........Sunday, Oct. 3d
Hebron, Me., (Brighton Hill), Saturday evening, Oct. 9th, and over Sunday, the 10th. J. T. JORDAN.

North Somers, Ct..........Lord's day, Oct. 3d
Woodstock Valley, Ct..........Lord's day, Oct. 10th
A. MORSE.

Rochester, N. H..........Sunday, Oct. 3d
Barnstead, (where Bro. Cyrus Chesley appoints) Sunday, Oct. 10th. J. H. F. VARNEY.

New Milford, Ct..........Sunday, Oct. 3d
S. M. & H. R. TATRO.

South Sutton, N. H..........Sunday, Oct. 3d
South Sunapee, N. H..........Sunday, Oct. 10th
Bradford, (Pond meeting-house)..........Sunday, Oct. 17th
C. H. FLETCHER.

Bath, Me..........Sunday, Oct. 3d
Weeks Mills (China)..........evening, Oct. 9th
With Bro. Damman at Pittsfield, Oct 5th to 9th.
South Atkinson..........Sunday, Oct. 10th
Bath, Me..........Sunday, Oct. 17th
I. K. LOMBARD.

Vernon, Vt..........Sunday, Oct. 3d
Hartford, Ct..........Sunday, Oct. 10th
A. M. HIGGINS.

Scitico, Ct..........Sunday, Oct. 3d
Northfield, Mass..........evening, Oct. 20th
West Brattleboro, Vt., (as Bro. E. Miller may arrange), evening, Oct. 21st.
Whitakerville, Vt..........Sunday, Oct. 24th
Houghtonville, Vt..........evenings, Oct. 26th and 27th
Plymouth, Vt..........evenings, Oct. 28th and 29th
Bridgewater, Vt..........Sunday, Oct. 31st
Will preach on my way home as the way opens. Direct letters to Bridgewater, Vt., until Oct. 31st.
GEO. A. STREETER.

Lee, N. H..........evening, Oct. 9th
over the Sabbath, and onward. C. S. EMERSON. JOHN PARSONS.

Nottingham, (at the Hall)....Friday evening, Oct. 1st and over the following Sabbath. S. S. MOONEY.

Elliott, Me..........Sabbath, Oct. 1st
C. S. EMERSON.

West Rumney, N. H., (at the Plain's school-house), evening, Sept. 30th, and over the following Sabbath.
JOHN H. EVANS.

Meredith, N. H., (Dolloff Hall)..........Oct. 3d
Albany, N. H., (Bell school-house), Wednesday evening, Oct. 6th. Red school-house, Thursday evening, Oct. 7th.
Upper Bartlett, N. H., (Freewill Baptist Church), Sabbath, Oct. 10th, and onward every evening, and Sabbaths, as the Lord may direct.
L. C. & M. MCKINSTRY.

Elliot, Me..........evenings, Oct. 6th and 7th
Portsmouth, N. H..........Oct. 8th and 10th
Fayville, Mass..........evening, Oct. 12th
Clinton, Mass..........evenings, Oct. 13th and 14th
Westfield, Mass..........evenings, Oct. 18th and 19th
A. A. PHELPS.

Warner, N. H., Gore (at Bro. Andrews', Friday and Saturday evenings, Oct. 1st and 2d, and over the Sabbath.
Suncook, N. H., (at the hall)..........Sabbath, Oct. 24th
Meredith, N. H., (Dolloff Hall)..........Sabbath, Oct. 31st
SIMEON ROBY.

North Springfield, Vt..........Sabbath, Oct. 3d
H. F. CARPENTER.

Philadelphia, Pa., (as Bro. Wilfong may arrange), Sabbath, Oct. 3d. J. COUCH.

Hartford, Conn., (Talcott & Post's Hall), Sabbath, Oct. 10th.
Meriden, Conn..........Sabbath, Oct. 17th
Springfield, Mass..........Sabbath, Nov. 7th
WM. N. PILE.

Abington, Conn..........Sabbath, Oct. 3d
Warehousepoint, Ct., (at the Chapel), Sab., Oct. 10th
I. B. POTTER.

Greenland Parade, N. H..........evening, Oct. 1st
Farmington Village, N. H..........Sabbath, Oct. 3d
East Rochester, N. H..........Sabbath, Oct. 10th
Rochester, N. H..........evenings, Oct. 12th and 13th
Dover, N. H..........evening, Oct. 14th
Portsmouth, N. H..........evening, Oct. 15th
Elliott, Me..........Sabbath, Oct. 17th
C. H. SWEET.

Porter, Me....Saturday P. M., at two o'clock, Oct. 2nd and continue over the following Sabbath.
T. E. LANG, JR.

Orford, (Indian Pond school-house), evening, Oct. 9th
Piermont, (Clay meeting-house)..........Sunday, Oct 10th
C. W. NELSON.

Swift Water, N. H..........evenings, Sept. 30th and Oct. 1st
North Benton, (meeting-house)..........evening, Oct. 2d and over the Sabbath, Oct. 3d.
Warren Summit..........evenings, Oct. 8th and 9th and over the Sabbath, Oct. 10th. A. A. HOYT.

Seabrook, N. H..........Sunday, Oct. 3d
D. F. LEAVITT.

Bradford, Vt., (where Bro. Greenleaf may arrange), Saturday evening, Oct. 2d, and Sabbath, the 3d.
Piermont, (Clay meeting-house)..........Sabbath, Oct. 10th
WM. H. SHAW.

Dover, N. H..........Sunday, Oct. 3d
and onward at the tent meeting.
JOHN G. HOOK.

Piermont, (Piper school-house, near Bro. Clark's), Friday evening, and over Sunday, Oct. 3d.
Haverhill Corner..........evening, Oct. 5th and over Sunday, Oct. 10th.
Strafford, (Roberts' school-house)..........Sunday, Oct. 24th
J. PINKHAM.

Bradford, (Pond meeting-house)..........Sabbath, Oct. 3d
FRANK NELSON.

Warner, N. H., (Waterloo school-house), evening, Oct. 2d, and over the Sabbath.
Sutton, (as the brethren arrange)..........evening, Oct. 9th and over the Sabbath. JOHN PARSONS.
C. H. WILLEY.

Kingston, N. H..........Sabbath, Oct. 3d
J. W. BRITTON.

Meriden, Conn..........Sabbath, Oct. 3d
Hartford, Conn., Talcott & Post's Hall), Sabbath, Oct. 24th.
Warehouse Point, Conn..........Sabbath, Oct. 31st
WM. STUART.

Meredith Neck, N. H..........Sabbath, Oct. 3d
New Hampton, N. H., (Brick school-house), Oct. 10th
NOAH GLIDDEN.

Rossonville, Vt..........Sabbath, Oct. 3d
Z. T. WOOD.

Sandisfield, Ct..........Sunday, Oct. 3d
Wolcottville, Ct..........Sunday, Oct. 10th
GEO. L. TEEPLE.

Lynn, Mass..........Sabbath, Oct. 3d
North Abington, Mass., Oct. 6th, and over the Sabbath
JANE A. BENSON.

Livermore, (as Bro. Deming may arrange), Oct. 1st and over Sunday.
Belgrade Depot..........Sunday, Oct. 10th
H. B. SEVEY.

North Searsport, Me..........Sunday, Oct. 3d
Swanville, Me..........Sunday, Oct. 10th
THOMAS SMITH.

Hopkinton, (Town Hall)....Saturday evening, Oct. 2d
Hopkinton, N. H., (District No. 5)....Sunday, Oct. 3d
Northwood Narrows, N. H..........Sunday, Nov. 7th
C. W. SARGENT.

Steep Falls, Me..........Sunday, Oct. 3d
Bonny Eagle, Me..........Sunday, Oct. 10th
Kennebunk Depot, Me..........Sunday, Oct. 17th
Steep Falls, Me..........Sunday, Oct. 24th
Windham, Me..........Sunday, Oct. 31st
T. P. S. HAMPSON.

New Harbor conference..........Sabbath, Oct. 10th
Bowdoin..........evening, Oct. 15th
Sabbathsville..........Sabbath, Oct. 17th
Litchfield, (Stephen Town school-house), Sabbath, Oct. 24th.
Bowdoin..........Sabbath, Oct. 31st
I will say to brethren and friends at Richmond, that as the conference at New Harbor comes upon the second Sabbath, they will please excuse me on that day.
H. S. MITCHELL.

Wayne, (Norris school-house)..........Sunday, Oct. 3d
Jay, (Canada Corner)..........Sunday, Oct. 10th
WM. H. DOUGHTY.

Marshfield, Vt., (as Bro. Cleaveland may arrange), Wednesday evening, Oct. 13th, and over Sunday, 17th.
Cabot, Chapel, (as Bro. Childs may arrange), Wednesday evening, Oct. 20th, and over Sunday, 24th.
S. W. THURBER.

Sandy Hill, N. Y..........Sabbaths, Sept. 26th & Oct. 3d
Rutland, Vt..........Sabbaths, Oct. 10th and 17th
Addison, Vt..........Sabbath, Oct. 24th
S. S. BREWER.
Other appointments will be made hereafter to those places where brethren have written to me. Letters may be directed to me at Sandy Hill up to the above date. S. S. B.

Keene, N. H..........Sabbath, Oct. 3d
Addison, Vt..........Sabbaths, Oct. 10th and 17th
T. M. PREBLE.

Lewiston..........Thursday, Sept 30th
South Poland..........Friday evening, Oct. 1st
Mechanic Falls..........Saturday, Oct. 2d
West Poland..........Sabbath, Oct. 3d
Mayberry Hill..........evening, Oct. 4th
South Casco..........evenings, Oct. 5th and 6th
Biddeford..........evening, Oct. 7th
Boston, (Lowell Street)..........Friday, Oct 8th
Worcester..........Sabbath, Oct. 10th
Hoosick, N. Y., Thursday evening, and over the Sabbath.
London Ridge..........Oct. 25th and 26th
Factory Village..........Oct. 27th and 28th
Lake Village..........Friday evening, Oct. 29th
H. MUNGER.

Square Pond, Ct..........Sabbath, Oct. 3d
P. S. BUTLER.

Morris, Ct..........Sabbath, Oct. 3d
G. L. WHITE.

Wrightville, Ct..........Sunday, Oct. 3d
New Milford, Ct..........Sunday, Oct. 10th
New York City, (as Bro. Cox may arrange), Oct. 17th
New Milford..........Sunday, Oct. 24th
Wrightville..........Sunday, Oct. 31st
P. S. On account of the great interest in New Milford, we are not able to fill our appointments in Me. and Mass. A. D. FLAGG.

Chelsea, Mass..........Tuesday evening, Oct. 12th
Clinton, Mass..........Wednesday evening, Oct. 13th
Worcester, Mass..........Thursday evening, Oct. 14th
Springfield, Mass..........Friday evening, Oct. 15th
Westfield, Mass..........Sabbath, Oct. 17th
Scitico, Ct..........Tuesday evening, Oct. 19th
Warehousepoint, Ct..........Wednesday evening, Oct. 20th
Hartford, Ct..........Thursday evening, Oct. 21st
New Britain, Ct..........Friday evening, Oct. 22d
Plainville, Ct..........Sabbath, Oct. 24th
Southington, Ct..........Monday evening, Oct. 25th
Cheshire Street..........Tuesday evening, Oct. 26th
Yalesville..........Wednesday evening, Oct. 27th
A. ROSS.

Pawling, N. Y..........Sabbath, Oct. 3d
and continue as long as the Lord directs.
J. L. WOOD.

West Warren, Mass..........Friday evening, Oct. 1st
Chicopee Falls, Mass..........Sabbath, Oct. 3d
SR. L. M. STODDARD.

Collinsville, Ct..........Sabbath, Oct. 17th
WM. J. RIPLEY.

East Haddam, Ct..........Sabbath, Oct. 3d
Haddam, Ct..........Sabbath, Oct. 10th
East Haddam, Ct..........Sabbath, Oct. 17th
Hartford, Ct. (Talcott & Posts')..........Sabbath, Oct. 24th
L. F. MOORE.

Cheshire St., Ct..........Sabbath, Oct. 3d
East Haddam, Ct..........Sabbath, Oct. 10th
Chicopee Falls, Mass..........Sabbath, Oct. 17th
Westfield, Mass..........Sabbath, Oct. 24th
Cheshire St., Ct..........Sabbath, Oct. 31st
WM. A. & M. L. DURAND.

CONCORD, N. H., (CENTRE STREET.)
A. Ross..........Sabbath, Oct. 3d
S. W. Thurber..........Sabbath, Oct. 10th
J. W. White..........Sabbath, Oct. 17th
Hiram Munger..........Sabbaths, Oct. 24th and 31st

CONCORD, N. H., (AT THE BETHEL.)
Sr. E. S. Mellen..........Sunday, Oct. 3d

APPOINTMENTS FOR PLAINVILLE, CT.
Mrs. M. L. Stoddard..........Sabbath, Oct. 10th
A. Ross..........Sabbath, Oct. 24th

LAWRENCE, MASS., (ADVENT CHAPEL.)
T. W. Piper..........Sabbaths, Oct. 3d and 10th
J. G. Smith..........Sabbath, Oct. 17th
C. S. Emerson..........Sabbath, Oct. 24th

PITTSFIELD, N. H. (at the Bethel.)
J. G. Smith..........Sunday, Oct. 3d
D. F. Leavitt..........Sunday, Oct. 10th

PORTLAND, ME.
R. R. York..........Sunday, Oct. 3d
C. Goud..........Sunday, Oct. 10th

PLEASANT VALLEY, CT.
A. H. Steele..........Sabbath, Oct. 3d
H. H. Dickenson..........Sabbath, Oct. 17th
E. Owen..........Sabbath, Oct. 31st
E. McCullock..........Sabbath, Nov. 14th
C. H. Sweet..........Sabbath, Nov. 28th

SPRINGFIELD, MASS., (Bethel Church.)
Wm. N. Pile..........Sabbath, Oct. 3d
Wm. Stuart..........Sabbath, Oct. 10th
J. Hemenway..........Sabbath, Oct. 17th
Wm. N. Pile..........Sabbath, Oct. 24th

BIDDEFORD, ME.
A. A. Phelps..........Sabbath, Oct. 3d
D. M. Leavitt..........Sabbaths, Oct. 10th and 17th
J. G. Smith..........Sabbath, Oct. 31st

WILBRAHAM, MASS.
A. M. Higgins..........Sabbath, Oct. 3d
P. S. Butler....Sabbaths, Oct. 10th, 17th, 24th and 31st

NEW BRITAIN, CT.
Wm. Stuart..........Sabbath, Oct. 17th
W. N. Pile..........Sabbath, Oct. 31st

WOLCOTTVILLE CIRCUIT.
Wolcottville..........G. L. Teeple, Sabbath, Oct. 10th
Preaching every Sunday evening at Wolcottville.

COLLINSVILLE, CT.
B. Hitchcock..........Sabbath, Oct. 3d
Wm. J. Ripley..........Sabbath, Oct. 17th

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☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for London Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

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Cash received for Books and Tracts.

W. Brown 50c, J. Hitchcock 50c, H. F. Carpenter $20.00, J V Himes $7.00, Franklin & Rice $1.25, E Hutsman 50c, S Taylor $1.25, B M Kent $1.00, J W H Jackson 50c, R M Hurlbut 50c, C B Besse 35c, L Whitney 85c, J Starr $1.25, O Stannard 60, L B Seymour $2.00, R Lovell $1.00, M E Gregory 75c, D W Hall $1.00, J C Webb 40c, H Fowler 35c, J F Rathgeber 50c, C C Barker 45c, A Warman 45c, W M Wells $1.10, "Reader" 75c, J H Luttenton 50c, H Zaremba $1.00, C Atherton 50c, Mrs P S Johnson 31c, Mrs F M Shimper 82c, J M M Jernard 50c, S Tuney $1.00, L Munger 35c, E Shuls 35c, S L Manley $1.50, O Stannard $3.10, A O Jones $2.50, G Christenson $2.00, G T Bridges 35c, S Dimick 50c, J L Knapp $2.50, J M Shaw $1.00, A Burnham $1.50, A. D. Flagg 35c, I N Thompson 50c, J H Thomson 50c, I Crocker 40c, J P Smith $4.00, W Ashdown 50c, H D Danks 40c, J P Marquard $2.00, H Dickie $1.70, H T Leonard 50c, J Downing $4.00, S Smith $2.50, S M Treat 65c, A F Randall $1.25, J Earle $1.00, B Morris 50c, C H Leverton 40c, J B Wadsworth $3.00, T F Hubbard 50c, Peter Otto $3.25, S J Parsons $2.00, H C Williams $3.00, H B Eaton $2.50, P G Bowman $2.00, H H Hurlbut 37c, G Downing 75c, S Harper $2.00.

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And the glory he had with him
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And in this world of sorrow
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Often without a shelter,
Or where to lay his head;
Scorned by the unbelieving,
Rejected by his own;
Few heeded the wise teachings
Of the just and holy One.

And yet, in works of mercy
A glorious life he led,
While earth's suffering children
Pour blessings on his head.
A few fond hearts clung to him,
And shared his heart's pure love;
By general ministrations
Their deep affection prove.

And when his work was ended,
His earthly mission done,
They nailed him to the shameful cross—
God's precious, holy Son!
Oh earth! though blood of martyrs
Hath oft been drunk by thee,
Never such precious drops as dyed
Thy brow, oh Calvary!

But, oh! that blessed morning,
When from death's dark domain,
Bursting the chains that bound him
He rose to life again;
And to heaven ascending,
Upon his Father's throne,
He offers free salvation
Till he again shall come,—

Come the great work to finish,
Which he on earth began,
Destroy the works of Satan,
Finish redemption's plan:
No more the cruel scourging,
Or garment dyed in gore;
But he shall reign a conquering king
O'er earth forevermore.

M. S. HORNE.

For the World's Crisis.

BIBLE *vs.* THEORIES.—No. 2.

Every imperfect brick or stone, every unsound timber, that is put into the building when constructed, will only weaken it eventually: so every passage of Scripture, inappropriately applied to sustain a theory, will only tend to subvert and prove the ruin of that theory, when taken away and put in its proper place. It is a brick or stone out of the wall, a timber taken out of the frame, a brace gone from the structure.

Take for an illustration Isa. 9: 13;—"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Now if any writer should be so unwise as to apply that scripture to any time yet future, in support of some particular view or theory, because "day of the Lord" is found in it, he would only weaken his own position with every good Bible student; for every such one would know at once (from or by vers. 17–22 of chapter 12, and vers. 4–6, 16–25 of chapter 14, when collated with the scriptures referring to the captivity, and the fall of Babylon by the Medes and Persians under Cyrus), that Isa. 13: 9 had its fulfillment then and there; and the Lord God, who hath spoken by the mouth of his holy prophets, never fulfills the same specific prophecy twice; consequently the theorist would lose his brick, leave a hole in the wall, and find his plan defective.

Another very good sample of theory in place of Bible is found in Isa. 17: 12, 13;—"Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters. The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall be chased as the chaff of the mountains before the wind, and like a rolling thing [or thistledown] before the whirlwind."

This scripture is quoted, not unfrequently, to prove the destruction of nations at the coming of Christ. We do not propose the discussion of that question here, whether true or false; but the point in issue is, does that scripture support such a theory? If the prophecy was made and the scripture given with any special reference to the closing up of Gentile times, then such quotation and application is legitimate and correct; the premise is sustained and the position proven. But the prophet was speaking with special reference to those nations referred to in Ex. 23; Deut. 2; Judg. 11; 2 Chron. 26 and 27; Jer. 9: 25, 26; 12: 14, 15; 25: 15–33; 47; and 48; of which the last verse reads thus—"Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgment of Moab"; chap. 49 entire, ver. 39 reading thus—"But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord." Finally, in chaps. 50 and 51 is given the closing scene of that which Isaiah, the son of Amos, began to see and enunciate in chap. 13, but which the prophet Jeremiah more particularly describes in his twenty-fifth chapter, where it was foretold that the king of Sheshach should be the last one, in the catalogue of nations given, to drink of the wine of his fury; and if you carefully and patiently consult your Bible and examine the scriptures referred to in the order given, you will find that those nations did drink in the order named by the prophet. Then compare vers. 33–35 with the two members of the sentence in verse 41 of chap. 51, and you will also find that the king of Sheshach did drink after the others; for Sheshach and Babylon are synonymous—"How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations." The Lord began to bring evil upon the city called by his name (Jerusalem) when the incipient steps to "the captivity" began. See Jer. 25: 1–11. And then, as it was in Egypt, so in the land of the Chaldees—retribution! See Jer. 25: 12–14.

Thus by a critical examination of the prophetic Scriptures, and a careful comparison with the historic record, both sacred and profane, we find that Isa. [illegible] 12–13 was literally fulfilled some [illegible] prior to the first advent. The subjoined passages were also fulfilled in the accomplishment of the foregoing. Isa. 13: 10, 13, 14;—"For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up; they shall every man turn to his own people, and flee every one into his own land." And ver. 17 proves it—"Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it."

The question may be asked, Did the stars withhold their light, and were the sun and moon darkened literally? I answer, no. How, then, can we tell whether similar language has a literal meaning or not in Matt. 24: 29; Rev. 6: 12–14, and other places? I answer, the context and accompanying circumstances can alone and only determine. In Isa. 13, the language is highly figurative, and drawn from customs prevailing among those Gentile nations, concerning whom the prophet spoke.

Whoever, therefore, quotes and applies these and parallel fulfilled scriptures to the future, in support of a theory, does it to the immense injury of a good cause injudiciously handled, and also weakens his own position, besides the incalculable mischief done by destroying confidence in unfulfilled prophecy in the minds of those who have been misled by such wrong applications of scripture. This is one of the fruitful sources of skepticism and infidelity, in our country and in others, in reference to the Bible.

May the Lord aid us in our researches after truth, and enable us to rightly divide the word of truth, and help us to give to each a portion of truth in due season, and also save us from changing that truth into a fallacy.

Olena, O. G. W. STETSON.

For the World's Crisis.

"THINGS NEW AND OLD,"

IN TESTIMONY FOR THE SAVIOR'S SECOND COMING.

"O that thou wouldest rend the heavens; that thou wouldest come down; that the . . . nations may tremble at thy presence. When thou didst terrible things we looked not for, thou camest down. . . For since the beginning of the world, men have not heard, nor perceived by the ear; neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."—ISA. 64: 1–4; 1 COR. 2: 9–16.

In this passage we find the hope and prayer of God's people, with a reason for cherishing the hope and urging the prayer.

I. The prayer is inspired by the hope that God would bow the heavens and come down. In the New Testament this takes the form of "the blessed hope, and the appearing of the glory of the great God and our Savior Jesus Christ." Titus 2: 11–14. It is not the Lord's coming in the way of the child born, and son given in the form of a servant; but the glorious appearing the second time unto salvation.

II. The illustration of this coming is found in the fact, that when God had done wonderful things in righteousness (Ps. 65: 5; 72: 18), he had come down. He had done "terrible things that they looked not for"—at their coming out from Egypt, and at Sinai, and the passage of the Jordan.

The grand stages in their enlightenment and exaltation as the people of God, were not the result of human but divine endeavors. Thus the Psalmist sang, "Let God arise; let his enemies be scattered; let them that hate him flee before him. As smoke is driven away, so drive them away; but let the righteous rejoice, . . . for he that is our God is the God of salvation." Ps. 68: 1–20. (The word is plural in Hebrew.) God had interposed often for their deliverance. Now in view of their prevailing foes, their hope centered in God's further intervention for their ultimate deliverance.

III. The reason for the Lord's coming down again here urged is, that the good things provided for his waiting people transcend all that eye hath seen, or ear heard, or the heart imagined; and hence these good things to come are altogether above all human achievement.

The prophet prayed and waited only on God, for his expectation was from him. He saw that iniquity would abound; that their holy and beautiful house would be burned with fire, and all their pleasant things would be laid waste; and hence there was no trust in any arm of flesh, nor any ground of hope save that God would come down for their deliverance. All human idea and agency was to his view utterly below the mighty achievement. The great Author must be the finisher of our faith; for "salvation is of the Lord." Hence, he must come down to accomplish the expectation of his waiting people.

Now we see that Babylon and the beast of prophetic vision, death on the pale horse, and the old dragon, the devil, fill the horizon, and overshadow our age with the darkness and shadow of death. Thus our hope is the prophet's hope; our prayer is the inspired prayer,—"O that thou wouldest come down!"

The promised salvation demands the Savior. The deliverance demands that the Deliverer shall come to Zion. "The restitution of all things spoken" requires the Restorer's return. Such is the relation that Christ's coming the second time bears to the hopes and prayers of God's people in every age. Amen.

Both Testaments concur in placing this coming down at the close of "the times of the Gentiles." Dan. 7: 14–18; Luke 21: 24; Rev. 11: 15–18. The Spirit that reveals God's loving will to end evil, and fill the world with blessing, is given to us that we may know the things graciously given us by God." 1 Cor. 2: 9–12.

The saints' standing in Christ, their titles of honor and the glories of their kingdom, their entire official and dispensational relation to the new covenant blessing, to be dispensed according to the oath and promise to Abraham, are given. The primal, personal seed is Christ; and they who believe and are baptized into his name, are also embraced as "the seed of Abraham and heirs according to the promise."—Gal. 3: 16, 29; 1 Cor. 12: 12; Rom. 8: 29; John 17: 20–24; Eph. 1 to 5, 32.

What, then, are the good things which so transcend all human sense or imagination? They pertain to the saints as the called, the chosen, and the faithful; who share with Christ the honors and the heirship of the kingdom in the world restored. "They shall be kings and priests unto God, and reign with him a thousand years." Nay, they are the blessed in Christ, who shall display the exceeding riches of God's grace in the ages to come. Eph. 2: 4–7. This seed has a glorious mission. Gen. 21: 18.

The more of this spirit, or mind of Christ, we drink in, the more we shall know of these deep things of God. Let us, then, be filled with this Spirit. It is the spirit of wisdom and revelation in the knowledge of Him.

J. B. COOK.

— The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is the calmest in storms, and whose reliance on truth, on virtue, on God, is the most unfaltering.

INTERESTING FROM ENGLAND.

Interesting intelligence is being received from England relative to the spread of the truth on the doctrine of no eternal life out of Christ. Men of talent and devotion are taking hold of the subject with a strong hand. The following, from the June number of the *Rainbow*, will be read with interest by all who love the blessed hope.—ED.

TO THE EDITOR OF THE RAINBOW:—*Sir:* Permit me to express my great thankfulness that God has, after so many years of expectation, raised up advocates of the doctrine of life in Christ, who seem every way fitted to commend it to the attention of the public. It is now twenty-five years since Mr. Dobney published his work on "Future Punishment," and I accompanied him in testimony in my "Four Discourses on the Scripture Doctrine of Immortality." Those deliverances of an early manhood have cost us both the serious sacrifices of a lifetime in discredit, loss, and the suspicion of the orthodox churches—evils only of late years surmounted by either of us; but I believe that the gravest review of what we did aforetime, now that we are beginning to be reckoned among the elders, only leads us to the conclusion that a thousand, yes, ten thousand lifetimes of rejection and disrepute would have been a cheap price to pay for the honor of serving God and man in testimony against the errors which were at that time almost wholly unassailed among believers.

Allow me to express my admiration of the judgment, courage, and candor which mark the writings of some of your leading contributors. Mr. Maude's paper in your March number deserves to be reprinted and circulated by thousands. He seems never to have heard of the earlier battles fought in this cause, but I can assure him that the old soldiers look upon his mode of fighting almost with envy, wishing that in their youth they had known how to put the case as well as he puts it now. What, moreover, can be more complete, more judicial in tone, than Mr. Prebendary Constable's articles? I am sorry that necessity compels him to oppose our old friend, Mr. Henry Dunn; but although I differ from Mr. Dunn, let me mention a good deed of his, which I shall never cease to remember. At the very outset of my career, when a savage and deceitful article in the *Eclectic* was put forth in attempt to stifle both me and my then recently published book on "Life in Christ," Mr. Dunn, at his own expense, printed a long reply to this article, and had it stitched into every number of the following *Eclectic*, with signally good effect. And whatever we may think of his doctrines now, this has been a sample of the man in real life all through.

We have seen some courageous avowals of conviction during the last few years Mr. Minton has shown an example of all-sacrificing honesty, which is highly inspiriting and exemplary, quite apart from its bearing on this immediate controversy. During the next few years the public will be startled with other unexpected confessions of belief. Some of the very foremost men among the Congregationalists, the best scholars, the "chief priests" of that sect, will, I doubt not, before long, edify the public with their candid expressions of faith in these much abused doctrines. It is my firm belief that the old doctrine is losing its hold on nearly all the best minds, and that many are in that transition state in which any fine morning may witness their open avowal of sympathy with the truth. What we need, and must pray for, is more "boldness." For my own part, I purpose to deliver a series of discourses on the Theology of our Missionary Societies, during the present month, of which, if agreeable, I will send one to the *Rainbow* for July, on "The hindrance to belief in the gospel, both at home and abroad, caused by the doctrine of the endless misery of the idolatrous nations of past and present times." Let all who have been favored to learn the truth, in God's gift of eternal life, now work at its promulgation with a will, and we may venture to predict a material alteration of public opinion during the next ten years. I feel all Mr. Constable's persuasion that Universalism cannot stand in a fair and vigorous conflict with the doctrines to which you have addicted yourself; and that not even Mr. Jukes' fascinating mysticism will enable him to make head against the truth.

The controversy is narrowing itself by degrees and becoming concentrated around its real centres. The question cannot be evaded much longer, whether the absolute rule of interpretation for all public documents is not —that the plain unvarnished sense of the general current of its expressions on any topic shall be taken as the ruling sense; so that all real or imagined exceptions to that sense, founded on interpretation of isolated passages, must give way before the meaning deduced from the literal interpretation of the words chiefly employed. It is by the application of this rule that we deduce from Scripture the doctrine of the deity of Christ, of the atonement effected by his death, of justification by faith, of the person and work of the Holy Spirit, and indeed all other doctrines generally accounted "orthodox." In dealing with these topics, we steadfastly resist the attempt to form doctrines, or articles of faith, on the apparent or possible meanings of single expressions, if their meanings contradict the plain sense of the general testimony. A Unitarian might enlarge till doomsday, on the force of the statement that "the Son of man knew not the hour" of his second advent, but we should not, I trust, for a moment, be turned aside from the general current of testimonies which teach that Christ was an incarnation of the eternal *logos* of God. It is this principle which we seek to apply to the language of Scripture, on life and death; and orthodoxy on this question acts on the worst principles of heterodoxy; on such principles indeed, that you might undertake thereby, if leave be given, to apply them to overthrow the whole structure of christianity.

We see what comes of departing from this rule, by observing the hermeneutical operations of the two opposed schools of Orthodoxy and Universalism. Allow Universalism to teach, with Mr. Jukes, that death, destruction, perishing, being slain, being killed, are forms of speech to denote a moral and physical process of recreation, reformation, renewal, and then you will have little ground on which to deny to orthodoxy the gratification of making the very same words stand for endless sin and misery. Meantime, it is somewhat curious to see the same words, and those the words constantly used in Scripture to denote future punishment, by one school of interpreters made to stand for everlasting sin and torment, and by the other, the Universalist reformers, with equal unreason, made to stand for a process resulting in eternal purity and joy. But this is, in both cases, I think, to trifle with language and with Scripture, not to interpret it. Mr. Constable's argument in his pamphlet on "Punishment," is to me simply irresistible. The New Testament employs to signify future punishment the words which Plato uses to signify that the soul of man shall not die, perish, or be destroyed. The question is, Who is right; Plato or the New Testament? but there ought to be no question as to the meaning of the leading terms employed. The New Testament teaches that men shall die in hell; Plato, that they shall not; and the word in both cases must be taken in the plain sense of the Greek, which both employ.

As for the superficial criticism, to be found in Mr. Jukes' book, in Dr. McDonald's novels, and partially in Mr. Dunn's treatises, it appears to me to be precisely on a par with that of a son whose father had left in his will orders for the equal distribution of his property among all his children; adding the exception and proviso, that if any of them behaved in such a manner as, in the judgment of the executors, to render themselves by fraud, murder, or selfishness unworthy of participation, such children should be disinherited; and such an evil son (or in this case, we must, I suppose, say one of his better brethren, on his behalf,) should allege against the executors the general statement at the opening of the will, that all should share alike, imagining that the statement nullified the following proviso, instead of receiving a melancholy qualification from it. Mr. Jukes in quoting "God so loved the world," etc., to nullify the threat of everlasting destruction, or such fearful words as that "they that do such things shall not inherit the kingdom of God," seems to me to be guilty of precisely similar perverseness. And when we consider the danger of deluding wicked men into vain hopes during their brief "to-day," one cannot but regard such a style of criticism with the gravest reprehension and the deepest sorrow. If ever a christian, honored and beloved, earned the affectionate but solemn rebuke of his brethren, I believe Mr. Jukes has earned it; for great talents and high religious repute only aggravate the critical sins of such interpreters as he; and a mystical turn of mind is not sufficient excuse for systematic wresting of the Scriptures. I am, dear sir, yours faithfully,

EDWARD WHITE.

CHIDE MILDLY THE ERRING.

Chide mildly the erring!
Kind language endears;
Grief follows the sinful—
Add not to their tears.
Avoid with reproaches
Fresh pain to bestow;
The heart which is stricken
Needs never a blow.

Chide mildly the erring,
Jeer not at their fall;
If strength were but human,
How weakly were all!
What marvel that footsteps
Should wander astray,
When tempests so shadow
Life's wearisome way.

Chide mildly the erring!
Entreat them with care—
Their natures are mortal,
They need not despair;
We all have some frailty,
We all are unwise,
And the grace which redeems us
Must shine from the skies.

For the World's Crisis.

"LOVE NOT THE WORLD."

"And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned."—HEB. 11: 15.

As the children of Israel literally might have left the journey and gone back into Egypt, had they been so disposed, and had their minds filled with Egypt; so we, that are pursuing the journey toward the heavenly country, if we have our minds filled with the vain things of this world, shall not only find opportunity to return, but shall find our progress to the kingdom greatly retarded, and ourselves, ere we are aware, of it, weighed down with the weights of the world. Yes, if we would advance in our journey, we must drop the world from our affections. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15.

C. H. SWEET.

Gems.

— An hour passed in sincere and earnest prayer, or in conflict with, and the conquest over a single passion or a subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools with them.

— Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimension of objects which were dimly and confusedly discerned during the night.

— Christ's love is the church's fire; thither bring thy heart when it is cold, frozen, and dead; meditate on his love, and pray until you can say, "He loved me, and gave himself for me."

—Carlyle somwhere says, "Insincere speech, truly, is the prime material of insincere action. The kind of speech in a man betokens the kind of action you will get from him.

— The christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

— Man is like a watch: if evening and morning he is not wound up with prayer and circumspection, he is unprofitable and false, or serves to mislead.

— He that thinks he hath no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

— The child of God will soon know the full import of all the precious promises; the wicked will soon know what is meant by the terrible threatenings of God.

— Christ never designed his church to be a bushel for the hiding of the lights, but a candlestick from which each light is to send forth its rays.

— Misers take as much care of their money as if they owned it, and use it as little as if they didn't.

—Inquisitive people are the funnels of conversation; they do not take anything for their own use, but merely to pass into another.

— A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

— Dull men are to be closely studied. Their qualities, like pearls, lie out of sight, and must be dived for.

— Were we as eloquent as angels, we should please some men, some women, and some children, much more by listening, than by talking.

— If a man is honest and truthful, there is no necessity for him to say much about it.

— A man proves himself fit to go higher who shows that he is faithful where he is.

THE NAPOLEONIC POLICY.

Napoleon has resolved to pursue a wise and sensible policy—that of tranferring the government of France into a "Free Empire," similar in many important particulars to that which the friends of the Imperial movement in the United States are seeking to build on the ruins of our present caucus system of Government. As far as Napoleon is concerned, we see in the adoption of such a liberal policy no "surrender" to the will of the mob, and no evidence of weakness or timidity on the part of the sagacious and prudent Emperor to whom France is indebted for her present status among the great powers of Europe. The concessions are only such as are needed to adapt the government to the improved and elevated condition of the French people. The rule of an autocratic sovereign has accomplished great things for France. It has brought order out of chaos, given peace and prosperity to the people, and crushed out the spirit of strife and discord that threatened the very existence of the nation; but with the improvements it has wrought and the good it has accomplished, the necessity for it has passed away. To use a familiar term, France is "reconstructed," and the stern rule of an irresponsible autocracy may safely give place to the milder and more convenient forms of constitutional government.

Those who imagine this course to have been adopted by Napoleon because of the recent election disturbances in Paris are mistaken. With the foresight of a true statesman, he has long since appreciated the fact that the necessity for just such a change in the form of his government as he now proposes was beginning to be felt throughout France, and he is fully prepared to meet and master the situation. Those who would write the epitaph of the Napoleonic dynasty in France need not be in a hurry to do so.—*Imperialist.*

For the World's Crisis.

CONVERSATION.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."—Phil. 3: 20.

This text may, perhaps, by some be considered as having a wider signification than merely referring to the words of our lips. Be this as it may, these latter are doubtless included.

Here in this world, we are but as "strangers" and "sojourners"; a "peculiar people"; "chosen out of the world." Our treasure is in heaven, our hearts will be there also. Yes, and our words will be there (if we speak at all), for the Great Teacher himself, who "spake as never man spake," and "cannot lie," has declared, "Out of the abundance of the heart the mouth speaketh."

How strange that many who profess to be the Lord's will talk about anything and everything, just as the world do. When you hear their incessant gabble, their "chit-chat" and "table-talk," you are compelled to think—what? that they are spiritually minded? nay, verily; but that they are "carnally minded," which is "death." For, if the words are vain and frivolous, according to the Savior's rule, the heart is so likewise.

But the darkest side of the picture is, that some who have stood high as examples of piety, who have for Christ's sake endured trials long and sore, who have "walked with God" as sanctified, holy souls, have seemed to turn again, like a "dog to his vomit, and the sow that was washed to her wallowing in the mire." Alas! in the language of the weeping prophet—"How is the gold become dim, and the most fine gold changed!" O, let me entreat all such to return to their "first love." "Remember, therefore, from whence thou art fallen, and repent, and do the first works"; lest the fearful woe that follows be pronounced upon you, viz., "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. 2: 5.

Northfield, Mass. H. P. SIKES.

THE POWER OF PRAYER.

The Bible account of the power of prayer is the best we have, or can have.

Abraham's servant prays—Rebecca appears.

Jacob prays—the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amelek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

Hannah prays—the prophet Samuel is born.

David prays—Ahithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehosophat prays—God turns away his anger and smiles.

Elijah prays—the little cloud appears; the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred and eighty and four thousand Assyrians are dead.

Hezekiah prays—the sun-dial is turned back; his life is prolonged

Mordecai prays—Haman is hanged;—Israel is free.

Nehemiah prays—the king's heart is softened in a minute.

Ezra prays—The walls of Jerusalem begin to rise.

The church prays—the Holy Ghost is poured out.

The church prays again—Peter is delivered by an angel.

Paul and Silas pray—the prison shakes—the doors open, every man's bands are loosed.

CHRIST'S PREACHING.

How did Christ preach the gospel? He forbade family quarrels. He warned his hearers against the evil practices of the Scribes and Pharisees. He bade no one dare to come up to the Temple to worship until he had paid his just debts. He not only enjoined upon them not to commit adultery, but told them what the first step in adultery was, that they might shun it. He talked to them about their families, and their lawsuits, and their habit of borrowing. He told them how they should accost people in the streets, when they should give away, and how they should give it; how they should keep fast-day. He told them just how religion bore upon their business and their associations. He bade them not to backbite or slander. He warned them against preachers, who came preaching false doctrine. Common things he discussed in common language, enlivening his discourse with pungent questioning, illustrating it by numerous stories, and garnishing it with vivid and beautiful pictures, drawn from summer fields and humble homes. Through it all sang the tender tone of love—pity for the suffering, strength for the weak, trust and comfort for the poor. No wonder the people were astonished at his doctrines, and when he came down from the mountain great multitudes followed him.—*Church Organ.*

— A hidden light soon becomes dim; and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspect does not shine.

For the World's Crisis.

ABOUND IN LOVE.

How often we are exhorted to love one another. Our Lord says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34, 35.

Peter also uses these words: "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. 22.

Unless we have this spirit of love, we are deceiving ourselves, and are not what we profess to be. May the Lord help us to be filled with all the fruits of the Spirit, especially this last and noblest fruit, even love.

And may we walk in the strait and narrow way, and walk uprightly that our hearts may be established unblamable in holiness, before God even our Father, at the coming of our Lord Jesus Christ with all his saints. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." 1 Thess. 3: 12. And "ye yourselves are taught of God to love one another."

Webster, Mass. SUSAN CHAMBERLAIN.

For the World's Crisis.

DO NOT GET DISCOURAGED.

Jesus says, "I will never leave thee nor forsake thee." What a precious promise is this. How good it is to know that we have such a dear Savior, who is always ready to do for us, and to bear our burdens; and we know these promises are true, for we find them in God's holy word. How can we doubt them when temptations surround us, and we feel almost discouraged?

How good it is to know that we have One above all others, to whom we can carry all our cares and troubles, who will take the burden off, and make the cross lighter.

He will never leave us nor forsake us. All that come to him he will in no wise cast out. Let us draw near to the Lord with a true heart, in full assurance of faith, trusting wholly in him. He is able and willing to receive all that will come to him.

East Randolph, Mass. M. J. PRATT.

GREAT VIRTUES.—Do not be troubled because you have no great virtues. God made a million spires of grass where he made one tree. The earth is fringed and carpeted, not with forests, but grass. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a saint nor a hero.

Hygiene.

"This is for your health."—PAUL.

SLEEP.

The following sensible remarks on sleep are from the Aug. No. of "Good Health," a valuable monthly devoted to physical and mental culture, published at 21 Franklin Street, Boston:—

The immediate cause of sleep,—that is, the mechanism in the body by which it is produced,—was until recently quite misunderstood. It was formerly supposed that pressure on the brain afforded the explanation. Most writers on the subject have adopted this view, and some of the facts by which it is supported are very striking. Aploplexy is caused either from unnatural fulness of the vessels in the brain, or from the rupture of one of them. This affection is attended by drowsiness, or by complete unconsciousness, according to the degree of pressure thus exerted. From this fact it has been inferred that sleep is caused by accumulation of blood in the head; and in support of this view certain other facts have been advanced, such as, that full-blooded people are usually the best sleepers, and that the recumbent position which promotes the flow of blood to the brain, induces sleep.

It has now been determined, that so far from containing more blood than usual, the brain during sleep contains much less blood. We are told on very high authority, that "the blood is the life" of the body, and the tendency of modern physiology is to regard the blood as the origin of all force, and of all the functions in the system. Now when the circulation in the brain is diminished, it becomes deprived of the proper stimulus by which its state of activity is maintained; its vitality, in fact, becomes lowered, and it sinks into a state of quiesence. It now obtains rest, which during our waking hours it never has for a single instant. And it is doubtless during sleep that the waste it has previously undergone is chiefly repaired, and that the injuries inflicted upon it by over exertion are made good. For it must be borne in mind that every act of life, whether it be the motion of the hand which guides the pen in writing this sentence, or the action in the brain which conceives it, is accompanied by waste.

The proofs that sleep depends on a comparatively bloodless state of the brain, have been chiefly derived from experiments on the lower animals. And here we must at once meet an objection that has been raised on the score of cruelty, and that such proceedings are unjustifiable. First it must be remembered that the operative portions of all experiments of the kind are conducted while the animals are under the influence of chloroform, by the benign effects of which all pain is annihilated. Secondly, while we regard with abhorrence the unnecessary mutilation of any creature, we are as decidedly of opinion that it is proper and justifiable under certain circumstances. The close analogy in structure which in certain instances exists between man and the lower animals has, by means of experiments on the latter, led to a greatly extended knowledge of the human functions. There has been so much lately of what we regard as a mistaken advocacy of the lower animals in this matter, that we have been tempted to digress thus much in order to state plainly our own convictions before the experiments to be now mentioned are brought before the reader.

Portions of the skull have been removed from living dogs, by experimentalists in England, Germany, in France, and in America. By this means the brain has been laid open to accurate observation. It has been determined that when the dog sleeps the exposed brain collapses, that it sinks with the skull; when, on the other hand, the animal is awake, and especially if excited, the exposed brain swells out, and sometimes even protrudes beyond the aperture in the skull.

These observations are supported by what may be easily verified, but in a less evident degree, in the human subject. There exists in the infant, for a considerable time after birth, at the top of the head, where the angles of the separate portions of which the skull is composed afterwards meet, a small space as yet unclosed by bone, and only covered by the proper membranes of the brain and the outside skin. When the infant is pleasurably excited, or when it screams from passion or from pain, this part may be observed to swell out, and when asleep it will be seen to sink below the level which it assumes in the tranquil state while he is awake.

It is certain that sleep, or at least an intermittent cessation of functional activity, is a necessity of life throughout nature. Every one is familiar with the mode in which many plants close their flowers at the approach of night; and some, as the trefoil, sleep with their leaflets folded together.

In perfect sleep there is no consciousness. It has been therefore called with truth the image of death. It is a temporary death, as far as concerns all action and motion which is under the power of our will. But although the brain is at rest, the heart and lungs continue their tasks, because they are presided over by a department of the nervous system, which acts independently of the brain. The brain is the seat of consciousness, and from it all the nerves which originate and control voluntary motions more or less directly take their rise.

PRESERVING FRUIT.

CANNING.

The best method to preserve fruit with all its original flavor, is by hermetically sealing it from the air in cans prepared for the purpose; and these should be of glass or stone ware, as the acids of fruit act chemically on tin and other metals, often destroying the flavor of the fruit, and sometimes rendering it very unwholesome. Either self-sealing cans, or those which require wax, may be used successfully, but probably the former are better for those of little experience, and they are unquestionably more convenient. Of these, there are several claimants for public favor, all of them highly recommended, and doubtless all of them good.

THE SELECTION OF FRUIT.

This should be done with the greatest care. Some varieties cannot be preserved at all, unless canned when perfectly fresh, and success is more certain with all kinds if this particular is regarded. The fruit should be nearly or quite ripe, but not over-ripe, and any which bears signs of decay, must be carefully excluded.

COOKING THE FRUIT.

Nearly all varieties are better steamed than stewed or boiled, and this for three reasons: 1. The fruit is not so badly broken and mashed; 2. It retains more of its original flavor; and 3. Little or no water is required to be added, and it is therefore cooked in its own juice.

Almost every family has conveniences for steaming on a small scale, either with the common tin steamer, or the elevated platform, which can be used in a common kettle. To those who wish for more ample facilities, we would recommend the following cheap and simple method: Take a common wash-boiler, and have fitted into it a horizontal platform of sheet-iron, perforated freely with half-inch holes, so as to allow the free passage of steam. Have it mounted upon legs, so it will stand clear from the water, which should be only a few inches deep in the bottom of the boiler.

Have your fruit carefully picked over and placed in a clean tin or earthen dish, with a cover over it to prevent the condensed steam from dropping into it. No sugar is required with any kind of fruit. We are informed by one who is always successful in this business, that the flavor of the fruit is better preserved without sugar, and she never lost a can. If sugar must be used, it can be added when the cans are opened for the table.

Place your dish of fruit on the platform of your steamer, having sufficient water in the bottom, but not too much. Then cover the whole closely, and steam until thoroughly scalded. Some kinds of fruit require a longer time that others, and judgment must be exercised in regard to the matter. It should not be cooked so as to fall to pieces, but care should be taken to have it thoroughly scalded.

While the fruit is cooking the cans should be prepared. Have them thoroughly cleaned, and when ready to fill them place the can upon a folded towel, wet in cold water.

The fruit may now be poured into the cans. Peaches, pears, or other large fruit, may be tastily arranged in the cans with a fork, piece by piece, and the boiling juice added afterward to cover them. When the can is full, shake it, and incline it back and forth, so as to cause the air to rise to the top, if any should be among the fruit. Be sure that the can is full to the brim, and then screw on the cover, or if not a self-sealing can, put in the cork, and cover with melted sealing-wax. The following recipe makes good wax: One pound of rosin, two ounces of beeswax, one and a half ounces of mutton tallow. Melt and mix.

While placing the fruit in the cans, be careful to protect them from currents of air, as they are frequently broken by a simple draught of cold air.

All the above work should be performed expeditiously. The cans may then be set away to cool, and should be kept in a cool, dark place, and closely watched for a few days to see that the sealing is perfect. If the fruit shows signs of not being perfectly sealed, it should be at once taken out, scalded, and sealed again.

Tomatoes, berries, and small fruits, may be preserved in stone jugs. Observe the same rules in preparation, heating the jugs thoroughly before putting in the fruit. When filled, place one or two thicknesses of cloth over the mouth, and then press in the cork, covering the whole with wax.

By close attention to particulars, and the exercise of good judgment, success is almost certain.—*Health Reformer.*

THE GREATEST BLESSING.—There is no greater blessing for a man than to have acquired that healthy and happy instinct which leads him to take delight in his work for the work's sake; not slurring it over, not thinking how soon it will be done and got rid of, not troubling himself greatly about what men will say of it when it is done (I suspect the best kind of workers think as little of that as Newton did when he hesitated whether to publish his discoveries or not,) but putting his whole heart and mind into it, feeling that he is master of it, feeling that the thing that he has turned out, be it a legal argument, or a book, or a picture, or anything else, is conscientiously and honestly perfected to the best of his power.—*Lord Stanley.*

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

CHRIST KNOWS IT ALL.

Christ knows it all; deep in the heart's recesses
Lies many a grief concealed from human eyes,
But known to Him who sees each thought and purpose,
Who reads the heart and hears its bitter cries.

Christ knows it all; for he has borne our sorrows,
And been acquainted with all human woes;
He too has shared in all the ills we suffer,
And well the weakness of our nature knows.

Christ knows it all; though earthly friends may grieve us,
And we from mortal sight the wound conceal,
His heart is touched with tender pity for us,
With stronger love than friend or brother feels.

Christ knows it all; perchance by evil tempted,
Some dangerous path looks pleasant to our eyes;
But he is watching lest our feet should wander,
He watches, and the needed strength supplies.

Christ knows it all; in poverty and sickness,
He will be with us and his arm sustain;
How sweet to know that he can feel compassion,
For he has passed through weariness and pain.

Christ knows it all; O weeping, suffering pilgrim,
Fainting beneath some burden carried long,
Remember Jesus loves us, and be patient,
He'll bring us soon to sing redemption's song.

East Boston, Mass. S. M. H.

For the World's Crisis.

THE SACRIFICIAL OFFERING.

The separate existence of the Father and Son appears to be a scriptural doctrine; for, says the apostle (1 John 2: 22), "He is anti-christ that denieth the Father and the Son." Their oneness consists in the perfect and harmonious blending of will, for the Son possessed a will distinctive from his Father's. John 6: 38; Luke 22: 42. "I came not to do mine own will, but the will of Him that sent me"; "Nevertheless not my will, but thine be done," is the language of the Son himself.

His own will alone was susceptible to temptation, for God cannot be tempted with evil (James 1: 13); were not this the fact, he could not have accomplished his mission; and we are led to inquire, What kind of a sacrifice was required for sin, and how was it obtained?

We know no son or daughter of Adam except as identified by a material organism; and such is our composition and nature, that we can neither conceive nor have evidence of life, except in connection with materiality. The earth, the air, our meat and drink, all we see and hear, are evidence of this fact. Call to our aid the telescope, stretch our vision far among the heavenly orbs, and the evidence is of corresponding character.

Bring to our assistance revelation, and from the far distant unseen, angelic messengers of material form appear (Dan. 10: 6; Rev. 22: 8), while material bodies of Adamic origin to the distant unseen are borne. Gen. 5: 24; 2 Kings 2: 11, 12.

The more its pages are unfolded by the Spirit, the stronger the evidence that a glorified, sinless materiality is indispensable to the future. We now inquire the cause of a sacrifice for sin.

Go to the garden where sinless humanity, with all above, beneath and around pronounced good, proved its inability to perpetuate existence, by breaking a single prohibition through the weakness of the flesh, involving the guilty in sin and death. To see whether under any circumstances, man can recover himself, God now tries him without law; but the earth is filled with violence, and terminates with the flood. He is then tried under restraint of human authority: "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9: 6), and wide-spread idolatry is the result.

Again he is given a perfect law, but of this they made a righteousness, stoning, beating, and shamefully entreating the servants sent to them, and at last killing the Son of God himself. Tried without law, by restraint of human authority, and at last aided by the daily ministering and offering of sacrifices under a perfect law, the failure of the flesh is established; and God looking down saw that there was no intercessor, therefore his arm brought salvation unto him. Isa. 59: 16.

The law will accept no sacrifice for sin, but the life of a victim which has rendered perfect obedience to it, after subjection to its demands. An angel, though sinless, will not suffice, for his nature is exalted above law. Heb. 2: 7. Nothing less than One made of a woman, made under the law (Gal. 4: 4, 5), taking part of flesh and blood (Heb. 2: 14), can redeem them that are under the law. Such was the Son of God. He was tempted in all points like as we are, yet without sin (Heb. 4: 15), and learned obedience by the things he suffered. Heb. 5: 8. His experience of deprivation, temptation, and suffering, is evidence of his affiliation with the lost race, hence by maintaining spotless purity and holiness through his entire trial, he becomes an acceptable offering.

The question now arises, Did the sacrifice consist of the flesh of the Son of God, or of the life of his flesh? Let us look at the position that it was his body.

Some who take this position assume a distinction between Jesus and Christ; that Jesus was the body, and died; that Christ was a part of God, and did not die. Such a distinction is wholly unwarranted from the word of God, and, more than this, its falsity is clearly proved.

Paul preached to the Jews that this Jesus is Christ. Acts 17: 3; 18: 5. One Apollos, a converted Jew, mighty in the Scriptures, fervent in Spirit, mightily convinced the Jews that Jesus was Christ (Acts 18: 28); and if this testimony is insufficient, we can only rest the subject with the testimony of the beloved disciple (1 John 2: 22): "Who is a liar, but he that denieth that Jesus is the Christ?" And again it is written (1 Cor. 15: 3), that "Christ died for our sins, according to the Scriptures."

The sacrifice made by Jesus Christ for sin was once and for ever (Heb. 10: 12); therefore, if the *body* of Jesus constitutes the sacrifice, then the legitimate result is, his body can not be raised from the dead without annulling the sacrifice, and destroying the doctrine of his personal coming the second time. This opens a door to all who wish to personate Christ.

Furthermore, to deny the resurrection of the identical body of Jesus Christ, is to assume the blasphemous position of laying the charge of sin at its door; for, to hold it in death, is to admit that the law has a just claim on it, because the law can hold only the guilty; and if the identical body of the Holy One is unworthy a resurrection, certainly none, of whom it is said—"All have sinned and come short of the glory of God," stand the slightest chance, and we are thus landed in the vagaries of mature Spiritism.

Again, to the position that the Christ part did not die. That he held no communication with his Father for three days, his own testimony is sufficient proof. John 20: 17. On the morning of his resurrection he says, "I am not yet ascended to my Father," having been forsaken by him for three days (Matt. 27: 46), that the terrible debt for sin might be paid. Hear his testimony after his ascension to his Father (Rev. 1: 18): "I am he that liveth and was dead." We here call to our aid those who assume that the Christ never died, and the Jesus was never raised from the dead.

If the Christ never died, who was it that declared from the throne of God, "I am he that liveth and was dead"? and if the Jesus was never raised from the dead, how could he have uttered those words? Here is a dilemma, which faith in the Scriptures alone can obviate. Only believe (Eph. 4: 9, 10) that Christ descended *first* into the lower parts of the earth (Ps. 16: 10),—died, and that he that descended is the *same* that ascended up far above all heavens, and all is plain. Eph. 1: 19–21.

We next inquire if the sacrifice consisted of the *life* of the flesh of the Son of God? As in the other case the sacrifice being once and forever, to again take the life so sacrificed would be to annul the sacrifice and leave the sinner without hope, as if it had never been made. The blood of Jesus was shed for the remission of sins (Matt. 26: 28); his flesh was given for the life of the world. John 6: 51.

As the sacrifice was for sin, and without shedding of blood there is no remission of sins (Heb. 9: 22), it is evident that his blood (life) constituted the sacrifice; for the blood is the life of the flesh (Gen. 9: 4), and *it is the blood that maketh an atonement for the soul.* Lev. 17: 11. Therefore Jesus took part of flesh and blood. Heb. 2: 14. At the decisive point had he refused to give his flesh, by saying, My will, instead of Thine (Luke 22: 42), he would have retained the blood-life and been wholly incapacitated to confer any other on the believer. To give the law his blood-life, preserve his flesh from corruption (Acts 26–32), to be quickened and raised by the Spirit of God (Rom. 8: 11), to die no more (Rom. 6: 9), is the process by which his flesh is given for the life of the world; for, if his flesh is suffered to see corruption, the first fruit (1 Cor. 15: 20) is nipped in the bud and blighted; his flesh would thus be given to *death*, instead of for *life*, and the fruits which should follow would be forever perished in the silence of death. 1 Cor. 15: 12–18.

It may be asked, Why was a body prepared for him? Heb. 10: 5. Because in all things it behooved him to be made like unto his brethren (Heb. 2: 17), and the life required as a sacrifice can only be recognized in a body; therefore, the preservation of his body is all the security the believer has for future life; for we can conceive of no life, present or future, only as connected with material organism.

For confirmation of this point already noticed, we come to our Lord and Savior Jesus Christ. Born of a woman, cradled in lowliness and humility, he increased in wisdom, stature, and in favor with God and man (Lk. 2: 52), surrounded like a mantle by the earnest of an ever-present Divinity, and an immeasurable fulness of the Spirit dwelling in him (John 3: 34), he passes the fiery ordeal, spotless and pure. As the time of sacrifice drew nigh, in the stillness of that lone night, sweating in his agony great drops of blood, he cries, O, my Father, if it be possible, let this cup pass from me. Matt. 26: 39. From thence roughly hurried to the rugged tree, where his intense and excruciating sufferings forced him to cry, "My God, my God, why hast thou forsaken me?" (Mark 15: 34), he pours out his life-blood, and as he exclaims, "It is finished!" the sacrifice is offered, and remission for sins obtained.

Must we lose his material organism here? Hark! one Joseph begs his body; lays it in his own new tomb; a stone is rolled to the door; a Roman guard attend. Centuries before it was written (Ps. 16: 10), "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." All nature is in suspense. The veracity of Inspiration is at stake. The appointed hour makes haste, and bright angels roll the stone away, saying, "He is not here, he is risen." Matt. 28: 6.

Was he holy before? he is holy now. Had he flesh and bones before? he has them now. Had he the blood-life before? it is gone now, the grave was its receptacle, it has been sacrificed; but he can well afford to lose it; associated with it was death, but now animated by the Spirit in its stead, he can say—"Behold, I am alive forevermore."—Rev. 1: 13.

To the wondering disciples he appears after his resurrection, and shows them his hands and feet. "Handle me," he says, "and see that it is I myself." Luke 24: 39, 40; John 20: 25, 27. True, there are the prints of the nails, and mark of the spear, which, when doubting Thomas had handled, he exclaimed, "My Lord and my God!" John 20: 28. Would that many more who have not seen could believe, and receive the blessing.

Having now proved his identity beyond all doubt to every child of faith, he is taken up into heaven. Again bright angels (for aught we know the same present at his resurrection) announce that this same Jesus shall return from heaven (Acts 1: 9–11), and the one who saw him last (1 Cor. 15: 8) testifies that he will change our vile bodies, and fashion them like unto his glorious body (Phil. 3: 20, 21); which, together with the declaration, "Behold, I create new heavens and a new earth" (Isa. 65: 17), "and there shall be no more curse" (Rev. 22: 3), because "As truly as the Lord lives, the whole earth shall be filled with his glory" (Num. 14: 31), establishes the fact that a glorified and sinless materiality is indispensable to the future, as corrupt materiality is to the present.

Are we accused of being materialistic in our views? We shrink not from the charge. The dealings of the Creator with his creatures in the present, together with the assurance from Inspiration for the world to come, furnish the basis of our hope. If, however, we are charged with denying the presence and operation of the Spirit of God in this world, or the world to come, we give our unqualified dissent to the charge.

Since the ascension of Christ to the right hand of his Father, the Holy Spirit has been the only medium through which his will has been revealed to man. To guide into all truth it was sent (John 16: 13), yet how few appreciate its value. In the beginning, the Spirit of God moved upon the face of the waters (Gen. 1: 2), and chaotic darkness became light; but for the new creature (Rev. 21: 5) is reserved the exhibition of the glory and power of God, before which flesh and blood in its purest state is palsied with fear (Matt. 17: 6), and, when the saints with bodies of flesh and bones, by resurrection (Ezek. 37: 1–14) like their Head shall be (Col. 1: 18, John 6: 39, 40, 44, 54, Rom. 8: 11), the Spirit's importance will be manifest through a countless host of spiritual bodies (1 Cor. 15: 44), to die no more.

Deny the resurrection of the body of Christ, and we at once drift into the mists of spiritualism. With this denial follows the denial of the personal coming of Christ; and however tenaciously those holding this position may cling to their bodies, the position will ultimately leave them in the grave, as they argue it did Jesus; for as is the first fruit, so will be the fruit that follows.

May we be taught of the Lord, and guided by his Spirit into an agreement with his word. Amen. O. D. WOODRUFF.

Southington, Ct., Aug., 1869.

For the World's Crisis.

BIBLE *vs.* THEORIES.—No. 2.

Can the Bible settle anything? That is to say, Are there any Bible subjects, sometimes coming up in form of Bible questions, that can be solved by the Bible so as to be fixed, at rest, Biblically settled, be a finality? We think so, and we believe there are some Bible themes, commonly received among all professing christians as definitely settled. For instance, "Jesus died,"—died compassionately in behalf of poor sinners; and multitudes are ready and willing to say, "died for me," and glad to say so.

1. Because the Scriptures teach it explicitly, and "the Scripture cannot be broken."

2. They say it, because the witnesses chosen before of God testify to it, and they believe their testimony.

3. They say it, because his enemies testify to the same declarations, and agree in their testimony.

4. They say it, because they feel it true that as sinners they had need that some one should die on account of sin; for they have learned that sin is exceedingly malignant.

5. They say so because, in conformity with with the Scripture promise, "they have the witness in themselves"; or, if you please, they themselves have experimentally come to a knowledge of the previously testified-to truth, "that whosoever believeth into his name should receive remission of sins"; so that they, too, now testify to the same truth, having witnessed the truth of the Spirit's prophetic declaration in their own persons.

The same is primarily true of his burial, resurrection, and abode with mortal men after his resurrection, a resurrected immortal, dwelling among and eating and drinking with mortals for forty days, and teaching those mortals in things pertaining to the kingdom of God, expounding the Scriptures and enlarging their apprehension of them; true of his ascension, and of his personal manifestation subsequently to Paul when on his way to Damascus, and also to John at a still later period in Patmos.

The same is equally true of that glorious pentecostal outpouring of the promised Holy Spirit, of which every true child of God becomes a partaker here, and by which he or she is "sealed [as an heir of God, i. e., one of God's heirs, and a joint-heir of Christ], until the redemption of the purchased possession."

Then follows our confidence in the credibility of the witness, in relation to the official position of, and work assigned to, that risen, ascended, and (no-more-to-die, but ever-living and forevermore-to-be-a) living Redeemer; an high priest of good things to come, mediating the new covenant in the presence of God for us; ever ready to mediate a covenant between every repentant man and God the Father, by the blood of that accepted offering, Jesus crucified, the Lamb of God's providing; a provision so abounding, so extensive, so full, so overflowing, that none, however poor, however low, however miserable, however sinful, need stay away, for want of an offering, that will be at any time ever ready, and acceptable to God for sin. For Jesus died! and "he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Come, then, to Jesus as your sin-offering, your propitiatory sacrifice, your high-priest, your mediator, that he may enable you to enter into covenant with God for the remission of all your sins; that the covenant blood of his Son may absolve you from all sin; that you may be made every whit whole. For he that is washed from his sins needeth not to be washed save his feet only, but is every whit clean. This is God's covenant by the blood of the cross, to take away our sins. And then, when you have done this, Jesus becomes your advocate with the Father, to make intercession for the saints, should we be so unfortunate as to defile our feet while walking by faith toward the celestial city. If we (believers in Christ) sin, we have an advocate with the Father, Jesus Christ the righteous. Blessed be God! this is no theory. This is BIBLE *vs.* ALL THEORIES.

Olena, O. G. W. STETSON.

For the World's Crisis.

WHAT IS YOUR CREED?

To some men, it is of little interest or importance what they believe. The faith of the Protestant and the Catholic are equally good in their eyes; or, at least, if not exactly on a par for excellence, are admissable as creeds both worthy not only of respect but profession. They, poor silly souls! who take such a view of things, would find some satisfaction in the liberality of their thoughts, and pride themselves on large mindedness, while those who admit the truth, and will not countenance what is less or more than truth, are narrow-minded bigots, or something else fully as bad.

But out upon such latitudinarianism! out upon it, as a falsity, a sham. It is not real charity or settled truth that allows such diversion from the truth; it is rather human weakness and ignorance, combined with indifference, that will give license to any and every profession of faith. These, not being able to give a decided opinion on anything, say they are good; but truth and wisdom declare in the singular, "*This* is the way, walk ye in it."

Truth is in the book of God; and whatever the book countenances and enforces is worthy of all attention and acceptation. And as it is not in a man to say what is to be tolerated or looked upon as legal who has not learned and does not know the laws of the realm; so it is impossible for any man to say what particular profession or creed is specially truth, till the book of God has been hid in the secret of his mind, to spring forth as a fountain in right judgment in things of lasting interest.

Say not, oh reader, "It is of light importance what creed I adopt"; for it is most grave what you give countenance to. Say not, "It is a trivial thing what I embrace; for God will see the intent of my heart to please him." You will never get off in this way. What would you plead, supposing he should tell you that he sent messengers early and late to proclaim his word; and he caused that word to be written, that you should look therein for yourself, and believe, and receive, and judge righteous judgment.

He gave the word to be a lamp to your feet, and a light to your path, and a sun for your day, and a star for the world's night; and you did not trouble to study it with care, read it with diligence, receive it with meekness. A culpable indifference will flush your face, and burn in your temples; and a consciousness of shame, if not of guilt, will burden you.

But while the day of mercy lingers, ere it depart never more to return in its present aspect, read carefully the Holy Scriptures. Admit the everlasting truths written in them; though they burn with intensest fury in your mind, though they make ashes of your magnificent thoughts or splendid parts. Admit them, that they may be to you the germ of immortality, embodying as they do the glorious provision of the rich and gracious God.

Allow all to be truth—shame upon the thought! Let foolishness be written upon all our thoughts that are so indifferent to right! As well admit all roads, crooked or straight, to be straight, if we knew positively that only one could lay claim to straightness, and wish for praise for this short-sightedness, blindness, or wilfulness. As well say that there were many ways to the kingdom of God; and this is what it is saying, in fact.

There is only one truth, and He is Christ. He is filled with the Spirit of truth. The Bible is a book of utterances or words of that one Spirit, which is of God. If we give credit to that book; if we are lovers of God and Christ; if we are jealous for the honor of God; then we will not give all the palm for truthfulness, but search to see if what we hear is from the book, or of human origin.

There is only one way to be saved; that is by the knowledge of God, and Jesus Christ whom he hath sent. There is only one way of getting the saving knowledge. There are the words of the Savior for us to listen to and prize. With this we have the Spirit's voice from the world's foundation. All this we may emphatically declare as truth. We may trust to it. There is no rock comparable to it for solidity. There is no truth outside the book that it has not directly or indirectly suggested or enforced. It is the parent of all wisdom. But man is a liar—a very liar, a notable liar, a guilty liar, an intentional liar. Even the renewed man often lies unintentionally. He fathers a creed, and sets it rolling; but God's word is only worthy of notice.

Now, "He that hath ears to hear let him hear." "He that is of God heareth God's words." And God says to you, speaking of Christ, "This is my beloved Son, in whom I am well pleased; hear ye him." "HEAR, AND YOUR SOULS SHALL LIVE."

W. KELLAWAY.

26 St. Thomas St., Weymouth, Dorset, Eng.

For the World's Crisis.

OUR DELIVERANCE.

The deliverance of Israel from Egyptian bondage was certainly typical of the final and glorious deliverance of the saints of God. Then the sorcerers and magicians of Egypt were permitted by the power of Satan, to deceive Pharaoh and his people by their enchantments.

So it is at the present time, *just before* the final triumph of the saints, we see the manifestation of spiritual deceptions, deceiving, if possible, the very elect.

One great object of the *unclean* spirits is, to gather the kings of the earth and the whole world to the battle of that great day of God Almighty. Rev. 16: 14. The real object of Satan is to deceive mankind; and we believe he is very successful at the present time. But the announcement is made in the following verse,—"Behold, I come as a thief. Blessed is he that watcheth."

We are on the eve of deliverance, final and everlasting deliverance. O, how many have gone to sleep, overcharged with the cares of this life. They have forgotten the command of the blessed Master—"Watch."

In a few more days or months at most, the last struggle with the power and prince of the air, and the last trial and affliction will have passed forever, and deliverance come at last. Welcome the morning, the resurrection morning! Saints rising from their graves, the living righteous changed, and all caught away to meet their Lord in the air, forever beyond the grasp of Satan, beyond the sorrows of this sinful state, forever with the Lord. No need of the sun or of the moon, for the "Lamb is the light thereof."

Seek, my brother, seek to save your soul in this last hour of battle. All the forces of hell are arrayed against you, but keep awake! Remember, it is just before deliverance.

The mighty storm rages. The waves roll high. The wind whistles. All appears to be in danger. Ah, brother, hold fast! The port is just ahead. Remember, if you are faithful you will soon be delivered. J. E. CLARK.

Fair Haven, Ct.

CHARACTERISTICS OF THE TIMES.

Our days resemble the days of Sodom prior to her doom, and so give token of approximating judgment.

In the present lull in the history of the world, and the cessation of startling and exciting events, such as earthquakes, famines, tornadoes, ominous sights in the heavens, and national commotions, those of little faith among us are almost ready to say: "My Lord delayeth his coming." But our attention has been specially directed to evidence of a different nature and coming within the immediate sphere of our own observation. This testimony is as striking and conclusive as that of a bolder and more prominent character, and is quite as strong a proof of nearing judgment, if we will only weigh it properly. Notice.

1. The great wickedness of the world, exemplified more particularly in our own country. Christ has said (Matt. 24: 37:) "As it was in the days of Noah, so shall it be" in the period of his second coming. He also predicts (Luke 17: 28) that there will be a resemblance between the last times and the days of Sodom anterior to her doom.

Previous to the flood, "every imagination of the thoughts of man's heart was only evil continually;" and surely the same may be said of the largest portion of the human race at the present day. How frequently are we startled at the bold, reckless, and even blasphemous expressions used in ordinary conversation! What an obliviousness of self-respect and disregard for the opinions of the more pious and prudent are evinced! The same is also evidence of the exceedingly feeble influence exerted by professing christians, and is to be accounted for in the want of consistency and faithfulness on the part of church people. We can remember when christians were regarded with respect and admiration; when the vicious and irreligious were constrained by the power of a holy walk and conversation to preserve at least the semblance of propriety, and were guarded in the manifestation of impiety even to those of kindred tastes and habits. But *now* they seem to "glory in their shame," and worldlings and christians are so commingled in social life that want of reverence for religion meets with but feeble rebuke. Indeed, it has become difficult to distinguish between them.

"The iniquity of Sodom was pride, fulness of bread, and abundance of idleness in her sons and daughters, neither did she strengthen the hands of the poor and needy." Ezekiel 16: 49.

Who can deny the prevalence of these sins, in a very marked manner, in this highly favored land of luxury, extravagance, and self-indulgence? Greater luxury and extravagance may have at times distinguished certain classes and individuals, but when have these sins prevailed so widely, irrespective of position or means? Recklessness in expenditure seems to characterize all classes and conditions, and, as an inevitable consequence, the hands of the poor and the needy are not strengthened.

The daughters of Sodom are particularly mentioned, and as the privileges of women in this country are great, we would expect a corresponding exaltation of character and demeanor. Are these expectations realized?

Look at the public prints; look around in your own social circle; survey minutely your own locality; and see if there is not cause for deep humiliation and self-condemnation among women.

These less conspicuous things may be overlooked by those whose attention is not particularly directed to them, but the shocking and unprecedented crimes daily perpetrated are patent to all. Many of these crimes are unprecedented, and one has constant occasion to wonder at the depravity which has developed such fruits. The demoralizing effects of the war may partially account for this, but only in part, whilst the fact is clear. Nor is this wickedness confined to this country. We need only refer to the daily journals in corroboration of the truth of the assertion that vice and crime are fearfully on the increase.

2. Another evidence of the corrupt state of the times, is the worldliness of professing christians. The prediction is that many will be "lovers of pleasure more than lovers of God," having "a form of godliness, but denying the power thereof." (2 Tim. 3: 4, 5.) Is it harsh or uncharitable to assert that this prophecy is emphatically fulfilled at this time? Whilst we would presume to judge no individual, we yet feel it to be true of the mass of professing christians; and the difficulty we experience in resisting the pernicious influences around us, causes us sadly to feel that these influences are insidiously destroying the piety of very, very many. "Iniquity abounds, and the love of many is waxing cold."

We remember when ministers did not hesitate to give an unqualified and unequivocal expression of opinion in regard to the amusements and pleasures of the world, and when those whose tastes had undergone a transformation by divine grace felt no reluctance in crucifying themselves unto the world, and had no doubts as to the necessity of entire renunciation of what was then considered worldly conformity. But now many ministers think a denunciation of such things gloomy asceticism; such sombre views of life render religion unpopular to the gay and pleasure-seeking generation of the present age; and so their skillful diplomacy recommends the expedient of a compromise,—meet the world half way,—let the church abandon some of her rigid requirements; widen the "strait and narrow way" into a "broad and easy path;" assure poor sinners that it is not "through much tribulation" that they must enter the kingdom,—and they will readily be lured by this captivating speech. All they ask is the world and heaven too! And the result is the introduction of many into the church who have but the "form of godliness," whose conduct is enfeebling its influence and bringing it into disrepute. Thus a close and harmonious alliance exists between the world and the church.

Some time ago a large proportion of the members of an orthodox church attended a very questionable place of amusement, and no notice was taken of it by the church, and no reproof came from the pastor. Meeting a member of another denomination, we asked him if he had participated in this amusement, not supposing for an instant that we should receive an affirmative reply. He made a very tart answer, admitted that he had, and justified his conduct. In very great sorrow (for we did not expect it of him,) we replied: "Twelve years ago not one professor of religion in this place would have been found there." He answered, in the same spirit, that the progress of enlightened sentiment quite displaced such narrow-minded and contracted views. We spoke of the disreputable character of persons connected with such scenes, and expressed our opinion that it was not right for christians to patronize iniquity. He thought it very uncharitable thus to judge, and that it was very wrong to undulge in such sweeping condemnations. We merely replied that he would find much stronger and severer ones in the Bible, that we had no ambition to be more charitable than God, and so closed the conversation. He had been most carefully trained, and the influence of a pious mother, both by precept and example, had ever been strenuously exerted against such ungodly pleasures.

A lady not long ago pettishly remarked, "that she wished her minister would not be always preaching about our sinfulness and our duties. That Sunday was a day of rest, and she did not wish to be disturbed and annoyed by such things all the time." Yes, truly, they have "itching ears," and if they do not hear the mere empty sentimentality that characterizes much of the preaching of the present day, they are dissatisfied. And, unfortunately, they have too many to minister to these vitiated tastes.

Not long since we heard a clergyman confess, from whom we expected better things, that solid gospel preaching failed to give satisfaction in his congregation; and he spoke as if he thought a minister could not do otherwise than fall in with the prevailing tastes of the day. Another, with whom we were conversing, and who does not believe in the premillenial coming of Christ, and, who, of course, finds the present condition of things perplexing and unaccountable, made some very strong statements in reference to the unequalled state of affairs in the church and the world. He saw only disintegration, crime, chaos in the tendencies of society. And though he could not solve the problem, he drew some dark pictures of the moral state of the church and the world.—*Prophetic Times.*

(*To be concluded.*)

THE BIBLE TRIUMPHANT.

66. *The father of Salah was Arphaxad.*—"And Arphaxad lived five and thirty years, and begat Salah." Gen. 11: 12.

The father of Salah was Cainan.—"Which was the Son of Salah, which was the son of Cainan, which was the son of Arphaxad." Luke 3: 35, 36.

Some authors state that Cainan was the surname of Sala, and that the names should read thus: "The son of Heber which was the son of Salacainan, the son of Arphaxad." This is the more probable as the words *the son* are supplied by the translators in order to make it more intelligible to us, for the genealogies, as they stand in the Jewish records, are simply a series of names. Hence, the translator, who was unacquainted with the names, might easily make a division as above.

67. *There were fourteen generations from Abraham to David.*—"So all the generations from Abraham to David are fourteen generations." Matt. 1: 17.

There were but thirteen generations from Abraham to David.—"Abraham begat Isaac, Jacob, Judas, Phares, Esrom, Aram, Aminidab, Naason, Salmon, Booz, Obed, Jesse, David." [13]. Matt. 1: 2–6.

Generation is a term applied either to a regular descent from father to son, or to a number of years. It is in this latter sense Matthew makes use of the word generation: "So all the generations from Abraham to David are fourteen generations," etc., not fourteen regular successions of father and sons; for he proves he never meant any such thing by giving, in the same paragraph, the names of a number of persons, sufficient to constitute the chain of progenitors up to Abraham, but not sufficient to make fourteen progenitors between David and Abraham. The term generation, even at the present day, is applied to a number of years.

In the English Court of Chancery, it has varied from sixty to twenty years. Among the Jews it has also varied from one hundred to thirty years, so that the number of years constituting the term generation, has varied at different periods of the world. Matthew took his account from the Jewish records, and just copied what he found therein recorded. Hence, the number of years constituting fourteen generations, from Abraham to David, until the Babylonish captivity; and again from the latter event to the coming of Christ. Thus we find that so far from being any evidence of error in Matthew's statement, the error is in the mind of the skeptic. See Dr. Sleigh.

68. *There were fourteen generations from the Babylonish captivity to Christ.*—"And from the carrying away into Babylon unto Christ are fourteen generations." Matt. 1: 17.

There were but thirteen generations from the Babylonish captivity to Christ.—"And after they were brought to Babylon, Jechonias begat Salathiel, Zerobabel, Abiud, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazur, Matthan, Jacob, Joseph, the husband of Mary, of whom was born Jesus." [13.] Matt. 1: 12, 16.

This has been explained under the foregoing proposition. It is evident that Matthew's term generations, signifies a certain number of years which were recognized as generations, according to the Hebrew standard.—*Mrs. H. V. Reed.*

GRACE AT TABLE.

A correspondent requests our opinion respecting asking a blessing at table, a duty which he finds somewhat extensively neglected. In reply we would say, that the essential character of christianity is its spirituality as opposed to ceremonialism. It is the free worship of the heart, rather than enforced subjection to an outward yoke; the service of love instead of the service of law. The Old Testament abounds in carnal commandments, regulating with minute detail the whole routine of obedience; the New Testament seeks mainly to secure right inward character. It asks for no service that is not of choice; it accepts none which one would withhold if he dared.

Hence all tithing died with Judaism, leaving only the offerings of "the willing mind." Hence no prescribed modes of public worship. Hence no commands respecting family prayer. Christian duties are left resting less on absolute requirement than on their inherent fitness. Household worship is a christian duty not because exacted by Christ, but because every one whose heart is right Christward will wish to bring to the family altar his free-will offerings of penitence, gratitude, love, and trust.

So with asking a blessing at table. There is a fitness in it which the christian heart always recognizes. It is the grateful and devout acknowledgment of the only true source of good. It takes from the hand of the divine giver his gifts with thanksgiving. It helps to throw the charm of religion over the whole domestic life, and to bring its sanctifying influence down even amid our appetites, thus strengthening our high relationships with our heavenly Father, while descending into the low plane on which we move in common with the brutes around us. The following passages: John: 6: 11; Luke 24: 30; and Acts 27: 35, show the practice of Christ and Paul on certain occasions. This practice, there is reason to believe, was conformed to common pious usage. Rom. 14: 6; doubtless refers to the same usage. Here the apostle seems to say that both those who ate what had been offered to an idol, and those who, as a matter of scruple, refused it, alike showed by the thanks which preceded their meal, their equal recognition of God as the source of all good and all obligation. 1 Tim. 4: 3–4 probably relates to the same usage.

In this appropriate and beautiful duty, as well as in others of a similar character, let every christian father and mother feel it a privilege, even more than a duty, to say, "As for me and my house, we will serve the Lord."—*Watchman and Reflector.*

— Richest is he that wants least.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 6, 1869.

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TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

CHICAGO.

We are again in this great and wicked city. The "Christian Mission Tent" is pitched on the same lot where we held our meetings last year, on the corner of W. Lake and May streets. It is near the centre of the city, surrounded by a quiet neighborhood. Our prospect is good. We began last evening, Sept. 27th. The tent was well filled, though no notice of the meeting had been given in the papers, as it was uncertain when we should be ready to begin.

We found Bro. Ramsey faithfully and actively engaged in the vineyard of our heavenly Master. He is ready for every good word and work. Sr. Ramsey has been quite out of health all summer, and is now confined to her bed. She is calmly trusting in the Lord.

The church in Chicago, with Bro. Ramsey, their faithful and esteemed pastor, have been untiring in their efforts to get the glad tidings before the people. The Lord has blest their efforts, and they feel encouraged to continue their labors. The "Christian Mission Tent" has been purchased by the Chicago church for missionary work in the city. It is now pitched for the first time.

THE ECUMENICAL COUNCIL.

All nations are looking forward to the Pope's Ecumenical Council with much interest. It will be a very important gathering. Some new issues must result from its decisions. It is to commence on the eighth of next December. It is the first Ecumenical Council since the beginning of the Reformation, and is probably the last before the great judgment day of the Lord.

Ecumenical means "belonging to the whole inhabited world." All the bishops in the world are required to be present. The time was when such a council would have made kings and emperors tremble on their thrones; but that day is past. Yet the Ecumenical Council will exert an influence, that will be felt beyond the "seven hills." It is evident that Napoleon has concluded not to make any special move till after the Council has done its work. In the coming Council we may expect to witness the last decisions of the Papal power. It will be the last will and testament of the Roman woman. Her end is at hand. Her *mene tekel* is already written.

THE JEWS.

It has become an established fact that the Jews are giving up their belief in the personal coming of the Messiah, as held by that people for more than two thousand years. We know it has been believed that this would be the case just before the second coming of Christ; and that Jesus would not appear till after the Jews were ready to accept a false Messiah, coming in his own name, as their political restorer.

SPIRIT DWELLINGS.

Those at all acquainted with Spiritualism know that the spirits claim that they have beautiful farms, gardens, groves, fruits and flowers im what they call "the spirit," or "summer-land." But when these lying spirits, called "demons" in the Bible, are requested to describe the fruits, flowers, etc., in the "spirit-land," they inform us that these things exist only as "beautiful thoughts," and not as real, tangible objects.

In the "Religio-Philosophical Journal," of Aug. 28th, 1869, we find some questions put to the spirits, relative to these things, and the following answer returned:—

"If spirits desire beautiful grounds and dwellings, they come, we have told you repeatedly, with the desire for them. You have with them, unlike their possession upon earth, an entire absence of care and anxiety. The desire is the creative power upon the spiritual plane." "When you desire to visit any locality on the material plane, you can visit it in your mind. How much time does it take? Does it take any at all? So when you are in spirit, you can traverse space in no time."

Hence, according to the teaching of the spirits, the "spirit-land," with all its beautiful things, exists only as thoughts, or desires, just as we may now think of an Eden-like spot, when we see it with the mind's eye, but not as a real object. We very much prefer the real, tangible, beautiful new earth, promised by the Lord, rather than the ideal, visionary, nonentity described by the lying demons, who are endeavoring to seduce their followers from the blessed hope of the gospel.

THE INCREASE OF CRIME.

The increase of crime has become an alarming fact. The secular papers are continually referring to it; while some sleepy watchmen are crying "peace and safety," on the very brink of destruction. How vain the delusion that the world is growing better. If it were so, the Scriptures would be broken, for they declare the opposite. The facts are now so abundant to prove that dark crimes are rapidly increasing, we think he must be asleep or dreaming, who thinks the world is improving in its moral tone.

When speaking on this subject, and the political corruption of these times, the Philadelphia *Ledger* of Sept. 6th, says:

"What were once the posts of honor, in the Legislature and in the guardianship of the law, are now thought of only to be avoided by men who choose to preserve their reputations unsullied."

We can see no hope of reform. Until Jesus comes, wickedness will increase and abound more and more.

A California writer has well inquired, "What is the world coming to?" After learning the condition of things in one of our large cities—said to be the most moral of any of its size,—this same writer from California goes on to say:—

"But is there no balm in Gilead? Is there no remedy for the evil? Are the wives, daughters and children of respectability in this great emporium of literature, to be more unsafe on your public grounds, than are the maids of the Western plains, in wandering through the camps of savages?"

It is a sad picture; but where is the advantage of hiding the true state of things? Is it well to call evil good? to cry peace, when there is no peace? to call the seducer virtuous? the liar a man of truth? to defend the vile, and thus deceive the good? Will it please the Lord to pursue such a course? Nay, verily. We dare not do it in this perilous hour. Let every watchman sound an *alarm*.

NEW SUBSCRIBERS.

Some of our brethren and sisters did nobly last year getting new subscribers for the Crisis. Bro. John G. Hook reported the largest number. He is the one referred to in the "Report" as having obtained eighty; but he got one hundred, in full. He now sends two more new subscribers, and says, "This is the beginning of my new column for another year—*two hundred*. Shall I succeed?" Who else will see how many he or she can get?

QUERIES.

BRO. GRANT:—In the Crisis of June 2nd is an article on "Materialism," which contains the following quotation from Prof. Huxley: "Matter and life are inseparably connected." This statement I conceive to be true in regard to this world; but has God a "material" form? or the angels? Christ says "God is a Spirit"; and again, "A Spirit hath not *flesh and bones*, as ye see me have." Please reconcile these with Prof. Huxley's statement.

While I am writing, I would like to inquire in regard to Christ. Where was his divine nature, while he was under the power of death? Did he sleep in the grave, or did his divine nature ascend to heaven? It is said God is immortal, and cannot die.

AN INQUIRER.

We believe Prof. Huxley's statement is true in all cases. If our heavenly Father has not a *material* form, then he has *no* form; and what has no form, is not an intelligent being. Christ had a material form. Paul says of him, that he was "in the *form of God*." Phil. 2: 6. How could this statement be true if God had no form? Again, Paul says, when comparing Jesus with the Father, that he is "the express image of his *person*." Heb. 1: 3. How can this be true if the Father has no personal form? When Stephen was about to be stoned, the apostle says: "He being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the *right hand* of God." How could this be true if God has no material form?

It is true we read that "God is a spirit." John 4: 24. So is each angel called a spirit. But the angels have material forms, resembling men. A being may be a spirit, have a material form, and not be made of dust, like man.

When Christ says in Luke 24: 39, "a spirit hath not flesh and bones, as ye see me have," we do not understand him to say that a spirit, or an angel, has no form at all; but that he is not made of dust, or has not the nature of man. Christ took human nature. In Hebrew 2: 16, we read of Christ, "He took not on him the nature of angels; but he took on him the seed of Abraham." If the angels had our nature, then they would be "flesh and bones." But because they have not our nature, it does not follow that they have no nature at all. The angels are spirits, but they have material organisms. We read of their visit to Lot in Sodom, and of his proposal to wash their feet, and that "he made them a feast, and did bake unleavened bread, and they did eat." Gen. 19: 3–4. No language can more clearly express the fact that angels are spirits; and that they have material organisms, resembling the human system in *form*. So God is a spirit, but he has a *form*. Man was not made in the "likeness" (Gen. 1: 26) of something that *had no form* at all. Such an idea is absurd. While God and the angels are spirits, they have material forms; but we have no revelation as to the nature of those forms; but we know that man was made of dust in the "likeness" of his Creator. This looks consistent, as the christians are adopted sons and daughters, and are to be made joint heirs with God's only begotten Son Jesus. Why should there not be a *resemblance* in *form* between the Father, his own dear Son, and those whom he has adopted?

2. We believe Christ slept in the grave three days and nights according to the Scriptures. Said Jesus in his last revelation: "I am he that liveth and was *dead*; and, behold, I am alive for ever more." Rev. 1: 18. It is not proper to speak of the divine *nature* of Jesus as an entity, or being, that could live as such while he was dead; any more than it would be proper to speak of human nature as something that lives by itself when the man is dead. The simple Bible story reads "that *Jesus died* and *rose again*," and this Paul requires us to believe. 1 Thess. 4: 14. If only his physical organism died, then we have in him only a human sacrifice. It was Jesus Christ that died, and he was raised again by the Father. On this point the apostles are harmonious. We think no other view will harmonize the Scriptures or be consistent with facts and common sense. God did not die, but his Son did. We can see no room for doubt on this point, if we follow the Scriptures. Shall they be our standard?

WHERE ARE THEY?

BRO. GRANT:—Will you explain Matthew 27: 52, 53? Where are those that arose "and appeared unto many"?

SIMEON ROBY.

We cannot go beyond what is written. All we find on the subject is contained in the verses named, as follows:—"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." There is no doubt but that "the holy city" refers to Jerusalem. In Matt. 4: 5, we read: "Then the devil taketh him up into the *holy city*, and setteth him on a pinnacle of the temple." In Nehemiah we read:—"The rulers of the people dwelt at Jerusalem; the rest of the people also cast lots, to bring one often to dwell in Jerusalem, the *holy city*." Neh. 11: 1. "All the Levites in the *holy city* were two hundred fourscore and four." Neh. 11: 18.

All beyond this is mere conjecture. We must leave those raised after the resurrection of Christ, where the Bible leaves them. Some think those resurrected ones constituted the "first fruits" of the harvest—the wave sheaf, and were taken up by Jesus when he returned to the Father. This may be true.

In "Bible *vs.* Theories," Crisis of Sept. 22nd, seventh line from close, in reading leave out the word "not." In twentieth line from close, read *literally* after "world."

PLANCHETTE'S BIOGRAPHY.

The above is the title of a new work by Sr. M. D. Wellcome, of 22 pp., giving a history of Planchette. We are pleased with the work, and commend it to our readers. It shows that Planchette is used by the demons as an instrument to introduce their diabolical teachings into thousands of families who would not go to an ordinary spiritual circle. As expressed by the Spiritualists, "It is a flank movement" to introduce their system everywhere. For sale at the Crisis office. Price, 10 cts. post paid; two copies, 15 cts.

"THE HOPE OF THE CHURCH."
By Henry Dana Ward.

A most eloquent, interesting, and profitable work. A history of the doctrine of the Millennium. Price 25 cts. By mail, 30 cts.

"ADVENTISM.—Its Relation to Theology."
By William Sheldon.

This considers the relation of Adventism to Theology, omitting the portion of the original work treating on prophecy. Price 25 cents. By mail, 30 cents.

The above works are published by the W. A. C. P. Association. For sale at this office.

AG'T.

NEW TRACTS.

"THE NATURE OF MAN."

It has been urged that we put into a tract Eld. A. A. Phelps' "Queries and Objections," and the answers by the Editor, as published in the Crisis some time since. This we have done, and added to it an article on "Materialism," by Eld. O. R. Fassett, and some other articles from Eld. C. Colegrove on the nature of the soul. The whole makes a tract of 132 pages. Price 25 cents single copy, postage two cents. $2.25 per dozen; $17.00 per hundred, by express.

This is just what is needed to put into the hands of those who are inquiring after the truth. It should have a wide circulation. It is just the thing for the times.

"WILL THE WICKED BE RAISED FROM THE DEAD."—*By Eld. J. S. White.*

This is the title of a most valuable tract of 24 pages, in which the Scriptures brought forward by the *negative* side of this question are examined, and shown to teach no such doctrine, but the affirmative proved to be in accordance with "the form of sound words"—the true Scriptural doctrine. Price, single copy, 5 cents; postage, 2 cents; 40 cents per dozen, postpaid. Edition without covers, $2.00 per hundred, postpaid.

"MY CREED."

This is the title of another valuable tract, written by Bro. S. L. Manley, showing the true Bible doctrine in relation to the nature of man, and his final destiny. Let every one get a quantity to scatter among their friends and neighbors. It contains eight pages. Price 5 cts. single copy; 20 cts. per dozen; 75 cts. per one hundred, postpaid.

The above tracts are published and for sale at this office. AG'T.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal Giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$38.25
The Lord's money	25.00

POOR FUND.
(To send the Crisis to the Poor.)

Previous acknowledgments	$14.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$106.50
Geo. S. Harwood	50.00

EUROPEAN MISSION.

Previous acknowledgments	$12.00
P. W. Higgins	5.00

For the World's Crisis.

ALTON BAY CAMP.

BRO. GRANT:—Being one of the first settlers, and having helped prepare for the first meeting, assisting in laying the corner-stone of that sanctuary, and having been in camp every year since at their annual gatherings, and from personal observation the past year, I deem it a privilege to report progress.

At first, the erection of wooden buildings was not contemplated. The place was found to be one of charming facilities for the meeting; no sooner than the seats were filled, the speaker found it easy to speak to them, and they found it as easy to hear. Beside this, there was a variety of attractions; pleasant excursions on the lake, with delightful scenery among the dottings of the islands. The meeting, from its infancy to childhood, and even on to manhood, has been favored of the Lord. This gives it strong attractions to the disciples of Jesus looking for his speedy return.

"This gospel of the kingdom" has been "preached here as a witness" to the nations attending. "Behold He cometh!" has been heard in this thrice sacred spot from year to year. Many have been cheered and their hearts made glad in listening to the living testimony coming from loving hearts, and a response, Amen, hallelujah, glory to God in the highest, the very trees bending and bowing assent.

The meetings have been growing rapidly, till it has got to be a great meeting. The last one the present year has seemed to be the best. Dear Camp Alton! many will recall thy scenes with sweet recollections,—the first religious impressions that you could not rid yourself of, till they resulted in your conversion to Christ, and you found a new song in your mouth, praising the Lord for deliverance. Memory will linger around that blissful oasis in the wilderness.

Many prayers have ascended in faith from this spot. Many answers also have been received, and truth has been magnified, and God glorified. Many tears of gratitude have fallen for the benefits and mercies bestowed. If time continues, more will be drawn there another year.

The first wooden building was devised and put up by the brethren at Lawrence, for their accommodations, also for meetings. This was so much preferred to cloth tents, or houses, that others soon followed the example, and buildings of all kinds and sizes have been going up from year to year, till it is hard to find a convenient spot upon which to locate.

The place is thickly inhabited camp week; tents and wood buildings in every direction; but tents must give place to wood; the mania increases; the rainy weather shows the preference, and many have decided to build another year. But there is danger of extravagance, even in this direction; as in all worldly operations, the last must be the best. Now it is to be hoped that convenience and economy will be strictly adhered to in this village—Camp Alton. Do not let it be the motto of each that builds to outdo his neighbor, but remember the near approach of coming redemption, and let every act square in harmony with that faith.

Campmeetings are being more fully attended among us. I do hope and pray they may not grow more popular at the expense of the truth adapted to these times. How important that we give the key-note a sharper pitch. I see brethren at campmeetings who at home, where reproach has to be borne among the few for Christ and his coming, hardly ever are seen at their post; but they rush to campmeeting. How is it? I would not have them stay from camp, but let them first show their faith at home, where most needed. Stand up there for Jesus, then you would feel better in camp. O, the danger of being deceived and of being left out when the kingdom comes!

The help of the Lord is needed, and there is an ample supply with the great Head of the church. Be faithful to him, without shame, and the grace is ours.

L. BOUTELL.

Chelsea, Sept. 27th.

For the World's Crisis.

LISTEN.

"He that is of God heareth God's words."—JOHN 8: 47.

Those who will not hear God's words have great reason to doubt if they are *of* God, or going *to* God. He that is of God is not a picker and chooser from God's word; but he hears God's words collectively, whether his thoughts are opposed or no; and he hears them to the belief of them, and the entire rejection of all his own that do not accord therewith. There are many who have heard God's words on the mortality of man by birth, and the immortality that is provided in Jesus, the Nazarene. But how have they heard? How, my soul, hast thou heard? Hast thou heard and received? Have they led thee to spurn heathen dreams of natural immortality, and to embrace the truth of immortality only by Jesus Christ? Will the reader think on the verse that heads this article, and read 1 John 5: 11–13? Learn the words of God, and it will compel you to bury many a brilliant thought of flesh, for the real beauty of truth. Lord, incline the reader to hear *Thy* words. Amen.

W. KELLAWAY.

For the World's Crisis.

ROCHESTER.

BRO. GRANT:—The following is from the Rochester *Chronicle* of Friday, Sept. 24th, 1869:—

THE SPIRIT OF PROPHECY.

Some weeks ago there appeared in the *Post* the following paragraph, relating to a singular rock which had been discovered at Jacksonville, Alabama:

"There is a rock in Jacksonville, discovered two years ago, that has plain ciphers of 1870 in large figures upon its face, and the ciphers are evidently formed there by the same hand that formed the rock; for it is plain that it is no device of man. And, equally mysterious, the discoverer was directed to it by a voice from a person that he could not see, and the voice said the ciphers were a living witness of a new era in the world's history, and the terrible day spoken of, soon to come."

This announcement excited the curiosity of a lady residing at Northville, in this state, and she addressed a note of inquiry to the postmaster at Jacksonville. In due time she received a reply, and with it a statement from the discoverer himself. These papers are herewith given in substance, but will perhaps be said by incredulous persons to shed more light upon the characters of the writers than upon the characters on the rock. The postmaster avers that there was such a stone as described found in that place, and that it really bears the Arabic characters 1870, "which have the appearance of growing with the rock, or rather being worn by time, and have evidently not been cut by a tool." Of the discoverer, William C. Land, he writes: "He is an old citizen of the county, and a regular member in the M. E. church south, in good standing," and adds that he made many predictions during the war, which he (Land) says have been fulfilled to the letter.

The following is Mr. Land's account of the matter.

"In the year 1864, in the tenth month, I was called by a voice, and the voice called me by name, and no one was near in bodily form, and I asked, in the name of the Lord, who called me. And the voice spoke both within me and without side in my ear, that it was Jesus Christ, the Son of God, and ordered me to make ready my house for he must needs come and dwell with me and also sup. I answered, 'thy will be done, O Lord.' Then he said that there was a work for me to do, and I would never be able to do it, yet it would be done through me. That this generation must be warned of the terrible day to come, the last judgment that would be upon earth, for there are no judgments in heaven, and all judgments must have and will be upon earth. And I was directed to build an altar to God in a green place and to prepare pen and ink, and from that until now I have not ceased to write, both day and night, to ministers both west and east, north and south, and also to Europe, warning them of the terrible day soon to come; that all had gone out of the way and none were found of the spirit of truth, who does not bear hate, for the Lord is love and his kingdom is love, and without him none can know forgiveness of sins; and I continued both day and night up to 1866. In the fourth month, when I was communing with God and was grieved to think how hard it was for mankind to believe the truth from the pen or mouth of man, the voices said that at my door, near my house, there was a rock that had the ciphers of 1870 upon its face, and I could show this rock and ciphers, and it should speak for itself to the hearts and consciences of mankind, and in this year, 1869, in the sixth month, I was directed to publish it in the paper here, and in all I have written over sixty hundred pages of large paper, to what is called ministerial talent, and not one response has come back to me as yet. This same voice has, or two voices rather, told me of what things are now, and what will shortly come, and as Christ said with his own lips, eighteen hundred years ago, he says now by the same word, watch and pray, for ye know not when the Lord doth come, for when he cometh with majesty and power of the Father, for he cometh in a manner in the twinkling of an eye, then will all mankind be judged; for there must needs be a new heaven and a new earth in (man's body) which righteousness shall dwell; then all who are permitted to remain, the few (of the great number) they ever will know the Lord as he is within themselves. None will have occasion after this terrible day to say, know ye the Lord; and blessed are they now that hold out faithful to the thousand three hundred and five and thirty days. Not many more days will I write now."

Besides the above, Bro. James E. Wells, of this place, made further inquiries, writing to a Baptist minister of that place. The following is a copy of the reply:—

"*Jacksonville, Ala., July 20th*, 1869.

JAS. E. WELLS, Esq., Rochester, N. Y.—*My Dear Sir*:—In reply to your note of the 11th inst., which came to hand a few days since, I have to say I have been delayed in calling upon Mr. Land to see the rock, etc., etc. I this morning, in company with others, looked at this rock about which public attention is being directed. It would weigh about twenty pounds. Its face is about ten or twelve inches, and there is dimly indented *eighteen hundred and seventy*. If this is intended for a date, it is equally obvious that they are natural and not artificial figures. This rock is in Mr. Land's shop, for he is by profession a jeweller, a member of the Methodist church of this place, and, so far as I know, in good standing as such. In reference to the manner in which Mr. Land was directed to this rock, he must speak for himself. I have asked him to write that out and give it to me, that I might send it to you herewith. Public opinion in matters of this kind is worth but little. Many believe the truth when too late. I will below give you a copy of the manner the figures appear to stand on the rock: 1870. I shall enclose herewith Mr. Land's statement.

Very respectfully your most obedient servant,

E. T. READ."

FROM MR. LAND.

"*Jacksonville, Ala., July 2d*, 1869.

In the year 1864, in the eighth month, I was called by a voice within and without, all around me, and called me by name, and I asked who it was Lord; he told me that it was Jesus Christ the Son of God the Father, and that I was called to a work that I could never do, yet through me the work must be done. I was directed to erect an altar in a place named, for he said he must needs come and dwell with me, and sup with me, and from that day till now the voice has not failed to speak within, and also outside in my ears; and the outside voice in great anger often; yet from that day of the abiding within of the Holy Spirit by Father and Son, I have ceased not to write the words that have come unto me to write. And these letters have been sent to New York, and all the principal cities in North America and Europe, and persons whom to send to were designated to me by name; as for instance, H. W. Beecher, and no response has ever come back. Now for fifty-eight months have I written according to the word. In February, 1857 [I think he intended sixty-seven], while seated at my fireside, and no mortal near, two voices came to me while I was dwelling upon the unwillingness of man to believe God by the voice of man. These voices told me to look out of my front door, and I would see a rock with the cyphers 1870 formed there by the hand that formed the rock, and show that to man, and that rock would speak, if men would not believe the word of God by men appointed of God in Christ Jesus the Son.

W. COLEMAN LAND.

P. S. I was and am directed to keep some copies of these letters that have been sent abroad, and have several hundred on hand, which I am plainly told to preserve and keep, as they will refer to a terrible day not many days after."

I have before me some twenty pages of Mr. Land's writing, which he sent to Bro. Wells. He is a ready writer, writes mostly on the apostasy of nominal Christianity, the love of God, and the coming of Christ. The following is a brief specimen:

"Christ's second coming is in majesty and power of the Father and Holy Spirit, and he will not only shake earth, but *heaven* also, and it will be the third and last dispensation of God's grace and mercy; but to the ungodly and the wicked it will be a day of judgment, such as never was or ever will be any more; for all jugdments must be on earth. There are no judgments in heaven to mar the everlasting happiness of the saints at rest. Jesus told the thief upon the cross, 'This day shalt thou be with me in paradise.' When the day hath come, there will be a new earth and a new heaven to possess by the faithful in Christ, in which righteousness shall dwell, for all will know the Lord as he is, in themselves, and the wicked will have ceased to trouble any more. And now to know the Lord is love, and his way and pathway is so easy, a wayfaring man or a fool need not err."

Though we have a more "sure word of prophecy," we do thank God that the stones are made to cry out to alarm this generation, who can only be startled from their slumbers by the roaring sea, the flaming wind, or the earthquake's tread. The wisdom of wise men is perishing; the understanding of the prudent is failing, but the deaf are hearing, and the blind are seeing. The meek are increasing their joy in the Lord, and the poor are rejoicing in the holy One of Israel; and in a little while Lebanon shall be turned into a fruitful field, and the fruitful field shall be extended as a forest, or park, even as the Mt. Zion of God. Amen.

H. PRATT.

TRUTH SPREADING.

A Sister writes:—"I was present the last three days of the Springfield campmeeting; an eager listener to all the precious truths there discussed. I was a *stranger*. I came to see, to hear, and decide; and being 'in the way,' the Lord met me and blessed me, oh! *so richly*. I have no words adequate to tell you of the rapt attention with which I listened to the discourse that last Sabbath afternoon. It was just what I was wishing most to hear. I have had vague and disconnected ideas on the subject, but they were then brought out each in its proper connection, joining them symmetrically, while conviction deepened upon my mind with every word, and at the close of the meeting, I was ready to embrace what I felt was indeed God's truth. I wanted to say 'thy people shall be my people.' But I am hampered by the current and popular notions of 'man's immortality.' Though seeing plainly what appears to be a correct view of the matter, as held by yourself and others, I yet do not feel *strong* upon it, and past experience has made me cautious about adopting any theory I am not able to defend.

And now I am really troubled at the thought of continuing to let my name stand enrolled upon the records of a Congregational church; one, too, of the *straightest sect*. Dear brother, *what* shall I do? What *ought* I to do? Perhaps *nothing* different at present. Then will you not help me to *be strong*, so that at the proper time I may not fail to do what is *right*. . . . I came away as I went, a stranger, but feeling that *all* were mine in Christ." C. W.

For the World's Crisis.

VERMONT ADVENT CHRISTIAN CONFERENCE.

According to a proposition published in the *World's Crisis*, the brethren present at Camp Brook meeting met Sept. 24th, 1869, to contemplate the propriety of organizing a State Conference; when Bro. S. G. Mathewson was called to the Chair, and Bro. R. N. Stetson as Secretary *pro tem*. Prayer was offered by Bro. J. A. Cleaveland. The object of the meeting was then stated by Bro. Mathewson, after which Brn. J. Couch and J. A. Cleaveland made remarks advocating the duty and propriety of forming such a conference; when it was voted unanimously to organize such a conference.

Voted, That a committee of three be chosen to draft and report to the meeting a Constitution for the government of said Conference. J. Couch, S. G. Mathewson and J. A. Cleaveland were chosen said committee. Adjourned.

Saturday, 7½ o'clock A. M. Prayer by Bro. Wood. Bro. Couch, for the Com., reported, and the following Constitution was adopted:

CONSTITUTION.

Art. 1. This Conference shall be called the Vermont Advent Christian Conference.

Art. 2. Its object shall be the promulgation of the gospel of Christ, the establishment of gospel order among believers in Christ, and the saving of the perishing by all scriptural means.

Art. 3. It shall be composed of all who love God and wait for his Son from heaven, who can co-operate together for the accomplishment of the above object.

Art. 4. The officers of the Conference shall consist of a President, Vice President, Secretary, a Ministerial Committee of three, and a committee of five on State meetings.

Art. 5. Its officers shall be chosen annually by ballot.

Art. 6. The committee on State meetings shall appoint and superintend the holding of all its sessions, conferences, protracted meetings, and campmeetings, which it shall vote to hold at its annual conference.

Adjourned.

One P. M. Prayer by Bro. J. A. Cleaveland. Proceeded to ballot for officers, with the following results: For President, S. G. Mathewson. Vice President, J. A. Cleaveland. Secretary, R. N. Stetson. For Ministerial Committee: S. G. Mathewson, J. A. Cleaveland, W. H. Dow. For State Meeting committee: J. A. Cleaveland, J. Wiswell, Jona. Washburne, Wm. M. McAllister, Wm. C. Bugbee.

Delegates chosen to represent this Conference at the National Conference to meet at Rochester, N. Y., Nov. 17th, 1869: D. Mathewson, J. A. Cleaveland, Enos Dole. Three alternates: J. Dinsmore, J. Wiswell, Solomon Cook.

Voted, That the proceedings of this Conference be published in the *World's Crisis*.

R. N. STETSON, Secretary.

For the World's Crisis.

THE SABBATH.

BRO. GRANT:—Most heartily wishing the promotion of truth in every department of Theology, allow me to say, I believe the "First Day Sabbath," by Eld. T. M. Preble, is calculated to satisfy the mind of the careful reader in relation to the one day of the seven to be observed by the followers of our Lord and Savior Jesus Christ. THOMAS SMITH.

For the World's Crisis.

VERMONT ADV. MISSION TENT.

In connection with the Conference at Camp Brook, Bethel, it was thought best by the Brn., for the promulgation of the gospel of Christ, the glorious truths we advocate, and the salvation of the perishing, to have a Vt. Advent Mission Tent, which will cost about $300. Pledges received amount to $136.50. Let all who are interested in this glorious cause send in their names and what they will pay for the above object. Ministers are requested to receive names and forward the same to me. The money will be wanted by the first of April or May next. Come, brethren and sisters, into this field of labor, and save some by these means.

R. N. STETSON, Sec.

West Hartford, Vt.

For the World's Crisis.

ROCHESTER.—The impression has gone abroad that the proposed National Conference at this place is to be altogether *ministerial*, greatly to the prejudices of some. I have not so understood it; but rather to be composed of such delegates as the churches or State Conferences should appoint. That such is the fact, please refer to last Crisis.

H. PRATT.

Correspondence.

From Bro. E. Cotton.

Dear Brethren and Sisters:—I write to inform you of my labors since the first of April. I have preached in Little Cooly, Blooming Valley, Edenboro, Franklin, Compton's Corners, Pa., Yorkshire, Springville, Sardinia, Baptist Hill, Honeoye Falls, Napoli, N. Y. Part of the time I have been in company with Brn. Wendell, Fenn, Colegrove, Hobbs, Newell, Grant, Burr, and others.

In these meetings some have been converted, backsliders reclaimed, God's children edified.

August 27th I started for Springfield, to attend the annual campmeeting. I fell in company with Bro. E. Morrill, who wished me to assist him in holding meetings in the Mass. Mission Tent. We had very interesting meetings. Most every meeting quite a number were forward for prayers. Some of them come out very happy in the Lord. I should think some forty, or more, made a start for the kingdom.

I left Springfield for Alton Bay, in company with Bro. Morrill, with the large Bethel tent. We had some very good meetings under the tent. A number came forward most every meeting for prayer. The Spirit of the Lord rested down upon us. We were blessed with some very good preaching under the tent by Brn. Hastings, Phelps, Simpson, Cleaveland, A. Damon, J. Kimball, and Srs. Benson and Stoddard, and others.

I left Alton Bay for Deerfield, to hold a protracted meeting, in company with others. A number of preachers were present; Brn. Morrill, Bryant, Randall, Quimby, and Srs. Benson and Saulpaugh. Five arose for prayers. I left there for Concord, to preach next Sunday at the Bethel house. I have attended a number of social meetings in the Bethel. I find them doing very well as far as I have seen.

Since the first of April I have been very much blessed. I have had almost a constant joy flowing into my soul. My heart burns with love to God and man; and I am ready to exclaim, If the streams are so sweet, what must the fountain be?

"Joyfully, joyfully, onward I roam,
Bound for the land of the bright world to come."

I have had almost a complete victory over the devil since 1865. When he comes round to tempt me, I tell him to get behind me, and he very quickly flees. I have the shield of faith, that quenches all of the fiery darts of the wicked. "He that is begotten of Him, keepeth himself, and the wicked one toucheth him not." The fire burns in my heart. Bless the Lord, now and ever more, for his wonderful works to the children of men.

Now, you who are weak in the faith, wait on the Lord, and you will become steadfast, and strong to overcome. Your affectionate brother,

E. COTTON.

Concord, N. H., Sept. 25th.

From Bro. H. Fink.

BRO. GRANT:—Your correspondent has been a preacher in the M. E. and U. B. churches nearly fifty years; and thought he was prepared to give all the whys and wherefores on all points of doctrines in orthodoxy; but your debate with the Rev. Mr. Clayton aroused his slumbering powers. He appealed to a "thus saith the Lord," and found that the eye of his mind had been fixed on creeds instead of "thus saith the Lord." The next step a reaction took place, and not only untwisted *his* (my) strong, two-fold cord (immortality and eternal misery), but is gradually smoothing, compacting, and winding every fibre into a strong cord just the reverse of orthodoxy. And now he holds the Advent doctrine true until a "thus saith the Lord" proves it otherwise.

Abuse will not be received as proof; an exhibition of which has just passed off; a detail of which I forbear relating, only that it resulted in the expulsion of two of our best members in the U. B. church, by mob law, for refusing to renounce the above doctrine. And with them will walk out more than a dozen more. I withdrew at the same time, protesting against the corruptions of the church, without the least thought of ever attaching myself to another church; but now feel it my duty, as well as a privilege, to defend the rights of those who are persecuted for righteousness' sake, which I feel fully prepared to do by the help of God; as the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. By the grace of God, we will never quit the field until by pure christian love the last enemy is killed. Yours in the love of Christ,

DR. H. FINK.

Rockbridge, O., Sept. 18th, 1869.

Extracts from Letters.

A SISTER writes:—"Though personally a stranger, I feel sure that you will extend to me the hand of fellowship in Christ, when you know the earnest longing of my heart to be led into *all* truth; having been brought, nine years since, out of nature's darkness into the marvelous light which has been growing more and more marvelous to me, till now there is shed around me such a flood of radiant glory as leads me with rapture to exclaim, 'Surely, the *coming of the Lord* draweth nigh'; the glad hour when, beholding him in his beauty, we shall say, 'Lo! this is our God, we have *waited* for him.'

And yet, beloved, it is but a few months since, in the blessed providence of God, I be-

came acquainted with the precious doctrine of the second advent of our divine Redeemer, as declared and maintained by yourselves. I have always believed that Christ must come again; that he would destroy his enemies, take the saints to himself, and, purifying and renewing the earth, thereafter make it the abode of all such as loved his appearing; verifying his promise that 'God himself shall be with them and be their God.' But my belief grew out of the reading of God's own word.

All the religious teaching I have received has been such as left out of sight all those points of doctrine whereby you are distinguished from other and self-styled 'evangelical' christians; and I never could get any satisfaction in my endeavors after light and knowledge on those passages of Scripture which I now take to my heart *just as they are*, lovingly and trustingly, thanking God they do not need explaining, and twisting, and turning, until I might just as well be told they did not mean anything at all.

Praise the Lord! Now I know they do mean something; mean just what the Lord has said; and henceforth I live in the blessed hope that ere long the seventh trumpet will sound and there will be voices in heaven, saying, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ.'

'Trusting in the *literal* word,
We look for Christ on earth again;
Come, our everlasting Lord,
With all thy saints to reign."

How does the thought of the millennial blessedness animate us, when, oppressed by the world, the flesh and the devil, weary and faint, we seem to ourselves ready to fall by the way. Let us gird ourselves anew, and so run that we may obtain the prize."

Bro. W. C. White, Watkins, N. Y., writes: "I cannot do without your excellent paper. I take one Christian paper, but that is no comparison to your paper. I never saw any paper that suited me like yours. It comes so full of wisdom and the Holy Ghost, that I love it, and I must have it as long as I live, pay or no pay. I am not really able to take it, but I cannot do without it. I must eat less and save money to pay for it.

I belong to the Christian Church, or the conference, but I never saw the truth as I now see it. I was always taught that man had an immortal soul to be happy, or go to eternal torment; but when I got one of your papers, my eyes were opened. I preached over twenty years before I saw the truth. How I could be so long in the dark I cannot tell; but as I was once blind, I know I now see."

Bro. H. K. Flagg writes, Sept. 25th:—"I am now preaching in Camden, N. J. Sunday mornings I preach at 9th and Spring Garden Sts., Phila.; afternoons and evenings at Camden. We have engaged a large hall, sixty by forty, corner of 4th and Plum Sts., and we have an excellent attendance, the people manifesting a deep interest in the Bible truths presented them. To-morrow evening we expect to organize a new church, the Lord willing.

They are having good meetings at Moorestown, eight miles from here. Bro. Burbank and others are presenting the word of life. Invitations have come in to me from some new places within a circle of fifteen miles from here, to go and hold protracted meetings. As soon as we can find a convenient place, we intend to hold evening meetings here. Pray for us."

Bro. J. F. Day, Pittston, Me., writes:—"Brn. Somes, Weeks, and myself, commenced meetings at Georgetown, Me., Monday, Aug. 30th, and held over the Sabbath. Our meetings were excellent. The Spirit of the Lord pervaded every meeting, and we enjoyed blessed seasons. The meetings increased more and more until the close. At the first meeting six stood up as witnesses for God and his truth, and at the last meeting between thirty and forty spoke of the goodness of God. The Lord made many deep impressions on their hearts. Some were revived and greatly blest; some saw the truth in a much clearer light than ever before; some confessed to have learned more truth in the few days than ever before. And we pray that much good may come from the labors of Brn. Somes and Weeks."

Bro. L. Mills writes:—"The Ct. Mission tent is pitched in Sharon, according to appointment in Crisis. Brn. Woodruff, Hitchcock and Elliott are laboring, and the prospect is that their labors are not in vain. Much interest is manifest, and excellent order prevails. All is as quiet as at our homes. May God bless the effort, and crown it with the salvation of many souls."

Characteristics of Luther.—Men of Luther's stature are like the violent forces of nature herself,—terrible when roused; and in repose, majestic and beautiful. Of vanity he had not a trace. "Do not call yourselves Lutherans," he said; "call yourselves Christians. Who and what is Luther? Has Luther been crucified for the world?" I mentioned his love of music. His songs and hymns were the expression of the very inmost heart of the German peoples. "Music" he called "the grandest and sweetest gift of God to man." "Satan hates music," he said; "he knows how it drives the evil spirit out of us." He was extremely interested in all natural things. Before the science of botany was dreamed of Luther had divined the principles of vegetable life. "The principle of marriage runs through all creation," he said: "and flowers as well as animals are male and female." A garden called out bursts of eloquence from him; beautiful, sometimes, as a finished piece of poetry.—*Froude's Short Studies.*

"A Beautiful River."—Sabbath-day is the beautiful river in the week of time. The other days are troubled streams, whose angry waters are disturbed by the countless craft that float upon them; but the pure river Sabbath flows on to eternal rest, chanting the sublime music of the silent, throbbing spheres and timed by the pulsations of the everlasting life. Beautiful river Sabbath, glide on! Bear forth on thy bosom the poor, tired spirit to the rest which it seeks, and the weary, watching soul, to endless bliss.

Married.

At Sandy Hill, N. Y., Sept. 20th, 1869, by D. Mathewson, Mr. James Alexander and Mrs. Fanny Shephard, all of Sandy Hill.

In Worcester, Mass., Sept. 25th, 1869, by Elder T. M. Preble, Mr. Charles A. Higgins, of Worcester, and Miss Mary C. Caswell, of Keene, N. H.

Obituaries.

Spencer. Died in Syracuse, Sept. 25th, 1869, of paralysis, my brother-in-law, D. Spencer, aged fifty-four years.

For fourteen years he has been a great sufferer, but his faith remained unshaken. He was a firm believer in, and a strong advocate of, the doctrines of Christ, and with a bright hope he looked forward to a resurrection to immortality and eternal life. His last words were, "I want to sleep in Jesus." He leaves an affectionate companion, three children, and a large circle of friends to mourn his loss. He selected the funeral text from Job 14: 14, 15. Mrs. C. B. Turner.

Call. Died in Keene, N. H., Aug. 21st, 1869, Sister Rachel Call, aged fifty years.

She died at the residence of her cousin's sister, Ira Merrill's, but was carried back to Salisbury for burial among her friends.

Thus has one faithful sister in Christ had to yield to the enemy death, after having struggled hard with sickness for the last few years. Many will remember her devotion to her Savior's cause, and feel joyful that she rests in hope of a glorious resurrection at the last day. T. M. Preble.

Summary of News.

FOREIGN.

Cable News.

London, Sept. 28. The *Times*, in an article on the situation in France, says: "The coincidence of the Emperor's sickness and the reconstruction of his Government is a serious misfortune. The energies of the Emperor cannot be well spared at such a crisis. The reforms come unfortunately while the Emperor is incapacitated, and a time when he is most required. The speculations of the people on the uncertainties and opportunities of the future are so encouraged as to augment the public disquietude. If the crisis had occurred ten years ago the Emperor would have brought to work the energies he carried into the Italian campaign. If the experiment had then succeeded, France would now possess a generation of statesmen with some parliamentary experience. The only question is, was the prospect of success so clear then as to justify precipitating instead of postponing it? The present peril, serious in any case, is aggravated by the Emperor's enfeebled health. But peril of some kind has been the prospect of the Government for the past two generations."

Sept. 29. Later advices have been received from the seat of war in South America. The news from Rio Janeiro fully confirms the flight of Lopez.

Paris, Sept. 28. It is said to-day that Father Hyacinthe will be defended in the Council by the Bishops of Avignon, Rheims, Chalons and Bayeux.

The troubles at Barcelona have been quelled and the city is tranquil. One hundred and twenty-six persons were arrested for complicity. Many escaped. The fugutives destroyed the telegraph wires and railroad track to prevent capture. Troops have been sent in pursuit and to protect the laborers engaged in repairing the telegraphs and railroads.

Reinforcements for the Spanish army in Cuba sailed from Cadiz to-day.

Sept. 29. At a council of Ministers held here to-day, Marshal Serrano presiding, it was agreed to propose to the Cortes the election of the Duke of Genoa as King of Spain.

Florence, Sept 25. King Victor Emanuel and the Diplomatic Body at Florence, will go to Venice to receive the Empress of the French on her way to the East.

Paris, 29. The Prince and Princess of Wales arrived here to-day. They were received by the Emperor.

Sept. 30. The Empress left Paris at half-past five o'clock this afternoon on her Eastern tour.

Alexandria. Sept. 30. A dispatch from Suez announces that the barriers against the passage waters of the bitter lakes have been removed, and M. Lessep has passed through the canal in the steamer from Port Said to Suez in fifteen hours.

Madrid, 3. The insurrectionary movement is maintained at different points.

Vienna, 3. The Vienna *Presse*, which is generally recognized as an official organ of the Austrian Government, publishes this morning advices from Paris to the effect that the Emperor Napoleon hopes to open the coming session of the Legislative body of France by announcing to the members, among other matters, the fact that an agreement has been arrived at between the European powers for a general simultaneous disarmament.

DOMESTIC

Cincinnati, Sept. 28. There was a large meeting of citizens to-night at Pike's Opera House to take action against the exclusion of the Bible from the public schools. There were 3000 persons present.

Resolutions favoring the Bible in the schools, and asking the School Board not to act on the matter until after the spring election, were passed unanimously.

Washington, D. C., 29. Governor Campbell of Wyoming Territory reports to the Commissioner of Indian Affairs from Cheyenne, that on the 14th inst., while Company D of the Second Cavalry were in pursuit of eight Sioux Indians who had appeared below the military camp at Papo Ogee River, after they had gone a short distance they were attacked by about one hundred warriors. The fight was severe. Five Indians are known to have been killed and a considerable number wounded. They were in full war dress, well armed, and had an abundance of ammunition. Some of them spoke English, and called themselves the Orgallalas.

Chicago, Ill., Oct 1. The following communication has been received at Gen. Sherman's headquarters:

Headquarters Camp Supply, Sept. 11. I have the honor to report that the Indians who crossed the railroad at Grenel's Station, on Kansas Pacific Railway, on the 9th of August, have arrived at this camp and asked for peace. They number about one hundred and thirty. They report sixty hostile Indians killed, thirty-two of whom were Cheyennes, and the balance Sioux. They say they have enough of fighting. All of the stock they captured belonged to the Cheyennes, as the Sioux had all their stock in camp.

Slavery in Cuba.—M. Lemus, the agent of the Cuban revolutionists in this country, denies the report that the insurgent leaders have promulgated a constitution in this country differing from the one published in Cuba, the former abolishing slavery, and the latter upholding it. He declares that but one constitution exists in Cuba, and that contemplates nothing but absolute and unequivocal freedom of the slaves of the island. The Republican leaders, long before the adoption of the constitution, emancipated their slaves, and wherever the army of the republic marches, freedom is proclaimed to all of every color.

The Recent Gold Panic.—New York papers continue to give much space to reports relative to the recent gold panic. The leading bankers and stock brokers have been "interviewed" by the reporters, and their opinions of the causes and results of the panic vary greatly. Some of the bankers say that the panic was engineered for the purpose of ruining the banking interest of the city, and there is general indignation among that class of men against the operators who are believed to have planned the panic, and to have pocketed their millions by it.

Immense Rain.—A Washington (Kansas) paper of the 20th says that on the preceding Friday twenty-four inches of rain fell. The destruction of property was immense. The rain fell in torrents, and swept away everything before it.

Passing Events.

☞ Jeff. Davis sailed from England for the United States Sept. 25th.

☞ Mount Ætna is again in a state of violent eruption.

☞ This year's potato crop in England will be one of the best ever raised there.

☞ Four hundred men are now employed upon the new Post Office at New York.

☞ The Workingmen's Congress at Basle, Switzerland, has been a great success.

☞ It is stated that dead trees have been set on fire by the rays of the sun in Georgia this year.

☞ Prisoners in Ludlow street jail in New York contributed about $18 in aid of the Avondale sufferers.

☞ It is stated that not enough wheat will be raised in Great Britain this year by 75,000,000 bushels for home consumption.

☞ The Baptist church at Avondale lost all its male members but three by the terrible mine disaster.

☞ The Emperor of Russia has ordered 60,000,000 cartridges, a fact which the Europeans take to indicate decided intention to act on the defensive.

☞ The population of the city of Rochester, N. Y., is 69,208, according to a recent census taken by order of the Common Council.

☞ The newspaper organ of the Grand Vizier of Turkey recommends the instant dismissal of Ismael Pasha as Viceroy of Egypt, and the appointment of Mustapha Tazil Pasha in his place.

☞ A dispatch from St. Johns, N. F., contains intelligence of the return of the expedition of Dr. Hayes from the Arctic regions. It was successful in every object.

☞ During the Emperor's recent illness the Chief of the Police consulted with him daily on the best plan of suppressing a riot in case one should suddenly arise.

☞ The anti-Prussian newspapers of North Germany are hoping that there will be a war between France and Prussia, and they think it is sure to come when Napoleon dies, if not before.

☞ A class has recently been organized in one of the public night schools at New York, for the purpose of teaching the English language to foreigners.

☞ Professor Davidson's scientific party has returned from Alaska. The result of the expedition is satisfactory. The party visited a region of country never penetrated by white men.

☞ In Chicago, the other day, the workmen engaged in putting down a sewer, struck a cedar swamp at a depth of eleven feet below the surface.

☞ At the recent fete in the forest of Saint Germain, in France, 180,000 bottles of ordinary wine, 1000 bottles of champagne, and 400 hogsheads of beer were drank in a little less than two days.

☞ A man ran through one of the principal streets of Paris the other evening, saying that he wished to kill the Emperor; and perhaps he might have tried, as, when arrested, he was found perfectly insane.

☞ Henry Ward Beecher once said: "The man that would shoot a robin, except in the fall, and then really and conscientiously for food, has in him the blood of a cannibal; and would, if born in Otaheite, have eaten ministers and digested them too."

☞ Old Indian traders on the Plains express great fears of a general Indian outbreak. They say that the Indians never showed as much hostility as they do at the present time, and everything indicates an Indian war.

☞ Ledru Rollin recently wrote to a French paper that at once after the Imperial amnesty was granted, orders were transmitted to the different seaports to arrest him in case he should endeavor to return to France.

☞ Mr. Milburn, the blind preacher, has returned from his visit to Graefe, the celebrated Prussian occulist—the operation gone through for the restoration of his eyesight not having succeeded.

☞ The rumor that Napoleon meditates abdication has no actual ground. It is only certain that he is willing to give up much of his personal power rather than have bloodshed, and the uprisal of all the old parties in the country.

☞ A letter from Florence says: "The news from Sicily is again very alarming. Both in the parliamentary and municipal elections all the successful candidates are either Garibaldians or clerical reactionists, and another insurrection, similar to that of 1866, is talked of."

☞ Tom King, late of the London prize ring, is now the Rev. Thomas King of Wales; instead of pounding, he now preaches, and only wrestles in prayer. Notice is made in one of the Welch newspapers of his exhortations, and his style is stated to be very forcible, bold, and earnest.

☞ During her recent trip through France, Eugenie endured thirty-one speeches, twenty-three receptions and presentations, eight grand dinners and banquets, two reviews, about two hundred and thirty gun salutes from the fleet alone, four displays of fireworks, and over eight thousand petitions.

☞ A tornado at New Braunfels, Texas, on the 12th, which did not last more than sixty seconds, killed two persons, fatally injured three, and more or less hurt thirty or forty others, besides tearing thirty or forty houses nearly to atoms. Animals of all kinds were killed, and fowls had their necks wrung on the roost.

☞ When Prince Napoleon, after making his recent democratic speech, went to see the Emperor, the latter, instead of rebuking him, as the French people generally expected he would do, remarked in a very friendly way: "I should not have said all that you said, but, after all, it is as well it should be known that all that is possible with the Empire." And so he revised the report and ordered it to be published in the official journal.

☞ The contest in Canada is no longer between loyalty to the British Crown and independence, but between independence and annexation. The party of independence is now much the stronger of the two, but the annexationists are gaining. They argue that it will do no good to the Canadas to become independent of Great Britain unless they can also enjoy the advantages of free trade with the United States.

☞ Rothschild and the Archbishop of Paris met at a public dinner some time since and arrived at the same moment at the door. Neither wished to enter first—the Jew showing respect, the Catholic tolerance. Fianlly the Archbishop cried out: "M. Rothschild, you are the son of Moses; I am the servant of Jesus; you have the precedence of age. The Old Testament is more venerable than the New." And the banker went in first.

☞ Garibaldi said in reply to an invitation to attend the fetes in honor of the memory of Huss: "Sons of antique Bohemia, accept my greeting to the memory of the sublime John Huss, who, like our Savonarola, sealed with his martyrdom at the stake his love for the religion of truth. These two heroic martyrs have been the victims of the most horrible of human institutions. May your proud patriots at the grand fete that you are about to celebrate, renew in the bonds of truth the memory of your great predecessors."

Notices.

National Conference.

The First National Advent-Christian Conference will assemble in the city of Rochester, N. Y., Wednesday, Nov. 17th, in the hall of the Advent Christian church of that city, at ten o'clock A. M.

This conference will be composed of delegates from the several Advent Christian Conferences of the various States and Canada, in accordance with the terms of the following call, issued by the Advent Convention, held at Buchanan, Mich., in November, 1868, which has been approved by most of the Conferences:

"A PROPOSITION TO THE ADVENT-CHRISTIANS OF NORTH AMERICA.

Whereas, The Advent-Christian body of this Continent, which has been called out of the world and the various sects, should be one in faith, hope, and work; and

Whereas, Unity of action is essential to the proper accomplishment of their great work for the present generation; therefore,

Resolved, That a General Conference of Advent-Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this Conference shall consist of delegates from the several Advent-Christian Conferences of the United States and Canada, each Conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces where there are no Conferences, and isolated Advent-Christian Churches exist, such churches may unite and send one delegate.

Resolved, That a committee of seven be appointed: three from the East, three from the West, and one from the dominion of Canada, who shall make arrangements for the time and place of meeting of said General Conference. *Provided*, that the place of meeting be as central as possible. We suggest Rochester, N. Y., or Buchanan, Mich.

The above action in reference to this proposed General Conference is subject to the approval of the several Advent-Christian Conferences."

This Conference will meet in Rochester, by the special request of the church in that city, who will extend their hearty hospitalities to the delegates, and others who may attend in convention. Their invitation is to all who love and cherish, and desire to proclaim more successfully and widely, the great truths generally held by Advent christians.

The Conference will consider the condition, prospects, and wants of the cause it is to represent, and take action as it may deem wise in the premises, for such Scriptural organization of the body as shall tend to add to its effectiveness in the promulgation of the great Biblical truths which God has called us to proclaim in the last days.

We trust this important meeting will be made the subject of earnest prayer by all who love "the present truth."

John Couch, New Hampshire; Miles Grant, Massachusetts; S. G. Mathewson, Vermont; Joshua V. Himes, Michigan; Wm. Sheldon, Wisconsin; O. R. Fassett, Minnesota; John Porter, Canada, *National Conference Committee.*

Quarterly Conference.

The Church Quarterly Conference of South Dansville will commence Oct. 9th (evening), and continue onward as the interest may demand. Come to this feast, all who can. D. Cogswell.
Sr. E. S. Jennings

Protracted Meeting.

I will commence a series of meetings at West Randolph, Vt., in the Christian meeting-house, Wednesday evening, Oct. 13th, to continue evenings through the week, and over the following Sabbath, and as much longer as it may seem duty. There will be meetings week days if thought best. We hope the brethren in the vicinity will try and get out to this meeting. J. A. Cleaveland.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Brown Co., N. Y., will be held Nov. 27th and 28th. Bro. and Sr. Hitchcock, of Kirkwood, N. Y., will be there to assist. All are invited to attend. For the brethren,
J. W. Taylor.

Notice.

There will be a meeting at the church in Wilmot Settlement, commencing Oct. 12th, and hold over Sunday. Bro. C. F. Sweet will be there to preach the word. In behalf of the church,
J. D. Chamberlain.

Meetings in Cambridgeport.

Change of place of worship, from Buckley's Hall to Washington Hall, No. 459 Main Street, a few doors distant, opposite Pearl Street. Meetings will continue as usual on Sundays, at 10½ A. M., and 3 and 7½ P. M. W. H. Kamahl, Sec.

Conference.

The Lord will, there will be a conference at Piermont, N. H., Clay meeting-house, commencing Thursday evening, Oct. 14th, and continue over the following Sabbath. Brethren T. W. Piper, N. Wheeler, and others are expected to preach the word. Brethren and sisters are invited to come and work for the salvation of souls. For the brethren. Wm. H. Shaw.

R. I. and E. Ct.

Our next conference will be held at Wyoming, at Brand's Iron Works, commencing Wednesday, Oct. 6th, at two o'clock P. M. This place needs our help. Let us come up to this meeting in full numbers, and in the fullness of Christ. At Scituate, the tide of our joy rose high. At Wyoming let it rise higher. At Scituate we had a good attendance of preachers. At Wyoming let us have preachers, and delegates from churches also. Let no church fail to send a delegate. If he is poor, pay his expenses, and thus bless him and yourselves too, and the conference besides. Attend to this at once. Shall we have one more general rally for God? Let Oct. 6th answer. I am resolved to be there at all costs.
H. F. Carpenter, Clerk.

Notice.

The annual session of the Conn. A. C. Conference will be held, by invitation of the New Haven church, at their chapel, to commence Wednesday evening, Oct. 13th, 1869. It is very necessary that all churches should appoint delegates to attend this session, and that all preachers should make an effort to be present. Officers for the ensuing year are to be elected, and whatever business of importance may be before the conference will be attended to. The first business session will be Thursday P. M. Preaching Wednesday evening, at half past seven o'clock.
L. F. Moore, Secretary.

Notice.

A quarterly conference will be held in Bristol, Me., Newharbor meeting-house, to commence on Thursday, 5 P. M., Oct. 7th, and hold over Sunday. Brn. and sisters are invited to come and work for the Lord. We hope the ministers will come to this new field of labor. There will be homes for all who will come. S. K. Partridge.

Conference in Addison, Vt.

During my labors in Addison, as elsewhere noticed in the *Crisis*, there will be preaching on Tuesday and Wednesday evenings, Oct. 12th and 13th; and on Thursday, the 14th, a conference will commence, to continue through the week and over the Sabbath. Brethren and sisters from abroad are invited to attend.
In behalf of the brethren, T. M. Preble.

Notice.

The Lord willing, there will be a quarterly conference at the Branch Mills, China, Me., commencing Thursday evening, Oct. 21st, to continue over the following Sabbath. We hope the brethren and sisters will come filled with the Spirit to work for the Lord. There are homes for all who will come.
S. K. Partridge.

Notice.

We hope those brethren who have made pledges of money to the Mass. Conference, to carry forward the protracted meetings, will forward the amount to the Treasurer before the next meeting of the conference, if it is possible. We want to hold protracted meetings through the fall and winter, as the Lord may open the way.
S. W. Thurber, Pres. of Conf.

Notice.

I now have a supply of the sheet music entitled 'Beautiful Vale,' and all who could not obtain it, at the campmeetings, can do so by addressing me at Brimfield, Mass. Single copy, by mail, 10 cts. Six copies, 25 cts. Geo. E. Lee.

Information.

Bro. S. C. Hancock would inform those interested, that his music, entitled, "Comfort in Affliction," and "Waiting," may be had by addressing him at Forrestville, Ct. Price five cents each.

Notice.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garriques, 608 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

Brighton Cattle Market.

Reported for the *World's Crisis* by Geo. J. Fox, for the week ending Sept. 30th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	2,161	225	900
Last week	3,244	2,964	950

Prices of Market Beef.

Extra, $12.50@13.00; first quality, $11.50@12.00; second quality, $10.00@11.00; third quality, $8.00@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, 50, 65, 75, to 115; Yearlings, $18 to 26; two years old, $28 to 42; three years old, $45 to 65; Western Fat Swine, live, $10½ to 11 cts. per lb; Dressed, 12½ to 13 cts. per lb; Store Hogs, Wholesale, 10 to 11 cts. per lb; Retail, 11 to 12½ cts. per lb. Columbia Co., N. Y., Spring Pigs, 11½ to 15 cts. per lb.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.00, $3.50, each; Extra, $3.75@4.25, or from 3½ to 7 cts. per lb; Spring Lambs, $3.00 to 4.50; Veal Calves, $0.00 to 00.00.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9½ to 00 cts. per lb; Tallow, 7@7½ cts. per lb; Country Hides, 9 to 9½ cts. per lb; Tallow, 7 to 7½ cts. per lb; Pelts, 00 to 85 cts. each; Calf Skins, 22 to 23 cts. per lb.

Remarks. Cattle.—The market for cattle this week was not as good, when compared with last week. Not any sales higher than $13 per cwt. heard of. The average quality of the cattle was better. The best of the cattle were disposed of early, but not at figures indicated at last quotations. Sales of small cattle were quiet; and taking the stock, both good, bad, and indifferent, a discount of 25 to 37 cts. per cwt. was felt. One of the best sales was made by W. P. Dyer of 42 oxen at $13 per cwt., dressed weight.

Sheep and Lambs.—Only one lot of Western sheep arrived during the week by G. W. Hollis, 225 head bought on commission.

Boston Markets.

Wholesale Prices.

Boston, Monday evening, Oct. 4th, 1869.

Gold.—$1.31.

Flour.—Superfine, from $5.50@6.00; Extra, from $6¼@7.00; Michigan, $7.00@8.50. St. Louis, from $8.00@10.00.

Corn.—Mixed, $1.06@$1.12; Yellow, $1.12@$1.14. Oats, 55@67 cts. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $4.75@5.25; Red Top, $3.50 to $4.25 per sack; R. I. Bent, $2.50 to $3.00 per bush.; Clover per lb., 14 to 15c.

Apples.—New per bbl., $3.00@6.00. Crab Apples, $0.00@$0.00.

Pork.—$37@$38. Lard, 20@20½c. Hams, 19 cts. Butter—37@38c. Cheese, Factory, 15 to 16½c. Dairy, 12 to 15½c.

Beans.—Extra Pea, $3.50@$3.75; Common, $2.50. Eggs, 30@31c. Dried Apples, 12½ to 15c. Hay, ton, $15@$25. Potatoes, new per bbl., $2.25@$2.50. Tomatoes, per bush., 50 to 60c.

Fresh Fruits.—Peaches. Natives, $4.00@$10.00 per box. Apples per box, $1.25@$2.50. Pears per bbl., $10.00@$20.00. Grapes, 12½@20 cts. per lb. Wild Grapes, 5@6 cts. per lb. Damson Plums, $2.00@2.25 per pk.

Remarks. Flour is in fair demand; a wider range in prices noticed. Corn lower by 8 to 10 cts. per bush. Oats from 3 to 5 cts. lower. Old Rye unchanged. Seeds remain at same prices, with the exception of 25 cts. off on Herds Grass. Apples $1.00 lower, with wider range. Pork unchanged; inclined lower. Butter only moderate sale; upon receipts of Sept. butter a better feeling will be experienced. Fruits firm.

Cambridge Cattle Market.

Reported for the *World's Crisis* by Geo. J. Fox, for the week ending Oct. 5th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	150	1,974	3,300
Last week	739	9,730	4,198

Prices of Market Beef.

Extra, $12.50@13.00; first quality, $11.50@12.00; second quality, $10.00@11.00; third quality, $8.00@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, $50, $65, $75, to $100@115; Yearlings, $17 to $26; Two years old, $28 to $40; Three years old, $42 to $65.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.00@3.50 each; Extra, $3.75 to $4.25, or from 3½ to 7 cts. per lb. Spring Lambs, $3.00 to $0.00; Veal Calves, $0.00@$0.00.

Prices of Hides, Tallow, and Skins.

Hides, 9 to 9½ cts. per lb; Tallow, 7 to 7½ cts. per lb. Pelts, 00 to 80 cts. each. Calf Skins, 22 to 23 cts. per lb.

Remarks. Cattle.—The late storm in the country has made sad havoc with the railroads through the Northern States. Between Fitchburg and Bellows Falls the road was seriously damaged in twelve places. Some of the bridges were washed away, detaining the live stock trains, and up to the middle of the forenoon there were no arrivals from the North, with no certainty when they would arrive. There were several lots of cattle driven over on foot from the Northern part of this State, and also from Maine. Trade very quiet, considerably more so than it would be were there fifty loads.

Sheep and Lambs.—Receipts of sheep during the week, 1979. These were nearly all sent in by dealers, having been previously contracted for, at prices unchanged from last week. They were generally of good quality. G. W. Hollis had some six loads from Canada, a very nice lot. The demand for sheep has been good during the week.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Boston, South End, (Minot Hall), corner of Washington and Springfield Streets.) Meetings at 10½ A. M. and 3 and 7½ P. M.
J. S. White............Sunday, Oct. 24th

East Boston.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Wednesday evenings.

Chelsea, Mass., (Library Hall.)
M. Batchelor............Sunday, Oct. 10th
J. S. White............Sunday, Oct. 17th
T. M. Preble............Sabbath, Oct. 31st

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Rufus Wendell............Sunday, Oct. 10th
J. W. Thomas............Sunday, Oct. 17th
Joseph W. White............Sunday, Oct. 24th

Fayville, Mass............Sunday, Oct. 10th
South Windsor, Ct............Sunday, Oct. 17th
C. Goodrich.

Stowe, Mass............Sunday, Oct. 10th
A. P. Moore.

Elliot, Me............evenings, Oct. 6th and 7th
Portsmouth, N. H............Oct. 8th and 10th
Fayville, Mass............evenings, Oct. 12th and 13th
Clinton, Mass............evenings, Oct. 14th and 15th
Scitico, Conn............Sabbath, Oct. 17th
Westfield, Mass............evenings, Oct. 18th and 19th
Then home (Rochester, N. Y.) A. A. Phelps.

Holden, Mass............Sunday, Oct. 10th
Stoneham, Mass............Sunday, Oct. 31st
J. S. White.

West Poland, (Chapel)............Sunday, Oct. 10th
Casco Village............Sunday, Oct. 17th
J. Albert Libby.

Abington, Ct............Sabbath, Oct. 10th
As this will be my last for the present, a general attendance is desired. H. F. Carpenter.

Webster, Mass............Sabbath, Oct. 24th
Worcester, Mass............Sabbath, Oct. 31st
H. Pratt.

Massena, N. Y............Sundays, Oct. 17th and 24th
Lynn, Mass............Sunday, Oct. 31st
Worcester, Mass............Sunday, Nov. 7th
M. Batchelor.

Seabrook, N. H............evening, Oct. 6th
Hampton, N. H............evening, Oct. 7th
Wakefield, Mass............evening, Oct. 8th
Portland, Me............Sunday, Oct. 17th
Geo. A. Cole.

Wakefield, Mass............Sunday, Oct. 10th
J. W. Brittain.

Southington, Ct............Sunday, Oct. 17th
John G. Hook.

Hudson, Mass............evenings, Oct. 6th and 7th
Mrs. L. M. Stoddard.

Seabrook, N. H............Sunday, Oct. 17th
Geo. W. Brown.

Barnstead, N. H., (Clark meeting-house), Sunday, Oct. 10th. Julia Buswell.

South Butler, N. Y............Sabbath, Nov. 7th
and will remain in that vicinity a week or two.
Dresserville, N. Y............Nov. 23d to 26th
Wilmot Settlement, N. Y............Nov. 27th
and on as duty may direct. J. W. Taylor.

Poultney, Vt............Oct. 10th
Baptism and Lord's Supper P. M. J. B. Cook.

Kingston, N. H............Sabbath, Oct. 10th
East Rochester, N. H............evening, Oct. 14th
Lake Village, N. H............evening, Oct. 15th
West Romney, N. H., (at the Plains' school-house), evening, Oct. 16th, and over the Sabbath.
North Haverhill, N. H............evening, Oct. 18th
Whitefield, N. H............evening, Oct. 19th
Colebrook, N. H............evening, Oct. 23d
and over the Sabbath.
West Canaan, Vt............evenings, Oct. 26th and 29th
Canaan Village, Vt............Sabbath, Oct. 31st
If any of the above appointments conflict, write me at Exeter, N. H. Wm. C. Stewart.

Lewiston, Me............Sunday, Oct. 10th
South Livermore, Me............evenings, Oct. 12th and 13th
Will Bro. Timberlick, or some one, meet me at Strickland's Ferry, Tuesday, the 12th, by the first train from Lewiston?
Carthage, Me............Sunday, Oct. 17th
Bryant's Pond, Me............Sunday, Oct. 24th
Mechanic Falls, Me............evenings, Oct. 27th and 28th
Manchester, N. H............Sunday, Oct. 31st
A. Simpson.

Seabrook, N. H............Monday evening, Oct. 18th
Exeter, N. H............Tuesday evening, Oct. 19th
Lawrence, Mass............Wednesday evening, Oct. 20th
Stoneham, Mass............Thursday evening, Oct. 21st
Fayville, Mass............Sabbath, Oct. 24th
Charlton, Mass............Sabbath, Oct. 31st
C. H. Sweet.

Savoy, Mass............Sabbath, Oct. 10th
Rochester, N. Y............Sabbaths, Oct. 24th and 31st
E. McCullock.

Freeport, (Swamp school-house), Sunday, Oct. 17th, at two o'clock P. M.
East Bowdoinham, (Lancaster school-house), Oct. 24th
R. R. York.

Springfield, (at the Mission on the hill), Sunday, Oct. 10th. M. E. Otis.

Hebron, Me., (Brighton Hill), Saturday evening, Oct. 9th, and over Sunday, the 10th. J. T. Jordan.

Woodstock Valley, Ct............Lord's day, Oct. 10th
A. Morse.

Barnstead, (where Bro. Cyrus Chesley appoints) Sunday, Oct. 10th. J. H. F. Varney.

South Sunapee, N. H............Sunday, Oct. 10th
Bradford, (Pond meeting-house)............Sunday, Oct. 17th
C. H. Fletcher.

Weeks Mills (China)............evening, Oct. 9th
With Bro. Damman at Pittsfield, Oct 5th to 9th.
South Atkinson............Sunday, Oct. 10th
Bath, Me............Sunday, Oct. 17th
I. K. Lombard.

Hartford, Ct............Sunday, Oct. 10th
A. M. Higgins.

Northfield, Mass............evening, Oct. 20th
West Brattleboro, Vt., (as Bro. E. Miller may arrange), evening, Oct. 21st.
Whitakerville, Vt............Sunday, Oct. 24th
Houghtonville, Vt............evenings, Oct. 26th and 27th
Plymouth, Vt............evenings, Oct. 28th and 29th
Bridgewater, Vt............Sunday, Oct. 31st
Will preach on my way home as the way opens.
Direct letters to Bridgewater, Vt., until Oct. 31st.
Geo. A. Streeter.

Waterloo, Warner, N. H............evening, Oct. 8th
London Ridge, N. H............Sunday, Oct. 10th
Factory Village, (as Bro. Kidder may appoint), evening, Oct. 12th.
Meredith Neck, N. H............evening, Oct. 14th
Red Hill, N. H., (as Bro. Frank Mudgett may appoint), Sunday, Oct. 17th.
Holderness, N. H., (Brick school-house, near Deacon Merrill's), Sunday, Oct. 24th.
W. W. Sutherland.

Lee, N. H............evening, Oct. 9th
over the Sabbath, and onward. C. S. Emerson.
John Parsons.

Albany, N. H., (Bell school-house), Wednesday evening, Oct. 6th. Red school-house, Thursday evening, Oct. 7th.
Upper Bartlett, N. H., (Freewill Baptist Church), Sabbath, Oct. 10th, and onward every evening, and Sabbaths, as the Lord may direct.
L. C. & M. McKinstry.

Suncook, N. H., (at the hall)............Sabbath, Oct. 24th
Meredith, N. H., (Dolloff Hall)............Sabbath, Oct. 31st
Simeon Roby.

Hartford, Conn., (Talcott & Post's Hall), Sabbath, Oct. 10th.
Meriden, Conn............Sabbath, Oct. 17th
Springfield, Mass............Sabbath, Nov. 7th
Wm. N. Pile.

East Haddam, Ct............Sabbath, Oct. 10th
Chicopee Falls, Mass............Sabbath, Oct. 17th
Cheshire Street, Ct............Sabbath, Oct. 31st
Wm. A. & M. L. Durand.

Warehousepoint, Ct., (at the Chapel), Sab., Oct. 10th
L. B. Potter.

East Rochester, N. H............Sabbath, Oct. 10th
Rochester, N. H............evenings, Oct. 12th and 13th
Dover, N. H............evening, Oct. 14th
Portsmouth, N. H............evening, Oct. 15th
Elliott, Me............Sabbath, Oct. 17th
C. H. Sweet.

Orford, (Indian Pond school-house), evening, Oct. 9th
Piermont, (Clay meeting-house)............Sunday, Oct. 10th
C. W. Nelson.

Warren Summit............evenings, Oct. 8th and 9th
and over the Sabbath, Oct. 10th. A. A. Hoyt.

Piermont, (Clay meeting-house)............Sabbath, Oct. 10th
Wm. H. Shaw.

Haverhill Corner............Sunday, Oct. 10th
Strafford, (Roberts' school-house)............Sunday, Oct. 24th
J. Pinkham.

Sutton, (as the brethren arrange)............evening, Oct. 9th
and over the Sabbath. John Parsons.
C. H. Willey.

Warehouse Point, Conn............Sabbath, Oct. 31st
Wm. Stuart.

New Hampton, N. H., (Brick school-house), Oct. 10th
Noah Glidden.

Wolcottville, Ct............Sunday, Oct. 10th
Geo. L. Teeple.

North Abington, Mass., Oct. 6th, and over the Sabbath
Jane A. Benson.

Belgrade Depot............Sunday, Oct. 10th
H. B. Sevey.

Bonny Eagle, Me............Sunday, Oct. 10th
Kennebunk Depot, Me............Sunday, Oct. 17th
Steep Falls, Me............Sunday, Oct. 24th
Windham, Me............Sunday, Oct. 31st
T. F. S. Hamson.

New Harbor conference............Sabbath, Oct. 10th
Bowdoin............evening, Oct. 16th
Sabbattusville............Sabbath, Oct. 17th
Litchfield, (Stephen Town school-house), Sabbath, Oct. 24th.
Bowdoin............Sabbath, Oct. 31st
I will say to brethren and friends at Richmond, that as the conference at New Harbor comes upon the second Sabbath, they will please excuse me on that day.
H. S. Mitchell.

Jay, (Canada Corner)............Sunday, Oct. 10th
Wm. H. Doughty.

Marshfield, Vt., (as Bro. Cleaveland may arrange), Wednesday evening, Oct. 13th, and over Sunday, 17th.
Cabot, Chapel, (as Bro. Childs may arrange), Wednesday evening, Oct. 20th, and over Sunday, 24th.
S. W. Thurber.

Rutland, Vt............Sabbaths, Oct. 10th and 17th
Addison, Vt............Sabbath, Oct. 24th
S. S. Brewer.
Other appointments will be made hereafter to those places where brethren have written to me. Letters may be directed to me at Sandy Hill up to the above date. S. S. B.

Addison, Vt............Sabbaths, Oct. 10th and 17th
T. M. Preble.

Biddeford............evening, Oct. 7th
Boston, (Lowell Street)............Friday, Oct. 8th
Worcester............Sabbath, Oct. 10th
Hoosick, N. Y., Thursday evening, and over the Sabbath.
London Ridge............Oct. 25th and 26th
Factory Village............Oct. 27th and 28th
Lake Village............Friday evening, Oct. 29th
H. Munger.

New Milford, Ct............Sunday, Oct. 10th
New York City, (as Bro. Cox may arrange), Oct. 17th
New Milford............Sunday, Oct. 24th
Wrightville............Sunday, Oct. 31st
P. S. On account of the great interest in New Milford, we are not able to fill our appointments in Me. and Mass. A. D. Flagg.

Chelsea, Mass............Tuesday evening, Oct. 12th
Clinton, Mass............Wednesday evening, Oct. 13th
Worcester, Mass............Thursday evening, Oct. 14th
Springfield, Mass............Friday evening, Oct. 15th
Westfield, Mass............Sabbath, Oct. 17th
Scitico, Ct............Tuesday evening, Oct. 19th
Warehousepoint, Ct............Wednesday evening, Oct. 20th
Hartford, Ct............Thursday evening, Oct. 21st
New Britain, Ct............Friday evening, Oct. 22d
Plainville, Ct............Sabbath, Oct. 24th
Southington, Ct............Monday evening, Oct. 25th
Cheshire Street............Tuesday evening, Oct. 26th
Yalesville............Wednesday evening, Oct. 27th
A. Ross.

Collinsville, Ct............Sabbath, Oct. 17th
Wm. J. Ripley.

Haddam, Ct............Sabbath, Oct. 10th
East Haddam, Ct............Sabbath, Oct. 17th
Hartford, Ct. (Talcott & Posts')............Sabbath, Oct. 24th
L. F. Moore.

Swansville, Me............Sunday, Oct. 10th
Thomas Smith.

Northwood Narrows, N. H............Sunday, Nov. 7th
C. W. Sargent.

Concord, N. H., (Centre Street.)
S. W. Thurber............Sabbath, Oct. 10th
J. W. White............Sabbath, Oct. 17th
Hiram Munger............Sabbaths, Oct. 24th and 31st

Concord, N. H., (at the Bethel.)
John C. Smith............Sunday, Oct. 10th

Appointments for Plainville, Ct.
Mrs. M. L. Stoddard............Sabbath, Oct. 10th
A. Ross............Sabbath, Oct. 24th

Lawrence, Mass., (Advent Chapel.)
T. W. Piper............Sabbath, Oct. 10th
J. G. Smith............Sabbath, Oct. 17th
C. S. Emerson............Sabbath, Oct. 24th

Pittsfield, N. H. (at the Bethel.)
D. F. Leavitt............Sunday, Oct. 10th
Sr. Julia Buswell............Sunday, Oct. 17th

Portland, Me.
C. Goud............Sunday, Oct. 10th

Pleasant Valley, Ct.
H. H. Dickenson............Sabbath, Oct. 17th
E. Owen............Sabbath, Oct. 31st
E. McCullock............Sabbath, Nov. 14th
C. H. Sweet............Sabbath, Nov. 28th

Springfield, Mass., (Bethel Church.)
Wm. Stuart............Sabbath, Oct. 10th
J. Hemenway............Sabbath, Oct. 17th
Wm. N. Pile............Sabbath, Oct. 24th

Biddeford, Me.
D. M. Leavitt............Sabbaths, Oct. 10th and 17th
J. G. Smith............Sabbath, Oct. 31st

Westfield, Mass.
E. Owen............Sunday, Oct. 10th
A. Ross............Sunday, Oct. 17th
W. A. & M. L. Durand............Sunday, Oct. 24th
Sr. L. M. Stoddard............Sunday, Oct. 31st
E. Owen............Sundays, Nov. 7th and 14th
W. J. Ripley............Sunday, Nov. 21st
G. L. White............Sunday, Nov. 28th

Wilbraham, Mass.
P. S. Butler...Sabbaths, Oct. 10th, 17th, 24th and 31st

New Britain, Ct.
Wm. Stuart............Sabbath, Oct. 17th
W. N. Pile............Sabbath, Oct. 31st

Wolcottville Circuit.
Wolcottville............G. L. Teeple, Sabbath, Oct. 10th
Preaching every Sunday evening at Wolcottville.

Collinsville, Ct.
Wm. J. Ripley............Sabbath, Oct. 17th

Star of Hope Mission, 14 Laurens Street, New York City.
Sunday morning, prayer and conference, six o'clock Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

Portland, Me.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Fairfield, Ohio, 1st and 3d Sunday in each month at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. Stetson, Pastor.

New York City.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with John B. Adams.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. James B. Trefethen.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. Wells, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Stephen Hecock.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. Powell, Cor. Sec.

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Business.

Letters Received.

J Bathrick, R N Stetson, Mrs. C B Turner, M Jennings, A E Smith, P B Mallen, T M Preble, C H Sweet, L F Cole, G W Stetson.

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"My Jesus, I love thee."
"Blessed Tidings."
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"Calvary."
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HERE IS MY HEART.

Here is my heart; my God, I give it thee;
I heard thee call and say,
"Not to the world, my child, but unto me"—
I heard and will obey.
Here is love's offering to my King,
Which in glad sacrifice I bring—
Here is my heart!

Here is my heart; surely the gift, though poor,
My God will not despise;
Vainly and long I sought to make it pure,
To meet thy searching eyes;
Corrupted once in Adam's fall,
The stains of sin pollute it all—
My guilty heart!

Here is my heart; my heart so sad before,
Now by thy grace made meet;
Yet bruised and weary, it can only pour
Its anguish at thy feet;
It groans against the weight of sin,
It sighs salvation's joys to win—
My mourning heart!

Here is my heart; in Christ its longings end,
Near to the cross it draws;
It says, "Thou art my portion, O my friend!
Thy blood my ransom was."
And in the Savior it has found
What blessedness and peace abound—
My trusting heart!

Here is my heart; ah! Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as thy home,
A temple fair and true.
Teach it to love and serve thee more,
To fear thee, trust thee, and adore—
My cleansed heart!

Here is my heart; it trembles to draw near
The glory of thy throne;
Give it the shining robes thy servants wear,
Of righteousness thine own;
Its pride and folly chase away,
Thy righteous will e'er to obey—
My waiting heart!

Here is my heart; O, Friend of friends, be near
And make the tempter fly;
And when my latest foe I wait with fear,
Give me the victory!
Gladly on thy love reposing,
Let me say, when life is closing—
"Here is my heart!"

—From the German.

For the World's Crisis.

"HOW LONG HALT YE BETWEEN TWO OPINIONS?"

All who wish to enjoy deep and abiding peace in their own hearts, and be useful in the world in laboring for the salvation of others, must not be halting, wavering, or vacillating in their minds, but come out boldly and decidedly for God and his blessed truth. Many are convinced in their hearts that we are living in the last days of this world's history, when we may look for the Son of God from heaven at no distant period, and that in view of these things they ought to be less conformed to the world and more devoted to God; yet they remain in an undecided condition, and continue to live day after day between hope and fear, not knowing in their hearts that they are the Lord's, but hoping they are not of the world.

This is indeed a miserable state of mind. An individual in this condition cannot enjoy solid peace and comfort in his own heart, and of course is powerless to lead sinners to the Lamb of God. We must *know* the love of Christ ourselves, and be filled with all the fullness of God, if we would bear effectual testimony to the ears of perishing men.

It is the lack of this experimental knowledge of the grace of God, which renders the well-intended efforts of many fruitless and vain. It is not by might, nor by power, "but by my Spirit, saith the Lord." The secret of abiding power is in living close with God. To live half-hearted and careless in such a grand and noble cause is wicked. It is dishonoring to God, detrimental to our own peace and happiness, and ruinous to our fellow-men. We should live so holy, and walk so humbly with our God, and exhibit such sincerity in our deportment, that our lives would be a standing influence in the world for God and his precious truth.

Decision of character and firmness of principle are demanded in these perilous times. It costs something to be a child of God; but it pays well. If we adhere firmly to the principles of righteousness, and live out our faith, we must expect to meet with rebuffs and trials. The wicked will sometimes frown upon us for doing right; but it is far better to do right and have the frowns of God. To have God for our portion, and know for ourselves that we are heirs to the kingdom of glory, is worth more than the applause of men, or the honor, riches, or emoluments of the world; but in order to share the pleasures of religion here, and enjoy the glories of the kingdom to come, we must be whole-hearted christians.

There are a great many who seem to think they can take the pleasures of the world in one hand and religion in the other, and still please God. This is a sad mistake. There is no middle ground for the christian to occupy. We must be either on one side or the other. We are either the Lord's or we are not. Many are halting between two opinions, but they will die unless they decide to obey God.

I know from experience that indecision produces doubt and misery, and leads on to greater darkness. The only way I have ever found to enjoy salvation, is to obey in *all things*. I must not take conscience for a guide, and say that I will not obey certain precepts because my conscience does not condemn me; but I must take the Bible, and whatever I find written therein, for the regulation of my conduct. I must obey it. It is not the hearers, the admirers, or well-wishers of the law, that are justified, but the *doers* of the word. It is not those who say "Lord, Lord," that shall inherit the kingdom, but those who *do* the will of God.

Jesus told the truth, and there is a depth of meaning in his words, when he says, "No man can serve two masters; for he will either hate the one and love the other, or hold to the one and despise the other. Ye cannot serve God and mammon." How much mammon-serving there is in these days. How much compromising with the world for selfish interests. How strange it is that notwithstanding all the plain declarations of Scripture, and the great motives presented to lead us to holiness and purity of life, multitudes overlook them, and indulge in the pleasures, follies, and fashions of the world, as if God were indifferent to how people regarded his word.

It is high time every individual, who expects to meet the coming King with gladness, should be aroused to consider these things. It is the minister's duty to warn people of their danger. We must save sinners by pulling them out of the fire, hating even the garment spotted by the flesh. The ancient prophets were commanded to "cry aloud and spare not." It was a grief to them to see God's own peculiar people going after other gods, and departing from the commandments of the Lord. They often wept for the slain of the daughter of God's people, and he was so interested for their welfare, bent over their erring pathway, and by his servant exclaimed, "O, that thou hadst hearkened to my commandments, for then would thy peace have been as a river, and thy righteousness like the waves of the sea."

God has always required his children to be obedient, and whenever they have obeyed his voice his blessing has been upon them. He has always required his servants to proclaim his truth without reserve, or equivocation, whether the people would hear or forbear. If a minister preaches only a part of the truth because he thinks it will please the hearers, and conceals another part of it becaule he thinks it will displease them, he is guilty before God, and is not fit for the position he occupies. It is dangerous work to trifle with the word of God, and a fearful responsibility rests upon those who are called to stand upon the walls of Zion.

Paul, the great apostle to the Gentiles, could say that he had not shunned to declare the whole counsel of God. He kept back nothing that was profitable, but labored night and day with tears, warning every man, and teaching every man, that he might present them perfect in Christ Jesus. He could not see sin and idolatry abounding without lifting up his voice in earnest warning and entreaty. Whenever he saw the converts declining in spirituality and conforming to the world, it was a great grief to him, and his pen was busily employed in writing words of caution and instruction, telling how they ought to walk and please God. In his letter to the Romans I hear him speaking with great earnestness in language like this:

"I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good, acceptable, and perfect will of God." Again I hear him talking as a father to his children, pointing out the danger, and drawing the line of separation between them and the world: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of God, as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

O, who would not come out from the world if they could have the privilege of being sons and daughters of God? Where can we look for greater honor than this? How safe and happy are we when we know that He who made and upholds all things is our Father; that we are adopted into his family, and are heirs to the whole world. Paul was willing to count all things else but loss and dross, if he could only attain to that glorious immortality in the resurrection morning.

In his letter to Timothy we hear him giving some more blessed instruction in regard to dress. He says,

"I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with *good works*."

We often see women professing godliness, but their adorning is far from being such as "becometh" women making that profession. O, what snares the devil has set in these days in the form of fashions, and how many there are falling into his fatal trap. There are some who are halting between two opinions in this particular. They have a desire to be the Lord's, and yet it is hard work to leave the world with its vanity behind, and come out boldly for the truth of the gospel.

The times demand *reformers* among women as well as among men. Who dares come out and take a stand for truth and right, and set an example to the world? We can never enter the kingdom and shine in glory with all the redeemed, unless we are willing to forsake all and follow Christ. God's true children are but sojourners in this world; they declare plainly that they seek a better country. I pity those who are so entangled in the world that it seems almost impossible for them to break away.

It needs fathers and mothers in Israel, who shall gently guide the lambs, and care for the weak and tender ones of the flock. When we see young converts conforming to the world, and manifesting pride, it is our duty who see the light to caution and instruct them. The times are perilous. We must watch and pray, and resist every temptation to sin. God will give us grace and strength sufficient for our day, if we only trust him.

I know of many young men and ladies who could do much good in the world if they would only be humble, and give up to God. As long as we wait and dally, and hesitate to go forward, we shall grow weaker and weaker. The devil will wind his coils around us, and we shall only awake to find how much we have lost by not coming out boldly and decidedly for Christ. O reader, let me exhort you to take the right course. If you wish to qe free in Christ and enjoy peace with God; if you want to grow in grace and become more and more heavenly minded; if you want to shine as a light in the world, and be ready to receive the crown of glory when Jesus comes, then *obey* the Lord in *all things*, and stand for him everywhere.

Pride will kill out all the vital religion an individual possesses. When souls are first converted they are humble, and it is their delight to serve Jesus; they can speak for him anywhere without being ashamed; but how often do they let pride creep into their hearts; they yield to temptations, and in a little while they are all entangled in the world, and you hear from them no more in the prayer meeting.

O, my christian friend, if you are in any measure a backslider, come back to the fold with a contrite heart, and the good Shepherd will receive you. O sinner, will you not be persuaded to give up your sinful course, and become a follower of Jesus? You will want a friend in a dying hour and at the judgment. Seek that friend now, and you will be safe beneath his gracious care. God is not willing that any should perish. He is anxious that all should come to the gospel terms and be saved. Halt no longer. Decide whom you will serve. "The wages of sin is death; but the gift of God is eternal life.

Lowell, Mass. J. W. THOMAS.

For the World's Crisis.

THE TEN HORNS OF REV. 17.

Without controversy, the ten horns of the scarlet colored beast of Rev. 17 symbolize the last feature of the Roman government, known as "the Church States," and are ten in number. They form an important item in that great chain of prophecy. Such being the case, we as Bible readers and teachers, in order to give "meat in due season," should ever keep an eye turned towards that government which has been the especial waymark of this age. It has been and is yet the great prophetic chain, or measuring-rod, down to the end of time. And now, after following that great, God-given waymark down to the present time, and seeing all its cardinal points duly fulfilled, can we not yet depend upon God that he will fulfill the balance? After seeing the different heads developed, viz., France, Saxony, Franconia, Arabia, Spain, Austria, France, which came out of the bottomless pit, shall we not, as consistent followers of Christ, look for a change which will constitute "the eighth" head (v. 11), "which is of the seventh, and goeth into perdition"?

My purpose is, to show how this eighth head may be brought into existence. Inasmuch as the eighth head "'is of the seventh" (France), we may look for some radical change or covenant between France and the Papal States, symbolized by "the ten horns," for the beast (not the seventh head) had "ten horns," representing ten divisions of that government, which are now in existence; therefore we look for a consolidation of those ten Papal or Church States with the seventh head, or France, in order to develop the eighth head, according to the revealed word of God.

We have been looking for this change for the last eighteen months, and we feel almost sure now that it is about to take place.

1. It may be accomplished in various ways. But we have been looking for it to be done by the great Council which has been so long talked of, and is to assemble this year.

2. It may be brought about by the death of Pope Pius IX., and the Church States choosing Napoleon in his stead.

3. It may be brought about by force of circumstances. It is a well known fact that the Pope is in straitened circumstances; that he would not have dominion over the Papal State as a civil ruler another month, were it not for France. He merely exists, as it were, under the wing of Napoleon. Garibaldi stands ready to leap upon him in a moment, were Napoleon to raise his wing from over him; or, in other words, say to the Pope that he must look out for himself. When the Pope becomes satisfied that he can no longer stand among the nations of Europe, he will quietly yield his power to his best and only friend, the seventh head, or France; thus forming an alliance between "the ten horns" and the "seventh head," which will constitute the "eighth" head, and it will be "of the seventh."

Let us examine the event the angel wished to show to John. Verse 1,—"Come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters." He wished to show him "the judgment" that was to befall the apostate church, or union of Church and State, which took place about A.D. 1793–4, while Austria, the sixth head, was taking the lead; therefore there is but little said in this chapter about the first five heads. He simply said, "Five *are* fallen, one is, and the other is not yet come; and when he cometh he must continue a short space." "And the beast that was [France] and is not, *even he is the eighth*, and *is of the seventh*, and goeth into perdition." Therefore the seventh is to be the eighth, or, at least, embodied in the eighth. But John only saw seven heads in reality, for the angel said, "The *seven heads* are seven mountains [governments] on which the woman [church] sitteth." Therefore she will never sit upon another government.

But there must be a change in the seventh government; even France must have an addition to it in order to become the eighth head. And what that addition or change is, let the word of God decide, V. 12,—"And *the ten horns* [ten Church States] which thou sawest, are ten kings [or kingdoms], which have received no kingdom as yet [for they did not exist at the time of the judgment 1793–4], but receive power as kings one hour with the beast." What beast?" The last one spoken of in the previous verse, the eighth head, which is of the seventh, which is *France*. Verse 13,—"These have *one* mind [or ruler], and shall give their power and strength unto the beast," or France; and no other can have it; for other governments have already offered to receive it, and have met with a frank refusal. Verse 17,—"For God hath put it in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God be fulfilled, which will not be until the consummation or "restitution of all things, spoken by the mouth of all the holy prophets since the world began."

For this eighth head is of short duration, and must "go into perdition." Or, as Daniel says, "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Ver. 16,—"And the ten horns which thou sawest upon the beast [of verse 3], these shall hate the whore [union of Church and State], and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." The symbols in this verse seem to be of easy comprehension. The Papal State "shall hate the" union of ecclesiastical and civil powers. They have no particular objection to the Pope's having the ecclesiastical power, but they are determined that he shall not have the civil power; hence the war that took place there in 1867.

This is what caused Garabaldi to march against Rome. This struggle took place within those ten Papal States; for as soon as Garabaldi attempted to form his army on the Italian shore, Victor Emanuel issued his mandate against it. So he crossed the line, and formed his army within the Papal States, and commenced his work to "make her desolate." But just as he was about to pounce upon Rome, the beast from the bottomless pit (France) interfered, and drove him back, and still holds him at bay.

By this and other acts of kindness to the Pope, France has gained the favor and good will of the Pope, and will eventually be consolidated into the one government, which will form the eighth head of the scarlet-colored beast. And from the time that that consolidation takes place, to the end of time, it will be, prophetically speaking, "just one hour," the last hour of this age. "Watch, therefore, for in such an hour as ye think not the Son of man cometh." "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3: 3.

The ten horns of Rev. 17 synchronize with the ten toes of the metallic image of Dan. 2, but *not* with the ten horns of Dan. 7. Any one wishing to study my views of this subject further, can do so by sending a stamp to me for my tract on the Kingdom, which will be sent *free* on receipt of stamp.

Neponset, Ill. J. W. BURROUGHS.

SELF-DENIAL.

Many persons say, "I ought to deny myself." They are going along in life very happily, and do not perceive any particular reason for changing their course; but they have read that a man must deny himself, and they say to themselves, "What shall I deny myself in? I wish I knew how I could deny myself." And they go to work and invent modes of self-denial. One person says, "I will not eat any butter." So he denies himself. Another person says, "I enjoy a good coat as well as any body else; but, being a christian, my duty is to deny myself, so I will get linsey woolsey and let the broadcloth go." That is his self-denial. Men have no idea what self-denial is. They are floundering after something, they do not know what. They are searching after an opportunity for self-denial, not understanding that to deny one's self is simply to put down a lower feeling, in order to give a higher feeling ascendancy.

You have an opportunity for self-denial every time you see a man. If you see a man that you dislike, put down that hateful enmity of soul. That will be self-denial. Every time you see a person in misery and you shrink from relieving him, then relieve him. That will be self-denial. Do not say, "I am so busy I cannot stop to see that little curmudgeon in the street;" but stop. God says, you are all "brethren;" and ragged and dirty as that child is, it is related to you in the larger relationship of the world; and you must not be so busy as not to have time to care for him. If your selfishness says, "I cannot stop; I do not want to be plagued with these little ruffians of the street," and a diviner element of the soul says, stop! neither business or pleasure has any right here; religion, humanity, and duty must rule here; and if you obey the dictates of the divine element, then you deny yourself.

"In honor preferring one another." This injunction suggests an ample field for self-denial. You that invent sackcloth and hair mittens to rub yourself with, so as to get up self-denial and suffering; when you sit and hear your brother in law, of the next office to yours, praised, what is it that makes you hold your breath? "Oh, you say, "that is envy; I ought not to feel so." There is a blessed struggle. What is born of it? If you rise superior to that comparison between yourself and him and say, I thank God that he is esteemed more than I am; I love and honor him, and I am glad to see his name go up, and it does not hurt me to have his name go above mine," then there is a glorious self-denial. What are the elements of it? Why, putting down your own selfishness and putting up the brotherhood feeling.

No man, then, need hunt among hair shirts; no man need ask for blankets too short at the bottom and too short at the top; no man need resort to iron seats and cushionless; no man need stand on the top of towers or columns, in order to deny himself. There is an abundant opportunity for self-denial. If a man is going to place the higher part of his nature uppermost, he will have business enough on hand.—*H. W. Beecher.*

Gems.

— If those who sneer at practical religion would only seek it for themselves, and make a fair trial of it, their lips would be sealed to scoffs, and only opened in grateful praise. I never heard of a sincere christian who pronounced christianity an imposture or a failure. Have you?

— The man who never failed is a myth. Such a one never lived, and is never likely to. All success is a series of efforts, in which, when closely viewed, are seen more or less failures. If you fail now and then don't be discouraged. Bear in mind it is only the part and experience of every successful man; and the most successful men often have the most failures.

— Christianity is essentially the discipleship of the heart, met by a presence and communication as divinely suited to an inward connection as the visible presence and external communications of our blessed Lord were proportioned to the outward discipleship of his followers during his ministry on earth.

— When you see an old man amiable, mild, equable, contented, and good humored, be sure that in his youth he was just, generous and forbearing. In his end he does not lament the past or dread the future. He is like the evening of a fine day.

— Many men are very entertaining at a first interview, but then they are exhausted; at a second meeting we find them flat and monotonous. Like hand-organs, we have heard all their tunes, and, unlike those instruments, they are not readily new barreled.

— A christian hath so much opposition in his way to glory, that he had need be well locked into the saddle of his profession, or he'll be soon dismounted.

— Enemies are as necessary to the proper development of a full-grown man as friends. When lived that man that amounted to anything but could count his enemies by the scores?

— A noble anger at wrong makes all our softer feelings warmer, as a warm climate adds strength to poisons and spices.

— There are many persons that, as religious reformers, are impertinent, intrusive, void of good judgment, annoying, provoking. Moral mosquitoes, gnats, fleas, vermin they are.

— If you have performed an act of great and disinterested virtue, conceal it; if you publish it, you will neither be believed here nor rewarded hereafter.

— Theology is a divine chemistry which can be understood only by being studied in the laboratory of the heart.

— Superficial knowledge is like oil upon water—it shines deceitfully, but can easily be skimmed off.

— The tendency of all science and art to a higher, more ennobling civilization.

— The cloth of humility should always be worn on the back of christianity.

FAMILY BIBLE READING.—A gentleman told me that he was in business and not then a religious man; but he occasionally visited the home of a religious man. One morning he was at family worship, and the eleventh chapter of Proverbs was read. He proceeded to his office. During the day he was strongly urged to become security for a large amount for a neighbor. He remembered the words read in the morning: "He that is surety for a stranger shall smart for it," and declined. A friend of his consented and was ruined in a few months. Byron kept the Bible on his table for the grand images of the Old Testament. O for the day when our christian men, our business men, will keep it near them for its practical wisdom in all that affects man's interests here and hereafter.—*Hall.*

For the World's Crisis.

IDOLATRY.

"Wherefore, my dearly beloved, flee from idolatry."—1 COR. 10: 14.

Idolatry is one of the great sins of the world. People have worshiped idols more or less, from the early history of the world down to the present day. Many people have objects of worship, little thinking they are idolators; but upon looking the matter over candidly and squarely, in the light of divine truth, they find that this is really the case.

There is one great object of worship which should engage the attention of every person; an object worthy of all our admiration and love. That object is God, the Creator of the universe and all contained therein. God has placed in our keeping many things, which he has given us for our comfort and convenience, but not as objects of worship; and yet men hold these things uppermost in their minds, thus making them idols. Other things fall into men's hands, which of themselves have no real value, or usefulness, yet of them they make idols.

How is it with us, dear brethren and sisters? Have we any thing of a worldly nature to which we cling? Have we no objects which we hold in admiration above what we ought? Have we any thing that engrosses all our thoughts and time? If so, what is this but idolatry?

There is a wide difference between using and taking proper care of what God has placed in our hands, and rendering all praise and glory to him for it, realizing that we are accountable to him—and holding on to what we have, as though we were sole possessors, using all our energies to enlarge and gain additions to it, having them first and last in our minds.

Let us look well to ourselves, and see that we allow no object, however dear or valuable, to step in between us and God, but render all praise, glory, and honor, to God and his Christ; having his worship in our minds first and last, and all the way through. Then when Jesus comes we shall be admitted through the gates into the city. "Little children, keep yourselves from idols."

Gilmanton, N. H. N. B. MCMURPHY.

A SEVERE TEST.

Towards the close of the revolutionary war, an officer in the army had occasion to transact some business with General Washington, and repaired to Philadelphia for that purpose. Before leaving, he received an invitation to dine with the General, which was accepted, and upon entering the room he found himself in the company of a large number of ladies and gentlemen. As they were mostly strangers to him, and he was of a naturally modest and unassuming disposition, he took a seat near the foot of the table, and refrained from taking an active part in the conversation. Just before the dinner was concluded, General Washington called him by name and requested him to drink a glass of wine with him.

"You will have the goodness to excuse me, General," was the reply, "as I have made it a rule not to drink wine."

All eyes were instantly turned upon the young officer, and a murmur of surprise and horror ran around the room. That a person should be unsocial and so mean as to never drink wine, was really too bad; but that he should abstain from it on an occasion like that, and even when offered to him by Washington himself, was perfectly intolerable!

Washington saw at once the feelings of his guests, and promptly addressed them:—"Gentlemen," said he, "Mr.—— is right. I do not wish any of my guests to partake of anything against their inclinations, and I certainly do not wish them to violate any established principle in their social intercourse with me. I honor Mr.—— for his frankness, for his consistency in thus adhering to an established rule which can never do him harm and for the adoption of which, I have no doubt, he has good and sufficient reasons."

SALVATION.

A man who had been led to see his sinfulness and his tearful doom, being surprised that he was allowed to go on quietly in impenitence, exclaimed, "No one ever spoke to me of my salvation." There were in the place many christians who professed to long for the conversion of souls. If he had been sick, some one would have sent for a physician. If he had been starving, some one would have given him bread. If he had been naked, some one would have clothed him. But his soul was wretched, and miserable, and poor, and blind, and naked, yet no one pitied him.

Is there any one living near you that can say, "No one ever spoke to me of my salvation?" You talk about the weather, and the crops, and births, accidents and deaths; do you ever affectionately tell any to flee from the wrath to come? If not, is it kind? is it faithful? is it honest to your christian profession? does it accord with your prayers? can you consistently pray for a revival of religion? can you have any compassion for souls or any love for Christ? Never let any one die in your neighborhood, or even live there long, and be able to say, "No one ever spoke to me of my salvation." A tear, a sigh, a kind word, a pressure of the hand of christian sympathy, a verse of the Bible, a page of pious reading, with the blessing of the Holy Spirit, may save a soul from death, and hide a multitude of sins.

HOW MUCH OWEST THOU MY LORD?

Have you kept a debt and credit? You can tell the income of your farm and its expense. You know to a mill the worth of your merchandise, or bank stock. Pray, how much owest thou my Lord? Perhaps you have not had time; let me assist you. Does it run thus?

A sound mind in a healthy body.
So much early religious instruction.
So many Sabbaths.
So many gospel sermons.
So many public warnings.
So many private warnings, by sickness or death of friends.
So many admonitions by christians, and the remonstrances of an outraged conscience.
So many thousands of wealth.
So many excellent books.
Come, give an account of your stewardship. What have you done?
Have you used your intellect and health in his service?
Have you kept his Sabbaths?
Have you profited by those sermons—by those warnings and admonitions?
Have you used your wealth as being but God's steward, for the extension of his kingdom, and in feeding the hungry and clothing the naked?
How stands your account; for your Lord will shortly summon you.—*Morning Star.*

MANY think that God takes no thought for anything less than a star or a mountain, and is unmindful of the little things of life; but when I go abroad, the first thing which I see is the grass beneath my feet, and nestling in that, flowers smaller yet, and, lower still, the mosses with their inconspicuous blooms, which beneath the microscope glow with beauty. And if God so cares for "the grass of the field, which to-day is, and to-morrow is cast into the oven," shall he not much more care for the minutest things of your life, "O ye of little faith?"

— None but the contemptible are apprehensive of contempt.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A GOOD NAME.

In the school of Dr. Woods, none were allowed to enter the conservatory without leave; but a boy's handkerchief, with his name upon it, had been found there. Just at the close of school, the doctor called the name of James Howard. The whole school became silent with suspense. "James Howard, what has *he* done?—such a noble boy, such a good boy!" all thought. Dr. Woods himself believed he must have been sent into the conservatory by the teacher of botany: so he asked,—

"James Howard, have you been into the conservatory to-day?"

"I have not, sir," replied James in a clear, calm tone.

"I believe you, James," said Dr. Woods, "although your handkerchief has been found there. You are not the boy to tell an untruth."

So James sat in his seat unmoved. Every boy in the school believed him, and almost envied him his good name.

Dr. Woods said no more on this subject, except these few words: "Let every boy learn from this incident the worth of a good name, especially when appearances are against him."

How came James' handkerchief in the conservatory? for, as I have said, it was contrary to the rules of the school for a boy to enter there unbidden. James had loaned it to a small boy, named John Rand, to tie up some nuts, the day before, when they had a little ramble together. The boy forgot to return it. He also forgot the rule of the school against entering the conservatory, but seeing the door open, rushed in to look at some rare flowers. The handkerchief, being partly out of his pocket, dropped upon the ground.

See here the evils of heedless forgetfulness. The boy had exposed a schoolmate to censure; and, had it not been for James Howard's good name, his teacher would have surely thought him to be the offender. At least, so thought John Rand.

How ashamed he felt when Dr. Woods said those words about a good name! The words kept ringing in his ears. He had broken a rule of the school, and was afraid to own it. He thought the doctor would despise him if he knew, and so would the boys. All that day, all that night, he had no peace. At length, he went to James. He was not afraid to tell *him* all about it.

"I did forget it, James, truly, honestly, I did," said the child; "but I'm afraid the doctor won't believe *me* as he does *you*."

"Yes, he will," replied James. "You have been so short a time in school, there's some excuse for you. Go at once, and own up; for, the longer you put it off, the harder it will be. Always own a fault at once. Don't be afraid: the doctor will forgive you."

Thus encouraged, the boy went to Dr. Woods, confessed his fault, and was forgiven; but he learned a lesson against forgetfulness which he always remembered.—*Youth's Visitor.*

THE RESURRECTION OF THE BODY.

A LESSON FROM THE FLOWERS.

A little boy named George Smith had lived all his life in a narrow court in London, and had scarcely ever seen a garden or a field. When his father moved a little way out of the great city, there was a pretty little garden at the back of the house. A piece of this ground was given to George to be his own garden. His father gave him some seeds to be sown in it, and told him that by and by these would come up, and bear bright blue flowers. The little boy thought that very strange; but he believed it because his father said it. So the seeds were put into the ground. George watched his plot of earth, and was anxious about seeing the blue flowers. A few days after, he raked up one of the seeds, and took it to his father.

"Father," said he, "those seeds will not grow to anything. See, here is one of them: it is quite dead and rotten."

"No, no," said his father, "let them alone: wait, my boy." So George waited and watched. Week after week passed away, and it was a great trial to his patience. But one morning he came running to his father, and said, "There are little things coming out of the ground, like the point of your penknife, only green. They are coming up where we put in the seed."

"Wait a little longer," said the father, "and you will see the flowers."

The green blades grew higher and higher, leaves broke out around them, and at last there came the blue flowers. The boy was astonished. He could not tell how it was that those decayed seeds had turned to these beautiful flowers. His father told him it was the same with the corn they had seen when they went into the country; that all seeds had to go through this process.

Now, what took place with those seeds is an illustration of the resurrection. The bodies of men are laid in the grave, and there appears no sign of their rising again; but we must have faith in God, as George had in his father. We must trust our heavenly Father; for his word is sure to be fulfilled. This is the very illustration of this great subject used by the apostle Paul: "That which thou sowest is not quickened, except it die.

MAKE ME A CHRISTIAN.

I well recollect, in the course of my labors, a poor Hindoo youth, who followed me about the garden at the school, asking me to make him a christian.

I said, "It is impossible, my boy. If it is possible at all, it is possible only through the Lord Jesus Christ to make you a christian. Pray to him."

How well I recollect the sweet voice of that boy when he soon after came to me, and said, "The Lord Jesus Christ has taken his place in my heart."

I asked, "How is that?"

He replied, "I prayed, and said, O Lord Jesus Christ, if you please, make me a christian! and he was so kind that he came down from heaven, and has lived in my heart ever since."

How simple and how touching! "Lord Jesus Christ, if you please, make me a christian!"

Can you say that you have made a similar appeal in your spirit as this poor Hindoo boy? And can you say, my young friends, that Jesus Christ has come down from heaven to live in your hearts?—*Rev. Dr. Boaz.*

OBEDIENCE TO PARENTS.—It has sometimes been said that disobedience to parents is the beginning of all crime. If this is true, and to a great extent it undoubtedly is, how important that the habit of disobedience should never be formed! Beware, young reader, how you disobey the slightest command of your parents, for it will lead you to disobey others, and then to disobey the laws of your country and the laws of God.

LEISURE HOURS.—It was a beautiful observation of the late William Hazlitt, that "There is room enough in human life to crowd almost every art and science in it. If we pass no day without a line—visit no place without the company of books—we may with ease fill libraries or empty them of their contents. The more we do, the more we can do; the more busy we are, the more leisure we have.

WHAT TO HATE.—"I hate to learn my lesson," cried a little fellow, shoving back his book as if he never wanted to see it again.

"Hate, my boy, hate! Do you know what a terrible word that is? Never hate anything but sin; and you may hate that as much as you please."

— Nobody takes a reproof so kindly as he that deserves most to be commended.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

IMMORTALITY BROUGHT TO LIGHT.

"By all that proceedeth out of the mouth of the Lord doth man live."—Deut. 8: 3.

Oh, felt in signs that from afar
  Touch the cold heart within,
How beautiful Thy mercies are
  Beside Thy children's sin!

On the steep paths that homeward rise,
  What gladdening lights we meet!
What tokens fix the wandering eyes,
  And speed the lingering feet!

When at our heart's blind exodus
  From shame and bonds we flee—
Not heeding what Thou art to us,
  Or what we are to Thee—

We struggle on with hopes confined,
  We fight for ends impure,
While heaven before and earth behind
  Alike are insecure.

But angels on Thy face intent
  With love we do not know—
Glad searchers of Thy will—are sent
  To watch the way we go.

And things we have not power to miss
  Their gentle witness bear,
That he who calls us to his bliss,
  Our Lord himself, is there.

Then while his saving name we trace,
  Though yet in outline dim,
What deserts of our heart's disgrace
  Confess themselves to him!

And as his glory from its height
  Dawns on the humbled eye,
And we take refuge in the light
  That leads us forth to die,

How blessed in the wearing strife,
  Amid strongholds undone,
So to be taught that light and life—
  That light and love are one!

We pass through sundry kinds of death
  With only Him in view;
And lo! we breathe undying breath,
  And earth and heaven are new.

The secret of our Master's joy
  Unfolding more and more,
Thy word grows sharper to destroy,
  And quicker to restore.

For, Lord, we trust it—as we can
  When deed and word agree,
Revealing what thou art to man,
  And what man is to thee.

A. L. Waring in "Sunday Magazine."

For the World's Crisis.

JOHN 5: 28, 29.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

This passage stands directly in the way of the theory of no resurrection of the wicked dead. Many are the efforts put forth to try to get it out of the way, but still it stands impregnable. It is the language of Him who spake as never man spake before or since. It is the highest authority.

Those who deny that those who have died in their sins will be raised from the dead, and be brought to judgment for their iniquity, have a great variety of interpretations of this scripture, and no two of the leaders hardly that agree. Among the different expositions and efforts to get it out of the way are the following:

1. That it has no reference to the resurrection of the dead literally; it is to be applied to the Jews. Those of them that believed came forth to life, and those who did not believe came forth to condemnation.

2. Others admit that the twenty-fifth verse teaches a literal resurrection, as in the case of the widow's son, of Lazarus, and others whom Jesus raised from the dead; but deny that the twenty-eigth and twenty-ninth verses have any reference to the literal resurrection whatever, but are to be taken figuratively.

3. Others admit that the language so plainly teaches the resurrection of two classes that it cannot be misunderstood; but claim that both classes are christians, and will finally be saved. One class are christians who have done good; and the other are *christians who have done evil,* but will be saved.

To sustain this, they refer to Acts 24: 15, where Paul speaks of the resurrection of the just and the unjust, as being two classes of christians. An *unjust* christian would be about as hard to find as a *white* blackbird.

4. Others admit that a literal resurrection of both righteous and wicked is taught; but claim that the righteous only will be raised to life,—that the wicked will come forth and stand before the judgment-seat, but have no life in them,—will stand up a mass of dead carcasses,—I suppose like the mummies that were thrown out by the earthquake in South America last year.

5. Others claim that the coming forth in the text has no reference to the resurrection in any sense whatever. That all men, good and bad, are brought before Christ to be judged, and that the judgment is now going on.

6. Others claim that the word translated "graves" is not *hades*, and therefore can not mean literally graves, but must be figurative. Many are free to admit that John 5: 28, 29, stands directly opposed to the theory of no resurrection for the wicked; yet they say the general tenor of Scripture is on their side, and hence this passage must be made to bend to their views.

Notwithstanding all the above expositions and interpretations, the passage reads—"Marvel not at this; for the hour is coming, in the which *all* that are in the *graves shall hear his voice,* and shall *come forth;* they that have done good, unto the resurrection of life; and they that have done evil, unto the *resurrection of damnation*"; and needs rather to be believed than to be-interpreted, or figured away.

The word translated "graves" in the text is *mnecmion*, and is found forty-nine times in the Bible. It is translated "tomb" and "tombs" seven times, and was the place where Jesus was buried. Joseph took the body of Jesus, "and laid it in his own new *tomb* [*mnecmion*], which he had hewn in the rock."

It is translated "grave" and "graves" nine times. Four times applied to the grave of Lazarus, and twice to the "graves" that were opened when Christ arose, and with him the many bodies of the saints, as the first fruits. Then in the text—"All that are in the *mnecmion* (graves) shall hear his voice." Once, where Christ said to the hypocrites that they were as "graves" which appear not; and in Rev. 11: 9, where the two witnesses were not allowed to be buried after they were slain. Thirty-three times it is translated "sepulchre" and "sepulchres." It is used twenty-eight times to show the place where Jesus was buried, and once where Abraham was buried, and once the place where David was buried; which Peter said was with them till that day; and three times as the graves of the prophets. In *all* of the thirty-three places it is used to designate the *burial place* of those literally dead. All that are in the *mnecmion*, whether graves, tombs, or sepulchres, shall *hear his voice*, and come forth.

Men may be lulled to sleep by the idea that they never will be raised from the dead and be brought to judgment; but they will find at the last, when it is too late, that there is no way to "escape the damnation of *gehenna*." If the wicked dead are not raised out of *hades* and *mnecmion*, they escape the damnation of *gehenna*. They are to be "burned up root and branch," and be consumed like the fat of lambs, and all be destroyed *together*, which cannot be true if they are not raised from the dead. People may argue, and argue, and suppose, and reason, and figure, but the fire of *gehenna*,—"the lake which burneth with fire and brimstone,"—stares the ungodly in the face. I know they do not like to hear it, but if they reject God's offered mercy, and love, and pardon, and tread under foot God's Son, they will have to experience the "sorer punishment," the "indignation and wrath, tribulation and anguish," in the furnace of fire, where there is "wailing and gnashing of teeth."

These things are not to be made light of, or figured away. They are as immutable as their Author. The Lord Jesus Christ is the great Teacher sent from God. To him must we listen. Him must we hear, or be destroyed. If there is any thing that would *seem* to conflict with his words in the Bible, it must be explained by him, and not his words be made to bend to any other expressions in the Bible. I say *seeming* contradiction, for there is nothing in all the rest of the Bible but what harmonizes with Jesus in John 5: 28, 29, unless it be wrested from its legitimate meaning.

When Jesus uttered these words, he well knew the doctrine of the resurrection was denied and disbelieved. The Sadducees denied the resurrection of *any*, and the Pharisees denied the resurrection of the *wicked*, and only admitted the resurrection of the righteous. So Jesus put in this authoritative language for the Sadducees and Pharisees of all time to come. "Marvel not at this; for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"; or, as Campbell's translation reads, "Wonder not at this; for the time cometh, when all that are in the graves shall come forth; they that have done good, shall arise to enjoy life; they that have done evil, shall arise to *suffer punishment*."

If Jesus does not mean what he says, he certainly ought to have told us what he did mean, or have told us *who* had the authority to tell what he meant. A. P. Moore.

Boston.

For the World's Crisis.

A BRAND FOR PERDITION.

It is a most terrible thought that some of the readers of the Crisis may be brands for perdition. Dreadful it is to think that it will find some fuel, and what if the reader should be fed on by the flames of divine indignation and just retribution. How appalling to the stoutest heart if he knew that he was to writhe in gehenna fire, and be "burnt up" soul and body there. Reader, think! The things that you so often read are realities.

Christianity is a real thing. Christ is a real, living Savior; but, having nothing to do with him, you will certainly come to the receptacle of all things that offend, to endure the scorching, consuming blaze of a holy and insulted God. And you will find all real. Thrust your hand into the flame—is it real? A cry of anguish, a shriek of pain, answers the question. Real? Of course it is real. You see the real fire; you feel it real; you hear its real hiss; there can be no deception. If that be real, so is the fire that shall burn and devour; and oh! the thought alone—tell me how repugnant—to be cast there, without chance of deliverance, and without being able to prevent or avert the doom.

Some among men we know must be there. Art thou the man? Let me tell you the class, and you will soon know if you are the man journeying to the sulphurous cavern of the damned. They are men who do not believe in the Lord Jesus Christ, as the sacrifice for their sins, and accept him as such, finding liberty and life by his death. They are men who are the servants of sin, and are earning wages. What wages? The wages of sin, which is death. They are men who are heaping up something—"wrath against the day of wrath." They are men who are destroying themselves by beastly, vicious, and unholy passions. They are men who can live on under the gracious beaming of Divine mercy, and are so ungrateful as never to acknowledge his grace and ask pardon for their ingratitude. Now, art thou the man? Don't shirk the question. I know it is repulsive. I know it is humiliating. I know it is disagreeable to flesh and blood.

Sinner, shall I say for you as I once said for myself, "I am the man! it is true; God knows me; God has pictured me; it is no use to disown what is said; Paul said to Agrippa, 'I know that thou believest'; and I do believe, I am forced to believe that I am now only fit to be a brand of perdition"?

This conclusion, then, would shut you up to despair if there was no "redemption" provided. But there is a "redemption in Christ Jesus"; for God has provided him as the Ransom. Now believe in him, self-condemned one, and—it is a real fact—you go free. God has provided, and God has accepted him for all who believe; and in order that the just, who live by faith, might be eternally saved from the fire, they are built up in Christ; they are formed into his body.

Will God cast Jesus away? Never! never! Impossible! Will God cast *me* away if I am a believer in Jesus? Never. Will God cast me away if I am without—outside of Jesus? Yes. To be outside the Ark is to be presently deluged in the seething fires of judgment; is to be—oh! tell me what the meaning of it—a lost soul!

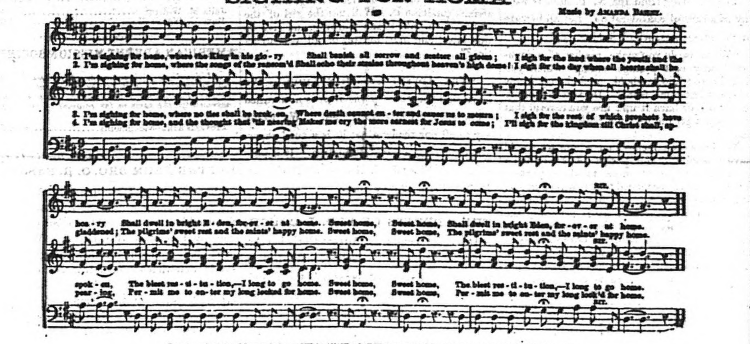
A lost soul! A lost soul! But "Jesus Christ came into the world to save sinners." "He that believeth and is baptized shall be saved." It is real—real as the fire; "*shall be saved.*" Are you not concerned?

W. Kellaway.

26 St. Thomas St., Weymouth, Dorset, Eng.

SIGHING FOR HOME.

Music by Amanda Bailey.



Entered according to Act of Congress, in the year 1869, by AMANDA BAILEY, in the Clerk's Office of the District Court of the District of Massachusetts.

A GOOD PRAYER-MEETING.

There are several conditions indispensable to a good prayer-meeting. Concentration of mind on God and the object of the meeting are essential to its success. This should be accompanied with emotion such as makes sensible of the divine presence, bringing us into communion with God, and begetting in us a lively faith in his promises, and at the same time imposing a burden on the spirits which will lead us to yearning for deliverance—an earnest seeking that we may find the blessing which God stands ready to confer upon us and upon others in answer to prayer. Such a meeting should be pre-eminently free and social; unless it is, it will fail to be a good meeting. There should be the largest liberty and the least possible embarrassment. Hearts should come into as close approximation with God and each other as they are susceptible, and all with equal privilege try to do something to contribute to the interest and efficiency of the meeting. The nearer the approach to an agonized spirit the better. Christ agonized for us in the garden, and he would have us agonize for the Spirit and for the salvation of souls.

The prayer-meeting should have a leader, and that not always the minister. The deacons should lead in turn, or some persons selected for that purpose who will prepare themselves for the work, and begin and close the meeting at the appropriate time, never delaying the commencement, or allowing the meeting to drag or to be spun out to weariness, and thus lead to dissatisfaction.

The prayer-meeting should have before it some specific object. The members should adopt the general rule, not to talk and pray about everything that can be thought of. This has a tendency to distract the mind and scatter the thoughts instead of concentrating them. In such cases nothing, or at most, but little is accomplished. Prayers are offered without point or object, and consequently without faith; and of course they will not be answered. The petitioners themselves do not expect them to be answered; they would be very much surprised if they were. But if the prayer-meeting has before it some specific object, as the revival of God's work about which thought is busy and for which fervent prayer is offered by those who feel that they must see it, it will not be useless. Who ever knew such prayers offered in vain? Such a prayer-meeting is a success. It is just what every lover of Jesus sincerely and ardently desires.

We have very often been astonished to see leading members of the church throw off all personal responsibility in this matter and imagine that it all belongs to the pastor. This is a great mistake. The prayer-meeting is emphatically a meeting of the church on which its own existence, prosperity and spirituality largely depend—a meeting to be sustained whether there is a pastor or not. It cannot be neglected with impunity. The penalty will most assuredly be felt. Then support the prayer-meeting, not only by your presence but by your co-operation. Do all you can to make it good and profitable to your own soul as well as to the souls of others.—*Morning Star.*

For the World's Crisis.

ARE YOU WAITING?

O say, are you waiting, dear brethren, to-day,
  With lamps trimmed and burning for Jesus to come?
Or saying, my Lord doth his coming delay?
  Bold, true faithful servants, I feel he has some.
O say, have you on the whole armor of God?
  Your loins girt about with his glorious truth?
Your feet with the gospel of peace ever shod?
  Let no man despise us, dear friends, for our youth,
For an helmet the hope of salvation's ours;
  Above all, let us take the bright shield of faith
To quench all the darts of the enemy's powers,
  And love not our lives even unto death.
And when the Chief Shepherd in glory appears,
  With crowns pure, unfading, for you and for me,
He'll wipe from all faces grief's sorrowing tears,
  And lead us to fountains pure, living and free.

Anna E. McEllister.

Moorestown, Burlington Co., N. J.

THE TIME WE LIVE IN.

It is believed by christians generally, that after 6000 years from the creation, another thousand years will follow, as "the day of the Lord." And as God required man to "labor six days, and rest the seventh," as the Lord's day; so, after six thousand years, in which sin, sorrow, and sin abound, the seventh thousand will be a new dispensation; the "day of the Lord;" when Satan will be restrained from "going about, like a roaring lion" (1 Pet. 5: 8), and deceiving mankind, and the "kingdom of God" will be established "under the whole heaven" (Dan. 2: 44;) and the "saints will possess the kingdom" (Dan. 7: 27,) or "reign with Christ a thousand years." Rev. 20: 6. Now the question arises, When will the six thousand years end?

We have a chronology of the Bible history, prepared by Abp. Usher, and adopted by King James, at the time of the translation of the common version of the Bible. And according to that chronology, Christ was born in Bethlehem, in the year of the world, 4004. Since that time, 1869 years have passed. Now add 1869 to 4004, and we have 5873, which falls 127 short of 6000. Now we read in Acts 13 concerning God's dealings with the children of Israel; how "he brought them out of Egypt," through the wilderness and into the land of Canaan, and then divided to them their land by lot (Josh. ch. 15), and then "gave to them judges about the space of 450 years, till Samuel the prophet." Now take the date, according to Usher's chronology, of the time this land was divided (B. C. 1444,) then pass on to the time Samuel gathered the children of Israel together at Mizpeh (1 Sam. 7: 5,) which he places B. C. 1120; and then subtract 1120 from 1444 and we find that instead of its being 450 years, as Paul said, Usher makes it but 324; falling short of Paul's statement 126 years. Now if Paul's was correct, and there be no other error in Usher's chronology, to get the true time this 126 years must be added to the 5873; which makes the present age of the world, from the creation of Adam, 5999 years, showing that A. D. 1870 ends the 6000 years of the world's history.

But we may suppose this to be not fully correct; for many have recently made a critical examination of the chronology of the world, as drawn from the Old Testament; examining the dates of the different events, and they have generally come to the conclusion that the 6000 years end in 1875.

The question now arises, Will the next thousand years be the great Sabbath, or great "day of the Lord," when "Satan shall be bound for a thousand years" (Rev. ch. 20); and "the prince of the power of the air;" "the spirit that now worketh in the children of disobedience," to be cast out? Eph. 2: 2. Is it not the time of "restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began?" Acts 3: 21. Is it not the time spoken of, when the Lord shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession?" and to obtain this possession, will "break them with a rod of iron, and dash them in pieces like a potter's vessel?" Ps. 2: 8, 9. Is it not the time of the harvest of the "wheat and tares," and consequently the harvest of the world; when the "Son of man will be revealed?"

Should it be asked, Is there not to be a thousand years millennium, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 9,) before the harvest? The answer must be, No; for Christ said the wheat and tares should "both grow together till the harvest;" that "the harvest is the end of the world." "The good seed are the children of the kingdom," and the "tares of the wicked one." Matt. 13: 38. So there is no chance for a millennium till Christ comes in person.

But will not the time have come, that Christ spoke of, when he said to his disciples, "If I go away, I will come again and receive you to myself; that where I am, there ye may be also?" John 14: 3. Will it not be the time the angel spoke of, who said, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven?" Acts 1: 11. Will it not be the time when Jesus will take possession of his throne, that he referred to when he said, "He that overcometh shall sit with me in my throne, even as I have overcome, and am sit down with my Father in his throne?" Rev. 3: 21. Will it not be the time when the twelve apostles of the Lamb will "sit on twelve thrones, judging the twelve tribes of Israel?" Matt. 19: 28. Is it not the time Paul referred to, when he said: "Our conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body, and fashion it like to his glorious body?" Phil. 3: 20, 21. And also, when he said: "The Lord himself shall descend with a shout, with the voice of the Archangel and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them to meet the Lord in the air." 1 Thess. 4: 16, 17. And, again, Paul said: "We shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye; at the last trump: for the trumpet shall sound. and the dead shall be raised, incorruptible." 1 Cor. 15: 51, 52.

Christ said: As it was in the days of Noah, and Lot, "so shall it be when the Son of man is revealed." Luke 17: 26. Though warned, very few who were interested believed thas the things threatened would take place. So it will be in relation to the coming of Christ.

It is said in Revelation under the sound of the sixth trumpet, an angel appeared and "set his right foot on the sea and his left foot upon the earth, and sware by him that liveth forever and ever, that time shall be no longer." Rev. 10: 6. The present is believed to be that time; and many of God's servants have been sounding the cry for the last twenty-seven years, that the end is at hand, and have been fulfilling this prophecy. Now mark! This declaration was to be made under the sixth trumpet; yet the end was not to be until the seventh angel should begin to sound.

God in his goodness has been pleased to give to man this admonition and warning, that every one may choose his own position; and if not right, none shall have excuse.

Another prophecy, to be fulfilled at the same time, is: "There shall be scoffers in the last days, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3: 34. Again, Paul says to his brethren: "Yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night." 1 Thess. 5: 2-7.

Now, dear reader, if the Lord shall soon appear, will he find you one of "the children of light, and of the day?" or will he come to you as a "thief in the night?" Is your "conversation in heaven," and are you looking for the Lord Jesus to "come and change your vile body and fashion it like to his own glorious body?" Phil. 3: 21. Or are you one of the class Paul said were "the enemies of the cross, whose end is destruction, . . . whose glory is in their shame who mind earthly things." v. 18.

Near the close of Paul's life he said: "Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but to all those that love his appearing." 2 Tim. 4: 8. Will any that love this appearing of the Lord be found scoffing at those who are looking for that appearing? No. Noah had been in the ark seven days before it began to rain. The people outside had an opportunity to exhibit their mirth over what they regarded as his folly. And from what we now see of persons making mirth over the article of ascension robes (an utter fiction,) and the mistakes which some foolish ones have made in setting specified time for the Lord to appear, after Noah had been shut in the ark five or six days, should we not suppose some would surround the ark and attempt to tantalize him, by crying: "*Ho, old Noah! Will you tell us when you expect to sail?* There are no clouds in sight yet. Perhaps you have made a mistake in the time. Suppose you come outside awhile, and enjoy the fresh air with us!" The wise ones of that day did not believe there would be a flood. They scoffed at the man of God. And as it was then, so shall it be when the Son of man is revealed. The flood came; so will also the Lord Jesus come.

And when he comes, as surely as Noah and his family were saved, so surely will his jewels all be found and be taken care of; while the careless, and scoffers, will be left. How many will then say: If I had studied my Bible and taken that for my counsellor instead of following false teachers, I might have been saved; but now it is too late! How many teachers will then say: If I had followed the teachings of the Bible, as my conscience told me, and followed the example of Christ, and his apostles, and preached the true gospel to the poor as they did, it would now have been well with me! But instead of that I have regarded popularity, and sought the praise of man more than the praise of God. I have sought the applause of the rich, and worldly, more than the welfare and salvation of the poor. And now my reward, and doom, is that of a blind leader of the blind. There is now no hope for me in Christ; for he has said of such as me, "Many shall say to me in that day, Have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" And the answer must be, "Depart from me, ye workers of iniquity." Matt. 7: 22, 23.

Reader, do you love the appearing of the Lord? Do you love Jesus with such love that it would be a pleasure at any time to meet him personally? If not, you are not prepared to meet him in peace; and in this preparation *make no delay!*

Chicago, Ill. Moses Smith.

For the World's Crisis.

BIBLE *vs.* THEORIES.—No. 4.

The Bible gives us the succeeding events as they will transpire in their order, and as Jesus will introduce and successively and officially fulfill them, on and after his departure from the "true tabernacle," in which he is now ministering, with as much distinctive clearness, as little ambiguity, and as much precision and definiteness, as it gives us his birth, sorrows, teachings, betrayal, death, burial, resurrection, ascension, and tabernacle employment.

Let one rule be always paramount; viz., every positive, unequivocal declaration of the Scriptures must be received and believed. Illustration: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

The connected circumstances in relation to this "same Jesus" present this scripture to us without any circumlocution. This Jesus was the one of Nazareth, born of a virgin, in Bethlehem of Judea, of Jewish extraction according to the flesh; a teacher in Israel, pointed out by John the baptizer as "the Lamb of God, who taketh away the sin of the world"; the promised Messias, on whom they should believe, in whom they should trust, to whom they should give heed; who went about doing good, healing their sicknesses, raising their dead to life again, preaching the good news of the kingdom of God at hand; who was seen and known throughout all the courts of Judea; was daily in the temple at Jerusalem, giving instruction; was betrayed by Judas Iscariot, tried by Pilate and Herod, condemned to die, and publicly executed, his death certified to by the Roman centurion, his dead body begged of Pilate, the Roman governor, by Joseph; who was buried, his tomb closed up and sealed with the Roman signet, and closely watched and guarded by a company of Roman soldiers for three days and nights; and yet he was raised to life from the dead.

And these same soldiers certified the fact to his betrayers and murderers, and they paid those same soldiers a large sum of money as a bribe, to induce them to falsify themselves, and deny their own statement of truth; for subsequently it proved to be truth; for this same Jesus was afterwards seen *alive* at several different times, and on one occasion by over five hundred witnesses; and he was with some of them, going in and out and eating and drinking with them (after he rose to life, prior to his ascension), for the space of forty days. "These things were not done in a corner," as one of his avowed as well as most implacable enemies afterwards testified.

And now in open daylight, in the presence of them all, he is just as visibly, bodily, and actually taken up,—corporeally translated, as he had been corporeally born of flesh, lived and died in the flesh, and had had a resurrection of the flesh, and declared himself to be "flesh and bones" after that resurrection.

These are some of the attendant circumstances in which the Scripture declaration comes to us, in the most positive terms, that *this same Jesus* shall so come as he was seen to go; and I do not hesitate to say that it must be received and believed, or there is just as positive a denial of a plain Bible truth as there is a plain declaration in the Bible of that truth; and all attempts to theorize away such a simple, unequivocal declaration of Bible, would only lay the foundation, carry up the walls, and put on the cap-stone, for spiritualizing *all* the Bible, Jesus, heaven, and God, and leave us *nothing*, not even the shadow of an immaterial myth.

What is true of this passage is equally so of every other positive declaration contained in holy writ; and that which is true of those who endeavor to fritter away the plain declaration in relation to Jesus' second, personal coming, by reducing its proportions to a spiritual manifestation, is just as unquestionably true of any and all who undertake in like manner to fritter away the clear, emphatic, and literal promises of God to Abraham and his seed in relation to the future blessings of this world. This seed Paul (Gal. 3) declares to be Christ and those that have put on Christ. The Lamb of God and the Lamb's wife, "one seed," and "one flesh"; for he that is joined unto the Lord is one Spirit.

Olena, O. G. W. Stetson.

THE BIBLE TRIUMPHANT.

69. *The infant Christ was taken into Egypt.* "When he arose he took the young child and his mother by night and departed into Egypt, and was there until the death of Herod. . . But when Herod was dead . . . he took the young child and his mother and came . . . and dwelt in a city called Nazareth."—Matt. 1: 14, 15, 19, 23.

The infant Christ was not taken into Egypt. "And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord. . . And when they had performed all things, according to the law of the Lord, they returned . . . to their own city, Nazareth."—Luke 2: 21, 29.

The skeptic's only difficulty on this point appears to be that he has got his chronology badly mixed. Luke writes on this subject of an event which took place a year previous to that recorded by Matthew. He says, "And when the days of her purification were accomplished (*i.e.* thirty three days, according to the law of Moses,) they brought him [the child] to Jerusalem to present him to the Lord, [please read the beautiful law recorded in Ex: 13: 2, Ex. 22: 29] and to offer a sacrifice according to that which is said in the law of the Lord—a pair of turtle doves or two young pigeons. And when they had performed all things according to the law of the Lord, they returned into Galilee—to their own city, Nazareth."

And according to the best chronology it was a year after this event, that Joseph being warned of God in a dream, took the young child and his mother by night and fled into Egypt, where they remained until the death of Herod.

Before leaving this subject we ought to remark, for the information (?) of the infidel, that the events recorded in the Bible are not always arranged in the precise order in which they occurred. It is by no means necessary, in order for the Bible to be true, that all the events recorded by Matthew must chronologically precede those recorded by Mark and Luke. We see, therefore, in conclusion, that after the days of her (Mary's) purification, they returned to their own city Nazareth, and dwelt there a year, after which the infant Christ was taken into Egypt. Any ordinary mind can see the harmony between Matthew and Luke on this subject.

70. *Christ was tempted in the wilderness.*—"And immediately [after Christ's baptism] the spirit driveth him into the wilderness. And he was there in the wilderness forty days tempted of Satan."—Mark 1: 12, 13

Christ was not tempted in the wilderness.—"And the third day [after Christ's baptism] there was a marriage in Cana of Galilee. . . . Both Jesus was called and his disciples to the marriage." John 2: 1, 2.

This contradiction (?) was manufactured by the three words, after Christ's baptism, which had been inserted by the infidel in the last text. This statement inclosed in brackets is simply false. And had the skeptic read the previous chapter with any attention, he might have known it to be such, for it gives no account whatever of Christ's baptism.

The subjects of the chapter are, 1. The position and office of Christ, and, 2. The testimony of John that he was the Christ; and this he proves by a statement of what occurred four years previous, when he immersed the Messiah in the Jordan. And the next day after this, it appears he was with the same persons (or other unbelievers) again, for seeing Jesus coming unto him he said, "Behold the Lamb of God which taketh away the sin of the world," and adds, "This is he of whom I said, (at the time of the baptism, see Matt. 3: 11,) "After me cometh a man which is preferred before me." He then continues his testimony with the words, "And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God."

In John 2: 1, we find the skeptic's quotation, "And on the third day there was a marriage in Cana of Galilee," etc. The third day after what? Not the third day after Christ's baptism as the infidel states, for that took place four years previous (as is easily seen by noticing the chronology at the head of the chapters) but the third day after the events recorded in the foregoing chapter, that is, after John thus testifies to others that Jesus was the Christ, and proves his testimony by a statement of what he himself witnessed.

This proposition exhibits a dishonesty so bold and shameless that none but an infidel would have the assurance to hold it up before a civilized world.—*Mrs. H. V. Reed.*

— Religion is not the speciality of any one feeling, but the mood and harmony of the whole of them. It is the whole soul marching heavenward to the music of joy and love, with well ranked faculties, every one of them beating time and keeping tune.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 13, 1869.

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All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

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Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

CHICAGO.

The meetings in Chicago are seasons of special interest. The light and truth are spreading in all directions. Some fifteen or twenty have requested prayers, and the saints are rejoicing in the Lord. Last Sabbath, (Oct. 3d), was a most precious day. The love-feast in the morning was a feast indeed. We have a variety of nations in the meetings, but they all speak the same language in Christ. Many new ones are becoming interested in the great truths of the Bible that have been long buried up by traditions. Prominent men in society begin to see and feel that these things demand their serious attention. Those who have looked upon our meetings with contempt are now very attentive, and anxious to hear all they can about the reasons of our hope. They listen with the best attention, and are honestly inquiring, Are these things so? They are tired of listening to the popular fables of these times, and inquiring for the "old paths." Some have found them and are rejoicing greatly. They are truly new creatures. Those who had been professors before, invariably testify that their joy and peace, faith, hope and love, have been greatly increased since believing this, that some are pleased to call "infidelity."

We are holding meetings a part of the time in Farwell Hall, which is the largest and best in the city. It will hold some three thousand people. It is the best hall in which we have ever spoken. Notwithstanding its size, it is so constructed that it may be easily filled with an ordinary voice. Some fifteen hundred have been present, and given the very best attention. Quite a number have asked questions, which has helped to make the truth shine. Spiritualism has taken strong hold in Chicago, and its supporters are bold in its defence. We have commenced an attack upon this enemy of God, Christ and the Bible, and felt in a special manner the sustaining hand of the Most High. We purpose, in the name of the Lord, to press the battle to the gates of the enemy.

WHAT DO YOU THINK?

I would like to ask a few questions, which, if you deem worthy, I would like to have you answer through the Crisis.

(1) Do you believe that "times" are to grow any worse before the Lord will come than they are at the present time?

(2) There is a passage in Rev. 20: 4, where it speaks as though there was, or is to be, a "beast" which some would "worship" and receive his mark in their hands. To what period does it refer?

(3) Why is it that the church of Christ is not more united?

(4) Why is it that the church was in error so long, and how did it get into it?

(5) Millions of christians have died who were in error in regard to their future state. Are they to be destroyed for their error?

(6) Do we hazard our interests by laboring with those who are in error? There are many in the churches, of divers denominations, who believe that Christ's appearing is at hand.

Yours in hope of a glorious immortality through Jesus Christ our Redeemer.

READER.

(1) The Scriptures plainly teach that "evil men and seducers shall wax worse and worse." 2 Tim. 3: 13. The apostle expressly says this state of things will prevail "in the last days." The Savior compares the condition of society at the time of his second coming with that in the days of Noah and Lot. Facts are abundant to prove that there has been a great increase of wickedness in the last few years; but we may expect a continued increase of crime and infidelity from now till Jesus comes.

(2.) We think the "beast" and "image" spoken of in Rev. 20: 4 are the same as we find described in Rev. 13: 11–18. We do not see sufficient evidence to convince us that this is all fulfilled. We believe its full accomplishment is just at hand; and that its fulfillment will close the present dispensation.

(3.) The lack of union in the professed church of Christ is in consequence of a lack of the Holy Spirit; and the reason why so many are destitute of that, is because they are continually doing, saying, or thinking something which grieves away the Spirit of God. There can be no christian union without the aid of the Holy Spirit. The real christians have always loved each other, because such are "filled with the Spirit."

(4.) The church was "in error so long" because its members chose to follow popular creeds instead of the word of the Lord—great men instead of Christ. The church got into error in the same way it kept in it; by following some popular teacher, like Origen, who departed from the literal interpretation of the Scriptures.

(5.) One is not condemned for being in error till he has seen the truth and rejected it; or had an opportunity to come to the light and refused. Men may be in error and be christians; but cannot be innocent when they hold fast to a popular error and reject an unpopular truth.

(6.) If we refuse to labor with all who are in error, we might refuse to labor with every one, turn bigot, and perish in self-righteousness. Work every where, and do all the good possible.

THE RAINBOW.

We have just received a note from Dr. Leask, Editor of the *Rainbow*, London, informing us that its subscription price in America is $2.50 in gold, or its equivalent. If those who wish this valuable monthly will send us their address and the money, we will cheerfully act as agent for them without charge, as we feel anxious that the truth should be sustained in England.

In his letter the Dr. says:—

"I greatly appreciate the sympathy of American brethren with my difficult labor in this country. My heart is cheered by your kind thoughts and purposes. If the *Rainbow* is sustained, I anticipate a theological revolution in England, which will clear God's precious truth from the accumulated errors of centuries. Oh that this anticipation may be realized. Christ has done a great work for us; let gratitude prompt us to consecrate all we are and have to him.

Those who are wedded to popular theology are doing much to crush Bro. Leask, and, if possible, oblige him to suspend the publication of the *Rainbow*, in case he allows it to contain articles on the mortal nature of man, and the final destruction of the wicked. We hope our brethren in America will lend him a helping hand.

PURE THOUGHTS.

But few realize the importance of keeping the thoughts pure. Thoughts are as the fountain to the stream. If we would have a pure stream, the fountain must be kept pure; so if we would be holy in conversation, the thoughts must be kept pure. Says Jesus:—"The pure in heart . . . shall see God." Matt. 5: 8. The Scriptures inform us that "wicked imaginations" "are an abomination" to the Lord. It would be well for each reader to ask, Do I allow "wicked imaginations?" If so, then the heart is not pure.

The following is from the *Advance*:—

"It has been said that the man who governs his thoughts when alone can control his tongue when in company. It is just as true and far more important that the man who keeps his thoughts pure will keep his hands from sin. Now and then society is startled by a crime which explodes the reputation of some one who had stood high in its esteem. But such explosions are no spontaneous affairs of an instant. The train of powder was slowly laid. No man commits embezzlement or adultery who has not allowed himself unself-rebuked to think embezzlement or adultery. Over how many young men, like a sword hung by a hair, are poised these searching words of Christ: "Whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart."

DISHONESTY.

The dishonesty, deception, and swindling in trade at the present day is alarming. Covetousness—one of the signs of the last days—is the mainspring that moves men to cheat and lie in order to get more money than an article is worth.

The following article from an ex-dealer is to the point. It was published in the Boston Daily *Times*, of Aug. 31st, 1869. The writer says:—

Only the initiated understand the system, and few of them are willing to admit the extent of the frauds practised on the unsuspecting. We belong to the class of the uninitiated, and we are heartily ashamed of our connection with the business, although we take the credit to ourself of never having willingly deceived any one. Our separation from the business was therefore a necessity. The sellers, are, as a rule, in each others' confidence, and many carry the system of extortion to an alarming extent to show their smartness. It is a fine boast to be able to say, "I charged a hundred per cent on a set of jewelry, and got it."

When a buyer enters one of these stores, he or she is received with marked politeness. The proprietor or clerk, who serves the customer, commences the duty by remarking the weather, the dullness of the times, the struggle poor people have to make in order to live, etc., all of which is listened to by most customers with pleasure. Thus the seller wins the buyer's confidence and half of the work of getting a large price is accomplished. If the article asked for requires to be measured, the seller keeps up the conversation while he is engaged in measuring, thereby taking the attention of the buyer from the work, and enabling himself to shorten his yards at pleasure. After the article is done up and paid for, the usual question, "Anything else, miss?" or "ma'am," is asked, in a tone as soft as the sewing-silk they retail over the counter. The customer departs in ecstasies at the polite treatment she has received from the seller.

The method adopted to lure customers into stores by posting outside an article marked very low, is becoming very common; very few of the dealers have a duplicate of the article, however, but something of the same kind which comes a little higher, is brought out to the customer. Once inside, people do not care to come out without buying something; the object is accomplished, and the seller laughs at his ingenuity.

The articles on which the largest profits are charged are usually small articles, and can the more easily be put off at a large per centage of profit. Buttons which cost no more than from thirty to fifty cents a gross, are retailed at from five to twelve cents a dozen. Cent per cent, and sometimes more, is got on these articles. Silk, crochet, Marseilles, and jet buttons also bring large profits, from seventy-five to one hundred per cent. An extensive fancy goods dealer said recently, "I wouldn't be afraid of making a fortune in a few years by confining myself solely to the sale of thread and buttons."

Our space will not allow us to enter into a full detail, or enumerate the various articles on which such monstrously large profits are made. Suffice it to say, that the whole system, from beginning to end, is one which demands a radical change. It is full of fraud, and many of the dealers are themselves disgusted with it. But the love of money is greater than the love of honor, and they still practise it.

This is not the only business in which dishonesty is found. All trades have their fraud, and we feel it our duty to expose them, as far as our knowledge of the various systems will enable us to do so.

ARE YOU INNOCENT?

The following from the N. Y. *Mail* is worthy of a careful consideration. Let all beware of "covetousness, which is idolatry."

"What use do you make, reader, of a counterfeit fifty cent postage 'stamp' which you find in your pocket-book, and do not know where it has come from? Do you invariably tear it up, or burn it up; are you careful that it does not get out of your pocket, into circulation?

We have seen men—men whom we would have trusted with our pocket book—return a counterfeit fifty-cent piece to their pockets after they were convinced that it was spurious. What does such an action mean—provided that the man is ignorant, as is generally the case, as to where he got the counterfeit? It means that he is not ready to bear the loss of fifty cents like an honest man. The action is a dishonest action. He has no right to put a counterfeit where there is any possibility of his passing it into circulation again. The honorable proceeding is to burn it or tear it up the very moment its worthlessness becomes evident. Do not hesitate a second. If you have not this habit fixed upon you, cultivate it! Without it you are in league with counterfeiters. You are one of the 'gang'—you are not an honest man. Let this rule apply to a ten cent 'stamp' and to a ten dollar greenback equally and rigidly. There are only two questions to be asked: Is this a counterfeit? Yes. Do I know who gave it to me? No. Burn it—tear it up—do not return it to your pocket, as you value your honesty!

There is a law compelling every bank to stamp the word 'counterfeit,' in large black letters, across every spurious pill presented at its counter, for whatever purpose it may be presented, under any circumstances, and upon whatever bank in the United States it may be counterfeit. We once saw an apparently respectable man present a twenty dollar bill to the teller of the Michigan Insurance Bank, in Detroit. He merely wished to know if it was a counterfeit. The teller made no answer, but simply brought a powerful stamp across its face, and handed it back with the word 'counterfeit' staring its astonished proprietor in the face. We never saw a darker cloud pass over a human countenance. Oath followed oath in an ineffectual effort to express the man's indignation. Every oath stamped 'counterfeit' upon that man's character in letters as large and plain as those upon the bill. Not that he would have acted as a direct accomplice of professional counterfeiters; but he was not prepared to do what common honesty demanded—destroy the spurious bank note and meet his own loss honestly."

DIVORCES AND INFANTICIDE.

At a meeting of the Old School General Assembly, Mr. Beer offered the following:—

"Whereas, It is well known that unscriptural views of the marriage relations are becoming prevalent in some portions of our land, so that its obligations are disregarded by many, and separations of husband and wife, and divorces for slight and unwarrantable reasons are becoming frequent every year, and whereas, the horrible crime of infanticide is also on the increase; and whereas, the evils which these errors and crimes have already brought upon the church and country, and the worse evils which they threaten in the near future, make it imperative that the whole power of the ministry and church of Jesus Christ should be put forth in maintenance of truth or of virtue in regard to these things;

Therefore, resolved, First, that we urge upon all ministers of our church the duty of giving instruction to the people of their respective charges, as to the Scriptural doctrine concerning the marriage relation, and we warn them against joining in wedlock any who may have been divorced upon the three Scriptural grounds, and that we also exhort church sessions to the exercise of due discipline in the cases of those members who may be guilty of violating the law of Christ in this particular.

That we regard the destruction by parents of their own offspring, before birth, with abhorrence as a crime against God and against nature, and that as there are many influences at work in public and in secret to corrupt the minds of the people, until the frequency of such murders is no longer sought to be concealed, we hereby warn those that are guilty of the crime, that they cannot inherit eternal life, and that it is hypocrisy for such persons to remain in connection with the visible church of Christ, and that we exhort those who have been called to preach the gospel, and all who love purity and the truth, and who would avert the just judgments of Almighty God from the State and Nation, that they be no longer silent or tolerant of these things—but that they take a bold stand, that the floods of impurity and cruelty may be stayed."

DEPARTED SPIRITS.

BRO. GRANT:—Will you please explain Luke 24: 37–39? If there is no such thing as seeing departed spirits, why did Christ say, "a spirit hath not flesh and bones"? Why did he not correct them for believing they could see a spirit? The language seems to imply the existence of departed spirits.

D. W. BOWLES.

The Scripture to which reference is made, reads as follows:—

"But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

We do not understand that the word "spirit" in this passage refers to a departed human spirit, but to an angel. The angels are called spirits. Says Paul:—"Are they [the angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1: 14. Angels have real, personal organisms, for Lot washed their feet, and made unleavened cakes, "and they did eat." Gen. 19: They are not made of dust, as we are. Jesus took on him the seed of Abraham, and not the nature of angels; therefore they did not have flesh and bones like him.

The tent meetings in Dover, N. H., are fully attended. Three meetings daily, and much interest. Two baptized Sunday. The meetings are to continue this week, and over next Sunday.

QUITE SENSIBLE.

The following sensible remarks are from the Daily (English) *Telegraph*:

"Young ladies! your fuzzy heads and preposterous chignons were and are absurd enough. A girl with two heads is a monster, whatever she may think of herself; and the modern practice of rigging up behind a second head of false hair had, and has, nothing to recommend it. The manifold bundles of petticoats and the huge balloons of crinoline were absurd enough, but they did not positively injure health. Nor can much be said in favor of the little pegs under the heels, which are intended to give height. For the tight lacing there is not a word to be said. How can a stooping, braced-up girl be graceful? If she has not full command of her respiration, how can she move about in that enchanting way which is natural with girls when they leave nature to herself? It is positively dreadful to see our flattened, tightened, ill-proportioned girls, stooping painfully and tripping awkwardly about the streets. Artists dislike this fashion of tight-lacing, and physicians condemn it. Will not the girl of the period, then, take timely warning, and give up this latest and most hurtful of all eccentricities?"

"THE ADVENT CHRISTIAN TIMES."—We learn that the *Voice of the West* is now called "The Advent Christian Times." We would say to all our readers that it is a good paper, and deserving a wide circulation. It is published by Elder J. V. Himes, at Buchanan, Mich. Price $2.00 a year.

THE ADDRESS OF ELD. J. COUCH,

Delivered before the Advent Christian Association at its late meeting, published in tract form, is now ready, which the friends can procure *free* at the Crisis office. When ordered to be sent by mail, please enclose stamps to pay postage. AG'T.

"THE HOPE OF THE CHURCH."

By Henry Dana Ward.

A most eloquent, interesting, and profitable work. A history of the doctrine of the Millennium. Price 25 cts. By mail, 30 cts.

"ADVENTISM.—Its Relation to Theology."

By William Sheldon.

This considers the relation of Adventism to Theology, omitting the portion of the original work treating on prophecy. Price 25 cents. By mail, 30 cents.

The above works are published by the W. A. C. P. Association. For sale at this office. AG'T.

NEW TRACTS.

"THE NATURE OF MAN."

It has been urged that we put into a tract Eld. A. A. Phelps' "Queries and Objections," and the answers by the Editor, as published in the Crisis some time since. This we have done, and added to it an article on "Materialism," by Eld. O. R. Fassett, and some other articles from Eld. C. Colegrove on the nature of the soul. The whole makes a tract of 132 pages. Price 25 cents single copy, postage two cents. $2.25 per dozen; $17.00 per hundred, by express.

This is just what is needed to put into the hands of those who are inquiring after the truth. It should have a wide circulation. It is just the thing for the times.

"WILL THE WICKED BE RAISED FROM THE DEAD."—*By Eld. J. S. White.*

This is the title of a most valuable tract of 24 pages, in which the Scriptures brought forward by the *negative* side of this question are examined, and shown to teach no such doctrine, but the affirmative proved to be in accordance with "the form of sound words"—the true Scriptural doctrine. Price, single copy, 5 cents; postage, 2 cents; 40 cents per dozen, postpaid. Edition without covers, $2.00 per hundred, postpaid.

"MY CREED."

This is the title of another valuable tract, written by Bro. S. L. Manley, showing the true Bible doctrine in relation to the nature of man, and his final destiny. Let every one get a quantity to scatter among their friends and neighbors. It contains eight pages. Price 5 cts. single copy; 20 cts. per dozen; 75 cts. per one hundred, postpaid.

The above tracts are published and for sale at this office. AG'T.

For the World's Crisis.

CONFERENCE REPORT.

Westfield, Mass., Sept. 29th, 1869.

The conference was addressed by Eld. S. W. Thurber with his usual earnestness and spirit. There being but little business to transact, the session has been mainly devoted to reports from preachers and delegates, who represented the cause generally as being in a hopeful condition; the truth of the second coming of Christ, and kindred doctrines, as gaining ground steadily. Several new fields have been opened, and the usual joy experienced by those who believe and are baptized. Also to preaching the word, which was attended by the Holy Ghost to those who heard. Some fruit was apparent. To God be all the glory. Our numbers were not large, but our meetings were excellent.

Our beloved Secretary was detained by illness from attending, but reported by letter, as did several others. Bro. C. P. Greenman, from Lockport, N. Y., was admitted a member.

Considerable interest was reported in several places. Good results had been apparent from recent tent meetings in East Weymouth, Fayville, and elsewhere. The following persons were chosen to attend the National Conference at Rochester: S. W. Thurber, James Hemenway, E. Owen, with L. Boutell, G. A. Streeter, E. McCullock, as substitutes. It was recommended to the churches in the State that they contribute to defray the expense of those delegates who may attend, and that they forward such contributions to Eld. S. W. Thurber, Chelsea, Mass.

The thanks of the Conference were voted the church in Westfield for their hospitality to its members. Adjourned to call of President.

E. OWEN, Clerk, *pro tem.*

P. S. $10.50 was received for the protracted meeting cause, from persons in Worcester, and A. M. Higgins; also, $1.00 for the Tract Fund. E. O.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 3rd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$63.25
— Brown	1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$14.00
Julia M. Wolcott	2.50
Mary C. Wardwell	1.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$156.50

For the World's Crisis.

LETTER FROM BRO. O. R. FASSETT.

BRO. GRANT:—I am on my return from our family campmeeting at Sparta, Wis., in the neighborhood and field of labor of our devoted and beloved Bro. Hough. We had a good and profitable meeting, though the season is somewhat too far advanced for comfort at outdoor meetings. It has been a very unfavorable summer for camp and tent and grove meetings in the Northwest, on account of the abundant rains which have visited this region.

Bro. Hough intends to labor in the South this coming winter. His labors in this field will be greatly missed as a preacher and organizer in our body, yet he will do the cause great service South, and I am glad that he feels it duty to go in that direction. In the spring he returns to run the new family tent in Wisconsin. Let our prayers follow our brother in his indefatigable labors.

While absent, I held a five hours' discussion with the presiding elder of that district, of the M. E. church—Eld. Bronson. The account has been sent to the "Advent Christian Times." Yesterday I replied to a discourse delivered by Rev. Wm. McKinley, of the M. E. church, recently preached in this city, from the text, Eccl. 12: 7. The division of his subject was this:

1. "The moral or philosophical argument."
2. "The scriptural."

After expending much time and labor, giving a whole evening to the discussion of the first form of proof, he remarks: "Science neither proves nor disproves the immortality of the soul. Spirit existence is beyond science," etc.;—thus subverting and overturning his whole argument of the evening, which may well be termed, "oppositions of science falsely so called."

In the scriptural argument, which was defective in every point from beginning to the end, he brings forward the parable of the rich man and Lazarus, to prove that the dead are in conscious rewards, and the good in "Abraham's bosom"; the thief on the cross, and Christ's language to him, that they are in "paradise"; Wesley's language in the dying hour, that they are not dead; who, though he believed in a conscious existence of the departed in an ante-chamber, said, in his discourse on Luke 16, that "souls going to heaven at death, has no foundation in the oracles of God"; and his own grandmother's (McKinley's) dying exclamations, with those of other saints, that they go "immediately into heaven"!

This reminds me of Bro. Munger's surprise on hearing a minister preach a funeral sermon of a child, in which the clergyman said: "God had taken the child to himself; Jesus had come and taken the child; angels had borne it away; death had taken it," etc. "My Lord," exclaims Bro. Munger, "who has got the child!!"

So where are the faithful dead? Are they in "Abraham's bosom" literally, as that parable teaches if taken as a narrative? Or in "Abraham's bosom" in a subterraneous region in the earth, as believed by the Pharisees, to whom Jesus was addressing the parable (see Josephus on *hades*)? Or are they in "paradise," somewhere in the universe? Or in an ante-chamber, as Wesley believed? Or in "heaven above," as our grandmothers and grandfathers believed? Where are they?

O. R. FASSETT.

Winona, Minn., Oct. 4th, 1869.

For the World's Crisis.

CONFERENCE REPORT.

The eighth annual gathering of the people of God of Darien, together with the quarterly Advent Christian Conference of N. Y. State, met at the Advent church in Darien, Genesee Co., N. Y., on Friday evening, Sept. 17th, 1869. The meeting opened with earnest prayer for the outpouring of the Spirit upon us during the conference, after which Bro. H. Pratt gave us a sweet and timely discourse on the necessity of our reflecting the light of truth and especially present truth.

Saturday A. M. Met at nine o'clock for business, the particulars of which, see another part of this report. At half past ten o'clock the brethren and sisters began to come in, and the business meeting was adjourned until 3 P. M., and the time until noon spent in prayer and conference. This truly was a blessed meeting, such as only those enjoy who are earnestly contending for the faith once delivered to the saints, and who to some extent live isolated and have met together to exhort each other to continued faithfulness.

Met at 2 P. M., and listened to a discourse from Bro. J. W. Taylor, of Pa., from Heb. 2: 1–3. When the services were about half through, we were interrupted for a moment by the arrival of brethren and sisters on the P. M. train from Rochester and other parts of the State, which, with the number present, made probably the largest gathering of brethren and sisters to a quarterly conference we have had in a number of years.

BUSINESS MEETING.

About half past three o'clock, business meeting commenced again. The conference voted to invite all the brethren present to take part in our deliberations. The first business before the meeting was a report from Bro. J. Wendell of his labors with the tent, which report was accepted. The length of the report forbids an insertion here. About $80 were raised for repairs on the tent, and the following resolution passed:

Resolved, That the finances of our conference demand an effort on the part of our churches; and we recommend that the officers of every church within the limits of this conference take a monthly collection, to be sent to B. C. Simonds, Treasurer of the Conf., to aid the tent and mission enterprise. The following brethren were then chosen delegates to attend the coming National Conference at Rochester: W. J. Hobbs, Wm. A. Fenn, B. P. Stevens, or D. Cogswell as substitute. In the evening preaching by Sr. E. S. Jennings.

Sabbath morning, clear and beautiful; met at nine o'clock for love feast, which truly was so, after which a very good discourse from Bro. C. W. Low. At the close of this service we repaired to the water to attend to the ordinance of baptism. P. M., preaching by Bro. C. Colegrove, a discourse rich in thought and full of faith, after which the Lord's Supper was administered, when about a hundred and seventy-five partook of the emblems of Christ's broken body and spilled blood. In the evening preaching by Bro. B. P. Stevens, which was the closing service of one of our best quarterly conferences.

The brethren and sisters of Darien made us very welcome to their homes, and treated us with christian kindness. May they and we be kept by the power of God until the Deliverer comes to reward all the faithful.

Preachers present: D. Cogswell, C. F. Sweet, C. W. Low, B. P. Stevens, C. Colegrove, M. R. Miles, A. C. Newell, Wm. A. Fenn, H. Pratt, W. J. Hobbs, J. W. Taylor, and Sr. E. S. Jennings.

WARREN J. HOBBS, *Clerk.*

For the World's Crisis.

WONDERFUL PHENOMENON.

The world is evidently rapidly progressing toward that state which shall usher in the great day of God. Read the following from an eye witness of scenes in the vicinity of the Rocky Mountains, and compare the description with Joel 2: 30, 31. L. C. M'K.

THE ROCKY MOUNTAINS IN A SECOND TWILIGHT OF CHROMATIC SHADES—SUPERSTITIONS OF THE MOUNTAINEERS.

Your paper having recently taken quite an interest in all that pertains to the growth of the agricultural and mineral resources of Wyoming, will not, I presume, refuse a little space to the feeble description of a meteorological phenomenon that is now transpiring each evening in the skies above the Rocky in that romantic territory.

Since the recent solar eclipse they have, upon the summit of the Rocky mountain chain, what the inhabitants call a "second twilight," so brilliant with colors of mist, shade, and fire lights, as to pain the eye in its steady gaze upon them, and to leave an impression on the mind that will never be obliterated.

Just as the sun is about to set a heavy mist gathers on the mountain, and growing denser and denser, it shuts out entirely the last expiring ray of that luminous body; then all is darkness, or nearly so, for almost thirty minutes, when all at once the heavens become lit up from the horizon all around, far up to a small circle in the centre, with a livid glare of the most dazzling chromatic colors, seeming as though a tremendous bonfire was ablaze below, throwing its glare in clear and steady flame above.

This gorgeous and fearfully beautiful scene lasts for nearly an hour, then steals quietly away; and the moon therefore dimmed by its fiery lustre regains its ascendancy, and lights up the balance of the night in pale shadows as it is wont to do in every other clime.

Now, what causes these chromatic twilights? They were never before witnessed by any of the oldest mountaineers. I was in that section at this season last year, and I have never seen so grand and so thrilling twilights, and these have only occurred since the great solar eclipse of the 7th. What does it mean? What does it portend? How does it originate?

Old Sarshay—the learned Ute chief—stands in silence each night gazing at this wonderful phenomenon, and when asked what he thinks about it, replies slowly and sadly: "Ugh, the great Spirit is mad! He blows fire! His wigwam is in trouble! White man and red man better feel afraid for the Great Spirit is mad—he is heap angry!"

French Pete, the old trapper and miner, says: "It is now twenty-five years since I have seen the states. I have been eleven years in these mountains, and I never saw such fiery nights. The winds are damper; they blow milder and the air grows heavier. I don't know how to account for it. It has all happened since the eclipse of the sun. Something dreadful is going to happen. There will be a dreadful fire some of these days that all the water in the world will never drown out, and those days are coming rapidly."

If it be true, as one of the professors of the Cincinnati Observatory says, that immense volumes of hydrogen gas were thrown out from the centre of the sun to the surface, during the recent solar eclipse, how long will it be before the oxygen will be thrown out, and the carbon become the ruling and destroying element?

I give these particulars by request, and there are numbers of people in this city who on last Sabbath and Monday nights, witnessed, with me, this wonderful phenomenon on the summit of the Rocky Mountain chain, eight thousand two hundred and sixty-two feet above the level of the sea. The Cheyenne and Laramie papers will indorse the description.—*Cor. Omaha Herald.*

MAGIC FINGERS AND FANTASTIC TOES.

The following is too good to be lost, and so we help to keep it afloat:

The youngest child of Ralph Chandler, commander of the "Tallapoosa," was recently baptized. The vessel and ladies were gaily decorated. A correspondent of the Philadelphia *Press* says that the "Rev. Dr. Nelson performed the ceremony in his very impressive and feeling manner, and, after the little one was made regenerate, a child of God, all adjoined to the spacious decks of the 'Tallapoosa,' where, to the music of the Academy Band (which was most tastefully and kindly provided by Capt. Greer, of the yard,) the younger portion of the party 'tripped the light fantastic toe' for two hours."

Two things are noticeable here; one is what remarkable magic there is in the tips of Dr. Nelson's fingers. He touches with them, after dipping them in the font, the forehead of this child, and at once the little creature, all unawares, and with no participation by thought, will, or any consciousness, however dim, is "regenerated," made a "child of God." Dr. Nelson has a power not granted to the first apostles, for to them it was said, "He that believeth and is baptized shall be saved." He can bestow privileges which Paul could not; for that great apostle wrote to those whom he regarded as fruits of his ministry: "Ye are all the children of God by faith which is in Christ." Happy Dr. Nelson! Happy this little child, which in such an "impressive and feeling manner," though with neither impression or feeling of its own, has been "regenerated" before it has even come to know that it needs regeneration, and is made a child of God even before it knows its own earthly father and mother! O blessed infant "baptism!"

Another thing which one cannot but admire, in this instance, is the winding up of the "baptism" with a dance. Was it Sunday, we wonder? It seems curious that such a solemn ordinance as the sprinkling of a baby should take place on any day beside Sunday; and yet, we were not aware that our Pedobaptist friends had adopted dancing as a Sunday exercise, or as a part of the baptismal ceremony. The "Academy" spoken of, we conclude, is the United States Naval Academy, at Annapolis. The "Tallapoosa" we take to be one of Uncle Sam's vessels of war. Dr. Nelson, the chaplain apparently, is an Episcopalian, since the appointment of any but an Episcopalian to a naval chaplaincy is an "irregularity" in the service seldom permitted. The whole thing, therefore, is an indication of the sort of religion given to our sailors. If, however, it was not upon Sunday, we are upon the whole glad that they wound up the baptism with a dance, for that is the true way to end a farce. After the magic finger appropriately comes "the light fantastic toe."—*Standard.*

For the World's Crisis.

THE DORCAS MISSION.

The following sums have been received by me within two months:—By mail, Joseph T. Howland, $10; C. W. Morse, $3; Sr. Roter, $1; "a friend" in northern N. Y., $2; F. A. Roter, $2; brethren in Dansville, N. Y., $16; F. Granbom, $2; Sr. Henley, through A. P. Moore, $3. Donations: Eld. Grant, $5; L. Reimer, $5; J. F. Busch, $3.50; Sr. Helginson, $5. Sales of books from library, $3. Received where I have preached, $6. Total, for the two months, $66.50.

In my last report my receipts by mail for five weeks should have been $1, and not $100; by a mistake, the latter sum was reported. Very many thanks to all the above named brethren and sisters for their kind remembrance of me. I have been boarding at my aunt's since my return to Philadelphia—nearly three months and a half. I pay $6.50 per week for my room, board, washing and mending. In the mission field I am trying to do good, and the Lord blesses my efforts. Pray for me, that I may be preserved blameless amid the perils of these last days.

Yours in Christ, F. H. BURBANK.

Phila., Pa., S. W. corner 7th and Spring Garden Sts.

For the World's Crisis.

ACKNOWLEDGMENTS.—H. Brewin, 25 cts. M. Cogswell, 25 cts. Ann Stall, 25 cts. Mrs. C. M. Woodward, Millport, N. Y., 25 cts. Henrietta Ingalls, $2.

Will the donors please accept my heartfelt thanks for their kindness.

MRS. C. B. TURNER.

Extracts from Letters.

SR. E. M. B., Swanton, Vt., writes:—"I have thought many times, when reading letters from the brethren and sisters scattered abroad, I should like to write a few lines, to tell of the goodness of God to me. I have been a reader of the *Crisis* for years, and think it the best paper I ever saw. Before, I knew but very little about the Adventists, and believed in the natural immortality of man. I began to search the Scriptures to see if they taught such a doctrine as the *Crisis* stated. Was very sure they did not, but after careful search, and hearing preaching on the other side of the question for two years, I came to the unavoidable conclusion that they nowhere taught that man is immortal, only through Christ, at his second coming.

I am also confident that the time is not far distant when He whose right it is to reign will come and set up his kingdom on the earth, and I rejoice in the expectation of meeting him, and loved ones who have long been sleeping in death. I have been a lover of Jesus for nine years, but can truly say that for the two years past I have had more real, solid enjoyment than ever before. The Bible is like a new book to me. God seems nearer and dearer than ever. He makes me feel his love and goodness more and more. My Savior is more precious, now that I see tokens of his coming so soon.

For a year past I have had the blessed privilege of hearing Advent preaching, the first in my life; and it has been blest to my good, and the good of many others. May God bless all the weary, waiting ones, and bring all into his glorious kingdom at last."

BRO. N. H. BERRY writes:—"We are getting along well here in Farmington. The Lord is with us. We are having some very good evening meetings, and sinners tremble. We have been driven from place to place to hold meetings, and the Lord has been with us all the time. One year ago I went to the Lord and asked him for a house to worship him in, and this spring the Lord sent the tent here, and some of his faithful servants to labor with us. Five have been buried in the name of the Lord. Bro. Smith started a paper for a chapel here in Farmington, and it was circulated, and we have eight hundred dollars on the paper. We have the lumber for the house, and the house is up, and partly boarded; but we lack three hundred dollars. We have done all we can, and the house is the Lord's, and I think he will finish it.

Brethren and sisters who love the Lord and his cause, and have the means to help, I would humbly ask you to help us here in Farmington, so that God's blessed truth may be preached in this place."

A YOUNG CONVERT writes:—"Can it be that I have been a heathen in a land which is overflowing with Bibles? A false teacher I have been, teaching in Sabbath School class what the Bible now belies me in. Thanks to God that I am no longer a heathen. For twenty years I have been without the true knowledge of the Bible. Can it be that while I repeated those sacred words, 'Thy kingdom come,' I was going against my own belief? Then I was waiting and preparing for death, that I might go and dwell with God. But now I wait and prepare for my Lord to come to me. Then I lived what I now call a three-cornered christian. Then the fashions of the world troubled me; but now I am troubled in regard to sinners. O that those out of the fold of Christ had the joy I have.

The world seems like a new one to me; a new life have I commenced. I take no minister's words, but the Holy Bible, for my foundation. Friends out of Christ, read the Bible as it is, take it as it reads, if you wish to see the true light. My prayer is for you, unconverted friends, that you may embrace the true light, and be found in the kingdom to come. Will you come? Do not wait. Now is the accepted time. The kingdom is near, and when it is come, where will you be found?"

SR. R. M. FOWLES writes:—"I was a wanderer from the fold of God some ten years ago. I felt the strivings of the Spirit of God in my heart. I yielded to its power, and felt that my sins were forgiven. But, alas! the influences for evil around me were strong. I was not willing to give up all for Christ, and come out from the world and be separate. Like too many, I wanted to carry the world in one hand and Christ in the other. I made a sad mistake. But God knows how to deal with his children; he knows when to lay the afflicting hand, and how to humble the proud heart. Once death entered our family circle, and snatched the tender bud. Still I would not yield. In ten short months death again took another, the darling of our home. I

could only cry in the bitterness of grief, 'Father, let this affliction be for our good; take me back to thy bosom, and I will be a humble, obedient child.' The Lord heard and answered. Our little family have found Jesus, and he is precious to our souls.

'Let us not be weary in well doing, for in due season we shall reap if we faint not.'"

Obituaries.

BROOKS. Fell asleep in Jesus, in New Britain, Conn., Sept. 27th, 1869, Captain Martin J. Brooks, in the fifty-third year of his age.

He leaves a wife and only child to mourn his loss. In his last sickness (which continued only six days), patience had her perfect work. When asked if his hope sustained him while suffering so much, he answered, "Yes; my hope is big with immortality." He calmly gave directions concerning his funeral, and then took leave of his family, falling asleep in the glorious hope of awaking in the morning of the resurrection, clothed with immortality.

The untiring zeal of Bro. Brooks in the cause of truth, the sacrifices he made to sustain those who were proclaiming it, and the hospitalities which he at all times extended to preachers and others, will be held in grateful remembrance by them. May the Lord sustain and strengthen Sr. B. in this her day of trial.

The gospel hope was presented by the writer, to a large and attentive audience, in the Scotch Chapel at Middletown, where the interment took place. WM. STUART.

FELLOWS. Died in Fayette, Sept. 19th, of quick consumption, Sr. Mary Fellows, aged twenty-eight years.

Sr. Fellows embraced the blessed hope of life through Christ at his appearing and kingdom some ten years since, and has lived a christian. She sleeps in Jesus. The church has lost a faithful member. She leaves two sisters of like precious faith, a christian brother and widowed mother, to mourn her loss. At her request, the writer preached her funeral sermon. She selected the hymns to be sung, such as expressed her faith.

H. B. SEVEY.

EMERY. Died in Allenstown, Sept. 25th, 1869, Charles F. Emery, aged twenty-one years.

He leaves a wife and a large circle of friends to mourn. May God sustain the afflicted ones, and help those who love him to love him more, and those that know him not, not to forget that this life is a brittle thread, and prepare to live forever when Jesus comes.

Words of comfort were spoken by the writer from 1 Cor. 15: 26. J. PINKHAM.

Married.

In Vienna, Sept. 27th, by H. B. Sevey, Mr. CHARLES R. FLETCHER and Miss LIZZIE TOWLE, both of Rome.

In Westfield, Mass., Oct. 6th, by Eld. E. Owen, Mr. CARLO CLEAVELAND and Miss ELIZA A. LANGLEY, all of W.

Summary of News.

FOREIGN.

Cable News.

LONDON, Oct. 6. A missionary has arrived here from Zanzibar who brings the welcome intelligence that Mr. Kirk had received a letter from Dr. Livingston, dated February, 1869. The Doctor was then on Lake Tanganyika. He was in good health but short of provisions.

It is thought that the Government at Madrid conceals the real state of affairs in the provinces. The fact has come out that the insurgents evacuated Rens to avoid a premature collision with the troops.

Some of the Republican deputies have left Madrid to raise the northern and central provinces, and arrangements were to be made for a simultaneous rising in Santander, Sernel, Alava, Lerida, and Huescar. The Republicans propose to raise the provinces, and then attempt a *coup de main* against Madrid. Fresh bands have appeared ie the Province of Sarragossa.

A Republic has been proclaimed in Lajuingera, and a rising is feared at Valladolid. Deputy Paul, it is said, was threatened with death if he did not join the insurgents. The latter are reported to be guilty of indiscriminate pillage, vandalism and assassination. The Cortes has passed a bill to suspend individual rights. The situation is bad, but if the army remains faithful, it need not be considered desperate.

CONSTANTINOPLE, Oct. 7. The Great Powers have withdrawn from interference in the affairs of Egypt and leave the Sultan and Khedive to settle their disputes themselvee.

VIENNA, Oct. 7. A large meeting was held at Gratz, to-day, to protest against the clerical interference in the questions affecting the workingmen.

An address to the people of Austria, embodying the sentiments of the meeting, was voted by acclamation.

MADRID, Oct. 7. The Cortes passed a bill suspending the constitutional guaranties during the insurrection. The Republican deputies refuse to participate any longer in deliberations of the Chamber.

The insurgents who retreated from Rius were defeated by Gen. Baldrick, with a loss of eighty killed and three hundred wounded, and many prisoners. The troops lost twenty-three killed and wounded.

It is officially stated that combats have taken place between the national troops and the Republican insurgents in Catalonia, Aragon, Old Castile and Andalusia, and that so far the troops have been victorious. At La Carolina and Grenada the Republicans destroyed the barracks and made prisoners of the civil guards. The reports in regard to embarkation of troops for Cuba are contradictory. Some say it continues notwithstanding the troubles at home, and others have it that orders have been secured at Cadiz suspending for the present preparations for the departure of reinforcements.

PARIS, Oct. 7. The *Rappel* assures its readers to-day that the deputies of the left will proceed on the 26th of October to the Bureau of the Corps Legislatif and sign a protest, declaring that the Emperor has violated the constitution, and that they consider themselves absolved thereby from their oaths of fidelity to him. Deputy Keraty publicly announces that he will go to the Legislatif Chamber on the 24th inst.

VIENNA, Oct. 8. It is rumored that the Emperor Francis Joseph intends to visit Constantinople, and to proceed thence to Suez to attend the inauguration of the canal.

Official reports from Madrid, at Paris, represent that the Spanish insurgents are everywhere defeated.

The *Levant Times* says the Turko-Egyptian controversy is suspended. It is reported that the Viceroy of Egypt will come to Constantinople during the visit of the Empress Eugenie, and that the Sultan will probably go to Egypt to be present at the opening of the Suez Canal.

DOMESTIC.

New York, Oct. 5. A Lima letter states that on August 20, 21 and 24 there were tremendous shocks of earthquakes in the lower provinces. On the latter day they were the heaviest. Walls and houses were tumbled down, and at Iquique and Arica a tidal wave carried away many boats and other property. The inhabitants fled and are living in tents. All the goods in the custom house have been transferred to Tacna to escape a recurrence of the wave. Pisaqua and other places have also suffered. There have been earthquakes all through August in the whole southern portion of the country. Lima and Callao have not suffered as yet, but many people are leaving both places, and business is generally impeded.

MINNEAPOLIS, Minn., Oct. 6. On Monday morning the Eastman tunnel, half a mile long, now being excavated for the purpose of making the water power on Nicollet Island, pierced a sunken water cavern on the island below the level of the river gates. The heads of the tunnel were closed, but the rush of the water could not be arrested. Early on Tuesday morning a large whirlpool was discovered near the shore of the island, which discovered the mouth of the cavern. All the efforts made yesterday to close up this hole by rafts, cribs, trees, bales of hay, etc., prove fruitless, and the river is making tremendous efforts to cut a new channel for itself. The mills on Hennepen Island are in danger, as the ground is caving in from the passage of water beneath. Thousands of men are at work night and day constructing a coffer dam around the mouth of the whirlpool. If necessary a section of the dam will be blown out to lower the water, which is very high. Danger of a new channel is imminent.

Bryan, Wyoming Territory, Oct. 8. Vice President Colfax addressed an immense crowd in front of the Townsend House, in the course of which he gave his views at length on the subject of polygamy. He quoted from a book of Mormon, and proved at least to the satisfaction of his Gentile auditors, that the whole thing was unwise and illegal, and ought to be abolished. He was followed by Gov. Bross of Illinois, who fully indorsed the arguments of the Vice President. Such freedom of speech as never been exercised in that city before.

STATE OF EUROPE.—The *Times*, in an article on the state of Europe, says: "Little notice has been taken of the paragraph which recently appeared in the Vienna *Presse*, hinting at a probabable disarmament. The news is too good to be true. We will not undertake to say what the diplomatic contrivances of the past few weeks have had toward improving Napoleon's position with respect to foreign affairs so as to enable him to meet his home difficulties with sufficient confidence of success. If it is true that General Lebouef intends to drop the scheme of a *Garde Mobile*, and proposes the suppression of general commands, that might be taken as an earnest of the Emperor's pacific and economical intentions. The interchange of civilities between Sovereigns and statesmen augurs well for the chances of tranquility. At the present moment there is no apprehension of a warlike outbreak; no cause of offence, no pretext for dispute exists; old alliances have been broken up and the balance of power is a question of the past. It may be said that peace now rests on a sounder basis than ever.

THE PONTIFICAL ARMY.—The Pope at present has under his direct control an army of 15,250 soldiers, nearly all Swiss and German mercenaries. This number is to be quite largely increased during the coming council, as a frontier outbreak is feared. Nothing would suit the Neapolitans better than to get into Rome on such an occasion and strangle a few hundred priests. But there will hardly be a soldier to a priest, and the army is proverbially in a contemptible state of disorganization. Since Dr. Cumming's rebuff, the convention has lost much of its interest in the eyes of the Italians, who are generally intelligent enough to know that a discussion between a smart Protestant of any grade and the most noted Catholics would afford an excellent chance for a row.

THE NEW BRUNSWICK TIDAL WAVE.—The extraordinary, unprecedented tidal wave, on the coast of New Brunswick on Monday night, fulfilling the predictions made months ago, will excite curiosity as to the happening of the same phenomenon elsewhere. It is true the New Brunswick coast is famous for its high tides, but such an exceptional demonstration as that of Monday, due to no local disturbance, could hardly occur without its being a link in a regular series of oceanic movements, though they may have reached their climax there.

SOMETHING OF A WAVE.—The Portsmouth (N. H.) *Chronicle* says that two residents of Newcastle report that they were on the beach at ten o'clock Monday night, and that there was but one tidal wave, which was eighteen feet high. As they saw it coming they fled; one being somewhat fleshy got away slower than the other and fell among rocks, to which he clung, the wave going over him. It ran 125 feet above high water mark, and in three minutes after there was no trace of it.—*Journal.*

RELIGIOUS CHANGES IN TURKEY.—Since the subject of the Empress Eugenie's visit to Constantinople and the East has been agitated, the French papers have published a great many details relative to Turkey. Some of them are especially interesting. A Paris liberal journal affirms that Turkey shows a decided leaning to Catholicism, and instances the fact that a Catholic chapel has been built in the interior of the Sultan's private palace. Nothing could be more singular in the history of the theologies than to see a Mussulman turning Catholic. May we expect to see Abdul-Aziz represented in the Ecumenical Council by one of the black-stoled priests?

THE CRACOW CONVENT CASE.—Advices received from Vienna state that the Cracow Convent case is likely to come before the tribunals shortly. The Superior of the convent and the two sisters accused with her of ill treating Barbara Ubryk by confining her in a dungeon for twenty years, stated, it will be remembered, that they had acted under the orders of the General of the Order in Rome. It is now announced that the General declares, on his oath, this statement to be false, and alleges that he knew nothing whatever of the condition of the imprisoned nun.

The Great Storm.

IN DIFFERENT LOCALITIES.

At Fitchburg, communication with all the towns lying west and north was almost entirely cut off. The damage to both public and private property is immense. At least one hundred thousand dollars will be required to repair the damage to roads and bridges in the town of Fitchburg alone.

At the Isle of Shoals, off the coast at Portsmouth, about ten o'clock Monday night, at high tide, six hours after the conclusion of the storm, a series of tidal waves swept over Gosport, Isle of Shoals, submerging a large part of the town and doing extensive damage, especially to boating. It swept inward, and the keeper of Whale's Back Lighthouse feared that it would be carried away. The plastering tumbled down about his ears, and he took refuge outside his castle, lest he should be buried in its ruins. The waves are reported as immensely high and powerful, dashing everything before them, and it seems providential no lives were lost.

BANGOR, Me. Oct. 8. A letter from Mr. Black, operator at Calais, to Mr. Bliss, Manager of the Western Union Telegraph Company in this city, states as follows: "We are in a terrible state here. The lines both way are flat on the ground and covered with trees and buildings. The damage to buildings and vessels is very great. Easport is reported as nearly demolished."

The water in the Penobscot has risen to its highest spring pitch. Rooms are broken and millions of feet of logs have gone by the city. It is hoped most of them may be picked up below, where large gangs of men have been sent down.

HARTFORD, Oct. 5. Reports of damage by the storm continue to come in. The damage in all parts of the State is very great.

SARATOGA, N. Y., October 5. According to accounts from the surrounding country, the storm Sunday night and Monday morning, did more damage than any before known. Scarcely a bridge, on the country roads about here, has been left in good condition. Bridges that have been sufficient for all floods heretofore, could not withstand that of Monday. Only one train arrived.

CALAIS, Me, Oct. 5. The gale here last night was terrific, and the damage exceeds the damage by the gale of September 8th by thousands of dollars.

NEW HAVEN, Oct. 5. The most lamentable result of the flood in this vicinity is the giving way of the great dam over the Housatonic River at Birmingham. Two weeks work would have completed the structure. Three hundred feet have been destroyed, and more than one-half of the labor of two years has been swept away in a single night.

The *Republican* says that at Wilbraham, under the embankment at Twelve Mile brook, is a culvert, which became choked up by debris from the dams at Calkins' sawmill, Ellis' woolen mill and a store house, and the flood began eating its way into the embankment behind the stone walls of the culvert. This process was carried on with fearful rapidity, and it was not long before the north track settled, gave way, and went off by rods, and soon the whole south track followed. The force of the torrent was tremendous, and tore out the immense masses of earth, and scattered them as chaff before the whirlwind. The terrible work of destruction did not cease until an excavation at least 200 feet long had been made, extending the whole size of the embankment, 200 feet wide at the bottom, 30 at the top, and fully 70 feet deep. The stones of the culvert were whirled and scattered like bubbles, the highway and bridge below, on the Wilbraham and Palmer road, were swept into the Chicopee river, and the devastation was complete and fearful.

At South Wilbraham great damage was done. The river rose above its banks at noon on Monday, and in less than an hour the streets were flooded to an alarming extent. Families were compelled to leave their tenements, take up their carpets and remove their furniture, or leave all to be submerged by the flood. Horses had to be removed from their stables and hogs turned loose in the streets. In a number of instances houses were fastened by strong chains to trees, that they might not be moved from their foundations. Whole fields of corn and potatoes, cords of wood and all the outbuildings along its banks were swept away.

SACKVILLE, N. B., Oct. 7. On Monday night this place was visited by a tremendous gale and the highest tide ever known. The marshes were completely covered. Thousands of tons of hay were destroyed, and thousands of cattle and sheep drowned. The dykes on the marshes are all gone, and the bridges all through the country swept away.

The Eastern Extension Railroad track was torn up eight or ten miles, and the telegraph line connecting with the cable and with Halifax obliterated. As far as can be ascertained the tidal wave has caused great destruction on the Bay of Fundy and in and around St. John.

Columns could be filled with the details of disaster and loss, which are thus summed up by the Springfield *Republican* as applying to the western part of the State, but are equally applicable to every section over which the storm passed: "Thousands of farmers have seen all this year's profits, and many of them considerable portions of their farms, also, go down stream in this week's freshet. The manufacturers have also suffered heavily, and many months and much money will be required to put them back where they were; while the loss to towns in the washing of roads and the carrying away of bridges will be appreciated when next year's taxes come to be assessed, if not at present. The railroads are mostly in shape for temporary use now, but it will take a long time to get them in as good shape as before; and when to the cost of repairing damages is added the loss from delay or traffic, the bill will be found a large one."

Passing Events.

☞ Miss Middy Morgan, an Irish lady, reports the cattle market and agricultural matters for the New York *Times*, and does as well as her male cotemporaries in the same line. She has always had a passion for domestic animals. She is a woman of learning and cultivation, and speaks several languages.

☞ An immense crop of grapes is reported in Nevada county, California. On the first of August two-thirds of a crop had been taken from the Black Hamburgs, and they still seemed full. The Isabellas were loaded to their utmost capacity.

☞ It is reported that the Rev. Charles Rogers of England is about to get up a subscription for the erection of a monument to Adam, the father of mankind! to be erected on the supposed site of the garden of Eden in Mesopotamia.

☞ The Rutland Railroad has twelve bridges destroyed between Proctorsville and Bellows Falls, while chasms, little and large, checker the whole distance of the road bed.

☞ The storm of Sunday and Monday last, and the freshet of Monday afternoon and evening, were the severest ever known in Vermont.

☞ Ex-President Pierce died this morning, Oct. 8th, at Concord, N. H.

☞ President Grant has issued a proclamation appointing Thursday, the 18th of November, as a National Thanksgiving Day. The proclamation is most appropriately and thoughtfully worded, and in its purpose will accord completely with the sentiment of the American people.

☞ One of the latest items from Spain in the announcement that all the landed proprietors of Cuban estates are offering 10,000 francs for every volunteer who will at once set out to defend the ever faithful island.

☞ The members of the National Woman's Suffrage Association have resolved to go to the polls at the next fall election and demand to have their votes recorded.

☞ In McHenry county, Illinois, there are eleven cheese factories, which use the milk of about 3400 cows, and the past season have made about 1,600,000 pounds of cheese. In addition there are a number of private dairies.

☞ The New York papers say that at no time since the collapse of the Confederacy have so many workmen been busy in the Brooklyn Navy Yard, or so many first class vessels been making ready for active service.

☞ Mrs. Abraham Lincoln is still at Frankfort, Germany, living in great retirement, and in very unpretending quarters. She sees but few persons, and these generally American ladies whom she knew during Mr. Lincoln's administration.

☞ The revolution in Nicaragua still continues, notwithstanding the attempts made by the other Central American Governments to bring about some peaceable solution of the difficult.

☞ A temperance lecturer has started from Kansas with the declared intention of walking to Augusta, Me., and delivering a lecture on temperance every evening while on his way.

☞ The Philadelphia papers have long lists of losses by the storm in that city, where it appears to have been very destructive.

☞ Senator Sumner has appointed a son of Dr. O. W. Holmes his private secretary.

☞ The proportion of women voters in some English parishes is now about 300 in every 3000 persons.

☞ Two young men of Berlin have died of eating trichina pork, and the dealer has been sent to prison for two months.

☞ Not less than 150,000 bushels of apples, it is thought, will be gathered in Minnesota this year.

☞ The storm was very severe throughout Nova Scotia.

☞ Millions of blackbirds are destroying the corn in Boone county, Mo.

☞ Eugenie wears the engagement ring that belonged to the Empress Josephine.

Notices.

National Conference.

The First National Advent-Christian Conference will assemble in the city of Rochester, N. Y., Wednesday, Nov. 17th, in the hall of the Advent Christian church of that city, at ten o'clock A. M.

This conference will be composed of delegates from the several Advent Christian Conferences of the various States and Canadas, in accordance with the terms of the following call, issued by the Advent Convention, held at Buchanan, Mich., in November, 1868, which has been approved by most of the Conferences:

"A PROPOSITION TO THE ADVENT-CHRISTIANS OF NORTH AMERICA.

WHEREAS, The Advent-Christian body of this Continent, which has been called out of the world and the various sects, should be one in faith, hope, and work; and

WHEREAS, Unity of action is essential to the proper accomplishment of their great work for the present generation; therefore,

Resolved, That a General Conference of Advent-Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this Conference shall consist of delegates from the several Advent-Christian Conferences of the United States and Canada, each Conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces where there are no Conferences, and isolated Advent-Christian Churches exist, such churches may unite and send one delegate.

Resolved, That a committee of seven be appointed: three from the East, three from the West, and one from the dominion of Canada, who shall make arrangements for the time and place of meeting of said General Conference. *Provided*, that the place of meeting be as central as possible. We suggest Rochester, N. Y., or Buchanan, Mich.

The above action in reference to this proposed General Conference is subject to the approval of the several Advent-Christian Conferences."

This Conference will meet in Rochester, by the special request of the church in that city, who will extend their hearty hospitalities to the delegates, and others who may attend in convention. Their invitation is to all who love and cherish, and desire to proclaim more successfully and widely, the great truths generally held by Advent christians.

The Conference will consider the condition, prospects, and wants of the cause it is to represent, and take action as it may deem wise in the premises, for such Scriptural organization of the body as shall tend to add to its effectiveness in the promulgation of the great Biblical truths which God has called us to proclaim in the last days.

We trust this important meeting will be made the subject of earnest prayer by all who love "the present truth."

JOHN COUCH, New Hampshire; MILES GRANT, Massachusetts; S. G. MATHEWSON, Vermont; JOSHUA V. HIMES, Michigan; WM. SHELDON, Wisconsin; O. R. FASSETT, Minnesota; JOHN PORTER, Canada, *National Conference Committee.*

Protracted Meeting.

I will commence a series of meetings at West Randolph, Vt., in the Christian meeting-house, Wednesday evening, Oct. 13th, to continue evenings through the week, and over the following Sabbath, and as much longer as it may seem duty. There will be meetings week days if thought best. We hope the brethren in the vicinity will try and get out to this meeting. J. A. CLEAVELAND.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Brown Co., N. Y., will be held Nov. 27th and 28th. Bro. and Sr. Hitchcock, of Kirkwood, N. Y., will be there to assist. All are invited to attend. For the brethren,

J. W. TAYLOR.

Notice.

The Conn. Mission Tent was pitched at Bloomfield, Conn., on Tuesday, Oct. 12th, to remain as the interest may require. Per Tent Committee.

Notice.

A protracted meeting will commence in Weld, Me., Friday, Oct. 22d, holding over Sunday, and longer if thought best. J. T. JORDAN.

Information Wanted.

Will any one inform me where I can address Eld. B. S. Emery, to receive an answer?

C. D. HIBBARD, *Mechanic Falls, Me.*

Conference.

The Lord will, there will be a conference at Piermont, N. H., Clay meeting-house, commencing Thursday evening, Oct. 14th, and continue over the following Sabbath. Brethren T. W. Piper, N. Wheeler, and others are expected to preach the word. Brethren and sisters are invited to come and work for the salvation of souls. For the brethren. WM. H. SHAW.

Notice.

The annual session of the Conn. A. C. Conference will be held, by invitation of the New Haven church, at their chapel, to commence Wednesday evening, Oct. 13th, 1869. It is very necessary that all churches should appoint delegates to attend this session, and that all preachers should make an effort to be present. Officers for the ensuing year are to be elected, and whatever business of importance may be before the conference will be attended to. The first business session will be Thursday P. M. Preaching Wednesday evening, at half past seven o'clock.

L. F. MOORE, Secretary.

Conference in Addison, Vt.

During my labors in Addison, as elsewhere noticed in the *Crisis*, there will be preaching on Tuesday and Wednesday evenings, Oct. 12th and 13th; and on Thursday, the 14th, a conference will commence, to continue through the week and over the Sabbath. Brethren and sisters from abroad are invited to attend.

In behalf of the brethren, T. M. PREBLE.

Notice.

The Lord willing, there will be a quarterly conference at the Branch Mills, China, Me., commencing Thursday evening, Oct. 21st, to continue over the following Sabbath. We hope the brethren and sisters will come filled with the Spirit to work for the Lord. There are homes for all who will come.

S. K. PARTRIDGE.

Notice.

We hope those brethren who have made pledges of money to the Mass. Conference, to carry forward the protracted meetings, will forward the amount to the Treasurer before the next meeting of the conference, if it is possible. We want to hold protracted meetings through the fall and winter, as the Lord may open the way.

S. W. THURBER, Pres. of Conf.

Notice.

A meeting will be held at Centre Falls, Washington County, N. Y., commencing on Thursday, Oct. 4th, to continue over the following Sunday. Bro. Dubois Baird will be ordained to the work of the gospel ministry. Bros. S. G. Mathewson and C. Pike will be present to preach the word.

D. MATHEWSON.

Notice.

At the last church meeting of the Second Advent Christian Church at Rochester, N. Y., Bro. S. L. Manley was chosen Recording and Corresponding Secretary. J. E. Wells resigned.

[*Times*, please copy. J. E. WELLS, Sec.

Tent Meeting.

The Lord willing, the New Hampshire Mission Tent will remain at Dover over Sunday, Oct. 17th. As the interest is such that it demands the tent should remain, our prayer is that the Lord will send faithful laborers.

J. C. SHOREY, Tent Master.

Brighton Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Oct. 7th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	337	325	100
Last week	2,161	225	900

Prices of Market Beef.

Extra, $12.50@13.25; first quality, $11.50@12.00; second quality, $10.00@11.00; third quality, $8.50@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, 50, 65, to 75-100; Yearlings, $17 to 26; two years old, $28 to 40; three years old, $45 to 42; Western Fat Swine, live, $10½ to 11 cts. per lb; Dressed, 12½ to 13 cts. per lb; Store Hogs, Wholesale, 00 to 00 cts. per lb; Retail, 00 to 00 cts. per lb. Columbia Co., N. Y., Spring Pigs, 00 to 00 cts. per lb.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.25, $3.50, each; Extra, $3.75@4.25, or from 3½ to 7 cts. per lb; Spring Lambs, $3.00 to 4.50; Veal Calves, $0.00 to 00.00.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9½ to 00 cts. per lb; Tallow, 7@7½ cts. per lb; Country Hides, 9 to 9½ cts. per lb; Tallow, 7 to 7½ cts. per lb; Pelts, 00 to 80 cts. each; Calf Skins, 22 to 23 cts. per lb.

REMARKS. Cattle.—Were it not for the cattle from the East, over the Eastern road, the yards would be nearly deserted. Dealers that had anything decent for beef sold out early upon arrival, and seeing how matters stood took the earliest return train, and if we are not very much mistaken will be in to-morrow or next day with an additional supply, and will obtain advanced prices for good cattle. Trains from the West we cannot say are blocked up in snow-drifts, and will be along when they can be shoveled out; but even worse than any snow storm experienced for years,—a perfect flood, washing away bridges, demolishing high embankments, carrying away and entirely deluging the track for miles! If we see beeves from Albany before Saturday or Monday, it will be a lucky coincidence for the butcher. As most of the Eastern cattle were stores, we cannot fix upon any changed quotations.

Sheep and Lambs.—Only a few head of store sheep at market, which sold at $3.25 per head.

Boston Markets.

Wholesale Prices.

BOSTON, Monday evening, Oct. 11th, 1869.

Gold.—$1.30¼.

Flour.—Superfine, from $5.50@$6.00; Extra, from $6¼@$7.00; Michigan, $7.00@$8.50. St. Louis, from $8.00@$10.00.

Corn.—Mixed, $1.05@$1.10; Yellow, $1.12@$1.14. Oats, 55@67 cts. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $4.75@5.25; Red Top, $3.50 to $4.25 per sack; R. I. Bent, $2.50 to $3.00 per bush.; Clover per lb., 14 to 15c.

Apples.—New per bbl., $4.50@7.00.

Pork.—$37@$38. Lard, 20½@21c. Hams, 19 cts.

Butter—40@42c. Cheese, Factory, 15 to 16½c. Dairy, 12 to 15½c.

Beans.—Extra Pea, $3.50@$3.75; Common, $2.50. Eggs, 33@36c. Dried Apples, 12½ to 14c. Hay, ton, $15@$24. Potatoes, new per bbl., $2.00@$2.25. Tomatoes, per bush., $1.25@$1.30.

Fresh Fruits.—Peaches. Natives, $3.00@$5.00 per crate. Apples per box, $1.75@$2.75. Pears per bbl., $10.00@$18.00. Grapes, 12½@15 cts. per lb. Wild Grapes, 6@7 cts. per lb. Quinces, $0.00 per bush.

REMARKS.—The general tone of the market throughout the city for nearly all kinds of produce is firm, and at advance prices, affected by the shortness of the supply. Flour remains unchanged, and decently active. Apples advanced $1 per bbl., and firm. Pork unchanged. Lard ½ cent higher,—only temporary. Beans very quiet. Butter and Eggs advanced. Tomatoes advanced a hundred per cent. Quinces not arrived.

Cambridge Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Oct. 12th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	491	4,846	721
Last week	150	2,244	3,300

Prices of Market Beef.

Extra, $13.50@14.25; first quality, $12.50@13.00; second quality, $11.50@12.00; third quality, $10.00@11.00.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, $50, $65, $75, to $100@115; Yearlings, $17 to $26; Two years old, $28 to $40; Three years old, $45 to $62.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.00@$3.50 each; Extra, $3.75 to $4.50, or from 3½ to 7½ cts. per lb. Spring Lambs, $3.00 to $4.75; Veal Calves, $0.00@$0.00.

Prices of Hides, Tallow, and Skins.

Hides, 9 to 9½ cts. per lb; Tallow, 7 to 7½ cts. per lb. Pelts, 00 to 80 cts. each. Calf Skins, 22 to 23 cts. per lb.

REMARKS. Cattle.—This week is also broken up. Twenty-nine car loads of stock arrived Sunday noon, with as little noise as possible; the drovers considering it an act of kindness to forward the stock as soon as they conveniently could; and also this morning a train of thirty cars. The balance of the stock will arrive to-night and to-morrow morning. Butchers were not anxious to buy at over and above high prices. There is an advance since the first of last week of strong 1½ cts. per lb., that will probably decline by the last of the week certainly ½ ct.

Sheep.—Sheep dealers seemed loth to report sales of good sheep. Inferior grades as low as last week. Good lots strong one cent higher. Many lots there were not any particlar price agreed upon, but put into the hands of butchers and divided the profits.

The Berean's Casket and Repository.

This is a work just published, containing 492 pages with the tables of contents, in 358 sections, all in small type, embracing a great amount of matter. It is a SCRIPTURE MANUAL, to which is added much valuable history, showing the fulfillment of prophecy, signs of the times, and other important matter for every Bible reader, statistics, tables, and prophetic figures. Compiled by I. C. Wellcome.

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Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 6½ P. M.
J. S. White........Sunday, Oct. 24th

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
Wm. C. Thurman........Sunday, Oct. 17th
E. Cotton........Sunday, Oct. 25th

CHELSEA, MASS., (LIBRARY HALL.)
J. S. White........Sunday, Oct. 17th
T. M. Preble........Sabbath, Oct. 31st

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
J. W. Thomas........Sunday, Oct. 17th
Joseph W. White........Sunday, Oct. 24th

South Windsor, Ct........Sunday, Oct. 17th
Chicopee Falls, Mass........Sunday, Oct. 24th
C. GOODRICH.

Manchester, N. H........Sunday, Oct. 17th
Stowe, Mass........Sunday, Oct. 24th
A. P. MOORE.

Fayville, Mass........evenings, Oct. 12th and 13th
Clinton, Mass........evenings, Oct. 14th and 15th
Scitico, Conn........Sabbath, Oct. 17th
Westfield, Mass........evenings, Oct. 18th and 19th
Then home (Rochester, N. Y.) A. A. PHELPS.

Stoneham, Mass........Sunday, Oct. 31st
J. S. WHITE.

Putnam, Ct........Sunday, Oct. 17th
Danielsonville, Ct........Tuesday evening, Oct. 19th
Charlton, Mass........Wednesday and Thursday evenings, Oct. 20th and 21st.
Portland, Me........Sunday, Oct. 24th
L. BOUTELL.

Addison, Vt........Sabbath, Oct. 17th
Keene, N. H........Thursday evening, Oct. 21st and over the Sabbath, the 24th. T. M. PREBLE.

Knowlesville, N. Y........Sabbath, Oct. 24th
A. A. PHELPS.

New York City, (24th Street Church), Sunday, Oct. 17th. H. K. FLAGG.

Starks, Me........Sabbath, Oct. 17th
Greene, Me........Sabbath, Oct. 21st
E. M. HAGGETT.

Bristol, Conn........Sunday, Oct. 17th
E. OWEN.

Frankfort Mills, Me........Sabbath, Oct. 17th
THOMAS SMITH.

East Canaan, N. H........Sunday, Oct. 17th
JOSEPH KIMBALL.

East Haddam, Conn........Sunday, Oct. 17th
Waterbury, Conn........Sunday, Oct. 24th
Hartford, (Talcott & Post's Hall)........Sunday, Oct. 31st
L. F. MOORE.

Stoneham, Mass........Sunday, Oct. 17th
J. W. BRITTON.

North Haverhill, N. H........evenings, Oct. 20th and 21st
East Canaan........Sunday, Oct. 24th
Loudon Ridge........Sunday, Oct. 31st
Seabrook........Sundays, Nov. 7th and 14th
Exeter........Sunday, Nov. 21st
East Rochester........Sunday, Nov. 28th
E. S. MOULTON.

Dorchester, N. H., (Meadow school-house), evenings, Oct. 12th and 13th.
East Canaan, N. H........evening, Oct. 16th and over Sunday. JOHN H. EVANS.

Webster, N. H., (old meeting-house), Sabbath, Oct. 17th
Suncook, N. H., (at the hall)........Sabbath, Oct. 24th
Meredith, N. H., (Dolloff Hall)........Sabbath, Oct. 31st
At Bro. Barnet Colby's........Saturday evening, Nov. 6th
Bradford, N. H., (Pond meeting-house), Sabbath, Nov. 7th.
Warner Gore, N. H., (at Bro. Andrews), Sabbath, Nov. 14th. Will Bro. Hook meet with me at the Gore?
SIMEON ROBY.

Higginsville........Oct. 21st
Glenmore........Sunday, Oct. 24th
Empyville........Oct. 28th
Camden........Oct. 29th and 31st
M. R. MILES.

Stowe, Mass........Sunday, Nov. 7th
JAMES YOUNG.

North Somers, Conn........Sunday, Oct. 17th
I. B. POTTER.

Charlton, Mass........Sunday, Oct. 17th
Z. FORD.

Barnstead, N. H., (Clark meeting-house or school-house), Sunday, Oct. 17th. J. PINKHAM.

North Adams........Sundays, Oct. 17th and 24th
Westfield........Sunday, Oct. 31st
MRS. L. M. STODDARD.

Bridgeport, Ct........Sunday, Oct. 17th
New Haven, Ct........Sunday, Oct. 24th
G. L. TEEPLE.

Square Pond, Ct........Sabbath, Nov. 14th
P. S. BUTLER.

Barnstead, (Tuttle school-house)........Sunday, Oct. 17th
J. T. LIBBY.
C. H. WILLEY.

Rome, Me., (Yellery school-house), Sunday, Oct. 17th
Jay, Kennedy Corner........Sunday, Oct. 24th
H. B. SEVEY.

Northfield, N. H........Sunday, Oct. 17th
E. COTTON.

Water Village, N. H........Sunday, Oct. 24t
Melvin Village........Sunday, Oct. 31st
Portsmouth........Sunday, Nov. 7th
T. W. PIPER.

Portland, Mr., (where Bro. Harris may appoint), Friday evening, Oct. 15th.
Mechanic Falls, Me........Sunday, Oct. 17th
West Poland, Me........Tuesday evening, Oct. 19th
C. RICHARDSON.

Meredith Neck, N. H........evenings, Oct. 15th and 16th and Sabbath, Oct. 17th. (Baptism.)
Meredith Centre........Sunday, Oct. 24th
Guilford, N. H., (Pond district)........Sunday, Oct. 31st
N. GLIDDEN.

Casco Village........Sunday, Oct. 17th
J. ALBERT LIBBY.

Webster, Mass........Sabbath, Oct. 24th
Worcester, Mass........Sabbath, Oct. 31st
H. PRATT.

Massena, N. Y........Sundays, Oct. 17th and 24th
Lynn, Mass........Sunday, Oct. 31st
Worcester, Mass........Sunday, Nov. 7th
M. BATCHELOR.

Portland, Me........Sunday, Oct. 17th
GEO. A. COLE.

Southington, Ct........Sunday, Oct. 17th
JOHN G. HOOK.

Seabrook, N. H........Sunday, Oct. 17th
GEO. W. BROWN.

South Butler, N. Y........Sabbath, Nov. 7th and will remain in that vicinity a week or two.
Dresserville, N. Y........Nov. 23d to 26th
Wilmot Settlement, N. Y........Nov. 27th and on as duty may direct. J. W. TAYLOR.

East Rochester, N. H........evening, Oct. 14th
Lake Village, N. H........evening, Oct. 15th
West Romney, N. H., (at the Plains' school-house), evening, Oct. 16th, and over the Sabbath.
North Haverhill, N. H........evening, Oct. 18th
Whitefield, N. H........evening, Oct. 19th
Colebrook, N. H........evening, Oct. 23d and over the Sabbath.
West Canaan, Vt........evenings, Oct. 26th and 29th
Canaan Village, Vt........Sabbath, Oct. 31st
If any of the above appointments conflict, write me at Exeter, N. H. WM. C. STEWART.

Manchester, N. H........Sunday, Oct. 31st
A. SIMPSON.

Seabrook, N. H........Monday evening, Oct. 18th
Exeter, N. H........Tuesday evening, Oct. 19th
Lawrence, Mass........Wednesday evening, Oct. 20th
Stoneham, Mass........Thursday evening, Oct. 21st
Fayville, Mass........Sabbath, Oct. 24th
Charlton, Mass........Sabbath, Oct. 31st
C. H. SWEET.

Rochester, N. Y........Sabbaths, Oct. 24th and 31st
E. MCCULLOCK.

Freeport, (Swamp school-house), Sunday, Oct. 17th, at two o'clock P. M.
East Bowdoinham, (Lancaster school-house), Oct. 24th
R. R. YORK.

Bradford, (Pond meeting-house)........Sunday, Oct. 17th
Enfield, N. H., (George Hill)........Sunday, Oct. 31st
C. H. FLETCHER.

Bath, Me........Sunday, Oct. 17th
I. K. LOMBARD.

Northfield, Mass........evening, Oct. 20th
West Brattleboro, Vt., (as Bro. E. Miller may arrange), evening, Oct. 31st.
Whitakerville, Vt........Sunday, Oct. 24th
Houghtonville, Vt........evenings, Oct. 26th and 27th
Plymouth, Vt........evenings, Oct. 28th and 29th
Bridgewater, Vt........Sunday, Oct. 31st
Will preach on my way home as the way opens. Direct letters to Bridgewater, Vt., until Oct. 31st.
GEO. A. STREETER.

Meredith Neck, N. H........evening, Oct. 14th
Red Hill, N. H., (as Bro. Frank Mudgett may appoint), Sunday, Oct. 17th.
Holderness, N. H., (Brick school-house, near Deacon Merrill's), Sunday, Oct. 24th.
W. W. SUTHERLAND.

Meriden, Conn........Sabbath, Oct. 17th
Springfield, Mass........Sabbath, Nov. 7th
WM. N. PILE.

Chicopee Falls, Mass........Sabbath, Oct. 17th
Cheshire Street, Ct........Sabbath, Oct. 31st
WM. A. & M. L. DURAND.

Kennebunk Depot, Me........Sunday, Oct. 17th
Steep Falls, Me........Sunday, Oct. 24th
Windham, Me........Sunday, Oct. 31st
T. P. S. HARRISON.

Bowdoin........evening, Oct. 16th
Sabbattusville........Sabbath, Oct. 17th
Litchfield, (Stephen Town school-house), Sabbath, Oct. 24th.
Bowdoin........Sabbath, Oct. 31st
I will say to brethren and friends at Richmond, that as the conference at New Harbor comes upon the second Sabbath, they will please excuse me on that day.
H. S. MITCHELL.

Marshfield, Vt., (as Bro. Cleaveland may arrange), Wednesday evening, Oct. 13th, and over Sunday, 17th.
Cabot, Chapel, (as Bro. Childs may arrange), Wednesday evening, Oct. 20th, and over Sunday, 24th.
S. W. THURBER.

Rutland, Vt........Sabbath, Oct. 17th
Addison, Vt........Sabbath, Oct. 24th
S. S. BREWER.

Other appointments will be made hereafter to those places where brethren have written to me. Letters may be directed to me at Sandy Hill up to the above date. S. S. B.

Hoosick, N. Y., Thursday evening, and over the Sabbath.
Loudon Ridge........Oct. 25th and 26th
Factory Village........Oct. 27th and 28th
Lake Village........Friday evening, Oct. 29th
H. MUNGER.

New Milford........Sunday, Oct. 24th
Wrightville........Sunday, Oct. 31st
P. S. On account of the great interest in New Milford, we are not able to fill our appointments in Me. and Mass. A. D. FLAGG.

Clinton, Mass........Wednesday evening, Oct. 13th
Worcester, Mass........Thursday evening, Oct. 14th
Springfield, Mass........Friday evening, Oct. 15th
Westfield, Mass........Sabbath, Oct. 17th
Scitico, Ct........Tuesday evening, Oct. 19th
Warehousepoint, Ct........Wednesday evening, Oct. 20th
Hartford, Ct........Thursday evening, Oct. 21st
New Britain, Ct........Friday evening, Oct. 22d
Plainville, Ct........Sabbath, Oct. 24th
Southington, Ct........Monday evening, Oct. 25th
Cheshire Street........Tuesday evening, Oct. 26th
Yalesville........Wednesday evening, Oct. 27th
Lawrence, Mass........Nov. 7th and 14th
A. ROSS.

Scranton City, Pa., (as E. Finn and others may appoint), Oct. 18th, and over Sunday, the 24th.
Cohocton, Steuben Co., N. Y........Oct. 30th and 31st
Dansville, Livingston Co., N. Y., Nov. 1st to Sunday, the 7th.
Edinboro, Pa., at the quarterly meeting, Nov. 12th to the 14th.
Blooming Valley, Nov. 18th, and will be at the quarterly meeting there Nov. 19th to the 21st.
C. F. SWEET.

Plymouth, Vt........Sunday, Oct. 17th
Bradford, N. H., (where Bro. Piper may appoint), Saturday, Oct. 23d, 6½ P. M., and Sunday, the 24th.
Rossonville, Vt........Friday, 6½ P. M., and over Sunday, and as long as it may seem duty. Z. T. WOOD.

Lee, N. H........evening, Oct. 22d
Hampton, (baptism)........Sunday, Oct. 24th
D. F. LEAVITT.

Collinsville, Ct........Sabbath, Oct. 17th
WM. J. RIPLEY.

Northwood Narrows, N. H........Sunday, Nov. 7th
C. W. SARGENT.

CONCORD, N. H., (CENTRE STREET.)
J. W. White........Sabbath, Oct. 17th
Hiram Munger........Sabbaths, Oct. 24th and 31st

CONCORD, N. H., (AT THE BETHEL.)
John Parsons........Sunday, Oct. 17th

APPOINTMENTS FOR PLAINVILLE, CT.
A. Ross........Sabbath, Oct. 24th

LAWRENCE, MASS., (ADVENT CHAPEL.)
J. G. Smith........Sabbath, Oct. 17th
C. S. Emerson........Sabbath, Oct. 24th

PITTSFIELD, N. H. (at the Bethel.)
Sr. Julia Buswell........Sunday, Oct. 17th

PLEASANT VALLEY, CT.
H. H. Dickenson........Sabbath, Oct. 17th
E. Owen........Sabbath, Oct. 31st
E. McCullock........Sabbath, Nov. 14th
C. H. Sweet........Sabbath, Nov. 28th

SPRINGFIELD, MASS., (Bethel Church.)
J. Hemenway........Sabbath, Oct. 17th
Wm. N. Pile........Sabbath, Oct. 24th

BIDDEFORD, ME.
D. M. Leavitt........Sabbath, Oct. 17th
J. G. Smith........Sabbath, Oct. 31st

WESTFIELD, MASS.
A. Ross........Sunday, Oct. 17th
W. A. & M. L. Durand........Sunday, Oct. 24th
Sr. L. M. Stoddard........Sunday, Oct. 31st
E. Owen........Sundays, Nov. 7th and 14th
W. J. Ripley........Sunday, Nov. 21st
G. L. White........Sunday, Nov. 28th

WILBRAHAM, MASS.
P. S. Butler........Sabbaths, Oct. 17th, 24th and 31st and Sabbath, Nov. 7th.

PORTSMOUTH, N. H.
I. Damman........Sundays, Oct. 17th and 24th
C. Goodrich........Sunday, Oct. 31st
D. M. Leavitt........Sunday, Nov. 14th

NEW BRITAIN, CT.
Wm. Stuart........Sabbath, Oct. 17th
W. N. Pile........Sabbath, Oct. 31st

WOLCOTTVILLE CIRCUIT.
Preaching every Sunday evening at Wolcottville.

COLLINSVILLE, CT.
Wm. J. Ripley........Sabbath, Oct. 17th

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Fairfield, Ohio, 1st and 3d Sunday in each month at half past ten A. M.
Norwalk, Ohio, 2d and 4th Sunday, at the same hour. Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Stephen Hecock.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

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Business.

Letters Received.

J T Kimball, H M Ross, W Stuart, L C McKinstry, P M Eaton, N H Berry, H Winchell, M D Wellcome, J D Sheridan, O Lovis, I E Johnston, J Pinkham, E A Rowley, W J Hobbs, B Knepper, G W Green, O R Fassett, A S Whitney, J E Wells, E Owen, J G Hook, I C Wellcome, C C Smith, B Spaulding, M S Tinkham, J N Shattuck, H Munger, C Pike, F H Berbank, J W Taylor, L A Wheeler, W L Sargent, I K Lombard, H H Hall, H P Chase, H B Sevey.

Cash received for Books and Tracts.

E A Bowe 42c, L Mills 75c, J H Newcomb $1.00, P Smith $1.00, M E Norcott 50c, S T Palmer 40c, E D Kentfield 50c, W H Doughty $5.25, C S Hall $2.00, H W Williams 63c, H A Smith $1.15, C H Stone $1.25, H L Woodard $1.00, H L Patterson $1.25, G L Eaton 50c, E Urch $2.50, U B Merwin 35c, J M Snook $5.00, S W Hoyt 50c, T H Smith 50c, C C Barker 40c, J Tracey $1.00, G A Brewster $1.00, H B Seavey $5.20, O Nincapaw $2.00, J Bean 50c, J H Thompson 50c, E D White 35c, H E Whipple 50c, S Morritt $1.00, J H Morgan 50c, S. H. Hindley 60c, J C Libby $13.88, R Stickney 50c.

Books and Tracts Sent.

By Mail—O Stannard, J Hedrick, T F Hubbard, B Morris, F H Wells, J H Newcomb, P G Bronson, J Crandall, Dr. R L Grindle, A F Randall, A A Kenyon, Eld. Sanborn, Rev. Mr. Shorey, Eld. W O Thomas, Eld. J King, H B Eaton, J Maxim, P Otto, H C Williams, N D Babcock, S F Hubbard, H H Hurlburt, B Taylor, H C Williams, J A Burlingame, J Peacock, H B Seavey, S Harper, J H Newcomb, J P Smith, C W Sargent, C Blaisdell, S Crouse, A J Stone, E A Rowe, H W Williams, H A Smith, J R Cooper, Mrs. E H Stone, Mrs. J Hitchcock, H L Patterson, T N Sherman, Mrs. E M Smith, Sr. Holden, G Downing, C S Hall, E D Kentfield, J Turfie, G L Eaton, M E Narcott, L Mills, J M Snook, Dr. V B Merum, E Urch.

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For the World's Crisis.

THE GREAT PROCLAMATION.

TUNE.—"*Greenland's icy mountains.*"

Lo! heralds of salvation
Are crying through the land—
With Heaven's approbation—
The judgment is at hand;
The signs are fast appearing
In ocean, earth and sky,
And worldly men are fearing
As wonders pass them by.

They've seen the sun all darkened,
The moon refusing light;
The swords and spears well sharpened
All ready for the fight;
The stars from heaven then falling,
A grand and glorious sight
To those who then were calling
On God for faith and light.

They've seen the bright borealis
Loom up like smoke and flame,
And cried, "O heaven, preserve us!"
As though from God it came:
But soon these lights of warning—
So often now displayed—
Are only an adorning—
We will not be afraid.

"All things are as created,
And so they will remain;
To God we are related,
And we are not to blame":
So thus the last-day scoffers
Reject his holy word,
And mercy's loving offers
Through Jesus' precious blood.

Through every land and ocean,
From mountain-top and plain,
Let all with love's emotion
Cry, "Jesus comes to reign":
And let the notes of warning
Ring out both loud and clear,
Until that glorious morning
In splendor shall appear.

When every tribe and nation—
From north, south, east and west—
The "groaning" saved "creation,"
Shall enter into rest;
We all will furl our banner,
In loudest strains we'll sing,
"Salvation! O hosannah!
Hosannah to our King.

Peru, Ind. H. H. HALL.

CHARACTERISTICS OF THE TIMES.

(*Concluded.*)

3. The lack of proper family government is another evidence of the indisposition of christians to perform their duty, and of the degeneracy of the times. It is a painful thing to witness the disobedience and disrepect manifested by children towards their parents, and their unwillingness to render assistance in any way that requires the slightest exertion. They seem to imagine that pleasure and amusement are the only objects in life for which they were created. We knew the time when children had quite a sufficiency of healthful enjoyment, and yet could be useful in proportion to their years. But now, the most tender and loving mother, if one can be called loving, who encourages wilfulness and self-indulgence to the last degree, cannot make the most reasonable or trivial request of her child, without eliciting the peevish and fretful complaints, and so glaring an exhibition of unwillingness to obey, that the humiliating contest is most frequently ended by her own performance of what she had demanded of the child.

And the sweet home life that once existed is but little known now. Parents have lost taste for domestic enjoyments and duties, and children naturally adopt their habits, aggravated by all the license that young persons now enjoy. Almost any spot seems more attractive to them than home. The streets are filled with rude and ungovernable boys, too often the children of professing christians, whose parents seem only concerned to be rid of the responsibility of their training, and their annoying presence at home. Did our hopes depend on human government, we might well have ominous apprehensions as to the future stability and success of a republic in the hands of the generation now coming forward. Sin and iniquity abound at present, but whosoever shall witness the maturity of the generation to come after, will confess the justice of these forebodings. Premonitions already warn of approaching calamity and ruin.

Girls, unfortunately, seem to be under no greater restraint than boys. They are no longer taught to be useful, modest, "keepers at home." They shrink not from bold publicity and seem to court, rather than shrink from, vulgar notoriety. There are exceptions; but the tendency of the times is as we state. The clamorous demand of women for political rights, is so obviously in opposition to 1 Tim. 2; 12, and kindred prohibitions and inculcations, that we wonder how any one with whom the authority of the Bible is paramount, can join with it. Nor is there any hope of making things better from that quarter.

4. Non-endurance of sound doctrine, and prevalence of infidelity and rationalism, presents another mark of our times. "The time will come, when they will not endure sound doctrine." "They shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 3, 4.) The evidence afforded by books, papers, etc., is all to the effect that this prediction is having a most striking fulfillment at this day; and daily developments are making the truth of this assertion still more conspicuous. But we wish to speak more particularly of testimony that comes under our own eyes. Not only is there a manifestation of extreme indifference on the subject of religion among professing christians, but there is very little distinct or positive belief of any kind; and in many, many instances downright skepticism on some of the most vital doctrines of christianity is entertained. We have heard members of orthodox churches express their belief in some kind of purgatorial process after death, by which sin will be effectually eradicated,—thus denying the sufficiency of our Lord's atonement. These same persons have self-complacently deplored the tendency towards Romanism in some other churches than those to which they belonged. We have heard others advocate prayer to the Virgin for intercession on our behalf, and produce the stale, ridiculous argument about the tenderness of a woman's heart in justification; as if a creature could have more feeling than the Author of it, and forgetfulness of His own declaration in Isaiah 49: 16. Still others have confessed to us their entire disbelief in the resurrection of the body, simply because they could not understand how widely disseminated particles could be re-collected and reformed, even by an omnipotent Being.

Much of the literature that is afloat is characterized by the same skepticism. One would think the curse should have been repealed long ago, by the various restoratives devised by human ingenuity for all the ills of life. Why should there be poverty and misfortune, when it is only necessary to be self-reliant, persevering and smart? Why should any one be idle in this land of over-abundance, when employment is just ready to his hands? Why should any one commit the folly of getting sick, when he need only observe the laws of hygiene? And so the fact of our being tainted, fallen beings, and that we must be subject to suffering and misfortune until the Deliverer comes to make all things new, is entirely ignored.

The special unbelief in regard to the premillennial coming of our blessed Lord, among the laity, is not so much to be wondered at, when we see how the doctrine is derided, condemned, or altogether disregarded by ministers. As they ignore the truth, they are "turned unto fables." These fables, for which they have not even weighty human foundation, they persistently preach. We need not wonder that they have dealt so summarily with prophecies incomprehensible to their carnal reason, or seemingly irreconcilable with each other, when we remember how lightly and irreverently they have treated other doctrines as well. They say God cannot expect a rational being to believe what he cannot understand—therefore it means thus. And what substance has their rationalizing left in some of the most essential doctrines of our holy religion? Thus it has gone on, until a very small part of the Bible is really believed.

Verily, if the Son of man should now come, would he find faith on the earth? Let us watch, lest we be found sleeping.—*Prophetic Times.*

For the World's Crisis.

"RICH BLESSINGS."

While the bountiful, beautiful rain is coming down in sheeted showers, I take my pen with gladness of heart to address so great a company as the readers of the Crisis. What a "rich blessing" is such a privilege. We are living in "the ages to come," the hope and the glory of which warmed the large, strong heart of Paul the "apostle to the Gentiles." While those of the first Christian century labored without ceasing to gather in the "first fruits," we of the nineteenth are not only laboring but largely receiving the increase and the accumulations of all previous labors; and to-day, how rich!

Rich blessings on every hand. Lift up your eyes toward the north, the south, the east, the west, and behold the fields everywhere teeming with richer blessings than the heart can conceive.

"The earth is the Lord's, and the fulness thereof," and to-day is the anthem swelling earth and air and ocean—"Blessings and riches, and glory and honor, and dominion, be unto Him who sitteth upon the throne, and to the Lamb forever." "In Him are all the families of the earth blessed."

It is true, that the nations are not yet become the nations of our Lord and his Christ, but the "times of restitution" are none the less blessed, though in prospect.

When I contemplate these blessings, so richly given to the ten times ten thousand homes, of not only our happy Columbia, but all nations, and to the isles of the ocean everywhere, how my heart sings for joy.

"Onward, onward, men of heaven,
Bear the gospel banner high,
Rest not till its light be given
Star of every pagan sky."

Out of every nation, and kindred, and tongue, are gathering those who "work righteousness." Who can fail to rejoice? "Let not your heart be troubled. In my Father's house are many mansions." "He who hath wrought us for the self-same thing is God."

This glorious harvesting of the increase of the incorruptible seed, the "word of God," "the sons from afar and the daughters from the ends of the earth," is but a part of that "joy" set before him—the Prince of peace—while enduring the cross. Out of the unfailing wells of salvation are the waters of life drawn,—the wells of revealed truths and promises in the holy Word, the incorruptible fountain, and the creations so glorious of that same "Word made flesh." "Beautiful for situation, the joy of the whole earth," is the "city of God." "Out of Zion, the perfection of beauty, God hath shined."

Oh, faint not, child of God, and heir of eternal life; the "goodly land" is yours. Give unto the King of kings praises unceasing. Keep his commandments. "Love one another, even as he hath loved you." Feed his lambs, and fear no evil, remembering that he who redeemed you is "Lord of all." Sing and rejoice. If pain be my portion, then will I sings songs in my night, songs for the "rich blessings" which are imperishable.

Warner, N. H. P. M. EATON.

For the World's Crisis.

"TO BEG I AM ASHAMED."

A short time ago a writer for the Crisis, who is friendly to the Lord's poor, requested, or rather suggested, that the poor saint make his or her wants known through this paper.

Will you allow me to say, through the columns of the "World's Crisis," that I do not believe that the true child of God can become so loud a pauper as to publish his needs to the world, which he holds secret between himself and the Almighty. They know that they are poor in this world, but being rich in anticipation, they feel it beneath their dignity to beg, and may God forbid that I should hurt their sensitive nature.

A better way for every one who has the spirit of Jesus is, to pray that God would open the hearts and purses of those who have his money in their hands, to distribute to the necessity of saints, and at the same time also remember that you have got a heart to be enlarged, and a purse to be emptied. My experience has taught me that it is important to search out the poor contrite ones; yea, more, it is my duty; and all who have a heart in this good work know how blessed it is to give, or, rather, to pay out that which has been intrusted to us.

The Scriptures teach us plainly that all belongs to God, and comes to us by his love, and all should be returned to him by ours. We brought nothing into this world, and can carry nothing out of it. By grace we have been sustained, and by the same favor we will be faithful stewards of the money in our hands. I believe, to-day, if I was in need, I would starve before I could beg for myself; but it is right that my voice should be raised for the afflicted sons and daughters of the Lord Almighty. What a dreadful thing it is to neglect this precious privilege, and have it said to us, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."—Matt. 25: 41–43.

Job is one of the worthies, and is set forth for an example. He says, "I was a father to the poor; and the cause which I knew not I searched out."—Job 29: 16. Also hear what the wise king of Israel said: "The righteous considereth the cause of the poor."—Prov. 29: 7. And David said, "Blessed is he that considereth the poor."—Ps. 41: 1.

It is not necessary to quote more Scripture on this point; every one who is familiar with the Bible knows what God requires in this direction, and all may be sure that those who are so wrapped in their own selfishness as to neglect the distribution to the children of their Father's money, will have to answer for it at the time appointed. Some excuse themselves by saying,

"We have not got much; see Bro. A. with his $50,000, and Bro. B. with his $75,000 or $100,000; and if I was only worth as much, I would do good with it, I would make some of it fly."

Jesus said: "He that is faithful in that which is least, is faithful also in much; and and he that is unjust in the least, is unjust also in much."—Luke 16: 10. The Lord has not called me to preside over those monied men, but he will call them and me to give an account of our own stewardship. When he makes a demand on any of us, we should pay his order with promptness and punctuality, always remembering that the great Sovereign is very exact.

I have seen the saint very thankful for a little, and the saucy beggar ungrateful for much. Dear friends, I pray you for Christ's sake to seek after the silent ones: and if you love God you cannot help but find some of them; there are some of them among the preachers' families. My mind now rests on a brother in the State of Mass. who has a feeble wife, a sick sister-in-law, and three children to be provided for. They are not unfrequently sufferers, who do not complain; they make no loud noise about their wants, but God knows them. Every member of this family knows what it is to call on the name of the Lord. They are blessed, but poor.

I frequently hear about this family, although I have not seen them. I am informed that he is a blunt, outspoken preacher, who has given up every opportunity to earn the many comforts of this life, to point men and women to Jesus, the Savior of sinners. This family have made a covenant by sacrifice. I sympathize with them. I know he must hurt the feelings of hypocrites and backsliders. Such men know what it is to trust in God, and also that lukewarm professors are not to be relied on.

Brethren and sisters, who have the love of God in you, double remember the plain preacher who does not respect persons. You may be sure that the smooth preacher will be fed by the rich worldling, who hates the man that reproves him for his sins.

Individuals sometimes tell me that they do not know where to send money to do good. (I must confess that I am not troubled in that way.) I point them to the many benevolent calls in the *World's Crisis* and *Voice of the West*. Another class say they never let the right hand know what the left hand does. If the left hand could speak, would it roar out, *Nothing?* If not, the Lord knows what is done secretly, and he will reward openly. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Lincklaen, N. Y. F. CORKER.

THE TALMUD.

There are two Talmuds—the Jerusalem in two folio volumes, and the Babylonian in twelve folio volumes. The Mishna is the same in both, but the two Gemaras are quite different. The origin of these two Talmuds is historically as follows: Soon after the overthrow of the Jewish commonwealth by the destruction of Jerusalem, under the Roman Emperors Vespasian and Titus, Jewish schools were established for the study of the law at Jamnia and Tiberias,—the former a town in north-western Palestine, situated near the Mediterranean; and the latter a well known village on the lake of Genesareth.

But the Jews having become objects of intense hatred and suspicion to the Romans, especially after the second revolt in the reign of Hadrian, the Jewish literature could nowhere within the Roman empire have a full and free development. Hence the Jerusalem Talmud was circumscribed in its contents, and unsatisfactory in its teachings. But Babylonia was at this time a part of the Parthian Empire, and independent of the Romans; and here, therefore, the Rabbins established their most famous schools at Sura, at Nehardea, and at Pumbeditha, and pursued their studies with comparatively little molestation, and the result was the more copious and satisfactory Babylonian Talmud.

There is something wild and romantic in the idea of this immense body of literature existing in the world from generation to generation, in the aerial cloud-like form of tradition, like that pillar of cloud and fire which of old guided the wandering steps of the sacred nation. A superstitious reverence prevented these traditions from being written, lest, by being once fixed in writing, they should cease to grow and receive accessions from warm and vivid human thought.

But lest the definite and positive Anglo-Saxon mind should incline to conceive that nothing of any real permanent worth could have existed so long in a traditionary form, we will venture to remind our readers that we have a very similar instance in the common law of England, "the origin of which," says Lord Chief Justice Hale, "is as undiscoverable as the source of the Nile," and which for generations existed mainly in unwritten traditions and customs.

The work of reducing the Talmud to writing was never attempted till the third century of the Christian era. Even then, at first, great opposition was made to this innovation. It was said that to write the Gemara would fix it and make it unalterable, whereas it ought to be left open to improvements from the developments of successive generations.

We can see in this notice of the growth of the Talmud how it could be quite possible that Gamaliel, at whose feet Paul was instructed, and others like him, could have improved the Gemara by a judicious use of the instructions of Christ and the apostles. Though the oral traditions of the Mishna and portions of the Gemara were some of them doubtless antecedent to the time of Christ by many generations, yet it can not be proved in a single instance, where there is identity of sentiment between the Talmud and the New Testament, that the Talmud did not borrow from the New Testament, rather than the New Testament from the Talmud. It is not likely that an utterance as clear, condensed and cutting as the Sermon on the Mount, as given by the Evangelists, was passed over with inattention by the learned senate of Jewish Rabbins. These teachings passed into the community, and became an animating and forming force in society; and they must, in the very nature of the case, have acted powerfully on all the existing schools of ethical and intellectual science. We find in Christ's discourses frequent allusions to the teachings of these men, searching reviews and criticisms of their doctrines. Much of the Sermon on the Mount is a statement of the errors in their teachings and the establishment of a higher code of morals. . . .

The compilation of the Mishna took place in the third century, and that of the Gemara at the close of the fifth, or as some historians maintain, in the early part of the sixth century. Whatever the date of the completion of the New Testament canon may have been, this much is sure, that it was a good deal earlier than the reduction of the Mishna to writing. . . . That the New Testament as a whole was extensively known and read by the authors of the Talmud, is evident from the fact that the book is mentioned several times in the older Amsterdam editions of the Talmud. . . .

Surely, the time has come when that which the man Gabriel gave as the sign of the approaching end, is fulfilling before our eyes. "Many will run to and fro, and knowledge will increase." Never has the Bible been so thoroughly studied, so critically searched and compared with history, geology, etc., as in our days. If the great reformers, or those we call the early fathers of the church, were permitted to rise from their graves, they would consider themselves as mere school-boys in comparison with Bible students of our day. The Lord is at hand.—*The Israelite Indeed.*

For the World's Crisis.

CAUSING OTHERS TO STUMBLE.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."—MATT. 18: 6.

There is something fearful in these words of our Savior. The man who causes others to stumble, had better have had a millstone hanged about his neck and been drowned in the sea. This would be an awful death, but it is no comparison to the death that awaits this class of sinners.

These are not meaningless words. Whatever Jesus has promised or threatened he will perform. If we would escape this awful doom we must avoid the sin, which is nothing less than the eternal ruin of those who otherwise might have been saved in the kingdom of God. Every one of us is in danger of falling into it, therefore we need to be on our guard.

We find many outside the ranks of professed christians who devote much of their time to this work of causing Christ's little ones to stumble. If all who are engaged in this work were outside, the church of Christ would be much more secure than now; but, alas! we find some of this class of foes in the very ranks themselves. They profess to be friends, secure confidence, and therefore cause a larger number to stumble. Some of them make high professions, and occupy positions of honor in the church. Instead of being actuated by the principle of supreme love to God, and loving their neighbor as themselves, they are filled with selfishness, and in order to carry out their own ends will injure the humble and crush the innocent.

Others of this class cause Christ's little ones to stumble, by failing to carry out in their dealings the principles which they advocate in their conversation. They will sell Christ, and endanger their own souls and the souls of others, for a few dollars in trade.

Some ministers of the gospel cause others to stumble by preaching smooth things. They do not boldly and fearlessly proclaim the plain truth of God, for fear of bringing upon their own heads the disapprobation of the people. So they permit those who are looking to them for instruction in the things of God, to pass carelessly on indulging in those things which will certainly sink them in perdition.

But those who occupy high positions are not the only ones who fall into this sin, and incur this woe. There are others, who profess to have been taken from the horrible pit and miry clay, who seem to live only to be stumbling-blocks to others. Their words are fair, but most of their acts are corrupt and sinful. Persons who feel disposed to do right lose confidence in them and the cause which they profess to represent. The consequence is, some who have set out in the good way turn back, and others remain away from Christ and are lost.

Besides those already named, we have a class of respectable backsliders, who cause the absolute ruin of many. They do not enter themselves, and are doing much to prevent others from entering. They say by their acts (and actions speak louder than words), that they have tested Christianity and are fully satisfied that it is not what the Bible represents it to be; therefore they do not wish to have anything more to do with it. They have a large circle of friends who are influenced by this course to remain away from Christ.

Now, brethren and sisters, before we begin to plead innocent of this terrible sin, let us examine ourselves in the light of God's word, and learn the truth in the matter. If we discover ourselves to be guilty, may we flee to God and pray for pardon at once, and then "show that we in earnest grieve, by doing so no more." C. H. SWEET.

SUNDAY SICKNESS.

Dr. ——, among other valuable papers, a few years ago, published one describing this remarkable disease, which has not yet been treated in books of pathology.

1. This disease is of the intermitting kind, attacking the patient with violent paroxysms, which return every seventh day. These paroxysms return only on the Lord's day, and hence it is called Sunday sickness; but by the faculty it is technically known by no other name than "Dici Dominici Morpheus."

2. It partakes somewhat of the nature of ague, especially as it is attended with a great degree of coldness. This coldness is first apparent early in the morning of the Lord's day, in many cases seizing the patient before he has left his bed. But it begins in the region of the heart, and is attended with dullness of the head, followed by yawning and lethargy.

3. The patient is sometimes deprived of the use of his limbs, especially the legs and feet; so that he is indisposed to walk to the house of God.

4. In some cases, this attack has come upon them after they have gone to the house of God, and has been attended with yawning and slumber.

5. In other cases, there has been great uneasiness in the house of God, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a play-house several hours at a time.

6. Persons affected with this disease never mourn on account of their confinement from public worship, as many afflicted with other diseases often do.

7. These persons often surprise their neighbors with great activity and health on Monday, however unfavorable the weather may be.

8. Most of the faculty agree that there is a low, feverish heat, technically called *febris mundi*, or fever of the world, which may be detected in these patients during the intervening days of the week.

9. There also seems to be a loss of appetite for savory food, and a want of relish for *panis vitæ*, bread of life, which, in this case, is the indispensable remedy for this disease.

10. Persons affected with this disease generally have a disrelish for private religious exercises of the closet, and the reading of the Scriptures.

11. This disease is also contagious; neighbors receive it from neighbors, and children from parents.

For the World's Crisis.

SENSIBLE TALK.

A correspondent of *Zion's Herald*, writing from Providence, R. I., under date of Sept. 30th, thus talks about the moral state of things in and around that city, and gives us another refreshing evidence that "facts are stubborn things," and so stubborn that they act like the old battering ram of the ancients against the old Whitbian fabric of the world's conversion. That writer is evidently not a believer in the aforesaid theory, and he talks rather pointedly about the "sheep-pen churches." L. C. M.

"And sooth there is need of christian work in this city. Sabbath witnesses numerous excursions down the river to the various places of resort and dissipation. The *Press* says two thousand went down yesterday, and there was *only* one murder, that of a man camping on the bank, who was terribly cut by some rowdies, and died this morning. But then, the owner of the boats, I am informed, was at church, and no doubt lost in godly dreams of gold and gain, and worldly vanity. Why does not the secular press of this city open fire on these ungodly practices and disreputable places? Perhaps because they *are* 'secular, pertaining to this present world,'—see Webster's Unabridged. Is the world, on the whole, growing better? Not in these 'plantations,' whatever progress it may be making around the 'Hub.' *We* are about ready for the final earthquake, the great upheaval of this mundane. Rum, rowdyism, and Sabbath-breaking run riot in this region, and the people of God weep and pray between the porch and the altar. While the few go to church, sit in their easy seats, lulled to soft repose by the drone of the pulpit bagpipes, the many rush down the river, pour down torrents of whiskey, and 'raise the wild devil withal' by their bacchanalian orgies, and perhaps the next day a Sabbath school excursion visits the same spot, and patronizes the same houses which have witnessed such scenes as make an adgel blush. O consistency! Of course there are some honorable exceptions, but I do not know their locality. Now what we want in this locality is, instead of these fifty sheep-pen churches, fifty free houses of worship, with fifty John Knoxes raised from the dead or somewhere else; men who would not be afraid to use the hammer of the Word so as to produce an '*anvil chorus*' that should fix the attention of these thoughtless multitudes, and bring them to fear God and respect the Sabbath. Shall we ever see the abolition of pewed churches, and the house of God become again the house of prayer for all people?' I doubt. Who can say *Credo?* (i. e., *I believe.* L. C. M.)

For the World's Crisis.

LUTHER ABOUT THE FUTURE INHERITANCE.

"Peter (1 Pet. 1: 4) speaks about the future inheritance, that it is reserved for you, though you do not see it with your mortal eyes, nor do you now possess it; for it is reserved and kept for you in a place where it is secure, namely, in heaven, where nobody can steal or rob it. And yet a little while, and you shall not only see it, but come into possession of it, and keep it for ever with unspeakable joy and happiness. When will that be? At the last time; i. e., when Christ shall appear in his glory and raise us from the dead. To us it seems yet a great while, but before God one thousand years are as one day, yea, as a night-watch. And, besides, when we shall have risen from the dead, and though we have slept more than a thousand years in the earth, it will seem but a very short time to us."—*Translated by L. Reimer.*

Gems.

— A preacher once said:—"If you know anything that will make a brother's heart glad, run quick and tell it; but if it is something that will cause a sigh, bottle it up—bottle it up."

— Aristotle, on being reproved for giving alms to a bad man, made the following noble reply: "I did not give it to the man, I gave it to humanity."

— Though earth be but a desert of arid sands, that scorch our pilgrim feet, yet there are sometimes beautiful groves and cool shades which are delightful to us.

Why does the robin warble near my window every morn?
Why do the rain drops patter on the great, wide blades of corn?
Why do the green leaves whisper in the hot and burning noon?
Why do the rills make music 'neath the shimmer of the moon?
The spirit of love is in them all,
And music is all their speech,
And 'tis only by singing their songs that they call
Men's souls within their reach.

— Amidst all disorders, God is ordering all wisely and justly, and to them that love him, graciously; therefore we ought not to be dismayed.

— To reprove small faults with undue vehemence is as absurd as to seek to remove a fly from a friend's forehead with a sledge-hammer.

— Christians are all cross-bearers. It is truly a family badge. Sometimes it is lighter, sometimes heavier; but they carry it with them wherever they go; no cross, no saint.

— No person can be so feeble or so poor that he has not a duty to perform; which, being performed, makes him one with the highest and greatest.

— I never knew how it was, but I always seemed to have the most come in when I gave the most away.

— A husband can readily foot the bills of a wife who is not afraid of being seen footing the stockings of her husband.

— Prayers and tears are the weapons with which the saints have obtained the most glorious victories.

— I know one thing—if I stand by the principles of truth and duty, nothing can inflict upon me any permanent harm.

— Calumny is like the brands flying from a large fire, which quickly go out if they do not blow them.

— If you want to find faults that are bad, be on the look-out; if you want to find those that are worse, be on the look-in.

— Uprightness in all our dealings with one another is a matter not of human convenience, but of divine requirement.

— The groundwork of all manly character is veracity, or the habit of truthfulness. That virtue lies at the foundation of everything said.

— Quarrels would never last long if the fault were on one side only.

REJECTED ARTICLES.

Not unfrequently we receive letters from persons who have sent us articles for publication, asking us to inform them by letter why their productions failed to appear. These persons have little idea of the delicate task they propose for us. Really, we should sometimes be hard put to for finding fitting and unoffending phrases, so as to make the matter satisfactorily plain, and yet retain the good wishes of our correspondents. It must needs be that, as in other professions and pursuits, there are found persons whose qualifications are rather limited for what they undertake, so among those who desire to enlighten the public through the newspapers, there are those whose *forte* lies in some other direction.

It is this class of persons who seem to meet with misfortune in their efforts at doing good in this matter. It is quite possible, however, that among these contributors there may be a good deal of real talent, but which we are too dull to appreciate. We are quite willing to concede that this may be the fact. Correspondents, therefore, who find their articles rejected, must not always suppose that they are destitute of merit, but may take the liberty of attributing their ill luck to editorial short-sightedness.—*Telescope.*

"HIMSELF HATH DONE IT."—ISA. 38: 15.

"Himself hath done it" all! O, how those words
Should hush to silence every murmuring thought!
"Himself hath done it"—he who loves me best—
He who my soul with his own blood hath bought.

"Himself hath done it." Can it then be aught
Than full of wisdom—full of tenderest love?
Not one unneeded sorrow will he send,
To teach this wandering heart no more to rove.

"Himself hath done it." Yes, although severe
May seem the stroke, and bitter be the cup,
'Tis his own hand that holds it; and I know
He'll give me grace to drink it meekly up.

"Himself hath done it." O, no arm but his
Could e'er sustain beneath earth's dreary lot;
But while I know he doeth all things well,
My heart his loving kindness questions not.

"Himself hath done it." He who searched me through
Sees how I cling to earth's ensnaring ties,
And so he breaks each reed on which my soul
Too much for happiness and joy relies.

"Himself hath done it." He would have me see
What broken cisterns human friends must prove;
That I may turn and quench my burning thirst
At his own fount of everlasting love.

"Himself hath done it." Then I fain would say—
Thy will in all things ever more be done;
E'en though that will remove whom best I love,
While Jesus lives I cannot be alone.

"Himself hath done it." Precious, precious words!
Himself—my Father, Savior, Brother, Friend;
Whose faithfulness no variation knows—
Who, having loved me, loves me *to the end!*

And when, in his eternal presence blest,
I at his feet my crown immortal cast,
I'll gladly own, with all his ransomed saints,
"Himself hath done it" all from first to last!

SHAKING HANDS AS A OF GRACE.

I maintain that shaking of hands, rightly administered, is a means of grace. You, my dear sir, are established, and every one knows you to be a solid man. There is a man beside you just fighting his battle and making his way. You know him, and nod to him. Take him by the hand, my dear sir. It will do him good; and if he was cast down a little as men will sometimes be, it may encourage him. "Our minister shook hands with me." What made that hulking fellow too big to be a boy, too raw to be a man, announce that fact so loudly when he went home? The truth is, for sensible effect on him it was more than the sermon. John Smith has been a hard drinker, but is trying fairly to get out of it. Going down the village street, he meets Mr. Brown, who is "boss" at "the works above." Mr. Brown shakes hands with "Mr. Smith," in sight of the entire village. Does that do Smith any good? I tell you it is as good to him as one of Mr. Gough's admirable lectures. It says as plainly as if Mr. Brown had written it: "Mr. Smith, you have only to take care of yourself, and you will be a respectable man in spite of all." That makes Smith stronger; and when he goes to church next Sabbath, and looks over at Mr. Brown, he will find it easier to believe God's most loving word: "Their sins and their iniquities I will remember no more." So "shake hands and be friends"—at market, on the street, and, above all, at church. I presume the apostle meant something when he said: "Greet all the brethren with an holy kiss."

Some people quit church for want of this means of grace. Everybody looks as if just returned from the north pole, and there had not been time to thaw, and the deacon, who runs the church (if anything so lifeless can be said to be run), had been in command of the party. I suspect the boys sometimes say: "Well, I guess I ought to be good, but if I ever do, it won't be 'long with the deacon." They wait, poor boys, till some one comes along with heart—getting no good in the meantime—whose genial, life-like ways make them "feel kind o'good," and they catch the inspiration and "run with gladness in the way of God's commandments."—*Dr. John Hall.*

GOOD MANNERS.—Every household should cultivate good manners. They are indispensable even to the young; a churlish, rude deportment bespeaks a low, unfeeling mind; no position, wealth or education, can make amends for it. Good manners are attractive and winning, and should be carefully observed in every family circle. Parents should never indulge themselves in careless manners or coarse language, much less to their children or domestics. The feelings of those in inferior stations should be regarded as well as those of the highest. The smile, the pleasant tone, and the courteous bow, is quite as highly appreciated at home as abroad. If we wish a free and easy code of manners, we must cultivate them at home, by being courteous and polite to those who surround us, and we will not only add to the happiness of those we love, but be at ease in society.

DARK STABLES.—Any person who has felt the pain and inconvenience of coming suddenly from a dark room into the full blaze of day will easily conceive the necessity of lighting a stable in a proper manner. This is too often neglected in confined stables, and the consequences are most distressing to a humane observer. The poor horse, led suddenly out to his work, shows his pain in unmistakable expressions, stumbles and runs against anything that may happen to be near, until the eye has in some degree accommodated itself to the new circumstances under which it is placed.

Nor is this all. By a continuance of this change from darkness to sudden daylight, the eye becomes seriously injured. The retina, or sensitive nerve, becomes dull and more or less useless; the horse's sight is injured; he starts and shies at objects which he sees imperfectly; and many a rider who has received a dangerous injury, has had to thank his inattention to this simple cause, rather than any vicious habit of the animal, to which it has been attributed.

HOW TO CLEAN LAMP CHIMNEYS.—Most people cleaning lamp chimneys, use either a brush made of bristles twisted into a wire, or a rag on the point of scissors. Both of these are bad; for without great care, the wire or scissors will scratch the glass as a diamond does, which under the expansive power of heat, soon breaks, as all scratched glass will. If you want a neat little thing that costs nothing, and will save half your glasses, tie a piece of soft sponge the size of your chimney to a pine stick.

— The christian is made perfect through suffering.

Hygiene.

"*This is for your health.*"—PAUL.

IS ALL ANIMAL FOOD UNHEALHY?

By no manner of means. Still, there is no class of men that enjoys better health, or has a more vigorous body, than some who live wholly upon vegetable substances. This is especially the case with the Greek carriers or servants, who rarely taste meat. The late Dr. William A. Alcott, during the last thirty years of his life, informed the writer that he had not eaten any animal food, and yet enjoyed better health than he did before he adopted this course. His son, now professor in one of our colleges, whom I saw two years since, while preaching at Cohasset, told me he had never tasted meat; yet he was full grown, strong and healthy. Those of us who can look back thirty or forty years, will recollect how much was then said about living on a vegetable diet. I have now in my library two volumes of Sylvester Graham's Lectures against the use of meat. Yet most of his disciples went back to the use of meat, and poor Graham died of chagrin, because his book, which he verily thought would become a text-book in all our colleges, fell "still-born" from the press.

Still, some animal food taken in connection with vegetables, is better than a diet composed entirely of vegetables. We give this as our medical and personal experience. Many patients have improved upon more animal food than they had formerly taken, and personally we have eaten such food every day, and have not been sick for thirty years. We are aware that all this is no demonstrative proof of the truth of our general remark, because these patients might have been of that class whose cases peculiarly required meats, and we might not have been sick if we had lived on a vegetable diet. Still, in our opinion, some animal food is preferable for health, to a diet wholly vegetable. At the same time, we have not a doubt but more animal food is taken generally than redounds to the health of the community.

We are frank, also, to acknowledge that a diet wholly vegetable would be preferable to one wholly animal. No person should live on animal food alone, because it destroys his energy, renders him dull and heavy, produces too much blood, augments its circulation, and over-stimulates the system. It lays a foundation for inflammatory diseases, tends to produce a putrid diathesis, and to bring on putrid diseases.

Then, the use of animal food depends much upon climate. In a cold climate, it is much more necessary than in a tropical one. An East India-man would give more for an orange, or an apple, than for a pound of flesh, while an Icelander would not touch the apple or the orange, but eat his sea-blubber, and drink his train oil, with the utmost zest. The colder the climate, and the more oxygen we breathe, the more animal food we require, just as the more fuel is consumed, the more fire we have. This accounts for the fact that we require more food and more meat in winter than we do in summer. The lungs consume more oxygen, and the furnace of digestion must have more fuel to support the flame.—*Dr. Cornell's Ed. Good Health.*

HOW TO TREAT SMALL BURNS.

Apply wet clay, cloths wet in cold water, or a potato grated to a pulp. Either of them are easy of application. The potato dressing and wet clay need changing less frequently than the wet cloths. They all produce their effect on the same principle, and are harmless unless the burn is of a character that requires their application for a long time, in which case the dry earth dressing will be found useful. The following case treated by dry earth is reported from the Boston City Hospital:

"The patient entered with an extensive but superficial burn covering the right ankle, the dorsum aud outer side of the left foot, the ankle and leg for some four inches above, produced by boiling water four days before. The true skin was very much reddened and painful; there was considerable discharge; some blebs.

Dry earth, finely powdered, was dusted from a dredging-box over the entire burned surface; it was applied at frequent intervals, whenever a moist spot showed itself. In a week's time the earth had absorbed the discharge completely, and formed a nearly impervious coating, so that but two applications a day were required. The pain had quite disappeared. This treatment was continued for three weeks, at the end of which time the scab formed by the earth was washed off. A fine cicatrix beneath appeared. For three days more, castor oil was applied, when the patient left with ulcers nearly closed.—*Herald of Health.*

BEDS.

These are very necessary, as well as convenient and comfortable; but like all other things in this world there are good and bad beds. Feather-beds are injurious in every way to health, and should, therefore, be dispensed with. The way in which many manage them is also very absurd: they rise from them in the morning, make them up steaming hot, close the doors and windows, and leave all till bed-time. Then the scene is acted over again. All beds should be most thoroughly aired after being used, that the gases and odor imparted to them from the human body may be removed. The room, also, should be well ventilated. There are many materials that make much more healthful beds than feathers, among which may be enumerated hair, husks, straw, springs, etc.

Cotton will answer for some constitutions; but for most it is too heating. Many patients tell their physicians they cannot sleep on a bed made of cotton. It produces a restless, itching sensation, like that of insects crawling over the body. Hard beds are much to be preferred to soft ones, and that for more reasons than can here be stated.—*Good Health.*

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BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME.

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THY WISH OF TO-DAY.

I ask not now for gold to gild
With mocking shine a weary frame;
The yearning of the mind is stilled,—
I ask not now for fame.

A rose-cloud, dimly seen above,
Melting in heaven's blue depths away—
O, sweet, fond dream of human Love!
For thee I may not pray.

But, bowed in lowliness of mind,
I make my humble wishes known,—
I only ask a will resigned,
O Father, to thine own!

To-day, beneath thy chastening eye,
I crave alone for peace and rest,
Submissive in thy hand to lie,
And feel that it is best.

A marvel seems the universe,
A miracle our life and death;
A mystery which I cannot pierce,
Around, above, beneath.

In vain I task my aching brain,
In vain the sage's thought I scan;
I only feel how weak and vain,
How poor and blind, is man.

And now my spirit sighs for home,
And longs for light whereby to see,
And, like a weary child, would come,
O Father, unto thee!

Though oft, like letters traced on sand,
My weak resolves have passed away,
In mercy lend thy helping hand
Unto my prayer to-day!

—*John G. Whittier.*

For the World's Crisis.

A FEW WORDS OF ADVICE.

"And he said unto them, See that ye fall not out by the way."—GEN. 45: 24.

This is the advice Joseph gave to his brethren when he sent them away from Egypt, with Pharaoh's orders to bring back their father, Jacob, and all his family. Joseph had long ago discovered his brethren to be of a peevish, quarrelsome disposition, and the late very moving transaction of his making himself known unto them, he justly imagined would call to their minds what they had formerly done unto him, and very probably be the occasion of reviving their mutual contentions; and that which confirmed him in the suspicion was his overhearing his eldest brother upbraiding the rest on this head saying, "Spake I not unto you saying, Do not sin against the child, and ye would not hear? therefore behold, also his blood is required." Gen. 42: 22. Though at that time they knew not that he understood them, because he conferred with them by an interpreter. Upon so well grounded suspicion, then, no advice appeared to him more seasonable or necessary to be given them at parting, than this caution, "See that ye fall not out by the way."

Joseph still loved his brethren, and had forgiven them all, and therefore lays them all under the same obligation to love and forgive one another. The same charge our Lord Jesus Christ hath given to all his disciples, that they "love one another," that they "live in peace," and that they forgive as they hope to be forgiven.

In considering these words, we shall regard them as containing a very important exhortation, equally incumbent upon all who profess to be the followers of our Lord Jesus Christ.

1. This exhortation to avoid all uncharitable contentions does not oblige us to be of the same sentiments, or, in the strict sense of the phrase, to think the same thing. This in the very nature of things is simply impossible. I suppose there are no two individuals in the world that see and think exactly alike in all things. Whilst men are of a different make and complexion of mind, they must see things differently, and hold different opinions. And to compel men by acts of violence to be of the same opinion, is infinitely absurd. To use harsh means and torment men's bodies in order to enlighten their minds, is just as reasonable as to pretend to cure a wound by an argument; and they who are for informing men's judgments by breaking their bones, may as well attempt to set them again by a lecture on logic.

No; as men are accountable for their own conduct, they should think and judge for themselves, and not suffer their consciences to be domineered over, or their understanding dictated to, or their faith directed, by any man or any set of men, any further than their directions and instructions harmonize with the words of the great Teacher; for he is our Master, and to his teachings we are to give heed; for the words that he hath spoken shall judge us in the last day.

2. In order to live in peace very large and charitable allowances must be made for every one's natural temper, which, though it be not so much out of his power as his judgment, yet as it is natural and born with him, it is one of the most difficult things in the world, sometimes, to correct its faults, and though reason directs and religion obliges us to this, yet how often does nature rebel against reason, evade religion, and break through the restraints of both. Whatever abatements are due on this score, certain it is that as persons may be of different judgments, so they may be of different natural dispositions, and yet be united in the bonds of Christian love.

3. This exhortation does not require us to be insensible to the mistakes and failings of good men. All men are encompassed with infirmities, and are liable to mistakes. In the best of men we may see things that appear to us to be wrong, and we cannot help being displeased therewith, and the more in proportion as we ourselves are affected thereby. But with all their faults we ought to love them for their virtues, at least the latter should prevent our falling out with them on account of the former. I know one great object of the old adversary in these days is, to get people to magnify the faults of others while they diminish their own. Backbiting, fault-finding, and evil-speaking, are prevailing sins among professers of religion at the present time. We can hardly go into any public place but we hear professors talking about the faults of some absent brother or sister.

Is this right? Can God approbate such conduct? Are we to treat an erring brother or sister as boys do a foot-ball; every one hit it a kick, and send it further as it passes along? Is this not one reason why so many little churches, that were once united, have been divided and split to pieces? I think it is. Brethren have allowed envy, malice, and hatred, to exist in their hearts; consequently there is "confusion, and every evil work." I know we are not to wink at sin and fellowship those who persist in doing wrong; but if a brother or sister is overtaken in a fault, are we to reject them, speak evil of them, and shun their company? What saith the Scripture? "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. 6: 1. O that those who profess to be followers of Him who was "meek and lowly in heart," would examine themselves, and see whether they be in the faith or not. How can men and women be so deceived, as to think they will be saved while they have envy, hatred and malice in their hearts towards their brethren and sisters?

Irreconcilable resentment is not allowed to Christians. The whole extent of the duty recommended in the language of Joseph to his brethren may be comprehended under the great Christian duty of *love*, so often inculcated and repeated in the New Testament. This is the very genius and spirit of the gospel, without which there can be nothing of the true Christian disposition. Of this the apostle Paul gives a most beautiful and animated description (1 Cor. 13,) under the name of "Charity."

The relation and circumstances which Joseph's brethren were in when he gave them this advice, and which were so many inducements to them to comply with it, are in a good degree common to us, and so far are equally proper to engage us to the same. For,

1. We are brethren. Like the patriarchs we have all one Father. We should therefore love as brethren. All believers were once children of wrath, walking in darkness, hateful and hating one another; but they have been redeemed from sin, and adopted into the family of God. Now they are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. Among brethren there is oftentimes a great dissimilitude of condition and circumstances. Some are weak, others strong. Some excel in capacity, others in good temper; others in knowledge; but that which should unite all in affection is, that they have all one Father. As we are all children of our Father in heaven, and are taught to acknowledge and address him as such, this filial relation should remind us of the fraternal relation wherein we stand to one another, and the mutual love it requires. "Love as brethren;" "be kindly affectioned . . . with brotherly love;" "let brotherly love continue."

2. It was another considerable motive to the patriarchs to comply with this advice, that it was given them by their own dear exalted brother, who had not only the tenderest regard for their welfare and interest, by the ties of nature, but was able to support it by the power and dignity of his station. We have the same motive to influence us; for this commandment to "love one another" is given us by Jesus Christ himself, who is not ashamed to call us brethren, and "who was in all things made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. And as our exalted Brother, who having loved his own, he loved them unto the end; he hath given us this reasonable advice, that we "love one another, as he hath loved us;" and by this, says he, "shall all the world know that ye are my disciples; if ye have love one to another."

3. Another reason why Joseph's brethren should not fall out with one another was, because they were all guilty, not only in their behavior towards Joseph, but in all probability in their behavior toward one another. And is this our own case? However, most certain it is we are all no less guilty towards Christ, than Joseph's brethren were towards him. We stand infinitely more in need of his forgiveness than any of our offending brethren do of ours, and his readiness to forgive us all should strongly induce us to forgive one another. Therefore this duty may be further urged from this consideration, that we all hope to be forgiven of God. And our forgiving others is made one of the express conditions of our receiving forgiveness from him. We pray on no other terms, when we say, "Forgive us our trespasses, as we forgive them that trespass against us." And our Lord explains that petition of his prayer in this sense: "If," says he, "ye forgive not men their trespasses, neither will your Father forgive you your trespasses." And to induce us to this forgiving temper, no consideration can have a greater force than this, that our greatest enemy cannot stand so much in need of our forgiveness as we do of God's. So Joseph's brethren knew when they came to their father's house, they should be all filled with self-remorse and shame, in unraveling to him the whole mystery of his son's story, and would all want his forgiveness, which consideration would be a strong argument to comply with their brother's advice—"Not to fall out by the way."

4. Like them we are all sojourners in a strange land. It has been observed that there is not here to be found a more sincere and disinterested friendship than among those of the same country in foreign lands, at a distance from their common home. Their being exposed to the same hazards, difficulties, and disasters, and having the same interests, views, and designs with regard to their journey, is that which knits their hearts together with a more than common tie of affection. Happy if the same observation could with equal force be made of all Christians who, in a religious view, are in the same circumstances,—pilgrims and strangers on the earth, having no continuing city here, but seeking one to come. It is something unnatural and unscriptural, then, for them to be alienated in their affections, and to increase the inconveniences of their journey by their "falling out by the way."

5. Another circumstance common to us with Joseph's brethren, and which should equally induce us to comply with the exhortation he gave them is, that we are all traveling to the same home; that whatever different subordinate views we may each entertain here, our main view is the same; we are all tending to the same place—our Father's house, where there are many mansions, the holy Jerusalem, the "city which hath foundations, whose builder and maker is God." What a glorious home that will be, where all the saints shall dwell. How beautifully the beloved John has described these things in the Revelations. Read chap. 21: 1–7.

Soon Christ will send forth his angels, and purge out of his kingdom all things that offend, and them which do iniquity; and then shall the righteous shine forth like the sun in the kingdom of their Father. This blessed hope of what we expect to enjoy when we arrive safely at home, should effectually prevent us from "falling out by the way."

The world to come will be a place that knows nothing of those jarring discords, feuds, and confusions, which infest this sinful world. That will be a peaceful country. The strifes and bickerings of time will be done, and the weary saints of God, who have been tossed and driven upon the boisterous sea of life, will then find rest and peace near the throne of God. Then the Prince of peace will reign, and those that wait upon the Lord shall inherit the earth, and delight themselves in the abundance of peace. Sin shall be banished from that peaceful clime. Sorrow and sighing shall flee away. The waves of trouble and affliction, that have been rolling over a fallen world for six thousand years, shall then be hushed in eternal silence. The curse shall be removed, Paradise restored, the earth renewed and glorified, and God's will done in earth as it is now in heaven. The angels will gather the elect from every land and clime, and they shall sit down in the kingdom, with Abraham, Isaac, and Jacob, and go no more out forever. Centuries, chiliads and ages, shall roll on, still nothing shall ever interrupt the enjoyment of those who sing the "new song." Peace shall flow, and joy shall swell, and love abide in every heart forever.

Let us, then, remember the home towards which we are rapidly hastening, and it will be a good incentive to prevent our "falling out by the way." J. W. THOMAS.

For the World's Crisis.

PURE RELIGION.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and keep himself unspotted from the world."

It appears by the reading of the above Scripture that the writer was conscious of a religion which was not pure. Hence he uses the term, "pure religion." This would lead us to inquire,

1. What is religion?
2. The various kinds of religion.
3. The importance of having the pure religion.

1. Religion is a system of faith, or worship, a pious practice. *Webster.* If religion is a system of faith, when an individual "gets religion,"—as the phrase goes,—such an one must have a system of faith. How many we see professing to be christians who in reality have no system of faith at all. Such people, according to Webster's definition, have no religion. You approach them, and ask them what they believe, and why they hope, and they have really nothing to tell you, and you are led to conjecture that they have no system of faith, consequently no religion.

Then to get religion is to get a system of faith. To have a pure religion is to have a pure faith; to have an impure religion is to have an impure faith. Hence, according to our system of faith will be our worship; and according to our system of faith will be our practices. If our system of faith is pure, our worship and practices will be pure. If our system of faith is impure, our worship and practices will be impure.

2. There are many kinds of religion in the world of which we might speak; suffice it to say, that every system of faith in the known world is a religion, but not the "pure religion" of which James speaks. The Jews have their religion, the Pagans theirs, and the Mohamedans theirs; but these are impure, for their faith is impure. Thus every sect, every people, and every nation which has not a system of pure faith, has not a pure religion; consequently ruinous in its nature, and dreadful will be the result.

Reader, I exhort you in the name of Israel's God to examine yourself to see if you be in the faith. I care not whether you are a Methodist, a Baptist, a Presbyterian, or an Adventist. I care not by what name you may be called; I entreat of you to examine yourself, and [illegible] closely. Try your faith by the word of God; try it faithfully; search every chapter, every verse, every sentence; search earnestly, for by faith we stand; and if our faith is spurious, let us know it now; if our religion is vain, let us exchange for a better; yea, for the pure; for when our faith fails, our religion fails; when our religion fails, we fall. God help us to see the danger to which we are exposed.

This is an age of unbelief, and the last age of this world. O heaven, help us to see the change to which the church of God is exposed. Indifference stalks abroad in the hearts of men; even men who profess to be looking for the Lord from heaven; indifferent as to doctrine, time, and event. Nothing but the blast of Gabriel's trump will arouse them. O, indifference! thou weapon of Satan. Brother, beware, lest Satan take your crown from your head by the use of this almost last invented weapon. Division will follow indifference in the church, and destruction indifference; and this is what Satan would like to see.

3. It is important that our religion should be pure, as no other will answer in the day of judgment. We may have an impure religion here, and glide along through life smoothly; but, like the man who was falling from the peak of a building down the roof, his ride being quite pleasant had it not been for the thought of falling when he had reached the eaves. At the moment he reached the eaves, he exclaims, "Now comes the nip." So it will be with those who have a false religion when the judgment comes; then will be the trying time. Let us remember that God, the Father, will be our Inspector then, and will unmask all sins covered by the garb of a false religion. Let us remember that none but the pure in heart shall see God. O, can we not realize that "it is a fearful thing to fall into the hands of the living God"? All will be well if we have the pure religion, and undefiled. The Lord grant it.

R. C. PIKE.

THE BIBLE TRIUMPHANT.

71. *Christ preached his first sermon on the mount.*—"And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth and taught them, saying."—Matt. 5: 1.

Christ preached his first sermon in the plain. "And he came down with them and stood in the plain; and the company of his disciples, and a great multitude of people . . . came to hear him. And he lifted up his eyes on his disciples, and said."—Luke 6: 7, 20.

This is another instance in which a direct falsehood has been ingeniously conveyed to the mind. What authority has the infidel for stating that the sermon which Christ delivered on the plain, as recorded in Luke 6: 17, 20, was his first sermon? What authority, indeed? What pretext or excuse can he have for this, when the very chapter preceding gives an account of Christ preaching a sermon from Simon's ship, in the edge of Gennesaret, while his audience thronged the shore. And in the chapter next preceding this we find the declaration, "And Jesus returned in the power of the spirit unto Galilee, and there went out the fame of him through all the regions round about, and he taught in their synagogues, being glorified of all." Luke 4: 14, 15. Immediately after this follows an account of a sermon in the synagogue at Nazareth. Again in verse 31 of the same chapter we read, "And [he] came down to Capernaum. . . . and taught them on the Sabbath day," and when they urged him to stay with them, his reply, as recorded in verse 43, is, "I must preach the kingdom of God in other cities, for therefore am I sent; and he preached in the synagogues of Galilee."

Yet in the very face of all these declarations in the two preceding chapters, when we come to the next instance recorded in Luke 6, the skeptic very coolly calls it his first sermon! What beautiful consistency! Had the infidel taken the trouble to read the sermon delivered on the mount (Matt. 5), and the one delivered on the plain (Luke 6), he would also have discovered some difference in the discourses.

72. *John was in prison when Jesus went into Galilee.*—"Now, after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God."—Mark 1: 14.

John was not in prison when Jesus went into Galilee.—"The day following Jesus would go forth into Galilee."—John 1: 43. "And after these things came Jesus with his disciples into the land of Judea. . . . And John was baptizing in Enon. . . . For John was not yet cast into prison."—John 3: 22–24.

This proposition is so arrayed as to convey to the mind the idea that Jesus never went into Galilee but once, whereas the Bible speaks of his being there some seventeen times. The green vales of Galilee were the witnesses of many of his noble deeds, and the clear waters of her beautiful lakes testify to his miracles and his love.

He went into Galilee many times before John was cast into prison, and many times afterward. Hence, the contradiction in the above proposition we fail to see.

73. *Christ's disciples were commanded to go forth with a staff and sandals.*—"And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse; but be shod with sandals."—Mark 6: 8, 9.

Christ's disciples are commanded to go forth with neither staves nor sandals.—"Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves."—Matt. 10: 9, 10.

Mark represents Jesus as telling his apostles to take nothing for their journey save a staff only, while in Matthew they are forbidden to take staves; there is nothing contradictory here, the evident idea of both texts is that they were to take but one. Probably one apiece, simply as an aid in walking, and not to carry several as if they designed thereby to protect themselves from physical harm. As they trusted in Omnipotence for protection, they had no need to carry staves for weapons.

Also in Mark they are commanded to be shod with sandals, and in Matthew they are forbidden to provide themselves with shoes; but this is not inconsistent. The sandals were much lighter and more portable than shoes. The word sandal is purely Chaldee, and when translated means a light shoe. It is compounded of *sin* a shoe (see Targum, Deut. 25: 9, 10,) and *dal*, thin, light, slender, or mean, (see Martinus' Etymological Lexicon); they were much lighter than the *hypodema* or common shoe. Hence, in the commission, the preference was given to them. It is probable, however, that our Savior intended more particularly to convey the idea that they were to take no change of garments, and this idea is sustained by Wilson's version of Matt. 10: 9, 10, which reads thus, "Carry no traveling bag, no spare clothes, shoes, or staff." See Emphatic Diaglott.—*Mrs. H. V. Reed.*

For the World's Crisis.

DO WE BELIEVE IT?

Do we believe that Jesus is soon coming? Prophets and apostles have spoken of it, and of the signs whereby we may know He is near. Our blessed Savior has given us sign after sign, even down to the generation of his coming. Matt. 24. These signs this generation has seen. And shall we doubt the transaction for the admonition of which all these signs were sent? If God has fulfilled his word thus far, will he not to the end? But who believes these things? Bless the Lord, there are some that do. But who? Are they those who are building big houses, pulling down barns and building bigger; adding land to land and house to house; buying young, growing timber lots, which cannot be any profit for years to come; in short, laying up treasures on the earth? Can such be really expecting Jesus? What! believe that the time is at hand, even at the door, "when the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up," and still seek to own as much of those works as they can? Would you purchase houses in a city that you knew would be burned in a few hours? Actions speak louder than words.

Again we ask, Who believes it? Do not those who are willing to undergo any thing for the sake of Jesus; who sell large estates and take less ones; leave big mansions and live in cottages, or even camps; who are willing to deny themselves of all luxuries in food, and superfluities of dress, for the sake of publishing abroad the gospel of the kingdom?

A great door and effectual is opened to us in the South, and elsewhere, and but an inch of time to work. Dear brethren, you who have means, is it not best to use those things which have been entrusted to your care, and which must soon be destroyed, to the plucking of men and women as brands from the burning? May the Lord bless you in so doing.

ELISHA JOHNSON.

No. Fryeburg, Me.

For the World's Crisis.

LIGHT.

Why need we grope our way in darkness, when we might as well have light, if we would only receive light instead of darkness? "Commit thy works unto the Lord, and thy thoughts shall be established." "The Lord hath made all things for himself; yea, even the wicked for the day of evil." "Every one that is proud is an abomination to the Lord." "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." The above passages may be found in the sixteenth chapter of Proverbs. Therefore let us see that our ways please the Lord, that we may walk in God's light while we are pilgrims and strangers. We must come out from the world and all worldly things, and be separate from all wickedness, as God's word commands.

My experience teaches me, if I will enjoy the blessings of God, I must deny myself of worldly things, and look to God, who is the author and finisher of our faith. Let us submit ourselves unto the requirements of God's word, and come to Christ by faith, who will help us by his grace to live as we ought. Let us try to avoid little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little indulgences of self and of the flesh, little bits of covetousness, or selfishness, or vanity. The avoidance of such little things as these goes far to make up at least the negative beauty of a holy life.

Therefore, let us try to so live that we may have right to the tree of life, and have our hope anchored to that within the vail. Let us study the word of God faithfully, that we may be able to give a satisfactory reason for the hope within us, without any of the fear of man before our eyes, or shame either; for Christ says that whoever shall be ashamed of him, of him will he be ashamed before the Father. Let us take God at his word, and trust him; and if we obey him, we have the promise of his grace. It stands us in hand to watch ourselves, and to bridle our tongue; and as that is an unruly member, it needs a guard over it continually.

"Light is sown for the righteous, and gladness for the upright in heart."—Ps. 97: 11. "The wicked man travaileth with pain all his days; a dreadful sound is in his ears; he believeth not that he shall return out of darkness, and he is waited for of the sword. He knoweth that the day of darkness is ready at hand."—Job 15: 20, 23. Therefore let us look for light, that we may have it instead of darkness.

H. B. DUNLAP.

For the World's Crisis.

BIBLE vs. THEORIES.—No. 5.

REVEALED ORDER OF THE RESURRECTION.

Now it is said by the apostle Paul concerning this Jesus (Acts 26: 23), "Witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Then it is affirmed (13: 32, 33), "that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, "Thou art my Son, this day have I begotten thee."

This agrees with his declaration in 1 Cor. 15: 20, "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead"; from which accomplished fact the apostle proceeds with his argument in favor of a *general* resurrection (ver. 22) thus: "For as in Adam all die, even so in Christ shall all be made alive"; but pauses in his course of reasoning to introduce an explanatory clause, beginning with the twenty-third and ending with the twenty-eighth verse, in relation to the order of that general resurrection, of which he had repeatedly declared that Christ was the first born from the dead," or the beginning; i. e., of the resurrection. Col. 1: 18. Explanation. (1) "Every man in his own order; Christ the first-fruits"; and (2) "they that are Christ's [afterward] at his coming."

Now there is a question here of no small magnitude, which the writer has never seen mooted, which nevertheless demands consideration; viz., which "coming" is referred to in the twenty-third verse; the first or second? In Matt. 11: 2–6 we read thus: "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." And in John 1: 11–13 thus: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Again we read in 5: 43, "I am come in my Father's name" (9: 36) "For judgment I am come into this world"; (16: 28), "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father." "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay."—Matt. 28: 1–5. "And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. . . . Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. . . . And And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Acts 13: 31; 1: 23; Matt. 27: 52, 53. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." Eph. 3: 9, 10: 8. As in the margin, "led a multitude of captives."

Now the one pivotal point upon which the whole argument turns is this: Were those resurrected ones "who came out of their graves [previously opened by the rending of the rock-tombs] after his resurrection," the same class referred to by Paul in 1 Cor. 15: 23, and denominated by him "they that are Christ's at his coming"? If so, then it unavoidably follows that "the end," and the "delivering up of the kingdom to God the Father," will transpire at and on his second coming; and it also follows that he is now reigning, subduing all things to himself, putting down all power, all authority, and all rule.

But if Matt. 27: 52, 53 does not refer to those named in 1 Cor. 15: 23 as "those that are Christ's [after the first fruiting] at his coming," then it is equally true that "the end" and the "delivering up" will not transpire at and on his coming; that he is not now reigning, nor subduing all things to himself; for the "afterward," at which point of time "they that are his" shall be raised, must first be reached, prior to "the end," and his coming must also precede the raising; and if it was not accomplished at the first coming, it must be at the second, for there are but these two comings of Christ any where named in Scripture.

Then, again, "the reigning" must precede "the giving up"; for it is under and during his reign that "all enemies are put under his feet"; otherwise the kingdom is delivered up in an imperfect condition. But as death is the last enemy to be destroyed, and the resurrection of those that are his at his coming" is the first work done by him when he comes, the "putting down all rule," etc., must be subsequent to the resurrection of the saints; for the saints themselves are to be associated with him in this work of subjugation when he reigns. Rev. 2: 26, 27.

It becomes us, then, brethren, as men who profess to have taken an advanced position upon the truth, to critically examine the "afterwards" of 1 Cor. 15: 23, in connection with those who "came out of their graves after his resurrection," in Matt. 27: 53; and with all due diligence and mutual forbearance perseveringly adduce all the Bible testimony we can on this point, and ascertain, if possible, whether the word "afterward" denotes "after the first fruiting" when he rose, or after that, at his second coming.

Olena, O. G. W. STETSON.

For the World's Crisis.

A QUESTION.

Do the dead sojourn in heaven? So a certain class teach. This is by no means a popular belief. Only a few hold it. I would they were less. Be upon one side or the other. The most popular view as entertained, from Rome downward, is, that souls at death, if saved, go to heaven as their eternal place of abode. But a few tell us this is not so; that the earth redeemed, renewed, will be the place of final reward; but still they conceive, "see through a glass darkly," or imagine, what they sometimes call an "under world" upon Grecian authority, as witnessed by Josephus, I suppose, where the liberated tenants of clay (the good, we mean), will pass a sort of butterfly existence "out of the form," sublimated immaterials, strangers in a strange land (shall I say?) during a brief stay, a sojourn, to be called back to bodies and tangible realities, as the New Jerusalem, the new earth, etc.

And to this their intermediate state they dare apply Paul's language (Phil. 1: 23), "To be with Christ." Is Christ now in the under world? Nay, but in heaven. If saints at death go to be with Christ, they go to heaven itself, the real heaven, but only to sojourn there. And we think the last that start on the journey will hardly get there, and some will make but a short stay. How much better to believe Bible teaching on these points. "Blessed are the meek, for they shall inherit the earth."

Dr. Hutchinson tells a story that illustrates the force and directness of simple Bible testimony. He said in 1861:—

"When I was in England fifteen years since, I called upon the Rev. Mr. Brooks, Rector of St. Mary's, Nottingham, with whom I had a most agreeable interview on the faith of the Lord's speedy coming and kingdom. He told me how he was led to see that the earth renewed will be the abode of the redeemed. He said he was delivering a course of sermons on the beatitudes, and came to the text, 'Blessed are the meek; for they shall inherit the earth'; which he explained as meaning that the meek do now inherit it by having as much of it as is good for them, when his mind became impressed with the idea that he was not giving the true meaning of the passage; that the blessing is in the *future.* The impression had such an effect on him at the time that his hearers noticed it, and at the close of the service hastened to ask him if he was not taken unwell while in his sermon. He then began to examine the subject, and was conducted to the conclusion that the earth restored will be the possession of the meek, and that this blessedness will be introduced at the coming of Christ and the resurrection of the just. He further said that soon afterwards he was in company with the late Rev. E. Bickersteth, Rector of Watton, on a missionary occasion, who, in conversation, was dwelling on the future triumphs of the church of Christ. Mr. Brooks gave it as his conviction that this could only take place at the Second Advent. Mr. Bickersteth, with his characteristic warmth, exclaimed, 'And is Brooks among the prophets!' The conversation which followed, however, led Mr. Bickersteth to examine the question; and he embraced the faith of the pre-millennial Advent, and wrote and preached on the subject."

Many others have had their attention arrested by the plain language of the Bible, whose teachings are not "yea and nay," but yea to every truth, in beautiful accord.

A literal, tangible man, "of the earth earthy," literal death, or termination of life, by a suspension of breathing, "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish," or mental operations cease. Ps. 146: 4. He is hid with Job in the grave; at God's call he awakes, lives again, breathes once more, is resurrected (Job 14: 1), and realizes the hope expressed by our beloved Bro. Paul also, who said when about to die, "I am now ready to be offered, and the time of my departure [from the ranks of the living to go to the dead] is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth [not immediately] there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me [when?] at that day; and not to me only, but unto all them also that *love his appearing.*" 2 Tim. 4: 6–8.

Remember what Jesus said to his disciples (John 14: 1), "*I will come again*, and receive you unto myself."

"Oh, may I triumph so,
When all my warfare's past;
And rising, find my latest foe
Under my feet at last."

Stanbridge, P. Q. CHAS. P. DOW.

SERMONS WITHOUT BLADES.—Passing along the road the other day, we thought we had found a very beautiful knife. On picking it up, it was found to be only a handle without a blade. So do we hear very beautiful sermons—well written and well read—but they are without a blade. They cut no cancers of sin, and carve out no models of piety. Sermons must have blades.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 20, 1869.

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J. B. COOK'S P. O. address is Brooklyn, N.Y.

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Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

SPIRITUALISM AS IT IS.

We give the following facts relative to the phenomena of Spiritualism for the benefit of those who have no special documents on the subject. We are more and more satisfied that it is the worst enemy with which Christianity will have to contend between now and the end of this dispensation. We do not write as an *enemy*, but as a *friend* to those who are being deceived by the demons. We have taken special pains to become thoroughly informed in relation to the phenomena of Spiritualism, its cause, effects, and purposes.

From its commencement among the Fox girls, in Hydeville, near Rochester, N. Y., March 31st, 1848, to the present time, we have been carefully observing its operations, and its influence upon society; and have become most thoroughly convinced that its whole tendency is antichristian; and that the spirits of departed friends have no connection with it whatever. We would treat the subject with candor and kindness, but with plainness; meeting facts with facts, in a fair, open investigation. The time has come when every faithful watchman should sound the note of alarm, and every christian should gird on his armor for the coming conflict with the powers of darkness.

Every effect must have a cause adequate to produce that effect; and when the true cause of Spiritualism is found, it will unfold the whole mystery of its strange phenomena. It has been assumed that it is all the result of trickery practised by the mediums; but it is unreasonable to suppose that the thousands, and even millions of Spiritualists, among whom are many noted for intelligence, honesty, and truthfulness, are all playing tricks upon each other, and their dearest friends, husbands, wives, parents and children; and at the same time most positively affirming their sincerity, and fullest confidence in the manifestations.

Others have claimed that all the phenomena could be accounted for upon *philosophical* principles; but facts have spoiled their theories, and scattered them to the four winds. If the phenomena are not the result of trickery, do not proceed from departed human spirits, and cannot be accounted for upon philosophical principles; from whence, then, do they proceed? We answer, from *demons*. Who are they? "The angels that sinned," called also "evil angels," "unclean spirits," "devils," or, "demons." Who are the angels? A class of beings higher than men, and created before the human race. When addressing the Lord, in relation to man, the Psalmist says, "Thou madest him a *little lower than the angels*." Then it follows that angels existed *before* men, and are a little higher; consequently are not men. Man could not be made a little lower than the angels when there were none in existence.

The angels were on probation, as is evident from the fact that some of them "sinned." 2 Peter 2: 4. Those who "kept . . . . their first estate" are called "holy angels," "the angels of God"; while the "evil angels" (Ps. 78: 49) are called the devil's "angels." These angels resemble men in their exterior form, and have sometimes been mistaken for men. Hence we read: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."—Heb. 16: 2. This proves that they are not disembodied human spirits, as claimed by some; because such could not eat and drink, and have their feet washed, as was the case with the angels who visited Lot and others. The angels are real, tangible persons, but not made of *dust* like men. Jesus settles this point when he says: "A spirit hath not flesh and bones, as ye see me have."—Luke 24: 39. The angels are often called "spirits"; yet they have personal organisms. It is said of Jesus: "He took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2: 16); consequently there is a difference between the nature of angels and Christ. The fact that angels are not made of "flesh and bones" does not prove they have no material forms. There are many substances of which they may be composed, and not be "flesh and bones." We find no proof in the Scriptures that an "angel," or "spirit," is an immaterial being.

The angels have power to render themselves visible or invisible at pleasure. This fact is clearly taught in the Bible. When Balaam was riding to a certain place for the purpose of cursing the children of Israel, "the angel of the Lord stood in the way for an adversary against him." The animal he was riding "saw the angel," and endeavored to go around him. Balaam was offended at the conduct of his beast, and smote it with "a staff." After that, "the eyes of Balaam were opened, and he saw the angel."—Num. 22. It is very evident, from the teachings of the Bible, that angels are a class of beings higher than men, resembling them in their exterior form; that they were on probation; some of them sinned, and were then called "evil angels," "unclean spirits," or "demons." The good angels have never claimed that they were the spirits of our friends, or that they ever lived on this earth. They have always come on important business, spoken in harmony with the Bible, appeared in their own persons, instead of speaking through mediums.

Some hold that "demons" are nothing more than human *propensities*. It is certain that the Scriptures do not teach thus. Says the apostle James, "Thou believest that there is one God; thou doest well; the devils also *believe* and *tremble*."—James 2: 19. It cannot be said of men's propensities that they "believe and tremble." It is said of these "unclean spirits": "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16: 13–14. Many passages of Scripture might be quoted to prove that demons are personal beings; and, in the Bible, are always spoken of as being wicked. It would be as improper to speak of good demons, as it would of holy wickedness. Says the apostle Paul:—"Ye cannot drink of the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils."—1 Cor. 10: 21.

Having settled the point that there are two classes of angels—good and bad—the inquiry arises, Where are the bad ones—the demons? The good angels, who did not sin, are with God in heaven, and are often sent as messengers to his children. Of the "evil angels" it is said:—"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—2nd Pet. 2: 4. Where is the *hell* in which they are "reserved unto judgment"? The word *tartarosas*, rendered "hell" in this passage, occurs nowhere else in the Bible. If we can find its locality, we shall find the place where the demons are reserved.

"Dr. Wm. Ramsey, an able and learned writer, says: 'The word *Tartarus* means, according to *Greek writers*, in a *physical sense*, the bounds or verge of this material system.' . . . Dr. R. remarks, 'That place is, probably, at present, within the atmosphere of our earth.'

"The learned Ralph Cudworth, D. D., in his 'Intellectual System,' vol. 3, p. 363, while speaking of Peter's remark, says:—'And by *Tartarus* here, in all probability, is meant this lower caliginous (i. e. *dark*) *air*, or *atmosphere* of the earth, according to that of St. Austin concerning these angels, 'That after their sin, they were thrust down into the *misty darkness of this lower air*.' (*De. Gen. ad Lit. lib.* 3, *cap.* 10.)"

Dr. Parkhurst, the lexicographer, says:—"It appears from a passage in Lucian, that by *Tartarus* was meant, in a *physical sense*, the bounds of this material creation."

Empedocles says:—"Our dull, lack-lustre globe is the doomed haunt and dungeon of evil angels, envious and malignant demons."

Dr. Whately says:—The word used by Peter, which our translators render 'cast down to hell,' or 'Tartarus,' is to be understood of our dark, gloomy earth, with its dull clouds, foul vapors, and misty atmosphere. . . . . Socrates called the abyss, or sea, *Tartarus*, as does also Plato, who elsewhere calls our dim, lack-lustre earth itself also *Tartarus*. Plutarch says our air . . . is called *Tartarus*, from being cold. Herein he is followed and supported by Lucian. And both Hesiod and Homer call it the 'aerial *Tartarus*.' In no other sense or way can St. Peter be understood and explained." Lucian says, "The great depth of the air is called *Tartarus*."

Grotius, an ancient and learned writer says: "That is called *Tartarus* which is lowest in anything; whether in the earth, or in the water, or, as here, in the air."

Having found the abode of the demons, or "the angels that sinned," the inquiry may arise, What are they doing, and how do they accomplish their work? It is believed the answer will give the true explanation of the phenomena of Spiritualism.

The apostle Paul says: "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4: 1. Hence their special work will be to seduce people away from pure christianity, God and the Bible, and cause men to believe their hypocritical lies.

We will now proceed to show that these demons operate just like mesmerizers. The proof of this point will be given from the spirits themselves, and from standard writers on Spiritualism, confirmed by facts.

When a distinguished medium (Mrs. Cora Hatch) was lecturing in Boston, in a trance state, she was asked "to explain why it is necessary that the room should be darkened when wonderful phenomena are performed in the presence of certain mediums?" The answer returned by the spirit was as follows:—"The action of *light* agitates, dissipates, or in some way so disturbs the fluid, gas, magnetism, or whatever the instrumentality be called, which is employed by spirits in acting upon grosser matter, that they are unable to control and employ it."—*The Spiritualist* of Aug. 15th, 1857, edited and published by A. E. Newton.

In the *Spiritual Age* of April 3d, 1858, is found the following:—"What, then, is the distinction between Mesmerism and Spiritualism?" The following answer is given:—

"Mesmerism is something which a man does while he has his *clothes on*; Spiritualism is a similar act of his *after his clothes have been put off*. [By *clothes*, they mean *body*.] Suppose *I* magnetize *you* to-day; and that I, the mesmerizer, speak, write, act, through you, you being unconscious;—this is Mesmerism. Suppose, further, that I die to-night; and that, to-morrow, I, a spirit, come and magnetize you, and then speak, write, act, through you; this is Spiritualism."

In the *Banner of Light*, July 30th, 1857, is the following:—

"The correctness of communications from spirits, through trance mediums, depends upon the more or less perfect control the spirit has of the medium or subject. We have been able to discover little difference in the control a spirit takes of a trance medium, and that taken of a subject by a good mesmerizer, though undoubtedly the power of the spirit to control the medium's mind is stronger, and the will more effective in using the organs."

Having learned from the spirits, whoever they are, that they operate just as "a good mesmerizer" does, it remains to be shown how a mesmerizer performs his wonderful manifestations. It is well known that, in mesmerism, the objects seen by persons under mesmeric control are not *real* objects. For instance, a mesmerized person may be made to believe that he is amputating a limb, and go through with all the movements consequent upon such a work; while spectators know that the man is deceived by the mesmerizer. The mental picture formed in the operator's mind appears as a reality to the one under his control. While in the mesmeric state, he would testify that he was truly cutting off the limb, and could feel it while using, as he supposes, the lancet and the saw for cutting the muscle and bone, the needle and thread to take up the arteries, and the bandages to complete his work. But all this is but the result of being under the control of a mesmerizer.

Let it be kept in mind that all the spirits and their followers admit and affirm that the spirits operate just like "a good mesmerizer." If that is true, then it follows that the beautiful gardens, birds, trees, flowers, and friends, are not actually seen by the medium, but only mental pictures of them; and in this lies the deception. In the *Banner of Light*, of April 9th, 1864, are some questions proposed to the spirits, and their answers, as follows:—

"Q. Is the flower as tangible to the disembodied in spirit-life as it is to us?

A. Flowers in the spirit-land take the form of beautiful thoughts. Are they tangible? Yea, and far more tangible, far more real than the fleeting flowers of earth-life.

Q. Are there not real spirit-flowers, such as we are accustomed to seeing here?

A. No, there are not. Pardon us, if we have ruthlessly swept away the pleasant allusion, but some one must do this, sooner or later. Your own senses, mayhap, will do this.

Q. Will it not be with our spirit-friends as with flowers, when we get to the spirit-world—that we shall not know them?

A. You will recognize them, not by form and feature, surely, but by love."

From this testimony it is ascertained that the flowers and friends in the "spirit-land" exist only as "beautiful thoughts," just as we now see absent friends mentally.

Mr. A. E. Newton, formerly editor of the *Spiritual Age*, and a noted Spiritualist, says:—

"It is alleged to be possible and common for spirits of a certain class to assume the appearance and characteristics of other spirits, or of other persons still in the body, so completely that the disguise cannot be detected by ordinary spirit-seers. This may be so, and hence the common evidences of the identity of spirits are little to be relied on.

When two persons are closely in sympathetic or magnetic rapport with each other, the images that are in one mind may be perceived as objective realities by the other. This seems to be the case with the magnetizer and his subject, in the once common phenomenon of mesmerism. The operator forms an image, as of a person, a serpent, a fire, or any other object, in his own mind; when the subject, if well under control, instantly sees the same thing as an objective reality. So, positive minds in a circle, or positive spirits who are around, may present the image of any person with whom they are familiar, and it may appear as a reality to the impressible medium."

This is a truthful statement of facts in the case, and establishes the position that our departed friends are not really present by the side of the medium, any more than the subject under mesmeric control sees a real "person, a serpent, a fire, or any other object."

Perhaps no one is better prepared to speak on this subject than Andrew Jackson Davis. In the *Herald of Progress*, Oct. 27th, 1860, of which he was editor, he says:

"It is known that a wise and strong-minded person in the spirit-world has power to make visible to the eyes of mortals the exact appearance, or semblance of the body it wore before death.

This representation is elaborated sometimes to the minutest particular, even to the reproduction of the appearance of the habiliments, etc., by which the person was characterized and identified while a resident of the earth."

Again he says, in the *Herald of Progress* for Feb, 1st, 1862:—"All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them, in the style which would produce the deepest impression on the receiver . . . They can easily represent themselves as being old or young, as in worldly dress or flowing robes, as is deemed best suited to accomplish the ends of the visitation."

Admitting these statements of the spirits and the Spiritualists, in connection with the facts relating to demons, as revealed in the Bible, and the whole secret and mystery of Spiritualism seems to be unveiled. The demons mesmerize their mediums, on the same principle as a mesmerizer does his subject, and then "speak, write, act" through them, and cause them to see whatever they please; and to the medium these objects appear as realities.

This matter may be easily tested. Suppose a stranger in this city should attend a circle to-night, and while there should be informed by the medium that a spirit is present who wishes to give him a communication. With a trembling heart he inquires for the name, when, to his surprise, that of his dear wife is written in her own hand-writing. He inquires for the date of her death, her age, and other incidents connected with her life, all of which are correctly stated; and yet he is sure that no one in the circle, or even in the city, is at all acquainted with him or ever knew any thing about himself or family. He is wonderfully astonished at the information received. But the medium does not stop here, he says, Your wife is standing now by my side; and then proceeds to describe her as perfectly as could the husband himself. By this time he is completely confounded and overwhelmed with the evidence that his wife is really present by the side of the medium; but if he would then request the medium to tell quite definitely where his wife stood, and put his hand about the place, he would find no more evidence that she was there, than he would have in the case where a person is under mesmeric control, that he was actually cutting off a limb, when every person in a normal state knew that the whole mrtter was the result of being under mesmeric influence; and that the operator had formed a mental picture, which appeared as a real object to the one under his control.

These demons are called "seducing spirits." A seducer first endeavors to gain the confidence of his victim by giving some good advice, or performing some kind deed, in order to remove all fear and distrust. So these demons, after gaining the confidence of the people, proceed to lead them away from God and the Bible. All of them deny that Jesus is our Savior any more than any other good man. The following are samples of their teachings:—

A spirit, claiming to be Rev. John Moore, says:—"My friend asks, 'Do you believe the Bible?' I answer, No, I do not. I cannot believe one word of it as the word of God."

Another, when speaking of the Bible, says:—"You may not place any confidence in that book. . . . . I can assure my friend that God had no more to do with writing that book than he had; . . . and do not expect to create any light in the mental world, if you cling to your Bible."

A spirit, who claims to be Timothy M. Baker, says: "I've got folks in Montpelier, and . . . I want them to get my sister where I can talk to her straight, as I do to you, and I'll knock her God and Bible all to nothing."

"The only true religion is a natural religion. . . . . You are your own Savior."

In answer to the question, "Did not Christ die, that through his death we might inherit eternal life?" a spirit answers, "No! Christ did not die, that through his death we might live. . . . His death has no more to do with the remission of sins than the death of any of your martyrs."

Says a spirit, "No man should rely upon any Savior outside of himself . . . . Each and every one is a Savior, as he is a judge, a God."

Another says: "Jesus of Nazareth was a good man, but by no means infallible—no more divine than you are—no more the special child of God than you are."

In the "Educator," a book of 680 octavo pp., professedly coming from the spirits of some of the most noted men that ever lived on earth,—such as Daniel Webster, John Quincy Adams, Robert Rantoul, Aristotle, Martin Luther, Socrates, Roger Williams, and Benjamin Franklin, we find the following:—

"God is man, and man is God. . . . Tell us of God, . . . they might as well say, Tell us of ourselves." "The being called God exists, organically, in the form of the being called man."—*Educator*, p. 303.

Says another spirit:—"Every one of you are Gods manifest in the flesh." "The divine existence is one grand universal man." "Man is God's embodiment—his highest, divinest, outer elaboration. God, then, is man, and man is God.—*Educator*, p. 526.

Can it be possible that these men, and our dear friends, have come back to teach us such blasphemous doctrines? But admitting it is the work of demons—seducing spirits—and all is plain. The Scriptures inform us that all who consult these spirits "are an abomination unto the Lord."—Deut. 18: 12.

CHICAGO.

Our meetings in Chicago are continually increasing in interest. We have never before seen the church in so good condition as at the present time. The brethren and sisters are really awake in the service of the Lord, and, as a result, they have great peace and joy It is a feast to be in the prayer meetings. No time is lost. They work because they *love* the service of the Lord. To them christianity is a *reality*. They *know* that Jesus is precious, and have the abiding evidences that he accepts them. Last Sabbath, Oct. 10th, was a blessed day. Our love-feast at half-past nine o'clock in the morning was a feast indeed. We felt the presence of the Most High. Large audiences assembled during the day and evening. The truth found a welcome in many hearts, causing them to rejoice in the blessed hope.

At 5 P. M., eight were baptized in the pond in Union Park. It was the most pleasant place we ever had for baptism. Some two thousand spectators stood about the little pond, upon its banks and bridges, and watched the burial of the candidates with great interest. This was the first baptism in the Park. Gen. Mc Arther, Commissioner of Public Works, kindly granted us the privilege, remarking that he thought the moral effect would be good. We think he judged rightly. The scene will be long remembered by those who were present. On the banks of the pond are beds of beautiful flowers, and on its bosom were floating ducks and handsome swans, that seemed much interested in the proceedings. All the surroundings were specially delightful.

We are now holding meetings in Farwell Hall, and have between one and two thousand at each meeting. Very deep interest is manifested to hear on the nature of man and his final destiny. At the close of each sermon forty-five minutes are allowed for questions, and the time is eagerly improved. The Spiritualists are very much stirred up, and are doing all in their power to overturn the teachings of the Bible. Chicago is one of their strong holds. Several members of churches also ask questions; but unfortunately for them, they find themselves on common ground with the Spiritualists in presenting their objections. They begin to see that they have taken a wrong road, and are now honestly inquiring for "the old paths."

We have the best place for meetings in the city. The hall is large and beautiful. We do not know its equal. The regular price for it is $125 a night; but we get it for less, as our meetings are free, and for the public good. Some noble-hearted wealthy men stand ready to pay all expenses, and keep saying, Go on with the meetings, and do not worry about the expense, while so much good is being accomplished. When the people in Chicago take hold of anything, they do not like to act upon a small scale. They think if it is worthy of their attention, that it should be pressed with an earnest zeal, and carried to successful termination. If such can once become interested in christianity they make the best of laborers in the vineyard of the Lord. The prospect here is brighter than ever before. Brethren, pray for us, that the work may go forward in power.

PERSONAL.

SISTER RAMSEY'S health has not improved since our last notice of her sickness. Pray for our dear Bro. and Sr. R.

BRO. COUCH arrived in Chicago Thursday evening, Oct. 7th, and left for regions further west the next morning. We expect him back to labor in the city for some weeks, beginning Oct. 17th. His health is good, and his hope bright. He had a good time in Philadelphia, Oct. 3d, and reports an *excellent* campmeeting in Vermont, which closed Sept. 26th.

THE NATIONAL CONFERENCE.

In answer to inquiries regarding the sending of delegates to the National Conference in Rochester, we would say, each local conference is to choose its delegates from its own members, and they may be either of the ministry, or laity. Delegates are *not* confined to the preachers. But to represent any given conference, the delegate must be a member of said conference. Read notice on third page.

PERE HYACINTHE.—A meeting was held in the Meionaon, in this city, Monday the 18th, by the Evangelical pastors of this city and vicinity, to consider the propriety of welcoming Father Hyacinthe, the protesting Catholic friar, who is soon to land on our shores. A committee of five, one from each denomination, was chosen, to confer with him on his arrival, as follows: Revs. Gilbert Haven, E. B. Webb, J. D. Fulton, Dr. Nicholson, and J. B. Dunn.

SR. L. M. STODDARD'S appointments are withdrawn on account of sickness.

THE ADDRESS OF ELD. J. COUCH,

Delivered before the Advent Christian Association at its late meeting, published in tract form, is now ready, which the friends can procure *free* at the Crisis office. When ordered to be sent by mail, please enclose stamps to pay postage. AG'T.

"THE HOPE OF THE CHURCH."
By Henry Dana Ward.

A most eloquent, interesting, and profitable work. A history of the doctrine of the Millennium. Price 25 cts. By mail, 30 cts.

"ADVENTISM.—Its Relation to Theology."
By William Sheldon.

This considers the relation of Adventism to Theology, omitting the portion of the original work treating on prophecy. Price 25 cents. By mail, 30 cents.

The above works are published by the W. A. C. P. Association. For sale at this office. AG'T.

WAR CLOUDS.

Things look very threatening in Europe at the present time. The spirit of revolution is taking strong hold of the people, and they feel determined to introduce a new order of things. It looks as though the pent-up war winds were about to blow a hurricane. "The end of all things is at hand." Let us watch and be sober; keep on "the whole armor of God," that we may be able to stand in the trying hour.

The following is from the Chicago *Times*, Oct. 12th, 1869:—

"NEW YORK, Oct. 11. The news from Europe is startling. Personal letters by the steamer to-day, as well as dispatches to bankers, agree in stating that the situation in western Europe is really alarming. It is apprehended that a red republican conspiracy exists which has its ramification in France, Spain, Italy, Germany, and even Russia. It will be remembered that last year Garibaldi left his place in the Congress, at Geneva, to conquer Rome from the Pope. Had he succeeded, the revolt of the "reds" would have broken out there; but he failed at Mertana, and now, following the peace congress at Lusanne, comes news by cable of a republican uprising in Spain, and riots in and around Paris. The most ominous sign in the last case is the refusal of the military to use the Chassepot rifles upon the people. There are rumors of troubles in Italy, and fears of a labor revolt in Germany, due to the stout refusal to permit the formation of trade unions. The result of the panic is coming more and more to light, showing the terrible agony it must have occasioned in some quarters."

The *Sunday Magazine*, edited by Dr. Guthrie, (Eng.), has been received. This, the Oct. number, is the first edition of this valuable monthly issued in this country. The matter is choice, and commends itself to all intelligent christian readers. It professes to be of no sect or party, but religious in the truest sense. It is published in this country by J. B. Lippincott & Co., Philadelphia. Thirty cents, single No. $3.50, yearly subscription.

"A FEW WORDS OF ADVICE."—Our readers will be pleased with the article under the foregoing heading. We trust all will be profited by a careful perusal of what Bro. Thomas has said. The subject is a very important one, and deserves the attention of all who are waiting for the coming of Jesus.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$64.25
W. H. H. Jones	2.50
"R." Rochester, N. H.	1.00
C. E. Gerlow	5.00
S. Hibbard	.50
H. Vennink	.50
Mary E. Barker	1.00
Noadiah Warner	5.00
A Friend sent to the office some weeks since (name not known)	1.00
N. H. North	5.00
Sr. L. M. Stoddard collected	2.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$18.00
H. Vennink	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$156.50
A Lover of Jesus	2.00

For the World's Crisis.

MISSIONS.

Dear brethren:—You have seen the Report of the American Advent Mission Society for the last year. The cries of the poor colored freedmen are still heard; the wants and needs of many are pressing, and the question comes home to us who have the means, Shall they be helped? They can be. Shall they be immediately? The Board have constant calls for help, but they fail to do what they desire for lack of means.

And now, brethren, dearly beloved for Jesus' sake, "remember those in bonds as bound with them." Do not let the cries of this class of the poor and needy, which providentially have been brought within our reach, be heard in vain. Prejudice and hatred still bear heavily upon them; and if humanity and religion do not release them, they must suffer on and die like the beasts that perish. A very little sacrifice on the part of the benevolent and Christ-like would replenish the treasury, so that the calls could be responded to and their necessities relieved; besides, the gospel of a coming Lord be put within their reach.

Will you respond immediately to the call? Send to the Treasurer any sums you feel disposed to give. The call is urgent, and we shall expect an immediate response in the needful. Those whom the Lord has prospered will send from one hundred dollars to twenty-five cents. Come, let us hear from you forthwith. Those also who have pledged will send as early as possible, so the wheels of mercy may run the faster.

A good time, also, for all to look and see if they have not some clothing that they wish to keep from the moths. If so, barrel them up and send to Geo. T. Adams, Boston, for the Mission.

Now do be generous, for all given in this direction will receive a double reward. Firstly, you will get a blessing. Secondly, those helped will be blessed, made comfortable and happy. This is one way to lay up treasure in heaven.

L. BOUTELL, *for the Board.*

For the World's Crisis.

BRIDGTON TENT MEETING.

At the close of our meeting in Bethel, we went to Bryant's Pond campmeeting, because they were in special need of the Maine Mission Tent. It was a pleasant interview with brethren and friends, and we hope some good was accomplished by the meeting. It has been reported by Bro. Grant, and we need say no more.

Sept. 23d, the tent was pitched in Bridgton, and meetings commenced in the evening. I was obliged to be at home a few days, and gave the care of the tent work into the hands of Brn. E. M. Haggett and J. A. Libby. The work began well; many came out to hear. On the first Sunday, Bro. Wm. H. Mitchell came and preached one discourse. The weather had been good, and up to this point the interest good to hear; but Brn. Libby and Mitchell left for home, and Monday being rainy and windy, and Bro. Haggett left alone and too hoarse to preach, the people concluded the preachers had abandoned them; so the spirit of the meeting was broken.

We arrived on Tuesday, and began anew to rally the people; but it was cold, and but few came out. Our meetings continued through the week with a good interest on the part of a few who came to hear. Some became much interested in the word preached, and said they had learned more truth during the meeting than in all their lives before. Some were surprised that their preachers did not unite with us in the work; others, who saw the difference between our preaching and their views, complained that we preached "too much Scripture"; they did "not want to hear so much Bible preached."

We found a few in the outskirts of the town who believe in the soon coming of the Lord, and enjoy the gospel hope. With them we had sweet association; an interest was awakened in several other families of christians to look into the gospel hope and signs of Jesus' coming soon. Some unconverted ones became much interested, and we hope some gospel truth fell into good and honest hearts, to produce fruit unto eternal life.

Before our meetings closed, Bro. Haggett recovered his voice in part, and preached once; but Sr. Mary Griffin, daughter of our tent-master, who has been with us during the summer, and who is a faithful worker in the Lord, was taken violently ill, and for several days was unable to attend meeting.

Sunday, Oct. 3d, was very rainy, yet about one hundred came out to meeting. Monday the storm increased, and in thirty-six hours it rained twelve inches, causing a great freshet. Wednesday (6th) we got our tent dry, and packed it for the winter, closing our summer campaign, and separated to return home, thanking God for the abundant blessings bestowed upon us, the access he has given us to the multitudes the past season, and the great success we have had in publishing the gospel of peace and salvation to so great a number, many of whom have been blessed of God by conversion to Christ, or to greater knowledge of the gospel.

Our work will soon close and Jesus be here, to save his people, and gather them to everlasting rest. Shall we who have preached, and those who have worked, and worshiped, and heard, be gathered to that rest? I hope many of us will be permitted by grace to gain the eternal home in the kingdom of God.

I. C. WELLCOME.

MINNESOTA QUAR. MEETING.

The first quarterly meeting of the Winona District met at Utica, Sept 16, and the following officers were elected to serve the coming year: President, Job Brown; Secretary and Treasurer, Philip Ramer.

Preaching at 7.30 P. M. from Rom. 5, and after preaching a short social conference. Truly the Lord met with his children by his Spirit, and did abundantly bless with a heavenly sitting together with Christ at the commencement. Met again on the morrow at 10.30. Had love-feast, and preaching from 1. Cor. 13. A blessed season, both in the morning and evening. The Lord did bless abundantly his waiting ones. On the 18th met at 10 30 A. M. and 7.30 P. M. Preaching by Edwin T. Himes, who was heard with intense interest, and the Lord enabled him to deal out meat in due season to the attentive hearers; while God truly was glorified and the people edified. Met again on the first day of the week. At 9. 30 A. M. had love-feast of one hour. Then preaching by Sr. Ruth M. Rowell, from Jer. 8: 20—"The harvest is past, the summer is ended, and we are not saved." The subject was timely, and very forcibly impressed upon the minds of the people; and we trust backed by the energy of the Holy Spirit, to do all that heard it good, as it doth the upright in heart. At 2 P. M. preaching by Eld. O. R. Fassett, from 1 Tim. 1: 11. And verily when the many gospels that are being preached were contrasted with the glorious gospel of God, all fell into the shade of darkness, by the light of the glorious gospel that bringeth life and immortality to light. A ray of this glorious light filled many hearts to overflowing, and hearty responses were heard from many.

After service a collection was taken up for the benefit of the tract fund, and $8.25 was received. After this Eld. Fassett led one happy young soul into the water and immersed her according to the command of the great Head of the church.

Owing to the rain storm in the evening, service was held in the house of our friend D. Cheatham. Preaching again by Eld. O. R. Fassett, and closing remarks by Edwin T. Himes. The subject, the thief on the cross, was clearly and interestingly presented to the listening audience; after this the table was spread with the emblems of the broken body and shed blood of Christ, and some thirty persons partook of the Lord's Supper.

Truly this was a day of feasting upon fat things, a feast of wines on the lees, full of marrow, of wines on the lees well refined. Thus ended the services of the Conference and campmeeting at Utica, the whole of which was one continuous season of interest and blessedness, the unfavorable weather notwithstanding.

Conference adjourned to meet the second time in the city of Winona, Minn, Friday, Dec. 3d, at 7. 30 P. M. and continue over Sunday.

PHILIP RAMER, Secretary.—*Times.*

For the World's Crisis.

REPORT OF R. I. AND EAST CONN. CONFERENCE.

Wyoming, Oct., 1869.

All felt that this meeting was profitable and timely for the church with which it met. The treasurer reported fifty-five cents in treasury after paying for tracts already bought.

The report of churches was not so full nor so encouraging as we had hoped. Danielsonville by N. Shumway.—A drought is upon us, but some deep springs appear. Westerly by Bro. Peirce.—A few that work and bear burdens for Jesus. East Gloucester, R. I., by letter.—Some have wandered, some disheartened, and some keep up the prayer-meetings. North Scituate by N. Angell.—United, and steadily at work. Wyoming by Bro. Slocum.—Somewhat low; members few, but some striving for the kingdom.

Other churches were reported by preachers. The report of preachers seemed to indicate no weariness in well doing. Bro. Bellows had held a blessed tent meeting at West Greenwich, a hard place by report, but the meeting was orderly and peaceful, and deep conviction rested upon the people. Eight or ten had been converted. Bro. Kenyon, a Baptist preacher, had introduced the "Scriptural Question Book" into several Sunday Schools. It has led some into light and truth. One had said, "That if he could not get another, he would not sell *his* for for five dollars."

An interesting letter was read from Brn. J. W. Thomas and C. H. Sweet. The reports of other preachers cheered us, but we have no spare space.

A motion to send delegate to National Conference was lost. *Moved*, That the Charlestown church be invited to unite with this conference, and that Bro. Northrup be appointed to extend the invitation. Carried.

On motion, Brn. Durfee, Carpenter and Bellows were appointed to revise the list of membership of this conference. The following resolution was presented and adopted, viz.,

Whereas, Most of the clerks of the different churches are very negligent in representing the interest of their respective churches by letter, as requested by the Constitution; therefore,

Resolved, That this conference recommend to the churches to call their clerk's attention to this duty, and to enjoin more faithfulness in this matter, or give the office to another who will be more faithful.

On motion, the churches belonging to the conference were apportioned among the preachers present to exhort them to the duty of reporting their condition at each conference, either by letter or by delegate, or by both.

The preachers present were—A. Durfee, E. Bellows, J. J. Northrup, Peter Noka, H. L. Hastings, D. V. Corey, N. A. Angell, Eld. Kenyon, Sr. Crumb, and the clerk.

The attendance upon preaching was good, and the attention excellent. We shall not soon forget the solemnity resting upon us as Brn. Noka and Bellows, moved by God's eternal Spirit, exhorted the people. The seed sown will not be lost. Wyoming shall yet gather the fruit.

The conference adjourned to meet next January at the call of the moderator.

H. F. CARPENTER, Clerk.

— The Bible is a window in this prison of hope, through which we look into eternity.

Extracts from Letters.

Bro. B. Spaulding writes:—"I have been sick and nigh to death, but God has rebuked the disease, and I expect to recover. I said, 'Take me not away in the midst of my days; let me live to praise thee, and stand as a witness for thy truth.' A man must be alive to praise God, or talk of his truths. God heard and answered my prayer in my affliction. What shall I render to the Lord? I will praise him with my whole heart, with my tongue and my pen. This affliction has awakened my mind to more zeal and activity; age and infirmity had made me sluggish and stupid; but now the glorious, simple, wonderful truths of the plan of salvation through Jesus have been opened anew to my mind, and I want continually before me in great characters—Jesus, Resurrection, Life, Immortality. These are soul-cheering words, and they stand connected with others, such as restitution, new earth, the New Jerusalem, pearly gates, golden streets, jasper walls, pure river, angels, saints in company with King Jesus, with the new song and anthems of praise. Beloved in the Lord, write to me. Epistles long or short will be like cold water to a thirsty soul. My address is Chelmsford, Mass."

Bro. and Sr. L. Sargent write from Malcolm, Iowa:—"We in the western world are still striving to serve the Lord, looking for his second appearing, with joy expecting then to be delivered from sin and sorrow, and receive a crown of glory. We have no Advent preaching here but the *Crisis*, which we prize very highly. We have seen but two Adventists since we left the East. The main object with the people here is to get rich. They have but little if any thought about the future. Brothers and sisters, be faithful; endure the trials, bear the scoffs of the wicked a little longer, then we shall be free from sin and reign on the new earth, which will more than pay for all troubles here."

Sr. S. Jennings writes:—"I do not know how to do without the Crisis one week, as it is all the preaching I hear, and it so clearly points out the perils recorded in the Apocalypse, of the closing up of Gentile times, in which the church is admonished to watch and keep her garments. I feel the need of hourly watching and praying, while I see plainly from the blessed word the power of the two-horned beast at work among the nations.

I fear some are not awake to the perils that surround them. I pray that every lover of Jesus and his coming may awake, and gird on the whole armor of God, that they may be able to stand before the Son of man."

REMARKABLE MOVEMENT IN BOHEMIA.

The fact of an entire flock of Romanists, at some distance from Raudnitz, having invited the ministrations of a Protestant pastor, has been already brought under our readers' notice. The following more recent information respecting these adherents to Protestanism, addressed to the Vicar of Middleton, Tyas, will be read with interest:—

"Prague, June 11, 1869. I told you in a former letter of a deputation from a distant part of the country, asking me to come and preach among them, and that, taking for granted that they were Protestants, I had promised to do so. When, however, I heard afterwards that they were Roman Catholics, I hesitated to go, upon which a number of them actually left the Romish Church. Now all this had, of course, caused a great stir in the place, and called forth the hostility of the priests. The owner of the hall which had been hired for the purpose was induced to break his contract, and every possible difficulty was raised to prevent the opening of Protestant worship there. Still, we were determined to effect the entrance of the gospel as we have been invited, and so Pastor Schubert undertook to go, and, in the absence of a suitable room, to preach in the open air. This, however, the local authorities would not permit, and so he had to use one of their houses for the purpose, where only some forty persons could find room; but, the windows having been opened, about one thousand persons stood outside, and joined in the service.

"Last Sunday, Pastor Schubert was there again, and in the afternoon, at three o'clock, conducted worship in the same manner as before, upwards of one thousand people standing and listening outside. But this time the priest himself appeared among the crowd, and tried by means of entreaties and of threatenings to drive the people away; but in this he only succeeded with about twenty. In the morning of that same day the priest had preached against us in the most abusive language, which caused some people, who had known nothing of us, to be greatly exasperated against us. But still they came in the afternoon, and wanted to hear for themselves, and after the conclusion of the service they remarked, 'If our priest had heard all this, he would certainly have been ashamed of the street-boys' language which he made use of this morning.' The number of those who have left the Church of Rome is increasing, and the people have resolved to buy a house in that place and fit it up for Protestant worship."—*Evangelical Christendom.*

Obituaries.

Davis. Fell asleep in Jesus, in Greely, Delaware Co., Iowa, Sept. 12th, 1869, Sylvester Davis, father-in-law of Dr. Gildersleve, aged seventy-eight years, six months.

Father Davis was a soldier in the war of 1812, and a Universalist in sentiment, but he became satisfied he ought to obey the commandments, if all men were saved, and tried to do so. He united with the Disciple Christians. After this, he read Storrs' "Six Sermons," and became a firm believer in the "Life and Death Doctrine," and renounced his Universalism. He lived an exemplary christian life, and was esteemed by all who knew him. He was at our last year's campmeeting, and hoped to have lived to see Jesus come. Sermon by the writer, from Job 19: 25.

Peter S. W. Deyo.

Barker. Died, in Woodbury, Conn., August 20th, 1869, Nattie, only son of Chas. C. and Eliza Grover Barker, aged four years, three and a half months.

Their only boy has been taken, but they sorrow not as those which have no hope; but await with desire the day that shall bring again from the land of the enemy their loved one. Words of hope were spoken by the writer.

W. N. Pile.

Carson. Died, in East Rochester, N. H., Oct. 11th, 1869, of typhoid fever, Charles H., son of Benjamin and Mary E. Carson, aged eighteen years and eleven months.

Henry was a dutiful son, an affectionate brother, a noble young man, highly respected by the community. Words of comfort were spoken by the writer, from Rev. 21: 4. May the Lord bless those who mourn.

D. M. Leavitt.

Wells. Fell asleep in Jesus, Oct. 10th, 1869, in the town of Barre, Orleans Co., of femoral hernia, Eber G. Wells, aged twenty-nine years, nine months, and twelve days.

Our brother has believed the doctrine of the Bible as taught by the Adventists nearly two years, but did not make a profession of religion. During his short but painful illness he was led to see his condition out of Christ, and experienced the Savior's pardoning love.

Words of comfort were spoken by a Methodist minister. Our brother left a wife and three children, brothers, father and sister, and a large circle of sympathizing friends.

Jas. E. Wells.

Platt. Died, in Yalesville, Conn., Oct. 1st, Mazie, only child of Franklin and Mary P. Platt, aged four years, ten months, eleven days.

Our darling is gone; we are very sad; home is dreary; but we know that God's promises are sure, and that our child "shall come again from the land of the enemy."

F. Platt.

Perry. Died, in Springfield, Mass., Oct. 2nd, 1869, Mary E., daughter of Wm. R. and Eliza E. Perry, aged twenty years and five months.

May this affliction be sanctified to the good of the bereaved. Funeral attended by the writer.

Wm. N. Pile.

Chase. Died, in Lynn, Mass., Oct. 11th, my husband, H. Chase, aged seventy-one years and nine months.

We have laid him away to quietly rest in hope, to meet him when the Master makes up his jewels.

Jessie Chase.

Dalton. Died, at Wyanet, Ills., Oct. 4th, 1869, the youngest son of J. M. and E. M. Dalton, aged seven months and one day.

Sermon by the writer, from 1 Cor. 15: 21, 22.

J. W. Burroughs.

Married.

In Springfield, Mass., Oct. 3d, 1869, by Elder W. N. Pile, Mr. Elmer L. Hall and Miss Emily E. Darling, both of Worcester.

In Richmond, Me., Oct. 14th, 1869, by H. D. Reed, Mr. Frank B. Moore, of New York, and Mrs. Emma I. Harmon, of Bowdoinham.

Summary of News.

FOREIGN.

Cable News.

Vienna, Oct. 10. Emperor Francis Joseph will start on his journey to the East on the 24th of October. He will meet the Empress Eugenia at Constantinople, and in company with Her Majesty and the Sultan will proceed by the way of Jaffa and Jerusalem to Suez to attend the opening of the canal. The French, Austrian and Turkish fleets will accompany the sovereigns on their voyage to the Isthmus.

Bombay, Oct 11, via London, Oct 14. Mr. Kirke, in a dispatch to the Government here, says: "A caravan has arrived at Zanzibar. It brings the welcome news that Dr. Livingstone had arrived at Niyi alive and well. He was on his way to the coast, the road to which was open and safe. Another caravan is expected here, which will bring later information of the Doctor's progress."

Bombay, Oct. 11. [Special to the New York *Herald* by French cable.] Mr. Kirke has received a letter from Dr. Livingstone, dated on the 8th of July, 1868, in which the doctor informs him that he believes he has discovered the source of the river Nile at a point situated between 10 deg. and 12 deg. south. Dr. Livingstone was in good health at the time of writing to Mr. Kirke. Intelligence of a still later date, to hand from Zanzibar, states that the trade caravan had arrived there, and reported that Dr. Livingstone had reached Ajije, on the road to the coast, in safety.

Paris, Oct. 13. The *Patrie* denies that the Government intends to suspend the right of reunion, and adds: "The Government simply desires to give warning that it will act with energy should the public meeting degenerate into provocations of insurrection."

The *Journals Official* has the following: Several public reunions have been announced to take place here and disorders are threatened. The government, however, will enforce the law authorizing the suppression of all public meetings of a character calculated to disturb the public order.

Paris, Oct. 14. The *Siecle* to-day has a general review of the policy of the Emperor of France. The article says he continues to guard the temporal power around the Council in which the Jesuits propose again to outrage modern society, and no explanations are offered. Of equal importance is the ignorance which is suffered to exist as to what counsels have been given to the present rulers of Spain, but we know that the suspension of constitutional liberties in that country coincides with Gen. Prim's return from Paris.

The *Siecle* asks the reasons for the appointment of General Fleury as ambassador to St. Petersburg, and continues: The moment has arrived when France wishes to know something about her foreign as well as her home policy; to know the end pursued—whether peace or war. At this crisis the adjournment of the Corps was an act of supreme impolicy. On these and other questions clear and precise explanations are required, which the government alone can give, since its foreign policy is still directed by the unhappy tradition of diplomatic mystery and State secrets.

Alexandria, 15th. The waters of the Nile are subsiding, and there is no longer any apprehension of serious damage to the cotton crop. The losses by the flood will not exceed in the aggregate five hundred bales.

A dam in the Suez Canal gave way, but did no great harm to the works, though a large quantity of material was destroyed. It is feared that the canal must be deepened before it can be of any practical use.

Rome, 15th. The Civalta Catolica says the Bishops have been summoned to the Council not to deliberate on and decide the questions by vote of the majority, but to ratify the decisions already resolved upon by the sovereign and infallible Pontiff.

Constantinople, Oct 14. The Empress Eugenie was received by the Sultan with the most imposing and magnificent ceremonies. The waters of the Bosphorus were covered with boats gaily decorated, and the banks were crowded with spectators.

Madrid, 15th. Rumors are abroad that the Emperor Napoleon intends to establish a corps of observation on the frontier, and was the cause of much excitement.

Madrid, Oct. 17. The insurgents at Valencia, after the battle of yesterday which lasted several hours, surrendered unconditionally. Their leaders have disappeared, but are believed to be secreted in the city or its vicinity. The government forces now occupy the city.

DOMESTIC.

New York, Oct. 17. A special Cable dispatch from London yesterday afternoon states that a numerously attended meeting of the Alliance Israelite Universal Society had been held in Berlin. The principal subject considered was the severe distress just now prevailing among Israelites in Western Russia, and the prospective emigration of the Jews from that part of the world to America. A resolution expressing the hope that their people in America would co-operate steadily and with their accustomed liberality with their brethren in Europe in relieving this distress was unanimously adopted.

Earthquake in St. Thomas.—Washington, Oct. 10. A letter has been received in this city, stating that on September 30th the island of St. Thomas was visited by an earthquake, occurring at 2.50 p. m., which shook the city of St. Thomas to its foundations. The shocks were so severe as to materially injure many of the buildings, shattering the walls of the Spanish and Union Hotels, and other large structures. The earthquake caused a general panic among the inhabitants and the entire suspension of business. The day had been excessively hot, without the slightest breeze, the thermometer indicating ninety-two and the barometer thirty, indicating fair weather. In the interval between the first shock and eleven o'clock p. m., nine distinct shocks occurred, producing widespread terror and dismay. The writer concludes by saying, "I have experienced many severe shocks, but nothing to compare with those of yesterday. There has been nothing like it since the great earthquake of 1867."

An Earthquake at Sea.—The subjoined graphic description of the fearful earthquake shock experienced by the steamer Payta on her recent voyage from Panama to Valparaiso is given by the Purser of that vessel:—

On the 24th of August, at 1.25 P. M., being then in latitude 19 deg. 17 min. south, and longitude 70 21 west, or what is the same thing, forty-nine miles south of the port of Africa, three from the main land and in seventy-five fathoms of water, we felt a violent shaking which lasted fifty seconds, causing a terrible panic among the passengers. Though the movement at first appeared unaccountable, immediately after it was, from its nature, discovered to be an earthquake stronger than any person on board had ever experienced. It was followed by a succession of others to the number of twenty, though all of them less severe, until 2.40 P. M., when the last was felt. At the same time it may be almost affirmed that after the first, every shock lasted from seven to eight minutes with only a few seconds' intermission.

The shocks having been of the vibratory kind, considerable damage was done to articles of a breakable nature on board the steamer, its inventory being reduced to less than one-third; for notwithstanding that all brittle articles are kept in compartments two or three inches high, the shaking jerked them up to a height of five inches. An iron chest, weighing from ten to twelve quintals, was moved four inches from its place, six-inch cast-iron plates were parted in two, the compasses were injured and one of them destroyed.

During the movement the sea boiled all around the vessel, and as far as the eye could reach, in bubbles from a foot and a half to two feet in height, producing the crepitating sound of a heavy rain falling upon water, accompanied by a strange creaking and dull, rumbling noise, while the coast, of a broken nature, and rising to a height of 1,800 to 2,000 feet became wrapped in a dense cloud of dust, caused by the detachment from its summit of large masses of friable matter, which, in its fall, mostly crumbled to powder.

The shaking was so violent as to prevent locomotion, obliging every one to seize hold of something in order to keep his feet, for the vibration threw us to a height of two inches above the deck.

All the people on board, among whom were a number of old seafaring men, unanimously testified that they had never experienced so protracted and violent a shock.

For sometime after the movement had ceased most of the persons on board experienced a general discomposure and uncomfortableness, the precise cause of which they could not assign.

Singular Affair.—The New Bedford *Standard* says that "on the farm of Jonathan Tobey, beyond the Head-of-the-River, in the gale of the 8th ult., a peach tree was uprooted and carried some distance over a wall. In the gale last week the same tree was blown back over the wall into its former position." A similar affair (only different) took place during the siege of a castle in Germany some century or more ago. A besieging chief ordered his trumpeter to mount a hill overlooking the castle and blow a challenge of defiance to the beleaguered garrison. One of the castle gunners pointed his petronel at the trumpeter, touched it off, and the ball hit the mouth of the trumpet; but the trumpeter, not relishing such treatment, blew back the ball and killed the gunner. Both these stories are founded on equally reliable authority.

Napoleon and Cuban Affairs.—The Madrid correspondent of the New York *Tribune* says the interview between the Spanish General Prim and Louis Napoleon, concerning the affairs of Cuba, was uncommonly unsubstantial and inconclusive. Prim expressed curiosity as to whether France would assist Spain should there be difficulty with the United States, in consequence of the latter's recognition of Cubans as belligerents, to which the Emperor dryly replied that Spain left France alone in Mexico; adding, after a moment's silence, during which the Catalan General was allowed to draw the natural inferences from this answer to his question, that, in his opinion, Cuba would be inevitably lost to Spain.

Curious Phenomena.—The tannery of Mr. Moulton, in North Weare, was destroyed by fire a few weeks since. Just across the road, in his front yard, was a row of apple trees. These were so badly scorched that the leaves all dried up. Now on the burnt side of two of the trees, new leaves, buds and blossoms have come forth. From the same cause also, a large rose bush, which shed its perfume long ago, is now in full blossom.—*Concord, N. H., Monitor.*

Passing Events.

☞ The Lausanne Congress has been accused of being rather more French than international. Although the condition of France at present was the main topic of discussion, nearly every nation, except the English, was well represented at the Congress, and the German and Italian element especially, had its full quota of representation.

☞ Minneapolis is now probably out of danger. The St. Paul *Press* says: "By the herculean efforts of the hundreds of stalwart men employed all day yesterday in choking up the maelstrom, which threatened to undermine Hennepin Island and the whole rock basis of the falls, such progress has been made as to afford a fair prospect of arresting further damage."

☞ A lady in San Francisco is having manufactured for the President an elegant watch-box of solid gold, bearing upon one side the coat of arms of the state of California, and upon the other, in enamel, the President's name.

☞ The Paris workingmen are forming a grand combination preparatory to a gigantic "strike." They are going to try to break down "all monopolies."

☞ Idolatry is reported to be on the wane in India. The people in the southern provinces have lately discarded the sacred monkeys.

☞ A severe shock of earthquake was felt at Curacoa on the 17th of Sept., which caused much terror.

☞ The Russian Government has confiscated the money of Peter's pence received by the Polish clergy.

☞ During the recent flood an engineer discovered a cow swimming in the Hartford meadows, near the railroad track. He fastened a rope to her horns, making the other end fast to his locomotive, and towed the beast ashore. She proved to be a valuable cow, which had come down the river from the up country somewhere, nobody knew from what State.

☞ Most of the Liberal French journals have recently shown how great is the appreciation of and desire for anything good that is American in France, by publishing voluminous correspondence on the political affairs of the United States, and also on its social topics. More has been learned by Frenchmen about us within the past six months than ever before.

☞ Empress Eugenie's voyage in Italy and to the Suez Canal will cost 750,000 francs. Her suite is fifteen persons, nearly all Spaniards of rank, and throughout she has maintained a strict incognito.

☞ The late storm was very severe in the White Mountain region. In the Notch it was fearful, and numerous avalanches from the mountain sides fill the roads. The carriage road up Mount Washington was badly damaged.

☞ Father Hyacinthe was very nearly driven to South America by poverty five years ago.

☞ The Paris Rothschilds have lately been losing much money by Russian speculations.

☞ The Governor and Council have appointed Thursday, Nov. 18th, as a day of Thanksgiving.

☞ A cable dispatch says Father Hyacinthe, the celebrated Catholic Protestant, has sailed from France for the United States, where he will remain for two months.

Notices.

National Conference.

The First National Advent-Christian Conference will assemble in the city of Rochester, N. Y., Wednesday, Nov. 17th, in the hall of the Advent Christian church of that city, at ten o'clock A. M.

This conference will be composed of delegates from the several Advent Christian Conferences of the various States and Canada, in accordance with the terms of the following call, issued by the Advent Convention, held at Buchanan, Mich., in November, 1868, which has been approved by most of the Conferences:

"A PROPOSITION TO THE ADVENT-CHRISTIANS OF NORTH AMERICA.

Whereas, The Advent-Christian body of this Continent, which has been called out of the world and the various sects, should be one in faith, hope, and work; and

Whereas, Unity of action is essential to the proper accomplishment of their great work for the present generation; therefore,

Resolved, That a General Conference of Advent-Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this Conference shall consist of delegates from the several Advent-Christian Conferences of the United States and Canada, each Conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces where there are no Conferences, and isolated Advent-Christian Churches exist, such churches may unite and send one delegate.

Resolved, That a committee of seven be appointed: three from the East, three from the West, and one from the dominion of Canada, who shall make arrangements for the time and place of meeting of said General Conference. *Provided*, that the place of meeting be as central as possible. We suggest Rochester, N. Y., or Buchanan, Mich.

The above action in reference to this proposed General Conference is subject to the approval of the several Advent-Christian Conferences."

This Conference will meet in Rochester, by the special request of the church in that city, who will extend their hearty hospitalities to the delegates, and others who may attend in convention. Their invitation is to all who love and cherish, and desire to proclaim more successfully and widely, the great truths generally held by Advent christians.

The Conference will consider the condition, prospects, and wants of the cause it is to represent, and take action as it may deem wise in the premises, for such Scriptural organization of the body as shall tend to add to its effectiveness in the promulgation of the great Biblical truths which God has called us to proclaim in the last days.

We trust this important meeting will be made the subject of earnest prayer by all who love "the present truth."

John Couch, New Hampshire; Miles Grant, Massachusetts; S. G. Mathewson, Vermont; Joshua V. Himes, Michigan; Wm. Sheldon, Wisconsin; O. R. Fassett, Minnesota; John Porter, Canada, *National Conference Committee.*

Notice.

A protracted meeting will commence in Weld, Me., Friday, Oct. 22d, holding over Sunday, and longer if thought best.

J. T. Jordan.

New Hampshire Conference.

At a meeting of the members of the Advent-Christian State Conference of New Hampshire, held at Alton Bay, Sept. 9th, 1869, called by the President, Eld. J. Couch, and formally opened with prayer by Bro. D. M. Leavitt, it was voted, that we proceed to choose delegates to attend the American Advent-Christian Convention to be held in Rochester, N. Y., Nov. 17th, 1869.

Voted, That Bro. D. M. Leavitt receive, assort, and count ballots for delegates and their substitutes.

Voted, That Bro. A. Ross be a delegate to attend said Convention, and that Bro. Geo. W. Brown be his substitute.

Voted, That Bro. A. W. Sibley be the second delegate, and that Bro. C. S. Emerson be his substitute.

Voted, That Bro. J. G. Smith be the third delegate, and that Bro. J. W. White be his substitute.

Adjourned.

A. W. Sibley, Secretary.

Rochester Conference.

The delegates to the Advent Christian National Convention will report themselves at the New Arsenal Building, on Monroe street, where the committee will receive them for entertainment.

Brethren from the adjoining towns, who can with a cheerful heart aid us in supplying our table with roast meats, fowls, butter, cheese, fruits, or other necessaries, for entertaining our guests, or means to help furnish such necessaries, will confer a favor which we shall much need.

By request of Committee, H. Pratt.

Notice.

There will be a protracted meeting in Belgrade, at the Depot, Nov. 4th, at seven o'clock p. m., and continue over Sunday. There are but few brethren and sisters in the place, yet they give a general invitation for all to come and engage in the work of the Lord, as places will be kindly provided for all who come. Brethren will call on John T. Fifield. For the Brethren, H. B. Sevey.

Tent Meeting.

The Lord willing, the New Hampshire Tent will be pitched in South Berwick, near Gt. Works, and remain as long as it is duty. Brn. J. G. Smith, D. M. Leavitt, with others, will be present to preach the word of life. As it is a new field, will the dear ones remember us in their prayers, that the Lord will pour out his Spirit, that the people may see the truth, believe, and be saved?

J. C. Shorey, Tent Master.

[No date with this.—Ed.

Notice.

We hope those brethren who have made pledges of money to the Mass. Conference, to carry forward the protracted meetings, will forward the amount to the Treasurer before the next meeting of the conference, if it is possible. We want to hold protracted meetings through the fall and winter, as the Lord may open the way.

S. W. Thurber, Pres. of Conf.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Brown Co., N. Y., will be held Nov. 27th and 28th. Bro. and Sr. Hitchcock, of Kirkwood, N. Y., will be there to assist. All are invited to attend. For the brethren,

J. W. Taylor.

Notice.

The First Second Advent Society of Cambridgeport hold their meetings in Washington Hall, 459, Main Street, three times Sunday. Seats free.

Preaching brethren will please correspond with W. H. Kaharl.

Notice.

The Lord willing, there will be a quarterly conference at the Branch Mills, China, Me., commencing Thursday evening, Oct. 21st, to continue over the following Sabbath. We hope the brethren and sisters will come filled with the Spirit to work for the Lord. There are homes for all who will come.

S. K. Partridge.

Churches in Mass.

Will some brother in each church, or place where meetings are held, inform me by letter, giving the town, and number of believers in the town, as near as possible? In doing this you will confer a favor, and assist in doing something for the interest of the cause at large.

J. Hemenway, *Athol Depot, Mass.*

Brighton Cattle Market.

Reported for the *World's Crisis* by Geo. J. Fox, for the week ending Oct. 14th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	3,113	5,362	2,850
Last week	337	325	100

Prices of Market Beef.

Extra, $13.50@14.00; first quality, $12.50@13.00; second quality, $11.00@12.00; third quality, $9.00@10.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, 50, 65, to 75-115; Yearlings, $17 to 26; two years old, $28 to 42; three years old, $45 to 60; Western Fat Swine, live, $10½ to 11 cts. per lb; Dressed, 12¾ to 13 cts. per lb; Store Hogs, Wholesale, 10¾ to 11 cts. per lb; Retail, 11 to 13 cts. per lb. Columbia Co., N. Y., Spring Pigs, 12 to 15 cts. per lb.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.00, $3.50, each; Extra, $3.75@4.50, or from 3½ to 7½ cts. per lb; Spring Lambs, $3.00 to 4.75.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9½ to 00 cts. per lb; Tallow, 7@7½ cts. per lb; Country Hides, 9 to 9½ cts. per lb; Tallow, 7 to 7½ cts. per lb; Pelts, 00 to 80 cts. each; Calf Skins, 22 to 23 cts. per lb.

Remarks. Cattle.—Eastern dealers, that were fortunate enough to arrive with their cattle last Saturday, received an advance of from 2 to 3 cts. per lb. Quite ordinary oxen were sold at $14 per cwt. But with 147 car loads of western cattle, some of which arrived, and the balance on Wednesday, changed the tone. We quote best cattle at $14 per cwt. The market on Tuesday and Wednesday was active; the cattle were needed, and the butchers were willing to pay fair prices. By the close of the week, it is expected to see prices as low, or even a shade lower, than two weeks ago. With an additional arrival of 90 cars over the Passumpsic and Montreal road, that were sold at Cambridge, the market is largely supplied.

Sheep and Lambs.—Receipts, 5362. A large portion came from Albany, commissioned to Brighton butchers. The most of the eastern were sent to Henry Goodenough to sell on commission

Boston Markets.

Wholesale Prices.

Boston, Monday evening, Oct. 11th, 1869.

Gold.—$1.30.

Flour.—Superfine, from $5.50@$6.00; Extra, from $6¼@$7.00; Michigan, $7.00@$7.50. St. Louis, from $8.00@$10.00.

Corn.—Mixed, $1.05@$1.12; Yellow, $1.12@$1.15. Oats, 55@67 cts. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $4.75@5.25; Red Top, $3.50 to $4.25 per sack; R. I. Bent, $2.50 to $3.00 per bush.; Clover per lb., 14 to 15c.

Apples.—New per bbl., $4.50@7.00. Onions, $4.00@$4.50 per bbl.

Pork.—$36@$37. Lard, 19@20c. Hams, 18½ cts. Butter—40@45c. Cheese, Factory, 17 to 18c. Dairy, 15 to 17c.

Beans.—Extra Pea, $3.50@$3.75; Common, $2.50. Eggs.—34@36c. Dried Apples (southern), 8½ to 10c. Hay, per ton, $17@$25. Potatoes, new per bbl., $2.00@$2.25. Tomatoes, per bush., $1.50. Sweet potatoes, per bbl., $3.75@$4.00.

Fresh Fruits.—Peaches. Natives, $0.00@$0.00 per crate. Apples per box, $1.75@$3.50. Pears per bbl. $10.00@$18.00. Grapes, 12½@15 cts. per lb. Wild Grapes, 6@7 cts. per lb. Quinces, $13.00@14.00 per bbl. Cranberries, $11.00@12.0 per bbl.

Remarks. Flour market is firm. Prices have without doubt reached the bottom rate. A slight advance on corn. Oats unchanged, also Old Rye. Seeds held firm. Apples remain as previous. Pork and Lard one ct. lower. Hams ½ ct. decline. Butter—no fresh arrivals; strong 3 cts. advance for stock on hand. Cheese firm at 1 ct. advance. Fruits in demand; prices firm at quotations.

Cambridge Cattle Market.

Reported for the *World's Crisis* by Geo. J. Fox, for the week ending Oct. 19th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	727	8,483	1,726
Last week	491	4,846	759
One year ago	1,200	13,497	3,933

Prices of Market Beef.

Extra, $13.50@13.75; first quality, $12.50@13.00; second quality, $11.00@12.00; third quality, $8.50@10.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, $50, $65, $75, to $100@115; Yearlings, $17 to $26; Two years old, $28 to $40; Three years old, $42 to $62.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.00@$3.50 each; Extra, $3.75 to $4.50, or from 3¼ to 7½ cts. per lb. Spring Lambs, $3.00 to $4.75.

Prices of Hides, Tallow, and Skins.

Hides, 9 to 9½ cts. per lb; Tallow, 7 to 7½ cts. per lb. Pelts, 00 to 80 cts. each. Calf Skins, 22 to 23 cts. per lb.

Remarks. Cattle.—Cattle trains are again behind time, and railroad affairs will not probably be regulated before another week. We have arrivals of between 700 and 800 head of cattle of various grades; some very slim, that were driven in over the road. One dealer from Jefferson Co., N. Y., with 120 head, was five weeks on the road. There are more northern cattle expected; the exact time is a matter of uncertainty. Dealers are asking full as high for their stock as at the close of last week.

Sheep.—The supply of sheep and lambs is again full, and many lots are of good quality. Sheep butchers are prepared to receive, having disposed of stock on hand. Prices have generally fallen to the rates quoted two weeks ago.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

W. H. Mitchell....Sunday, Oct. 24th
A. Ross....Sunday, Oct. 31st
H. Munger....Sunday, Nov. 7th
M. Batchelor....Sunday, Nov. 14th
A. Simpson....Sunday, Nov. 21st

Boston, South End, (Minot Hall), corner of Washington and Springfield Streets.) Meetings at 10½ a. m. and 3 and 7½ p. m.

J. S. White....Sunday, Oct. 24th
Geo. A. Streeter....Sunday, Nov. 21st

East Boston.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

E. Cotton....Sunday, Oct. 25th

Chelsea, Mass., (Library Hall.)

S. C. Hancock....Sunday, Oct. 24th
T. M. Preble....Sabbath, Oct. 31st
Miles Grant....Sunday, Nov. 7th
H. Munger....Sunday, Nov. 14th
M. Batchelor....Sunday, Nov. 21st

Charlestown.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

Joseph W. White....Sunday, Oct. 24th

Chicopee Falls, Mass....Sunday, Oct. 24th
C. Goodrich.

Stowe, Mass....Sunday, Oct. 24th
A. P. Moore.

Stoneham, Mass....Sunday, Oct. 31st
Holden, Mass....Sunday, Nov. 14th
J. S. White.

Charlton, Mass....Wednesday and Thursday evenings, Oct. 20th and 21st. L. Boutell.

Keene, N. H....Thursday evening, Oct. 21st and over the Sabbath, the 24th. T. M. Preble.

Knowlesville, N. Y....Sabbath, Oct. 24th
A. A. Phelps.

Poultney, Vt....Sunday, Oct. 24th (Baptism and Lord's Supper.) J. B. Cook.

East Roxbury, Vt....Wednesday evening, Nov. 3d. Continue evenings through the week, and over the following Sabbath. There will be meetings during the day, if the interest demands it.
J. A. Cleaveland.

Vernon, Vt....Sunday, Oct. 24th
Hartland, Ct., (as Bro. Gaines may arrange), Saturday evening, Oct. 30th.
Worcester, Mass....Sunday, Nov. 21st
E. Owen.

Springfield, Mass....Sunday, Nov. 7th
Waterbury, Conn., Wednesday, Thursday and Friday evenings, Nov. 10th, 11th and 12th, and over Sunday, Nov. 14th.
Hartford, (Talcott's and Post's Hall), Sunday, Nov. 21st. Wm. N. Pile.

Guilford, Ct....Sabbath, Oct. 24th
Scitico, Ct....Sabbath, Oct. 31st
B. Hitchcock.

Southington, Conn....Sunday, Oct. 31st
H. H. Dickinson.

Woodstock Valley, Ct....Sunday, Oct. 24th
Keene, N. H....Sundays, Nov. 14th and 21st
I. B. Potter.

West Meriden, Ct....Wednesday evening, Oct. 20th
Yalesville, Ct....Thursday evening, Oct. 21st
Cheshire Street, Ct....Friday evening, Oct. 22d
Southington, Ct....Monday evening, Oct. 25th
Thomaston, Ct....Tuesday evening, Oct. 26th
Waterbury, Ct....Wednesday evening, Oct. 27th
Camp's Mills, Ct....Thursday evening, Oct. 28th
Wrightville, Ct....Oct. 29th
Forestville, Ct....Monday evening, Nov. 1st
Pleasant Valley, Ct....Tuesday evening, Nov. 2d
Winsted, Ct....Wednesday evening, Nov. 3d
If these conflict, please inform me at New Britain before the 24th. W. S. Campbell.

Warehousepoint, Ct....Sunday, Oct. 24th
Plainville, Ct....Tuesday evening, Oct. 26th
New Haven, Ct....Sunday, Oct. 31st
H. K. Flagg.

Strafford, N. H., (Roberts' school-house), Sunday, Oct. 24th.
Elliott, Me....Sunday, Oct. 31st
Barnstead, (Clark meeting-house), baptism, Sunday, Nov. 7th. J. Pinkham.

Worcester, Mass....Sabbath, Oct. 24th
Fitchburg, Mass....Monday evening, Oct. 25th
North Springfield, Vt....Sabbaths, Oct. 31st and Nov. 7th.
West Fairlee....evening, Nov. 10th over Sunday, and onward if duty demands.
H. F. Carpenter.

Alton Corner, N. H....Saturday evening, Oct. 23d and over Sunday, the 24th.
Sr. Julia Buswell.

North Haverhill, N. H....Sabbath, Oct. 24th
A. A. Hoyt.

Bradford, N. H., (Pond meeting-house), Sunday, Oct. 31st. Joseph Kimball.

Springfield, N. H., Bro. A. Fowler's), Sabbath, Oct. 31st. Jer. Knowlton.
A. S. Williams.

East Canaan, N. H....Sunday, Oct. 31st
T. E. Lang, Jr.
If this conflicts, please write me at Meredith Village.

New Durham Ridge, N. H....Sunday, Oct. 24th
A. Mussey Tripp.

Epsom, N. H., Mountain school-house)....Oct. 24th
Meredith, (Dolloff Hall)....Sabbath, Oct. 31st
Albany, N. H....Nov. 4th, and over the Sabbath
Melvin Village....Sabbath, Nov. 14th
John Parsons.

Greene, Me....Sabbath, Oct. 31st
E. M. Haggett.

Waterbury, Conn....Sunday, Oct. 24th
Hartford, (Talcott & Post's Hall)....Sunday, Oct. 31st
L. F. Moore.

East Canaan....Sunday, Oct. 24th
Loudon Ridge....Sunday, Oct. 31st
Seabrook....Sundays, Nov. 7th and 14th
Exeter....Sunday, Nov. 21st
East Rochester....Sunday, Nov. 28th
E. S. Moulton.

Suncook, N. H., (at the hall)....Sabbath, Oct. 24th
Meredith, N. H., (Dolloff Hall)....Sabbath, Oct. 31st
At Bro. Barnet Colby's....Saturday evening, Nov. 6th
Bradford, N. H., (Pond meeting-house), Sabbath, Nov. 7th.
Warner Gore, N. H., (at Bro. Andrews), Sabbath, Nov. 14th. Will Bro. Hook meet with me at the Gore?
Simeon Roby.

Glenmore....Sunday, Oct. 24th
Empyville....Oct. 28th
Camden....Oct. 29th and 31st
M. R. Miles.

Stowe, Mass....Sunday, Nov. 7th
James Young.

New Haven, Ct....Sunday, Oct. 24th
G. L. Teeple.

Jay, Kennedy Corner....Sunday, Oct. 24th
H. B. Sevey.

Water Village, N. H....Sunday, Oct. 24th
Melvin Village....Sunday, Oct. 31st
Portsmouth....Sunday, Nov. 7th
T. W. Piper.

Meredith Centre....Sunday, Oct. 24th
Guilford, N. H., (Pond district)....Sunday, Oct. 31st
N. Glidden.

Webster, Mass....Sabbath, Oct. 24th
Worcester, Mass....Sabbath, Oct. 31st
H. Pratt.

Massena, N. Y....Sunday, Oct. 24th
Lynn, Mass....Sunday, Oct. 31st
Worcester, Mass....Sunday, Nov. 7th
M. Batchelor.

South Butler, N. Y....Sabbath, Nov. 7th and will remain in that vicinity a week or two.
Dresserville, N. Y....Nov. 23d to 26th
Wilmot Settlement, N. Y....Nov. 27th and on as duty may direct. J. W. Taylor.

Colebrook, N. H....evening, Oct. 23d and over the Sabbath.
West Canaan, Vt....evenings, Oct. 26th and 29th
Canaan Village, Vt....Sabbath, Oct. 31st
If any of the above appointments conflict, write me at Exeter, N. H. Wm. C. Stewart.

Manchester, N. H....Sunday, Oct. 31st
A. Simpson.

Lawrence, Mass....Wednesday evening, Oct. 20th
Stoneham, Mass....Thursday evening, Oct. 21st
Fayville, Mass....Sabbath, Oct. 24th
Charlton, Mass....Sabbath, Oct. 31st
West Gloucester (Clarkville) R. I., Sabbath, Nov. 7th
Abington, Ct....Sabbath, Nov. 14th
C. H. Sweet.

Rochester, N. Y....Sabbaths, Oct. 24th and 31st
E. McCulloch.

East Bowdoinham, (Lancaster school-house), Oct. 24th
R. R. York.

Enfield, N. H., (George Hill)....Sunday, Oct. 31st
C. H. Fletcher.

Whitakerville, Vt....Sunday, Oct. 24th
Houghtonville, Vt....evenings, Oct. 26th and 27th
Plymouth, Vt....evenings, Oct. 29th and 30th
Bridgewater, Vt....Sunday, Oct. 31st
River Point, R. I....Sunday, Dec. 5th
Anthony, R. I., through the week.
Bristol, R. I....Sunday, Dec. 12th
If these conflict, please write me at North Dana, Ms.
Geo. A. Streeter.

Holderness, N. H., (Brick school-house, near Deacon Merrill's), Sunday, Oct. 24th.
W. W. Sutherland.

Steep Falls, Me....Sunday, Oct. 24th
Windham, Me....Sunday, Oct. 31st
T. P. S. Harrison.

Litchfield, (Stephen Town school-house), Sabbath, Oct. 24th.
Bowdoin....Sabbath, Oct. 31st
H. S. Mitchell.

Cabot, Chapel, (as Bro. Childs may arrange), Wednesday evening, Oct. 20th, and over Sunday, 24th.
S. W. Thurber.

Addison, Vt....Sabbath, Oct. 24th
S. S. Brewer.
Other appointments will be made hereafter to those places where brethren have written to me. Letters may be directed to me at Sandy Hill up to the above date. s. s. b.

Hoosick, N. Y....Sunday, Oct. 24th
London Ridge....Oct. 25th and 26th
Factory Village....Oct. 27th and 28th
Lake Village....Friday evening, Oct. 29th
H. Munger.

New Milford....Sunday, Oct. 24th
Wrightville....Sunday, Oct. 31st
A. D. Flagg.

Warehousepoint, Ct....Wednesday evening, Oct. 20th
Hartford, Ct....Thursday evening, Oct. 21st
New Britain, Ct....Friday evening, Oct. 22d
Plainville, Ct....Sabbath, Oct. 24th
Southington, Ct....Monday evening, Oct. 25th
Cheshire Street....Tuesday evening, Oct. 26th
Yalesville....Wednesday evening, Oct. 27th
Lawrence, Mass....Nov. 7th and 14th
A. Ross.

Scranton City, Pa., (as E. Finn and others may appoint), Sunday, Oct. 24th.
Cohocton, Steuben Co., N. Y....Oct. 30th and 31st
Dansville, Livingston Co., N. Y., Nov. 1st to Sunday, the 7th.
Edinboro, Pa., at the quarterly meeting, Nov. 12th to the 14th.
Blooming Valley, Nov. 18th, and will be at the quarterly meeting there Nov. 19th to the 21st.
C. F. Sweet.

Bradford, N. H., (where Bro. Piper may appoint), Saturday, Oct. 23d, 6½ p. m., and Sunday, the 24th.
Roxsonville, Vt....Friday, 6½ p. m., and over Sunday, and as long as it may seem duty. Z. T. Wood.

Lee, N. H....evening, Oct. 22d
Hampton, (baptism)....Sunday, Oct. 24th
D. F. Leavitt.

Northwood Narrows, N. H....Sunday, Nov. 7th
C. W. Sargent.

Hartland, Ct., (Town Hall)....Sunday, Oct. 24th
Wm. J. Ripley.

Rochester, N. Y....Sunday, Nov. 14th
John Couch.

Mechanic Falls, Me....Sunday, Oct. 24th
J. Albert Libby.

West Falmouth, Me....Sunday, Oct. 24th
C. Goud.

Bangor, Me....Sunday, Oct. 24th
I. C. Wellcome.

Bath, Me....Sabbath, Nov. 21st
Lewiston, Me....Sabbath, Nov. 28th
N. G. Reed.

Bath, Me....Sabbath, Nov. 14th
Brunswick....evenings, 18th, 19th, 20th and 21st
Expect Bro. York and others to help preach the word. H. D. Reed.

Morris, Ct....Sabbath, Oct. 31st
G. L. White.

Cheshire Street, Ct....Sabbath, Oct. 31st
Wm. A. & M. L. Durand.

Concord, N. H., (Centre Street.)

Hiram Munger....Sabbaths, Oct. 24th and 31st
C. H. Fletcher....Sabbath, Nov. 7th
R. R. York....Sabbath, Nov. 21st
A. Ross....Sabbath, Nov. 28th

Lawrence, Mass., (Advent Chapel.)

C. S. Emerson....Sabbath, Oct. 24th

Holliston, Mass., (New Hall near Depot.)

J. W. Brittan....Sunday, Oct. 24th
A. P. Moore....Sunday, Oct. 31st

Lewiston, Me.

J. Whitman....Sabbath, Oct. 24th
R. R. York....Sabbath, Oct. 31st

Portland, Me.

L. Boutell....Sunday, Oct. 24th
Wm. H. Mitchell....Sabbath, Oct. 31st

Biddeford, Me.

Jeremiah Hill....Sabbath, Oct. 24th
J. G. Smith....Sabbath, Oct. 31st
W. H. Mitchell....Sabbath, Nov. 7th

Springfield, Mass., (Bethel Church.)

Wm. N. Pile....Sundays, Nov. 28th and Dec. 5th

Westfield, Mass.

W. A. & M. L. Durand....Sunday, Oct. 24th
Sr. L. M. Stoddard....Sunday, Oct. 31st
E. Owen....Sundays, Nov. 7th and 14th
W. J. Ripley....Sunday, Nov. 21st
G. L. White....Sunday, Nov. 28th

Wilbraham, Mass.

P. S. Butler....Sabbaths, Oct. 24th and 31st and Sabbath, Nov. 7th.

Portsmouth, N. H.

I. Damman....Sunday, Oct. 24th
C. Goodrich....Sunday, Oct. 31st
D. M. Leavitt....Sunday, Nov. 14th

Pleasant Valley, Ct.

E. Owen....Sabbath, Oct. 31st
E. McCullock....Sabbath, Nov. 14th
C. H. Sweet....Sabbath, Nov. 28th

Appointments for Plainville, Ct.

A. Ross....Sabbath, Oct. 24th

Square Pond, Ct.

B. Hitchcock....Sunday, Nov. 7th
P. S. Butler....Sunday, Nov. 14th
Wm. J. Ripley....Sunday, Nov. 21st
A. Morse....Sunday, Nov. 28th

East Haddam, Conn.

H. H. Dickenson....Sabbath, Oct. 24th
I. B. Potter....Sabbath, Nov. 7th

Bristol, Ct.

B. St. John....Sunday, Oct. 31st
A. D. Flagg....Sunday, Nov. 14th

New Britain, Ct.

W. N. Pile....Sabbath, Oct. 31st

Wolcottville Circuit.

Preaching every Sunday evening at Wolcottville.

Star of Hope Mission, 14 Laurens Street, New York City.

Sunday morning, prayer and conference, six o'clock Sunday School, two o'clock p. m. Love feast, four o'clock p. m. Preaching, seven o'clock p. m.
Monday, (class meeting), seven o'clock p. m.
Wednesday, (preaching), seven o'clock p. m.
Friday, (prayer and conference), seven o'clock p. m.
Come one, come all. A. E. Smith, Principal.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with John B. Adams.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. James B. Trefethen.

☞ Brethren wishing to preach in Hampton, N. H., are requested to correspond with Bro. Rufus S. Johnson. They will find a home at his house.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for London Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. Wells, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with Albert Burgess, Cor. Sec.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Stephen Hecock.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. Powell, Cor. Sec.

An Admonition to Christian Churches on Church Festivals, Fairs, etc.

By I. K. Lombard.

A new edition, with additions and improvements. About twelve thousand of the above sheet have been scattered, and they are doing a practical service against these growing evils in the churches of our land. The picture of their proceedings is so faithfully drawn, that the guilty on reading it have several times furiously protested to those who offered them that it was written *on purpose for them*, with a full knowledge of the facts in their case. Price, postpaid, 15 cts. per dozen; 75 cts. per hundred.

For sale at this office, or by I. K. Lombard, West Gardiner, Maine.

The Berean's Casket and Repository.

This is a work just published, containing 492 pages with the tables of contents, in 350 sections, all in small type, embracing a great amount of matter. It is a Scripture Manual, to which is added much valuable history, showing the fulfillment of prophecy, signs of the times, and other important matter for every Bible reader, statistics, tables, and prophetic figures. Compiled by I. C. Wellcome. Price, cloth, bevel boards, postpaid, $2.00. Leather bound, $2.50.

For sale at this office.

Business.

Letters Received.

L Boutell, S Chapman, B A Purdon, F Platt, J Hemenway, C Richardson, W N Pile, J W Burroughs, D M Leavitt, D Winter, Geo. Thomson, S J Boyd, H Munger, H Winchell, H F Carpenter, D B Rogers, O R Fassett, J E Wells, J Chase, P M Baker, C H Williams, H Pratt, J Bickford, C T Taylor, J Parsons, M A Tiffany, D W Davis.

Books and Tracts Sent.

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LOOK AHEAD.

Though the world looks dark and drear,
 Never mind; look ahead!
And thine eyes shed many a tear,
 Never mind; look ahead!
Though pride and scorn point at thee now,
 Never mind; look ahead!
Sunshine yet shall light thy brow,
 Never mind; look ahead!

Though the world may laugh and sneer,
 Never mind; look ahead!
Truth and right have naught to fear;
 Never mind; look ahead!
Though the cross is hard to bear,
 Never mind; look ahead!
We at last the crown shall wear;
 Never mind; look ahead!

Though this world is filled with care,
 Never mind; look ahead!
Jesus will our burdens bear,
 Never mind; look ahead!
If you're on the Savior's side,
 Never mind; look ahead!
He to the end will safely guide,
 Never mind; look ahead!

Push the stumbling-blocks away;
 Never mind; look ahead!
Darkest night gives place to day,
 Never mind; look ahead!
If you're true in word and deed,
 Never mind; look ahead!
Jesus he will safely lead,
 Never mind; look ahead!

To the last you've naught to fear,
 Never mind; look ahead!
Righteous works shall bring thee cheer;
 Never mind; look ahead!
—*Selected and amended by Mattie S. Tinkham.*

For the World's Crisis.

IS THE WORLD TO BE CONVERTED BEFORE THE SECOND ADVENT?

[*Serial—No. Three.*]

BY GEORGE W. GREEN.

Will the second appearing of Christ find the world converted to God through the proclamation of the gospel? It will not. The Scriptures are plain and positive upon this point; and we think that none need be mistaken.

The theory that would have the world converted before the coming of Christ is unreasonable. If the gospel, when proclaimed in its *purity* by inspired apostles, and demonstrated by miracles, failed to convert the city of Jerusalem, shall we conclude that an adulterated gospel, proclaimed by uninspired men, will convert the *world to God?* And when prophets and apostles failed to convert the world, shall we conclude that we are mightier than they? But we have no disposition to pursue this train of thought further; and we appeal to the Scriptures.

"In the last days perilous times shall come." 2 Tim. 3: 1. In this connection, Paul doubtless refers to the last days of the present dispensation, and his language certainly does not look as though *he* believed the last days of the present age would see the world converted to God. On the contrary, he informed us that "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, ... unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good." Surely this does not favor the idea of the world's conversion during the present dispensation. But this is not all. Hear Paul further: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 2: 13. If they are to wax worse and worse, are they at the same time to become better? Preposterous!

Again, Paul exhorts Timothy to preach the word, to "reprove, rebuke, exhort with all long suffering and doctrine." Why, Paul? "The time will come when they will not endure sound doctrine . . . ; and they shall turn . . . from the truth . . . unto fables." 2 Tim. 4: 2–4. When men turn from the truth to fables, are they becoming converted to God?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry." 1 Tim. 4: 1, 2. Surely the conversion of the world during the present age is not indicated here, for this is to take place in the latter times; and it would seem that Paul here refers to modern Spiritualism; for Spiritualists are certainly giving heed to seducing spirits, and doctrines of devils. And who that is familiar with Spiritualistic literature, does not know that many of the leading Spiritualists of the present day would abrogate marriage entirely did they possess the power?

And when men declare that "God is man, and man is God;" that "There is no such thing as sin;" and that "Whatever is, is right," as Spiritualists are doing; and in view of Paul's plain and positive declarations, how can we reasonably look for the world's conversion during the present age?

In Rev. 1: 7, we have the following: "Behold, he cometh with clouds, and every eye shall see him . . . ; and all the kindreds of the earth shall wail because of him. Even so, Amen." Now is it reasonable to suppose that all the kindreds of the earth shall wail because of the coming of Christ, if all are to become christians before that time?

In the days of the apostles, the saints anxiously longed for the coming of Christ; but Peter tells us that "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3: 3, 4. Now let it be borne in mind that this scoffing, as well as this walking after lust, is to take place in the last days. Are christians in the last days to walk after their own lusts, and scoff at the coming of Christ?

Were people all christians in the days of Noah? Was the earth then filled with righteousness? Certainly not. On the contrary, it was full of wickedness. But what has Noah to do with this question? Hear the Savior: "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37. If there is any argument in analogy, and great wickedness existed in the days of Noah, great wickedness will exist also at the coming of the Son of man.

From foregoing remarks, it has been seen that the preaching of the gospel partially removes sin; but the fact that all are invited to become christians, by no means proves that all will be saved. Vast numbers will reject the offer of salvation; and now the question arises, What is to be done with the finally impenitent, that the bid of the world may be taken away? They will be destroyed, utterly and irrevocably; and by destruction is meant the extinction of life and conscious being, after the judgment, as we shall show hereafter.

The judgment scene opens with the coming of Christ, "who shall judge the quick and the dead at his appearing." 2 Tim. 4: 1. "Before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . And these shall go away into everlasting punishment, but the righteous into life eternal."—Matt. 25: 31–46.

With regard to the doom of the finally impenitent, the Savior here teaches two important facts. First: The wicked shall be punished. Second: That punishment is eternal. The nature of this punishment, however, is not clearly revealed in King James' Version; and this must be sought for in other passages. When describing the same scene, with regard to the doom of the ungodly, Paul uses the following language: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1: 9.

Here we have the nature of the punishment. It is destruction.

For the World's Crisis.

NOT CONFORMED.

"Be not conformed to the world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God, in Christ Jesus."

The subject before us and especially the first clause of the verse has for some time past pressed upon my mind, as one upon which I should pen a few lines for the Crisis. It seems to me the subject demands the serious consideration of every child of God in these perilous times, and especially of those who believe that we are so near the closing up of this dispensation; when having indulged an undue conformity to the world will be at the best but a source of remorse to the child of God, if, indeed, we may be a disobedient child; for Paul speaks of some who may be saved, yet so as by fire.

I do not want to be saved in that way, but want an abundant entrance into the kingdom of my Lord; his grace helping me, I am determined to have it.

"Be not conformed to the world." Do not turn from this, dear reader, as a subject unworthy of your attention, but rather let it lead to close self-examination; for some have found by so doing that they knew but little of themselves, and had no idea they were so far conformed to the world. Ah! that is just as the adversary would have it. He will tell you that you must do this and that, go here and there, and appear thus and so, in order that you may be respected, and exert an influence over those around you. Very plausible. True, you would thereby exert an influence, but it would be as blind leaders of the blind.

I see more and more the need of increasing watchfulness over the inner man, as well as the outward appearance. Let us not be unmindful of the admonition—"Let him that thinketh he standeth, take heed lest he fall." We should watch and be sober, and have on the whole armor, that we may fight manfully the battles of the Lord; for the enemy is upon us, and a fierce one, too; therefore let us look steadfastly unto Jesus, the author and finisher of our faith, who tasted death for us. O, the length, and breadth, and height, and depth of Jesus' love to us! and shall we not be willing to forego any earthly, sensual pleasure, though innocent in itself, if conflicting with our eternal interest? Nay, more, may it be our constant aim and study to know by what means we may best glorify God, and advance the interest of his cause and the salvation of our fellow men.

For one, I desire to feel more sensibly the responsibility resting upon me; not only as a christian, but as one who professes to believe that what we do must be done quickly. The Savior will soon and forever cease pleading, and then all our efforts for the salvation of others will cease, whether we have done well or ill.
F. CLARK.

So. Dansville.

For the World's Crisis.

TALK.

It is well to talk; we thus impart to others our thoughts, give them our sympathy, bid them speed, or we may show them an error, and teach them a better way. As a general thing we are great talkers; almost weary ourselves in the family circle, at social gatherings, in the car, the street, the shop; we everywhere manifest a willingness to engage in active conversation, till we get into the prayer-meeting; there, it would seem it was a rare gift, bestowed only on "the few"; the silence becomes almost painful, the mind darkened, the thoughts gloomy, or are carried beyond and outside the object of a prayer-meeting.

Why is it? Many reasons are given. One says, "I can not add any thing to the meeting, or its interest." Another, "I have not confidence to rise and take the attention of a room full of people. It is impossible." Another, "I am so small, and feel so ashamed after I have talked, I think I will never try again." One says, "Bro. A. or Sister B. has said such and such things that are not right, and I can not feel right about it; neither can I work knowing that they feel thus." Another, "I can not work when people who do as Dea. A. has done go to the prayer-meeting and talk just as well as ever. I do not believe he is honest, and I can not be hypocritical enough to appear to fellowship such an one."

Again, it is often admitted by the church that a minister comes into a place finding them alive, and in working order; but he has this one fault,—he kills the life of the meeting by too much and too long talking. He begins by telling them their duty, how they should labor for the saving of souls, until he has taken up time enough for a sermon, before he learn whether they need the goading to make them work or not. It chills them at the first. They think he does not appreciate their merit of labor. A good brother, earnest to see the work go on, cheerfully says a few words, then sits down, hoping another may follow; but he dropped a good idea, and the minister takes it up, enlarges upon it, until it becomes less attractive than when it fell from the lips of the brother; and thus it follows on through a series of meetings, till the life and interest are killed or worn out; they feel poorer than when they commenced. Perhaps twenty-five or thirty in its commencement were willing to speak for Jesus, but not more than six or at the most seven at its close can get a chance to speak.

Thus we hear reason after reason, why there is so little interest manifested in prayer-meetings. How shall we remedy all these whys and wherefores? Go work in the vineyard. If you can not add to the interest of the meeting, do not take from it by holding back. If you or your brethren can not see that you add, they can feel that the meeting loses if you keep silent.

Another has not confidence. Well, you would not do the right service if you had the supply you desire; it would hurt you; but you need to have trust, faith in Christ that he will strengthen you, and through you speak to cheer another. If you are small, take hold of the Savior's hand; let him lead you, and no doubt you will grow. He will make you just large enough to fill the place he assigns you; and if you are ashamed, it is all right, it will make you cling the closer to your Leader, and try more earnestly to do just as he wishes.

If Bro. A. or Sister B. have said wrong of you, tell them kindly of it, and then go on with your duty; or others will think the evil said is true, making you a double loser,—a loser in christian strength, and in the confidence of the brethren. If Dea. A. is dishonest, the Lord will settle with him; he will find himself entangled in the snares of the adversary ere long; but do not let him entangle you, too; if you do, he will gain, while Christ will lose. Do not deceive yourself; while you think you act the hypocrite to do your work in the church, you may prove a greater one to yourself by neglecting it, and wake to find yourself far from Christ.

Does the minister kill the life of your meetings? The enemy saw you ready to work,—grain to be gathered. It was his only way to hinder you. Will you let him do it? Will you admit that he is smarter than you are, with Christ for your leader? No, certainly not. If he works hard to thwart your purpose, you must work harder to outdo him. Wrestle in prayer, that the Lord will give you just the word to say, and promptness to say it in season, before the enemy gets the ground.

And may the minister become wise as the serpent, and harmless as the dove; not too hasty, but wait a proper time for you to work if you will. Pray for him, that he may do the will of God in all things, at all times; that he may have knowledge to speak the word of warning at the proper time, and that he speak not too often or too long.

May the Lord be with all, give us more of his Spirit, more strength to labor, and make us willing to be humble, to speak for him, that he may own us as his children when Jesus comes.
LUCRETIA FROST.

For the World's Crisis.

SCIENCE AND REVELATION.

From the fact that La Verrier discovered a planet upon scientific principles, or that geology shows the world to be more than six thousand years old; and from the fact that false philosophers have tried to demonstrate the immortality of the soul, and thereby build up an immortality for wicked men as well as good;—from the above facts and many others, many good christians have been led to believe that science does not harmonize with divine revelation, and that the Bible tells us to beware of it and let it alone.

Now is this a fact? Paul in his charge to Timothy tells him to beware of false science, or "science falsely so called"; but nowhere do we find science censured or forbidden as a study, but we do find the apostle Paul more than once asserting the fact of a plurality of worlds, which many good people now deny. We also find him demonstrating the resurrection of the dead upon scientific principles. But I am sorry to say that many are apologizing to science, or ignoring it (which is worse), almost every day.

I will speak only for myself. If I should pretend to believe in a "revelation" which did not harmonize with known facts of science, I should at once become an unpardonable hypocrite. The very thing which made me an infidel (and an intelligent infidel can not be such without being an atheist) was, I had been educated that the Bible taught the immortality of the soul, and known facts of science showed me that man was mortal; and on that one point (and that is a great one) I gave up the Bible.

The cure of infidelity was not brought about by reading Paley, or Nelson, but by reading a little tract from the pen of Bro. Miles Grant which advocated the non-immortality of the soul, or the sleep of the dead. I returned to the good old Bible with a new pair of eyes.

Since then I have had no difficulty in harmonizing science and revelation. It does me good to see such a harmony existing; it makes me see "special providences" every day, whereas some can see but two or three during a lifetime.

The apostle Paul tells us to be always ready to give a reason for the hope that is in us; and it is evident that the more reason we have for believing a thing, the firmer we shall believe it. There are, however, false theories which are represented as being science. Of such theories we are to beware, but they are not worthy the name of science.

We should always accept the facts of true science. They will strengthen the truth of divine revelation, and

"Justify the ways of God to man."
H. M. ROSE.

INFLUENCE OF FLOWERS.

Some time ago we paid a visit to Shropshire, and in passing through the village of Lilleshall were much struck with the beautiful flowers in the cottage gardens. Many of these cottages were occupied by colliers, and we were interested in finding out how it was that among these sons of toil, accustomed to labor in the black bowels of the earth, such a love of flowers had been cultivated. On inquiry, we found that the worthy clergyman of the place, the Rev. Henry de Bunsen, had been accustomed to invite groups of the colliers to visit his gardens, and that he had there conversed with them on the wonders of God's creation, as evidenced in the fruits and flowers around them. He would then go with them to his flower-beds, and explain the names and qualities of the various plants. To encourage the men to grow their own plants, he would then present them with seeds or cuttings, and send them home with a zest for gardening such as they had never previously known. In many cases the pot, the pipe, and the public-house were forsaken for the spade, the rake, and the garden. Little plots of barren land soon become fruitful, and many a huge apple-dumpling and berry-pie have gratified the appetite, and many a beautiful nosegay has gladdened the eyes of the colliers' families, as one result of the out-door labors of Mr. de Bunsen. The influence which he has gained over the working classes of Lilleshall is remarkable. We have great faith in the influence of flowers and decent cottage homes, and we commend the case of Lilleshall to the notice of the clergy and ministers of religion generally.—*British Workman.*

For the World's Crisis.

KEEP YOUR SHOES ON.

The other day, as I was coming up the street, I met quite a number of children. I expect they had agreed to play some kind of a play; they were all running, but my attention was called to one boy who had his shoes off, and carrying them in his arms, and just as he got to where I was, he tripped his toe, and down he went; and just at that moment he cries out at the top of his voice, "I wont play!"

I thought that was just like some who have started on this journey. For some little thing they had taken off or lost their shoes, and had tripped, and then they cry out, "I wont play!" The Lord help you one and all. If you think you can travel this road, or play this play, better barefooted than you can with shoes that the Lord wants you to wear, you are mistaken. So do not try it any longer. May we all be shod with the shoes of peace.
Concord, N. H. J. T. KIMBALL.

FATHER HYACINTHE'S LETTER.

The following is the letter which has caused such a stir in the religious world:

My Very Reverend Father.—During the five years of my ministry at Notre Dame de Paris, despite the open attacks and secret accusations of which I have been the object, your esteem and confidence have never failed me for a moment. I preserve numerous testimonials of them, written by your own hand, and which were addressed as much to my preaching as to myself. Whatever may happen, I shall hold them in grateful remembrance. To-day, however, by a sudden change, the cause of which I do not seek in your heart, but in the intrigues of a party all powerful at Rome, you arraign what you encouraged, you censure what you approved, and you require that I should speak a language or preserve a silence which would no longer be the entire and loyal expression of my conscience.

I do not hesitate an instant. With language perverted by a command, or mutilated by reticence, I shall not ascend the pulpit of Notre Dame. I express my regret for this to the intelligent and courageous Archbishop who has given his pulpit to me, and sustained me there against the bad will of men of whom I shall speak at the proper time. I express my regrets to the imposing auditory that surrounded me there with its attention, its sympathies—I was nearly going to say its friendship. I would not be worthy the auditory of the Archbishop, of my conscience, nor of God, if I would consent to act before them in such a *role*. I separate myself at the same time from the convention in which I have resided, and which under the new circumstances that have happened to me renders it for me a prison of the soul. In acting thus I am not unfaithful to my vows. I have promised monastic obedience, but limited by the honesty of conscience, the dignity of my person and my ministry, I have promised under the benefit of that superior law of justice and of royal liberty which is, according to the Apostle St. James, the proper law of the Christian.

It is for the more perfect practice of this holy liberty that I came to ask at the cloister, now more than ten years ago, in the *elan* of an enthusiasm free of all human calculation, I shall not venture to add, free of all the illusion of youth; if, in exchange for my sacrifices, I am to-day offered chains, I have not only the right but the duty to reject them. The present hour is solemn. The church passes through one of the most violent, dark and decisive crises of its existence here below. For the first time in three hundred years, an Ecumenical Council is not only convoked but declared necessary; such is the expression of the Holy Father It is not in such a moment that a preacher of the gospel, were he the last of all, can consent to remain as the mute dogs of Israel, unfaithful guardian, whom the prophet reproaches as unable to bark. *Canes muti, non valentes latrare.*

The saints were never silent. I am not one of them, but nevertheless I belong to their race, *filii sanctorum sumus*, and I have always been ambitious to place my steps, my tears, and, if necessary my blood, in the tracks which they have left. I raise, therefore, before the Holy Father and the Council, my protestation as Christian and preacher against these doctrines and practices, calling themselves Roman, but which are not Christian, and which in their encroachments, always most audacious and most baneful, tend to change the constitution of the church, the basis as well as the form of her teaching, and even the spirit of her piety. I protest against the divorce, as impious as it is insane, which it is sought to accomplish between the church, who is our mother according to eternity, and the society of the nineteenth century, of whom we are the sons according to the times—and towards whom we have also some duties and attachments.

I protest against this more radical and dreadful opposition to human nature, which is attacked and made to revolt by these false doctrines in its most indestructible and holiest aspirations. I protest, above all, against the sacrilegious perversion of the Word of the Son of God himself, the spirit and the letter of which are equally trodden under foot by the pharisaism of the new law. It is my most profound conviction that if in France in particular, and the Latin races in general, are delivered over to social, moral and religious anarchy, the principal cause is without doubt, not in Catholicism itself, but in the manner which Catholicism has during a long time been understood and practiced. I appeal to the Council about to meet to seek for remedies for the excess of our evils, and to apply them with as much force as gentleness.

But if fears in which I do not wish to share come to be realized, if the august assembly has not more liberty in its deliberations than it has already in its preparation; if, in a word, it is deprived of the essential characters of an Ecumenical Council, I will cry to God and men to call another truly united in the Holy Spirit, not in the spirit of party, and representing really the Universal Church, not the silence of some men, the oppression of others. "For the heart of the daughter of the people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered."—Jeremiah viii. In fine, I appeal to your tribunal, O Lord Jesus! *Ad tuum Domine Jesu tribunal Appello.* It is in your presence that I write these lines; it is at your feet, after having prayed much, reflected, suffered, and waited much, that I sign them. I have confidence that if men condemn them on earth, you approve them in heaven. That is sufficient for me, living and dying.
FR. HYACINTHE.

Superior of the Barefooted Carmelites of Paris, second preacher of the order in the province of Avignon.
Paris-Passey, Sept. 20, 1869.

OLD HUNDRED.—The history of this old Psalm tune, which almost everybody has been accustomed to hear ever since he can remember, is the subject of a work recently written by an English clergyman. Luther has generally been reckoned the author of "Old Hundred," but it has been discovered that it was composed in the sixteenth century by William Franc, a German. In the course of time it has been considerably changed from the original; and it is said that, as it first appeared, it was of a more lively character than at present.

MULLER ON CONSECRATION.

It is of the deepest moment that we walk with a sincere, honest, upright heart before God. If evil be practiced, or labored and connived at, the channel of communication between our souls and God (for the time being) will be cut off. It is all important to remember this. Infirmities and weakness will cleave to us as long as we remain in the body; but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my heavenly Father in the face, and say, "Here I am, blessed Lord; do with me as thou wilt."

Then let us remember that we are his stewards. Our time, our wealth, our strength, our talents, our all, are his, and his alone. Let us seek to remember this; and then, what happy christians we shall be! It is a divine principle, "To him that hath shall be given," and as assuredly as we seek to make good use of that which is confided to us more will be imparted. We shall be used of the Lord, and shall become increasingly happy in his most blessed service.

Brethren, we have only one life—one brief life; let us seek with renewing purpose of heart to consecrate that one life to God, and to serve him with our body, soul, and spirit, which are his.

Let it be our unceasing prayer that as we grow older we may not grow colder in the ways of God; as we advance in years, let us not decline in spiritual power; but let us see to it that an increase of spiritual vigor and energy be found in us, that our last days be our best days.

Our holy faith does not consist in talking. Reality, reality, reality, is what we want. Let us have heart-work; let us be genuine. Oh, how rapidly is time hastening on! We should live in such a manner as that, if we were called hence, our dear brethren and sisters might feel our loss, and from their inmost soul exclaim, "Oh, that such a one were in our midst again!" We ought to be missed even by the world. Worldly persons should be constrained to say of us, "If ever there was a christian upon earth, that man was one."

LOANING TO THE LORD.

"How is it, Betty," said an elder of the church to a very poor woman who was always observed to contribute something whenever a collection was taken; "how is it that I always see you drop something in the plate? Where do you get it?"

"Oh, sir, I do not know," she replied; "the Lord knows my heart, and my good-will to his cause; and somehow or other, when a collection is to be made, I am sure to have my penny before me, and when it comes, I put it in the plate."

"Well," said he, "you have been faithful in a little, take this sovereign, and do what you will with it."

"A sovereign, sir," said she, "I never had so much money in my life as a sovereign; what shall I do with it?"

"I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause."

Soon after this, a man came round to solicit subscriptions for some benevolent object; he went to one of the elders, who gave him half a sovereign, and another gave him five shillings; both of which were regarded as very liberal donations. Not liking to pass by any member of the church, he asked this poor woman what she would do.

"Put my name down for a sovereign."

"A sovereign!" said he, "why, where did you get a sovereign?"

"Oh, sir, I got it honestly; put my name down for a sovereign."

She gave him the sovereign, and in about two weeks from that time she received a letter from a friend saying that one hundred pounds had been deposited with him for her.

THE PRAYING CHILDREN.—Melancthon, one of the early reformers, was once very much distressed and cast down about the cause of God; but one day, when taking a walk, he heard some children's voices, and listening, found they were engaged in prayer for the great work of God. He at once returned to his brethren, and entering the room exclaimed, "Brethren, take courage, for the children are praying for us."

A SUNNY HEART.—A gay, serene spirit is the source of all that is noble and good. Whatever is accomplished of the greatest and noblest sort flows from such a disposition. Petty, gloomy souls, that only mourn the past and dread the future, are not capable of seizing upon the holiest moments of life, of enjoying and making use of them as they should.—*Schiller.*

Gems.

— God's livery is a very plain one; but its wearers have good reason to be content. If it has not so much gold lace on it as Satan's, it keeps out the foul weather better, and besides, it is a great deal cheaper.

— An humble man is like a good tree; the more full of fruit the branches are, the lower they bend themselves. "Thro' much tribulation ye must enter into the kingdom of God."

— Despise not the little sins; they have ruined many a soul. Despise not the little duties; they have been to many an excellent discipline.

— Let every man be occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.

How good and how pleasant it is to behold
The union of brethren who dwell in one fold;
Like odors from ointment poured out on the head,
The fragrance of love all around them is spread.

Like the dripping of myrrh on the beard running down,
As the dew-drops that Zion and Hermon do crown,—
Where the Lord gave the blessing of life without end,
So sweet is the union of brother and friend.

— Holy fear is the door-keeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptations from entering.

— Guilt is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lurk and behave itself poorly.

— We should act with as much energy as those who expect everything for themselves; and we should pray with as much earnestness as those who expect everything from God.

— One of Rutherford's golden sentences gives us the secret of his unusual unction: "The cross gives us much to say."

— To trim between God and the world, is the sure way to be disappointed in both, and to have no rest either in the one or in the other.

— The merit of our actions consists not in doing extraordinary actions, but in doing ordinary actions well.

— Christians, if you be poor in this world you should be rich in faith; and if you be rich in this world, be poor in spirit.

— We often omit the good we might do, in consequence of thinking about that which it is out of our power to do.

— Selfishness is that detestable vice which no one will forgive in others, and which no one is without himself.

— Divine consolations are those nearest to us, when human assistances are farthest from us.

— The greatest pleasure I know, is to do a good action by stealth and have it found out by accident.

— We often lack nothing to be joyous but a little more simplicity in Christ.

— Whoever makes the fewest persons uneasy is the best bred man in company.

A GOOD WIFE.

Archbishop Secker in his "Wedding Ring" has the following, which is worth reading twice: "Hast thou a soft heart?—it is of God's breaking. Hast thou a sweet wife?—she is of God's making. The Hebrews have a saying, "He is not a man that hath not a woman." Though man alone may be good, yet it is not good that man should be alone. 'Every good gift and every perfect gift is from above.' A wife, though she be not a perfect gift, is a good gift, a beam darted from the Sun of mercy. How happy are those marriages where Christ is at the wedding! Let none but those who have found favour in God's eyes find favour in yours. Husbands should spread a mantle of charity over their wives' infirmities. Do not put out the candle because of the snuff. Husbands and wives should provoke one another to love; and they should love one another, notwithstanding provocations. The tree of love should grow up in the midst of the family as the tree of life grew in the garden of Eden. Good servants are a great blessing, good children a greater blessing; but a good wife is the greatest blessing; and such a help let him seek for her that lacks one; let him sigh for her that hath lost one; let him delight in her that enjoys one."

USEFUL HINTS.

Wood ashes and common salt, wet with water, will soak the cracks of a stove and prevent the smoke from escaping.

Alum or vinegar is good to set colors of red, green, or yellow.

Sal soda will bleach very white; one spoonful is enough for a kettle of clothes.

Save your suds for garden plants, or for garden yards when sandy.

Wash your tea trays with cold suds, polish with a little flour, and rub with a dry cloth.

A hot shovel hung over varnished furniture will take out white spots.

A bit of glue dissolved in skim-milk and water will restore crape.

Ribbons of any kind should be washed in cold soap suds and not rinsed.

If your flat-irons are rough, rub them with fine salt, and it will make them smooth.

Oat straw is the best for filling beds. It should be changed once a year.

If you are buying carpets for durability, choose small figures.

Scotch snuff put in a hole where crickets come out, will destroy them.

A gallon of strong lye put in a barrel of hard water, will make it as soft as rain water.

Honey may be clarified by placing the vessels containing it in hot water, and continuing to skim as long as any scum arises.

A GRINDSTONE should not be exposed to the weather, as it not only injures the wood work, but the sun's rays harden the stone so much, as in time to render it almost useless. Neither should it stand in the water in which it runs, as the part remaining in the water softens so much that it wears unequally and "out of true."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE TWO PITCHERS.

Two pitchers were standing one day on the parlor table, when, listening very attentively, I heard the following conversation:—

"What do you mean, Miss Brown Coat by standing so near me?"

"Oh," said Miss Brown Coat, "I don't mean any harm. I shall not hurt you, I hope, although I am not quite as handsome as you."

"As handsome as I am!" replied the other. "I guess you are not. Only look at my clear, beautiful lips, while yours are all cracked and scratched."

"Well, if I am not as beautiful as you are, Miss Beautiful lip, I think I am quite as useful."

"Useful, indeed; that is nothing. I am sure I should not like to be used as you are, and don't you know that you ought to be out in the kitchen or the woodshed?"

"Yes, I am used, and I can assure you I like it. As to my staying in the kitchen or woodshed, that does not trouble me, for there I am always doing something for somebody. When the mowers come in from the field, all tired and thirsty, I always offer them a nice drink of milk or water; and after, little Dicky fills me with milk, and carries me out with him to the old beech-tree."

"Dear me, I am glad I don't have to go out into the field, to be set down on the dirty grass."

"Ha, ha! how different you are from me; that is just what I like. I admire to sit on the soft, green grass, and watch the mowers as they swing their scythes to and fro, and am so pleased when they come and take me up and drink. It is so nice to hear them say, 'Bless you, dear old Brown Coat.'"

"I like to sit on the shelf, along side of the beautiful silver, in the closet, and look out of the window," said Miss Beautiful Lip.

"That may be; but I think I have often noticed, when I have been out watching the pretty squirrels, and hearing the birds sing, that the shutters of your nice closet, where you like to sit, are closed, and sometimes I have seen them so for weeks together."

"Well, I must confess that sometimes I do feel rather gloomy and low-spirited, and often wish it was not so dark, or that I had rather more to do."

"Now, I think," said Miss Brown Coat, "that there is nothing like being useful to make one happy. Dicky takes me to the spring; the mowers very often take me out early for a morning walk, and Kitty the maid often says, when she washes me, 'what a useful pitcher this is, I declare. I don't know what we should do without it.'"

"Oh my, I am glad Kitty don't put her dirty hands on me. I am always washed by my mistress, she is so afraid that I shall be hurt."

"Yes, you are so nice, you are afraid to do anything."

"Indeed, I do not wish to have my beautiful lip all spoiled and cracked, like yours. Then look at your hand; it is all scratched, and as rough as hard usage can make it."

"Well, well, Miss Beautiful Lip, I am quite contented with my life, and very happy. I would rather be loved and praised for being useful, than to hear all sorts of fine things said about my pretty looks; so good morning, for I see Dicky and Trip are coming to take me to the arbor in the garden."

Miss Beautiful Lip did not reply; but I believe she fell into a brown study on usefulness.

Boys and girls, which life do you think is the happiest?—one of industry, or idleness?—*Children's Fireside.*

GO TO SLEEP EARLY.

Many children, instead of being plump and fresh as a peach, are as withered and wrinkled as last year's apples, because they do not sleep enough. Some physicians think that the bones grow only during sleep. This I cannot say certainly; but I do know that those little folks who sit up late at night are usually nervous, weak, small, and sickly. The reason why you need more sleep than your parents is because you have to grow and they do not. They can use up the food they eat, in thinking, talking and working, while you should save some of yours for growing. You ought to sleep a great deal; if you do not, you will in activity consume all you eat, and have none to spare to grow with.

Very few smart children seldom excel, or even equal other people when they grow up. Why is this? Because their heads, if not their bodies, are kept too busy, so they cannot sleep, rest and grow strong in body and brain. Now when your mother says, Susie, or Georgie or whatever your name may be, it is time to go to bed, do not worry her by begging to sit up "just a little longer." But hurry off to your chambers, remembering that you have a great deal of sleeping and growing to do to make you a healthy useful man or woman.—*Rural New Yorker.*

THE RED BREAST OF THE ROBIN.

Of all the merry little birds that live up in the tree,
 And carol from the sycamore and chestnut,
The prettiest little gentleman that dearest is to me
 Is the one in coat of brown and scarlet waistcoat.
 It's cockit little Robin!
 And his head he keeps a-bobbin'.
Of all the other pretty fowls I'd choose him;
 For he sings so sweetly still,
 Through his tiny slender bill,
With a little patch of red upon his bosom.

When the frost is in the air, and the snow upon the ground,
 To other little birdies so bewilderin',
Picking up the crumbs near the window he is found,
 Singing Christmas stories to the children:
 Of how two tender babes
 Were left in woodland glades,
By a cruel man who took 'em there to lose 'em;
 But Bobby saw the crime,
 (He was watching all the time),
And he blushed a perfect crimson on his bosom.

When the changing leaves of autumn around us thickly fall,
 And every thing seems sorrowful and saddening,
Robin may be heard on the corner of a wall,
 Singing what is solacing and gladdening.
 And sure, from what I've heard,
 He's God's own little bird,
And sings to those in grief just to amuse 'em;
 But once he sat forlorn
 On a cruel crown of thorn,
And the blood it stained his pretty little bosom.

SOPHY'S RAG-BAG.

"Don't burn up those scraps of cloth Sophy," said aunt Alice. "Save them for the paper-makers. If all the rags that are wasted were saved for them, the high prices of books and paper would soon go down."

"Such a little as this, auntie, could not affect the market much," said Sophy smiling.

"A single snow-flake is not much," said her aunt, "but an army of snow-flakes can bury the whole surface of the ground, hiding the landmarks, and setting all the householders to work, to make paths to get about in. No one despises the great snow-storm, though it is made entirely of just those little flakes. Then, too, my child, it is sinful to waste even the smallest thing that may be of use. It is all God's property, and is only loaned to us. He will call us to an account for the way in which we spend even the fragments.

"You would hardly think of throwing a penny or a five cent piece into the fire, yet I presume that every week you waste what would amount to as much.

'Waste not, want not,' is a good motto. Come, Sophy, suppose you make a bag to put all the scraps and cuttings in; all the fragments of paper, too, about the house, and save the money you get for them until next Christmas. I dare say you will be surprised to see how many little gifts you could buy with them for the children's Christmas tree."

Sophy was pleased with the idea, and at once set about carrying it into effect. Of a sudden she had become exceedingly saving of all the bits of cloth and paper and a thorough investigation of the house, from the garret down, quite filled her bag at once. Not many days after, the old ragman's bell was heard in the streets and she was much delighted to receive from him a bright new twenty-five cent note, and four cents in addition.

"I'll try again, auntie," she said with a bright smile, as she slipped the money into her little iron bank. And she did try faithfully, and the lesson she learned in practical economy was worth even more than the money.

When Christmas came about, the little bank was unscrewed, and its contents added many a pretty toy to the Christmas tree, which called forth unbounded admiration from little brothers and sisters, and made Sophy happier than she had ever been upon a Christmas in her life.—*Presbyterian.*

FIXING IT.

Willie had just begun to go to school, but, strange to say, did not like it—for which reason I fear he can never become President of the United States. It was rather unfortunate, perhaps, that his first experience of school and of snow fell together. Temptation came to him in the shape of a sled, with red runners, and he fell an easy victim to it. So it was, that about school-time he became subject to an accession of headache, which made confinement impossible, but did not at all interfere with his going out to slide after an hour or two at home.

One glorious morning, in particular, he came to his mother with a "dreffull" headache—school was not to be thought of under such circumstances.

"Very well, Willie," said she, "if you have a bad headache, you may stay at home: but remember, you must not come afterward and ask to go and slide."

Not half an hour afterward up came Willie—his "dreffull" headache all gone—with the usual petition.

"No, Willie, you know I told you if you stayed at home I should not let you go out with your sled; and you would not have me tell a lie, would you?"

Willie turned away thoughtfully, but a moment afterwards his face brightened up as he saw a path out of the dilemma, and he sidled up to his mamma with a confidential whisper:

"I don't want you to tell a lie, mother, but couldn't you just fix it, you know, as you do when you put me to bed, and say you are not going out, and then go?"

SOME school-girls were whispering together in a corner of the room, when one of their companions entered. "Oh, Jane, do come here!" they cried. "We have a secret to tell you: but you must promise not to speak of it to anybody for the world."

"Well," said Jane, "Then I cannot hear it, for I never listen to anything that I cannot tell my mother."

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HYMN OF BERNARD OF CLUGNA.

Here brief is the sighing—
And brief is the crying,
For brief is the life.
The life there, is endless,
The joy there, is endless,
And ended the strife.

What joys are in heaven?
To whom are they given?
Ah! what? and to whom?
The stars to the earth-born—
Best robes to the sin-worn—
The crown for the doom.

O, country the fairest—
O, country the dearest—
We press toward thee.
O, Zion the golden,
Our eyes are now holden
Thy light till we see.

Thy crystalline ocean
Unvexed by commotion,
Thy fountain of life;
Thy deep peace unspoken,
Pure, sinless, unbroken,
Thy peace beyond strife.

Thy meek saints all glorious,
Thy martyrs victorious,
Who suffer no more;
Thy halls full of singing,
Thy hymns ever ringing
Along thy safe shore.

Like the lily for whiteness,
Like the jewel for brightness,
Thy vestments, O Bride;
The Lamb ever with thee,
The Bridegroom is with thee,
With thee to abide.

We know not, we know not,
All human words show not
The joys we may reach—
The mansions preparing,
The joys for our sharing,
The welcome for each.

O Zion the golden,
My eyes are still holden
Thy light till I see;
And deep in thy glory,
Unveiled then before me,
My King, look on thee.

For the World's Crisis.

ARGUMENTS, ASSUMPTIONS, AND VAIN REASONINGS OF OUR OPPONENTS.

Bro. Grant:—The following are some of the many to which I have replied the last year publicly, and as advocated by two Presiding Elders of the M. E. church, and two Rev'nd gentlemen, pastors of churches here in the West. I give them, that your readers may know with what weapons we have to deal in our defense of the truth.

I would be glad to give the arguments made use of in reply, but I have not time, nor space, in your columns. O. R. Fassett.

Scriptures illustrated in these efforts to subvert the truth.

"Oppositions of science falsely so called." 1 Tim. 6:20. "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2:8. "Which corrupt the word of God."—2 Cor. 2:17. "Handling the word of God deceitfully."—2 Cor. 4:2. "Wrest the Scriptures." 2 Pet. 3:16. "Teaching for doctrines the commandments of men"; making "the commandment of God" and "word of God of none effect by . . . tradition."—Matt. 15:3, 6, 9. "Received not the love of the truth."—2 Thess. 2:10. O. R. F.

1. Adventists believe man is to be destroyed like brutes, and that there is no difference between them. 2. The argument of our opponents is, that the mind of man is not superior to the brute. 3. Man has an intellect which can expand; the brute has not. 4. Adventists believe that sinners are to be annihilated.

5. Death never means extinction of matter. What is the body? Is it not a material substance? Can that be annihilated? 6. Hobbs and Voltaire taught the annihilation doctrine, like our opponents. 7. To affirm that "the breath of life" of man, is all that goes back to God, is the boldest blasphemy. 8. Adventists do not discern the true idea or meaning of the word *soul*—the God-given part of man. 9. Soul is not a function of matter.

10. Divine revelation affirms the immortality of the soul. The existence of God is no more clearly affirmed in the Bible than the immortality of the soul. 11. The doctrine of the immortality of the soul is from divine revelation; of the non-immortality of the soul is from heathen philosophy. 12. Epicurius and Seneca taught the soul material. 13. Man has a soul distinct from the body. 14. The soul was breathed into man, and was in the image of God. 15. Where did you get the idea of the extinction of the soul?

16. In this text [John 6:4], Christ overlooked all that was material. 17. The life here promised is everlasting life, and can never end. 18. Has everlasting life *now*. You may turn and twist this text as much as you please—put it in the indicative or imperative mood, in past or future tense, and you can only make it to teach that he has everlasting life *now*. 19. God uses the words life and death to express spiritual existence or decline. God cannot get words to express his meaning to man, so that man can understand his ideas. 20. The soul spiritually dies—is dead in trespasses and in sins. The soul spiritually lives; "and you hath he quickened." 21. "He that liveth and believeth in me shall never die": i. e., he shall never see the time when he shall backslide so as not to be conscious of the abiding love of God—while he remains in a state of grace. 22. "The wages of sin is death": i. e., spiritual death—now. "The gift of God is eternal life"—now, and in the future. 23. Death is endless suffering in eternal woe. 24. "Thou shalt surely die" means, The wrath of God abideth on him. 25. To be struck out of existence is no punishment.

26. Adventists make no degrees in punishment. 27. Death does not destroy conscious existence. 28. The devil did tell the truth when he said, etc.—Gen. 3:4. 29. The curse—"thorns and thistles," is a blessing. 30. The annihilationists of this age are not the first who preached the doctrine. 31. Adventists throw the future life wholly upon the resurrection. 32. The body of man changes every seven years; but the mind does not change.

33. Adventism makes infidels, skeptics, and hardens men in their sins. 34. They make Universalists. 35. They publish their doctrines to tear down churches. 36. To believe their doctrines you must throw away your Bibles. 37. Adventists are cynics—dogs. 38. Those who believe their doctrines have more of the animal than mind; their brains run to water. 39. Adventists pretend to know more than Christ in his day. 40. The soul is totally independent of the body, and is immortal. 41. Brain does not think, or take cognizance of things material—it's the soul.

50. Adventists make soul material. 60. When a man dies, his soul crosses the River Styx. Shakes hands with angels. 70. No one believes this doctrine but those who have some secret sins they did not wish to meet. 80. Immortality comprehends the idea of eternal existence. 90. The soul possesses immortality and immutability. 91. The philosophical argument is necessary, in order to rightly interpret and understand the Scriptures. 92. All matter is necessarily immortal, so long as it is let alone. This belief is acknowledged by all scholars. 93. We hold that matter is eternally immortal. This is not true of organized matter. Whatever therefore is organized, is not immortal.

94. The soul of man cannot cease to exist by being destroyed or annihilated. 95. God could annihilate every thing. He could blot out the universe. 96. The immortality of the soul is substantiated by history. The Persians, Assyrians, Druids, and even the American Indians, believed in it. 97. We also find the doctrine of the transmigration of souls substantiated by history. 98. The Jews were all believers in the immortality of the soul. 99. On the opposite side in faith we find among the Jews the Sadducees, Atheists, and Pantheists, who have a soul made out of nature; and these die and go back to nature. 100. In the present age of the world we have a sprinkling of Adventists who deny the separate existence of the soul; it is nothing new. 101. It is Sadduceeism, Atheism, Pantheism, all combined. "I am making no false statements."

102. Philosophy teaches that mind possesses properties that do not belong to matter. It possesses power to think; matter does not. It can reason; matter can not. It has will, and is capable of loving, hating, fearing, etc. 103. How can matter possess inertia and will? How can this book move of itself? or a stone? Can a stone think or reason? I will give twenty-five cents to any Adventist who will bring me a stone as big as my fist that will think. I will give a dime to any one who will bring me a stone of this description to put in Barnum's Museum. 104. Man has a spirit, and I will prove from the Bible that man has a spirit. 105. "God is a spirit." Is God matter? Does his body fill heaven and earth?

106. I have been told by an Adventist that spirit means breath. I pressed him to know if it had any other meaning, and he said it meant life sometimes. I admit that is the original meaning of the word; but does the Bible always mean life or breath? [He now endeavors to show the absurdity by a most singular classification of scriptures, following Dr. Mattison, in which he substitutes soul for spirit, and spirit for soul, and confounds the two words, which in the original Hebrew and Greek are never used interchangeably nor thus confounded.] "I will say to my soul, Soul, thou hast much goods laid up." I will say to my breath, Breath, etc., etc. "Let him know that he which converteth a sinner from the error of his way shall save a breath," etc. No! this means, Shall save his immortal soul from death.

107. The dogma we are refuting is this: when a man dies his soul dies. 108. The Sadducees maintained there was no spirit. 109. The Pharisees maintained there was a spirit. "If an angel or spirit hath spoken unto him." 110. The Bible shows man was made of the dust of the ground. The ground embraces more than earth. Was the ground dry or wet? If dry, he must have been a dry old stick. He had carbon, oxygen, lime, stone, in his constitution. 111. I find matter in air. He made man's body of matter, and it was inactive until it was possessed of a spirit. 112. After he had done with matter, he made him a spirit.

113. The text [Gen. 2:7] shows man is a compound of different elements; there is a spirit in him—a soul distinct from the body. 114. The Scriptures teach that the body and soul are capable of being separated. "Then shall the dust return," etc. Eccl. 12:7. 115. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast?" Eccl. 3:21. Well, you say then, beasts have souls. Well, I would rather they would have *two*, than I one. 116. Paul's "desire to depart" [Phil. 1]. Having a desire to be blowed out of existence. Jesus is blowed out, and I want to be blowed out with him. I make no false statements. 117. Paul went to the third heaven—to Paradise; God took his soul out of him, and yet left the body conscious and active. 118. The Bible teaches the soul cannot be killed by man. Matt. 10:28. The soul is distinct from the body, and you cannot kill it.

119. The Bible teaches the soul to be alive after the death of the body. "I am the God of Abraham," etc. Matt. 22:32. He is God of their living souls. Rich man and Lazarus. 120. The Bible teaches the soul shall never die. John 11:26. 121. The scriptural view of death does not imply extinction. Adam died spiritually, to be spiritually minded in life; to be carnally minded in death. 122. Death means separation from God. It does not mean extinction only where it is qualified as in the text: "Then shall the dust," etc.

123. The Bible teaches the eternal existence of saint and sinner. Matt. 25:46. 124. Materialists will say, eternal execution, not eternal pain. 125. On the same mode of reasoning, brethren, you don't know how long you will have eternal life; heaven may last eternally, but you may not. 126. If that Bible is true, God has made you a soul and body, and your soul will live eternally; and when you die you will not be asleep, but awake. 127. You will not go down to the grave and die; brethren, when you die your spirits will go to greet the loved ones gone before.

128. I feel I have immortality within me. 129. The doctrine of the immortality of the soul is based upon the powers and faculties of the soul. 130. All the powers that are manifest in the human soul are in the soul; every thing the soul does, the power is in the soul. 131. How much I perceive in an instant. My soul looks through these windows [eyes], and sees all my congregation. I make a distinction between youth, and middle age, and old age. I can look over twice as many and not tire me. Just give me *light* enough, and an eye, and my soul can see all immensity. My soul is capable of looking round the world. Suppose I could have a magnifying glass that I could see a fly at a million of miles off; then hold this glass up and look up to the heavens. O what beauties I should behold, and the soul would be capable of seeing it all at once. All I want is *material aid*.

132. The capacity of the soul is unlike the capacity of any thing else in the universe. When you teach him science and art, do you fill him up?

133. The brutes learn so much and no more. 134. Schools are so plenty now, first you know your child would be full and could not hold any more. 135. Suppose I hold in my hand an elastic rubber cup that will hold a pint. I fill it, and increase its capacity to a quart, then a barrel, then a hogshead, then take in Minnehaha, then Niagara. Just so is the human soul in its capacity.

136. Now why all these wonderful powers of the soul? for what purpose were they made? That he may live a little while, and then be blotted out? This power is a waste, and man is a brute, if he does not possess an immortal soul. Like a man building a great ship and launching it, and then burning it up. You say he is not a wise man, but a fool,—a great wise fool. 137. Memory is a faculty of the human soul; which proves the soul to be immortal. 138. God has made man incapable of forgetting anything he has learned. It is impressed on immortality.

139. If things can be blotted out of memory and reproduced, you make a God of man. The simple truth is, the human soul can not forget anything. 140. The body is a clog to the human soul. 141. How does the soul see landscapes? Says one, The eye takes them in and writes them on the mind. But how do I get those I have never seen, and only read of? I see in my mind Palestine. Have been reading and studying all my days history and geography, etc. Mr. Materialist, where is this written? The Adventists are compelled to say it is written on the brain. Ah! no; it is written in the soul; then it is separate from the body and brain; it is therefore immortal.

142. Physiologists tell us that the whole man changes once in seven years. I have not got the same hair, or skin, or nails, I had seven years ago. I have eaten potatoes enough for a dozen men [a Presiding Elder]. I have breathed thousands of pounds of oxygen. Where is it? Only think how large I should be if I retained it all. If all the eye sees, and all the ear hears, is written on the brain, there must be sacks to hold it; and if it changes once in seven years, it has all got to be re-written. I should think folks would get things on top of each other, and they would be piled up any way and any how. How do they get out of this? The Adventists are compelled to tell another lie to get out of this fix. The truth is, all this knowledge is written on the soul, which is immortal. 142. There have been men who have not had an inch of brain but what has been torn and injured by balls; but the soul has remained intact and unharmed!

144. A minister died suddenly who had preached a few days before his death, and on examination one half of his brain was gone, yet his soul remained intact. Now if mind is written on matter, how could he have preached? 145. A boy falls from a tree with a basket he dropped, and after eighteen years of unconsciousness he had a second fall which restored his consciousness, and he immediately called for the basket he dropped. How did memory retain this? 146. The soul, abstractly, is capable of suffering. [His illustrations all drawn from persons yet in the body.] 147. The soul capable of more suffering than the body. [Illustrations ditto.]

148. The human body is no more to the soul, than a paper scabbard is to a silver-tipped steel sword. 149. Sinners, you are in possession of such a soul. You shall live forever, and the guilt of your sin will follow you throughout the never ending ages of eternity. 150. Adventists constantly changing their theories and views, reminds me of the Irishman's flea; when you attempt to put your finger on him he is gone. 151. Adventists believe that when infant children die they are lost forever. They don't believe in regeneration.

152. The immortality of the soul is seen in the difference between the creation of man and beasts. Beasts, fishes and birds, and all animals, were spontaneously generated from the earth and waters, while man was made by God, as described in Gen. 2:7. 153. Man was created in the image of God. And God is a spirit. John 4:24. To be in the image of God, man must have a spirit. 154. God being a spirit, his breath (Gen. 2:7) must be spirit. 155. The essence of Adventism is materialism. It is infidelity. 156. Any system which makes God to be a material being is anti-christian. 157. God has a soul. 158. If the soul of man dies with the body, the resurrection would be a re-creation.

159. There is something in man that does not die, which is immortal. I shall never consent to be put down on a level with the brutes. 160. The connection of the immortal soul with the body, makes it of more value than without it. 161. What gives man value in the sight of God over the beast, is his immortal soul in him. 162. The connection of the divinity with humanity, in the person of Jesus Christ, is a truth upon which your eternal salvation depends. The connection of your immortal soul with the body makes it immortal. 163. These Adventists are going to raise their dead, and give them immortality.

164. There are more than one hundred texts in the Bible to prove man has an immortal soul. 165. A building burned is not annihilated. There is no such thing as annihilation. 166. When the body is raised, it is raised to immortality, and there is no difference between the saint and the sinner in this respect. 167. The wicked cannot be destroyed by fire. The soul is immortal and immaterial, and the fires cannot harm it; and the bodies of the wicked are to be raised immortal, and hence the fires cannot burn them; they shall be salted by fire, and preserved in it. 168. You may search creation over, and you cannot find a brigade of Adventists. [The Presiding Elder forgot that once there was not a corporal's guard of Methodists.] 169. The wicked will not become extinct further than that their probation will cease. 170. The burning of the soul must be a spiritual burning, which cannot burn up. 171. "The kingdom of heaven is at hand," means that the gospel dispensation was at hand 172. The twenty-fourth chapter of Matthew's gospel was all fulfilled at the destruction of Jerusalem. Also Mal. 4.

173. The doctrine of the duality of man—that man has an immortal soul or spirit, is a doctrine which underlies the whole system of revealed truth; the rock upon which is built the hope of future existence. 174. There are two forms of argument; (1) The moral or philosophical; (2) The scriptural. 175. Scientific materialism maintains that thought or mind is the secretion of the brain, as bile is of the liver, etc. 176. The material organization may be perfect, yet the mind may be gone. There should be mental power where there is perfect physical development. 177. Mind may exist without physical organization.

178. Will is evidence of the soul's immortality. Had seen persons of great physical strength with no will, and others with weak physical development with very strong will. 179. The union of mind and body is a mystery. 180. Science does not prove the immortality of the soul, neither does it disprove it. Spirit existence is beyond science—out of the reach of vision, microscope, telescope, etc. 181. Presumptive evidence—the universal belief and general assent in any one doctrine, is evidence of its truth. This doctrine has been disputed, discussed, tested, yet the race has stubbornly persisted in the belief that man does not die—the soul does not die, both among those who have, and have not divine revelation.

182. This belief in the soul's immortality is strongest where men know the most. 183. The intelligent Grecian philosophers, Socrates and Plato, died in the faith. 184. The belief among the most virtuous, and not among the most vicious: this is strong presumptive evidence. 185. If mind is dependent on physical organization, its capacity ought to be in proportion to the growth of the human body. Hercules should have a Hercules' mind. On the contrary, the mightiest minds are found in the feeblest bodies,—Wesley, Watts, etc. 186. Mind does not attain maturity with maturity of body, which is at forty years of age. Humboldt and Wesley did not attain maturity in intellect till eighty. 187. It is true mind loses power with failing body. 188. Mind or soul needed not human organism. It needed not eyes to see, ears to hear, etc. Milton saw and knew more than those who had eyes.

189. The power of memory is evidence of the immortality of the soul. 190. Man has a high pre-eminence above the brutes; and there is no place in the Bible which speaks of the future existence of beasts. 191. How foolish it would be for God to create out of the dust, or call out of their graves our dead bodies, and make them alive again to judge them for the sins committed six thousand years ago. Or, for sins committed now, to judge them twenty thousand years hence.

192. The Old Testament is very dim on the subject of man's immortality. 193. It is a glorious thing for christian philanthropists to strive to save and bring into Christ's kingdom the immortal and deathless souls—who are lost. 194. Sinners, to secure immortality, should see that they make a personal acquaintance with Jesus Christ.

I have transcribed these arguments, statements, and opinions of three Presiding Elders and two clergymen, to whom I have replied, for the purpose of furnishing others of our opponents the same materials with which to combat the truth if they deem fit; and to show our brethren with what opinions and vain reasonings they may meet in sustaining the faith and doctrine of the word of God. My answers to these several premises assumed, and declarations made, I withhold for want of time to write them, and room in the columns of your paper to give them, and the fact that our brethren are posted in the Scriptures of truth to meet them at any time.

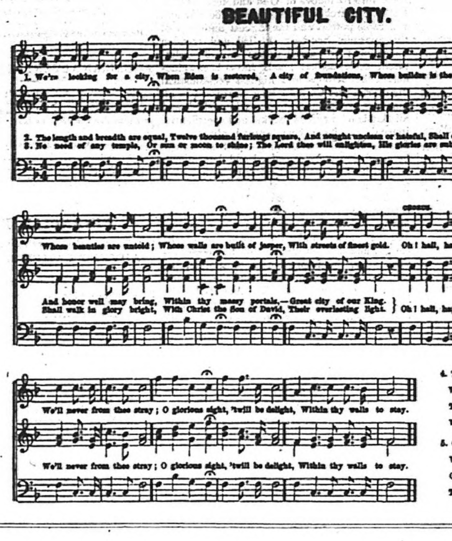
It will be observed that the theology here advanced is one endless system of contradictions—"oppositions of science"—oppositions of Scriptures—oppositions of reasonings, etc. And a theology opposed by true science, reason, common sense, and Scripture, must be hard to sustain. If Luther could say: "I have overcome the Pope because my doctrine is the doctrine of God, and his is the doctrine of the devil," we may well determine the issue when comparing Gen. 2:17 and 3:4.

"Thou shalt surely die."
"Ye shall not surely die."

O. R. Fassett.

BEAUTIFUL CITY.

Music by AMANDA BAILEY.



4. The splendid arches glisten,
Within thy sacred dome;
With waters clear as crystal,
Proceeding from the throne.
The tree of life so healing,
On either side the stream,
Whose branches gently waving,
Add grandeur to the scene.

5. Come, all ye thirsty, fainting,—
Drink from life's cooling stream,
Which when you once have tasted,
You ne'er will thirst again.
O! be constrained to enter,
Through Christ the Living Way;
Then you can live forever,
In realms of endless day.

For the World's Crisis.

PEACE AND SAFETY.

"For when they shall say peace and safety, then sudden destruction cometh upon them."—*Paul.*

In the history of God's dealings with mankind, he has always been just. Whenever it became necessary, in consequence of abounding iniquity, to bring a judgment upon man, whether of a local or general character, the event has never taken place unheralded; the notes of warning have ever preceded the judgment, as the word of inspiration has declared, "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets."

Thus a Noah was sent to preach righteousness and warn the wicked antediluvians of a coming wo; the angels and Lot to expostulate with the iniquitous Sodomites; an Isaiah, Jeremiah, Ezekiel, and other prophets, to admonish backslidden Israel for their sins, and warn them of coming wrath; and last of all he has sent his own Son, with his apostles and their true successors, to proclaim to a guilty world its coming crisis and doom.

There is another fact noticeable in connection with those referred to; namely, there has always been a *counter cry*. It is not only possible, but quite probable, that there were religious teachers in the days of Noah; for it is evident, from the result, that all the powerful and eloquent appeals of the old patriarch and prophet of God availed not in convincing any but his own family; for we are told that he was a preacher of righteousness. It is very evident, then, that while working on the ark he proclaimed the coming doom; and it is more than probable that the religious teachers of his day contradicted the message, and vindicated the messenger. When Lot expostulated with the wicked Sodomites, he was to them as one that mocked. So at different times in the days of Isaiah, Jeremiah, Ezekiel, and others of the prophets, when God would by the mouths of those holy men warn his people of coming judgments and calamities, because of their sins and backslidings, false prophets would arise crying, "Peace, peace"; and one would build a wall (margin, a *slight wall*), and, lo, others would daub it with untempered mortar. Ezek. 13:10.

Another corresponding feature of those times was, that the majority of the people were in sympathy with the peace cry. Thus in the days of Jeremiah, God was compelled in holy indignation to exclaim—"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so." And in the days of Isaiah, the people presented this petition to their religious teacher: "Prophesy not unto us smooth things." It will invariably follow that where this is the disposition of the people, the majority of their teachers will scratch their "itching ears."

One of the most striking illustrations of the fact that God's true prophets are ever in the minority, is to be found in the history of Ahab, king of Israel, as recorded in 1 Kings 22. Ahab, king of Israel, and Jehoshaphat, king of Judah, had formed an alliance for the purpose of warring with the Syrians. Before going up to Ramoth-gilead, the proposed scene of conflict, Jehoshaphat suggested that Ahab inquire of the Lord concerning the matter. So the king of Israel gathered together the prophets, about four hundred in number, and inquired of them, "Shall I go against Ramoth-gilead to battle, or shall I forbear? And they [the four hundred] said, Go up, for the Lord shall deliver it into the hand of the king." If the voice of the prophets was the voice of God, what more could the king desire? He had an unanimous approbation of his scheme, and assurance of success; but for some unexplained reason, Jehoshaphat was not satisfied, and wished to know if there was not another prophet, in addition to the four hundred, of whom they might inquire.

Now does it not seem that Jehoshaphat was a little unreasonable, rather hard to please? How could he question the orthodoxy of the four hundred? Were they not all in perfect unison? Were they not honorable, yea, learned men? How preposterous in the king of Judah to suspect their orthodoxy. But some men will be singular in such things, and will not believe everything simply because it is popular. Well, there is "one man by whom we may inquire of the Lord,—one Micaiah, the son of Imlah. But *I hate him.*" Why, Ahab, what has he done? "Because he doth not prophesy *good* concerning me, *but evil.*" Ah! there's the secret; humanity, however inhuman, wants to be commended.

However, to please the king of Judah, a messenger is dispatched to bring Micaiah, the discarded prophet; and while he is gone, the two kings, in royal robes arrayed, ascend their thrones, and all the prophets (the four hundred) prophesied before them. Of course it was all eulogistic, all good to the king: Go up to battle, and prosper. You shall be successful. Who shall be able to stand before the great king Ahab?

The messenger which was sent for Micaiah began to reason with him something after this style: Now all the prophets, the whole four hundred, have spoken good to the king, yea, all with one mouth; not a lurking element of discord among them; perfectly harmonious. Now, I pray thee, let your word be the same; speak that which is good to the king. What's the use of your differing from the rest? Why be so singular, so fanatical? Do you not suppose those four hundred prophets know more than you? Why, only think, they are four hundred, and you are *only one!* and, besides all this, you are risking your bread and butter. You might get a good living from the king's table.

But, somehow or other, Micaiah was so obtuse that he could not see the point, and his reply is characteristic of his class in all ages,—"As the Lord liveth, what the Lord saith unto me, that will I speak."

Thus we see those principles ever exist, but become more fully developed and marked as we approach the great crisis in human affairs. Inspiration tells of a time "when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." Are we not living in that time? Does not every thing in the aerial, physical, moral and religious world, indicate that we are in the very last days?

The most important, sublime, and glorious truths ever published to the world, are now being proclaimed; truths which should challenge the admiration of every christian believer, and the ambition of every christian teacher to proclaim. But how is it? How many of the more than fifty thousand religious teachers in these United States alone, are proclaiming the coming doom? Perhaps one thousand would be an outside estimate. One in fifty! and yet all profess to be standing on the walls of Zion. One, telling the people that a fearful doom is impending, fearful to the unprepared; forty-nine standing on the watch-tower, crying "Peace! Peace!" rocking the cradle of christianity, and singing the sweet lullaby—Peace! Peace! One, with all the impassioned earnestness, pathos, and eloquence of a man pleading for his brother, holding forth to a squad of listeners in a country school-house, or some secluded upper chamber; forty-nine kid-gloved, and rose-scented, smooth-tongued, and manner faultless, deliver their polished essays to their polished thousands of hearers, in their fashionable and commodious palaces. Yes, polished is the word. That which is polished is smooth. "Speak unto us *smooth things.*"

And so the thunder-blasts of the gospel trumpet have degenerated into a gentle whisper of Peace! Peace! But, hark! "When they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Thank God. Geo. Thomson.

For the World's Crisis.

MAN.

"What is man, that thou art mindful of him? or the son of man, that thou visitest him?"—Ps. 8:4.

All christians admit that our Bible gives the account of man's origin. Here we all agree. Where is it written? The first intimations of intention to make such a being is Gen. 1:26. "And God said, Let us make man in our image, after our likeness. So he created man in his image, in the image of God created he him; male and female created he them." And in verse 27 he shows how he formed him, out of what he made him, and how he caused him to live—by breathing into his nostrils the breath of life. Then he became a living (man) soul.

Here is a diverging point; not in fact, but men have so used it. Some say this made or constituted the man proper a living, immortal, or spiritual being. And it has become a question to be decided by some authority. I know of no other authority than the Scriptures; that says expressly that what was made a living soul was not spiritual, but natural. 1 Cor. 15:46. Then man is a natural, living soul.

Does that agree with the saying, Fear not him that can kill the body, and after that can do no more? Yes, because He who made man a living soul can destroy both soul and body in hell. Matt. 10:28.

But if that is so, and man is only a natural being, how then can man have any ground of hope that when he dies he will go right to glory? I am sure I do not know. And how is it that Abraham, Isaac and Jacob are now in heaven, and all the prophets? I can not tell you. If Abraham is there, and wide awake, he has waked up since Isaiah wrote the forty-third chapter of his prophecy.

But does this agree with the voice of Inspiration generally? I think so; for if man was of the dust, he must have depended on some foreign power to give him life, or power to act; that was given him; but not power to keep it. In the day of death (Eccl. 8:8) "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

Man is a creature of hope naturally, and that causes him to look forward for better things. This is seen in all men. But man is a subject of hope, based first, partly on the condemnation of the devil, then by promise of God to Abraham. But how does he hope to realize the fulfillment of this promise? By resurrection from the dead, according to the exhibition of our Savior. And for this very reason God was mindful of him, as he was at the flood, at Sodom, and in calling Abraham, remembering him in Egypt, bringing him out in power; gave the law, incorporated the covenant of promise, and established the sacrifices and blood of atonements. But in due time he was mindful of the fulness of the time when his Son should come, made of a woman, like the children who partook of flesh and blood, that he might die the same kind of death that came by the first Adam, and raise his posterity from that death, and give eternal life to all, except those whose names will not be found in the Lamb's book of life.

Pittsburgh, Pa. D. B. Rogers.

— If my God cast me into the furnace to melt and dry me, yet I shall not be consumed there; for he will sit by the furnace himself all the while that I am in it observing when it has done its work, and he will presently withdraw the fire. O my soul, bless and adore this God of wisdom, who himself will see the ordering of all thine afflictions, and not trust thee in the hands of men or angels.—*Flavel.*

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☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ H. F. CARPENTER—The money is duly credited.

☞ ISRAEL BUZZELL—A. Lamphrey's credit is on the yellow slip on her paper.

☞ GEORGE WRIGHT, JR.—We cannot supply the "Rules" with the "Harp" or separately. Can furnish "Harp." See advertisement.

☞ L. F. COLE—Too late for this week.

☞ M. R. PHETTEPLACE'S P. O. address is West Gloucester, R. I.

☞ TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

NEW SUBSCRIBERS.

We hope all our readers will make a special effort to obtain new subscribers to our family paper. A large number have been led to see the truth and embrace it in consequence of having the paper lent to them, or sent by some friend. We think a great amount of good might be accomplished if each one, who is able, would subscribe for the Crisis to be sent to some friend or relative, who has never seen it. One brother has just ordered it sent to ten of his friends, for a year, and paid for it himself. If we wish to spread the light, and get people interested in the coming of Christ, we must make earnest efforts, and not be sparing of sacrifice. What we do for the benefit of our fellow men, is not lost labor, nor money wasted. It is time to be in *earnest*.

CHICAGO.

The results of the meetings in Chicago have been highly gratifying, even beyond our expectation. The audiences have been large, intelligent, and attentive. Many are now rejoicing in the light and truth, who a few weeks since were in darkness when compared with their present condition. They are astonished at the simplicity of the true Bible doctrine. What they had supposed was abstruse, blind, and even incomprehensible, by all except the learned theologians, is now perfectly plain to them. They wonder how they could have been so blinded as to believe popular theology, when they had read the Bible for themselves. But they read it without a thought that they had been taught fables instead of truth. They had taken it for granted that man had an immortal soul, and whenever they came across the word, with few exceptions, they did not suppose it meant anything else; but they now see their sad mistake, and are satisfied that immortality can be obtained only "by patient continuance in well doing." This truth has inspired them with new zeal in the service of the Lord. It was heart-cheering to hear their joyful testimonies, and behold their cheerful countenances, after receiving the blessed hope. It was a common remark—"I have learned more about the doctrine of the Bible during the last two or three weeks, than in all my former life. Now I can read the Bible and understand it; it is no longer a sealed book."

After it became chilly in the tent, we had the large and beautiful Farwell Hall eight evenings and one Sabbath. At the close of each evening sermon, forty-five minutes were spent in asking questions. The time was eagerly improved by a number of intelligent gentlemen, including some ministers, doctors, and lawyers. The Spiritualists were not backward in improving the opportunity. One said Jesus was only an "*insane Jew*." When people consent to follow the demons, instead of Christ, they are led to do and say very strong and wicked things. Nothing is too blasphemous for them to utter. They are just as far removed from a pure christianity as it is possible for the devil to lead them. It is shocking to hear them ridicule the plan of salvation, and the holy Scriptures, which they respect no more than a last year's almanac.

Our last day in Chicago (Oct. 17th) was a blessed one. The church is in the best condition we have ever seen it, ready to work for the Lord. They have got hold of the root of the matter. The last evening, between twenty and thirty came forward for prayers, most of whom were blest. It was a heavenly season—the best we have had in Chicago. The Spirit of the Lord was present in power to cheer the saints and convict and convert sinners and backsliders. It was a free place in Christ. Three were baptized in Union Park at 5 P. M.; making eleven in all. Thousands of spectators were present, and observed good order. It was an impressive scene. We trust others will soon be buried with Christ in baptism, and, like those, go on their way rejoicing.

There are some noble-hearted men in Chicago, who give liberally to sustain the meetings. They love the pure christian religion, but have no sympathy with any other. They are tired and disgusted with a religion of mere forms and ceremonies, conducted by human policy. They say, Let us have the genuine or none. The city is full of backsliders, and has but few real, devoted disciples of Jesus. Pride and fashion hold the chief sway over the majority of professors of religion. Some are waking up to the true state of things, especially Bro. D. L. Moody, who is the leading man in the Young Men's Christian Association. He has appointed a ten-days' prayer-meeting, commencing Friday, Oct. 22nd, to be held from 12 o'clock to 12.45, M., each day; when the special object to be sought from the Lord shall be a knowledge of their own hearts, and the reason why he cannot bless them as in former days. Bro. Moody remarked, The churches in Chicago are in midnight darkness, and something should be done at once to arouse them. Bro. M. has some noble souls associated with him, who love the pure christian religion, and do not intend to be satisfied with any other.

We formed some very pleasant acquaintances with those who attend the daily noon prayer-meetings. One important feature of those meetings is their unsectarian nature. Any one who is a *christian* is welcome, and is invited to take a part in the exercises. This is as it should be. Sectarianism chills and cramps the work of the Lord, where it is manifested. Would that every sectarian name was lost in the waves of oblivion, to rise no more for ever. *Christian* is the only proper title for a follower of *Christ*. Let us live so as to be worthy of the name. If we follow any one else than him, or any other party, or church, then, of course, it would be proper for such to asuume the name of the particular man, party, or church, which they follow and support; but if they are the true followers of Christ, the anointed One, then CHRISTIAN is their only appropriate title. We are rejoiced to know that many devoted ones in all evangelical churches are beginning to see and feel that it is high time to throw away sectarian names and unite under the one name *Christian*. All such have our warmest sympathies.

We left Chicago Monday, Oct. 18th. Bro. J. Couch arrived the same day, and will continue the meetings, in company with Bro. Ramsey. Pray for them.

TIDAL WAVES.

When Jesus was asked how his disciples would know when his second coming was near, he informed them that in the last generation before his appearing, there would "be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken; and then shall they see the Son of man coming." Luke 21: 25–27. We believe these signs are literal. In relation to the roaring of the seas, it is certain, we think, that he refers to some unusual movement in the waters of the ocean. The late tidal waves, seen and heard last year and this, appear to be a literal fulfillment. Men have stood aghast at these mighty waves and their terrible roarings.

FATHER HYACINTHE.

Father Hyacinthe has produced quite a wake in the Catholic waters, in consequence of having protested against the Pope's authority. He has been a prominent Catholic priest in Paris, but has come to a dead halt, and turned his steps in quite another direction. This has caused much agitation in the Catholic world, because of his prominent position in the church. Some speak of him as a "new Luther." We shall watch his movements with some interest. His step is rather significant, taking place, as it does, so near the Ecumenical Council at Rome. It may be a signal gun for others to commence their march away from Babylon before she falls.

THE THIRD ANGEL'S MESSAGE.

Some weeks since, we heard a sermon on the third angel's message, referred to in Rev. 14: 9, in which it was claimed that the message is from those who are proclaiming that we must keep Saturday as the Sabbath; otherwise we "worship the beast and his image," and must experience the awful judgments pronounced upon the beast-worshipers. We must confess that the sermon produced no alarm in our mind, although it placed us among those who "worship the beast and his image." We could see no reason for believing that the third angel's message is being fulfilled by those who teach that we must keep the Jewish Sabbath.

One reason why we do not believe that the third angel's message is being fulfilled by those who are preaching that we must keep the seventh-day Sabbath is this: we do not believe the second angel's proclamation has been given yet. That can not be given till after mystical Babylon has fallen; and she is standing now, or was when the last telegram came from Rome. The proclamation of the second angel is as follows: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."—Rev. 14: 8. Babylon is the name applied to the woman upon the scarlet-colored beast (Rev. 17: 5), which represents "that great city, which reigneth over the kings of the earth."—Rev. 17: 18. This city is on "seven hills," or "mountains" (Rev. 17: 9), and without doubt is Rome. "That great city" is still standing, and the Pope expects to hold the approaching Ecumenical Council there the coming winter.

It was claimed by the preacher, to whom we have referred, that the fall of Babylon was accomplished some twenty-five years ago, when the churches refused to let those like himself occupy their pulpits; but we could see no force in his points; even admitting that they did wrong in closing their doors. The second angel does not say it is a fall *into* Babylon, but it is the fall *of* Babylon itself. There is a wide difference between falling *into* a hogshead of boiling water, and the falling of the hogshead containing the water. The fall of Babylon can apply only to that which is symbolized by the woman upon the scarlet-colored beast, which is Rome; and as that has not yet fallen, it follows that the second angel's proclamation has not yet been made. The third must come after the second; therefore we can see *no reason* for believing that the third angel's message is being fulfilled by those who are preaching that we must keep Saturday as the Sabbath, or else we have the mark of the beast upon us, and must "be tormented with fire and brimstone."

☞ We learn from Bro. Hook that a good work of grace is going on at South Berwick (Great Works), under the labors of Brn. J. G. Smith and D. M. Leavitt. Eleven manifested their desire for salvation last Sunday evening. They are holding the meeting under the N. H. Mission Tent, and are to continue over next Lord's day.

SPIRITS.

The following appeared in the Chicago *Times*, Thursday, Oct. 7th. It should read Monday evening, instead of Tuesday:—

"An individual, named Grant, lectured in Chicago on Tuesday evening, on spirits. There is another man of the same name who could give us a lecture on the same subject, which would be of very great interest."

The following report of the lecture was published in the *Times*:—

SPIRITUALISM AND DEMONOLOGY.

Elder Grant's Lecture in Farwell Hall.

The well known Elder Grant, of Boston, the apostle of the Second Adventists, delivered a lecture on Monday evening, in Farwell hall, on the subject of Spiritualism. He has been a self-elected missionary, and has pursued his crusade for many years, taking the ground that the assumed spirits whom the Spiritualists claim to be shades of their departed friends are simply the demons of hell. In the beginning of his discourse, he attempted an elaborate analysis of the essential character of angels and demons. Demons became such by their own free wills, in a manner analagous to the gradual formation of character among men. So also with the holy angels, it is a question of mere choice, neither one or the other being such of organic necessity.

Both classes of spirits have the power of making themselves visible at pleasure to those among men with whom they are in thorough sympathy. But the good spirits, when they come, come in their own names, and not as the spirits of dead human beings.

Nearly all Spiritualists have been at some time professors of religion, and it is on the latter class that the devils can work their deceit the most effectually, when they are once led astray. Demons can work miracles. Take, for example, Mr. Home, who is carried from one house to another in the air, as if he had wings. Demons are spoken of in the Bible, without exception, as bad spirits. Mr. Grant illustrated his argument profusely at this point with scriptural quotations, and anecdotes of prominent Spiritualists.

The next question is, Where are these demons? The Bible tells us in hell—Where is that hell?

The word translated 'hell' in this connection, is not the gehenna of the Hebrews, but the Greek tartarus.

According to the most acute modern commentaries on classic lore and mythology, the word tartarus means simply the outmost confines of the physical system. It is used in this sense by Socrates, Plato, Plutarch, and Lucian. It is clear, then, that this location must be the air. Diabolus, the chief of demons, is called the prince of the power of air. The phenomena of Spiritualism are in all cases the work of these demons. In ancient times they communicated with men to deceive them, and represented themselves as the spirits of great men. Hence arose hero worship; and oracles. In modern times, too, they caused the Salem witchcraft. The devils tried to get into the church, but the righteous men burnt their familiars, and stopped it short. The difference between Spiritualism and mesmerism consists not in the manner of operation, but the agent of operations. Here the worthy elder quoted at length from the *Banner of Light*, and other papers of the same kind, to verify his statement. Andrew Jackson Davis says: "It is known that a wise and strong-minded man in the spirit world has the power to produce the semblance of a person in the style and habiliments of real life." Just as the mesmerist prints on the mind of his subject, with all the vivid sense of realization, anything he pleases, so the demons cause the minds of their mediums to be filled with empty illusions. Scripture calls these lying, deceiving spirits. They seduce men by getting into their confidence, adapting themselves to their opinions, that they may gradually undermine them.

Elder Grant closed his discourse by quite a lengthy peroration on the evil done by these foul demons, who were now threatening to undermine the truth and stability of all true religion, and substitute therefor a blind and fatal deism.

STRONG LANGUAGE.

We have received a note from Mr. Hull, a Spiritualist, in which he says:—"The Bible is immoral in its teachings, mischievous in its tendencies, and is written entirely in the interest of the priesthood. The doctrine of a vicarious atonement, or the remission of sins by the blood of Jesus, is unphilosophical, unreasonable, blasphemous, and untrue."

Such is the result following and believing the teachings of the demons, who are the conductors of the spiritual manifestations. If all would submit to them, as has Mr. Hull, they would be led by the lying spirits to the same conclusion as himself. They never lead any one to Jesus as a Savior. One great purpose of the spirits is to destroy confidence in the Bible, the God of the Bible, Christ, and Christianity. They have already accomplished much in this direction. Spiritualism is as deadly in its influence upon christianity, as the bite of the rattlesnake to the physical constitution.

THE ECUMENICAL COUNCIL.

In the London *Times* of Sept. 14th, we find a very interesting and able article of nearly two columns, on the approaching Ecumenical Council at Rome. At the last council of the kind, which was held at Trent, and closed Dec. 4th, 1563, it is said "a sermon was preached in which it was likened to the last council, wherein Christ and the apostles would sit in judgment over the living and the dead. And the learned and pious have ever since considered this a prophetic sermon."

Ecumenical councils are called only on very *special business*. The Pope gives the following reasons for calling this last one:—

"It is well known by how horrible a tempest the church is now shaken. . . . By the most bitter enemies of God and men has the Catholic church, and its salutary doctrine and venerable power, and the highest authority of this apostolic See been assailed and trodden under foot; all sacred things have been despised, ecclesiastical goods have been plundered, the bishops and highest ecclesiastical dignitaries and Catholic men harrassed in all manners, religious orders extinguished, and all kinds of impious books and pestilential journals . . . have been spread abroad. . . . In this Ecumenical Council shall all things be most accurately examined and determined, which, in these particularly hard times, have particular reference to the greater glory of God, the integrity of the faith, the worthy celebration of divine worship, and the everlasting salvation of men, and the discipline and the salutary and solid instruction of the clergy, and the observance of the ecclesiastical laws, the improvement of morals, the christian education of youth, and the common peace and concord of all. And with the most intense eagerness we must strive, with God's good help, to remove all evils, both from the church and civil society."

TERTULLIAN ON HAIR-DRESSING.

It will be seen from the following, that primitive christians were opposed to things which are now in common practice among professors of religion:—

"I see some turn the color of their hair with saffron. They are ashamed even of their own nation, ashamed that their birth did not assign them to Germany and to Gaul; thus, as it were, they transfer their hair thither. Ill, aye, most ill do they augur for themselves with their flame-colored head, and think that graceful which they are polluting. Nay, moreover, the force of the cosmetics burns ruin into the hair. . . .

God saith, 'Which of you can make a hair white, or black?' And so they refute the Lord! 'Behold,' say they, 'instead of white or black, we make it yellow—more winning in grace.' And such as repent of having lived to old age do attempt to change it even from white to black! O temerity! . . . .

What service does all the labor spent in arranging the hair render to salvation? Why is no rest allowed to your hair, which must now be bound, now loose, now cultivated, now thinned out? Some are anxious to force their hair into curls, some to let it hang loose and flying, not with good simplicity; beside which you affix I know not what enormities of subtle and textile perukes; now after the manner of a helmet of undressed hide, as if it were a sheath for the head and a covering for the crown; now a mass drawn backward toward the neck. . . .

It has been pronounced that no one can add to his own stature; you, however, add to your weight some kind of rolls, or shield-bosses to be piled upon your necks! If you feel no shame at the enormity, feel some at the pollution, for fear you may be fitting on a holy christian head the slough of some one else's head, unclean perchance, guilty perchance, and destined to hell. . . . . God bids you 'be veiled.' I believe he does so for fear the heads of some should be seen!"

THE ADDRESS OF ELD. J. COUCH,

Delivered before the Advent Christian Association at its late meeting, published in tract form, is now ready, which the friends can procure *free* at the Crisis office. When ordered to be sent by mail, please enclose stamps to pay postage. AG'T.

"THE HOPE OF THE CHURCH."

By Henry Dana Ward.

A most eloquent, interesting, and profitable work. A history of the doctrine of the Millennium. Price 25 cts. By mail, 30 cts.

"ADVENTISM.—Its Relation to Theology."

By William Sheldon.

This considers the relation of Adventism to Theology, omitting the portion of the original work treating on prophecy. Price 25 cents. By mail, 30 cents.

The above works are published by the W. A. C. P. Association. For sale at this office. AG'T.

NEW TRACTS.

"THE NATURE OF MAN."

It has been urged that we put into a tract Eld. A. A. Phelps' "Queries and Objections," and the answers by the Editor, as published in the Crisis some time since. This we have done, and added to it an article on "Materialism," by Eld. O. R. Fassett, and some other articles from Eld. C. Colegrove on the nature of the soul. The whole makes a tract of 132 pages. Price 25 cents single copy, postage two cents. $2.25 per dozen; $17.00 per hundred, by express.

This is just what is needed to put into the hands of those who are inquiring after the truth. It should have a wide circulation. It is just the thing for the times.

"WILL THE WICKED BE RAISED FROM THE DEAD."—*By Eld. J. S. White.*

This is the title of a most valuable tract of 24 pages, in which the Scriptures brought forward by the *negative* side of this question are examined, and shown to teach no such doctrine, but the affirmative proved to be in accordance with "the form of sound words"—the true Scriptural doctrine. Price, single copy, 5 cents; postage, 2 cents; 40 cents per dozen, postpaid. Edition without covers, $2.00 per hundred, postpaid.

"MY CREED."

This is the title of another valuable tract, written by Bro. S. L. Manley, showing the true Bible doctrine in relation to the nature of man, and his final destiny. Let every one get a quantity to scatter among their friends and neighbors. It contains eight pages. Price 5 cts. single copy; 20 cts. per dozen; 75 cts. per one hundred, postpaid.

The above tracts are published and for sale at this office. AG'T.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute acording to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$87.75
A Friend	.50

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$18.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$158.50
A Friend	2.00
Almond Streeter	1.00
Mrs. Marsh	1.00
Nathan Streeter	.50

FINANCIAL REPORT OF THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING, 1869.

EXPENDITURES.

Excess of expenditures over receipts in last year's account, as per last report	$203.29	
Paid for lumber, fuel, straw, hay, and enlarging the boarding department	546.38	
" Rent of ground, insurance on camp property, railroad fares, and expenses of committee, printing, etc.	109.60	
" For tin ware, crockery, rope, etc.	91.42	
" For labor on ground, watering ground, keeping order, tents hired, etc.	226.14	
" For services rendered by persons in the boarding department, and at the various stands	819.88	
" For groceries, provisions, and the various articles used and sold at the boarding house, and at the refreshment stands	3022.74	
" H. Munger, for services *before* the meeting, and for two days *after*, in attending to camp property, also including team hire, etc.	36.80	
Total expenditures		$5056.25

RECEIPTS.

Pledges paid before meeting, as reported in Crisis	$55.00	
Pledges of 1868 paid at last meeting	50.00	
Cash received by collections and subscriptions at meeting	558.97	
" For lumber, straw, hay, etc.	295.76	
" Rent of book stands and barber's shop	40.00	
Pledge of S. French, paid	10.00	
" " J. B. Morgan	10.00	
Cash for board, and sales at the boarding house, oyster, cake, and fruit stands	3343.75	
Total receipts		$4363.48
Excess of expenditures over receipts		$692.77

There are $110.00 subscribed at the meeting as yet unpaid, which we expect to receive soon. This will leave the deficit $582.77, which the committee are responsible for; and we would here say, that although it was recommended at the meeting of 1868, that the Campmeeting Committee receive some compensation for services during the meeting, not a dollar has been paid to *any* member of the committee for their services during the meeting, and to only one for services at any time throughout the year, the Treasurer not even paying one cent for help at the ticket office, or making any charge for any services during the year. Another member of the committee devoted several days of hard work before meeting, and all had their hands full during the meeting; all without pay.

From the above report the friends will see that the committee, after receiving the $110.00, will still be short $582.77, which they *must* bear, unless the friends forward funds to relieve them. We regret very much that we are compelled to report so large a deficiency; but the low price charged for board, the large number of free boarders, the additions to the boarding department, the care of the ground, together with various other items, all conspire to this result. We also shut off the sale of confectionery, ice creams, beer, etc., which make our receipts somewhat less; yet we were very glad we did so.

Our brethren and sisters will please do their duty in this matter. The committee will be grateful for any remittances that may be sent to them. Please forward to the Treasurer, who will acknowledge in the Crisis.

Bro. Hitchcock, from the Committee appointed by the A. C. Association to nominate the committee for the coming year, reported to the brethren and sisters assembled at the preacher's stand the following names for said committee:—

S. G. MATHEWSON.
GEO. T. ADAMS.
H. MUNGER.
J. HEMENWAY.
MILES GRANT.
D. MATHEWSON.
W. B. DODGE.

Which report was accepted and adopted.

GEO. T. ADAMS,
Secretary and Treasurer.

For the World's Crisis.

ROCHESTER.

BRO. GRANT:—We are enabled still to report progress in Rochester. While our numbers have been reduced by removals and other causes, we have good congregations, and new ones join to fill up the ranks. The following is a specimen:—

"Rochester, Sept. 27th.

BRO. PRATT, Dear Sir:—Allow me to write a few words to you expressing my great satisfaction and thankfulness for the very great instructions I have received in listening to your discourses on Bible subjects. Believe me when I say I would not part with the knowledge you have imparted to me for worlds. Two points in your faith, however, I can never fully coincide with. I shall attend all your lectures. Yours, etc., MRS. ——."

A gentleman remarks, "The Bible is undergoing a fiery ordeal, and if your interpretation fails, it must go by the board. I attend your meetings."

A deeper sense of responsibility seems to rest upon us as a people. The triumphs of the Red Sea are passed, and though meeting the more stern realities of the pilgrim life, still the flinty rock is made to pour forth sweet waters, and the frosty earth to yield the heavenly manna. Tokens of our Canaan at hand are refreshing our weariness, and the waiting benediction, "Well done," urges us forward to the work. Yes, work! May we "work while the day lasts," for the night cometh in which no man can work. May we be able to say, "I have finished the work thou gavest me to do." Yours in hope, H. PRATT.

For the World's Crisis.

LETTER FROM SR. C. TULLER.

Dear brethren and sisters:—I want your sympathy and co-operation. Give to my story christian consideration.

I returned home in June, having spent eight months and a half among the freed people of Louisville, Ky., as missionary and teacher. I felt great encouragement to labor for them, but in that city they have a good many schools and churches, and much sectarianism, and my heart was continually drawn to the destitute places where no light was perceptible and ignorance reigned supreme. I asked the Lord to give me such a field of labor, that I might occupy in his name till he called for the reckoning.

I was soon invited to visit a little place called West Point, twenty miles below Louisville, on the Ohio river. I went, and found quite a company, earnestly asking for instruction, but no house for school or meetings, and too poor to get one. I thought I had here found my corner, where I might freely labor for Jesus and his poor. I told them I would do what I could to get them a house, and come and teach them. Their gratitude was unbounded.

After making one or two private applications without success, I thought best to apply to the Freedmen's Bureau. The officer told me if I could get a lot, and deed it to the colored people, for school and church purposes, they would erect a suitable building. So I came home, and by the sale of Smith's Bible Dictionary, and gifts from friends, I soon raised one hundred dollars. About the first of Sept., I went down to secure a lot and have the building erected. Much to my disappointment, I was told that orders had just been received from Gen. Howard to retrench their expenditures, and that with the appropriation that had been given for the State, it would be impossible to start any new schools.

Here was exercise for trust. On going to the place, I found I could buy a house and lot, much cheaper than to build. A good house, painted outside, and well plastered within, and in a good location, was offered me for three hundred dollars. By removing partitions so as to throw the rooms into one, which can easily be done, it will answer all purposes, is large enough, and is really good and worth double the price asked for it. A friend has pledged me one hundred, so that I have two hundred dollars.

Now, brethren and sisters, shall I abandon this important point for the want of *one hundred dollars?* Nothing has been done for them at this place, and they earnestly ask me to come and instruct them. There is also a wide field for labor among the whites, and it seems to me an Evangelist ought to be supported in Kentucky the coming winter.

And now, how many of my brethren and sisters will give me twenty-five cents each? How many children, who would like to have me gather those dusky forms, whose very eyes express mind capable of receiving light, into Sabbath and day schools, and teach them to read the blessed Bible, and tell them the old, old story of the Cross and the coming glory, will send me ten cents each? You see in this way it will not be hard to raise one hundred dollars; for no one will miss ten or twenty-five cents. True, we have calls for help on every hand, but "here a little and there a little" will accomplish wonders. If some brother or sister in each church will make the cause their own and gather the mites, it can so easily be done. I have often done similar work and been blessed. I feel called to this work, and my spirit cannot rest till I have done all I can. I know it is our duty to seek to enlighten those poor colored people, and there is no class we can so easily reach as them.

Help me, brethren and sisters, a little with your quarters, and much with your prayers, that this Mission may prove one more light amid the darkness. I have been sick for three weeks, which has delayed me, and I now must hasten. To old and tried friends of former years, who will see this communication, I would send love and greeting. God grant that ere long we may meet, with the pure and loved of all ages, 'neath Eden's bowers, to be driven thence no more forever.

Your sister in Christ, CAROLINE TULLER.
Townsend Station, Ohio.

P. S.—Should more be received than necessary to complete the establishment of the Mission at West Point, I will send the remainder to the Treasurer of the A. M. A., to be used for other missions. C. T.

For the World's Crisis.

PITTSFIELD, ME.

The campmeeting held in Pittsfield, Me., commencing Aug. 23d, considering the surroundings and circumstances, was thought by the brethren to be one of the best for order and spirit that we have enjoyed for years. The attendance was good. The preaching brethren were of one mind to have an old-fashioned campmeeting. A gospel, hearty feeling was enjoyed. Each one shared in his brother's hospitality. Truth and love did abound. Sinners felt the heavenly influence. Hardly a disagreeable word was heard on the ground. Although there were differences of faith, all were swallowed up in the love of God, so that all could speak the same things. "Behold, how good . . . it is for brethren to dwell together in unity."

The great theme was the soon coming of Jesus, and a direct preparation. All were made as comfortable as possible on the ground; what was lacking was made up by the liberal-hearted ones living in the vicinity. Souls were blest, and a healthy influence left in the community, and our debts all paid. Brn. H. L. Hastings, N. G. Reed, Allen Damon, A. H. Walker, I. K. Lombard, and —— Patterson, were in attendance to preach the word of life. May that means of grace prove effectual in saving souls from death.

ISRAEL DAMMAN.

THE ART OF LIVING.—Drs. Wood & Holbrook, 15 Laight Street, New York, are about to issue a new work, entitled, "Physical, Intellectual, and Moral Culture; or, The True Art of Living." The work is by Prof. F. G. Welch, Superintendent of Physical Culture in Yale College. The work will contain about 400 pp., neatly bound. Price $2.25.

Correspondence.

From Sr. Hannah Champlin.

BRO. GRANT:—I take the liberty to return my most sincere thanks to you and the brethren and sisters scattered abroad, for their liberal donations I have received. My tongue is too short to tell how much good they have done me. Help came to me in a time when it was much needed, and it was not laid out foolishly, for I am very anxious to be clear in the judgment, and owe no man anything. Little did I think once that I should have to call upon the flock of God to help me, but we know not what a day may bring forth. We were once in good circumstances, and were then prepared to help such as could not help themselves, and delighted in doing it; but men have dealt with us treacherously.

I am left alone, a widow, and in very poor health, and am deprived of seeing even the beautiful light of the sun; but, thank the Lord, I am not deprived of trust in God. The hope of the christian is mine. Glory be to God, I look forward to the time when this body will be made immortal, just like Jesus'. I expect then to clasp the hand of my companion, where death can no more divide. Pray for me, dear ones of my Father's family, and in the morning I with you expect to inherit the eternal weight of glory.

As I have to employ some one to write for me, I thought I would write to the brethren and sisters through the Crisis, and by this medium express my thanks, and acknowledge what I have received from all but a few, who wished me to make no mention of their donations. Bro. Grant, $3. A sister of South Reading, $1. Paper from Pa., 25 cts. Bro. or Sr. L. W. Spaulding, Gayville, Vt., 50 cts. Bro. Simon Emery, $1. A sister, Newark, N. J., $1. Bro. Wilson Thomas and family, $2.25. Sr. Henrietta Ingalls, Cayuga, $1. From Worcester, $1. Bro. O. D. Woodruff, $2. Sr. Bartlett, Worcester, $1. Bro. Ch. Swift, So. Boston, $3,—just received, letter was mislaid. Bro. Daniel Hull, Worcester, shawl, and $5. H. J. B., Canton, 25 cts.

May the blessing of the Lord rest upon you all, and I beg a humble interest in your prayers; also remember my sons, that they be kept, through faith, unto the end. Their health is poor, but my youngest has taken his dear father's place at Pond St., and God is blessing his labors. The Lord reward you all for your kindness, is my prayer. My address is 89 Dexter St., Providence, R. I. Yours in hope of life, HANNAH CHAMPLIN.

From Bro. B. Waterhouse.

Dear Brn:—Well might it be expressed, "In the midst of life we are in death." Sixty-one years of my life are gone—forever gone. How complicated have been the years that are past. But time, our constant attendant, waits for more. The journey of life we now pursue, be our concerns or wishes what they may. Time urges us onward to the tomb. I feel my stay on earth is short. It matters not how long or how short, if I am ready when Jesus comes. He wishes us to be always ready. "For in such an hour as ye think not, the Son of man cometh." Jesus Christ says in one place, that we must be "like unto men that wait for their Lord, when he shall return from the wedding; that when he cometh and knocketh they may open unto him immediately." "Blessed are those servants whom the Lord when he cometh shall find watching." But if we are living in open sin and disobedience to God's commandments, the wrath of God is upon us.

Are we obeying all his commands? Are there no unkind tempers among us, no returning evil for evil? When offended, or injured, do we forgive like Jesus Christ? and is the truth always on our lips? Because God is the God of truth. Remember, if we have not the spirit of Christ we are none of his. And if we are not his, when we stand before his judgment-seat he will say, "I never knew you."

We should strive to begin each day with the Lord, and to spend it as if we knew we were to give up our account to him at its close; and then whether life or death may be in our path, we may be found like the wise virgins, with our lamps full of oil, ready to go forth and meet the Bridegroom. "And now, little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming."

Mechanic Falls, Me. B. WATERHOUSE.

From Sr. M. J. Warner.

BRO. GRANT:—Did Jesus mean what he said when he said, "But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you"? I believe Jesus did not talk at random—say one thing and mean another—as a great many do who profess to be his disciples. He meant just what he said—"Love your enemies."

Reader, do you do it? If you do not, you have no right to reckon yourself a child of God. "For if ye love them which love you, what thank have ye? for sinners also love those that love them." "And if ye do good to those which do good to you, what thank have ye? for sinners also do even the same."

Human nature may say, I can not love them, they have used me so; but the Divine nature says, "Father, forgive them; for they know not what they do." How directly opposite the two natures. How beautiful and divine the one; how selfish and depraved the other.

We cannot love our enemies except we have the spirit of Christ. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his." If we are indeed his children we shall follow in his steps, who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously." "His commandments are not grievous," but if we love God we shall keep them.

It makes me sad-hearted to see so many who even profess to be the followers of Jesus at enmity with each other! Christians quarreling! What is the reason they do not follow the gospel rule—"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift"?

In how much more prosperous condition the church of God would be at the present

time, if they would only take this word as the "man of their counsel," square their lives by it, and be consistent Bible christians. Can we expect God to forgive us our trespasses, if we forgive not those who trespass against us? It is of great importance that we look into this matter, and see to it that we forgive our enemies, and love them as Jesus gave us commandment.

The wise man says, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." If we love God and keep his commandments, our ways will please him, and our enemies will be at peace with us. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord." "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." "Be not overcome of evil, but overcome evil with good." Your sister in the blessed hope, MARY J. WARNER.

Newfane, Vt.

From Sr. C. C. Smith.

BRO. GRANT:—I have had some trials of late, but the promises of Jesus are so good, what have I to fear? He says, "I will never leave thee nor forsake thee"; what a precious promise is this. How good it is to know that Jesus is our friend, and always stands ready to plead our cause. I am glad that the signs of the times tell us that Jesus is soon coming. The language of my heart is, "Come, Lord Jesus, and come quickly." O that we, who profess to believe in the soon coming of Jesus, may be all ready, with our lamps trimmed and burning, showing to the world by our faithful living that we are truly looking for his glorious appearance.

Dear sisters, you, I mean, who are following foolish fashions, loading your garments with all the expense you can reach, will you not stop and reflect? Look around you, and see how many poor there are who are starving for the messages of life. I beseech you to remember what Christ has told us. When I see my sisters, who profess to be loving God with all their hearts, but their ears and fingers adorned with jewels, I awfully fear should Jesus come he would say, "I know you not."

My dear sisters, some of us have such rebellious spirits, we need more chastisement to bring us into entire subjection to the will of our Father, but we cannot exemplify the religion of Jesus fully by outward works of righteousness, but by internal holiness; we must have Christ not only as a casual visitor, but must have his kingdom, which is not meat and drink, but righteousness, peace, and joy in the Holy Ghost, firmly established in the soul, and be rooted and grounded in love.

How sweet it will be, after a long night of toiling on the ocean of life, to see Jesus coming to take us into that glorious city God has promised to bring down out of heaven for all those that love him and keep his commandments. But even here the gates of the city are not shut, and we are permitted to enter into and enjoy the fruits of Jesus' toil and sufferings. Let us come out then from the world, and be separate, take up our cross, and always wear it; if we lay it down, we look at it as being very heavy; but if we always carry it, will be light.

South Hadley Falls. C. C. SMITH.

BRO. GEO. WRIGHT, JR., writes:—"I am now giving my whole time to the work in this new field, Lexington, Mich. Organized two churches within the past three months, preaching on an average once a day. The good Lord is blessing our labors abundantly. Praise his dear name. Accept my gratitude for your kindness in sending the Crisis to me."

BRO. C. RICHARDSON writes:—"I did not meet my appointments because I was sick. I was taken sick Oct. 10th, with lung fever and congestion. Fever has left me, but the spitting of blood continues. I am prostrate. Will the church of Christ pray for me, that I may be raised up?"

Married.

In Strafford, N. H., Sept. 6th, by Eld. N. C. Twombly, Mr. ALDEN B. COOK and Mrs. ABBIE J. LEATHERS, all of Strafford.

In Elliot, Me., Sept. 26th, 1869, by Eld. Geo. W. Brown, Mr. HENRY N. FROST and Miss HANNAH G. STAPLES, all of Elliot.

At the residence of the bride's father, Oct. 21st, Mr. RANSOM COBURN, of Benton, and Miss CYRENA BROWN, of North Haverhill.

In Whitefield, Oct. 14th, by Elder S. K. Partridge, Mr. JOSEPH A. WYMAN and Miss OLIVE A. NUTT, both of Jefferson, Me.

Obituaries.

PERKINS. Died, in Yalesville, Conn., Oct. 15th, 1869, Bro. Stiles Perkins, aged forty-six years.

Bro. Perkins was converted twenty-four years ago. He became a firm believer in the speedy coming and kingdom of Christ, and died in the blessed hope of a future life through Christ by a resurrection from the dead. He leaves a wife and four children to mourn the loss of an affectionate husband and kind father, but who are sustained by the assurance of a future happy reunion. Sister Perkins sustains, also, the loss of a kind father, who died the same day. May the Lord comfort the bereaved. The funeral sermon was preached by the writer to a large congregation in the Advent Chapel. WM. N. PILE.

STITES. Died, in Jonesville, Hillsdale Co., Mich., Oct. 8th, 1869, Sr. Cynthia M. Stites, aged forty-seven years, two months, and three days.

Our dear sister for whom we mourn, but not as those that have no hope, was one of our oldest citizens. In her early days she was very skeptical; but when our dear Bro. and Sr. Mansfield came here to break to us the bread of life, and tell us that the Savior was soon coming to raise the dead, change the living, and bring in everlasting righteousness, our sister saw at once the beauty of God's arrangement, became convicted of sin, and at once gave her heart to the Savior, and has ever since lived a consistent christian life, showing to all around that she believed the truths she had embraced.

At the time of her death she was deeply interested in the temperance cause, and was with others in this place engaged in suppressing the traffic, greatly to the joy of the unfortunate, and a terror to those engaged in drunkard-making.

She leaves a husband, one son, and two daughters to mourn her loss; but they have no doubt she will be among those to awake, saying, Lo, this is my God; I have waited for him. The church has lost an earnest worker and a true friend; the cause a faithful worker; the poor and despised a true friend; and the community a worthy and valued citizen. Though dead, yet by her example she speaketh.

Words of comfort by Bro. D. R. Mansfield, from 1 Thess. 4; 14. A. E. BABCOCK.—*Times.*

ST. CLAIR. Died, Sept. 20th, our adopted daughter, Nettie St. Clair, aged twelve years and nine months.

Her name is written in the Book. Said she, when told that she must die, "Tell Bro. Grant," who baptized her, "I was all ready."

M. G. ST. CLAIR.

DAVIS. Died, in Warner, N. H., Sept. 9th, Nellie F., only child of George E. and Mary E. Davis, aged four years and one month.

Words of comfort were spoken by the writer, from 2 Tim. 1: 10. D. W. DAVIS.

BRYANT. Died, in Northwood, Sept. 20th, Lydia Bryant, daughter of Bro. A. and Sr. H. Bryant, aged six years and seven months.

JOHN PARSONS.

HAZEN. Died, in Franklin, Oct. 4th, James Hazen, aged sixty-five years. JOHN PARSONS.

Summary of News.

FOREIGN.

Cable News.

VIENNA, Oct. 21. The crown Prince of Prussia has arrived here, and is well received by the Emperor. Peace now seems to be assured between Prussia and Austria.

MADRID, Oct. 21. It is reported that Captain General DeRodas has informed the Home Government that the rebels in Cuba have all along had active relations with the Republican insurgents in Spain, and that arrangements have been made between them for mutual encouragement and assistance. Reinforcements for Cuba, to the number of three thousand men, sailed yesterday for Havana. Additional troops will be sent early in November. The defeat of the Republicans here places a large number of men at the disposal of the Government, which proposes to take advantage of the opportunity, and act vigorously for the complete suppression of the belligerents in Cuba.

All Republican leaders captured with arms in their hands, and at the head of armed bodies, are to be shot. Some executions have already taken place.

The Duke Montpensier has interceded with the Regent for the life of a leader of the attempted revolt at Seville.

In the Cortes, to-day, Gen. Prim in referring to the rumors current in regard to his political faith, declared that he was a monarchist, and as such was opposed to the establishment of a republic in Spain.

TRIESTE, Oct. 22. The insurrection at Cattara, in Dalmatia, has been suppressed, but not without bloodshed. A conflict took place on the arrival of the troops. The insurgents made a desperate resistance, but were totally defeated. Order is now completely restored.

PARIS, Oct. 2. It is asserted that a number of Deputies propose to introduce a law at the next session of the Corps Legislatif to annul the decree of 1852, confiscating the property of Orleans princes.

The *Patrie* reports that the ultra Radicals are visiting the workshops and urging the men to take part in the demonstration of the 26th inst.

The *Presse* says the Revolutionary Committee in Paris have warned the workmen in the provinces that on the 26th of the present month there will be a general uprising in the city.

The Radical journals do not approve of the proposed demonstration.

It is rumored that Ledru Rolin, Felix Pyal, Victor Hugo, Louis Blanc and other extreme Radicals will come forward as candidates for the Corps Legislatif, in the supplementary elections soon to be held in Paris.

DOMESTIC.

NEW YORK, Oct. 17. A special meeting of the chamber of commerce will be held Wednesday, to appoint a delegate to attend the apening of the Suez Canal.

NEW YORK, Oct. 19.—The Times' Paris correspondent says: "I have just heard through a source, usually well informed as to the movements of the ex-Queen of Spain and her family, that at a family council, held on Sunday last, the abdication of Isabella in favor of the Prince of Asturias was definitely decided upon.

The Queen has been reluctantly induced to take this step by the advice of the Emperor. He considers the present conjunction of affairs favorable to the restoration of the dynasty in the person of her son; but not otherwise. The whole affair was arranged during Gen. Prim's recent visit to St. Cloud. The candidature of the Duke of Genoa is a sham, and is merely intended to prepare the restoration scheme. The Republicans have been driven into insurrections as a part of the plan.

BATH, Me., Oct. 22. The earthquake this morning was severely felt in this region. Our advices are to the effect that the shock lasted from one to two minutes, and was felt in Kendall's Mills, Augusta, Hallowell, Gardiner, Vassalboro', Pittston, Waldoboro' and this city. In most of these places it had a vibratory motion, ringing door bells and rattling window sashes. In Waldoboro' the earth opened a small seam from eight to ten feet in length, causing great alarm to the citizens of the village. The weather was overcast at the time, and scarcely a breath of air was stirring.

ST. JOHN, N. B., Oct. 23. At 5.44 yesterday morning a severe shock of earthquake was felt here. It was preceded by a rumbling noise and the vibrations lasted about twenty seconds. Houses shook violently, everybody was awakened and many rushed from their houses in alarm, but no material damage was done. In other parts of New Brunswick—Fredericton, Woodstock, Miramichi and St. Andrews—the shocks appear to have been more severe, throwing down chimneys and cracking the walls of houses. Slighter shocks were felt in Halifax, Annapolis and Kentville, N. S.

EASTPORT, Me., Oct. 22. The earthquake here at 5.30 this morning was the most severe ever felt in this vicinity.

HARTFORD, Oct. 22. A shock of earthquake was distinctly felt in different parts of this city about 5 o'clock this morning. It was also felt in Windsor and other parts of the State.

WASHINGTON, Oct. 22. The Internal Revenue Department has information of a perfect reign of terror in Jackson and Washington Counties, Florida. Supervisor Krysanowski of this District reports that the Counties named are under control of an armed mob organized to resist the revenue laws. The leader of the mob is Jas. P. Coker, a wealthy citizen, who threatens such violence that the assessors only attend to their duties at the risk of their lives.

The Collector of Customs at Jacksonville, Fla., also writes that the State Tax Collector of Washington county and his wife have been brutally murdered.

Supervisor Krysanowski has made a call upon the Government for troops.

ALEXANDRIA, Oct. 23: The ceremonies on the occasion of the successful completion of the Suez Canal will be interesting. The following is the programme:—The fete will begin at Port Said on the 16th of November; the vessels forming the fleet will proceed to Ismailia on the next day, and remain there until the 18th, and will go through to Suez on the 19th, where the proceedings will be ended on the following day.

NEW YORK, Oct. 25. Father Hyacinthe, early yesterday morning, attended the French Catholic church on 23d street, without being recognized by any one, attended by Mr. Darling and Mr. Tilden. He afterwards proceded to Plymouth church, where he also escaped recognition until after the congregation began to disperse, when he was cordially met and welcomed by Mr. Beecher, with whom he passed the greater part of the afternoon.

FATHER HYACINTHE.—This distinguished Monk is at the Fifth Avenue Hotel. At present he is inclined to be very quiet. Attempts have been made by the newspapers to lionize him, but he keeps very much to himself. Like Luther, Wickliff and Wesley, he thinks to hold a medium place between the Ultramontane Catholics and Protestants. A great deal here is made of the fact that his Superior is foremost among the most liberal Prelates of France, and as he has condemned his course, he has little sympathy to expect from any within the church. During the Lental season of the present year I saw Father Hyacinthe at Notre Dame, in Paris. He was the sensation of the city at that time. The two great parties, the Liberal party, of which he was the representative, and the Ultramontane party, were running a rivalry, and were about equally dividing the Catholic public. Hyacinthe, in the prime of life, with a fine presence, sonorous voice and impassioned eloquence, crowded the old Cathedral. Father Felix, a small, spare Frenchman, lithe and wiry, full seventy, apostolic head, covered with flowing silver hair, filled the pulpit of the Madeline, while the *elite* of France crowded the house. I was struck with the appearance of Father Hyacinthe. His speeches and writings had attracted more attention than his sermons. There was nothing specially offensive to the Pope in his preaching, unless interpreted by his writings. But there was something very peculiar about his appearance. He evidently demanded all the state and ceremony that belonged to his position as Superior for the Barefooted Carmelites of Paris. His seat in the Cathedral was prominent. Before going into the sacristy to prepare for the pulpit he was especially incensed. Officials preceded him with staffs of office; processions attended him to his position. Unlike other ecclesiastics who kept their eyes on the ground and seemed lost in devotion, Father Hyacinthe put his eye on every one of the crowd in the vast Cathedral. He held up his head, and his clear penetrating eye seemed to read groups of strangers in whom he seemed specially interested. He looked out with a bold, free glance. There is nothing ascetic in his look. His features are sharp cut and of a refined type. He is no longer young, yet his hair is untinged with gray. He is thin and his face is pale. He wore the tonsure, an under robe of brown serge, with loose hanging sleeves, and over it the white woolen habit of the Carmelite.

Turning from Father Hyacinthe, the contrast that Father Felix presented was remarkable. Hyacinthe spoke to the masses. Father Felix to the *elite* of Paris. The refined eloquence of the Madeline contrasted with the rough grandeur of Notre Dame. Father Felix, quite as eloquent, but more refined, held his vast audience in breathless attention while he defended the temporal power of the Pope, and sustained the Pontiff in the movements which mark his reign. Without a scrap of paper and with a singing voice that reached even to the pavement, the old man eloquent preached through all the days of Lent to audiences that crowded every part of the great edifice. Father Hyacinthe does not talk English—converses through an interpreter, and avows his determination to abstain from all public receptions.—*Cor. Journal, 22nd inst.*

EARTHQUAKE IN NEW ENGLAND.—The slight shock of an earthquake experienced this morning is sufficient to remind us that we are not exempt from disturbances of this nature, which, though supposed to be confined to more tropical climes, have left no portion of the earth's surface exempt from a visitation. We have had several evidences of this formidable phenomena of nature before, and not unfrequently we have intelligence from localities in this section of the country of very marked shocks. On the first of June, 1638, an earthquake took place in the New England States, in the afternoon, and it was sufficiently violent to shake movable articles. On the 29th of October, 1727, a shock, which was of two minutes' duration, took place, and was felt all along the coast. February 6, 1736, another shock took place, and November 18, 1755, the earthquake extended from New England to the West Indies, damaging towns throughout the whole extent of the coast. On the 12th of March, 1761, there was a violent shock in this and adjoining States at half-past two o'clock in the morning, and others of note are recorded. We have happily been spared any disastrous earthquake and the accompanying tidal wave which in modern times have proved so destructive, and which in years gone by proved so fatal. The great earthquake in 1755 almost destroyed the city of Lisbon. It continued only six minutes but sixty thousand persons perished. In 1811 violent earthquakes shook the valley of the Mississippi and lakes disappeared and new ones were formed.—*Journal 22d.*

EARTHQUAKE EXCITEMENT IN SOUTH AMERICA.—At last accounts from the west coast of South America, the excitement regarding the expected terrible earthquakes, predicted by Prof. Falb, still continued, more especially in Peru, where great alarm prevailed. A letter from Lima, to the New York Herald, dated Sept. 28, says the panic was increasing. In southern Peru shocks of earthquake were felt every ten or twenty minutes, and in the north sea had attained a hight never before witnessed.

RELIGIOUS PROGRESS IN MEXICO—A letter from the city of Mexico says that for years there has been a steady growth of religious sentiment and observance, based on the Bible as the rule of faith. They have eight congregations in the city, and in the entire valley as many as eighteen or twenty, with stated places of worship, and pastors represented as men of pure life, several of them formerly priests of the Catholic Church. The work being strictly Mexican, is the more remarkable and interesting.

Passing Events.

☞ While Father Hyacinthe is strangling the Pope, and Catholicism generally is getting shaky, great preparations are making in Paris for the opening of an exhibition of sacred relics, gathered from the principal churches and saints rookeries on the continent. The exhibition will be one of some magnitude, and will be made an occasion to awaken enthusiasm.

☞ Intelligence from California states that lately Roman Catholic priests have forbidden parents to send their children to the public schools, under penalty of the anger of the church authorities.

☞ Several ripe strawberries have been picked from a garden at Nahant during the past week. In another garden, at the same place, a pear tree is now in full bloom.

☞ The new Catholic Cathedral which is being built at Brooklyn N. Y., will cost $2,000,000, and will seat about fifteen thousand persons.

☞ Napoleon has ordered the travelling expenses of the French Bishops of Quebec in going to and from the Ecumenical Council to be defrayed from the Imperial exchequer.

☞ Accounts of the earthquake on Friday morning state that the lower animals were greatly excited by the movement of the earth, as was seen in their efforts to break loose, and in some instances, by their cries of terror.

☞ Mr. C. P. Bancroft has on his place in Brookline a pear tree which has borne a full crop of pears for two years, and is now in full bloom and looks like a beautiful boquet.

☞ A temperance lecturer has started from Kansas, with the declared intention of walking to Augusta, Me., and delivering a lecture on temperance every evening while on his way.

☞ France takes kindly to Father Hyacinthe, and he received more than 1,000 congratulatory letters daily before he left for America.

☞ It is ascertained that there were ten lives lost by the recent flood in Windham and Windsor counties Vermont.

☞ Mrs. Van Cott, the only female licensed preacher among the Methodists, is preaching with success in Chicopee Falls, Mass.

☞ The strike which originated with the merchants' clerks of Paris is rapidly spreading among all classes of workmen.

☞ A French savant predicts that the approaching winter will be a remarkably severe one.

☞ Liberty of the press is to be established in Prussia.

☞ George Muller has received over $2,150,000 for his voluntary Orphan Home.

☞ Mrs. Ellen G. Gustin was ordained pastor of the Christian Church in West Mansfield on Thursday.

☞ The book trade of Chicago amounts to about $3,000,000 per year.

☞ Mrs. Andrew Johnson is not expected to live through the winter.

☞ A dispatch from Cairo announces the arrival of the Empress Eugenie at that city.

Notices.

National Conference.

The First National Advent-Christian Conference will assemble in the city of Rochester, N. Y., Wednesday, Nov. 17th, in the hall of the Advent Christian church of that city, at ten o'clock A. M.

This conference will be composed of delegates from the several Advent Christian Conferences of the various States and Canada, in accordance with the terms of the following call, issued by the Advent Convention, held at Buchanan, Mich., in November, 1868, which has been approved by most of the Conferences:

"A PROPOSITION TO THE ADVENT-CHRISTIANS OF NORTH AMERICA.

WHEREAS, The Advent-Christian body of this Continent, which has been called out of the world and the various sects, should be one in faith, hope, and work; and

WHEREAS, Unity of action is essential to the proper accomplishment of their great work for the present generation; therefore,

Resolved, That a General Conference of Advent-Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this Conference shall consist of delegates from the several Advent-Christian Conferences of the United States and Canada, each Conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces where there are no Conferences, and isolated Advent-Christian Churches exist, such churches may unite and send one delegate.

Resolved, That a committee of seven be appointed: three from the East, three from the West, and one from the dominion of Canada, who shall make arrangements for the time and place of meeting of said General Conference. *Provided*, that the place of meeting be as central as possible. We suggest Rochester, N. Y., or Buchanan, Mich.

The above action in reference to this proposed General Conference is subject to the approval of the several Advent-Christian Conferences."

This Conference will meet in Rochester, by the special request of the church in that city, who will extend their hearty hospitalities to the delegates, and others who may attend in convention. Their invitation is to all who love and cherish, and desire to proclaim more successfully and widely, the great truths generally held by Advent-christians.

The Conference will consider the condition, prospects, and wants of the cause it is to represent, and take action as it may deem wise in the premises, for such Scriptural organization of the body as shall tend to add to its effectiveness in the promulgation of the great Biblical truths which God has called us to proclaim in the last days.

We trust this important meeting will be made the subject of earnest prayer by all who love "the present truth."

JOHN COUCH, New Hampshire; MILES GRANT, Massachusetts; S. G. MATHEWSON, Vermont; JOSHUA V. HIMES, Michigan; WM. SHELDON, Wisconsin; O. R. FASSETT, Minnesota; JOHN PORTER, Canada, *National Conference Committee.*

New Hampshire Conference.

At a meeting of the members of the Advent-Christian State Conference of New Hampshire, held at Alton Bay, Sept. 8th, 1869, called by the President, Eld. J. Couch, and formally opened with prayer by Bro. D. M. Leavitt, it was voted, that we proceed to choose delegates to attend the American Advent-Christian Convention to be held in Rochester, N. Y., Nov. 17th, 1869.

Voted, That Bro. D. M. Leavitt receive, assort, and count ballots for delegates and their substitutes.

Voted, That Bro. A. Ross be a delegate to attend said Convention, and that Bro. Geo. W. Brown be his substitute.

Voted, That Bro. A. W. Sibley be the second delegate, and that Bro. C. S. Emerson be his substitute.

Voted, That Bro. J. G. Smith be the third delegate, and that Bro. J. W. White be his substitute.

Adjourned. A. W. SIBLEY, Secretary.

Rochester Conference.

The delegates to the Advent Christian National Convention will report themselves at the New Arsenal Building, on Monroe street, where the committee will receive them for entertainment.

Brethren from the adjoining towns, who can with a cheerful heart aid us in supplying our table with roast meats, fowls, butter, cheese, fruits, or other necessaries, for entertaining our guests, or means to help furnish such necessaries, will confer a favor which we shall much need.

By request of Committee, H. PRATT.

Notice.

There will be a protracted meeting in Belgrade, at the Depot, Nov. 4th, at seven o'clock P. M., and continue over Sunday. There are but few brethren and sisters in the place, yet they give a general invitation for all to come and engage in the work of the Lord, as places will be kindly provided for all who come. Brethren will call on John T. Field. For the Brethren, H. B. SEVEY.

Tent Meeting.

The Lord willing, the New Hampshire Tent will be pitched in South Berwick, near Gt. Works, and remain as long as it is duty. Brn. J. G. Smith, D. M. Leavitt, with others, will be present to preach the word of life. As it is a new field, will the dear ones remember us in their prayers, that the Lord will pour out his Spirit, that the people may see the truth, believe, and be saved?

J. C. SHOREY, Tent Master.

[No date with this.—ED.

Notice.

We hope those brethren who have made pledges of money to the Mass. Conference, to carry forward the protracted meetings, will forward the amount to the Treasurer before the next meeting of the conference, if it is possible. We want to hold protracted meetings through the fall and winter, as the Lord may open the way.

S. W. THURBER, Pres. of Conf.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Brown Co., N. Y., will be held Nov. 27th and 28th. Bro. and Sr. Hitchcock, of Kirkwood, N. Y., will be there to assist. All are invited to attend. For the brethren,

J. W. TAYLOR.

To the Churches in Connecticut.

Having been elected to the office of President of Conference, I would be happy to learn the wants of churches within this jurisdiction, and to this end would be glad to hear from the brethren and sisters. H. H. DICKINSON.

Hartford, Ct., Oct. 1869.

Meetings in Cambridgeport.

Change of place of worship, from Buckley's Hall to Washington Hall, No. 459 Main Street, a few doors distant, opposite Pearl Street. Meetings will continue as usual on Sundays, at 10½ A. M., and 3 and 7½ P. M. W. H. KAHARL, Sec.

Notice.

The First Second Advent Society of Cambridgeport hold their meetings in Washington Hall, 459, Main Street, three times Sunday. Seats free.

Preaching brethren will please correspond with W. H. KAHARL.

Churches in Mass.

Will some brother in each church, or place where meetings are held, inform me by letter, giving the town, and number of believers in the town, as near as possible? In doing this you will confer a favor, and assist in doing something for the interest of the cause at large.

J. HEMENWAY, *Athol Depot, Mass.*

Brighton Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Oct. 21st, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	3,177	3,216	4,200
Last week	3,113	5,362	2,850

Prices of Market Beef.

Extra, $13.25@13.50; first quality, $12.00@13.00; second quality, $11.00@11.50; third quality, $8.60@10.00.

Prices of Store Cattle.

Working Oxen, per pair, from $200@250 to $@300 350; Milch Cows and Calves, from $35, 50, 65, 75, to 85–100–115; Yearlings, $17 to 26; two years old, $28 to 42; three years old, $45 to 65; Western Fat Swine, live, $10¼ to 11¼ cts. per lb; Dressed, 12½ to 13¼ cts. per lb; Store Hogs, Wholesale, 11¼ to 12 cts. per lb; Retail, 13 to 15 cts. per lb. Columbia Co., N. Y., Spring Pigs, 12½ to 15 cts. per lb.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.00, $3.50, each; Extra, $3.75@4.50, or from 3½ to 7½ cts. per lb; Spring Lambs, $3.00 to 4.50.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9½ to 00 cts. per lb; Tallow, 7@7½ cts. per lb; Country Hides, 9 to 9½ cts. per lb; Tallow, 7 to 7½ cts. per lb; Pelts, 00 to 80 cts. each; Calf Skins, 22 to 23 cts. per lb.

REMARKS. Cattle.—The supply of cattle nearly as large as last week, being even more than the demand really requires. At the first of market trade was very active, and fine steers changed freely. The quality would hardly compare in goodness with last week. Between 300 and 400 Cherokee cattle of ordinary grade. Prices range from ¼ to ½ ct. lower than last week. The late trains at Cambridge yesterday, finding but few buyers, started their cattle (some 300 head) for this market, with a desire to obtain last week's prices. Their expectations came short of realization.

Sheep and Lambs.—Receipts 3216, mostly western, handled by Brighton butchers on commission.

Boston Markets.

Wholesale Prices.

BOSTON, Monday evening, Oct. 25th, 1869.

Gold.—$1.31.

Flour.—Superfine, from $5.50@$6.00; Extra, from $6¾@$7.00; Michigan, $7.00@$7.50. St. Louis, from $8.00@$10.00.

Corn.—Mixed, $1.05@$1.10; Yellow, $1.10@$1.15. Oats, 55@67 cts. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $4.75@5.25; Red Top, $3.50 to $4.25 per sack; R. I. Bent, $2.50 to $3.00 per bush.; Clover per lb., 14 to 15c.

Apples.—New per bbl., $4 00@6.00. Onions, $4.00 per bbl.

Pork.—$36@$37. Lard, 19@20c. Hams, 18½ cts.

Butter.—40@42c. Cheese, Factory, 17½ to 18½c. Dairy, 15½ to 17c.

Beans.—Extra Pea, $3.50@$3.75; Common, $2.50.

Eggs.—34@36c. Dried Apples (southern), 8½ to 10c.

Hay, per ton, $17@$25. Potatoes, new per bbl., $2.00@$2.25. Sweet potatoes, per bbl., $3.50@$4.00.

Fresh Fruits.—Apples per box, $1.75@$3.50. Pears per bbl., $10.00@$18.00. Grapes, 15@20 cts. per lb. Quinces, $13.00@14.00 per bbl. Cranberries, $11.00@12.00 per bbl.

REMARKS.—There is not any change to note in the flour market. Prices quoted are held firm. Corn.—The slight advance last week was only temporary; receipts plenty. Old Rye and Oats unchanged. Apples lower; a full supply in market, of good quality. Butter lower by 3 cts. per lb.; supply large. Pork and Lard unchanged; market firm. Fruits in demand. Grapes higher by 2 cts. per lb.

Cambridge Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Oct. 26th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	973	9,151	3,607
Last week	1,776	14,083	1,726

Prices of Market Beef.

Extra, $13.00@13.50; first quality, $12.00@13.50; second quality, $10.00@11.00; third quality, $8.00@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, $50, $75, to $100@115; Yearlings, $17 to $25; Two years old, $28 to $42; Three years old, $45 to $62.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.00@$3.50 each; Extra, $3.75 to $4.25, or from 3½ to 7 cts. per lb. Spring Lambs, $3.00 to $4.50.

Prices of Hides, Tallow, and Skins.

Hides, 9 to 9½ cts. per lb; Tallow, 7 to 7½ cts. per lb. Pelts, 80 cts. each. Calf Skins, 22 to 23 cts. per lb.

REMARKS. Cattle.—Dealers held cattle firm, claiming as much price as last week. Best grades ranged from $12.00 to $13.50 per cwt. The market was not especially active; buyers were inclined to wait and not hurry bargains, expecting dealers to yield a fraction from asking prices. The quality ranged a fair supply of good, and many small cattle.

Sheep and Lambs.—The trains were heavy with sheep and lambs. Some very fine lots of Canada lambs. A fair quality changed hands at $3.50 per head. Prices generally lower, full 50 cts. per head.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

A. Ross....Sunday, Oct. 31st
H. Munger....Sunday, Nov. 7th
M. Batchelor....Sunday, Nov. 14th
A. Simpson....Sunday, Nov. 21st

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.) Meetings at 10½ A. M. and 3 and 7½ P. M.
J. S. White....Sunday, Nov. 7th
Geo. A. Streeter....Sunday, Nov. 21st

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

CHELSEA, MASS., (LIBRARY HALL.)
T. M. Preble....Sabbath, Oct. 31st
Miles Grant....Sunday, Nov. 7th
H. Munger....Sunday, Nov. 14th
M. Batchelor....Sunday, Nov. 21st

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Geo. W. Brown....Sunday, Oct. 31st
D. M. Leavitt....Sunday, Nov. 7th
S. S. Brewer....Sundays, Nov. 14th and 21st
W. S. Campbell....Sunday, Nov. 28th

Holden, Mass., Friday and Saturday evenings, Oct. 29th and 30th, and Sabbath, Oct. 31st. MILES GRANT.

Fayville, Mass....Sunday, Nov. 7th
Salem, Mass....Sunday, Nov. 14th
C. GOODRICH.

Holden, Mass....Sabbath, Nov. 7th
T. M. PREBLE.

Stoneham, Mass....Sunday, Oct. 31st
Holden, Mass....Sunday, Nov. 14th
Cambridgeport....Sunday, Nov. 21st
J. S. WHITE.

Manchester, N. H....Sunday, Oct. 31st
Wakefield, Mass....Sunday, Nov. 7th
Lynn, Mass....Sunday, Nov. 14th
A. SIMPSON.

Hampton, N. H....Sunday, Oct. 31st
Providence, R. I....Sunday, Nov. 7th
Hartford, Conn., (Talcott & Post's Hall) Sunday, Nov. 14th.
Warehouse Point, Conn....Sunday, Nov. 21st
West Meriden....Sunday, Nov. 28th
GEO. W. BROWN.

New Durham, (2d division)....Sunday, Nov. 7th
JOHN DAVIS.
J. W. HORNE.

Warner, N. H., (Waterloo school-house), Sabbaths, Nov. 7th and 14th. J. W. BRITTON.

Lake Village, N. H., (North Church), Sunday, Nov. 14th. J. G. SMITH.

Campton, N. H., (Bump school-house), Sabbath, Oct. 31st.
Dorchester, N. H., (Town House), evening, Nov. 6th, over Sunday, the 7th, and onward as the Lord may direct. J. H. EVANS.

Plymouth, Vt....Sunday, Nov. 14th
I noticed by the paper that I left out the date of my appointment at Rossonville, which is to commence Friday, Oct. 29th. NO NAME.

North Abington, Mass....Sunday, Oct. 31st
T. T. FARRELL.

Week's Mills, China, Me....Sabbath, Oct. 31st
Friendship, Me....Friday and Saturday evenings, Nov. 5th and 6th, and over the following Sabbath.
Cushing, Me....Sabbath, Nov. 14th
I shall visit Manhegen Island, and preach as duty may be made known. ALLEN DAMON.

Jay, Bean's Corner, and baptize....Sunday, Oct. 31st
H. B. SEVEY.

Bangor, Me....Sunday, Oct. 31st
North Searsport, Me....Sunday, Nov. 7th
THOMAS SMITH.

Porter, Me....Sunday, Nov. 14th
T. E. LANG, JR.

Richmond, R. I., (Clark's Hall)....Sunday, Oct. 31st
A. DURFEE.

Suncook, N. H., (where Bro. Paine may appoint), Sunday, Oct. 31st.
Loudon Ridge, N. H....Sunday, Nov. 7th
L. E. SAULPAUGH.

New Durham, Ridge, N. H....Sunday, Oct. 31st
A. MUSSEY TRIPP.

Hopkinton, N. H., (District No. 5), at 10½ A. M., and one o'clock P. M., Sunday, Oct. 31st.
Northwood Narrows, N. H....Sunday, Nov. 7th
C. W. SARGENT.

N. B. A prayer meeting is established at Bro. Goodrich's house every Tuesday evening.

Great Falls, N. H....Sunday, Oct. 31st
JOSEPH W. WHITE.

North Haverhill, N. H., (Brick Church), evenings, Oct. 29th and 30th, and over the following Sunday. Will attend to baptism. A. A. HOYT.

East Roxbury, Vt....Wednesday evening, Nov. 3d
Continue evenings through the week, and over the following Sabbath. There will be meetings during the day, if the interest demands it.
J. A. CLEAVELAND.

Hartland, Ct., (as Bro. Gaines may arrange), Saturday evening, Oct. 30th.
Worcester, Mass....Sunday, Nov. 21st
E. OWEN.

Springfield, Mass....Sunday, Nov. 7th
Waterbury, Conn., Wednesday, Thursday and Friday evenings, Nov. 10th, 11th and 12th, and over Sunday, Nov. 14th.
Hartford, (Talcott's and Post's Hall), Sunday, Nov. 21st. WM. N. PILE.

Scitico, Ct....Sabbath, Oct. 31st
B. HITCHCOCK.

Southington, Conn....Sunday, Oct. 31st
H. H. DICKINSON.

Waterbury, Ct....Wednesday evening, Oct. 27th
Camp's Mills, Ct....Thursday evening, Oct. 28th
Wrightville, Ct....Oct. 29th
Forestville, Ct....Monday evening, Nov. 1st
Pleasant Valley, Ct....Tuesday evening, Nov. 2d
Winsted, Ct....Wednesday evening, Nov. 3d
Collinsville, Ct....Friday evening, Nov. 5th
New York City, (Cooper Institute), Sunday, Nov. 14th
Kennebunkport, Me., Sundays, Dec. 5th, 12th, and 14th
W. S. CAMPBELL.

Loudon Ridge....Sunday, Oct. 31st
Seabrook....Sundays, Nov. 7th and 14th
Exeter....Sunday, Nov. 21st
East Rochester....Sunday, Nov. 28th
E. S. MOULTON.

Meredith, N. H., (Dolloff Hall)....Sabbath, Oct. 31st
Boscawin, N. H., (Gulf school-house)....eve., Nov. 3d
At Bro. Barnet Colby's....Saturday evening, Nov. 6th
Webster, N. H., (old meeting-house), and baptize, Sabbath, Nov. 7th.
Warner Gore, N. H., (at Bro. Andrews), Sabbath, Nov. 14th. Will Bro. Hook meet with me at the Gore?
SIMEON ROBY.

Melvin Village....Sunday, Oct. 31st
Portsmouth....Sunday, Nov. 7th
Manchester....Sunday, Nov. 14th
Lake Village....Sunday, Nov. 21st
Melvin Village....Sunday, Nov. 28th
T. W. PIPER.

Camden....Oct. 29th and 31st
M. R. MILES.

Stowe, Mass....Sunday, Nov. 7th
JAMES YOUNG.

Guilford, N. H., (Pond district)....Sunday, Oct. 31st
N. GLIDDEN.

Worcester, Mass....Sabbath, Oct. 31st
H. PRATT.

Lynn, Mass....Sunday, Oct. 31st
Worcester, Mass....Sunday, Nov. 7th
M. BATCHELOR.

South Butler, N. Y....Sabbath, Nov. 7th and will remain in that vicinity a week or two.
Dresserville, N. Y....Nov. 23d to 26th
Wilmot Settlement, N. Y....Nov. 27th and on as duty may direct. J. W. TAYLOR.

Canaan Village, Vt....Sabbath, Oct. 31st
If any of the above appointments conflict, write me at Exeter, N. H. WM. C. STEWART.

Hartford, (Talcott & Post's Hall)....Sunday, Oct. 31st
L. F. MOORE.

Meredith, (Dolloff Hall)....Sabbath, Oct. 31st
Albany, N. H....Nov. 4th, and over the Sabbath
Melvin Village....Sabbath, Nov. 14th
JOHN PARSONS.

Greene, Me....Sabbath, Oct. 31st
E. M. HAGGETT.

Bradford, N. H., (Pond meeting-house), Sunday, Oct. 31st. JOSEPH KIMBALL.

Springfield, N. H., (Bro. A. Fowler's), Sabbath, Oct. 31st. JEE. KNOWLTON.
A. S. WILLIAMS.

East Canaan, N. H....Sunday, Oct. 31st
T. E. LANG, JR.
If this conflicts, please write me at Meredith Village.

North Springfield, Vt....Sabbaths, Oct. 31st and Nov. 7th.
West Fairlee....evening, Nov. 10th over Sunday, and onward if duty demands.
H. F. CARPENTER.

Elliott, Me....Sunday, Oct. 31st
Barnstead, (Clark meeting-house), baptism, Sunday, Nov. 7th. J. PINKHAM.

New Haven, Ct....Sunday, Oct. 31st
H. K. FLAGG.

Factory Village....Oct. 27th and 28th
Lake Village....Friday evening, Oct. 29th
Manchester, N. H., (at Bro. Hatch's, or where Bro. James H. Stevens appoints), Monday evening, Nov. 1st.
Lowell, Mass....Tuesday evening, Nov. 2d
Lawrence, Mass....Wednesday evening, Nov. 3d
Wakefield, Mass....Thursday evening, Nov. 4th
Lynn, Mass....Friday evening, Nov. 5th
Between Sundays Nov. 7th and 14th, at liberty.
H. MUNGER.

Wrightville....Sunday, Oct. 31st
A. D. FLAGG.

Yalesville....Wednesday evening, Oct. 27th
Lawrence, Mass....Nov. 7th and 14th
A. ROSS.

Cohocton, Steuben Co., N. Y....Oct. 30th and 31st
Dansville, Livingston Co., N. Y., Nov. 1st to Sunday, the 7th.
Edinboro, Pa., at the quarterly meeting, Nov. 12th to the 14th.
Blooming Valley, Nov. 18th, and will be at the quarterly meeting there Nov. 19th to the 21st.
C. F. SWEET.

Bowdoin....Sabbath, Oct. 31st
H. S. MITCHELL.

Windham, Me....Sunday, Oct. 31st
T. P. S. HAMPSON.

Bridgewater, Vt....Sunday, Oct. 31st
River Point, R. I....Sunday, Dec. 5th
Anthony, R. I., through the week.
Bristol, R. I....Sunday, Dec. 12th
If these conflict, please write me at North Dana, Ms.
GEO. A. STREETER.

Enfield, N. H., (George Hill)....Sunday, Oct. 31st
C. H. FLETCHER.

Charlton, Mass....Sabbath, Oct. 31st
West Gloucester (Clarkville) R. I., Sabbath, Nov. 7th
Abington, Ct....Sabbath, Nov. 14th
C. H. SWEET.

Rochester, N. Y....Sabbath, Oct. 31st
E. MCCULLOCK.

Rochester, N. Y....Sunday, Nov. 14th
JOHN COUCH.

Bath, Me....Sabbath, Nov. 21st
Lewiston, Me....Sabbath, Nov. 28th
N. G. REED.

Bath, Me....Sabbath, Nov. 14th
Brunswick....evenings, 18th, 19th, 20th and 21st
Expect Bro. York and others to help preach the word. H. D. REED.

Morris, Ct....Sabbath, Oct. 31st
G. L. WHITE.

Cheshire Street, Ct....Sabbath, Oct. 31st
WM. A. & M. L. DURAND.

Barkhamsted, Ct., (South Hollow)....Sunday, Oct. 31st
Granby, Salmon Brook, Ct....Sunday, Nov. 7th
J. L. WOOD.

Brimfield, Ct....Sunday, Nov. 7th
RUFUS BAKER.

Hartland, Ct., (Town Hall)....Sunday, Nov. 7th
Prospect, Ct., (where Brn. Chandler and Barclay may arrange), Sunday, Nov. 14th. S. WOODRUFF.

Haddam, Ct....Sunday, Nov. 7th
Haddam Neck, evening, Nov. 7th.
L. F. MOORE.

Scitico, Ct....Sunday, Nov. 7th
Some one please meet me at Thompsonville Depot, Saturday, Nov. 6th, at three o'clock P. M.
ANNA E. SMITH.

Plainville, Ct....Sunday, Nov. 7th
JOHN G. HOOK.

North Somers, Ct....Sunday, Oct. 31st
Keene, N. H....Sundays, Nov. 14th and 21st
I. B. POTTER.

North Somers, Ct....Lord's day, Nov. 7th
Woodstock Valley, Ct....Lord's day, Nov. 14th
Abington, Ct....Lord's day, Nov. 21st
A. MORSE.

HOLLISTON, MASS., (New Hall near Depot.)
A. P. Moore....Sunday, Oct. 31st

LAWRENCE, MASS., (ADVENT CHAPEL.)
B. S. Emery....Sunday, Oct. 31st
A. Ross....Sundays, Nov. 7th and 14th
J. Hemenway....Sunday, Dec. 5th

SPRINGFIELD, MASS., (Bethel Church.)
Wm. N. Pile....Sundays, Nov. 28th and Dec. 5th

WESTFIELD, MASS.
Sr. L. M. Stoddard....Sunday, Oct. 31st
E. Owen....Sundays, Nov. 7th and 14th
W. J. Ripley....Sunday, Nov. 21st
G. L. White....Sunday, Nov. 28th

WILBRAHAM, MASS.
P. S. Butler....Sabbaths, Oct. 31st and Nov. 7th

LEWISTON, ME.
R. R. York....Sabbath, Oct. 31st

PORTLAND, ME.
Wm. H. Mitchell....Sabbath, Oct. 31st

BIDDEFORD, ME.
J. G. Smith....Sabbath, Oct. 31st
W. H. Mitchell....Sabbath, Nov. 7th

CONCORD, N. H., (CENTRE STREET.)
Hiram Munger....Sabbath, Oct. 31st
C. H. Fletcher....Sabbath, Nov. 7th
R. R. York....Sabbath, Nov. 21st
A. Ross....Sabbath, Nov. 28th

CONCORD, N. H., (AT THE BETHEL.)
J. G. Smith....Sunday, Nov. 7th

PORTSMOUTH, N. H.
C. Goodrich....Sunday, Oct. 31st
D. M. Leavitt....Sunday, Nov. 14th

PLEASANT VALLEY, CT.
E. Owen....Sabbath, Oct. 31st
E. McCullock....Sabbath, Nov. 14th
C. H. Sweet....Sabbath, Nov. 28th

SQUARE POND, CT.
W. S. Campbell....Sunday, Oct. 31st
B. Hitchcock....Sunday, Nov. 7th
P. S. Butler....Sunday, Nov. 14th
Rufus Baker....Sunday, Nov. 21st
A. Morse....Sunday, Nov. 28th

COLLINSVILLE, CT.
Wm. J. Ripley....Sunday, Oct. 31st
G. L. White....Sunday, Nov. 14th

EAST HADDAM, CONN.
I. B. Potter....Sabbath, Nov. 7th

BRISTOL, CT.
B. St. John....Sunday, Oct. 31st
A. D. Flagg....Sunday, Nov. 14th

NEW BRITAIN, CT.
W. N. Pile....Sabbath, Oct. 31st
W. S. Campbell....Sunday, Nov. 7th
H. H. Dickinson....Sunday, Nov. 14th
Chas. C. Barker....Sunday, Dec. 5th

WOLCOTTVILLE CIRCUIT.
Preaching every Sunday evening at Wolcottville.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference, six o'clock
Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

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BIRD OF JOY.

Bird of joy! why art thou lingering here,
In the place of weeping?
Bird of morn! why rings thy carol clear
Where the dead are sleeping?
Bird of summer! cannot winter's cold
Chill thy bosom's gladness?
Cannot mourners' tears, that wet the mould,
Touch thy heart with sadness?

Thus I wondered in myself to see
Mirth and sorrow meeting,
As a lark arose, and carolled free,
Bleak November greeting,
Where a widowed husband, silent tears
In fresh sorrow pouring,
Wept the while his loss of other years,
A sweet child deploring.

Hither when we brought the sleeping dust
Of that gentle maiden,
Ev'n while earth received her solemn trust,
And from hearts o'erladen
Broke the stifled sob,—lo! from the side
Of the grave, upspringing,
Rose a lark, and soared, and far and wide
Filled the air with singing.

Bird of joy! and thou art true to-day
To the blessed token;
Mother with the child to rest we lay,
Sad, but not heart-broken;
Out of drear November we have heard
Promise more than vernal;
Visions thou hast brought us, happy bird,
Of the Day Eternal!

—*Sunday Magazine.*

"THE MORNING COMETH."

Let me call your attention to yet another parable; a third testimony from the Son of man himself; "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened." In eleven different passages we meet with the mention of leaven, as expressive of evil, St. Paul, a Hebrew of the Hebrews, who was conversant with all the usages of the Jews, writes to the Corinthians of notorious scandalous sinners, who infect a whole church with their corrupting influence: 'Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the whole leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us [this sacrifice was to be eaten with pure, unleavened bread;] therefore let us keep the feast, not with old, sour leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Our blessed Lord himself also warns his disciples to beware of the leaven of the Pharisees and of the Sadducees. He bade them not beware of the leaven of bread, but of the doctrines of the Pharisees and of the Sadducees; even of their corrupting doctrines, the traditions of the elders.

Such may be among the doctrines that are to "leaven the whole lump until the whole be leavened" in these times of the end. Shall we bring forward a fourth parable in attestation of this truth? "The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown it is tne grertest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof." We have been so accustomed to dwell upon the marvelous growth of this tree, that we have utterly lost sight of the unclean, ravening birds polluting the tree—types of evil which shall infest the church in the time of the end. Yes, the whole tenor of Bible revealings is to the effect that iniquity is to abound; that the love of many is to wax cold. What is the full meaning of our Lord's inquiry, "When the Son of man cometh, shall he find faith on the earth?" Who does not anticipate the mournful answer? No! The silence of the Savior is eloquence indeed, and most touchingly tender.

Yet, another parable will we allude to in confirmation of this point; the well-remembered parable of the ten virgins.

They are all virgins, each has her lamp, and each has some degree of expectancy of the heavenly Bridegroom. But fully half of these were foolish; they had lamps, but they lacked oil. They had the lamp of profession, but lacked the oil of preparedness; the light that was in them was darkness. These are they who "having the form of godliness, deny the power thereof;" upon these the day of the Lord, the end of the world, shall come in a time when they are not aware, even as in the days that were before the flood. These shall cry unto the heavenly Bridegroom, "Lord! Lord, open unto us; have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? Then will he profess unto them, I never knew you: depart from me, ye workers of iniquity." We have referred to the days of Noah, as in those days there were chambering and wantonness; surfeiting and drunkenness; marrying and giving in marriage; utter indifference, utter unconcern; notwithstanding many a warning voice; in spite of the watchman's cry; so shall also the coming of the Son of man be. God forbid that the degeneracy should be as extreme and universal, as in those days, wherein only eight persons were saved; but yet the analogy points to few, comparatively, relatively few, who shall be faithful unto death, striving against sin!

This fearful roll of iniquities shall not be fully illustrated until the incarnation of the son of perdition—until the manifestation of the Antichrist of evil, until the brief space of the time of the end. Then shall sin rage its final hour; then shall be the reign of terror, of blasphemy, of woe. Listen to the warning of the last of the epistles: "Beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last times, who should walk after their own ungodly lusts." Nay, it would appear that in these coming times of prodigies and marvels of judgment, as prediction after prediction is bursting into terrible fulfillment, mankind shall be willingly ignorant, wilfully blinded. We say not that these floods of swelling wickedness have as yet begun to rise; it is rather the lull of apathy, the lethargy of piety, the lukewarmness of christian zeal, the ominous calm that precedes the impending storm!

The Savior knocking at the door of his slumbering church, as though he would awake her from her supineness: "I would thou wert either cold or hot!" In the times of the ancient Levite-service, it was the duty of one of the priests to go the nightly rounds of the temple, and if he observed any delinquent Levite asleep at his post of sacred trust, he was ordered to set fire to the robe of the unwatchful one; and either the smell of fire, or the stifling smoke, or the scorching flame soon awoke the sleeper. As a penalty for this unwatchfulness, the delinquent was compelled to serve the temple in this singed or charred robe throughout the next day. Jesus is walking amidst his golden candlesticks, and as he sees his slumbering church, weary with his protracted delay, he exclaims, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and men see his shame. What I say unto you, I say unto all, Watch." Nay, as though the garment of the slumberer had been burnt away in the deep sleep of unwatchfulness, the Savior cries, "I counsel thee to buy of me white raiment, that thou mayest be clothed and that the shame of thy nakedness do not appear." The morning cometh; the darker the night the nearer the dawning!

But if there is to be a lack of real wisdom, that of the wise and understanding heart, there is to be no dearth of secular knowledge. "Knowledge is to run to and fro in the earth." Even the most superficial thinker, the most cursory observer must admit this to be the prominent feature of these times of the end. Truly marvelous would be the statistics of our literature should any curious compiler give them forth to the world. Think of the millions of copies of our daily journals, catering for some new thing, wherewith to sate the greedy thirst of inquiring multitudes. Add to these the thousands of quarterly, monthly, and weekly serials administering to the intellectual tastes of thousands on thousands of every language in the range of civilization. Add to these the abounding literature, which panders to the mere morbid taste for that which is sensational, sentimental, humorous or profane. Let there be enrolled upon the swelling catalogue those tracts and pamphlets, which christianity is pouring forth from its press. Above all, let the numbers be told of the precious Book Divine. Four copies per minute issue forth from the grand emporium at Blackfriars! Truly, "the knowledge of the glory of the Lord is being sent to and fro in the earth;" thus enhancing the guiltiness of these times of the end.

Each science, too, has its silent emissaries, unfolding its peculiar secrets to each inquiring mind. And this supply tells us of demand for some new thing in knowledge. It tells us that a spirit of inquiry is abroad, agitating multitudes, arousing them to think, and reason, and invent. A republic of mind is being set up. Millions are asserting their prerogative to think for themselves, no longer tamely submitting to the authoritative dictates of the select few, who have usurped the oligarchy of mind. This freeborn spirit of inquiry is awakening, arousing busy thought, bracing it for daring explorations. Education is polishing many a shaft for the coming onslaught upon the fastnesses of indifference and ignorance. Nay, in its half enlightenment, reason is daring to be sceptical on truths of God's revealing. Not brooking mystery, spurning to walk as yet by faith, it would test the truthfulness of God—with too self-reliant reasonings it would determine for itself. Hence the grim phenomena of rationalism, ritualism, spiritualism, mormonism—types of the half-enlightened mind struggling to be free.

Fresh pathways of progress are continually opening. Man boldly ventures on, no longer taken by surprise by any fresh discovery. Wearied with the commonplaces of the past, he is panting after the loftier sphere of action, for ampler range of thought. It is the spirit of man awaking from a dream, starting into self-consciousness. Man is at length aroused to the fact, the day is far spent; yea, to the dread that his sun may go down while it is yet day. He hath a presentiment that "the time is short" for thought, inquiry, or enterprise. Yes! if our sluggard world hath slept far into the day, it is now girding up its loins, as though it would in very deed "buy back the time."

That amiable optimist, Dr. Channing, thus confirmed our view:—"History and philosophy plainly show to me, in human nature, the principles and foundations of a new state of things; and christianity concurs in these."

The late Dr. Arnold, whose powerful, far-seeing mind has moulded some of the best thinkers of this age, used to say with deep emotion: "My sense of the evils of these times that are coming, and of the prospects to which I am bringing up my children, is overwhelming. Times are coming in which the devil will fight his best and in good earnest." The sober *Edinburg Review* thus records its verdict: "Never was there a time when events developed themselves with such rapidity. As the world moves on it seems to accelerate its speed, and to precipitatate itself with headlong haste. Events seem to ripen before their time, The crisis comes almost as soon as we are aware of the commencement. Speed, whirlwind speed, is the order of the day." The late Sir Robert Peel uttered many weighty and calmly reasoned words. He used to say, "Every aspect of this present age, viewed in the light of the past, warrants the belief that we are on the eve of a universal change."

To meet the demands of these stirring times, nature is exerting the mightiness of her power; or, rather, man is laying hold of her mightiness, and hence art is displaying exhautless combinations of wonders. These in their turn give place to still grander marvels. Intelligence is speeding round each continent across many a sea, yea, through the ocean itself; not merely in the swift ship, but in the "winged words" of heaven's lightning; soon to girdle this our planet, as with the zone of some fabled magician. In these days of marvelous locomotion, are we not gazing on the visions vouchsafed to prophets of the long, long ago? When ancient Rome was still governed by the Tarquins, the wondering prophet of Galilee beheld "the cars with flaming torches, and the fir trees terribly shaken; the cars raging in the ways, their show like torches, their speed like lightning." Think of our vast steam navies, our appliances of steam "on the broad ways," yea, jostling one another. Who shall say that the terrific steam war, with its marvelous projectiles, shall not fill in these dim etchings of prophecy, even "the day of Jehovah's preparation" in the time of the end?

Stupendous marvels mark the present age. The heated axles of time are moving round with sevenfold speed. Event follows event with terrific swiftness, and surprise flashes upon surprise. Startling are the discoveries, mighty are creations, that the swift-rushing progress of modern civilization is ever and anon throwing to the surface. Think upon the wondrous fact that the same mysterious power, ethereal, impalpable, that circulates through all the organs of plants and animals, that directs the silent course of the magnetic needle, and that ever and anon illuminates the the whole horizon, is now made the obedient message-bearer of man; his swift-winged courier, subtle as the light-beam, and as fleet; space and time are vanquished, peoples and regions that have been severed by formidable barriers, are now brought into immediate proximity. A nation is converted into a neighborhood, and man achieves a sort of universality of speech and action. Yea, ere these lines shall reach the eyes of the readers of the *Rainbow*, this wondreus appliance shall have entered each village, to be pressed into the uses of our daily life.

Philosophy is refining its subtleties to the utmost picety, to satisfy the educated tastes of an advanced age. Reason, with sacrilegious intrusion, is venturing into the holy place, where it ought not, preparing the way for the mystery of lawlessness. Reason is profanely submitting to the testing of its crucible, the hallowed truths which heavenly wisdom hath hidden from the wise and prudent, and revealed to the simple faith of babes. Reason is moulding after its own likeness articles of new creeds; and even now are appearing those "false teachers of the time of the end, bringing in damnable heresies, even denying the Lord that bought them." Let us beware lest our liberalism degenerate into licentiousness or a criminal apathy tolerating deceits, which shall too soon become rife indeed, and shall be the precursors of still more iniquitous deceivableness in the last reign of terror, of blasphemy, of woe. Surely the morning cometh. The darker the night, the nearer the dawning.—"*Rainbow.*"

For the World's Crisis.

"THEY THAT TRUST IN THE LORD."

They that trust in the Lord, like old Zion shall be
Environed with mountains around;
The armed hosts of heaven the trusting shall see,
Who their enemies hurl to the ground.

They believe all the promises, "yea and amen,"
Though the wicked may laugh them to scorn;
They expect their reward when the dead live again,
When beams the bright, radiant morn.

They confess themselves pilgrims and strangers below,
Their eyes are upturned with delight;
For the Savior is coming, and then, they well know,
Will be ended earth's dark, stormy night.

So they press on their way, though the fierce tempests blow,
And the thick clouds hover around,
And they sing all the while, as onward they go,
Of the time when their King shall be crowned.

Their songs are pathetic, so trusting, yet sad,
So tender, so touching, and sweet;
They seem to be lonely, yet faith makes them glad,
Their absent Christ soon they will meet.

If ever were pilgrims found seeking a shrine,
Their rich gifts to offer with prayer,
Then these, sure, are pilgrims, their shrine is divine,
They'll reach it! yes, soon they'll be there.

Then their faith will be lost, 'twill be merged into sight,
And their prayer will be turned into praise;
All buoyant with rapture, ecstatic delight,
That they've ended their pilgrimage days.

L. C. McKinstry.

For the World's Crisis.

COME TO JESUS.

O, sinner, I would invite you to come to Jesus. He has died to redeem you from the curse of the law. "He that believeth and is baptized shall be saved, he that believeth not shall be damned." Sinner, repent and believe on Jesus. I would point you to the cross of Christ, to the bleeding Lamb of God, which taketh away the sin of the world. Read your Bible. It is an epistle of love. It unfolds the way of salvation. It proclaims a crucified and risen Savior. It points you to the bleeding Lamb. May this precious treasure be yours and mine, to guide us through this dark world of sin and sorrow to that land where it will be one eternal day, where we shall be forever with the Savior, and enjoy the untold glories that awaits the immortal saints. Come, come to Jesus, and come without delay, and throw yourself into his everlasting arms of love. He is the "chiefest among ten thousand, and the one altogether lovely." Hear his own words: "Him that cometh to me, I will in no wise cast out." Then seek the Savior, and attend to his gracious calls. May the sweet influences of Christ's redeeming love constrain you to come and partake of the joys of salvation. "Behold now is the accepted time; behold now is the day of salvation." To-morrow may be too late. To-morrow's sun may set upon your grave.

Oh, the boundless love of Christ, that he should shed his own precious blood for guilty sinners. "Ye are bought with a price; therefore glorify God in your body and in your Spirit, which are God's." What a price was paid for our redemption! the precious blood of Jesus, the lovely Lamb of God. Come to Jesus! Come to Jesus! E. G. Emmons.

Westchester, Ct.

WORLDLINESS.

Watch against it. There is danger of its stealing upon us unawares. You may love the world, without being rich. No matter how poor you are, you will drink in the spirit of the world unless you absolutely guard against it. Remember that, respectable as worldliness is, even in the church, it is nevertheless a damning sin. The Bible says, "If any man love the world, the love of the Father is not in him." This is plain. Again it is affirmed, that "No covetous man who is an idolater hath eternal life abiding him." But no one can doubt but that the love of the world is common among professors. We are liable to be carried away by the current. How may we know whether we love the world or not?

If worldly motives exert a stronger influence over us than love for God and his cause does, it is a sure sign that we love the world. Why will the invalid leave family and friends, and at a great expense visit some famous physician, and submit to take unpleasant remedies, and endure great self-denial? It is because life and health are prized more than ease or money. So, if one will give money for the rent of a pew which he would not give to have the gospel preached freely to all, it is because he loves social distinction more than he does the souls of his fellow-men. So, church festivals are justified, on the ground that more money can be raised in that way than in any other. What is this but an acknowledgment that professed christians love their own appetites more than they do the cause of God?

We always seek most earnestly for that which we love most. So, if you find yourself seeking after gain more intensely than you do after God, you may rest assured that you love the world. If you are ready to make sacrifices of ease and convenience to promote worldly interests, which you would not make to promote the cause of God, without doubt you love the world. If you will take risks and assume responsibilities for the prospect of gain, which you would not take in the cause of God, it is because you love the world. God is a sure paymaster; but the worldling, whether in the church or out of it, does not trust him.

Again you may know whether you love the world, by the gratification which you feel at its possession. If worldly prosperity elates you, and adversity depresses you,—if your religious enjoyments fluctuate with your outward circumstances,—you are evidently a stranger to the joys of salvation. If you grieve more over the loss of property than you do over the withdrawal of the favor of God, it is of no use for you longer to profess religion. You need convicting.

Examine yourselves carefully, then, at this point. It is a point likely to be overlooked. But it is, nevertheless, of the utmost importance. You cannot afford to lose your soul for the baubles of earth, which endure but for a season. Remember, then, that Jesus says, "Ye cannot serve God and mammon."—*Earnest Christian.*

THE BIBLE TRIUMPHANT.

74. *A woman of Canaan besought Jesus.*—"And behold, a woman of Canaan came out of the same coasts, and cried unto him, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." Matt. 15: 22.

It was a Greek woman who besought him.—The woman was a Greek, a Syrophenician by nation, and she besought him that he would cast forth the devil out of her daughter." Mark 7: 26.

Syrophenicia was in the time of our Savior a province of the Greek government, and was inhabited by the descendants of Canaan. The woman referred to in the above proposition, lived in Syrophenicia, hence she was a Greek, and as she was descended from Canaan, she was also "a woman of Canaan." Thus we may speak of a negro who was born in Kentucky, and say of him with equal propriety, that he is a "man of Africa," an "American" and a Kentuckian." Hence we see that the Bible is in perfect harmony on this, as well as all other points.

75. *Two blind men besought Jesus.*—"And behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David."—Matt. 20: 30.

Only ONE *blind man besought him.*—"A certain blind man sat by the way-side begging. . . . And he cried, saying, Jesus, thou son of David, have mercy on me."—Luke 18: 35, 38.

Had the infidel quoted the context in the above, his proposition would have beautifully explained itself. We give the sense entire. Luke says, "And it came to pass as they came nigh unto Jericho, a certain blind man sat by the wayside begging. And hearing the multitude pass by, he asked what it meant. And they told him Jesus of Nazareth passeth by. And he cried saying, "Jesus, thou Son of David, have mercy on me.'

And Matt. says, "And as they departed from Jericho, a great multitude followed him. And behold two blind men sitting by the wayside, and when they heard that Jesus passed by, cried out saying, Have mercy upon us, O Lord, thou Son of David." Hence it is clear that Luke and Matthew refer to two distinct and separate instances, one of which took place before Jesus and his disciples arrived at Jericho, and the other after they departed from thence.

76. *Christ was crucified at the third hour.*—"And it was the third hour, and they crucified him."—Mark 15: 25.

Christ was not crucified until the sixth hour. "And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your king. . . Shall I crucify your king?"—John 19: 14, 15.

It is supposed that the true reading of John 19: 14 should be *trite*, the third, instead of *exte*, the sixth. A mistake which might readily have occurred in ancient times when the character *gamma*, which was used to denote *trite* three, might be mistaken for *episima* or *sigma tau*, which signifies six.

The two characters above alluded to are very much alike, hence the mistake was easy. Thus we see that which the critic supposed to be a mistake on the part of the author of the Bible was simply a mistake made by a few of those who copied the work, we say a few, because *trite* third (instead of *exte* six) is the reading of some very eminent manuscripts. See Dr. Clarke, Bengel, Newcome, McKnight, Lightfoot, Rosenmuller etc., on this point.

77. *The two thieves reviled Christ.*—"The thieves also, which were crucified with him, cast the same in his teeth."—Matt. 27: 44. "And they that were crucified reviled him." Mark 15: 32.

Only ONE *of the thieves reviled Christ.*—"And *one* of the malefactors which hanged railed on him. . . . But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?"—Luke 23: 39, 40.

It is plain, from the three texts above quoted, that at first (according to Matthew and Mark) both of the thieves reviled the Messiah, and afterward (according to Luke,) one had not only ceased to revile him, but reproved the other for so doing. Hence the infidel argues with great complacency, "the Bible contradicts itself." Surely this is a very weak argument for a man to offer, and that too, in the very face of the fact that they hung over six hours upon the cross. Saul of Tarsus and many others were converted in much less time than this.—*Mrs. H. V. Reed.*

SUNDAY RAIN.

A week-day rain has no power to keep a single man from attending to his business. The exposure required, the distance to go in the storm may be twenty times as great, yet it never occurs to an active business man that the rain in this case furnishes any reasonable ground for neglect.

So glaring is the contrast between the effects of the Sunday and the week-day rain, that one might almost suppose that the former contained some peculiarly subtle and injurious qualities that were wanting in the latter—that it was laden with some peculiarly deleterious influences, capable of endangering health and constitution.

A Sunday rain! What is there of all the phenomena of nature so potent? It need come in no blaze and furious torrent, with the sound of thunder and the lurid glare of lightnings. Let it but drop from heaven in the gentlest distillations, and hundreds of people stop in their purpose to go to the house of worship; the seats are empty; the songs of praise are feeble, and instead of the inspiration and power of a full congregation, there is presented the uninspiring spectacle of a meager band of worshipers struggling to carry on the service, to keep alive the dying devotion and languishing hymns of praise.

A GREAT MAN is affable in his conversation, generous in his temper, and immovable in what he has naturally resolved upon. And as prosperity does not make him haughty and imperious, so neither does adversity sink him into meanness and dejection; for if ever he shows more spirit than ordinary, it is when he is ill-used, and the world is frowning upon him. In short he is equally removed from the extremes of servility and pride, and scorns either to trample on a worm, or cringe to an emperor.

— A man who wilfully fails to keep his word, or easily consents to the failure, is a man that will not do to trust with another's money.

For the World's Crisis.

LOVE.

Love is a divine element, a prominent characteristic of God, whose philanthropy is evinced in all his dealings with man. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Therefore by faith in the promises of God, and obedience to his commands, we shall be made partakers of the divine nature. This, however, cannot be accomplished except we love God, love his people, love our enemies, and our neighbor as ourself.

He that loveth is God-like, he that hateth is Satan-like; for the Word says, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Hence it is our imperative duty to love God supremely, and to "know that we have passed from death unto life, because we love the brethren."

Methinks there are but few professors of religion that realize the importance of cherishing the principle of love, and eschewing envy, hatred, and malice. Many times has my heart been pained, when declaring the whole counsel of God, to be met with anathemas, and made the object of opprobious epithets by those who profess to love God.

But we have felt to pity rather than to treat them with contempt, knowing "that all things work together for good to them that love God." Perhaps many of these persecutors are ignorant of Satan's devices. May be they have yet to learn that this arrant deceiver is laboring mightily in these last days to decoy the children of God into the whirlpool of sectarian bigotry. O may the sleeping church awake to righteousness, and sin no more in this direction. May she put on the garments of love and charity, lest she be "like sounding brass" or a "tinkling cymbal."

Brethren, let us who stand as watchmen upon the walls of Zion, present our message in love, that we may win souls *to* Christ, instead of driving them away from Christ. O Lord, keep me humble and childlike, and remit all my sins, for the sake of thy beloved Son, in whom thou art well pleased, is the prayer of one waiting for redemption.

C. H. Williams.

West Martinsburg, N. Y.

Gems.

— The ruin of most men dates from some vacant hour. Occupation is the armor of the soul. There is a satirical poem, in which the devil is represented as fishing for men, and fitting his bait to the taste and business of his prey; but the idler, he said, gave him no trouble, as he bit the naked hook.

— Be courteous of jesture, and affable to all men, with diversity of reverence according to the dignity of the person. There is nothing that winneth so much with so little cost. He who endeavors to please must appear pleased; and he who would not provoke rudeness must not practice it.

— Cease, sinner, cease to steer madly thy barque over life's stormy waters; take for thy helmsman the pilot of Galilee, else you will never reach the wished-for haven, but will be shipwrecked on the sands of eternity, and that eternity—how awful!

— The moment a man gives away to inordinate desires, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the poor and the humble possess their souls in the plenitude of peace.

— It is a comfort to christians apart to think that their prayers meet before a throne of grace, and their persons will meet before a throne of glory.

— If you have a fault to cure, or a bad habit to be broken off, it cannot be done by merely trying a little. You must fight it, and not give up fighting until it is got rid of.

— Nature is a book of sweet and glowing purity, and on every illuminated page the excellence and goodness of God are divinely portrayed.

— He that hath the ear has the hand of God; and prayer moves the hand that moves the world.

— We are always complaining that our days are few, but acting as though we thought there would be no end to them.

— Aim to do some permanent good, that your existence may be crowned with usefulness.

— Gratitude is the music of the heart when its chords are swept by the gentle breeze of kindness.

— You cannot dream yourself into a character; you must hammer and forge yourself into one.

— God writes the gospel, not in the Bible alone but on trees, and flowers, and clouds, and stars.

— A soul without prayer is like a solitary sheep without a shepherd. The tempter sees it and lures it away into his snare.

— The best way for parents to train up their children in the way they should go, is to travel that way occasionally themselves.

— The sin you now tremble at, if left to yourself you will commit; therefore, be humble, prayerful and watchful.

— The christian is not ruined by living in the world, which he must needs do while he remains in it, but by the world living in him.

— Truth is violated by falsehood, and it may be equally outraged by silence.

— The best consolers of human hearts may bear broken hearts in their own bosoms.

— A calm hour with God is worth a whole lifetime with man.

— We do not want precepts so much as patterns.

— He who never gives advice, and he who never takes it, are alike unworthy of friendship.

— Our reputation depends greatly on the choice of our companions.

For the World's Crisis.

ANTIQUITY OF MAN.

Professors McChesney and Andrews, from Chicago, both visit the Tiber for the same purpose. The former arrives at the conclusion that the drift-beds containing bones of extinct animals, covered with peat twenty-five feet thick, must have required ages to accomplish.

The latter finds bones and flint implements of men in the same drift-beds, and thereby shows they lived cotemporaneously with those animals. He shows that the Tiber has been many times larger than now, and that boulders of ice and frozen ground of tons weight have been buried in the sand before the ice had chance to thaw, making the drift-beds rapid instead of gradual. The peat beds above supposed to require one hundred years to form an inch, are proved to have been formed much more rapidly, as there are stumps of trees three and four feet high in these beds, requiring a deposit of more than four feet in a century, or the stumps of any tree would have rotted by exposure.

Hence the geological argument that is going the rounds, that there was an age of birds and another of beasts before the creation of man, is disproved by the fact that man's bones are intermingled with the bones of these extinct species.

Again, while it is supposed that these drift-beds and peat-beds were ages in forming, facts come to the rescue; and "facts are adduced to prove that six thousand years is ample time for the accomplishment of all that has taken place since the creation of man."

Thus the Bible still stands the ordeal of geology, without the smell af fire. H. Pratt.

—Deductions from an article from the Quarterly Journal of Psychological Medicine, edited by William A. Hammond, M. D., July, 1869.

Worms on Fruit Trees.—An experienced fruit-grower, who possesses a beautiful orchard near Niagara river, Western New York, has used one simple method with success. He takes lye from leached ashes, mixes a little grease with it, heats it quite warm, and with a syringe throws it up into all parts of the trees, branches and trunk. He says it will effectually kill all caterpillars, and all kinds of worms that are either infesting the tree in nests, or running over the bark.—Trees treated in this manner were exceedingly healthy, beautiful, vigorous in appearance, possessed a smooth, glossy bark, and bore the best apples of the country. The remedy is easy and cheap.

Not wide of the Mark.—An old Scottish preacher is reported to have said, in one of his sermons at Aberdeen: "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the Devil."

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

PREVENTIVE FROM PITTING.

Bro. Grant:—Allow me to give your readers a preventive from pitting in small pox on the face. When the fever is at its height, and just before the eruption takes place, apply Croton oil to the breast, and rub thoroughly; have at the same time an ointment made of two ounces of lard, and twenty grains of tartar emetic; this thoroughly rubbed in, causes the eruption wholly to appear on that part, instead of the face; it also secures a full eruption, and prevents any inflammation from attacking the internal organs, and also produces less inclination to itch.

Hartford, Ct. Dr. R. A. Munsell.

For the Hygiene Column.

LUXURIES FOR THE POOR.

WHY WILL THEY DENY THEMSELVES OF THEM?

A good large tub, and two gallons or more of hot water, and plenty of soap, with which to wash the whole body well. If you have a cold, do it at bed-time. The best thing in the world for a cold. Another. Get all the sunlight you can, and all the fresh air.

A. S. B.

HEALTH REFORM THE BASIS OF ALL REFORM.

Health reform reduces all reforms to one, since it underlies the whole perfection of man. A sanitary condition of things regulates the whole machinery of the universe. Men cannot breathe nor act without obeying or violating a law of nature. Hence no condition of things is right unless based on the laws of health. Humanity stands first, and above all other considerations. All arts and sciences should have reference to health, development, and the perfection of the human race, irrespective of sex, color, or country. Slavery, mental or physical, is incompatible with the perfect health of body and mind. All must be physically, morally, intellectually, religiously, and spiritually free, to have the power to conform to the laws of health in every department of nature. Cities, villages, and isolated dwellings, barns, stables, etc., must be constructed on sanitary conditions, else they hinder, rather than assist, prosperity and happiness. Man's relation to air, water, food, rest, sleep, exercise, etc., must be scientifically adapted to his health, or he perishes prematurely.

Intemperance in no form can exist where health is the uppermost aim. Wickedness and debauchery, dens of infamy of every name and nature, cannot exist in the light of health reform. Passional excess, improper dress, filthy habits, impure air, water, food, and nuisances of all kinds, must cease through the progress of health reform. Church and State, and all falsehood and crime, would be reformed by observing the laws of health. Drugs, rum, tobacco, kingcraft, priestcraft, idleness, and meanness of all kinds, would pass away under health reform. Ignorance, superstition, and filth, would be superseded by intelligence, liberality, and cleanliness by health reform. All the rights of women, children, and men, would be vouchsafed under health reform, and the world would be redeemed from its follies and injustice. All legislation, teaching, manufacturing farming traveling, propagating in every department, etc., should have reference to health, long life, prosperity and happiness. Then truth would be sought before gold, and the happiness of every creature, before selfish aggrandizement at the expense of the misery of millions.

"If men cared less for wealth and fame,
And less for battle-fields and glory;
If writ in human hearts a name
Seemed better than in song and story;
If men, instead of nursing pride,
Would learn to hate it and abhor it;
If more relied
On love to guide,
The world would be the better for it." —*Ex.*

DEFINITION OF HEALTH.

The word health has been defined in many ways, all of which definitions, however, mean about the same thing. Webster defines it to be, "soundness, wholeness in body, mind, and soul;" Dunglison, "A state in which all the functions are exerted with regularity and harmony." Dr. Burges, in a recent Royal Institution lecture, gives a new definition, to wit: "Being able to do a good day's work easily." This definition he regards as a simple one, easily comprehended, but elsewhere he gives a more complex one, as follows: "The greatest energy of each part compatible with the energy of the whole." Every one of these definitions, however, contemplate man only as an animal, or as a machine, and not as a creature of instinct, taste, likes and dislikes. A healthy man is one who can do a good day's work easily, and something more.

He is a man of energy.

His passions are easily kept under the dominion of reason and conscience.

His appetites choose what is best rather than what is harmful. A perfectly healthy man would not smoke, drink, or chew.

A healthy man is a happy man. He sleeps soundly, eats heartily, and digests his food easily.

A healthy man thinks, loves, hates, enjoys. Life to him is one round of sunshine.

A healthy man is moral, religious, brave, kind, thoughtful of others, thoughtful of himself and his instincts. In short, health has reference to every organ of the body and faculty of the mind, and where the functions are performed well and vigorously there is health; but where these are performed tamely or viciously there is disease. From this point of view, it will be seen, that the question of health is a broad one, and that few or none are so healthy but that they may be more so.—*Herald of Health.*

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FAINT, YET PURSUING.

Bound for the better land,
Why should we slumber,
Or in the vineyard stand,
Only to cumber?
Sands of life are running fast,
Let us be doing;
Be like heroes of the past—
"Faint, yet pursuing."

Steep is the road we go,
Narrow and dreary;
Yet must we never grow
Sluggish nor weary.
We must war a warfare brave,
Strong foes subduing;
Battling to the open grave—
"Faint, yet pursuing."

What though we wander here,
Midst doubt and dangers?
Soon shall the shore appear
Where these are strangers;
Where the pilgrim's broken staff
Needs no renewing;
Wine for wormwood shall we quaff—
"Faint, yet pursuing."

Then for the better land
Let us be straining;
Stout hearts and ready hands,
Ground still are gaining.
Let us conquer; all the way
With trophies strewing;
What though we win the day—
"Faint, yet pursuing?"

—*Selected.*

For the World's Crisis.

A REPLY, ETC.

The following discourse was occasioned by a week's preaching by Rev. J. H. A. Ritzmiller, Lutheran minister of the Wellersburg charge, when and where he undertook to prove endless life in misery, and that those who hold that the wicked will be destroyed, not to live, preach false doctrine. B. K.

The object of the discourses last week had two points in view, viz.,

1. To prove endless life in misery for the wicked.

2. That some one should stand convicted of teaching error, or, be heterodox.

Whether the one or the other has been accomplished, each one of you has a right to decide after I am through.

The point of difference is about the final state of the wicked. That the final state of the wicked is endless life in misery, was undertaken to be proved last week. That it is *death*, and not life, is the point we undertake to prove this evening, which we base on

Rom. 6: 23.
"The wages of sin is death."

Words have meaning; at least the words "endless life in misery" were intended to have meaning, as well as the assertion that it would be possible for God to put the wicked into a fire and keep them there for ever without consuming them. We all know what these words mean, but in our present case it depends entirely on where they are found, for it is about what is in the *Bible*, or not, upon which the point at issue turns.

Between life and death a dying must take place; and between death and life a resurrection must take place. Keep this in mind, for this is incontrovertible, except we would contend that death is not real, which would be an absurdity. Now that there is no life after the second death, remains a settled fact until a resurrection from *it* will be proved, which must also be done before endless life in misery can be substantiated.

Several points have been brought to bear upon the subject, enough to stagger my belief if they had been found in the Bible. For, once it was said that the punishment of the wicked consists of endless life in misery. If the Bible would say so, I would believe it. But if the Bible had said, "The punishment of the wicked is endless life in misery," I suppose I should have found it, without some one else telling me; for I have read the Bible forty years, in order to know what it teaches. In it I find that he that lacketh wisdom shall ask of God, and that he will give liberally and upbraid not. I did so, and now I ask, Is it likely, or consistent with the promise, that God would lead me into heterodoxy, for which, immediately after death, I had to go into a furnace of fire?

You have heard it acknowledged that the doctrine that declares *death* the wages of sin, has started out from a Christian people. This is some consolation, for I am not so much afraid of a doctrine which christians, after praying to God for wisdom, find in the Bible, as I am of a doctrine first advocated by Plato, a heathen philosopher (as is the case with the doctrine of the immortality of the soul). See *Bibliotheca Classica*, by J. Lampriere.

To prove that sinners would be punished, it was said, "All governments have their transgressors punished." True. And they punish with a death from which there is no redemption. The greatest punishment that can be inflicted is, to take life from the transgressor. The Bible threatens death and destruction. See Ps. 37: 38; Isa. 1: 28; Rom. 6: 21, 23; 2 Thess. 1: 9. The barren fig-tree will be cut down at last, which will prove death and destruction to him. It was said, The wages of sin is death. So I say, and so the Bible says; but then, how to make endless life in misery out of it, is a point I can not see. The words "endless life in misery" are not found in the Bible. The word "endless" is found in 1 Tim. 1: 4, and Heb. 7: 16, and has no reference to punishment; and the word "misery" is found seven times, always applied to the time of probation.

But, again, it was asserted the wicked must *live* in misery. The Bible says, "The wicked shall be cut off"; "be as though they had not been"; "burned up root and branch"; "burned in fire like tares." Ps. 37: 22; Obd. 16; Mal. 3: 12; Matt. 13: 40. It was said: "The rich man in hell *cannot* get away from his place." Then I wonder how he is to appear at judgment; for we were also informed that the judgment would take place at the end of the world, when Christ comes, which is Bible doctrine. Again, if *living* in hell, then he has to come alive to his reward; but the Bible speaks of giving up the *dead*, not the living. Rev. 20: 13.

It was said: "All things are possible with God; therefore he can keep sinners forever in fire without consuming them." What does the Bible say? "They shall consume; into smoke shall they consume away." "I will surely consume them, saith the Lord." "They that forsake the Lord shall be consumed." Ps. 37: 20; Jer. 8: 13; Isa. 1: 28. Isa. 5: 24 tells plainly how the wicked shall be consumed; viz., "As the fire devoureth the stubble, and the flame consumeth the chaff." See 2 Thess. 2: 8; Heb. 10: 27.

Further, the conclusion was drawn that as the wicked are to be destroyed forever, therefore they must suffer endless misery. What is destruction? Let the Bible tell us. "Thou turnest man to destruction."—Ps. 90: 3. Here the first death destroys, until he as "the last enemy" is destroyed (1 Cor. 15: 26), and a resurrection from the dead takes place. After judgment, when in the seven vials as the seven last plagues, the wrath of God is filled up, a destruction is to follow by the second death. Rev. 15: 1; 18: 21; 20: 9, 14.

How long does the second death destroy? Like the first; until a resurrection shall take place. When is that? I know not, because the Bible tells us of none. This death to take life away is inflicted as punishment. How long will this punishment last? Until life, which was taken away as punishment, is restored. When is that? Never; and consequently the punishment, the check, the restraint, or lopping off, as the Greek term *kolasin* might be translated, which in Matt. 25: 46 is translated "punishment," must last forever.

I will now prove

(1.) That men must die. I think all agree that the statement (Eccl. 9: 5) is true, that "the living know that they must die."

(2.) I will prove that death is the opposite of life. Whilst we live we have knowledge (Eccl. 5: 9); but dead we have none.

(3.) I will show that a time comes when the dead shall have life and knowledge again. I will raise them in "the last day." Hence this life and knowledge is through a resurrection from the dead of the just and the unjust. Acts 24: 15; John 5: 29.

(4.) I will prove a judgment. Acts 17: 31; 2 Cor. 5: 10.

(5.) I will prove a reward to unbelievers. "He that believeth not shall be damned," and not see life. Matt. 16: 16; John 3: 36.

(6.) I will show that this reward results in the second death, the consequences of the destruction threatened to the wicked. The end of sin is death, saith Paul. Now the first death is not the end of sin, for after death comes the judgment. Heb. 9: 27. "The fearful . . . shall have their part in the lake which burneth with fire and brimstone"; and what is this? Is it endless life in misery? No; at least the Bible does not say so, but says, "This is the second death." Now prove resurrection from this second death unto life, and then, but not until then, talk more about endless life in misery,—words found only outside of the Bible.

Now if it were necessary, I would prove that there is no resurrection from the second death, for the Bible surely is not so inconsistent, as to say in one place that the righteous shall rise, and in another that they should not rise. Observe Isaiah speaks about the wicked and their destruction (14: 5–18). Then thus destroyed, as the punishment for their iniquity (vers. 14: 21), is declared by the Lord a death after which there is no resurrection. Here, then, is a death, a decease, life departed, or cut off, proved by the Bible, if Bible proof will satisfy us. Now apply it to what you will. If you apply it to the natural death of the wicked, it says, "They shall not rise"; and what will you do with the resurrection unto condemnation? John 5: 29. If you apply it unto the death of the righteous, then what would you do with the resurrection unto life? John 5: 29. If, in order to get out of the difficulty, you should apply it to spiritual death, I would ask, What would you do with this passage—"Awake, thou that sleepest, and arise from the dead, and Christ shall shall give thee light"? Eph. 5: 14.

But now apply it to the second death,—the only case to which it does apply,—and the words, as clear as the Bible can make them, will stare you in the face, "They are dead, they shall not live; they are deceased, they shall not rise"; and where is endless life in misery? I ask, Where? "There are the workers of iniquity fallen; they are cast down, and shall not be able to rise," says David. Ps. 36: 12.

Here we must leave the wicked, under the power of the second death, deceased, not to rise; and even Dr. Bartlett cannot contradict it with the Bible, because the Bible does not contradict itself.

By searching a little further, we find the reason given why the Lord will thus deal with the wicked; viz., "to punish the inhabitants of the earth for their iniquity." Mark the expression, "The inhabitants of the earth." Now turn to Revelation, the sixth chapter, and see Christ coming conquering, and to conquer death, "the last enemy which is to be destroyed" (1 Cor. 15: 26); then, according to 1 Thess. 4: 16, 17,—the dead in Christ raised, and the living christians changed,—then (Rev. 6: 8) see the balance of the wicked, yet living on earth, cut off by death and gathered up by hell, or *hades*, the state of the dead, following death. Then in Rev. 7 we have besides the 144,000, which represent the Jews according to their twelve tribes—a great number before the throne of God.

At this time, hell—the state of the dead, has the wicked yet in its silent embrace, until (Rev. 8: 5) the silence of death will be broken by voices, and thunderings, and lightnings, and earthquakes, at which the wicked will be raised, because there is a resurrection of the unjust as well as of the just. This is the resurrection unto damnation; hence the voice of the angel crying, "Wo, wo, wo, to the inhabitants of the earth." Rev. 8: 13. Now trace this punishment of the inhabitants of the earth until the wrath of God is filled up in the last plagues (see Rev. 15: 1), and the declaration made, "It is done," which dissolves itself in the second death.

What is the state of the wicken now? Let the Bible answer. "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. 26: 14. Thus we find (1.) Unrighteousness in the wicked. (2.) That they shall be devoured by fire; consequently, as Paul declares (Rom. 6: 21) the fruit of sin to be shame, and the end thereof death; and hence (3.) find them dead—not to live any more, because, therefore, they are destroyed and their memory perished; and then at the end declared, that all this shall be "the punishment for their iniquity."

This plain declaration of the Lord should forever settle the question, whether the punishment of the wicked is endless life in misery, or destruction and death from which there is no redemption.

As the Lord speaks of a certain class of deceased beings in such plain language, and says "they are dead, they shall not live; they are deceased, they *shall* not rise," and says, "this is because they are destroyed," I cannot see how any one can make out that destruction does not mean really destroyed. A few more questions on this point:

1. When the wicked are devoured, or burned up, not leaving them root nor branch, and consumed into smoke, as the Bible declares, are they then living in endless misery?

2. When the Lord declares concerning the wicked, "They are dead, they shall not live; they are deceased, they shall not rise," are they then in a state in which they can not die?

3. When they are destroyed, and their memory perished, are they still indestructible, in a state of sin and suffering?

In John 3: 36, we read that the unbeliever "shall not see life"; and in John 8: 51, we read that the believer "shall not see death." Now make the contrast, and see whether it is not plain that the two passages speak of the final state of all men, and then see whether it is life in happiness in one case, and life in misery in the other; although the Bible says it is *life* in one case, and *death* in the other, precisely what the Lord has laid before men, after they had forfeited their right to immortality. See Deut. 30; 15, 19.

Of course we could prove endless life in misery, by changing some passages of Scripture, and thus settle the question in a hurry. For instance, read in Rom. 6: 23: For the wages of sin is eternal life in misery, and you have it in this one place; but still keep in mind that the Bible has it, "For the wages of sin is death." Then in 2 Thess. 1: 9 we could change it and read: Who shall be punished with everlasting life in misery, and it would not make the sentence any longer; however, if we do not change it, it reads—"Who shall be punished with everlasting destruction." But I am afraid this would make too much changing. To convert a sinner, the Bible says, is to "save a soul from death," not from endless life in misery.

Now let us read Jas. 1: 15,—"Then when lust has conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." Why, then, does the apostle not say, When sin is finished, it bringeth forth endless life in misery? I have a question to ask here, that any one has the privilege of answering, after I am done. It is this. Why did the apostles not say what they meant, if they meant what they did not say?

In one of the discourses last week, in order to prove that those in the Bible termed dead are still in being, a figure was used, and we were told, that two trees may stand side by side, one a live or green tree, the other a dead one, but both are in being, or existence. However, I knew that too, and it is correct. But now pull up a tree by its roots, put it into the fire, burn it up, until it is consumed away, leaving it "neither root nor branch" (which is what the Bible says of the wicked); and then make it plain to me that that tree is in being or existence, as well as the tree which is alive; for that I honestly confess is a thing that I cannot understand. The terms "burned up," "consumed," "destroyed," "devoured," are figures used in the Bible in regard to the final state of the wicked. Are they figures of life in misery? or of death and destruction?

I know that destruction named is not destruction completed. Destruction may be figurative, imaginary, real, or completed. To describe destruction completed, I will also take a case in present life, as that of the two trees. There was a little bird that used to come in front of our kitchen door and pick up all the little crumbs it could find, and ate them. One day a cat bounced upon the bird and devoured it, and it never came afterwards. Now the bird is dead, for the cat was seen eating it up. How did the bird die? Why, he was destroyed. How was he destroyed? The cat devoured it. Now the question comes up, Where is the bird? He is put out of being, or existence, as a bird. Now does not this prove that destruction can put out of being, like those of whom it is said (Obad. 16), "And they shall be as though they had not been"?

But it may be said, Is not that preaching annihilation? If any one thinks so, what of it? But I have not used the word annihilation, but the plain words which the Bible uses to describe the final state of the wicked. But if annihilation of the wicked is such a dreadful thing, after all, I would ask in all candor, Why did Dr. Luther, in his translation, make the German Bible teach annihilation, extermination, and obliteration of the wicked, in using the words *zu nicht machen oder vunichten, ausgetulyt, aud ausgewtteh*, as in Isa. 26: 14; 13: 9; Ps. 9: 6; 37: 38; and a number of other places?

Thus, destruction by the second death is the final doom of the wicked (and the very same thing in substance was preached unto us last week); and this brings them into a state void of light and knowledge, until they are raised into a new life, which nothing but the infinite power of God can do, but never said that he would, but declared (Isa. 26: 14), "They are dead, they shall not live; they are deceased, they shall not rise."

The rich man and Lazarus deserve another notice here, as this portion of Scripture is often taken to be so plain to teach endless life in misery, commencing immediately after death. Suppose I admit, or even take it for granted, that this passage does teach endless life in misery, commencing immediately after death; then I ask, What shall I make out of Matt. 16: 27; Rev. 22: 12; and Luke 14: 14? for I cannot make them harmonize with the idea of immediate reward after death. Of course I could remedy the case by making some changes, reading in Matt. 16: 27, "The Son of man shall come"—but immediately after death all were rewarded according to their works. You see this way it would harmonize. But it reads, "And *then*," that is, when I come, I will reward. Rev. 22: 12 I could change to read, "Behold, I come"—after I had sent my reward thousands of years ahead. This would harmonize with the doctrine of immediate reward after death (or do we pretend to say that to live in Abraham's bosom, or in the torments of hell, for at least two thousand years, is no reward); but the way the above passage stands in the Bible it reads, "Behold I come quickly, and my reward is with me." He brings it with him.

The passage in Lk. 14: 14 we could easily change to make it harmonize with the case of the rich man and Lazarus, in this way: "Ye shall be recompensed," or rewarded, as soon as you die. It won't harmonize, as it reads in the Bible. There it stands: "Ye shall be recompensed at the resurrection of the just." Another passage must be changed to harmonize with the passage under consideration. Rev. 20: 13 must be made to read: And hell shall give up the *living* that are therein, instead of reading, "And hell delivered up the dead."

Now do we not see that all we can get to prove immediate reward after death, and endless life in misery, from the rich man we must get by inference, for the wicked are not mentioned; and a number of other passages prove the inference wrong, for we showed that without changing them they teach a different doctrine. Thus I think it can easily be seen that the case of the rich man and Lazarus is ideal, or imaginary, and not real.

In ideas we can (and that is what the Jews had done) make two men of one; but, I ask, can we do it in reality? Can we in reality of one man make two, with all the parts and members of a human body, and have him as the same man in one place, and at the same time also in some other place? Now let us look at the case before us in this way: Here is the rich man, including all that he ever was as a man. But, again, here is the rich man in hell. Who is in hell? Why, the rich man, in all his parts; at least with eyes and tongue, and organs of speech, and desires for the welfare of his brethren, not dead like himself. Now if we take this to be real, we must prove at least the two following passages to be wrong; viz., that "the dead know not anything" (Eccl. 9: 5), and that "hell delivered up the *dead* which were in it." David's declaration must also be false, that in the very day in which the breath of man goeth forth, or leaves the body, "his thoughts perish." Ps. 146: 4.

But I think we had better take the plain Scripture, and not build too much on the ideal. With Lutherans we get along better, because we have him represented as only one. Lazarus died, and was carried by angels into Abraham's bosom. But, then, here comes in the difficulty. No burial of Lazarus took place. It is contended that, as yet, only the soul is in heaven, and the body in the grave. From the above we draw the conclusion, that if the case of the rich man and Lazarus is real, then the Bible contradicts itself, and hence it must be ideal, and all comes right.

Again (Phil. 1: 23), where Paul expressed his desire to be with Christ, and similar passages, were commented on, to show that Paul had expected to be with Christ immediately after death. I ask, Does Paul's own statement (2 Tim. 4: 7, 8) agree with the above statement? He says, "I have fought a good fight." Did he say to the Colossians, I go immediately after death to Christ; but you must wait until Christ your life appears? Did he expect salvation for himself before Christ would appear "unto them that look for him . . . unto salvation"? Heb. 9: 28.

There is another passage that deserves our notice. Let us look at Heb. 9: 43, and let Isaiah (66: 24) explain it. Suppose we take it for granted that Mark 9: 43 teaches endless life in misery (for this is taken as the stronghold of that doctrine). But it does not say that any one shall *live* where the worm dieth not and the fire is not quenched; does it? Well, but that is taken for granted, that men, cast into hell where the fire is not quenched, must live. This looks very plausible, and you might all be satisfied with it, for it agrees precisely with what we heard last week.

But there are some difficulties in the way, too, and it would also require some changes to make it harmonize with other portions of the Bible, because in Isa. 66: 24 we read of carcasses of men to be where the worm dieth not and the fire is not quenched. This, of course, we would have to change, and make it read, "They shall go forth and look upon the living men, or the immortal souls, where their worm dieth not. But as it stands in God's holy word, "And they shall go forth and look upon the carcasses of men that have transgressed against me." This is plain Bible language, and explains Mark 9: 43, which teaches that by obedience or faith we save life, and by disobedience or unbelief we lose it, and when lost go to destruction, of which fire and worms are the very strongest figures. Thus you see, the Bible decides the question whether these bodies cast into hell, where their worm dieth not, and the fire is not quenched, are alive or not, and it declares them to be carcasses of men that have transgressed against the Lord. Of such transgressors David says, "There are the workers of iniquity fallen; they are cast down, and shall not be able to rise." Ps. 36: 12. The term "hell" in this passage is *gehenna*, the valley of Hinnom, near Jerusalem; and not *hades*, as in a number of other passages.

Is there no punishment then for the wicked? Yes, all that God ever has threatened in the Bible will come upon them, after they are raised to condemnation, whilst they live under the three Apocalyptic woes, the three trumpets, and seven vials, in which the wrath of God is declared to be filled up; when they, the wicked, in a mighty overthrow shall fall by the second death, as an everlasting destruction for which there is no remedy any more; for they are now where the Lord declared that all who are destroyed for their iniquity shall be when he says, "They are dead, they shall not live; they are deceased, they shall not rise." Rev. 18: 21; Isa. 26: 14.

Here the Bible puts them, and here we are bound to leave them,—dead, not to live; and deceased, not to rise; destroyed for their iniquity, and their memory perished. Isa. 26: 14. Then, as the Lord says (Deut. 30: 19), "Behold, I set before you life and death." Let us be careful to choose life, that we may live.

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For the World's Crisis.

OUR HOME.

Not far distant is our home.

We have been journeying a long, long, weary way, and the end seemed very far in the future; but now, by many indications, we know that the journey is almost ended; that the weary feet will soon enter the "Gates wide open," and we shall take possession of our beloved city; and it is all *ours*, for our Father told us that he had been preparing it for our reception, and said we all should have mansions there.

I wonder what mine will be, a turreted castle or a dear little cot; but it matters not what the style of architecture will be, and probably our ideas and conceptions of the same are infinitely small and meager in comparison to the grandeur of the reality. We only know that the mansions will be fair, all radiant with dazzling gems, and filled with the glory of God, and we cannot but believe that objects of beauty and adornment will surround us in abundant profusion. Beautiful flowers and fruit, beautiful light, delicious perfumes, and graceful creatures of God's re-construction that have made man happy; instruments of heavenly manufacture filled with divine harmonies; music from voice of bird and man, from God and angel. *All* will be ours to enjoy,—when we get home.

The talents that here have been warped and crushed by circumstances will spring forth with divine energy, and we shall grow to be what God designed us to be, i.e., perfect men and women. There we shall work and never weary; hearts will never faint, eyes never grow dim, tears never fall, loved ones never part, death shall never enter this *our home.*

Our way has been through the darkness and mist of years; and as we look back through the long vista, we shudder, and our hearts are pained to see how many times we have well nigh given up. Satan, at times, has lured us into by and forbidden paths, we have sinned and then we have been punished, and by our chastisement we have been humbled, and flying, we have retraced our steps to the narrow, rugged way, and again commenced our journey with humbled, saddened hearts. The sun would again shine upon us, showing that the Father still loved us; then we would take courage, and think we never should fall again; but human nature was weak—oh, so weak—and before we knew it we had fallen, and the same old steps had to be taken again before we could gain the light.

The feet have grown weary, the heart faint, and we have longed to go home where we could rest. Will our Father forgive, and take us again to his love? Will he be merciful, and may we hope that he will save us? Through our blinding tears, we look up and see the hand, the "Guiding Hand" of our lives, and 'tis pointing to a lovely vision, but our tears dim the sight.

What is it? We dash away our tears, and lo! we behold *our home* just yonder; it is a glorious sight. We know that it is worth a few more struggles, and, taking courage, we bravely take up our cross and follow on with renewed strength; and God grant that we nevermore may falter till at the portals of our Home.

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THE BIBLE TRIUMPHANT.

78. *Satan entered into Judas while at the supper.*—"And after the sop Satan entered him."—John 13: 27.

Satan entered into him before the supper.—"Then entered Satan into Judas, . . . and he went his way and communed with the chief priests and captains, how he might betray him. . . . Then came the day of unleavened bread when the passover must be killed."—Luke 22: 3, 4, 7.

We are weary of correcting propositions which are so transparent as to need no solution. From the above it is evident that Satan entered into Judas twice. Once when he consented to betray his Lord for money, and again "after the supper," to strengthen him in his purpose to deliver up his master to those who thirsted for his blood.

79. *Judas committed suicide by hanging.*—"And he cast down the pieces of silver into the temple, and departed, and went out and hanged himself."—Matt. 27: 5.

Judas did not hang himself, but died another way.—"And falling headlong he burst asunder in the midst, and all his bowels gushed out."—Acts 1: 18.

It is written in Matt. 27: 5 that Judas went and hanged himself. Luke in Acts 1: 18 relates these circumstances only which followed after he had hanged himself; viz: that "falling headlong" (perhaps by the rope breaking, or that to which he had fastened it giving way), "he burst asunder in the midst, and all his bowels gushed out." There is no knowing how long (perhaps weeks, or even months) he might have remained suspended (for it is probable that he hung himself in some unfrequented part of the neighboring woods), even until decomposition of his body had far advanced, and then falling from a very low height indeed would be quite sufficient to cause a rupture or bursting of the parietes of the abdomen, and the consequent gushing out of his intestines or bowels.

80. *The potter's field was purchased by Judas.*—"Now, this man purchased a field with the reward of iniquity."—Acts 1: 19.

The potter's field was purchased by the chief priests.—"And the chief priests took the silver pieces . . . and bought with them the potter's field."—Matt. 27: 6, 7.

"Now this man purchased a field with the reward of iniquity." Upon examination we find that this text, and also the one recorded in Matthew are literally true, for the reward of iniquity (i. e. of Judas' iniquity) bought the potter's field; consequently it was Judas, who, by his iniquity in betraying his Lord and master, actually bought this property, although it was the priests who handed over the money for the field to its owners; they were the agents, he was the principal. As it may be said of any rich man, he purchased such a piece of ground, although he may never have seen either the land nor its owners, yet it may be truthfully said of him, that he bought the property, if it was done with his money, while another person in speaking of the same transaction could also say with truth, that the land was purchased by the agent who transacted the business.

81. *But one woman came to the sepulchre.*—"The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre."—John 20: 1.

Two women came to the sepulchre.—"In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to the sepulchre."—Matt. 28: 1.

John simply mentions Mary Magdelene as coming early unto the sepulchre; he does not say that she came alone, (as he would be obliged to do in order to sustain the skeptic's position.) There might have been other women with her, without invalidating in the least John's statement that she came.

Matthew corroborates John's testimony that Mary Magdalene came to the sepulchre, and adds that the other Mary was with her. Hence, instead of contradicting John, he bears witness that his record is true.

RULES FOR CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities of one kind or another.
2. To bear with, and not magnify each others' infirmities.
3. To pray for one another in our social meeting, and particularly in private.
4. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person till well founded.
5. If a member be in fault, to tell him of it in private before it is mentioned to others.
6. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.
7. To observe the just rule of Solomon, that is to leave off contention before it is meddled with. Prov. 17: 14.
8. If a member has offended to consider how glorious, how God-like it is to forgive, and how unlike a christian it is to revenge. Eph. 4: 2.
9. Remember that it is always a grand artifice of the devil to promote distance and animosity among members of churches, and we should therefore watch against everything that furthers this end.
10. To consider how much more good we can do in the world at large, when we are united in love, than we should do when acting alone, and indulging a contrary spirit.
11. Lastly, to consider the express injunction of Scripture and the beautiful example of Christ as to these important things.
12. Above all, remember to love the Lord thy God with all thine heart, and thy neighbor as thyself.—*Christian Observer.*

— The more I learn, the more clearly I perceive how much more, both in theory and practice, remains to be learned; and that in reality man never gets done learning.—*Dierzon.*

ON THE NEW TESTAMENT.

"The credibility of the New Testament Scriptures is established not alone by external evidence, but by internal marks of truth—by those peculiarities which distinguish the Christian revelation, alike from natural religion and all pretended revelations. Some few of these internal evidences, derived from the characteristics of the Scriptures themselves, may be thus summed up:

"I. Not one of the books of the New Testament is ascribed to Jesus himself; had there been any forgery, the forged books, or at least the principal of them, would naturally have been put forth as written by the very founder of the new religion, laying down the principles and precepts of that religion, and answering to the books of the law written by Moses.

"II. The omission of the title of Christians, as applied by the earliest Christians to themselves, proving the antiquity of the books. The term, which was manifestly of Roman origin, occurs but three times in the New Testament; and in each case, manifestly, as employed by those who were not Christians. This fact, (however it may be accounted for, or whether we can account for it at all or not,) is one that would alone be a sufficient disapproval of the notion of some daring speculators, that the New Testament writings were composed in the second, third, or fourth century, from some vague floating traditions, and then fathered upon the apostles and evangelists by fraud, carelessness, and ignorance. Had this been the case, the title of 'Christians,' which was then in as common use as it is now, would undoubtedly have been found in the books of the New Testament, in its present application by Christians to each other. This omission then alone furnishes, even to a plain unlearned reader, a complete proof of their antiquity. And the anxiety of infidels to disprove that antiquity, shows plainly how they despair of contending in any other way against their truth. Such books could never possibly, if false, have been circulated without detection, at the very time when the wonderful events related in them are described as occurring.

"III. The character of Jesus himself, as drawn by the Evangelists. It is quite unlike all that had ever before appeared, or been described or imagined; and the picture is evidently an unstudied one. There is nothing in it of the nature of eulogium and panegyric.

"IV. The brief, calm, unadorned style, in which the miracles and sufferings of Jesus and his apostles are narrated; and the candid and frank simplicity with which the weakness and faults of the disciples are described.

"V. The clear revelation of a future state, and the promise of eternal life through the resurrection of the body.

"VI. The different nature of that kingdom of heaven, proclaimed by our Lord and his apostles, from that glorious worldly empire which the Jews expected; and the total absence of all attempt to accommodate the doctrines to the prejudices, or to flatter the pride of the Jews, by holding out hopes of national or spiritual supremacy.

"VII. The absolute requisition of a morality stricter and superior in kind to any hitherto practised, or even approved; and by this opposition, not merely to men's natural inclinations, but also in some points to their ideas of what is praiseworthy, proving the utter incredulity of mere ordinary human beings contriving a religion which condemns not only men's conduct but their principles.

"VIII. The mode by which that morality is inculcated, so peculiar, 1st, in the motives supplied; 2d, in the examples proposed; 3d, in the precepts delivered.

"IX. The ommission, not merely, but the exclusion, of any sacrifice save that offered up by the founder of the religion in his own person; of any sacrificing priest (Hiereus or Sacerdos) except Him, the great and true High Priest, and consequently the exclusion of any priest, in that sense on earth; except so far as every one of the worshipers was required to present himself as a living sacrifice holy, acceptable unto God; and the exclusion of any temple except the collected congregation of the worshipers themselves. When it is remembered that the gospel religion was introduced by men among men, whether Jews or Pagans, that had never heard of, or conceived such a thing as a religion without priest, sacrifice, altar or temple, is it credible that Christianity should have been without them, if it had been invented by men?

"X. The practical character of the revelation, and the careful avoidance of all that could serve mere speculative knowledge or the gratification of curiosity, however natural or excusable, the ministering to which is a marked characteristic of all other religious systems.

"These characteristics, and many others that might be pointed out, would be very remarkable if met with in any *one* book; but it is still more so when it is considered that they run through all the books of the New Testament, which are no less than twenty-seven distinct compositions, of several different kinds, written apparently at considerable intervals of time from each other, and which have come down to us as the works of no less than eight different authors. Infidels may reasonably be called upon to explain how, if Christianity be the invention of man, the Christian Scriptures the production of uninspired men, it comes to pass that they differ so materially from all other religions invented by man, and all pretended revelations put forward by man. And when they ask, is it likely that Christianity came from God? they may be fairly met with the question, Is it likely that Christianity came from man? And the latter is much the fairer and more rational kind of inquiry, because we are much better able to judge what might reasonably be expected from man, than to argue that it did not come from God because it seems to us not such in all respects as the Deity would be likely to deliver us."—*Archbishop Whately.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 3, 1869.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in *advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

☞ TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ P. A. SMITH—The money was received and the books sent.

☞ DR. McLEOD—Your money was received. The date is 8 *Dec.* '69.

☞ MRS. S. BASSETT—Your account stands now 18 Nov. '69. Let us know how much you have sent that has not been credited by the date being changed.

☞ LEWIS BEAN—Yes.

☞ BRO. J. W. TAYLOR—We are not able to give any new light on the subject named. It is to be supposed that the Lord has given us as clear light in the language used as we can get from any source.

☞ Thanks to SR. ACKERMAN for the gems selected.

DISCUSSIONS.

Monday evening, Nov. 1st, we began a discussion with Prof. Lummis, in Natic, Mass., to be continued several evenings. Subject, *Future Punishment*. Nov. 8th, we are to begin a discussion with Eld. M. E. Cornell, at Library Hall, Chelsea, Mass., to be continued four evenings. Subject for debate:—"*Resolved*, That the seventh-day Sabbath is binding only on the Jews, and their servants, after they came out of Egyptian bondage."

END OF THE WICKED.

"What shall the end be of them that obey not the gospel of God?"—1 PET. 4: 17.

(1) Will the wicked be punished? (2) *Where* will they be punished? (3) *When* will they be punished? (4) *How* will they be punished?

To the first inquiry, there is but one answer. All admit they will be punished in this life or the one to come. On this point the Scriptures are very plain. "Though hand join in hand, the wicked shall not go unpunished." Prov. 11: 21.

In answer to the second inquiry, the Bible very clearly states that they will be punished upon the *earth*, and mentions no other place. "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11: 31.

The answer to the third question is very plainly given in the sacred oracles, which uniformly state that the punishment of the wicked is not till after the judgment, consequently the unrighteous who have died are not now receiving their punishment. Says the apostle Peter:—"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." It does not look reasonable that men should be punished before they are judged. The judgment will not take place till the second coming of Christ. Says Paul:—"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1. Again it is said:—"It is appointed unto men once to die, but after this the judgment. Heb. 9: 27. This point may be considered settled by the harmonious teaching of the Scriptures.

The next inquiry is, *How* will the wicked be punished? There are four views in relation to punishment. (1.) That wicked men receive all their punishment in this life. (2.) That they are punished for awhile in the world to come, and then restored to the favor of God. This is known as "the doctrine of restoration." (3.) Others believe that the wicked will be punished with eternal torment. (4.) There are others who reject these three views as unscriptural, and hold that the Bible teaches that the finally impenitent will be *destroyed*, and cease to exist as conscious, suffering beings.

Those who hold that the punishment is all in this life, claim that it consists in remorse of conscience; yet the Bible does not advance any such doctrine. But if this were true, then the punishment would be inversely as the crime; for the most wicked have the least remorse of conscience for their crimes. After Mr. Hicks had murdered all on board the sloop E. A. Johnson, he said in his confession: "I had too often dyed my murderous hands in blood in days gone by, to feel the slightest compunctions or qualms of conscience then . . . I did not feel the slightest regret for what I had done." While the christian man, who may have spoken some hasty word, or allowed an evil thought in his mind, may be stung with deep remorse for half the night; Mr. Hicks, after murdering a whole ship's crew, lay down, as he said: "and slept as soundly as ever I slept in my life," having not "the slightest compunctions or qualms of conscience." The Bible does not intimate that conscience is the punisher in this life, or in the one to come.

(2.) In relation to the second view, the doctrine of restoration, it may be said that the whole Scripture stands opposed; hence it cannot be a Bible doctrine.

The inquiry now comes, Will the wicked be tormented eternally, or will they die and cease to exist as conscious beings? In Ps. 145: 20, it is said: "The Lord preserveth all them that love him; but all the wicked will he *destroy*." Mr. Webster defines destruction as follows:—"Destruction consists in the annihilation of the form of any thing; that form of parts which constitutes it what it is." In Gen. 6: 7 we read: "And the Lord said, I will destroy man whom I have created, from the face of the earth." In Gen. 7: 23, we read:—"And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, . . . and Noah only remained *alive*, and they that were with him in the ark." Would it be correct to say after their destruction, that they were still alive? Only those in the ark were alive. The apostle Paul says, those who "obey not the gospel of our Lord Jesus Christ, . . . shall be punished with everlasting destruction." 2 Thess 1: 8, 9. Says Jesus:—"Broad is the way that leadeth to destruction." Matt. 7: 13. When speaking of the punishment of the wicked, the Psalmist says:—"The wicked . . . shall be destroyed for ever." Ps. 92: 7. The Hebrew word *gad*, here rendered "for ever," is defined by Gesenius as follows:—"perpetual time, eternity." Parkhurst defines it: "Time onward, futurity, eternity to come." The word "eternity" occurs but once in the Bible, and is then translated from the same Hebrew word, as follows:—"Thus saith the high and lofty One that inhabiteth eternity." Isa. 57: 15. As the wicked are to be destroyed for eternity, it follows that the doctrine of restoration cannot be true.

The punishment of the wicked will be *eternal*. It will continue as long as the eternal life of the righteous. In what will that punishment consist? Not in eternal life in torment, but in eternal *destruction—death*. Says the prophet David: "Let the sinners be consumed out of the earth, and let the wicked *be no more*." Ps. 104: 35. Says Jesus:—"Fear him which is able to destroy both soul and body in hell." Matt. 10: 28. When speaking of Christ, John the Baptist says:—"He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3: 12. If the fire is "unquenchable," it must of necessity burn up all combustible things that are brought within its reach. The Temple at Jerusalem was burnt up with an unquenchable fire. The prophet Jeremiah was instructed by the Lord to say to the Jews:—"If ye will not hearken unto me, . . . then will I kindle a fire in the . . . palaces of Jerusalem, and it shall not be quenched." Jer. 17: 27. This was accomplished in A. D. 70, when Titus burnt Jerusalem. The fire is not burning now, and yet it was unquenchable. Bloomfield remarks: "The *pur asbeston*—[unquenchable fire]—completes the awful image of TOTAL DESTRUCTION." Wetstein says: "The *pur asbeston* denotes such a fire as cannot be extinguished before it has consumed and destroyed all." Libanius, an eloquent writer of the fourth century, when speaking of the burning of ancient Troy, and the result, says:—"It lies an example of the calamity of an eternal fire." It is not burning now. If a house takes fire, and it is said to be unquenchable, no one would understand by the remark that the building would burn eternally, and not be consumed at all.

The Scriptures affirm as follows: "The wages of sin is *death*; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. Death is the end of dying. The word rendered death is *thanatos*, and is defined, "extinction of life." Eternal life is the highest possible reward, and the loss of it, or eternal death, is the highest possible punishment. The sinner loses all that the christian gains. The love, mercy and justice of God all unite in the destruction of the wicked. Justice requires the death of the sinner; love and mercy plead for his destruction in order that his agony may be ended. If we should find a group of men in some foreign land tormenting a man in their midst, and learn that they had been doing it for several days, we should say at once, They are heathen; for no civilized people would be so cruel. It should be remembered that Jesus said: "Be ye therefore merciful, as your Father is also merciful." John 6: 36. It is thought that the most wicked heathen man would not desire to keep his worst enemy in torment more than a year before he would be willing to let him die, and end his sufferings.

The Scriptures inform us that Sodom and Gomorrha are set forth as "a ensample unto those that after should live ungodly." 2 Pet. 2: 6. The people of Sodom were destroyed by fire and brimstone. The fire is not burning now; neither are the Sodomites now writhing in the flames that burnt them up. The last mention of punishment in the Bible is in Rev. 21: 8, where we are told that the wicked are cast into the "lake which burneth with fire and brimstone; which is the second death." This is the death which is "the wages of sin." From this "second death" there is no resurrection; hence it is eternal death, or eternal punishment with death. Says the apostle James: "Sin, when it is finished, bringeth forth death." James. 1: 15. If men will not repent and thus have their sins forgiven, there is but one way left to end sin, and that is, *to end the sinner*. Why should God immortalize the sinner, and thus perpetuate sin eternally?

The gift of eternal life is only to the righteous. The sinner must die "the second death," and, as the prophet Obadiah says, "be as though they had not been." Oba. 16. The strongest terms in the English, Greek, and Hebrew languages, which are used to express the utter destruction of things, are employed to represent the fact that the time will come when "the wicked shall not be." Ps. 37: 10;) when sin will be "finished" (James 1: 15;) when there will not be a sinner living in the whole universe; but the time will have come, as seen in vision by John the Revelator, when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," will say, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever." Rev. 5: 13. When that song is sung the wicked are "no more." Admitting that they are to be destroyed, how could it be more plainly expressed than it is now; and if the Lord does not mean what he says, who can guess what he does mean?

The doctrine of eternal torment is calculated to make infidels, and lead men to hate God, as a cruel tyrant; while, on the other hand, the correct view of future punishment produces a salutary and effective alarm, leads men to repentance, and produces an increased love for God in the hearts of his children.

EUROPEAN CONFEDERATION.

Those best informtd tell us there is a very decided movement among the common people in the different nations of Europe in favor of one grand confederation, under Napoleon III., as the embodiment of the principles which they wish to establish. He is a well-known Spiritualist.

An "International Peace Congress" has just been held in Switzerland for the purpose of taking steps to form a grand confederation. The following is the announcement of the congress:—

"1. That the only way of founding peace in Europe is in the formation of a federation of nations, under the name of the 'United States of Europe.' 2. That the government of that nation is to be republican and federative; that is to say, to repose on the principle of the people's sovereignty, and to respect the autonomy and independence of each of the members of the federation. 3. That the constitution of that government must be perfectible. 4. That the European federation is to guarantee to each of the nations of which it will be comprised, sovereignty and autonomy; individual liberty; the freedom of suffrage; the liberty of the press; the liberty of meeting and of association; the liberty of conscience; the liberty of work without exploitation; the efficient and individual responsibility of all the executive functionaries. 5. No nation to enter the European confederation if not in the full enjoyment of universal suffrage; of the right of granting of refusing taxation; of the right to conclude or ratify political alliances and treaties of commerce; of the right of improving itself its constitution."

DELEGATES.—At a meeting of the churches in Canada, P. Q., the following Brn. were chosen to attend the National Conference at Rochester:—C. P. Dow, Stanbridge; substitute, T. Buckingham, Montreal. D. Lawson, Quebec; substitute, —— Davidson. John Daniels, Danville; substitute, John Wilson, Montreal.

A GOOD RESOLUTION.—At a meeting of the Christian Association in Lafayette, Ind., Oct. 7th, 1869, the following resolution was unanimously adopted:—

Resolved, That in the judgment of this convention, females should be admitted as active members of Christian associations, to take their full share of duties and responsibilities."

This is a step in the right direction.

PHYSICAL LUXURY.—Those who have not tried it, are not aware of the luxury afforded in a Turkish Bath. We were glad to find one established in Chicago, by Dr. Gleason, 32 Washington Street. The effect of the bath is very pleasant and profitable. It is excellent for colds and rheumatic difficulties.

THE WAY WE DO.

BRO. GRANT:—I was much interested in your article on health, which was published in the Crisis of Sept. 1st, and would like to adopt your system of living, if I could carry it out; but I am away from home most of the time, and can very seldom get your articles of food. Now as you probably meet with the same difficulty in traveling, and have learned how to obviate the trouble, if you will inform me how you manage, I shall be very much obliged. Fraternally yours,

C. H. WILLIAMS.

Dear Bro. Williams:—It will afford us pleasure to answer your inquiries, as we have very little trouble in securing our hygienic diet for every meal in the year. We have already traveled between twelve and thirteen thousand miles this year, and have had our special food every meal, and at the regular hour, especially when traveling. We have not eaten a meal for several years without having the unleavened Graham bread, or "gems," as they are often called.

We will now tell you how we "manage." Suppose we are to start from Boston to Chicago. We first inquire how many meals will be required; when that is ascertained, we know just how much food we shall need. If we are to be three days on the way, we shall need one dozen "gems," or unleavened cakes, as we eat two at a meal. We have the one dozen made, or a dozen and a half, in case we should be delayed; and also to have some for the first day after our arrival, so that we can have time to make arrangements to prepare more before they are gone. We carry with us one dozen tin cups, that hold just a gill apiece, shaped some like a small tea-cup; that is, considerably larger at the top than the bottom, so that the cakes will come out easily when baked. These are put together like a tin pail without sodder, in order that they may endure the heat of a very hot oven. They set into each other and take up but little room in the traveling bag.

After our arrival at the end of our journey, we look out for some Graham meal. If we were going where it could not be found, we would carry some with us; but such places are not common at the present time. Eight ounces of meal is an abundance for a day. So that if we were to stay four days, we would get two pounds of Graham meal, and as much more as would be necessary to make bread sufficient to take us to the next stopping place. We usually prepare the bread, as it is a very simple thing to make. It will not take over five minutes to grease the tins with a little butter, or suet, wet up the bread, and put it in the oven. The process is as follows:—Take sufficient meal for the dozen "gems," wet it with cold water, about thin enough for griddle cakes, then fill the cups and bake thoroughly in a *hot* oven.

It is said by eminent physicians, that there is no other article of diet that will sustain life so long as these "gems," or on which a man can perform so much mental and physical labor without being tired or hungry. Our experience fully corroborates this statement. Thus far for the *bread*.

Next in importance is the oatmeal mush, porridge, or pudding. The oatmeal is now for sale in most towns. People are beginning to find out its value as an article of diet. It gives *animation* as well as extra nourishment. The oats are baked and hulled before they are ground. Most of the oatmeal in market is prepared in Canada. We are acquainted with no one article of diet that will sustain life so long for a given sum of money, as oatmeal.

We now come back to our journey from Boston to Chicago. The oatmeal mush is prepared just like an Indian hasty pudding, that is, by stirring the oatmeal into boiling water, taking special care not to make it too thick. In consequence of its swelling, one ounce of oatmeal will make as much mush as two ounces of Graham meal. When done, it should be thin enough to be turned out of the kettle. One ounce and a half of oatmeal makes enough for one meal. We have a tin, self-sealing can, that holds a little over a quart, that we fill with mush. This is sufficient for four meals, or for two days. In real hot weather, it will not keep more than a day and a half; in such a case, we should go without mush during the last part of the journey, and take bread and fruit in its place. We have also one of Mason's patent, self-sealing jars, holding one pint, that we fill with milk for each day. We use no other seasoning on any food. When the milk jar is empty, it is rinsed out and filled again at some depot. We carry also a half-pint cup for the use of milk and mush, or sometimes rusk and milk. The rusk is made by drying pieces of unleavened bread, and then grinding it in a coffee mill. In addition to these articles we carry a teaspoon to be used in eating the mush and rusk and milk. We take a supply of sweet apples, or purchase such as we can find on the way, when needed. We sometimes carry figs, or dates, when apples are scarce.

If we are going where we do not expect to find oatmeal, we take some with us. A pound will last five days, and only costs about six cents. In case we cannot get wheat or oatmeal, we would use Indian meal.

We eat pears, peaches, grapes, sweet potatoes, strawberries, blackberries, blueberries, etc., in their season.

THE ADDRESS OF ELD. J. COUCH,

Delivered before the Advent Christian Association at its late meeting, published in tract form, is now ready, which the friends can procure *free* at the Crisis office. When ordered to be sent by mail, please enclose stamps to pay postage. AG'T.

"THE HOPE OF THE CHURCH."

By Henry Dana Ward.

A most eloquent, interesting, and profitable work. A history of the doctrine of the Millennium. Price 25 cts. By mail, 30 cts.

"ADVENTISM.—Its Relation to Theology."

By William Sheldon.

This considers the relation of Adventism to Theology, omitting the portion of the original work treating on prophecy. Price 25 cents. By mail, 30 cents.

The above works are published by the W. A. C. P. Association. For sale at this office. AG'T.

FRENCH SOCIETY.

The following is from the London Correspondent of the Chicago *Tribune*, Oct. 6th, 1869. It shows the moral progress in France:—

"A vague apprehension exists among official people of some great change in France. What it is, and when it is to come, no one is able to define, but there is uneasiness in high places. Perhaps the immediate fear is due to Earl Clarendon. When a fashionable Foreign Minister of the old school, and an easy, indifferent, pleasure-loving old man, who has thought more of the favors of the fair than of popular aspirations, rubs his hands and declares that everything is smooth and happy, and that Europe had never so many reasons for being tranquil, then look out for hurricanes, for confusion, for revolution. Earl Clarendon is about the last man to see where things tend. The question so difficult to get at is, are the French people astir? The Emperor's power is evidently going. He has lost confidence in himself, and the people have lost their fear of him. But it is not so certain that because they cease to be Imperialists they want to hurry on a republic. Time will show. One thing, at all events, is apparent. If France is in revolution the remainder of Europe will be disturbed. They will call out for Rome. Spain will exclaim more loudly than ever against a monarchy. I am not sure that some of the "ancient institutions" still standing, of the British isles, would long resist the storm. Belgium is loyal enough to her King, but he has some of the worst characteristics of a decaying State. The scenes last week at Liege, on the occasion of the visit of the French and English volunteers, were so bad that the newspaper correspondents dare not do more than allude to them. Men and women gave themselves up to orgies of the most scandalous description, and in broad daylight the streets exhibited displays of the coarsest animalism. A friend who was there, and who knows the conduct well, assures me that there was no restraint. Mothers and daughters, husbands and boys, abandoned themselves to the free run of every passion or fancy."

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute acording to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$88.25
A Friend	7.92
James Lord	.63
D. D. Reed	6.00
A. Powell	.82
H. F. Holton	1.00
H. Hyde	.42

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$18.50
A. S. St. Clair	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$163.00
Ire Wever	5.00
J. Blanchard (pledge paid)	2.50
P. W. Higgins	5.00

For the World's Crisis.

TO OUR FRIENDS NORTH.

We once more acknowledge our Father's hand in leading us safely back into our field of labor.

Bro. Leslie remained with us one week, and then took his departure amid many tears. He has worked long and faithfully, with opposition on every hand, to bring the Mission up to its present flourishing condition. The fruit of his labors can only be known at the great Assize. Those whom he has instructed are to be numbered by thousands, as his books show a record of upwards of twenty-five hundred different names of scholars that have attended his school since he first came into this part of the vineyard. Nor is this mighty work all that has been done. Clothing has been distributed to the naked, food dealt out to the hungry, and medicine has been administered with prayer and a physician's skill to the sick and afflicted.

Words fail to convey a true idea of the work here, with its trials, cares and sorrows, as well as its joys and sunny spots; all the brighter from the gross darkness through which we are often called to pass. May the ever blessed Lord be with and sustain Bro. L. wherever he goes.

And now the work is before us. O for wisdom, that we may do just right. The field is large, and indeed ready for harvest; doors are open on every hand, and the cry is still—"Come over and help us!"

What shall we do? Night and day we cease not striving as God gives us understanding, yet we see so little accomplished of the great work before us, that we often cry from our hearts, Lord, strengthen thy unprofitable servants.

We would say to those dear friends in Maine, who are intending to send us the clothing promised, that we shall need it much in the course of two or three weeks, or as soon as the cold, fall rains set in. There is a hard winter before many of these poor people, and if we do any thing for them, it must be when they need it, be it earlier or later.

We would really like to have *all* the clothing that we could distribute in *three weeks' time*. We know we could gladden many, many hearts. May the Lord provide.

The health of myself and wife continues good. Pray for us. In hope of salvation by grace, LEWIS F. COLE.

Memphis, Oct. 22nd, 1869.

For the World's Crisis.

CONDENSED REPORT OF THE CT. A. C. CONFERENCE.

The Conn. A. C. Conference held its usual session at the Beers Street Christian Chapel, New Haven, commencing Thursday, Oct. 14th, at 2 o'clock P. M. The committee on credentials reported one visitor, and fourteen delegates. The delegates reported churches as in a good condition, with a mind for extra effort in the cause of God. Preachers reported an interest to hear, and expressed a desire to be more consecrated to the work. There had been some conversions. Tent-meetings had been thus far self-sustaining, and successful in the work. Sinners had been converted, and backsliders reclaimed.

The following officers were elected for the ensuing year: H. H. Dickinson, President; A. H. Steele, Vice President; G. L. Teeple, Secretary; B. St. John, Treasurer; S. Hall, B. Hitchcock, and G. W. Denny, Board of Trustees. Report of Sabbath Schools showed a need of more schools, as there had been great good accomplished by Sabbath Schools; whereupon the following resolution was offered by G. L. Teeple, and was adopted:

Whereas, There is a great neglect in Sabbath School interest among us as a church, therefore,

Resolved, That this conference recommend that the churches connected with us do all in their power to establish and sustain Sabbath Schools among them, as an instrumentality in the hands of God of advancing the cause for which Christ died.

The following by-laws were offered by H. H. Dickinson, and were adopted;

1. Any brother feeling aggrieved by the action of his church, may appeal to the conference for a hearing of his case, after which the conference may take such action as may be deemed necessary.

2. Any difficulties arising between preachers, members of this conference, may be referred to a committee, to be appointed by the conference, or during recess of conference, by the President, Vice President, and Secretary, jointly; and their first inquiry shall be, Has the scriptural rule been complied with? after which, they shall proceed to investigate and report the result to the conference at the earliest practicable time.

3. Every regularly organized church of eight or more members, in connection with this conference, may send a delegate; but brethren in sympathy with us are entitled to seats, and may take part in all matters except voting.

The following by-law was offered by Bro. Denny, and was adopted: The President and Vice President shall not be eligible to the same office two years in succession.

The following by-law was offered by Bro. Rockwell, and was adopted: No church connected with this conference shall be allowed to send a preacher as a delegate, as long as there is one male lay member able to attend the conference.

The following resolution was offered by Bro. H. H. Dickinson: Whereas, There seems to be a necessity of a system in the recognition of our assistants in the work of the ministry, therefore,

Resolved, That the President of the conference, on approval of the Vice President and Secretary, may, on the recommendation of any church in connection with this conference, issue to a brother so recommended a license, authorizing him to officiate as a lay preacher within the bounds of this conference; and such brother shall, by virtue of the above, be recognized as a preacher within the meaning of the constitution.

Bro. L. F. Moore offered the following resolution, which was adopted: Whereas, it being in the opinion of some unnecessary to prepare ourselves by study, before entering the pulpit to preach, therefore,

Resolved, That it is our duty, before entering the pulpit to preach, to fully prepare ourselves by the assistance of the Holy Spirit, both by study and prayer; and endeavor, as far as lieth in our power, to show ourselves approved of God, workmen that need not be ashamed.

The following resolutions were offered by Bro. W. S. Campbell, and were adopted:

Resolved, That we receive the church at Pawling, N. Y., on its own application, as one of the churches of this conference.

Resolved, That we regard the region comprising Sandisfield and Otis, Mass., as embraced in the territory of this conference, and that we define the western boundary of the Conn. A. C. Conference to be the Hudson river, south of the line, running west from the town of Otis, Mass., including that portion of the State of N. Y. lying between the southerly part of the State of Conn. and the city of New York.

Voted, That this conference defray the expenses of its delegates to the National Convention, and that the delegates be instructed to take up a special collection in their respective churches for this purpose, and forward the same to the Treasurer. Adjourned with a vote of thanks to the New Haven church for their hospitality. There was good interest and harmony of feeling, and we trust that good will result from our conference.

GEO. L. TEEPLE, *Secretary.*

For the World's Crisis.

RELIGIOUS INTEREST.

There is a good degree of religious interest at present existing in the vicinity of Province Pond, in Effingham. N. H. A dear brother living in that region, isolated from those of like precious faith, conceived the happy idea a few weeks since of having some prayer-meetings in the place, which have been held once and twice a week up to the present time. Some Baptists, and others living in the vicinity, have come in and taken an active part in the meetings, and the Lord has remembered mercy and blessed the efforts of the faithful. Quite a number have been reclaimed, and four hopefully converted; others are deeply interested and almost persuaded to be christians. The people come out to the meetings in large numbers, and it would seem to be quite a promising field for good to be done, notwithstanding it has borne the name of being a very hard place. Some are already believing and confessing the "blessed hope"; others are believing in their heart, but have not yet confessed with their mouth. CHAS. H. HURD.

Freedom, N. H., Oct. 26th, 1869.

WONDERFUL PHENOMENON.

Your paper having recently taken quite an interest in all that pertains to the growth of the agricultural and mineral resources of Wyoming, will not, I presume, refuse a little space to the feeble description of a meteorological phenomenon that is now transpiring each evening in the skies above the Rocky Mountains in that romantic territory.

Since the recent solar eclipse they have, upon the summit of the Rocky Mountain chain, what the inhabitants call a "second twilight," so brilliant with colors of mist, shade and fire-lights, as to pain the eye in its steady gaze upon them, and to leave an impression on the mind that will never be obliterated.

Just as the sun is about to set a heavy mist gathers on the mountain, and growing denser and denser it shuts out entirely the last expiring ray of that luminous body; then all is darkness, or nearly so, for almost thirty minutes, when all at once the heavens become lit up from the horizon all around, far up to a small circle in the centre, with a livid glare of the most dazzling chromatic colors, seeming as though a tremendous bonfire was ablaze below, throwing its glare in clear and steady flame above.

This gorgeous and fearfully beautiful scene for nearly an hour, then steals quietly away; and the moon therefore dimmed by its fiery lustre regains its ascendency and lights up the balance of the night in pale shadows as it is wont to do in every other clime,

Now, what causes these cromatic twilights? They were never before witnessed by any of the oldest mountaineers. I was in that section at this season last year, and I have never seen so grand and so thrilling twilights and these have only occurred since the great solar eclipse of the 7th. What does it mean? What does it portend? How does it originate?

Old Sarshay—the learned Ute chief—stands in silence each night gazing at this wonderful phenomenon, and when asked what he thinks about it, replies slowly and sadly: Ugh, the Great Spirit is mad! He blows fire! His wigwam is in trouble! White man and red man better feel afraid for the Great Spirit is mad—he is heap angry!"

French Pete, the old trapper and miner, says:

It is now twenty-five years since I have seen the states. I have been eleven years in these mountains and I never saw such fiery nights. The winds are damper; they blow milder and the air grows heavier. I don't know how to account for it. It has all happened since the eclipse of the sun. Something dreadful is going to happen. There will be a dreadful fire some of these days that all the water in the world will never drown out, and those days are coming rapidly.

If it be true, as one of the professors of the Cincinnati Observatory says, that immense volumes of hydrogen gas were thrown out from the centre of the sun to the surface, during the recent solar eclipse how long will it be before the oxygen will be thrown out, and the carbon become the ruling and destroying element?

I give these particulars by request, and there are numbers of people in this city who on last Sabbath and Monday nights, witnessed, with me, this wonderful phenomenon on the summit of the Rocky Mountain chain, eight thousand two hundred and sixty-two feet above the level of the sea. The Cheyenne and Laramie papers will indorse the description.—*Correspondence of Omaha Herald.*

Correspondence.

From Bro. H. K. Flagg.

BRO. GRANT:—Nearly two weeks ago I left Camden, N. J., for my home in Mass. The meetings continue interesting, both in Philadelphia and Camden. The brethren and sisters go over from Philadelphia and assist what they can to keep up the interest in Camden. One week ago last Sabbath, I preached the word to the 24th street church, in New York, morning and evening; and at the church Cor. of Grand and Clinton Sts. in the afternoon. There was a good interest manifest throughout the day.

I was sorry to find Bro. J. K. Bellows very feeble in health. I have been acquainted with him a long time, and I expected to meet with him at the Grand and Clinton street church; but I learned for the first time, that he has not been able to leave home for ministerial labor for months. Bro. Bellows has many kind friends throughout New England. An epistle of sympathy and regard from any of them, cannot fail of giving comfort to the worn and weary heart of one who has labored hard in our Master's vineyard so many years.

After the evening sermon at the 24th street church, Bro. Harvey C. Smith, of Harlem, N. Y., was ordained for the gospel ministry. After the ordination prayer, and laying on of hands, the charge was given by Eld. H. A. King, and the right hand of fellowship by Eld. T. J. Cox.

I expect to remain at Savoy perhaps two or three weeks, when I expect, the Lord willing, to return through my present field of labor. I am looking for great events to transpire soon throughout the world. Your Bro. in the blessed hope, H. K. FLAGG.

Plainville, Ct., Oct. 27th, 1869.

From Bro. O. Bendixon.

BRO. GRANT:—As the Lord has been pleased to preserve me across the water, I will let you know that I have arrived with my family, after a six weeks' tedious journey. I have had a great struggle about what I should do, since I arrived here; but now have decided that I shall go on in the battle of the Lord. I am ready, through the help of God, to do any thing that God wants me to do. We are in very small circumstances at present, as we arrived here almost penniless. If any of the churches should want me, they will be pleased to write me. The bodily health of my family is tolerably good, but they are downcast in heart, being in such poor circumstances; but my trust is in the Lord, and he will not let me be confounded.

Yours in hope of life in Christ, when he comes, O. BENDIXON.

P. S.—My address at present is W. Bowling Green, New York. O. B.

BRO. W. K. EVERSON, Chicago, Oct. 23d, writes:—"The meetings are being kept up with interest. The night after you left, the first that Bro. Couch preached, there were a good number up for prayers. I see by this morning's papers, that the earth is full of violence, fraud, and corruption, not only of people, but judges; forebodings of evil, strife, fearful looking for serious events in France and elsewhere; precautions, disasters, storms; and that the earth is quaking in Massachusetts, Maine, and New Hampshire. 'Yet once more I shake not the earth only, but also heaven.' This prophecy Paul places at the end of this age; and Haggai, whom he quotes, adds: 'And I will shake all nations, and the Desire of all nations shall come.' This shaking of the heavens and earth seems to be a sign, or signal of the very near or immediate approach of the Messiah. There has been the most perturbed state of the 'heavens' this year known in history; so said the N. Y. *Journal of Commerce* in a long article on the subject, in which it recounted a long series of siderial phenomena, and storms resulting in great disasters by sea and land; and ended his article by saying that he gave but a small portion of the long catalogue, calling it 'the most perturbed state of the heavens ever *known* in one year.' This was published about three months since. Now, instead of growing better, it has steadily been growing worse, and the most terribly destructive storms have continued almost without abatement ever since; sweeping the continent in almost every direction. Many lives have been lost, very great destitution and privation produced, and from statistics given, not less than $100,000,000 worth of property has been destroyed. It has been observed that every eleven years, we have a cycle of electrical storms and phenomena, and if I mistake not each cycle becomes more prominent in its charactertstic disturbance than the last; and next year is the completion of another cycle, when we may expect more of these extraordinary siderial phenomena: more of this 'perturbed state of the heavens,' this shaking;' and from the philosophy given of its effects upon the nations in exasperating men and producing disturbance, viewing the question from the present stand-point; seeing the position of the nations, their armaments and perplexities, choosing between revolution and destruction, the political volcanoes scarce pent up, and ready to burst forth on the slightest provocation; may we not reasonably look to see in this 'little while,' even the coming year, to see the 'shaking of the nations?' Are they not even shaking now, preparatory to the coming of 'the Desire of the nations?' Blessed be God, I want to see him. We shall soon be called upon to say, 'Come out of her, my people,' and then, in a 'little while,' we shall realize the 19th chap. of Rev., joining in the shout 'Alleluia; salvation, and glory, and honor, and power, unto the Lord our God. Read what follows. Oh! how glorious. May the Lord keep us all 'till he come.' Amen."

"P. S.—24th evening. This day's *Tribune* brings us further confirmation of the above views in the increased extent of the earthquake East, and the report of that of Peru, and all South America again, and the immense tidal wave. Surely the sea and the dry land is shaking everywhere, and I expect it to continue till the Lord comes. The God of the Bible and the God of nature seem to be acting in concert now. Singular that they should so act just now as to confirm all that a few 'fanatical followers of Jesus' are vainly telling the world was and is to be."

SR. M. M. POST, Hinesburg, Vt., writes: "Dear friends of the Crisis, and more especially those who attended the gathering at Camp Brook, Bethel, Vt.:—Being a weekly reader of the Crisis, my general rule is to first turn to the editorial, and then to the letters of the dear ones. And just here let me say to the readers of the Crisis, those of us who feast upon its contents, do we realize the weight of responsibility that rests upon its editor; his need of strength, of wisdom, of humility, of patience, of long-suffering? I must confess, for one, I felt admonished in reading his request of last week. Let us not forget to pray for him.

Now a few words relative to our Bethel meeting. Yes, Bethel it was. Those blessed words that fell from the lips of Bro. J. C.

and S. G. Mathewson were truly food for us hungry children, who have been so long isolated from such feasts. May God bless them and their faithful labors.

One word for the tent for Vt. Let all cast in their mites. All will like to feel that they own a little right in it."

For the World's Crisis.

"The Living Questions of the Age," is the title of a new book, written by J. B. Walker. It is a well-written review of modern liberalism, under the names of "Unitarianism" and "Liberal Christianity," "Universalism," "Woman's Rights," "Anti-Capital Punishment," etc. The chief points of the writer are well made. His style is clear, direct and courteous; his arguments generally forcible and easy. The work is well calculated to arouse the stupor of many who are being captivated by the sophistry of skeptics, and lead them to Christ and the Bible. It is worthy of general patronage and a careful reading by all. Published by J. N. Clarke, Chicago. I. C. WELLCOME.

Obituaries.

WADE. Died in North Adams, Oct. 23d, 1869, George R. Wade, aged twenty years, one month, and fourteen days.

Bro. Wade was converted some two years ago, under the labors of Bro. W. Teft; and although he sometimes got discouraged under the trials of these last days, yet, when he came to grapple with death, he triumphed, and fell calmly asleep, to await the morning of the resurrection, when we hope he will rise to immortality to die no more. Words of comfort were spoken by the writer, from Job 14: 14,—"If a man die shall he live again?"

WM. J. BLANCHARD.

DEARING. Died in Bethel, Vt., October 12th, Mark S. Dearing, aged about forty-two.

The brethren and sisters at our late campmeeting will remember him, as the individual who came forward for prayers, and so earnestly entreated his companion to go with him. He lived but about two weeks from the time he was taken sick.

GEO. U. LEWIS.

LUCAS. Died in Brookfield, N. H., Oct. 12th, 1869, of consumption, Frank, youngest son of William and Mary Ducas, aged seventeen years, four months and two days.

During his illness he experienced a hope in Jesus, and died with a full assurance that soon he should be redeemed from the power of the grave.

C. COLBURN.

BENHAM. Died in Canisto, Steuben Co., N. Y., Aug. 31st, 1869, of diphtheria, Olive M., daughter of John S. and Mary Benham, aged three years, four months and twelve days.

"Asleep in Jesus, blessed sleep."

J. W. T.

CORSON. Died in Freedom, N. H., Oct. 19th, Mrs. Sally Corson, aged seventy-five years.

Married.

In Thornton, N. H., Oct. 24th, 1869, by Eld. A. W. Sibley, Mr. SIMEON TAYLOR, of Thornton, and Mrs. MARGARET YOUNG, of Claremont, N. H.

In Rochester, N. Y., Oct. 26th, 1869, by Elder E. McCullock, Mr. HENRY DENSMORE, of Wisconsin, and Mrs. LOUISA VINE, of Rochester, N. Y.

Summary of News.

FOREIGN.

Cable News.

MADRID, Oct. 24. In the Cortes yesterday General Prim said that if the Ecumenical Council should adopt decisions hostile in their operation to the Spanish Constitution, they would be treated by the Government as null and void.

ALEXANDRIA, Oct. 24. The ceremonies on the occasion of the successful completion of the Suez Canal will be interesting. The following is the programme: The fete will begin at Port Said on the 16th of November; the vessels forming the fleet will proceed to Ismailia on the next day, and remain there until the 18th, and will go through to Suez on the 19th, where the proceedings will be ended the following day.

FLORENCE, Oct. 31. The Italian government reserves the right to reject the decisions of the Ecumenical Council which are opposed to the laws of the country and the spirit of the age.

PARIS, Oct. 31. *Le Public* newspaper says the report that the Emperor is suffering from a relapse of his former illness is false.

FLORENCE, Oct. 31. The Italian Government reserves the right to reject the decisions of the Ecumenical Council which are opposed to the laws of the country and the spirit of the age.

DOMESTIC.

New York, Oct. 23. A Lima letter of September 27th states that there was great trepidation throughout South America, on account of the prevalent tidal waves and earthquakes. People were leaving their dwellings near the coast and camping in the mountains. A terrific earthquake is reported to have occurred in the Arequipas District, completely destroying the town of Chachas.

Toronto, Oct. 26. About four inches of snow fell here this morning. At Walkertown, Port Elkton and at other points north and west, about two feet of snow has fallen, and it is still snowing. Along the lines of the Great Western and Grand Trunk railways the fall of snow is very light and railway communication uninterrupted.

New York, Oct. 18. The Rev. Dr. Hubbell yesterday preached a sermon against the present Romish crusade against the public schools. He said they demand the unconditional surrender of the present system of education. If we give up this, they will then ask that the press be delivered into their hands; and, after that, all the privileges that Americans possess under the government; and then, one by one, will thrift, happiness and virtue be among the things that were, and this land become one of misery and poverty, similar to the nations where Papacy has ruled supreme. The issue must be met, or it may at some time culminate in one of the worst wars the world ever knew.

Augusta, Me., Oct. 30. The storm has not yet ceased in Skowhegan and Bingham. A foot of snow has fallen there, and sleighing is excellent. Here some six inches have fallen. Many sleighs are out, but the sleighing in this city is not good.

Cincinnati, Oct. 18. The National Convention of the M. E. local preachers to-day passed the following resolutions:

Resolved, That whenever from any cause except old age or protracted sickness, any local preacher ceases to be an evangelist, his license and parchments should be taken away.

Resolved, That if it prove necessary to carry into execution the sentiment of the foregoing resolution we respectfully ask such a change of the discipline as will enforce the active labors of local preachers or withhold their licenses.

Resolved, That we will use our influence and example to discountenance the reading of manuscript sermons.

FATHER HYACINTHE.—The Roman Catholic papers are endeavoring to turn their Roman Catholic readers bitterly against Father Hyacinthe. The *Tablet* contains a bitter article against him, attributing his action to "vain pride and self-conceit," and pronouncing his position "illogical and untenable." It also stigmatizes him as "a revolutionary madman." The Freeman's Journal contents itself by pronouncing the learned and eloquent Carmelite "a fool." Contrast these utterances with the mild, yet inculpatory expostulations of the Bishop of Orleans. Father Hyacinthe has hoped for some support from the American Bishops, but in this, we apprehend, he relies upon a broken reed. Is it not remarkable that one who so recently stood first among Roman prelates for learning, eloquence and piety, should so soon have become an ignorant and vain babbler, without piety and without position?—*Detroit Tribune.*

WOMEN'S RIGHTS IN RUSSIA.—The "woman movement," says a correspondent, is making progress in Russia. Mr. Mill's work on "The Subjection of Women," is enjoying a wide circulation in that country, and three extended reviews of it, all highly approving its sentiments, have recently appeared in the journals of Moscow and St. Petersburg. In a domestic drama now having a run at the Moscow Theatre, a studious young lady says sharply to her old-fashioned mother, "You ought to know that everybody is now saying that woman ought to be free," the sentiment, it is said, never failing to elicit loud applause. It is proposed to hold a grand Woman's Rights Convention at St. [illegible], to which Mr. Mill is to be invited.

IMPORTANT IF TRUE. The London Weekly Register (Roman Catholic) publishes a statement to the effect that a petition, signed by "a very large body" of clergymen of the Church of England, will be presented to the Council of the Vatican, praying that in the event of the Council deciding against the validity of Anglican orders, the petitioners "should be received into the Catholic Church, ordained as priests, employed as such, and allowed, if married, to continue so until the death of their wives—those married, not to be employed as confessors." Many of the English Catholic bishops are said to be favorable to the petition; and the weekly Register assumes that a favorable decision on the part of the Council would be followed by a secession of "an immense body of the very best men amongst the Anglican clergy."

The same journal publishes a letter relative to the coming Council from "as high an authority as could be named, always excepting the Holy Father himself." It seems to have been written for the special enlightenment of "the good people of England, Catholics as well as others," and its object is to allay any apprehensions which may be felt as to the probable character and decrees of the Council. The writer "thinks he may safely say" that the question of the infallibility of the Pope when speaking *ex cathedra* "will neither be raised nor discussed," but will be left, as at present, one of those matters in which Catholics will be free to hold with one side or the other. He is further "quite certain" that "ultra doctrines or ultra opinians will not be mooted, or pushed, or agitated in any way."—*Boston Herald.*

THE SECRETS OF SPIRIT RAPPING.—The London *Standard* publishes a letter from Mr. W. G. Faulkner, philosophical instrument maker, in which he states that for many years he has had a large sale for spirit-rapping magnets and batteries expressly made for concealment under the floor, in cupboards, under tables, and even for the interior of the centre support of large round tables and boxes. He has supplied also quantities of prepared wire to be placed under the carpets and oilcloth, or under the wainscot and gilt beading around ceilings and rooms. All these, he says, were obviously used for spirit-rapping; and the connection to each rapper and batttery was to be made by means of a small button, like those used for telegraphic bell-ringing purposes, or by means of a brass-headed or other nail under the carpet of particular patterns known to the Spiritualist. These rappers, he adds, when carefully placed, are calculated to mislead the most wary. Then there are spirit-rapping magnets and batteries constructed expressly for the pocket; and these, he tells us, will of course rap at any part of the room. He also made drums and bells which will beat and ring at command.—*Journal.*

THANKSGIVING DAY.—A number of clergymen in Massachusetts are signing a petition for presentation to Governor Claflin, praying him not to issue a proclamation for thanksgiving unless he can initiate measures which will command a better observance of the day as a season of fasting, humiliation and prayer. They say "that they are convinced, by long and close observation, that the annual appointment of a day of fasting, humiliation and prayer by the Governor of the Commonwealth—once, doubtless, a usage which met the convictions and desires of the people of the State at large—has gradually been perverted from its original design and professed intent, until it has ceased to command attention and respect; that the day set apart by proclamation has fallen into general neglect as a day of religious observance, and come to be a day of much license, disorder, and excess; that they believe it to have become a source of demoralization rather than of religious or moral impression, and that the discontinuance of the custom of appointing an annual Fast would be for the public good."—*Boston Journal.*

DISAPPEARANCE OF THE DOG STAR.—A most startling astronomical fact—the explosion, or rather the conflagration, of Tau Coronæ—occurred some time since. It appears now that another and much more important star is slowly taking itself out of our system. By calculattions of extraordinary minuteness and delicacy, Mr. Muggins and Father Secchi have demonstrated that Sirius and our sun are mutually receding from one another at the rate of 29.4 miles per second. In the end, therefore, though the distance of time strains the imagination, we lose sight of Sirius—that is to say, provided we have not by that time gained the capacity of watching the more distant universe toward which he must be receding—an improbability. Nothing seems so near its final limit as the power of astronomical telescopes, while the power of the human eye, if it alters at all, probably decreases.

FATHER HYACINTHE'S CREED.—Father Hyacinthe yesterday made the following statement: I believe that it is impossible to enjoy freedom of thought and exercise it, and yet belong to the communion of the Catholic Church. I still consider myself a Carmelite monk, and am as devoted as I ever was, to the Holy Mother Church; but I maintain that I exercise my priestly functions by the authority of God alone, and that the Church has no right to change the faith as handed down by the fathers—to add to or take from it in any way whatever. I believe the Protestants to belong to the great brotherhood of the faith, but do not intend to ally myself to their peculiar views."

LOUIS NAPOLEON'S MALADY.—If we are to credit recent statements put forth by leading medical men in Paris, the Emperor's bodily situation is grave indeed. He suffers from a complication of disorders, among the least of which is rheumatism. The foundation of his internal complaints he inherited from his mother, and they began to trouble him at an early age. Before the *coup d'etat* of 1851, they had taken the form of occasional fits and neuralgia, more or less violent in their visitation. The neuralgiac attacks sometimes benumbed his limbs, and could only be dispelled by blister and cauterization. On one memorable occasion he himself burned along the affected nerve with a wax candle, and thus restored the power of movement. Hydropathy afforded him substantial relief for several years, or until 1860. Then aggravated symptoms set in, and he has not been a well man since. The main source of the difficulty is in the bladder. It is stated that one of the consequences of such diseases, when long continued, is their injury to the brain, inducing unsteadiness of mental operations, and imparting an enervated, sombre tone to the whole disposition. It cannot be affirmed that these results have yet been developed in Louis Napoleon's case, for, whatever loss of activity he may have shown, it has been no more than what might have been expected from advancing years. If, however, the correct diagnosis of his malady has been given, the tenure of his life—a life fraught with vast consequences to France and to Europe—cannot be regarded as very strong or even hopeful.—*Journal.*

Passing Events.

☞ The proposed Ecumenical Council has produced, says the *Leader*, a curious movement among the Russian clergy. They propose to get up a counter demonstration to that preparing at Rome by holding another council at St. Petersburg, attended by bishops of the Greek Church and presided over by the Emperor. It is said that the Pope has made great efforts to induce the Government at St. Petersburg to send Russian bishops to Rome, but without success. Upon this the "orthodox" clergy came forward with their plan for the Government holding a council of its own, but they were informed in reply that this could not be done, as it would offend the Roman Catholics in the Empire.—*Advance.*

☞ A correspondent of the Boston *Journal*, writing from Calais, Maine, says of the great storm of the 8th inst., in that section:—"Out of 108 vessels out on the coast between Calais and Campabello, a distance of twenty-five miles, only eighteen were uninjured, and a large portion of those disabled were badly injured. Eighty barns and twenty houses were destroyed within four miles distance in St. Stephens, opposite Calais. Only one wharf remains at Eastport. At Lubec, opposite Eastport, four churches were very badly wrecked, and an immense amount of other property destroyed."

☞ A petrified man of extraordinary size was found on the 16th inst., about twelve miles south of Syracuse, N. Y., in digging for a well. The body is ten feet five and a half inches long, two and a half feet across the shoulders and twenty-two inches from the chin to the top of the head. One or more similar giants have been exhumed on the Pacific coast. The body, in this case, rested on a clay bed, and was covered and packed around with sandy loam.

☞ Richard Weaver, of London, the famous lay-preacher to the poor, is becoming almost as famous in England as Whitefield was a hundred and thirty years ago. He lately made a preaching tour in the country, and preached, among other places, at Ascott, where people in large numbers came from all the surrounding country to hear him, some coming sixteen and twenty miles. "The whole congregation listened with great attention, many standing with streaming eyes, as he spoke of what he himself had witnessed of the power of the gospel."

☞ The sleeping girl in Kentucky is not dead, as reported, but still continues her long nap, although we are told by a Kentucky paper that the unnatural state into which she sinks cannot be sleep, but a deep, intense and inexplicable insensibility and unconsciousness, from which the most terrible shocks of an earthquake or the loudest thunders of heaven could not arouse her.

☞ A revival at Richmond, Ind., has been in progress for about six months; it is one of the most remarkable on record. About nine hundred persons have been added to the various churches. Out-door meetings have been held twice a week, and a noon-day saloon prayer-meeting has become a nearly permanent institution. Sometimes as many as fifteen prayer-meetings in private houses have been simultaneously held in different parts of the city.

☞ In the Friendly Islands, where, fifty years ago, there was not one native christian, but gross and unbroken darkness, the regular attendants on public worship now exceed thirty thousand, and contributions to religious objects are over fifteen thousand dollars a year: two hundred and fifty day-schools contain ten thousand pupils.

☞ An old trapper who crossed the Western plains thirty-five years ago says there was no grass at all, but only a few sage bushes and cacti. Now there is a thin soil formed over the sand and gravel, and grass covers the entire surface. It appears that this enriching process goes on faster and faster every year.

☞ Franklin Pierce was the fourteenth President of the United States. There are fourteen letters in his name, and the first letters of the christian and surnames being F. and P., stand for fourteenth President.

☞ At a late meeting of the Peace Society in Paris, Father Hyacinthe made the following declaration, remarkable for a Romish Priest: "There are three religious in this world—the Jewish, the Catholic, and the Protestant—and all three are equal in the eyes of God." It was received with shouts of applause.

☞ Among other causes of depopulation devastating Polynesia, and threatening the early extermination of the natives is the great spread of leprosy. It is now infesting Maui, in the Hawaian group, and the Marquesas Islands, and there is fear of its being propagated among the crews of American and other trading vessels; so that it may spread among other populations.

☞ The scientific French weather prophets predict a winter of unusual severity. The signs in this country point in the same direction. Corn has an unusually heavy coat of husks, and the birds are moulting earlier than usual.

☞ Gold has been found in Coos county, N. H., at Pittsburg, and there is considerable excitement over the matter. Across the line in Canada, fifteen miles distant, a man named Pope employs thirteen men in washing gold bearing sand. It is the field he works which has been traced into New Hampshire.

☞ An order was sent to a Chicago bookseller which, among other things, enumerated "Six Primitive Christianity." It was sent back with the response penciled opposite that item and not at all in jest: "No Primitive Christianity to be found in Chicago."

☞ The announcement that a vein of coal, eight feet in thickness, has been discovered in Colorado, seventy-five miles east of Denver, is more important than all the announcements that were ever made of gold discoveries in that territory.

☞ Father Hickey lately announced in the cathedral at Pittsburg, Pa., that Roman Catholic parents would be required to withdraw their children from the public schools. The work has already commenced; one hundred scholars have been taken from the First Ward School.

☞ Notwithstanding the efforts of Romish priests to prevent the circulation of the Bible, and a papal bull forbidding the people to read it, over 220,000 copies of the Scriptures have been sold in Italy in a little over eight years.

☞ The Jewish quarter of Prague and of some other European cities, is separated from the rest by wire partitions, and a movement is on foot to abolish such a ridiculous barbarism.

☞ The whole of Eastern Kentucky is reported to be overrun with horse thieves, whose operations are on such a bold and extensive scale that hardly any citizen dares attempt to own or keep a horse.

☞ Pere Hyacinthe, not having returned to his convent as ordered by his Superior, has been dispossessed of all his charges.

☞ A canal is to be built between Rome and Ancona, connecting the eternal city with the Adriatic.

☞ The American Bible society, during the fifty-three years of its existence, has distributed over 25,000,000 volumes.

☞ Emigration to the West is largely on the increase from New England.

☞ The Sultan has placed a letter-box at his front door for the deposit of petitions.

☞ Brigham Young is said to be the richest man in America.

☞ The Prussian press is to be free.

Notices.

National Conference.

The First National Advent-Christian Conference will assemble in the city of Rochester, N. Y., Wednesday, Nov. 17th, in the hall of the Advent Christian church of that city, at ten o'clock A. M.

This conference will be composed of delegates from the several Advent Christian Conferences of the various States and Canada, in accordance with the terms of the following call, issued by the Advent Convention, held at Buchanan, Mich., in November, 1868, which has been approved by most of the Conferences:

"A PROPOSITION TO THE ADVENT-CHRISTIANS OF NORTH AMERICA.

WHEREAS, The Advent-Christian body of this Continent, which has been called out of the world and the various sects, should be one in faith, hope, and work; and

WHEREAS, Unity of action is essential to the proper accomplishment of their great work for the present generation; therefore,

Resolved, That a General Conference of Advent-Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this Conference shall consist of delegates from the several Advent-Christian Conferences of the United States and Canada, each Conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces where there are no Conferences, and isolated Advent-Christian Churches exist, such churches may unite and send one delegate.

Resolved, That a committee of seven be appointed: three from the East, three from the West, and one from the dominion of Canada, who shall make arrangements for the time and place of meeting of said General Conference. *Provided*, that the place of meeting be as central as possible. We suggest Rochester, N. Y., or Buchanan, Mich.

The above action in reference to this proposed General Conference is subject to the approval of the several Advent-Christian Conferences."

This Conference will meet in Rochester, by the special request of the church in that city, who will extend their hearty hospitalities to the delegates, and others who may attend in convention. Their invitation is to all who love and cherish, and desire to proclaim more successfully and widely, the great truths generally held by Advent christians.

The Conference will consider the condition, prospects, and wants of the cause it is to represent, and take action as it may deem wise in the premises, for such Scriptural organization of the body as shall tend to add to its effectiveness in the promulgation of the great Biblical truths which God has called us to proclaim in the last days.

We trust this important meeting will be made the subject of earnest prayer by all who love "the present truth."

JOHN COUCH, New Hampshire; MILES GRANT, Massachusetts; S. G. MATHEWSON, Vermont; JOSHUA V. HIMES, Michigan; WM. SHELDON, Wisconsin; O. R. FASSETT, Minnesota; JOHN PORTER, Canada, *National Conference Committee.*

New Hampshire Conference.

At a meeting of the members of the Advent-Christian State Conference of New Hampshire, held at Alton Bay, Sept. 9th, 1869, called by the President, Eld. J. Couch, and formally opened with prayer by Bro. D. M. Leavitt, it was voted, that we proceed to choose delegates to attend the American Advent-Christian Convention to be held in Rochester, N. Y., Nov. 17th, 1869.

Voted, That Bro. D. M. Leavitt receive, assort, and count ballots for delegates and their substitutes.

Voted, That Bro. A. Ross be a delegate to attend said Convention, and that Bro. Geo. W. Brown be his substitute.

Voted, That Bro. A. W. Sibley be the second delegate, and that Bro. C. S. Emerson be his substitute.

Voted, That Bro. J. G. Smith be the third delegate, and that Bro. J. W. White be his substitute.

Adjourned. A. W. SIBLEY, Secretary.

Rochester Conference.

The delegates to the Advent Christian National Convention will report themselves at the New Arsenal Building, on Monroe street, where the committee will receive them for entertainment.

Brethren from the adjoining towns, who can with a cheerful heart aid us in supplying our table with roast meats, fowls, butter, cheese, fruits, or other necessaries, for entertaining our guests, or means to help furnish such necessaries, will confer a favor which we shall much need.

By request of Committee, H. PRATT.

Notice.

Brethren and sisters of like precious faith, greeting: As I have been made the custodian of the Philadelphia Tent, which has been dedicated to the service of God, as a house in which to proclaim the truth we so much love; I would say to all who want to do good through this channel, to begin at once to lay plans for a tent-meeting next season, in some central place. Talk this matter over with the friends around you, and pray for direction and the spirit of sacrifice, and write to me at your earliest convenience if you think it best to have a meeting of that kind at your place. Write as early as the 20th of March, so that I can make proper arrangements for equalizing the expenses. If there should be any who may want a meeting at their place, or some village near by, and yet not able to determine what is best under the circumstances, let them give us all the favorable and also all the unfavorable circumstances, and we will decide about the matter ourselves.

P. W. HOUGH, Clerk.

A Call for Help.

Brethren of Vermont, the conference formed at our excellent campmeeting voted to send delegates to the National Advent Christian Conference, but made no provision to defray their expenses. Brn., is it right for them to bear their own expenses? I say *No*, and I think I hear a *No* from all over the State. Now sit right down, *before you forget it*, and write to ELD. J. A. CLEAVELAND, *Marshfield, Vt.*, and inclose your contributions. The three delegates will need fifty or sixty dollars; so don't be afraid you shall do too much. If they should happen to get a little more than enough, it won't hurt them. GEO. U. LEWIS.

Notice.

Dear brethren and sisters, we are holding a protracted meeting at East Boston, Mass., in Chase's Hall, No. 154 Meridian Street. We commenced Oct. 24th. We think some twenty or more have started to seek the Lord. They were mostly backsliders. We are going to continue the meetings until Nov. 7th. We would invite the brethren in Boston and vicinity to come and labor with us. Come with your hearts all warmed up with the love of God, and labor in this glorious work.

E. COTTON. S. C. HANCOCK.

Discussion.

If the Lord will, the following question will be discussed at New Durham Ridge, N. H., commencing Monday, Nov. 15th, at ten o'clock A. M.:

"Resolved, that trine immersion, as taught in a book by W. C. Thurman, entitled 'The doctrine of baptism,' is the legitimate mode of christian baptism."

Affir., W. C. Thurman. Neg., J. H. F. Varney.

Statistics Called For.

If any brother in any place within the bounds of the A. C. Conf. of the State of Conn., will furnish information, by letter or otherwise, as to date of commencement of Advent meetings, numbers in fellowship, means, expenditures, places of worship, etc., he will confer a favor. For this purpose, please address Elder A. H. Steele, 20 Franklin Street, New Haven, Ct.; B. Hitchcock, same No.; or, up to Nov. 13th, W. S. Campbell, 354 Pearl Street, New York City.

Notice.

There will be a protracted meeting in Belgrade, at the Depot, Nov. 4th, at seven o'clock P. M., and continue over Sunday. There are but few brethren and sisters in the place, yet they give a general invitation for all to come and engage in the work of the Lord, as places will be kindly provided for all who come. Brethren will call on John T. Fifield. For the Brethren, H. B. SEVEY.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Broom Co., N. Y., will be held Nov. 27th and 28th. Bro. and Sr. Hitchcock, of Kirkwood, N. Y., will be there to assist. All are invited to attend. For the brethren,

J. W. TAYLOR.

To the Churches in Connecticut.

Having been elected to the office of President of Conference, I would be happy to learn the wants of churches within this jurisdiction, and to this end would be glad to hear from the brethren and sisters. H. H. DICKINSON.

Hartford, Ct., Oct. 1869.

Notice.

Elder T. T. Farwell has moved from Manchester, N. H., to 23 Elliott Street, Boston, and is keeping a boarding house and eating saloon. The friends will do well to give him a call, as they will save the high prices charged at public houses. He will preach where a door opens on Sabbaths in the vicinity of Boston. H. MUNGER.

Brighton Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Oct. 28st, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	2,567	3,163	800
Last week	3,177	3,216	4,200

Prices of Market Beef.

Extra, $12.25@12.75; first quality, $11.00@12.00; second quality, $10.00@10.50; third quality, $7.00@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $@250 300; Milch Cows and Calves, from $35, 50, 65, 75, to 100-115; Yearlings, $16 to 26; two years old, $27 to 42; three years old, $45 to 65; Western Fat Swine, live, $10½ to 11¼ cts. per lb; Dressed, 12½ to 13½ cts. per lb; Store Hogs, Wholesale, 11½ to 12½ cts. per lb; Retail, 13 to 15 cts. per lb. Columbia Co., N. Y., Spring Pigs, none.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.00, $3.50, $3.62 each; Extra, $3.75@4.25, or from 3 to 6½ cts. per lb; Spring Lambs, $3.75 to 4.25.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9 to 00 cts. per lb; Tallow, 7@00 cts. per lb; Country Hides, 9 to 00 cts. per lb; Tallow, 7 to 00 cts. per lb; Pelts, 75 cts. to $1.00 each. Calf Skins, 20 cts. per lb.

REMARKS. Cattle.—The supply of cattle last week was not entirely disposed of. Some 400 head of western left over. Receipts this week from Albany, 2103, with 464 Eastern; and we find quite a number of Northern cattle, that were not sold at Cambridge, offered here to-day. It was a very hard market—not any life to trade. Many of the butchers were urged to take more cattle last week than they wanted. It is feared there will be from 700 to 900 head unsold at the close of the market. Prices have dropped from ½ to 1 ct. per lb. Very fine bunches of steers were sold at $12 to $12.50 per cwt. A very few premium steers, especially fine and rich, were sold at $13 per cwt.

Sheep and Lambs.—Receipts 3163, mostly western, handled by Brighton butchers on commission.

Boston Markets.

Wholesale Prices.

BOSTON, Monday evening, Nov. 1st, 1869.

Gold.—$1.28¼.

Flour—Superfine, from $5.50@$6.00; Extra, from $5.75@$7.00; Michigan, $7.00@$7.50. St. Louis, from $8.00@$10.00.

Corn.—Mixed, $1.05@$1.10; Yellow, $1.10@$1.15. Oats, 62@72 cts. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $4.75@5.25; Red Top, $3.50 to $4.25 per sack; R. I. Bent, $2.50 to $3.00 per bush.; Clover per lb., 14 to 15c.

Apples.—Per bbl., $4 00@5.50. Onions, $4.00 per bbl.

Pork.—$36@$37. Lard, 18¼@19c. Hams, 18 cts.

Butter.—38@40c. Cheese, Factory, 17¼ to 19c. Dairy, 15¼ to 18c.

Beans.—Extra Pea, $3.50@$3.75; Common, $2.50.

Eggs.—34@35c. Dried Apples (southern), 8¼ to 10c.

Hay, per ton, $17@$29. Potatoes, new per bbl., $2.00@$2.25. Sweet potatoes, per bbl., $3.50@$4.00.

Fresh Fruits, etc.—Pears, per bbl., $10.00@$18.00. Grapes, 12@15 cts. per lb. Quinces, $13.00@14.00 per bbl. Cranberries, $11.00@12.00 per bbl. Squash,—Marrow, $1.75@$2.00 per hund. lbs. Hubbardston, $2.50@$3.00 per cwt.

REMARKS.—Flour market is firm on medium grades. St. Louis, quiet. Corn, rye and oats, are quiet. Receipts during last week, 33,647 bush. corn, and 21,110 bush. oats. Seed market is dull. Apples range lower by 50 cts. per bbl. Butter is still lower, by heavy receipts; during Oct., deliveries 44,000 tubs. A shade off on lard and hams. Fruits steady, and in demand.

Cambridge Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Nov. 2nd, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	1,353	5,569	4,412
Last week	1,647	13,186	4,407

Prices of Market Beef.

Extra, $12.00@12.50; first quality, $11.00@11.50; second quality, $10.00@10.50; third quality, $7.50@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, $50, $65, $75, to $100@115; Yearlings, $16 to $26; Two years old, $28 to $40; Three years old, $40 to $62.

Prices of Sheep and Lambs.

In lots, $1.50, $2.00, $2.50, to $3.25 each; Extra, $3.00 to $4.25, or from 3 to 6½ cts. per lb. Spring Lambs, $3.00 to $4.25.

Prices of Hides, Tallow, and Skins.

Hides, 9 to 00 cts. per lb; Tallow, 7 to 00 cts. per lb. Pelts, 75 cts. each. Calf Skins, 20 to 00 cts. per lb.

REMARKS.—Receipts of nearly 1400 head of Northern cattle have arrived. The trains are again behind time; hindrances in the way, detaining some 400 to 500 head that will arrive some time to-day. The market seems almost at a stand still; a few cattle are changing hands, but with large receipts the sales are generally slow. We quote prices 50 cts. per cwt. lower than last week.

Sheep and Lambs.—J. M. Morse this week arrived with 1000 fine Canada sheep and lambs. With less receipts the market held firm at last quotations; that was certainly at very low figures, some lots scarcely bringing more than the price of their skins. Such lots are quite slim sheep. Butchers were overstocked last week, but made disposal of arrivals in lots they could. [illegible]

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

H. Munger.....Sunday, Nov. 7th
M. Batchelor.....Sunday, Nov. 14th
A. Simpson.....Sunday, Nov. 21st

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
J. S. White.....Sunday, Nov. 7th
L. Boutell.....Sunday, Nov. 14th
Geo. A. Streeter.....Sunday, Nov. 21st

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

CHELSEA, MASS., (LIBRARY HALL.)
Miles Grant.....Sunday, Nov. 7th
H. Munger.....Sunday, Nov. 14th
M. Batchelor.....Sunday, Nov. 21st

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
D. M. Leavitt.....Sunday, Nov. 7th
S. S. Brewer.....Sundays, Nov. 14th and 21st
W. S. Campbell.....Sunday, Nov. 28th

Poultney, Vt.....Saturday evening, Nov. 13th and Sabbath, Nov. 14th. MILES GRANT.

Fayville, Mass.....Sunday, Nov. 7th
Salem, Mass.....Sunday, Nov. 14th
C. GOODRICH.

Holden, Mass.....Sabbath, Nov. 7th
T. M. PREBLE.

Holden, Mass.....Sunday, Nov. 14th
Cambridgeport.....Sunday, Nov. 21st
Stoneham, Mass.....Sunday, Nov. 28th
J. S. WHITE.

Holliston, Mass.....Sunday, Nov. 7th
ENOCH MORRILL.

Wolcott, N. Y.....Sunday, Nov. 7th
Knowlesville.....Sunday morning, Nov. 14th
Eagle Habor.....Sunday evening, Nov. 14th
A. A. PHELPS.

Boston, (Lowell Street Chapel), Friday evening, Nov. 5th; also Monday evening, Nov. 8th.
Plainville, Ct.....Sunday, Nov. 7th
Tuesday, the 9th, leave for Nova Scotia. Brethren, pray for us. JOHN G. HOOK.

Charlton, Mass.....Sunday, Nov. 7th
Brimfield, Mass.....Sunday, Nov. 14th
M. E. OTIS.

New Bedford, Mass.....Sundays, Nov. 7th and 14th
JOSEPH W. WHITE.

North Adams, Mass.....Sunday, Nov. 7th
Wilbraham, Mass.....Sunday, Nov. 14th
Charlton, Mass.....Sunday, Nov. 21st
Z. FORD.

Chicopee Falls, Mass.....Sunday, Dec. 5th
E. MCCULLOCK.

Wakefield, Mass.....Sunday, Nov. 21st
J. G. SMITH.

Wakefield, Mass.....Sunday, Nov. 7th
Lynn, Mass.....Sunday, Nov. 14th
A. SIMPSON.

Providence, R. I.....Sunday, Nov. 7th
Hartford, Conn., (Talcott & Post's Hall) Sunday, Nov. 14th.
Warehouse Point, Conn.....Sunday, Nov. 21st
West Meriden.....Sunday, Nov. 28th
GEO. W. BROWN.

New Durham, (2d division).....Sunday, Nov. 7th
JOHN DAVIS.
J. W. HORNE.

Warner, N. H., (Waterloo school-house), Sabbaths, Nov. 7th and 14th. J. W. BRITTON.

Nashua, N. H., (at Isaac Chapman's), Sabbath, Nov. 7th, at 10.45 A. M. and 2 P. M.
At S. W. Coles', 55 Vine Street, at six P. M.
JOHN H. DADMUN.

Rochester, N. H., (Town Hall).....Sunday, Nov. 7th
J. H. F. VARNEY.

Lee, N. H.....Sunday, Nov. 7th
D. F. LEAVITT.

Warren Summit.....Saturday evening, Nov. 13th and over Sunday, the 14th.
Orford Indian Pond.....Saturday evening, Nov. 20th
Piermont, (Clay meeting-house).....Sunday, Nov. 21st
C. W. NELSON.

Warren Summit, N. H.....Sunday, Nov. 7th
North Haverhill, N. H.....Sunday, Nov. 14th
A. A. HOYT.

Strafford, N. H., (Roberts' school-house), Sunday, Nov. 7th.
Northwood Narrows, N. H.....Sunday, Nov. 14th
Alton Corner, N. H.....Sunday, Nov. 21st
WM. BODGE.

Pittsfield, N. H.....Sabbath, Nov. 7th
Loudon Ridge.....Sabbath, Nov. 14th
Lake Village.....evening, Nov. 16th
Meredith Village.....evening, Nov. 17th
Warren Summit.....evening, Nov. 19th
Haverhill, N. H., (where Bro. Harriman may appoint), Sabbath, Nov. 21st.
Swiftwater.....evening, Nov. 23d
Sugar Hill.....evening, Nov. 24th
A. MUSSEY TRIPP.

Manchester, N. H.....Sunday, Nov. 28th
D. M. LEAVITT.

Lake Village, N. H., (North Church), Sunday, Nov. 14th. J. G. SMITH.

Dorchester, N. H., (Town House), evening, Nov. 6th, over Sunday, the 7th, and onward as the Lord may direct. J. H. EVANS.

Plymouth, Vt.....Sunday, Nov. 14th
☞ NO NAME.

Kennebunkport, Me.....Sunday, Nov. 7th
L. BOUTELL.

West Poland, Me.....Sunday, Nov. 7th
Casco Village.....Sunday, Nov. 14th
Mechanic Falls.....Sunday, Nov. 21st
J. ALBERT LIBBY.

Barnstead, (Clark meeting-house), baptism, Sunday, Nov. 7th.
Elliott, Me.....Sunday, Nov. 14th
Nottingham, N. H., (school-house near Bro. George Randall's), Sunday, Nov. 21st.
Exeter.....Sunday, Nov. 28th
J. PINKHAM.

Friendship, Me.....Friday and Saturday evenings, Nov. 5th and 6th, and over the following Sabbath.
Cushing, Me.....Sabbath, Nov. 14th
I shall visit Manhegen Island, and preach as duty may be made known. ALLEN DAMON.

North Searsport, Me.....Sunday, Nov. 7th
THOMAS SMITH.

Porter, Me.....Sunday, Nov. 14th
T. E. LANG, JR.

Loudon Ridge, N. H.....Sunday, Nov. 7th
L. E. SAULPAUGH.

Northwood Narrows, N. H.....Sunday, Nov. 7th
C. W. SARGENT.

N. B. A prayer meeting is established at Bro. Goodrich's house every Tuesday evening.

Worcester, Mass.....Sunday, Nov. 21st
E. OWEN.

Springfield, Mass.....Sunday, Nov. 7th
Waterbury, Conn., Wednesday, Thursday and Friday evenings, Nov. 10th, 11th and 12th, and over Sunday, Nov. 14th.
Hartford, (Talcott's and Post's Hall), Sunday, Nov. 21st. WM. N. PILE.

Winsted, Ct.....Wednesday evening, Nov. 3d
Collinsville, Ct.....Friday evening, Nov. 5th
New York City, (Cooper Institute), Sunday, Nov. 14th
Kennebunkport, Me.....Sundays, Dec. 5th, 12th, and 14th
W. S. CAMPBELL.

Seabrook.....Sundays, Nov. 7th and 14th
Exeter.....Sunday, Nov. 21st
East Rochester.....Sunday, Nov. 28th
E. S. MOULTON.

At Bro. Barnet Colby's.....Saturday evening, Nov. 6th
Webster, N. H., (old meeting-house), and baptize, Sabbath, Nov. 7th.
Warner Gore, N. H., (at Bro. Andrews), Sabbath, Nov. 14th. Will Bro. Hook meet with me at the Gore?
SIMEON RORY.

Portsmouth.....Sunday, Nov. 7th
Manchester.....Sunday, Nov. 14th
Lake Village.....Sunday, Nov. 21st
Melvin Village.....Sunday, Nov. 28th
T. W. PIPER.

Stowe, Mass.....Sunday, Nov. 7th
JAMES YOUNG.

Worcester, Mass.....Sunday, Nov. 7th
M. BATCHELOR.

South Butler, N. Y.....Sabbath, Nov. 7th and will remain in that vicinity a week or two.
Dresserville, N. Y.....Nov. 23d to 26th
Wilmot Settlement, N. Y.....Nov. 27th and on as duty may direct. J. W. TAYLOR.

Albany, N. H.....Nov. 4th, and over the Sabbath
Melvin Village.....Sabbath, Nov. 14th
JOHN PARSONS.

North Springfield, Vt.....Sabbath, Nov. 7th
West Fairlee.....evening, Nov. 10th over Sunday, and onward if duty demands.
H. F. CARPENTER.

Rochester, N. Y.....Sunday, Nov. 14th
JOHN COUCH.

Bath, Me.....Sabbath, Nov. 21st
Lewiston, Me.....Sabbath, Nov. 28th
N. G. HAMB.

Bath, Me.....Sabbath, Nov. 14th
Brunswick.....evenings, 18th, 19th, 20th and 21st
[illegible]

Lawrence, Mass.....Wednesday evening, Nov. 3d
Wakefield, Mass.....Thursday evening, Nov. 4th
Lynn, Mass.....Friday evening, Nov. 5th
Between Sundays Nov. 7th and 14th, at liberty.
H. MUNGER.

Lawrence, Mass.....Nov. 7th and 14th
A. ROSS.

Edinboro, Pa., at the quarterly meeting, Nov. 12th to the 14th.
Blooming Valley, Nov. 18th, and will be at the quarterly meeting there Nov. 19th to the 21st.
C. F. SWEET.

Vernon, Vt.....Sunday, Nov. 7th
River Point, R. I.....Sunday, Dec. 5th
Anthony, R. I., through the week.
Bristol, R. I.....Sunday, Dec. 12th
If these conflict, please write me at North Dana, Ms.
GEO. A. STREETER.

Keene, N. H.....Sundays, Nov. 14th and 21st
I. B. POTTER.

Cold Spring.....Sunday, Nov. 14th
E. PHELPS, JUN., WM. J. RIPLEY.

Wallingford, North Farms.....Sunday, Nov. 7th
L. S. LUDINGTON.

New Milford, Ct., (communion).....Sunday, Nov. 7th
Wrightville.....Sunday, Nov. 14th
New Milford.....Sunday, Nov. 21st
Wrightville.....Sunday, Nov. 28th
New Milford.....Sunday, Dec. 5th
A. D. FLAGG.

Windsor, Ct., 7th Dist. school-house, (Poquonock) Wednesday evening, Nov. 3d.
D. J. ELLSWORTH.

New Haven, Ct.....Sabbath, Nov. 7th
North Somers, Ct.....Sabbath, Nov. 14th
WM. A. & M. L. DURAND.
Please meet us at Thompsonville, on the two o'clock P. M. train from Hartford.

Wolcottville, Ct.....Sunday, Nov. 7th
Pine Tree school-house, N. Y., (as Bro. Bailey may appoint), Sabbath, Nov. 14th.
New Haven, Conn.....Sabbath, Nov. 21st
G. L. TEEPLE.

West Gloucester (Clarkville) R. I., Sabbath, Nov. 7th
Abington, Ct.....Sabbath, Nov. 14th
Brimfield, Mass.....Sabbath, Nov. 21st
North Somers, Ct.....evening, Nov. 23d
Scitico, Ct.....evening, Nov. 24th
South Windsor, Ct.....evening, Nov. 25th
Collinsville, Ct.....evening, Nov. 26th
Sharon, Ct., (as Bro. Mills may arrange), evening, Dec. 1st, and over the Sabbath.
Morris, Ct., (fourth district), evening, Dec. 10th, and over the Sabbath.
Wrightville, Ct.....evening, Dec. 17th and over the Sabbath.
New York City (as Bro. Cox may arrange), Sabbath, Dec. 26th. C. H. SWEET.

Guilford, Ct.....Sunday, Nov. 14th
A. H. STEELE.

Southington, Ct.....Sabbath, Nov. 14th
B. HITCHCOCK.

Yalesville, Ct.....Sabbath, Nov. 7th
Collinsville, Ct.....Sabbath, Nov. 14th
North Somers, Ct.....Sabbath, Nov. 21st
Westfield, Ct.....Sabbath, Nov. 28th
East Haddam, Ct.....Sabbath, Dec. 5th
G. L. WHITE.

Windsor, Ct., (M. E. Church, near the depot), Friday evening, Nov. 5th.
Scitico, Ct.....Sunday, Nov. 7th
Some one please meet me at Thompsonville Depot, Saturday, Nov. 6th, at three o'clock P. M.
ANNA E. SMITH.

Hartland, Ct., (Town Hall).....Sunday, Nov. 7th
Prospect, Ct., (where Brn. Chandler and Barclay may arrange), Sunday, Nov. 14th. S. WOODRUFF.

Haddam, Ct.....Sunday, Nov. 7th
Haddam Neck, evening, Nov. 7th.
L. F. MOORE.

Granby, Salmon Brook, Ct.....Sunday, Nov. 7th
J. L. WOOD.

Brimfield, Ct.....Sunday, Nov. 7th
RUFUS BAKER.

North Somers, Ct.....Lord's day, Nov. 7th
Woodstock Valley, Ct.....Lord's day, Nov. 14th
Abington, Ct.....Lord's day, Nov. 21st
A. MORSE.

LAWRENCE, MASS., (ADVENT CHAPEL.)
A. Ross.....Sundays, Nov. 7th and 14th
C. Cunningham.....Sabbath, Nov. 28th
J. Hemenway.....Sunday, Dec. 5th

SPRINGFIELD, MASS., (Bethel Church.)
Wm. N. Pile.....Sundays, Nov. 28th and Dec. 5th

WESTFIELD, MASS.
E. Owen.....Sundays, Nov. 7th and 14th
W. J. Ripley.....Sunday, Nov. 21st
G. L. White.....Sunday, Nov. 28th

WILBRAHAM, MASS.
P. S. Butler.....Sabbath, Oct. Nov. 7th

HOLLIS CENTRE, ME.
Jeremiah Hill.....Sunday, Nov. 7th
B. S. Emery.....Sunday, Nov. 21st

PORTLAND, ME.
R. R. York.....Sabbath, Nov. 7th
W. H. Mitchell.....Sabbath, Nov. 14th
Albion Ross.....Sabbath, Nov. 21st

SOUTH ELLIOTT, ME.
D. M. Leavitt.....Sunday, Nov. 21st
J. G. Smith.....Sunday, Nov. 28th

BIDDEFORD, ME.
W. H. Mitchell.....Sabbath, Nov. 7th

CONCORD, N. H., (CENTRE STREET.)
C. H. Fletcher.....Sabbath, Nov. 7th
R. R. York.....Sabbath, Nov. 21st
A. Ross.....Sabbath, Nov. 28th

CONCORD, N. H., (AT THE BETHEL.)
J. G. Smith.....Sunday, Nov. 7th

PORTSMOUTH, N. H.
D. M. Leavitt.....Sunday, Nov. 14th

PLEASANT VALLEY, CT.
E. McCullock.....Sabbath, Nov. 14th
C. H. Sweet.....Sabbath, Nov. 28th

SQUARE POND, CT.
B. Hitchcock.....Sunday, Nov. 7th
P. S. Butler.....Sunday, Nov. 14th
Rufus Baker.....Sunday, Nov. 21st
A. Morse.....Sunday, Nov. 28th
A. D. Flagg.....Sunday, Dec. 19th

COLLINSVILLE, CT.
G. L. White.....Sunday, Nov. 14th

EAST HADDAM, CONN.
I. B. Potter.....Sabbath, Nov. 7th

BRISTOL, CT.
A. D. Flagg.....Sunday, Nov. 14th

NEW BRITAIN, CT.
W. S. Campbell.....Sunday, Nov. 7th
H. H. Dickinson.....Sunday, Nov. 14th
Chas. C. Barker.....Sunday, Dec. 5th

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ Bro. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

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For the World's Crisis.

O JESUS, COME!

O Jesus, Savior, long have I been waiting
 To see thee, whom my soul delights to love,
With strong affection, constant, unabating—
 I fain would see thee coming from above.

Thus all thy children, sad and weary-hearted,
 Sighing beneath a weight of heavy care,
And weeping oft because from thee they've parted,
 Would joy to see thee coming through the air.

'Twould be a great joy, springing like a fountain
 In hearts now sad, cheering each "waiting one,"
Till like a young hart springing o'er the mountain,
 With faces radiant, like the rising sun.

They with a bound would leave old earth to meet thee,
 "Caught up" 'mid pearly clouds by angel bands,
And with a song, exultantly would greet thee,
 With palms of victory waving in their hands.

Then, Jesus, come, I pray; make no delaying;
 Come to thy waiting ones and give them rest;
Here, on this old sad earth, we still are praying,
 "Thy kingdom come!" oh, give the promised rest.

Not long shall we thus wait before the morning
 Of that glad day, when thou shalt glorious come;
Now is the heavy darkness which precedes the morning—
 Lo! day is breaking; soon we'll reach our home.

L. C. McKinstry.

For the World's Crisis.

EQUALITY OF THE REWARD.

The subject of degrees of happiness to the the saint and misery to to the lost, is one that has long been in dispute. This subject has been examined by men of ability and giant minds. Much has been said and written upon it, and perhaps it will be useless for us to say any thing about it. But with the permission of Bro. Grant we will make a few remarks on the subject before us.

We know that the greater part of the professed church are believers in degrees of reward and punishment; but we beg leave to differ from this idea. To us, the idea would be, that one portion of Christ's mystic body—the church—is, by defense of this theory, trying to show that they will occupy a higher seat in the kingdom than another portion; or, that some of those for whom Jesus died, are superior to others whom Christ is willing to call brethren; some like the degrees in the Masonic brotherhood, or the Mohammedan theory of seven heavens and seven hells; and by a comparison of these two theories there is but a slight difference between them.

It may be said that the Bible teaches the doctrine; but we think not. It is our intention to examine those passages that are claimed as teaching this theory, and also those that teach equality of rewards. One of the passages taken to prove degrees of reward, may be found in Luke 19: 12.—"A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Then the fifteenth verse reads, "It came to pass . . . . he commanded these servants to be called unto him, . . . that he might know how much every man had gained by trading." And when they had come, the first said, "Thy pound hath gained ten pounds," and the nobleman said, "have thou authority over ten cities." To the second, who had gained two, he gave authority over two cities, (an also the one with five), while the slothful servant who had hid his pound, was cast into outer darkness.

I have heard people say, (alluding undoubtedly to this parable) that, when they got into the kingdom, they wanted to be something more than a subject; as though some of the saints would be such, while others of the human family would rule over them as monarchs; as though lording it over God's heritage in time was not enough, but it must be extended into eternity.

I remember hearing a sermon upon this subject, in which it was said, that in the new earth there would be some who would rule over two cities, others over five, and others over ten cities. But it will be noticed that no servant is received into the kingdom, but those who have two or more pounds, while those with less than two, are to be cast out. Therefore, if the thing is to be literally fulfilled in the kingdom of God, there must, of course, be from two to ten times as many cities as saints to rule over them.

We think the text, in its application, is intended to teach, that those who are faithful here in the works of God will be rewarded hereafter, in the day of reckoning, in the kingdom of God.

Again, the words of Paul in 1 Cor. 15: 41, "One star differeth from another star in glory." It will be seen that the apostle is speaking of the resurrection of the dead. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Therefore the language has no reference to degrees of reward. But Paul would have us understand that "one star [our bodies of mortality] differeth from another star [our immortal bodies] in glory." Then the declaration of Paul, that man shall "receive . . . . according to that he hath done, whether it be good or bad." It is claimed that this proves degrees of reward, inasmuch as some men do more than others, and that some men are greater sinners than others. But the apostle makes only two classes of deeds, good and bad. Those whose deeds are "bad," will meet a sad reward; while those whose deeds are "good," will meet a reward of joy.

These and some other passages are taken to prove this side of the question; and now we will give some of the proof on the other side.

When the Sadducees tried to entrap Christ concerning the resurrection, he replied as follows: "The children of this world marry and are given in marriage; but they who are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more; *for they are equal unto the angels*; and are the children of God, being the children of the resurrection." Now Jesus said they, the saints, were equal unto the angels. And it is an axiom in mathematics that two numbers, each equal to a third, are equal to each other. Therefore, if the *saints* are equal to the *angels*, they are equal to them *individually*, and of course, at the same time, are equal to *each other*. Therefore they will receive the same reward.

Again, Christ spoke unto the people the parable of the laborers, in which it is said that some entered into the vineyard in the morning, others at the third, sixth, and ninth hours, and also some at the eleventh hour; and they wrought until even. And at even, when all received a penny, some "murmured against the good man of the house," and found fault because they had all received the same. But the good man set them all right, and justified himself.

Now, Christ compared the kingdom of heaven to this householder, and as they who wrought received the same, so will those who do the works of God receive every man the same, the "penny," even eternal life, without respect to what they have done, or how long they have worked.

Again, the apostle says the saints are heirs of God and joint heirs with Christ. To be joint heirs, or owners, is to be equal heirs. Thus if a man has two sons only, and they are joint heirs to his estate, they will each receive one-half. Thus it will be with the saints; they will all get the same inheritance.

The apostle says, (Rom. 6: 23), "The wages of sin is death; but the gift of God is eternal life." There can be no degrees in the punishment of the wicked. It is simply death, and nothing else. And sinners will not receive the punishment due their sins, until death takes place.

It may be maintained that some have more sins to answer for than others. But the apostle says, "He that offends in one point is guilty of all." If a man kills another, he will be hung; perhaps he may have killed twenty; he cannot be hung but once. One sin unpardoned will cause a man to lose his soul, twenty will do no more. To me it seems strange that those who believe in destruction, can believe in degrees of punishment.

It is said some men do more in the cause of God than others, and ought therefore to receive more reward. But is a man to be blamed because he has one talent? Ought men to take to themselves glory for labor done? The Bible says it is "not of works, lest any man should boast." And "by grace are ye saved, and not of yourselves; it is the gift of God" Every man has his peculiar gift, or talent, and we must do what we can, with God's help, and so in the end all will receive the same reward.

Let no one get discouraged on this account; though small here, we soon shall reach that land where inequalities are done away; where the aristocrat will be brought low, and the rejected of earth will shine in glory. May we all receive the "penny" in eternity. May we labor here, and be rewarded hereafter. The reckoning time is coming; prepare to meet it in peace.

Edmund S. Moulton.

Whitefield, N. H.

For the World's Crisis.

NOTES BY THE WAY.

HOW GO THE TIMES?

As this question is so often asked, I have been taking observations, watching the clouds since the commencement of our Springfield campmeeting, and find a few little whirlwinds kicking up a dust in different directions; but as they do not all whirl in one direction, are not likely to consolidate and make much of a tornado.

We are in the time of prophetic perplexity, and have need of patience after we have done the will of God in coming out on dispensational truth. We have certainly gained an identity that the world feel and recognize, and it is necessary to keep together in effort.

We must keep on the main track, pursue a steady, prudent course, and those little refractory elements will gradually see their folly, and die out. We see this. There was more union in feeling and effort at the Springfield meeting than formerly, more praying in the camp, which always removes the morbid matter.

If we as a people will keep to work on the same plan as when God called us out to do the work of warning the world of its doom, he will stand by us. Suppose some do get puffed up, and feel ashamed of their father's and mother's name, and kick out of the traces; thank God, there are enough true ones left to draw the load.

I saw the same united spirit prevailing at the Alton Bay meeting. We felt more like watching the elements and wind squalls, than to get located in a tent and shut our eyes to every thing else, which we must do to work effectually in that direction. But some must be on duty, watching, while others pray. I never felt so much like watching the elements as this year, for my own benefit, and for others who are asking—"How are the times, generally, where you go?"

Well, I can say, understandingly, all goes well. I was not idle, although I did not preach, did not want to, was not asked to, and enjoyed my position first rate. There is generally more that want to preach than is profitable to the meeting, which often taxes the wisdom of the committee to know what to do in this unpleasant duty of selecting preachers. I have had my part to do in that direction, and would say to my friends that wondered I was not asked to preach, it was not out of disrespect to me. I think the committee had so many applications, they passed by those that cared the least about it, and I was one.

After leaving the camp, I felt more like strengthening the weak of the flock than ever. Went to Portland, and had a blessed good time and a full house, although many stayed on the camp-ground over the Sabbath. The church at Portland is doing well, although, as in many places, light whirlwinds have passed over them, but left the family unhurt; and patience and duty will heal the wounded.

In Bath I found them as usual, united, and in the work in good earnest. They hold together, and let no roots of bitterness grow, and no distracting elements come among them to divide. In Brunswick, I had a full house and the best attention. The truth took effect, and God blessed the people.

In Richmond, I found the divided elements had somewhat broken up their union, and some few had fallen from grace and gone back under the law of Moses, as Paul declared; but we had a full house and good attention. The old main stock stand firm, and the whirlwinds affected only a few of the outer branches. A steady and judicious course, with patience, will soon heal up the breach. We had the old Read meeting-house. It was crowded all day Sunday, and the best attention. Some, who belonged to other churches, confessed the truth for the first time. There were seven preachers, and all worked in harmony. There was such an interest to hear more, that we had a meeting Monday evening, and about two hundred came out, and God's word took effect. It will take the Devil quite a while to right things up and get them back where they were before; but his agents are out in the wheat fields, and they will need to watch and pray, be patient, and keep to work for God, and God will fill the vacancy, and their number will increase. Amen.

At the Village, also, we had the hall crowded three evenings, and the good Spirit was there. They are coming up.

In Pittsfield, I had a good, full meeting. They are young, poor, but we had two good meetings together. In Bangor, I had a hard time to find any Adventists. Went to five different places to inquire, traveled three miles, with a heavy valise and overcoat, and at last was conveyed by a boy to Bro. Philbrick's house. I thanked God. On the Sabbath found one of the best churches I have seen in Maine, a large congregation, and good attention. The wolves in former years have destroyed this flock, but a new class have come up, and on their ground; yet they have lost some by those who make it their business to decoy other's children away, being barren themselves.

In Hermon and Levant, I found some good, sound timber, that will stand the storms. We had full meetings, assisted by Brn. Damman and Baker, who stand firm.

Hiram Munger.

For the World's Crisis.

THE CHRISTIAN'S TRIALS.

We often hear christians tell of their trials. They say they are so hard to bear, it seems as if they must give up trying to serve the Lord. O it seems if we had the Spirit of God reigning in our hearts, and lived as it is our privilege to live, we should think less of our trials, and more of the blessings God, in great mercy, showers down on our unworthy heads. How little faith we see manifested in these last days. Never, since the remembrance of this generation, was there such a fearful time as now. It seems almost as if the whole world went hand in hand with Satan. What manner of people are we, that should expect to live in this sinful world, without being tempted, or tried? Jesus was tempted. If God suffered his beloved Son to be tempted, will he not surely suffer us to be tempted also, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If we endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not?" What are our trials? Is it possible that we cannot bear such trials as we have to bear, for the sake of one who has spilled his precious blood for us? Let us cast our cares on Jesus, and pray without ceasing. Don't get discouraged; but rather rejoice when we have these trials. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Let us be willing to let God work through us, and we shall get blessed ourselves, and be a blessing to those around us. Let us deem it an honor, instead of a disgrace, to be laughed at and called crazy, only keep our eye fixed on the prize Christ Jesus.

Oh, what sweet peace we christians find in worshiping the true and living God. There is not one of us that ever felt the love of God shed abroad in our hearts, but can testify of the great goodness of God. If it affords us so much pleasure here to meet with christians, how truly blessed it will be to meet on the new earth, where there will be no more sorrow, nor parting. Oh, christian friends, let us be faithful; live good every day, so as to hail Jesus with joy and not grief. Let our light so shine here, that the world may see and believe on the Lord Jesus Christ. Whatever we do, let us do it with our might, and in the fear of God. We shall certainly reap the reward of the just, if we faint not. Resist the Devil, and he will flee from us.

M. A. Miller.

For the World's Crisis.

TO THE IMPENITENT.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall find mercy."—Prov. 28: 13.

Dear reader, remember, if you cover your sins, or attempt to hide them by your own reasonings, or in any other way, you are adding sin unto sin, and shall not prosper; and be sure your sins will find you out. Therefore confess and forsake your sins, and return unto God, and he will have mercy and abundantly pardon.

"God is not slack concerning his promises." He has spoken and he will perform all the good that he has promised to those who diligently seek him. He says in Isaiah 1: 18—"Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." You know that it is impossible for God to lie, for he has confirmed his threatenings and promises with an oath—"As I live, saith the Lord."

God has threatenened terrible destruction on all those who shut their eyes and stop their ears against his warnings and entreaties. He says, "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Would you have your sins blotted out, that they be not made known in the day of judgment? then remember that every secret thought of the heart shall be revealed, if you do not confess your sins to God, and repent while the door of mercy is open. "Believe on the Lord Jesus Christ, and thou shalt be saved." "But he that believeth not, shall be damned."

We have God's word, which is truth, which says that the wicked shall be "destroyed." "To-day, if ye will hear his voice, harden not your hearts." We have promise only of to-day; *now* is the accepted time; *now* is the day of salvation; to-morrow the Spirit may be grieved and take its everlasting flight.

"The Spirit calls to-day,
 Yield to its power;
O grieve him not away,
 'Tis mercy's hour."

God is calling you to prepare to meet him in peace, when he shall come in clouds, and every eye shall see him; that you may stand before him justified through faith in Christ. That day will soon be here. It will come as a thief. The world will be dreaming in security of years of wealth and pleasures yet to come, "as in the days that were before the flood;" when suddenly, like the lightning's flash, the Judge shall be revealed from heaven, with fire and flaming sword, taking vengeance on them that know not God, and obey not his word. Then it will be too late for repentance. The day of mercy will be past forever, and the cry will go up from thousands of lost sinners, "The harvest is past, the summer ended, and my soul is not saved!" O, what a wail of despair will be that cry, wrung from hearts in deepest anguish,—"too late! too late!" What comfort can they find? None. The earth in mocking accents echoes back "too late!" The sun, the moon, and all the worlds around, laugh at their agony. God laughs now when their fear cometh, and their destruction as a whirlwind.

Reader, think on the coming judgment. Think on the awful sentence that the Judge will pronounce when you shall be weighed in the balance and found wanting. Call upon God from the depths of the heart, that he will be merciful to you a sinner; lying low in the dust of humiliation, pray that God for Christ's sake, would wash away your sins in that fountain that is open for sin and uncleanness, and have faith in Him whose promises are yea and amen; who is faithful and true; and he will surely take you into his favor, and you will be adopted into his family, an heir of God and joint-heir with Christ, to an inheritance incorruptible and undefiled, that fadeth not away. Then God will be your father, and you will be his child. Christ has shed his blood for you, and is able and willing to save you.

Remember how the Son of God suffered in the garden of Gethsemane, and in the agony of his heart prayed that if it were possible, the cup of death might pass from him; but it was not possible, and there in his agony he sweat, as it were, great drops of blood. Remember how with meekness he suffered the buffitings of wicked men; the crown of thorns to be placed upon his brow; the scourgings; the insults; the deep disgrace; the toiling up Calvary's rugged hill, bearing his own heavy cross on his weary shoulders; the piercing of the rough nails in his quivering flesh, cutting through cords and nerves; the straining of every nerve as he hangs on the shameful tree, his side pierced by a Roman spear. The agony and pain that rent his tender heart is beyond the power of tongue or pen to portray; and yet while his persecutors were insulting him, he prayed for them, saying, "Father, forgive them; for they know not what they do." O! was ever love like his? Remember how in the agony of his spirit he cried, "My God, my God, why hast thou forsaken me?"

"The scourge, the thorns, the deep disgrace,
 These thou could'st bear, nor once repine;
But when Jehovah veiled his face,
 Unutterable pangs were thine."

He died that we might have eternal life in the world to come; and if we obey his commands, we shall receive immortality when death has been vanquished.

O come to him and be saved. God invites you to come. Christ says, "He that cometh unto me, I will in no wise cast out." Come to-day. Put it not off, saying to-morrow shall be as to-day, for you "know not what a day may bring forth." Delay not till death, thinking that you can repent when you are dying; you may not be in possession of your reason, or you may be stricken suddenly, without a moment's warning.

Come to the fountain, and drink of the waters of life, without money and without price. Come, for eternity is long, and it is a short journey there. Break off your sins by righteousness, and fight manfully the battles of the Lord. Be faithful unto death, and Christ will give to thee a crown of life.

"The Spirit and the Bride say come; and let him that is athirst, come, and partake of the waters of life freely."

Philadelphia, Pa. T. J. Whitecar.

For the World's Crisis.

THE JUDGMENT IS COMING!

AND WHAT ARE WE DOING?

I am aware that I have chosen solemn questions for our consideration; and I feel sensibly my inability to treat them as their importance demands. But I am equally persuaded that the subject demands the solemn attention of all, however incapable most of us may be of doing justice to it. If one cannot say everything that is due, he can probably say some things which ought to be said; and others contributing such as they have, we may thus get some idea of our *duties* amidst our *dangers*.

When we consider the calling of a preacher of the gospel—to proclaim the good news of mercy offered to guilty man, and life to dying man; and that men every where are stupid, and need to be aroused to a sense of their lost condition; are earthly and groveling in their natural desires and affections, and need to be renewed by the grace of God, in order that that they may love and desire the right; and finally, when we realize that all men naturally would rather hear and believe a pleasant lie than an unpleasant truth; we get some, although but a faint idea of the great responsibility of those whom God has entrusted with his counsels to wayward man.

If men could see themselves lost without help by instruction from others, there would be less need of the service of a preacher. Or if, seeing their lost condition, they would take the alarm, and "flee from the wrath to come," without the need of persistent warnings, counsels, and entreaties, faithful preachers would be far less needful than they are. But the sad truth is that men are lost, and know it not; are sporting on the brink of eternal ruin, unconscious of their danger, and are hastening to the solemn judgment as thoughtless as cattle to the slaughter.

The preaching of the gospel to man, thus ignorant of his lost condition, calls for wise men; men who know their own hearts, at least; men who have been taught of God their utter helplessness before him; men who, realizing his fallen condition, can undertake his case with a certain knowledge of his wants, and an experience in applying the remedy.

But "who is sufficient for these things?" "How are the mighty" among us "fallen" in reference to these qualifications! How faintly do we realize that all of us are traveling to the solemn judgment; that we are almost there, and that most of our company must then be lost forever! We admit these to be realities. We attempt to declare them sometimes. But how weak our efforts. How tame our zeal. How feeble our voices. We do not try to alarm them, as in view of their danger. We simply tell them as though it were a matter of mere ordinary concern. We do not give them the alarm, because we do not feel alarmed for them. We have sadly fallen into their lethargy. We are bound by the same strong "spell," and are almost equally heedless with the thoughtless crowd, while we preach that we are just on the eve of the solemn judgment. We wonder that men do not believe these things. I wonder more that we show so little evidence that we believe them. We do not lack for men who hold them, but where are those who *live* them? We have a plenty to *talk* them, but where are those who *feel* them? Yea, there are a plenty who want to "get them *before* the people"; but who feels that woe is me if I do not preach them *to* the people?

This is no time to trifle with men. Their eternal interests hang as it were upon the decision of an hour. We profess to see them intruding upon the critical moment, and yet unsaved. We claim that we hold the remedy which they need, and yet we view the scene with shameful indifference. We are seeking to entertain them, when we ought to be laboring to save them. We are spending our time in efforts to convince others that we have got the truth, when we ought to be convincing our brethren of their sins of worldliness, covetousness and pride, and all men of the necessity of a preparation to meet their God, in view of the approaching judgment. The last great storm is coming, and it should be the burden of our minds with our fellows—not, have you those truths which we "hold in unrighteousness"? but, have you a shelter, a hiding place? Are you saved?

I. K. Lombard.

Bath, Me., Sept. 23d, 1869.

For the World's Crisis.

HYMN.

How glorious is the news—
 Jesus will come again,
And take his kingdom from his foes,
 And here forever reign.

Our lamps should all be trimmed,
 Our vessels filled with oil;
The wedding garment we should wear,
 Free from all earthly soil.

With joy we should prepare
 To meet our King and Lord,
As he descends in yonder air,
 His servants to reward.

Jesus, we love thy name,
 We long to sing thy praise,
Where sin and death will never come,
 Through everlasting days.

H. A. Arnold.

Gems.

— The moment a man gives away to inordinate desires, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the poor and the humble possess their souls in the plenitude of peace.

— A hidden light soon becomes dim, and if it is entirely covered up, will expire for want of air So it is with hidden religion. It must go out. There cannot be a christian who in some aspect does not shine.

— Would you have no hatred, no anger, no love of the world, no pride, no malice, no envy, no revenge, no covetousness in your heart? Then get it filled with love and there will be no room for it.

— Where can an object be found so proper proper to kindle all the best affections, as the Father of the universe and the Author of all good?

— I know one thing—if I stand by the principles of truth and duty, nothing can inflict upon me any permanent harm.

— Guilt upon the conscience will make a feather bed hard; but peace of mind will make a straw bed soft and easy.

— True goodness is like the glow-worm—it shines most when no eyes except those of heaven are upon it.

— God has ordained that the soul of man shall never be at rest out of Christ. He only is our rest and our peace.

— He who receives a good turn should never forget it; he who does one should never remember it.

— God hath sown sweet seeds within us—seeds of symyathy, whose buds are virtues such as bloom in heaven.

— Write your name in kindness, love and mercy, on the hearts of those you come in contact with, and you will never be forgotten.

— Gratitude and prayer are always suitable and becoming, as we are ever in want, and God is always giving.

—Ceremony is always the companion of weak minds; it is a plant that will never grow in strong soil.

— The imaginary troubles are to us like the dissolving views of a camera; sometimes magnified a hundred fold.

— Like flakes of snow that fall unperceived upon the earth, seemingly unimportant events of life succeed one another.

— Practice flows from principle; for as a man thinks, so will he act.

— The good man's life, like the mountain top, looks beautiful because it is near to heaven.

— Life is but a trust; let us be careful in our dealings, that our account may be approved.

— If God has no need of our learning, he hath still less of our ignorance.

— No man has a right to do as he pleases except when he pleases to do right.

— A man may well bear his cross patiently while on the road toward his crown.

— Love your enemies, if you have them.

For the World's Crisis.

TOBACCO.

SHOULD CHRISTIANS USE IT?

The above is an important question, one that every professed lover of Jesus ought to consider with prayer and earnest searching of God's holy word. Is it right for christians to use tobacco? All admit it to be a worse than useless habit; it is filthy; it is unhealthy, rendering every one who uses it offensive to those who do not, and lays the foundation of disease and death, thus making its user a *suicide*. Can this be right? All will answer, No

God has placed us here in this probationary state, to prepare to live with him forever, and he always works by the use of means. He has given us some part of this world and says to us "Occupy till I come."—Luke 19: 13. Then is it right for us to take our Lord's money to use to gratify self, offend our brother, and destroy life? What says Paul? "But when ye so sin against the brethren, and wound their weak consciences, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. 8: 12, 13. How many who profess to love God are thus laying a stumbling-block in the way of others, by continuing to use tobacco after they profess to have given up all sinful customs and practices for Christ? Why not make an entire consecration to Jesus? Why not "present your bodies a living sacrifice, holy [not steeped in tobacco], acceptable unto God, which is your reasonable service."—Rom. 12: 1.

Were you called to appear in Christ's presence to-day, would you wish to be found there with a quid in your mouth and a plug in your pocket? Yet you often go thus, and God sees you every time you take the much loved quid into your mouth and roll it as a sweet morsel under your tongue; he sees you every time you take the money he has lent you to use for his glory and the salvation of your fellow men, and buy the poisonous weed with it, instead of using it to spread the truth, feed the hungry, clothe the naked, and sustain those called of God to preach the last message of the coming kingdom.

You, also, by your example are leading the young to use it. Think what vast responsibilities rest on you in this respect. You know its evils, the power of the habit when once contracted, and yet you profess to be one of God's children, one of Christ's disciples, one of those "who have crucified the flesh with the affections and lusts," one of those who profess to sow not to the flesh to reap corruption, but to be sowing to the Spirit, expecting to reap life everlasting; and yet you are defiling your body with this vile stuff, and leading others to do the same.

What a fearful position is yours. You see, you feel, you know it to be wrong, and still you persist in using it. Beware! "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor 3: 17. You know that you are doing wrong by thus misusing your Lord's money and misleading others by your influence; you know that you are sowing to the flesh to reap corruption, by thus gratifying a depraved appetite, one created by your own foolishness, not given you by an all-wise Creator.

Then why not give it up at once and forever, and be the Lord's free man? Why will you longer consent to be the servant of sin and Satan? "O," says one, "my appetite is so strong and I have used it so long, I cannot give it up." What would you think of a man who had been in the habit of using profane language, who should profess to be converted to God and yet continue to swear; and when asked why he did so, reply, "I know it is wrong, but the habit is so strong I cannot overcome it." You would point him to the promises of Jesus, "Ask, and ye shall receive." Matt. 7: 7. "If ye shall ask anything in my name, I will do it."—John 14: 14. "Physician, heal thyself." That same prayer of faith that will avail in the case of the swearer, the liar, or the thief, will avail in yours. Go right to the Lord; tell him all your trouble, ask him to help you to rise victorious over this trap of Satan, this snare of the devil, and depend upon it if you come in earnest, really desiring to be free, you will be made free indeed. Resolve that, with God's grace assisting, you will be free at once and forever,

Let there be no tampering with the enemy, no tapering off in this matter. God calls for every possible effort of all his children to aid in spreading, in every possible way, the truths of his word; and you have a part to act in this matter. Delay no longer but go to work at once, and be sure you do your whole duty, that when the Master comes he may say, "Well done."

S. Tenney.

MODERN CHURCH-GOING.

Coming in couples,
 Smiling so sweetly,
Up the long aisle
 Tripping so neatly.

Envying bonnets—
 Envying laces;
Nodding at neighbors,
 Peering in faces.

Whispering softly,
 Heeding no sermon;
What they go there for,
 Hard to determine

On all around them
 Gazing benignly;
Wholly unconscious,
 Singing divinely,

Prosy discoursing
 Don't suit their whims,
Plain they assemble
 Just for the *hims*.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

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A GREAT SERMON BY A LITTLE PREACHER.

"Mayn't I go with you, papa? please say I may, wont you?"

The words were uttered in a plaintive and sadly entreative tone, the hands of the speaker clasping the knees of the listener.

It was a boy of seven years who lisped them; a beautiful boy, with fair high brow, around which there clustered a glorious wreath of auburn curls; with dark, flashing eyes; cheeks rosy with health; lips like the cherries of summer, and a voice like the birds which taste them. There were tears in those eyes at this time though, and the dimpled mouth was quivering.

It was a man of some thirty-five who listened to this plea; a man who had been of noble looks and princely bearing. Ay, had been! for the blighted truth was written over his form and face. His locks were matted, his forehead scowling, his eyes red, but not with tears; there were furrows on his cheeks, too, and a brutish look to the expression of his lips. Twice did the little boy address him ere he answered. Then pushing the child rudely from him, he said, in a stern voice, "No, no. It's no place for you."

Again those fair, small hands encircle the knees.

"You go, papa. Why can't I go too? Do let me go."

For a moment the heart of the inebriate seemed to wake from its sleep. He shuddered as he thought of the character of the place his pure-souled boy would enter. He took the child tenderly in his arms, and kissed him as of old: then putting him down he said kindly:

"You must not ask me again to take you there. It is no place for little boys," and seizing his hat, hurried from the room, murmuring to himself, as he paced the way to the brilliant bar-room, "and no place for men either. Would to God I had never gone."

For a long time Willie stood just where his father had left him: then turning to the few embers that faintly glowed on the hearth, he sat down in his little chair, and resting his head upon his mother's lap, said earnestly:

"Mamma, why isn't that pretty store a good place for little boys? Papa loves to go there."

It was a trying question to the poor heart-broken woman. She had so far kept from her son the knowledge of his father's sin. She could not bear that he should look with shame upon him, or that his pure and gentle heart should thus commune with so intense a grief. Kindly she toyed with his long ringlets for a while, then said endearingly:

"Papa knows better than you what is best for his little boy. When you grow older, you will learn why he does not wish to take you."

Then rising, she carefully put down her babe upon its little bed, and tied on her hood and cloak.

"Mind the cradle, now, Willie; I'll come back soon, and then you shall have some supper, and a nice fire to sit by too," and taking a basket of ironed clothes she went out.

A wealthy mother would have been frightened at the thought only of leaving so young a boy at night-fall all alone with an infant to care for, and an open fire to sit beside. But poor Mrs. M. knew well she could trust Willie with his sister, and as for burning up, there were not coals enough to thaw his fingers.

No, she did not fear to leave him, for he had thus been left many a time, and always carefully obeyed her. And he meant to now; but poor little fellow, his thoughts would wander to that brilliant corner store, whither he knew his father always went at evening, and his brain was busy with eager wonderings. He knew his father loved to go, and there must be something that he liked, for he never came home again till long after Willie was asleep. What lay behind those scarlet curtains was a mystery he sought in vain to unravel.

At length he whispered eagerly, as if to encourage a longing wish, "Papa used to tell me if I wanted to know anything very bad, to persevere and I would find out. Now I do want to know what makes him love to go there so; I know there must be pretty things behind those windows. I shouldn't wonder"—and his cheeks were glowing—"if it was like a fairy house. Why can't I go?"

Poor Willie! Temptation to know was too strong to be resisted; so he hunted through the closet for a candle, for he was a thoughtful little fellow, and would not leave his little sister to the only danger that could menace her. He found a bit of tallow dip, and lighting it, drew the stand close to her, that the flame might scare away the rats and mice should they sally out ere his return.

"I wont stay long pretty dear," said he, pressing a tender kiss on her sleeping lids, and drawing the blanket close over her fair arms. "No, I'll come back soon; but I do want to take one peep." Swiftly his little feet bore him over the pavement, and in a trice he stood before the curtained window.

"How light it is, and how they laugh and talk. It must be funny in there."

A cold, November blast swept round the corner as he spoke, penetrating his thin summer clothes, and causing his flesh to quiver, and his teeth to chatter.

"I don't believe they'd hurt me, if I should go in a while, I'm such a little boy, and I am so cold out here," he said, as he pushed the door carefully from him, slipping in and closing it without a breath of noise.

For a moment he was bewildered by the light and clatter, but finding that no one seemed to notice him, he stole toward the glowing grate, and spread out his purple palms before the blaze. The group of men that encircled the bar were drinking when he entered. Soon, however, they sat down their glasses and dispersed about the room.

"Halloo," said one in a loud tone as going to the fire he spied little Willie, "What are you doing here, my little fellow? Who are you and what do you want."

"I don't want anything only to see what you do here. My name is Willie M. My papa loves to come here, and it looked so pleasant through the window, I thought I'd come too. But I must not stay long for I've left the baby all alone."

The man's tones were softened as he spoke again to him.

"And where is your mother, boy?"

"O, she's gone to take home the wash, sir. Papa don't get as much work as he used to once, and we're very poor, and she has to help him now."

"And does it look as pleasant in here as you thought it would, my child?"

"O yes, it does, sir. I don't wonder papa loves to come here so much, it's so cold and dark at home. But I should think he would bring mamma and me, and little sis. How she would laugh to see this fire, and all these pretty bottles, and those flowers with lights in them. Please sir," said he earnestly, and he seized the rough hands of the listener, "please, sir, tell me why little boys can't come here with their fathers?"

"For God's sake do not tell him, Bancroft," said a deep anguished voice. "He deems me pure and holy. Heavens! What a wretch I am! My boy—my boy!" and Willie was clasped in his father's arms—"you have saved me from earth's vilest hell. Here, with my hands on thy sinless brow, I promise never again to touch the cup I've drank so deep. And my brothers in sin, as you value your soul's salvation, tempt me not to break my vow. Help me, heaven—help me men so to live, hereafter, that papa may never blush to take his boy along—that if papa goes there, Willie may go too."

Silently the door closed after them, and silence dwelt in the saloon behind them. The preacher had been there in cherub form, and crazy, loose, unholy thought, or light and ribald jest, was hushed. One by one they stole away, and many a wife wore smiles that night; nor did the old bar-tender even curse the little one that robbed him of so many dimes. Too deeply in his heart had sunk the voice of that cherub preacher.

"Don't you like me, papa? Are you cross at me?" asked little Willie, while they stood a few moments on the pavement; for the scene in the bar-room was an enigma to the child, and he half feared a reproof.

"I was thinking what mamma would like best for supper," said the father.

"Was you? was you?" was the eager question in a gladsome voice. "O, then, I know you ain't cross. O, get oysters, and crackers, and tea, papa; and a candle, because there is only a piece. And please, papa, tell mamma not to be cross at me 'cause I left the baby. I don't believe she will though, 'cause you wouldn't perhaps have come home yet, and she does love to have you home so much. Oh, I feel just like crying, I feel so glad."

"And I feel like crying, too," said his father solemnly; and ere midnight he did cry, and his wife; but they were holy tears, washing his heart of the dust that gathered on its beauty and hers of the sorrow that had draped it like a pall.—*Christian Tribune.*

How often will Jesus forgive?—"Jesus never gets tired of forgiving us, does he?" said a little girl of seven years to her aunt.

"No, darling, he doesn't. But how did you know that?"

"I didn't know it, Aunt Mary; but it seems to me Jesus is so very good, it must be so."

Out of the mouths of babes and sucklings God has perfected praise.

A Noble Resolve.—"I am going to preach the gospel," said Tommy.

"You will never know enough," said his brother.

"Then I will be good, and show them what God likes us to be," said Tommy, humbly.

"Yes, indeed: we can all do that. It is the best preaching in the world."—*Well-Spring.*

Never Begin.—"What is your advice to young men about smoking?" asked a young man of an old smoker.

"*Never begin!*" was the reply.

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HEBER'S PRIZE POEM.

And who is he, the vast, the awful form,
Girt with the whirlwind, sandalled with the storm!
A western cloud around his limbs is spread,
His crown a rainbow, and the sun his head.
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land.
And hark! his voice amidst the thunders roar,
His dreadful voice, that time shall be no more.
Lo! thrones are set, and every saint is there;
Earth's utmost bounds confess their awful sway,
The mountains worship, and the isles obey;
Nor sun nor moon they need, nor day nor night,
God is their temple, and the Lamb their light.
And shall not Israel's sons exulting come,
Hail the glad beam and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warmed with life again.
Hark! white-robed crowds their deep hosannas raise,
And the hoarse floods resound the sound of praise.
Ten thousand harps attune the mystic song,
Then thousand thousand saints the strain prolong—
Worthy the Lamb, omnipotent to save,
Who died, who lives triumphant o'er the grave.

For the World's Crisis.

ENDING OF THE 1335 DAYS.

Bro. Grant:—While at the late camp-meeting, held in Springfield, Mass, the greatest gathering I ever witnessed, I met a large number of old acquaintance, with whom I was familiarly associated in the early part of the Second Advent movement, and many even of my own children in the gospel; which, together with the variety of religions service on that occasion, rendered the session, as a whole, very interesting to me. In familiar conversation with many of the friends, I suggested to them that on a careful review of the 7th of Daniel, I had recently discovered what I conceived to be new light in relation to *the time* of the setting up of "the abomination that maketh desolate" (Dan. 12: 11); in 1335 prophetic days from which, the beloved Daniel is assured that "he shall stand in his lot" (in the resurrection state, of course). Some of them being deeply interested in listening to the argument, urged me to write an article on the subject, for the columns of the Crisis, and give others an opportunity to read what they themselves had received as truth. I did not say I would do it; but perceiving that Brn. H. Munger, John Taylor, and others, do occasionally speak through those columns on the same subject, without suffering the pain of seeing their articles uncourteously criticized upon by the Editor; and being just now confined at home with a wounded hand, I think I will, with your permission, attempt to gratify them.

In the 7th of Daniel, four great beasts are brought to view, explained by the angel in the 17th verse to be four kings, or kingdoms, that should arise out of the earth (universal monarchies); which all admit to be Babylon, Medo-Persia, Greece, and Rome, the latter having on his head ten horns. Then Daniel inquires, saying, "I would know the truth of the fourth beast," etc., "and of the ten horns that were in his head, and of the other which came up, and before whom three fell" (see 8th verse); and the angel replies, saying: "The fourth beast (Rome) shall be the fourth kingdom upon earth," etc., "and the ten horns out of this kingdom are ten kings [or kingdoms] that shall arise; and another shall rise after them, and he shall be diverse from the first, and he shall subdue three" of those ten kingdoms. 24th verse. N. B. *After this*, or at that time, *and not before*, the saints are given into the hands of that little horn (the Papacy, or Catholic power) for 1260 years. 25th verse. By this means we readily see that our good brethren, who were looking for the consummation of their hope in A. D. 1867, were not strictly authorized to do so; because they dated the setting up of the abomination, and commencement of the 1335 prophetic days, at the passing of the edict by Justinian, requiring all men to embrace and confess the Catholic faith in A. D. 532; when, in fact, not a single horn had then been plucked up. And our brethren, who were expecting the coming of the Lord in 1868, were equally unwarranted in so doing, because they dated the "setting up" and commencement of the 1335 days at the crowning of the Pope Universal Bishop over all the churches, in A. D. 533, when only one of the "three horns" had yet been "plucked up," or subdued; viz., the Vandals in Africa (which was done of necessity to prepare the way for crowning the Pope that year). The Ostrogoth and Heruli kingdom, in Italy, still remained hostile, and having possession of Rome (the seat of the beast), would not allow the Pope to establish his seat there. But in A. D. 538 (five years later), after the shedding of much blood, Justinian succeeded in conquering those two kingdoms. Then, *and not till then* (to fulfill the prophecy), were three horns "plucked up"; and then the Pope, having nothing to fear, entered Rome, established his seat, and commenced his bloody reign. This manifestly completed the setting up of "the abomination that maketh desolate" (Dan. 12: 11); and the dear saints were then effectually in the hands of [illegible] where they remained for just 1260 years, bringing us from A. D. 538 to 1798; during which time more than sixty millions were inhumanly martyred. On the 15th of Feb., that year—1798 (after a desperate war with France for several years) the Pope was dethroned, his Inquisitions destroyed, and himself taken into France, where he died a lonely prisoner the next year, A. D. 1799; and from that fall, thank the good Lord, the Popedom never recovered her civil power, so as to massacre the saints at her pleasure; nor can she ever have it again, for that ended the time Inspiration had limited to her.

For these reasons, I conclude that A. D. 538 must have been the time when "the abomination that maketh desolate" (Dan. 12: 11) was *fully* "set up"; and if so, the next two verses (being the last in the book of Daniel) tell the story. "Blessed is he that waiteth and cometh to the 1335 days," from *the "setting up*, say A. D. 538, which takes us to A. D. 1873, with the beloved Daniel in his lot; beyond which I can see no possible chance for extending them. If I know my own heart, I can truly respond in the language of the beloved John, and say, "Amen, even so, come, Lord Jesus." Rev. 22: 20.

Very respectfully yours in the "blessed hope." Titus 2: 13. Sam'l Chapman.

P. S.—With respect to the "1290 days," Dan. 12: 11 (no where else found in that precious book), considering the connection in which they stand, I think they must have been given pointing us to "the time of the end," when the "seal would be broken." For, twice are we told in that chapter, "The words are closed up and sealed till the time of the end," when "many shall run to and fro, and knowledge (on that subject, of course,) shall be increased," and "the wise shall understand." Vers. 4, 10. Now let us add the "1290 days" to A. D. 538, when the Pope took his seat and entered upon his bloody reign in the city of Rome, and they bring us to A. D. 1828, when it is very manifest the seal was broken; for just about that time light began to shine on the inspired word, and quite a number of great and good men in different nations discovered that the conversion of the world theory was a perfect fable, and instead of that, the event to be looked for was the second coming of Christ, and that the time for that important event could not be far off.

Among the number of these great and good men were Dr. Wolf of Asia, the noted Mr. Irving of Scotland, and Father Miller in our own country. Here I will observe (though it may be sneered at by some), Dr. Wolf, having a penetrating eye, discovered light on the subject, say a little before the seal was fully broken (like as the breaking of day is manifest before we can actually see the sun); he was prompted, therefore, to give his first lecture on that important subject in A. D. 1823, and by the noted year 1828, he became a bold and very successful advocate of the doctrine; and so it was in 1828 with Mr. Irving; and Father Miller, in his book of lectures, dated 1842, says that "he had then for fourteen years given himself closely to the study of prophecy and history on that particular subject, and was then prepared to commit himself," etc. And now if we take 14 years from "A. D. 1842," they carry us back to the same noted year 1828; and without particularizing further, it is sufficient to say that since that time the doctrine has been proclaimed to earth's remotest bounds; and it has been blest of God to the awakening and conversion of many thousands of precious souls, some thousands, I trust, even under my own humble labors.

I have now said much more than I designed to say when I commenced writing, and yet think I must add a brief extract from Bro. H. Munger's letter in the Crisis of Aug. 18th. In writing on this very subject, he quotes from Father Miller's writings, making him to say, after he had shortened the "1290 days" (Dan. 12: 11) thirty years, to make them harmonize with the 1843 arrangement—"If the event for which I am earnestly looking does not occur in 1843, then A. D. 1873 will be the next and only reliable date for the termination of the 1335 days" (Dan. 12: 12, 13). Amen, so let it be. S. C.

Hartford, Ct., Oct. 15th, 1869.

For the World's Crisis.

HOLY.

Why think it a thing incredible to be holy, to be perfect, to be an overcomer? How many hold their breath at the thought, saying, It is more than I can be. Do you mean to say by this that the grace of God, or the blood of Christ, is not sufficient for you? We are commanded by Christ to be perfect. If perfect, then we shall be holy; not holy Gods, nor perfect angels, but holy and perfect christians. The law made nothing perfect, but the blood of Christ did, for without him nothing was made perfect.

What is it to be made perfect? James says, "Let patience have her perfect work." Why? "That we may be perfect, entire, wanting in nothing." Who would want a better definition than this? If we are doing the entire will of God, we are perfect. We notice that christians of every age, who did the will of God, were called "holy and beloved," "holy brethren," "holy women of old," "holy men spake"; and there is a time coming when the holy will have a part in the first resurrection, and "he that is holy will be holy still."

The trouble with many is, they put the words "holy" and "perfect" far beyond any earthly definition. It is written, "Be ye holy, for I am holy." Does God require more of us than we can be, or do? "Let your conversation be holy." Now this does not mean [illegible] in Christ before the foundation of the world, that we should be holy, without blame before him." Are you to blame? Why not come up to the mark? Why be always telling you do not enjoy so much as you wish you did, and that you do many things you ought not to, and leave undone many things you ought to do? You run well for a while; what hinders now? Many a young convert has been discouraged by your shortcomings and leanness. Then why not come up to the standard? Christ is to present us blameless. In short, we are to be overcomers.

Jesus told his disciples, "Be of good cheer, I have overcome the world,"—I have conquered. Christ has asked us to overcome the world and all its evils, all its pleasures, all its fashions, all its honors and glories. Shall we say, We cannot now, but will just before we get into the kingdom? or shall we say, By his grace we will be overcomers now? Listen to Jesus in Rev., second and third chapters; six times he tells us to be overcomers. First: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Second: "He that overcometh shall not be hurt of the second death." Third: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." Fourth: "To him that overcometh, and keepeth my words unto the end [not waits until he gets to the end], to him will I give power over the nations." Fifth: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father in his throne."

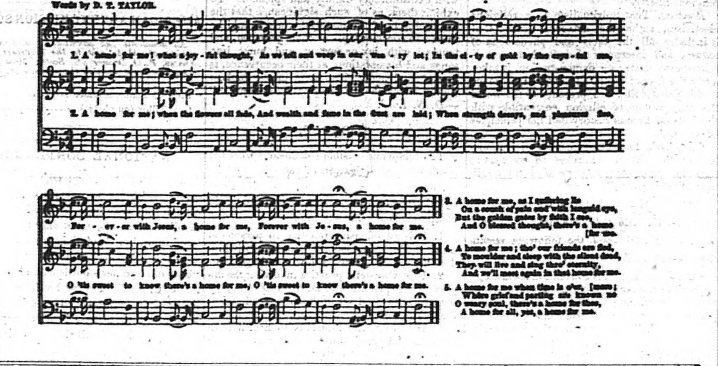
May the Lord help us to be holy, perfect christians, and overcomers of this world, that when he comes we may be found blameless.

Nancy D. Babcock.

East Greenwich, R. I.

A HOME FOR ME.

Words by D. T. Taylor.



3. A home for me, as I suffering lie
On a couch of pain and with languid eye,
But the golden gates by faith I see,
And O blessed thought, there's a home [for me.

4. A home for me; tho' our friends are fled,
To moulder and sleep with the silent dead,
They will live and sing thro' eternity,
And we'll meet again in that home for me.

5. A home for me when time is o'er, [more;
Where grief and parting are known no
O weary soul, there's a home for thee,
A home for all, yes, a home for me.

OF LOVING JESUS.

His love to the Lord Jesus is the mark of a christian. He stands alone, distinguished from all other beings by this single, central peculiarity, that he is one with the Son of God in flesh. Lost till Jesus became his head to share his death with him, he is lost still but that Jesus shares his own life with him. If you could destroy Jesus, or, which comes to the same thing, if you could undo the man's connection with him, you would destroy the man. It is this strange position of his which generates, as the special mark by which the christian's character is to be known, a love which is like no other love. For closeness, for tenderness, for power, a christian's love to Christ ought to be unrivalled in creation. For closeness, because ther is betwixt these twain such intimacy that the One is everything to the other, and never can be for a moment shut out from confidential participation in the most sacred secret movings of the other's heart. No two ever dwelt in each other with such unbroken fellowship, soul unveiled to soul, as Jesus and the man whose life he is. For tenderness, too, because this is not an equal love, but the love of the little for the great, of the enemy disarmed and won over through the sacrifice of his wronged and offended Lord. We love him because he began to love us when we were unlovely, and washed us clean in his own blood, and wiped away our tears of regret, and hushed our fears, and raised us out of a low pit to be his friends and brethren. Ours is the love of the lowly, indebted, and dependent. Must it not be tender? And it is strong as it is tender. If there is strength in men at all, and love is, as people say, the strongest thing in men's hearts, then surely this must be the strongest of known loves. For it is the deepest. We love others with a part only, but Christ with the whole heart, and soul, and strength, and mind. We are attached to others only surface-wise, as it were, with a top hold that loosens and lets go when we change our countenance to go hence; but it is the very inner being, the life, which is given to him in love. It is not so much the man who loves, as his own strong spirit who is entered into, and hath taken hold of, the human spirit, to draw it out christ-wards in unutterable drawings of devotion. We part with this love only when we part with our soul's life.

Being characteristic of the christian, this love forms the most delicate test of each person's relation to Jesus. It is never wanting in any christian. Born with the birth of the new creature, it is one of the earliest graces to come to strength. Just as in a little child, long before trust in its mother becomes intelligent, [illegible] tions into brotherly kindness; in the very opening dawn of this little spirit, there rushes up the first-born virtue of infant hearts to overspread all the infant life, even love for her who bare and nurseth it: so, in very young christians, we see the flush of first love kindle their early experience, we hear them speak of the person of Jesus sometimes with a rapture almost unknown to older saints, and find them lying contented in his new-found arms with tender, grateful, and broken spirits. Apply any other test to these newborn disciples; their knowledge is rudimentary, their faith untried, their works not yet reduced to orderly holiness, their passions far from subdued to self-denial. At any other point, by any other test, they seem to fail; but try them with our Lord's own question, "Lovest thou me?" and you will see how the eye kindles and the voice deepens with the answer, "Yea, Lord, Thou knowest that I love Thee!" Throughout a christian's life this continues to be the most sensitive test. In all, holiness is gradual; in many, slow; in some, fitful, broken by terrible falls and declensions; and few will you find whose character is so consistently good, that there is no ugly fault outcropping somewhere to make you stumble. One is too fond of money, another of scandal; one is lightheaded, another morose; one is full of excuses for doing nothing for Christ, another brags too freely of what he does. Even where the behaviour is decently blameless, who can tell whether the heart is godly? But one test, if it could be fairly applied, never could fail. "Lovest thou me?" goes down into the heart, to the very kernel of our religion, and fastens on the one thing needful. No unconverted man can answer that to satisfaction; there is no converted man who cannot. The humblest babe in Christ loves him; the deepest-fallen backslider loves him. No christian soul but quivers at such a question. First to come, last to go; this natural and simple attachment of the new heart to the person of its Savior tells most truly of the heart's relation to him. Hence I find Paul girdling the church of God with this girdle when he would speak a catholic blessing: "Grace be with all them that love our Lord Jesus Christ in sincerity;" that shuts none out who should be in. Again, I find he fences off the church with the same fence: "If any man love not the Lord Jesus Christ, let him be anathema;" that leaves none in who should be out.

A test so perfect is to be used the more delicately in proportion to the difficulty of using it at all. Outward conduct is tolerably patent to the eye of every outside observer; but this question about the heart's love is not to be asked by any one except the Lord Jesus himself, nor to be answered anywhere except before his own truth-compelling presence. We must take care not to judge of ourselves in excited moments, under the influence of sermons or services; for there is a false, transient enthusiasm, generated by sympathy, which misleads. Nor will it do to depend on the satisfaction with which we turn to religious thoughts when the heart is sad, or when we are sick, or when disappointment has wearied us of the world; for there is a certain relief which may be got to the weary or the vexed spirit, by indulging vague ideas about the love of Jesus, which is idle sentiment, not love—a sun-gleam on an ice-cold surface, not a fire of affection. We must be scrupulously honest with ourselves, therefore, when we answer this question, and judge ourselves in solemn hours of solitary searching before God, when our sins are in our memory, and we feel his eye to be on us. Even under such cautions, it is not to be supposed that one ought to institute this examination often. Love is a shy thing, which thrives best when no one thinks about it. It grows up of its own sweet will, unseen, unconsciously in the heart's soil. It never bears rough handling, and sometimes will bear none at all. Besides, the love that must be questioned, if it love cannot be very strong. No man could preserve a deep attachment for any friend who should be forever taking his heart to pieces, and curiously asking if he loved him. We should think it a sign that dutiful affection were well-nigh dead out of a wife's heart who needed to put it to herself, whether she still really loved the husband of her youth. When Christ's Spouse shall have come to her perfect state of assured affection, she will hear no more the searching question of her Lord, "Lovest thou me?" But, meanwhile, we are all of us both feeble and faithless lovers. We do many things very inconsistent with our profession; [illegible] his oft-repeated protestation of peculiar and invincible affection. The suspected one had to be probed, and deeply, and often, for assurance sake, after such foul wrong done. Peter's fall, indeed, was so open and scandalous, that his restoration required to be done publicly, in face of his brethren. So may not ours be. Yet when we go apart into the presence of the Master, who has no secret declension, or infidelity, or disobedience to bewail? And the oftener any man has transgressed, or the more grossly, so much the greater need he has to hear carefully, and give heed to the voice which asks, "Lovest thou still? After all that, and that, and yet again that other, canst thou still say thou lovest me?"

For the answer to this question, we are sent, each of us, in upon himself. The Lord makes appeal directly to personal experience. Love to him is simply a matter of which one may be conscious, like any other love. It is very true that, practically, this love works as the motive-power in christian holiness; true, also, that this is to be the last test of the Judge, by which our love, like our faith, is to be tested after it has come to ripeness and wrought its perfect work. But when our Lord questioned Peter, he questioned a disciple who had as yet no works to show, but lies, and oaths, and treachery; questioned him after a love in the heart, underlying and surviving all that misconduct, and still felt so strongly that he at least could not doubt its presence. It is possible, therefore, to know love, not by its doings, but by itself. As a mere affection it is like any other love. A man knows when he loves child or wife. Put a mother in a prison-house where she shall neither see her infant nor be able to do for it one office of motherly duty, where her love can neither caress, nor toil, nor serve, but must lie bound in chains, a very idle, fruitless love; will it be so hard for her to know she loves? Will not the power of her affection betray itself all the more in absence and constraint by yearnings to be with the child, and brooding over its image, and restless thoughts that will not cease day and night? Bring her back her babe, and after the first gush of endearment has spent itself, ask her as she looks down on its sleeping face in the blessed calm of absolute content, ask her if she loves! No, love is its own witness. It is enough for itself. To know itself, it does not need to go out in active labor, but deep within the heart it can dwell alone, a fire unseen. Through how many years of life will it survive, without ever getting voice or outlet, a mere forbidden thing, buried alive in the heart's memories? I do not know. But I know of loved ones who dare not be named and shall never more be seen on earth, whom wide seas have severed from intercourse with friend or family for many a long year; yet love keeps its hold on the long lost, unforgotten image, and feeds inwardly on itself, and cannot die. That dear one will never come back to ask, "Lovest thou me?" But the heart, knowing its own love, does not need to ask itself.

Now, why should not a christian man be as sure that he loves the Lord Jesus? Our feeling towards him is quite as personal as to any other friend. To be sure we never saw him, and shall not, perhaps, for a few years to come. But what of that? Some of our brothers have seen him, and their accounts set him before us in a lively way. We are perfectly convinced of his existence and well aware of his character. We know what he has been and has done for us. Besides, no christian is without experience of him. Though he and we never yet looked each other in the face, we have had dealings with each other: he has communicated with us through messengers and letters; we have spoken to him a thousand times, and he has answered us; we have asked for gifts and he has given them. Nay more, we have a spiritual medium of intercourse which no other friendship enjoys, and are thus brought into the nearest possible communion; for by his spirit he dwells in us while his body is not here; and we by his spirit live upon his resources though we see him not. Why should we not know we love him?

Jesus Christ is not a myth, nor a mere name, nor an idea of the brain, nor the memory of a long dead and vanished personage; he is a living friend who in a most true sense is quite near at hand and very accessible indeed. In sober fact, there is no reason why any man should not be better acquainted with Jesus Christ than with any other friend he has. For, in his infinite condescension, the Lord Jesus permits us to begin at least on a very low and [illegible] to himself, rejoicing chiefly in his human sympathy and the blessings he has won for us; I think he does not complain, though such love is unworthy of him, but graciously accepts it. Yet he will by degrees train us into a purer and diviner affection; weaning us from this lower attachment to his manhood into adoring reverence for his Godhead, and teaching us to regard him less as the mere benefactor and more as the express image of the transcendent and everlasting love of God the Father. But whether there is in our love more of passion or of worship, whether it is colored by the flesh or by the spirit, it is perfectly natural for us to be aware of its existence. When we fix our thoughts on this Beloved One, the heart should be moved as by another beloved. By the tenderness that hangs about his name, by the outreaching of desire after him, by the lingering of the mind upon his image, reluctant to let it go, by the clustering of all hope and interest round his person, by the warmth which begins to melt the soul when his love is dwelt on; in brief, by all the indescribable emotion that stirs us in the presence or at the mention of a familiar loved one, we ought to know our attachment to his gracious person, and to be able out of the depths of our heart to answer with the apostle whom he questioned, "Yea, Lord? Thou knowest that I love thee."

Ought one not to shrink from so bold a declaration? There are people, and these not the worst of people, who are far too conscious of the weakness of their love and the multitude of their falls to allow even within themselves that they love Christ at all. It seems to their self-jealousy that there is presumption in a profession like that from a man who has just been loathing himself for the uncleanness of his heart. And there is room for suspicion and careful testing of self after grievous sinning.

The Lord himself insisted on putting the question thrice to the thrice-fallen. Still, it is not in the least impossible that there may be love, and much strong love too, even in the denier of his Lord. Suppose one finds it so; suppose the heart does echo to every repeated "Lovest thou me?" a repeated "Yea, Lord;" suppose a man is conscious, to do himself justice, of still really loving him, whom he grieves to have denied, and to whose blood he looks for pardon; is he not to say so? Must one stifle the heart's cry of affection, and do violence to one's own feelings, and deny with the lips what the soul affirms? Will the sacrifice of a burning heart to false modesty please the heart-searcher? I take for granted that we are in his presence and can speak, not as Peter did once, out of presumptuous self-boasting, but, as Peter did at last, out of penitent self-distrust; then why not take up, if it be true, Peter's good confession, and say boldly, though humbly, to the dear questioner, "Yea, Lord, Thou knowest all things; Thou knowest that I love thee?" Before we can get the length of saying that truly, however, there is one thing to be observed. Repentance must have wrought its perfect work. Humiliation and bitterness of soul for sin must have been pretty complete, before love will flow out unhindered and pure Peter wept bitterly on the night of the denial. He had a private interview for his humbling on the resurrection day. Once more, by the sea of Tiberias, the Lord would not accept his professions of love till he had anew brought his triple sin to mind and grieved him at the third time.

It is always so. Through penitence is love purged. Spare not the sorrow, therefore. Let it be remembered that, if repentance is bitter, love will be strong. It is so far from obstructing professions of love, that it is just one who has erred seriously, but has gone down thereby into the vale of humiliation, and passed through hours of keen regret and self-loathing, and shed scalding tears of vexation and disgrace, yet has, after all, been led to the pardoner's bosom, and got the kiss of forgiveness on his brow: it is just he who is ready to stand before his fellows and three times reply, in the assurance of tried affection, "Thou knowest that I love thee." The consciousness of loving Jesus never brims up in the heart so, nor runs over in such irrepressible tears and vows, as when a new act of contrition has been done and a new pardon got. Then is the poor soul glad to find its rest again, and see the cloud pass from the loved face, and lie low, yet near, in the recovered confidence of peace with God through our Lord Jesus Christ. Then, when it has washed its feet and is clean every whit, is it ready to sit down with him, and forget toil and fight and danger of falling, forget the outside wintry world and snares of Satan laid in the dark, for the present joy of communion with him whom it loves. I wish we cultivated this warm penitent love that rests in its own conscious assurance, and is pleased to lie still and say, "Yea, Lord, thou knowest."

Religion which stops at feeling love without doing anything is one-sided; but so is a religion which undervalues silent, meditative love for the sake of bustling or showy activity. We have here something to learn from those christians, plentiful in other generations, who spent their days in ardent exercise of this grace, feeding the love-fire on their own hearts. To muse on Jesus till one's thoughts begin to burn within, and the fountains of the deep are stirred, and the soul overflows in lavishment of affection, thanks, and tenderness; to break thus the costliest perfume of one's heart on his feet who alone is worthy of it, is not very unlike that much-pardoned, much-loving woman in the gospel, nor very unfit for pardoned sinners in any age. Very good it would be did we now and then take our own hearts to task for their coldness; asking them, amid all our manifold duties, "heart, lovest thou Jesus? Why art thou never on a glow? Why so sel- [illegible] prieties of a circumspect and just man, who never was lost, instead of the melted, repentant love of a pardoned harlot, a returned prodigal, or a converted Peter?"—*Sunday Magazine.*

For the World's Crisis.

NOT COMFORTLESS.

"I will not leave you comfortless; I will come to you."—John 14: 18.

These are the soothing and cheering words of Him of whom the prophet wrote, that he was "a man of sorrows and acquainted with grief." It is a part of that affecting discourse which our Savior held with his disciples just after they had eaten the passover. He had apprised them of the mournful scenes and events which were near; of the malice, cruelty and death which awaited him, and of the temptations and dangers which awaited them. "Little children, yet a little while I am with you"; and when he told them these things, hopes were smitten down with an overwhelming sorrow. Their hearts were troubled and afraid. Clouds of gloom and darkness seemed to gather thick around them and all their prospects. Jesus observed the melancholy and dejection which had seized them, and administered support and consolation. "I will not leave you comfortless; I will come to you."

It is thus the Savior while on earth spoke to his followers, when cast down and afflicted; and it is thus that he still continues to revive and strengthen them by the gospel. The religion of Jesus Christ does not chill the feelings and benumb the senses, but communicates life and warmth to them. As embracing the gospel does not exempt us from trial and suffering; neither does it beget indifference and insensibility to them. It does not forbid our sorrows, if we sorrow not as those that have no faith and hope.

One of the many causes of sorrow, which act powerfully upon us, is the removal of near and dear connexions by death; when a loving and beloved object is torn from our embrace; when a tender tie is broken; when one with whom we had taken sweet counsel, and long gone hand in hand down the vale of life, who had shared in our labors and anxieties, in our pleasures and pains,—when such a one is taken away from us, not to feel and mourn the loss would argue insensibility to the blessings, and ingratitude for the bestowment of them. In seasons when social and friendly bonds are broken; when the objects of our firmest and fondest grasp are forced from us; when those we love fade and fall, and all that made life desirable expires; in seasons of disappointment, misfortune and affliction, when sickness shows us the emptiness of the world, and death is approaching to thrust us out of it; to whom shall we go for support and comfort, but to Him who has "the words of eternal life"?

Mourning christian, hearken to the words of thy Savior—"I will not leave you comfortless; I will come to you"; and also the words of thy heavenly Father—"I will never leave thee, nor forsake thee." Let the darkness of earth turn thine eyes to the light of heaven. Careless sinner, are you living without faith, without repentance, without prayer; devoted, enslaved to the world; a stranger to the hopes and promises of the gospel? O, let me remind you of your guilt, ingratitude and danger. Consider how very soon you will want just such a friend as Jesus, to give you that peace which the world cannot give; to say to you, when sinking in the waves of trouble, "It is I, be not afraid"; to say to you, in your perplexities and forebodings, "I will not leave you comfortless; I will come to you." And if you would have such a friend then, oh, be exhorted to seek him now; now, while he may be found; and to call upon him while he is near. O, believe in God; believe also in Jesus Christ. O, hasten, and delay not. Awake from thy stupor.

What if thou art unknown and unnoticed by man, if thou art known and regarded by God? What if thy name be not inscribed on the rolls of earthly fame, if it be written in heaven and in the Lamb's book of life? What if thou art alone and friendless, if the Lord stands by thee to plead thy cause, and to deliver thee? Why dost thou fear? He that is for thee is infinitely greater than all who can be against thee. And he hath said, "I will never leave thee, nor forsake thee."

When Jesus was on earth, he invited all those who were in the most trying and painful circumstances to come to him. He sought out the poor, the sick, the afflicted, and said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The world may forsake or forget thee, but the Lord will not. Thy friends may be false, but the Lord is faithful. Art thou in danger? the Lord will protect thee. Art thou a mourner? he will comfort thee. Art thou sick? he will sustain thee. Art thou poor? he will supply thy need. Art thou sinking under the weight of years? lean upon his arm of mercy, and he will hold thee up. He hath strength for all thy weakness, balm for all thy wounds, consolation for all thy griefs.

O sinner, put your trust in God. Come to Jesus now, before it is too late. Jesus is coming soon. O blessed thought! I long to be there. And the thought that it is near makes me almost impatient for Christ to appear.

Mannie L. Green.

Charlton, Mass.

Schools in Palestine.—Bishop Gobat, of Jerusalem, is in London, and awakening interest in his mission work in the Holy City. He stated at a meeting that he has established in Palestine alone, twenty schools, containing one thousand pupils, among whom there are Jews, Arabs, Abyssinians, Copts, Moslems, [illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 10, 1869.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money-orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

☞ TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ THOMAS SMITH—Money order received. You can send in this way.

☞ MRS. HANNAH FLINT—The date on your paper is 6 Sept. 71.

☞ M. G. S.—It will be forwarded the 13th inst.

☞ F. H. CARPENTER'S P. O. address is now North Springfield, Vt.

THE NATIONAL CONFERENCE.

The National Conference, which is to commence at Rochester, the 17th inst., will be a meeting of much importance; and we would urge our readers to pray earnestly that the Lord may direct in all the deliberations, so that his name may be glorified; and that means may be devised to spread the gospel of the kingdom with renewed energy and success.

DISCUSSION IN NATICK.

We have just closed a very interesting discussion with Prof. Lummis, in Natick, Mass. Bro. Lummis is the Methodist minister at Natic, and reported to be a fine scholar, having much experience and skill in discussion of knotty questions in theology and science. He is a sharp critic, and an interesting speaker. Our discussion began Monday evening, Nov. 1st., and continued three evenings, in Winch's Hall, where Bro. Lummis preaches. Large, attentive, and intelligent audiences were present each evening. Our friends were delighted with the results. Several were led to see the truth, and rejoice in the light more than ever before.

We discussed the following question: "*Is literal death the penalty of the divine law for sin?*" Bro. Lummis made the following admissions: "I do not maintain that man has an immortal soul; nor that the soul is identified with the spirit; nor that the soul of the good goes to heaven at death; nor that the soul of the wicked goes to hell at death; nor that *sheol* or *hades* is the place of final punishment." "I claim no life when the body and spirit are separated." "Life is the result of a union of forces." There is no life where there is no organic activity." He then made the following strange assumption: "There may be consciousness where there is no life." We pressed Bro. L. for proof of this assertion, but it was not presented. We thought the reason was apparent—there was no proof to be given, because the assertion involved an absurdity.

Bro. Lummis manifested a kind spirit, and appears to be quite free from sectarianism, being willing to fellowship all who truly love Jesus. We enjoyed the discussion, and the audience expressed much satisfaction with their entertainment. To us the truth never looked more blessed. Bro. Lummis took the position that Adam's penalty was moral death, and that "the second death" will also be a moral one. We claimed that moral death is a crime, and *never a penalty*; that whenever death is a penalty, it is *always literal*; and as "the wages of sin is death," it must be literal death; and further, that when Christ tasted death for man, it was not moral death, for he was without sin. We found the Bible very clear in its declaration, showing that all the finally impenitent will for ever cease to exist as conscious beings, and be found no more at all.

Prof. Lummis claimed that man and all animals have a spirit that continues conscious after death. When we quoted from Job and Eccl., he endeavored to impeach both, and said his own intelligence was as much a revelation as any other revelation. This statement was cheered by infidels and Spiritualists. At the close of this discussion, it was proposed that the audience have the privilege of asking the disputants questions, to which we mutually agreed. After several questions had been put to each of us, an intelligent man arose, and made the following inquiry of Prof. Lummis: "If the Bible sustains Spiritualism, why do Spiritualists deny that it is divinely inspired?" As the Prof. did not see the point in the question, by his request it was thrice repeated; when the questioner said: "I am a member of your church, but I find you all on the side of Spiritualism, advocating their sentiments." This statement produced a thrilling sensation in the audience, and it was evident that many agreed with the questioner, and were glad that he had the courage to stand up, even against his own minister, when he ventured to impeach the Bible writers for the sake of sustaining his fabled position, that man and all animals will never be unconscious.

It is a cheering thought that the time is coming when sin will be "finished," and none but the pure and the holy will live eternally. Our prayer is, that the eyes of the people may be opened to see the wide difference between the Bible doctrine and popular theology.

"YOU MEANT ME."

It sometimes happens, when the preacher has been faithfully doing his duty in pointing out the sins of the day, which have crept in under the cloak of religion, that some one takes offence, and says the preacher "meant *me*." Some one has been telling him all about me, and he has been mean enough to preach at *me* all the forenoon. This offended man is sure the preacher got his information from the brother where he stopped, and, consequently, feels very bitterly towards him for exposing his faults. But when the facts are known, he finds that the *Lord*, and no one else, led the preacher to take up the subject; and then by his Holy Spirit sent the message to the heart of the erring one on purpose to arouse him to a sense of his danger, in order that he might be led to reform and be saved. It was all kindness on the part of the Lord.

THE DEVIL'S COUNTERFEIT.

Christianity is so low it is quite easy for the Devil to pass his counterfeit systems of religion. His most successful is his last, which is Spiritualism. This system of lies and fables he is managing with great skill, and has succeeded in causing many backsliders and infidels to believe that it is the pure christian religion; and that his lies are the truth. Some of his followers have just started a new paper in Hammonton, N. J., called "TRUTH." No seducer ever worked with more craft and fiendish cunning to lead the virtuous into vice, than do the demons and their followers to lead men and women away from the Bible, Jesus, and a pure christianity; and yet, at the same time profess to be reformers, and to be doing just the thing that will elevate the human race. They talk well, but their system is that of "the antichrist." God and Jesus have no place in their system, only on the same principle that a seducer talks of virtue to his victim to gain her confidence, till she is under his vile control.

The following is a part of the Prospectus of the paper to which we have referred:—

"TRUTH."

A New and Live Paper devoted to all true reforms and the "Good Time Coming."

To the "Coming Church," and a religion of practical righteousness.

To earnest, unceasing war on corruption, in high as well as low places.

To the rights and dignity of honest industry, and the eight hour system.

To new and heroic efforts to put down tippling and the "Social Evil."

To the "Coming State" that puts down all "Monopolies, Rings and Robbers."

To the "Coming Man," who will tell us how to put all these into practice.

To the "Coming woman," her just rights, true sphere and mission.

To the "Coming Child," its rights, duties, education, culture and development.

To the "Coming Invention," its transcendent importance and beneficent effects.

To the "Coming Conflict," its cause, nature, actors and results.

BLASPHEMOUS.

Prof. Denton, a noted lecturer on Geology—a Spiritualist—recently gave a lecture in Granite Hall, Chelsea, before a large audience. His subject was:—"What shall we do to be saved?" The reporter says of his discourse:

"After proving satisfactorily, to his own mind, that the christian doctrine of salvation through Christ was a delusion and a snare, the lecturer indulged somewhat eloquently on what science and education had done and were to do for the world and mankind, abolishing sin, heaven, hell, and all. Taken together the lecture was a curious affair, and we found ourselves wondering wherein an audience could be edified or interested by such."

Men who can talk like Prof. Denton, and sneer at salvation through Christ, are becoming more popular every day. Once such men would have been taken up for blasphemy; now crowds listen to their blasphemous talk with eager delight. It suits the spirit of the times to hear such things. The devil is reaping his harvest now, but it will soon be ended by the coming of the Just One.

NAPOLEON'S POLICY.

The arch Emperor of the French has been devising means to have the French coin adopted by all nations. This would be an important point gained in his favor. There are good reasons for believing he may yet be successful, as is shown by the following:—

"The Hon. Mr. Ruggles, when he was abroad in 1867, but represented a general feeling in America when he took such an interest in the international coinage question; and the English, who were a little offish on the subject at the time, now show themselves disposed to be agreeable to any arrangement that may be mutually agreed upon. The Chancellor of the Exchequer recently stated it as his opinion that England would be much the gainer by adopting a French coin of twenty-five francs in place of the sovereign, because French gold is now in such universal use in Europe, and because the American eagle and the British sovereign would need so little change as to be of the same value. France now has a double standard of values—gold and silver—the latter of which she would, of course, have to give up in case an international arrangement should be entered upon. The franc coinage was considered with general favor in the congress of twenty nations at Paris in 1867, and Greece, Austria, Rome and Sweden at once adopted it as their standard. . . ."

PRINCE NAPOLEON is said to be "an open Atheist, and around him brood the worst passions." He is thought to stand next to the Emperor in France.

SAYINGS OF SPIRITUALISTS.

It is true that Spiritualists speak like the old Pagan Dragon. They had their third annual convention at Topeka, Kansas, Oct. 1st., 1860, and resolved as follows:—

"That it is the sacred duty of all the friends of Spiritualism, to guard their children against the stultifying and demoralizing tendency of theology, and to inspire them with more rational and practical ideas of God and immortality."

"*Resolved*, That the people of this world are incapable of elaborating a true philosophy, or a national religion, without assistance from the spirit world."

"*Resolved*, That we will oppose by our voices and our votes, the engrafting upon the constitution of these United States, the recognition of any particular God, Bible, or Savior, and that all attempts to do this by any convention or ecclesiastical combination, should be denounced by every true lover of religious liberty."

Resolved, That Spiritualism is a religious electicism, embracing universal truth; that it includes all the facts and phenomena of nature, and interprets them to human consciousness; that, as a demonstration, it takes away the fear of death, adds new significance to this present life, and presents to the world the only system of religion compatible with the facts of human history and the principles of science."

"*Resolved*, That the refusal of the ministers of the various churches to meet us in open, honest discussion, is proof of the weakness of their cause."

At the third annual convention of Spiritualists in N. H., held at Cook's Hall, Plymouth, Sept. 24, 25, 26. 1869, the following resolutions were passed:—

"*Resolved*, That this convention is earnestly opposed to the reading of the Bible and the practice of offering up sectarian prayer as a part of the exercises of said schools."

"*Resolved*, That this convention views with concern the fact that a large majority of the children of this state are under the influence of the Sunday schools of the so-called evangelical sects, where they are taught to despise their own natures, and to believe that their God hates them, and that they can only be at peace with him through a creed and bloody atonement."

"*Resolved*, That the fear of God is the beginning of folly."

As the Spiritualists gain power, they grow more defiant against all that is Christlike; and yet, at the same time, profess to be the only true christians. Spiritualism is the capstone of Satan's work, and is the ripe fruit of a belief in the natural immortality of man, as taught by the deceiver in the garden, when he said, "Ye shall not surely die." Thank the Lord, that lie is now being exposed. Let those who see the light speak out *boldly*, and yet *kindly*.

PUNISHMENT OF THE DEVIL.

BRO. GRANT:—I have had it on my mind for some time to write you a few lines, to get a plain and full explantion of Rev. 20: 10:—"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are." It seems they are there now, and were when this was written. Please answer this in the Crisis as soon as convenient, for I shall sail for a three years voyage the 20th of this month. Your brother in Christ, looking for his coming and kingdom." JOSEPH H. RANSOM.

Mattapoisett, Nov. 3d, 1869.

In the 19th chapter of Revelation, the beast and false prophet are said to be "cast alive into a lake of fire burning with brimstone." Rev. 19: 20. Is it reasonable to suppose they could live in such a lake? The Scriptures declare that they will be burnt up root and branch, and "be as though they had not been." In Matt. 3: 12, we read that Jesus will "gather his wheat into the garner, but he will *burn up* the chaff with unquenchable fire." Where will he burn it up? In the lake of fire and brimstone, as mentioned in Rev. 19: 20, 20: 15, 21: 8. The devil is to be destroyed in the same place.

In Rev. 20: 10, where it reads in King James' version, "where the beast and false prophet *are*," it will be noticed that the word *are* is supplied by the translators. It is not in the original. In Wm. Tyndal's version, which is the first printed in English, it reads, where the beast and the false prophet *were*." It appears from comparing Rev. 19: 20 and 20: 10, that those represented by the beast and false prophet were "cast into the lake of fire" and burnt up before the devil is cast there.

After the devil is cast in, his torment continues only during the present "day and night" arrangement. Job says the Lord "hath compassed the waters with bounds, until day and night come to an *end*."—Job 26: 10.

The term "for ever and ever" cannot mean eternally, because the word *aion*, rendered "for ever," is frequently in the plural. There can not be two or more eternities. The word does not express any definite period of time. It is used in the Bible some two hundred times in a limited sense. When Jonah was in the whale's belly three days and nights, he says it was "forever." It signifies the longest possible duration of that to which it is applied. As one for ever is a limited period, two for evers can not be eternally; inasmuch as two finites can not make an infinite. The "for ever" in the case of the devil's torment is limited by the present day and night arrangement. When we come to the new heavens and new earth described in Rev. 21st and 22nd chapters, the Revelator says: "There was no more sea." Rev. 21: 1. At that time, the present day and night arrangement will be ended, and with it the Devil also. So let it be. *Amen.*

A GOOD EXAMPLE.

It is not common in these days for men to decline the honors of the world. We confess that we feel extra esteem for those who refuse to be called Rabbi. The following is an interesting item:—

"Pres. E. H. Fairchild, of Berean College, declines the degree of D. D., conferred on him by Hillsdale College. He protests that he felt some as he does when an agreeable traveling acquaintance offers him a cigar or a glass of wine. He is thankful for the intended kindness. He does not enjoy administering the rebuke implied in the refusal, and he wonders how it was that he was not recognized as a total abstinence man. He adds: 'Having opposed such titles by precept and by practice for thirty-five years, as a matter of principle and of taste, I cannot now with self-respect accept the honor.'"

We learn that this same Bro. Fairchild believes in the destruction of the wicked, and the final end of sin; also Prof. C. P. Griffin, Pres. of the Commercial College, in the same place.

HADES.

The following from D. N. Lord, a very able theological writer, is worth saving:—

"*Hades*, the world of the dead, is not capable of acts and conditions that correspond in any manner to those which are here affirmed of it. It is addressed as though it were an intelligent agent, and the keeper of the dead; and it is in that character that they are ascribed to it.

The figure is thus one of the most lofty and beautiful that the fancy employs, and invests the event it is used to exemplify and adorn with extraordinary dignity and splendor. To exhibit them, as of such significance that the great objects of the material world should be roused to consciousness at their presence, and touched with joy or sorrow, and burst into songs and lamentations at their occurrence, is to exalt and aggrandize them in the highest degree of which the imagination is capable." —*D. N. Lord.*

TOBACCO.

The following sensible conclusions were the result of an examination of the effects of the use of tobacco, as presented at "the Presbyterian and Congregational Convention," held in Sparta, Wis., this autumn:—

1. It is an offensive practice to persons of neatness and refinement, and consequently hinders the usefulness of those who indulge in it.

2. It is a wasteful practice involving the unprofitable expenditure of large sums of money for which no good account can be rendered to the Lord of all.

3. It is a practice injurious to health both of body and mind, tobacco being a narcotic poison which acts directly upon the brain and whole nervous system.

4. It is a practice of injurious moral tendency, fixing the habit of self-indulgence, and producing a perverse appetite for stimulants, which leads directly in very many cases to indulgence in intoxicating drinks.

5. It is a practice of mischievous example to our youth.

For these reasons we do most earnestly exhort all brethren in the convention and members of churches and congregations, wholly to refrain from this evil practice, and all who have unfortunately become addicted to it, not to remain in its bondage, but to honor the claims of virtue and of religion by breaking its chains. And we request ministers, members of this convention, to present this our testimony to their congregations, and to diffuse information on this subject in such ways as shall seem to them discreet and effectual.

Will not every reader of the Crisis say *amen?* If the reader uses tobacco in any form, do be entreated to leave it at once. Did the tobacco users know how their influence for good is injured by this habit, we feel confinent they would quit it at once; especially *preachers*. Do quit it at once, and ask the Lord to help keep the body under. Every christian man should break off all bad habits, lest his example strengthen the sinner. The example of the minister has a powerful influence for good or ill. Those who preach to others should be ensamples to the flock in all things.

FAIRS AND FESTIVALS.

This is the age of church fairs and festivals. It is astonishing to see to what extent these scenes of amusement and fashionable fun and frolic are carried. The whole thing is of a worldly nature, and very far removed from pure christianity. It is the world varnished with a little formal religion, just enough to give it a gloss, like starch in cloth. The whole fabric is of a worldly character, and the religious gloss is easily removed. The following is a sample:—

"A very successful fair is going on at Crosby's Music Hall in behalf of Murray Chapel, at which are many and varied attractions. Among other things may be found a Gipsy Tent, a Voting Booth, a Board of Trade Booth, together with musical and floral accompaniments. Dinner and supper may also be obtained at reasonable rates. This evening Mrs. Perrin, the gifted elocutionist, will read several selections. Everybody should go."

THE ADDRESS OF ELD. J. COUCH,

Delivered before the Advent Christian Association at its late meeting, published in tract form, is now ready, which the friends can procure *free* at the Crisis office. When ordered to be sent by mail, please enclose stamps to pay postage. AG'T.

"THE HOPE OF THE CHURCH."
By Henry Dana Ward.

A most eloquent, interesting, and profitable work. A history of the doctrine of the Millennium. Price 25 cts. By mail, 30 cts.

"ADVENTISM.—Its Relation to Theology."
By William Sheldon.

This considers the relation of Adventism to Theology, omitting the portion of the original work treating on prophecy. Price 25 cents. By mail, 30 cents.

The above works are published by the W. A. C. P. Association. For sale at this office. AG'T.

THE JEWISH MESSIAH.

Our friends of the Hebrew faith will doubtless feel much interested in knowing that certain strange developments, according to the Austrian newspapers, have manifested themselves in Jerusalem. These developments refer to the coming this year of the Jewish Messiah. The story, as told, is certainly singular enough. It appears that the Rabbi of Paks, a town in Hungary, has received letters from Jerusalem, which state that towards the end of last month a column of fire was seen near the ruins of Solomon's temple, and that a strong voice was heard which addressed itself to an Israelite who was worshiping there at the time. This voice warned the devotee of the coming this year of the Messiah, and declared that the Israelites should repent, and be more observant of the religion of their fathers. The man so addressed went to the city and spoke prophetically of what he had heard. Thereupon the people treated him as an impostor, and some even went so far as to seek to take his life, but he, as if miraculously endowed with more than human strength, fought hundreds of his assailants, and when, afterwards, a battalion of soldiers were sent to arrest him, baffled them in their efforts to capture him.

Two Israelites, the Hungarian journals say, have been dispatched to Jerusalem to learn the exact facts of this extraordinary affair. It is clear that if not one of the race of prophets, the man who, as above narrated, opposed the host of enemies, must be an athlete of no small pretensions.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute acording to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. H. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$105.04
L. G. Phillips	.25
Mary Gove	.75
Henry Wormer	.25
Jonathan Hall	4.00
F. H. Burbank	2.00
"H."	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$175.50
Geo. Tilley (on pledge)	100.00

For the World's Crisis.

NATIONAL CONFERENCE.

Brethren from abroad coming to this conference will not expect great things of us, though they may hope for good things in the Lord's order. Come not only to be administered unto, but to administer; also, come not only to get good, but to do good; also to "bear one another's burdens, and so fulfill the law of Christ." Let the brethren and friends living near here, as well as others who may have it in their hearts, do what they can consistently to share in all the responsibilities and duties, as well as the privileges, of this great national gathering. In behalf of the committee and conference, S. L. MANLEY.

Rochester, N. Y.

For the World's Crisis.

MILLVILLE, MASS.

I have long been praying that there might be an interest awakened here in Millville, but the prospect has looked very discouraging until within two or three weeks. God is hearing prayer, and the good work has begun. Several, who have long been in a backslidden state, have returned to Father's house, and are laboring zealously to advance the cause of truth. The brethren and sisters at Slatersville have joined with them, and regular meetings are now established at the house of Bro. Wm. Boyden, every Sabbath afternoon, and Wednesday evening. They have as yet had no preaching, except what little I have done. Preaching brethren passing through this way are invited to visit them. You will be gladly received at any time, and I think you will see good resulting from your labors. Correspond with Wm. Boyden, Millville, Mass.

C. H. SWEET.

For the World's Crisis.

N. Y. STATE MISSION TENT.

During the present season, we held meetings in the tent in the following places:—Yorkshire, Springville, Baptist Hill, and Hemlock Lake. At Springville, we held a discussion with Prof. Rogers, on the state of the dead and the destiny of the wicked, which commenced Monday evening, and closed the following Sunday evening. The discussion passed off very pleasantly, and the truth of God did not suffer by being put in the crucible. After closing my tent-meetings at Hemlock Lake, I went to Napoli, Cattaraugus Co., where I occupied the new and commodious house built for the M. E. church, where I delivered some twenty discourses, and planted seven willing souls in the likeness of Christ's death. At the close of each meeting during the campaign, we parted from loved ones with tears. Yes,

"Here we meet and part again,
As round and round we roam;
But there we'll meet and part no more,
And sweetly rest at home."

J. WENDELL.

For the World's Crisis.

TO THE FRIENDS OF MISSIONS IN MAINE.

At our annual conference, held last January, it was voted that we endeavor to raise *five hundred dollars* the ensuing year for missionary purposes, and that the preaching brethren be requested to solicit contributions for the above named object. No funds have yet been forwarded by the treasurer. Will all interested in this matter do what they can to help the mission cause at once. There are a few tracts in my hands, which can be had cheap by those who wish to purchase, and free to those unable to buy. Who will order these silent, but effectual workers, and keep them on the wing for good?

R. R. YORK, *Treasurer and Tract Ag't.*

Portland, Me., Oct., 1869.

For the World's Crisis.

CAUTION.

BRO. GRANT:—I wish you to caution our friends at the east against contributing money to an impostor, who has assumed my name and circumstances, and has swindled some of our people out of various sums. I have not been out of the State of Wisconsin for more than two years; and furthermore, our friends can rest assured that, if I visit them, although poor, and physically helpless, *I will never beg.* Your Bro. in Christ, GEO. THOMSON.

Attica, Wis., Oct. 29th, 1869.

THE ISRAELITES.

For years, a paragraph something like the following has occasionally traveled the rounds of the papers:

"It is an article of faith with most Israelites that their race will be gathered together in the land of their forefathers, the temple of Jerusalem will be rebuilt, and then the Messiah will come. An organization has been in regular operation in this country since 1864, for the furtherance of this traditional Jewish idea, and a government has been established for the purpose of guarding the race in America. The New York *Sun* states that the business of this government has now grown so important that the executive is about to call for loans, and issue bonds in the name of the Israelite government, bearing seven per cent. interest."

It is easy to make such assertions; but not so easy to prove them. The costly synagogues, the arrangements for permanent business by individuals, and many other tokens prove conclusively that the Jews as a people have no more idea of going to Palestine than the Yankees have of returning to England. Besides, the action of the late synod of rabbis in Europe proves that they, at least, have no notion of "returning," as it is called. They uttered the following language:

"The belief in re-establishing a Jewish State in Palestine, and in the reconstruction of a temple at Jerusalem as a central point for Israel; the belief in the re-union of the dispersed, and in everything belonging to such a restoration, is entirely extinct in our mind! The expression of such a hope in prayer, the request for its accomplishment, would amount to culpable insincerity."—*Advent Christian Times.*

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—I am just recovering from a bed of sickness. I was brought very low. Death stared me in the face. I cried to God to save me; he rebuked the disease, it left me, and I live to praise him and stand as a witness for the truth. If I had the tongue or pen of an angel, I would sound it out so loud that all the world could hear. I cannot find words which will express my feelings. There seems to be but a thin veil between me and eternal realities. I can catch a glimpse of heavenly things. The Bible is precious, and I can lay hold of its promises. I can feel they belong to me. The prophecies open to my view, grow dearer, brighter, and plainer. I believe them. I expect their literal fulfillment to the letter. And the glorious day of the Lord heaves in view, with all its glories, with its rightful King reigning. Yes, I can almost hear the sound of his chariot wheels, while he is descending. I am ready to shout, This is my God, I have waited for him, and I will rejoice in his salvation; he will save me. Or with John say, "Come, Lord Jesus, . . . come quickly. Amen." "Even so, come, Lord Jesus."

The charming words of Jesus, "resurrection," "life," "immortality," are continnally before me. I love them, believe them, hope for and expect them. O what glories are connected with the restitution, new earth, new Jerusalem, pearly gates, golden streets, jasper walls, pure river, tree of life, bright angels, saints clothed in white, harps of gold, new song, anthems of praise; and all this without sin, sorrow, pain, or death; where the wicked cease to trouble, and all tears are wiped away, and God's original kingdom restored. These ideas fill my mind with ecstacies of joy. I feel that this sickness has been a great blessing, instead of a judgment; for it has stirred up every faculty, and every nerve, so that I feel like a new man.

I don't know what the Lord has got for me to do, but I pray, like Saul of Tarsus, "Lord, what wilt thou have me to do?" I expect he will show me. I believe he leads those who are willing to be led. I am not able to go abroad as I used to, but I can live religion at home. I can talk, and I can write. God has given me the spirit and gift of writing, and I hope to improve it to his glory, and the benefit of my fellow men. Will the brethren and sisters pray for me and write to me. I need the advice and comfort which they are able to give. My address is Chelmsford, Mass. Your Bro., B. SPAULDING.

From Bro. C. L. Percival.

BRO. GRANT:—I write to inform you, and any who may feel an interest in me, that I am no longer in Canada, but in California. For many months I have seen and felt that my work in Canada was closing up, and at the same time the Lord has been preparing the way for me to come here. Accordingly, on the first day of last Sept., we bade adieu to friends and home, and Brn. far dearer than either, and started on our long journey. We stopped at Chicago, and went down about two hundred and twenty-five miles into the State of Illinois to visit some friends, and stopped nine days. I had the privilege of preaching Jesus and the blessed hope to the people there three times.

Returning to Chicago the 13th, we again started on our westward way. We had quite a prosperous journey, except lying the most of one day in a pond of water, about thirty miles east of Omaha. The heavy rains had flooded the country, and the road was under water for several miles, and the engine got off the track; hence the delay. From Omaha, the road was splendid, and the scenery very interesting. The vast prairie, stretching away to the north for a hundred miles along the road, with no bounds but the sky; the strange, wild scenery of the Rocky Mountains, with their snowy peaks glistening in the sun, so fearfully white; the wonderful and fantastically-shaped rocks, rising sometimes almost over the road from five hundred to two thousand feet; the deep ravines, and the wild, waste deserts, where in years past so many men and animals have suffered and died from the burning sun, the drifting sand, and from torturing thirst, but where we now glided swiftly and smoothly along, in comparative safety and comfort; all this made the journey interesting and pleasant.

We arrived here the 21st, making the actual time of traveling the three thousand one hundred and forty miles only seven days and six hours. Truly the cars of to-day, like those of ancient Nineveh, "run like the lightnings." I expect to make this place my home for some time to come, and shall make it my business to preach the gospel of the kingdom of God earnestly and instantly, whenever and wherever the way may open. I shall be glad to hear from any who may take the trouble to write to me. C. L. PERCIVAL.

Nevada City, Cal.

From Sr. L. B. Weaver.

DEAR ONES IN JESUS:—My heart is truly cheered by reading the letters in our dear paper, from week to week, from the dear ones scattered abroad. I am sighing for home, but in the midst of all my deep sorrows Jesus comforts me. O how it makes me sigh for rest, as I think of the glories that are in store for the good and faithful. How I long to be there. I am truly glad that the day of deliverance is so near at hand; then all our sorrows will be ended, and in glory we will reign.

I have one request to make to the dear ones in Jesus, and that is, if any of you feel that you have faith that I can be made better in answer to prayer, I wish from my heart that you would not cease to pray for me. God bless the dear ones everywhere.

To R. W., of West Swanzey, N. H., who sent me a dollar, and requested me to put it in the Crisis, if received, I would say, God bless you eternally for it; for it found me penniless. I do not know how I could have got along without it. Dear ones, pray for your poor unworthy sister, THIRZA B. WEAVER.

No. Dana, Mass.

BRO. J. D. SHERIDAN, Three Rivers, Mich., writes:—"It is with the deepest emotions of gratitude that I embrace the present opportunity of writing you to express my thanks to God, for sending you as his messenger to enlighten my mind on the great and sublime truths of the Bible. I commenced taking the Crisis last March, and a very welcome visitor it has been to me ever since. By reading the same, I have been led to entertain clear views of Bible truth and doctrine. I have enjoyed great peace and comfort of mind since I entertained your views of the character of God, and his purposes concerning man. I have been instructed from my youth up to believe that man is possessed of an immortal soul, and in the endless torment of the wicked. Twenty-nine years ago, I thought I experienced religion. At that time the churches were at variance among themselves, and divided on account of the slavery question. I failed to find the spirit and feeling existing in any of the churches that I thought the children ought to entertain towards each other; consequently I did not connect myself with any of them. The result was, I did not live religion, nor enjoy its consolations, but fell into a stupid state, and became quite skeptical. I could not, and never did, believe in the conscious state of the dead, nor the endless torment of the wicked.

I can now testify to his great mercy in prolonging my existence through these twenty-eight years of very poor health, and in bringing me where the true light shineth. I rejoice in his goodness in taking my feet from the mire and clay, and placing them on the Rock.

Bro. Grant, accept my hearty and sincere thanks for the interest you took in my welfare, and for the many lessons of instruction I received from you at the camp-meeting, in Iowa, in regard to eating and drinking to the glory of God. I have enjoyed better health in consequence."

FATHER GAVAZZI AND THE COUNCIL.

Father Gavazzi has written a letter to a friend in Ireland, in which he observes, with regard to the forth-coming Council:—

"Seeing how differently churches and nations notice the approaching Decembris phenomenon between the two extremes—those who despise it and those who revere it—I choose to be apprehensive about it, and therefore prepare myself for all emergencies. Be sure that if the Council takes place (which is still doubtful, because of the many hostile opinions already in the Popish field against its announced decrees,) it will procure to our generation a good deal of disturbances and of social calamities. The real end looked for by the Jesuits (the movers and the tribers of the Mastaian Conventicle) is to sow a dreadful seed of discord among all nations, without exception, hoping to fish something to their own glorification out of the troubled waters. You must clearly perceive from the preliminary arrangements, that when the councilar decrees now under study shall be promulgated, the civilized world would arise in powerful opposition; and with bigotry and fanaticism on one side, and liberty and common sense on the other, we shall witness many a conflict in all countries, both Catholic and Protestant; and may God forbid, without the bloodshed of other days—bloodshed, I firmly maintain, anticipated and prepared by Babylonish Rome, which, as always, counts for nothing the slaughter of her christian opponents. Of course, the victory in the end will rest with civil society; but it shall be at a fatal cost. I am also certain that the dogmatism of such doctrines as the corporeal assumption of Mary into heaven, the personal infallibility of the Pope, the right of the Church over States, and so forth, will disgust not a few Roman Catholics, who will either constitute a Catholic church without Pope and Popery, or will embrace the tenets of some evangelical denomination.

I submitted, some months ago, to my friend Dr. Merle D'Aubigne a few proposals, which I consider necessary to counteract, in great measure, the evil of the Mastaian Conventicle. Among them I gave the first place to a general meeting, of all christian denominatioes, gathered together at the close of the Popish one, in order to draw a solemn protest against all the new errors decreed in opposition to the word of God by the so-called Ecumenical Council. By so doing we shall prove to the world that we were not crushed by the mock fathers; and, while raising the spirit of our own, we shall convince the Papists that they are betrayed in their eternal salvation by a church deserting the path of divine revelation. In one word, we must bear in mind that we have no other means to meet and oppose the stultifications of the future Council but *ab extra*; for it would be a stultification on our part to think that we can make heard our voices and respected our opinions in the very bosom of the said Council. And when Rome does not allow any hostile discussion in the sacred precints of her Vatican, you can easily imagine how strangely I was puzzled on reading the epistle of my admired friend, Rev. Dr. John Cumming, to be permitted to discuss in the Council with the Romish bishops, according to the Pope's invitation. But there never was a Pope's invitation for such a purpose. It was all time lost by Dr. Cumming his writing to the Pope, to Cardinal Patrizzi, to the pseudo-Archbishop Manning, as it never intended to have any discussion whatever in Council with the enemies af Popish apostacy. Such a thing would be for Rome a willful suicide. I shall confine myself to advise evangelical christians to do, at least, what is in their power to accomplish, viz., previous to the Council, prayers and humiliation to God; during the Council, meetings and sermons on Jesus, pure faith, worship and doctrines; after the Council, special national and general protests against its errors, asking the heavenly Father to stand by his cause, and to defend his true church from such devilish encroachments."

THE HEATHEN AT OUR DOORS.—If eighty thousand Chinamen are already in our land, and millions are soon to be here, what field of missionary labor in the wide world more important for immediate occupancy? Not one hour too soon can the churches awake to the struggle between christianity and heathenism already commenced on our western coast. Shall pagodas be established, and idol worship celebrated without a united effort of true christians to forestall it by a full and constant proclamation of the gospel of Jesus Christ? We lay this question upon the heart of the American christians. The American Tract Society have sent a devoted officer, with an experienced agent of the society, to California, to do what lies within the scope of this institution to give the truth to the Chinese.—*Ex.*

CRITICISMS.—As criticism brings out excellences as well as exposes defects, delicate and tender impartiality should control the operation. Not a few persons need the criticism that brings out the excellences found in diffidence. A brother repeatedly pronounces a word incorrectly; tell him of it privately, and this you can do without drawing a drop of blood. Another preaches too long; don't tell him of it just before he is going to preach. Another advances a doubtful doctrine; don't strike and gag him, and walk off, but in conversation lead him to correct himself. And so with all criticisms. Let the critic comfort as well as reprove; and where both are needed, comfort and approve first, reprove last.—*Christian Neighbor.*

PRAYER.—Prayer draws all the christian graces into its focus. It draws Charity, with her lovely train; Repentance, with her holy sorrows; Faith, with her elevated eyes; Hope, with her grasped anchor; Beneficence, with her open hands; Zeal, looking far and wide to bless; and Humility, looking at home.—*Hannah More.*

Obituaries.

HUMPHREVILLE. Fell on sleep, Sept. 20th, and was gathered to his fathers, in Northfield, Ct., Bro. Gilbert Humphreville, aged twenty-nine years.

Many of our brethren and sisters, who were at the Springfield Campmeeting, will remember our dear brother who has fallen. He had the care of the tables in the boarding tent, and labored unremittingly for the comfort of all who were there; indeed, his many cares there brought on disease, and in two weeks from the time that he left the ground, he fell asleep in Jesus, and was dressed for the grave. He was converted at the age of eleven, under the labors of Bro. S. G. Mathewson, and from that time till he died, maintained the character and integrity of a christian. It has been my privilege to be intimately acquainted with him for the last fifteen years; and I never saw a young man who more fully observed the command of the apostle, in Col. 3: 8, than he did. And as I stood by his grave the other day, and called to mind his "chaste conversation, coupled with fear," I felt that in his death the church had lost one of her brightest ornaments. He lived so in this world, that he had an influence for good in all the circles in which he moved. The following, which I take from a correspondent of the "Valley Index," shows something of the esteem in which he was held by his townsmen:

"I did not go to the fair on Wednesday, as contemplated. Our hills were veiled in mist, and besprinkled with drops and tears, while we followed the hearse to the church and cemetery, where Hastings, from Boston, performed the funeral obsequies over the remains of Gilbert Humphreville, one of our goodliest young men, now resting under the shade of the evergreen, pressed, crushed with the flowers that fell upon the casket, and waiting for a glorious resurrection. His stricken parents, lonely brother, and many friends, will long remember him for his kindly nature, inoffensive walk (scarcely needing reproof), and fidelity as teacher and business man. Fatigued with unremitting labors at the Springfield campmeeting, he with others sought rest and vigor by the sea side, on the day the hurricane roused up the sleeping billows along our eastern shore; but he found only chills and fever, which ended in congestion of the lungs, and he fell, submissive to his heavenly Father's will."

His parents and only brother are in deep sorrow. But, thank the Lord, he will live again. Bro. Gates, the pastor of the Congregational church, called to see him a few days before he died, and asked him "if he was prepared for the future?" "O yes," said he, "fully prepared." To his mother he frequently said, "O mother, how precious Jesus is. Praise the Lord." His name is written in "the Lamb's book of life"; and when old earth shall have passed away, he will live as a monument of God's power to save. May the riches of heaven's blessings rest on the afflicted ones, and may they meet the son and brother in the paradise of God.

C. G.

DOUGHERTY. Died in Philadelphia, on Friday evening, Oct. 15th, James Dougherty, aged forty-four years and six months.

In the decease of Bro. Dougherty, the cause has lost an earnest and faithful laborer. A large circle of friends mourn over his death. Our mission-field, by this affliction, is deprived of one of its most ardent and unselfish friends. It was through his instrumentality that the writer was led to attend the mission meeting conducted by Srs. Reeves and Helginson, and from that hour our efforts were united, and the results were of the most encouraging character, and the readers of this paper have many times read the history of the Lord's dealings with the laborers of the Dorcas Mission. Bro. D. was Assistant Superintendent of our Sunday School, and in that department was a model of patience, confidence, and self-sacrificing devotion to the interests of an oppressed and downtrodden race.

His labors are ended; his temptations and trials, afflictions and sorrows, are over. He sleeps in Jesus—blessed sleep. His companion has, by his decease, met with a great loss. He was the sunlight of his home. His funeral was attended by a large number of weeping friends. Funeral services were conducted by the writer, assisted by Elders Fulton and Taylor. "And this is the will of Him that sent me; that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day."

F. H. BURBANK.

THATCHER. Died, at his residence in Philadelphia, Pa., Oct. 25th, 1869, Arthur Thatcher, aged sixty-nine years.

Bro. Thatcher was converted to God about forty years ago, joining the Methodist Episcopal church, of which he lived an active and faithful member for many years. He was also a prominent business man of this city for about forty-five years. He was in the world, but not of the world, and it can truly be said of him, that he was not slothful in business, but fervent in spirit, serving the Lord.

About ten years ago, when Eld. Burnham was in this city, he became interested in the personal second coming of the Savior, which doctrine he embraced, and loved with all his heart, with other kindred truths. We can say from personal knowledge that he kept all the ordinances of the Lord's house blameless.

His funeral was attended by a large circle of mourning relatives and friends. Our little church also sustains a great loss in his death. Words of comfort were spoken to the friends by Eld. F. H. Burbank and the writer. We then followed him to his quiet resting place at Germantown, where we left him,

To sleep, but not forever;
There will be a glorious dawn,
When we'll meet to part, no, never,
On the resurrection morn.

H. T. TAYLOR.

JACKSON. Died, in Vernon, Waukesha Co., Wis., Aug. 27th, 1869, of typhoid fever, Bro. B. S. Jackson, late of East Poultney, Vt., aged fifty-six years, ten months and three days.

Bro. Jackson was born in East Wallingford, Vt. In early life he experienced religion, and united with the Baptist church. In 1844 he embraced the blessed hope of soon seeing Jesus, and withdrew from the Baptist connection. He remained disconnected with the church until 1857, when a church was formed at the old Stone meeting-house in West Poultney, Vt., which was one of the favored places where Bro. Grant proclaimed the true nature of man, and the glad tidings of the soon coming King. Many were awakened and reclaimed, and Bro. Jackson being "renewed in the spirit of his mind," was among the first to endorse the truth, and has since labored fearlessly in his Master's cause. Six years ago he emigrated with his family to Wisconsin. He labored in this western field with zeal, and shunned not to declare the whole truth, as far as he was associated with his fellow beings, and we trust the truth has taken effect.

He is now laid away with the blessed assurance that "all those that sleep in Jesus will God bring with him." Words of comfort were spoken on the funeral occasion by Bro. Painter, Methodist.

SOPHRONIA HARRIS.

PAGE. Died, in Holderness, Oct. 14th, 1869, of typhoid fever, Sister Betsy, wife of Bro. John L. Page, aged seventy-four years.

Sister Page sleeps in Jesus, waiting the trumpet's sound, when she with her son, Eld. Charles L. Page, late of Minnesota, will come forth to immortality. May the Lord bless the husband and daughter who so deeply mourn their loss. Words of comfort were spoken from Ps. 33: 14, by Eld. Hiram Stevens.

D. M. LEAVITT.

LEE. Died, in Westfield, Mass., Oct. 26th, Mary Lee, aged sixty-five years.

She appeared as well as usual a few moments before her death, and was busily occupied with her usual work, when, seized by a fit, she passed away without a moment's notice. What a lesson to us who survive. Her home was at Bro. E. A. Egglesten's. She had been a consistent christian for many years. May God sustain the bereaved family who are thus suddenly called to mourning.

E. OWEN.

PRATT. Died, in Freeport, Me., Oct. 18th, Nettie F., only child of Samuel and Ellen M. Pratt, aged one year, four months, thirteen days.

E. M. PRATT.

Summary of News.

FOREIGN.

Cable News.

LONDON, Nov. 8. Despatches from Constantinople report that owing to the combined efforts of the British, French and Austrian ministers, there is a prospect of securing the free navigation of the Dardanelles for the merchant marine of all nations. The representations of foreign envoys have been favorably received by the Sultan, who shows a disposition to concede their demands.

By order of the Queen, funeral services will be held over the remains of the late George Peabody in Westminster Abbey, on Friday, Nov. 12th.

PARIS, Nov. 6. Late advices state that King Victor Emmanuel of Italy is very sick at Florence. Prince Napoleon will depart for that city to-morrow.

Nov. 7. The Archbishop of Paris has issued a pastoral letter on the Ecumenical Council. It maintains that the French concordat is opposed to any decision of the question of the infallibility of the Pope without discussion.

Nov. 8. An unknown man, while prowling about Compiegne yesterday, was taken into custody. Upon being examined he was found to be armed. He admitted that his intention was to assassinate the Emperor.

DOMESTIC.

New York, Nov. 3. By a special dispatch from Paris we have it intimated as a popular impression accepted in the city, that Napoleon will propose a plan of disarmament in his speech before the session of the French Legislature, and that the idea is likely to become general. It is said, indeed, that Lord Clarendon conveyed the assurance of England's approval of such a course to his Majesty, and that it will be agreeable to Russia. The tendency of Napoleon's policy in the movement is said to be objectively for the embarrassment of Prussia.

Cincinnati, Oct. 30. An epidemic called the hog cholera is raging in the northern part of Montgomery county, among the still and sty fed swine principally. A distillery at Salem lost two hundred; others have lost scores; no remedy.

Poughkeepsie, Oct. 27. Farmers from the interior report having distinctively felt a shock of earthquake in the eastern part of Dutchess county. There was a flurry of snow here this morning.

NEW YORK, Nov. 2. A cable dispatch states that the cities of Frankfort, Wiesbaden and Mayence, with the surrounding country in each case, were visited by shocks of earthquake during the night of the 31st ult and yesterday morning.

FEARFUL FAMINE IN INDIA.—A Calcutta correspondent writes as follows: "No words can picture the misery of Rajpootana and Central India. Take this from an eye-witness: 'People and cattle are wanting, and the land which should smile with culture lies waste. In Marwar and Haraotee this is especially the case. Food is hardly to be had now, and the sowing is limited. Cholera and fever everywhere abound. In Gwalior it is said that not far short of 2,000 have died in three weeks or less. Bodies and burning pyres are sickening to see.'"

FAR-REACHING CHARITY.—Mr. A. T. Stewart the wealthy merchant of New York, is not only providing a home for working girls and women in the city, but is planning to furnish workingmen and people of moderate means in the city with comfortable homes in the country on low and easy terms. He has offered to purchase the Hempstead Plains on Long Island, containing about 7,500 acres, at $55 an acre, paying the whole in cash, laying out the land in parcels for sale to actual settlers, erecting buildings and residences, thus giving to workingmen the opportunity to secure homesteads by their savings. The town of Hempstead has voted to accept his proposition.

GRASS GROWING IN WALL STREET.—The New-York *Commercial* says that at no time since 1860 has Wall street experienced such dulness as now prevails. Inactivity has succeeded the demoraliza tion resulting from the bursting of the gold bubble; and orders are few and far between. Many of the brokers for days have had nothing to do, and quite a number of them have concluded to leave the street and engage in other pursuits. There is not enough legitimate business to support nine-tenths of those who are to be found on the street. The two Stock Boards and the Gold Board comprise over two thousahd members, for each of whom there are probably six outsiders, curbstone operators, messengers, speculators, bookkeepers, etc., so that there are fully five or six thousand persons directly or indirectly engaged in the purchase and sale of stocks, gold, etc. For all legitimate transactions arising from the natural transfer of stocks and the necessary purchase of gold for business purposes one hundred individuals would amply suffice. The rest are of no real use and had better devote their energies to some other callings, of more benefit to the community.

THE ECUMENICAL COUNCIL.—This grand gathering of Catholic Bishops, Priests and Cardinals will be opened on the 8th of December, the anniversary of Immaculate Conception. Nine hundred Bishops, Archbishops and Patriarchs, each accompanied by a theologian, will form part of the assembly, together with a hundred theologians of the Pope, almost all laymen, fifty Cardinals, and eighteen generals of religious orders, the latter escorted respectively by two theologians. A musical mass will be celebrated on the first day at St. Peter's, in which the most celebrated singers of Italy will take part. The communion service will be administered by the Pope in person, with the singing of *Veni Creator Spiritus* and of *Sub Tuum Præsidium*.

WHERE THE SUN DOES NOT SET.—The following graphic passage is from the description of a scene witnessed by a Mr. Campbell and his party, in the north of Norway, from a cliff 1000 feet above the sea: The ocean stretched away in silent vastness at our feet; the sound of its waves scarcely reached our airy lookout; away in the north, the huge old sun swung low along the horizon, like the slow beat of the pendulum in the tall clock of our grandfather's parlor corner. We all stood silent, looking at our watches. When both hands came together at twelve, midnight, the full round orb hung triumphantly above the wave—a bridge of gold running due north spanned the water between us and him. There he shone in silent majesty, which knew no setting. We involuntarily took off our hats; no word was said. Combine, if you can, the most brilliant sunrise and sunset you ever saw, and its beauties will pale before the gorgeous coloring which now lit up ocean, heaven, and mountain. In half and hour the sun had swung up perceptibly on his beat, the colors changed to those of morning, a fresh breeze rippled over the flood, one songster after another piped up in the grove behind us - we had slid into another day.—*News.*

Passing Events.

☞ During the past fiscal year 760,000,000 letters passed through the mails of the United States, being an increase of 40,000,000 over any previous year. This is about twenty letters per head for every man, woman and child in the United States.

☞ The Post Office Department has increased its expenses one million, and its income two millions of dollars the past year.

☞ Next week and thereafter telegraphic messages in France will be transmitted at half the former prices. Messages of twenty words will be sent to any part of the empire for one franc, and between any two stations in the same department for half a franc.

☞ The Boston Public Library numbers 153,000 volumes,—excepting the Library of Congress at Washington, which has 183,000 volumes, the largest in the country. Astor Library ranks third now, though first for many years.

☞ The Russian army numbers 1,467,000 men.

☞ About half the apple crop of Indiana is frozen on trees.

☞ The Governors of nineteen States have designated the 18th instant as a day of Thanksgiving and prayer. This is the day originally fixed by the President for national thanksgiving. The day will probably be observed in nearly all the States.

☞ Wheat is so low that it but little more than pays farmers for threshing and marketing.

☞ The total crop of the country is estimated at some 1,400,000,000 bushels of grain, of which wheat is 350,000. and corn 800,000,000.

☞ One of the Sandwich Islands claims to have the largest orchard in the world, some of the trees bearing fifty barrels of apples.

☞ Florida has seven millions of acres of land adapted to the growth of coffee.

☞ St. Anthony, Minn., estimates her loss by the late flood at $200,000.

☞ The Empress of the French has purchased a plot of ground from the Sultan, situated near Mount David, in Palestine, where the Virgin Mary was buried, for the sum of $4000.

☞ Sixty-two years ago, Oct. ..., the first steamer was launched in the United States.

☞ London has ninety Catholic churches.

☞ The Prussian Bible Society has distributed three million Bibles since 1814.

☞ The Unitarians have 315 societies and 383 ministers in the United States.

☞ The missionaries of some of the stations in Central China are assuming the costumes and customs of the natives, in so far as they can without compromising themselves. Their object is thus to win the good will of those to whom they preach.

☞ It is computed that the English language is understood by 100,000,000 of people.

☞ There have been imported to England this season 36,000,000 pounds of black tea.

☞ Ostriches brains are to be one of the dishes at the Sultan's dinner to Eugenie, of which the table ware alone will cost $200,000.

☞ Some idea of the extent of the tea estates in India may be had from a fact mentioned by a Calcutta correspondent. The laborers engaged on one estate are over 5,000.

☞ The Suez canal has cost $81,000,000.

☞ Flogging has just been abolished in the Iowa penitentiary.

☞ There are sixty whaling ships at present in the Arctic seas.

☞ Toledo will ship over 3,000,000 staves to Philadelphia this year.

☞ The wives of Brigham Young, consolidated, weigh five thousand pounds.

☞ Twenty million school books are annually used in this country.

Religious Items.

☞ Of seven hundred Baptist churches in Missouri, not more than twenty-five have preaching regularly.

☞ The priesthood of Italy numbers 160,000.

☞ The altar of St. Stephen's Church, New York, cost $60,000.

☞ While a mother was brooding over her poverty her little son said—"Mamma, I think God hears when we scrape the bottom of the barrel."

☞ A preacher once said: "If you know anything that will make a brother's heart glad, run quick and tell it; but if it is something that will cause a sigh, bottle it up, bottle it up."

☞ The East Genessee (N. Y.) Methodist Conference lately passed a resolution disapproving Free-masonry in very strong terms.

☞ The Jews of Berlin have contributed more for church purposes than all of the Protestant churches taken together.

☞ A New Orleans paper says that whatever could be done in the way of racing, racquette, dancing, and amateur theatricals, at the fair grounds in that city, was accomplished on Sunday last, for the benefit of a church.

☞ Geneva, where Calvin lived and commenced his preaching, is, at the present time, a very irreligious place. Stores are open, business is going on, and pleasure is unconfined on Sunday afternoons. There is a large class of religionists known as Latitudinarians. They openly deny the Trinity, and advocate doctrines considerably in advance of our Unitarians.

☞ The American *Churchman* speaks of some of the expedients to raise money for church building as a tasteful mingling of religion with the world the flesh and the devil. Some congregations, the editor says, eat themselves into a new church, some fair themselves into one, some lecture the building up, brick on brick, and some fiddle and dance the enterprise through. He regards the enthusiasm with which people will eat and drink and buy fancy pincushions, will dance and sing and flirt and gamble for the glory of God and the erection of a house to His honor, as one of the sights of this century.

☞ Bishop Clarkson has ordained three Santee Indians, in the northwest corner of Nebraska, to the ministry of the Episcopal church. They will be employed as missionaries among their own people, of whom more than 300 are communicants in the church.

☞ The debt of $50,000 on the Methodist Metropolitan Church, Washington City, is to be paid by three thousand ladies paying ten dollars each. A committee of ladies, with Mrs. President Grant at their head, has been organized to consummate the measure.

☞ Within the last two months the Papal corps, called the Carabinieri Esteri, composed chiefly of German and Swiss mercenaries, has lost so many men from desertion that the number has sunk from 1700 to 1100; and, although things are not quite so bad in the rest of the army of His Holiness, the utmost difficulty is experienced in keeping the companies full.

☞ While walking through a canon in Yuba county a few days ago, N. J. Martin was bitten in the arm by a rattlesnake. By keeping the wound saturated with hartshorn he fully recovered from its evil effects.

☞ An English chemist has discovered a fluid preparation which he affirms will cause bodies plunged into it to petrify and become stone within five years.

☞ The Jews of St. Petersburg are to build a synagogue costing 1,000,000 roubles.

☞ The six months' revival at Richmond, Ind., has resulted in nine hundred conversions.

Married.

At the residence of R. A. Samson, Nov. 3d, 1869, by H. D. Reed, Mr. FRANK PURINGTON and Miss SARAH A. SMITH, both of Gardiner, Me.

Notices.

National Conference.

The First National Advent-Christian Conference will assemble in the city of Rochester, N. Y., Wednesday, Nov. 17th, in the hall of the Advent Christian church of that city, at ten o'clock A. M.

This conference will be composed of delegates from the several Advent Christian Conferences of the various States and Canada, in accordance with the terms of the following call, issued by the Advent Convention, held at Buchanan, Mich., in November, 1868, which has been approved by most of the Conferences:

"A PROPOSITION TO THE ADVENT-CHRISTIANS OF NORTH AMERICA.

WHEREAS, The Advent-Christian body of this Continent, which has been called out of the world and, the various sects, should be one in faith, hope, and work; and

WHEREAS, Unity of action is essential to the proper accomplishment of their great work for the present generation; therefore,

Resolved, That a General Conference of Advent-Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this Conference shall consist of delegates from the several Advent-Christian Conferences of the United States and Canada, each Conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces where there are no Conferences, and isolated Advent-Christian Churches exist, such churches may unite and send one delegate.

Resolved, That a committee of seven be appointed: three from the East, three from the West, and one from the dominion of Canada, who shall make arrangements for the time and place of meeting of said General Conference. *Provided*, that the place of meeting be as central as possible. We suggest Rochester, N. Y., or Buchanan, Mich.

The above action in reference to this proposed General Conference is subject to the approval of the several Advent-Christian Conferences."

This Conference will meet in Rochester, by the special request of the church in that city, who will extend their hearty hospitalities to the delegates, and others who may attend in convention. Their invitation is to all who love and cherish, and desire to proclaim more successfully and widely, the great truths generally held by Advent christians.

The Conference will consider the condition, prospects, and wants of the cause it is to represent, and take action as it may deem wise in the premises, for such Scriptural organization of the body as shall tend to add to its effectiveness in the promulgation of the great Biblical truths which God has called us to proclaim in the last days.

We trust this important meeting will be made the subject of earnest prayer by all who love "the present truth."

JOHN COUCH, New Hampshire; MILES GRANT, Massachusetts; S. G. MATHEWSON, Vermont; JOSHUA V. HIMES, Michigan; WM. SHELDON, Wisconsin; O. R. FASSETT, Minnesota; JOHN PORTER, Canada, *National Conference Committee.*

New Hampshire State Conference.

The sixteenth annual session of the Advent Christian State Conference of New Hampshire will convene in Concord, N. H., commencing Dec. 9th, and hold over the following Sunday. Particulars hereafter.

A. W. SIBLEY, Sec.

Notice.

Where shall the Maine Ministerial Conference be held? Those brethren wishing the conference held with their church, or in their town or city, the second Tuesday in January, 1870, will please notify me at Topsham, or R. K. York, Portland, at once.

C. GOUD, Pres.

Notice.

There will be a protracted meeting in Jay, Kennedy's Corner, commencing Nov. 18th, and continue over Sunday. Brethren in the place will care for all.

H. B. SEVEY.

Discussion.

There will be a discussion held in the M. E. Church, at Antwerp, Paulding Co., Ohio, to commence Tuesday evening, Nov. 30th, and continue through the week.

QUESTION.—*Resolved*, That all men have a conscious existence after the death of the body, before its resurrection.

R. B. LOUDEN, Affirm.
J. WENDELL, Neg.

"The Treasury."

A cheap, religious magazine, devoted to the dissemination of Bible truth, the signs of the times, nature and destiny of man, and practical godliness. Sixteen pages with covers. Price 50 cents a year. All communications and remittances should be directed as follows: M. R. PHETTEPLACE, West Gloucester, R. I.

Notice.

To whom it may concern: This is to certify that on the 17th of October, 1869, Bro. Benjamin Judson, of Yuba, Wis., was duly set apart and ordained to the work of the ministry, by the laying on of hands and prayer by the undersigned.

JACOB WILBUR, F. J. GROAT.

Notice.

Notice is hereby given that the executive committee of the Maine Ministerial Conference have appointed Wm. H. Mitchell, of Kennebunkport, Me.; I. C. Wellcome, of Yarmouth, Me.; and F. A. Baker, of Levant, Me.; as delegates of said conference to attend the American Advent Christian Conference, to be held in Rochester, N. Y., Nov. 17th, 1869.

C. GOUD, Pres.

Notice.

In accordance with a recommendation from the E. D. Quarterly Conference of Michigan, a committee of two ministers, and three of the church at Ortonville, was appointed to make inquiry with reference to certain proceedings against Dr. F. P. Drummond, by the church at Grand Blanc, about nine years ago, when certain charges were brought against him, and by the church at a regular meeting called for that purpose, he was *honorably acquitted:* two nights later a mock trial was had, *when the doctor was unavoidably absent*, and he was excommunicated on the same charges, and published in the *Advent Harbinger*.

We, your committee, report that, after examination and inquiry, we believe the above statement to be true, and in our judgment the proceedings were illegal, unjust, cruel, and unchristian, and we think it but an act of justice to publish this in the *Voice of the West* and the *World's Crisis*.

Reuben Crandell, John M. Snook, Jonathan Ball, S. Slingerland, and Nathan Pearce, Committee.

We cheerfully subscribe to the above:

Dennis Wolverton, Chairman of the meeting that acquitted the Doctor; Bethuel Barron, Chairman of the meeting that condemned. A. E. Babcock, Chester Fox, R. Burtenshaw. W. L. Wolcott, Jas. Ferriss, Warren Smith, J. B. Abbott, A. D. Wilkinson, John F. Wood, and Jas. Sloan, Ministers and Brethren present at the said Conference. A. Adams, J. Thompson, H. Austin, and G. L. Harding, of the church at Ortonville.

Notice.

Brethren and sisters of like precious faith, greeting: As I have been made the custodian of the Philadelphia Tent, which has been dedicated to the service of God, as a house in which to proclaim the truth we so much love; I would say to all who want to do good through this channel, to begin at once to lay plans for a tent-meeting next season, in some central place. Talk this matter over with the friends around you, and pray for direction and the spirit of sacrifice, and write to me at your earliest convenience if you think it best to have a meeting of that kind at your place. Write as early as the 20th of March, so that I can make proper arrangements for equalizing the expenses. If there should be any who may want a meeting at their place, or some village near by, and yet not able to determine what is best under the circumstances, let them give us all the favorable and also all the unfavorable circumstances, and we will decide about the matter ourselves.

P. W. HOUGH, Clerk.

A Call for Help.

Brethren of Vermont, the conference formed at our excellent campmeeting voted to send delegates to the National Advent Christian Conference, but made no provision to defray their expenses. Brn., is it right for them to bear their own expenses? I say *No*, and I think I hear a *No* from all over the State. Now sit right down, *before you forget it*, and write to ELD. J. A. CLEAVELAND, *Marshfield, Vt.*, and inclose your contributions. The three delegates will need fifty or sixty dollars; so don't be afraid you shall do too much. If they should happen to get a little more than enough, it won't hurt them.

GEO. U. LEWIS.

Discussion.

If the Lord will, the following question will be discussed at New Durham Ridge, N. H., commencing Monday, Nov. 15th, at ten o'clock A. M.:

"Resolved, that trine immersion, as taught in a book by W. C. Thurman, entitled 'The doctrine of baptism,' is the legitimate mode of christian baptism."

Affir., W. C. Thurman. Neg., J. H. F. Varney.

Statistics Called For.

If any brother in any place within the bounds of the A. C. Conf. of the State of Conn., will furnish information, by letter or otherwise, as to date of commencement of Advent meetings, numbers in fellowship, means, expenditures, places of worship, etc., he will confer a favor. For this purpose, please address Elder A. H. Steele, 20 Franklin Street, New Haven, Ct.; B. Hitchcock, same No.; or, up to Nov. 13th, W. S. Campbell, 354 Pearl Street, New York City.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Broom Co., N. Y., will be held Nov. 27th and 28th. Bro. and Sr. Hitchcock, of Kirkwood, N. Y., will be there to assist. All are invited to attend. For the brethren,

J. W. TAYLOR.

To the Churches in Connecticut.

Having been elected to the office of President of Conference, I would be happy to learn the wants of churches within this jurisdiction, and to this end would be glad to hear from the brethren and sisters.

H. H. DICKINSON.

Hartford, Ct., Oct. 1869.

Brighton Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Nov. 4th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	2,227	992	1,160
Last week	2,567	3,163	800

Prices of Market Beef.

Extra, $12.25@12.75; first quality, $11.00@12.00; second quality, $10.00@10.50; third quality, $7.00@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $@250 300; Milch Cows and Calves, from $35, 50, 65, 75, to 100-115; Yearlings, $16 to 26; two years old, $28 to 42; three years old, $45 to 65; Western Fat Swine, live, $10½ to 11½ cts. per lb; Dressed, 12½ to 13½ cts. per lb; Store Hogs, Wholesale, 10½ to 11 cts. per lb; Retail, 11 to 14 cts. per lb. Columbia Co., N. Y., Spring Pigs, none.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.00, $3.50, $0.00 each; Extra, $3.75@4.25, or from 3 to 6½ cts. per lb; Spring Lambs, $2.75 to 4.25.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9 to 00 cts. per lb; Tallow, 7@00 cts. per lb; Country Hides, 9 to 00 cts. per lb; Tallow, 7 to 00 cts. per lb; Pelts, 75 cts. to $1.00 each. Calf Skins, 20 cts. per lb.

REMARKS. Cattle.—There were less cattle left over last week than was expected. Quite a number changed hands on Friday and Saturday. The supply from Albany this week was less by 450 head. The quality ranged more upon the medium and ordinary grades. There were but few really choice steers. There are some Cherokee cattle almost every week, which can be afforded and are sold from $8.50 to $10.50 per cwt., with large per cent shrinkage. Prices continue to range low. Extra cattle are bought at $12 to 12.75 per cwt. Receipts from the East figure nearly 700 head, many of which are young stock, and sold for store. The demand for working oxen was only moderate.

Sheep and Lambs.—Receipts 992, mostly Western, handled by Brighton butchers on commission.

Boston Markets.

Wholesale Prices.

BOSTON, Monday evening, Nov. 8th, 1869.

Gold.—$1.26¾.

Flour.—Superfine, from $5.25@$5.75; Extra, from $5.75@$7.00; Michigan, $7.00@$8.00. St. Louis, from $7.00@$10.00.

Corn.—Mixed, $1.11@$1.13; Yellow, $1.15@$1.20. Oats, 63@73 cts. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $4.75@0.00; Red Top, $3.50 to $4.25 per sack; R. I. Bent, $3.50 to $4.00 per bush.; Clover per lb, 14 to 15c.

Apples.—Per bbl., $4.00@4.50. Onions, $4.50 per bbl.

Pork.—$36@$37. Lard, 18½@19c. Hams, 18 cts. Eggs.—37@40c. Dried Apples (southern), 8½ to 10c. Hay, per ton, $17@$29. Potatoes, per bbl., $2.00@$2.25. Sweet potatoes, per bbl., $3.50@$4.00.

Fresh Fruits, etc.—Pears, per bbl., $10.00@$18.00. Grapes, 12@15 cts. per lb. Quinces, $6.00@10.00 per bush. Cranberries, $11.00@12.00 per bbl. Squashes, per cwt. $2.00@$2.50, Hubbardsion [illegible].

REMARKS.—There is a good, steady trade on Michigan and medium brands of flour. Corn with light receipts is firm, and advanced 4 to 5 cts. per bush. Oats firm at quotations. Seeds quiet. Pork steady and unchanged. Eggs advanced 3 cts. per doz. A full supply of quinces at reduced prices.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
M. Batchelor........Sunday, Nov. 14th
A. Simpson........Sunday, Nov. 21st

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
L. Boutell........Sunday, Nov. 14th
Geo. A. Streeter........Sunday, Nov. 21st
J. S. White........Sunday, Nov. 28th

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
E. Morrill........Sunday, Nov. 14th

CHELSEA, MASS., (LIBRARY HALL.)
H. Munger........Sunday, Nov. 14th
M. Batchelor........Sunday, Nov. 21st

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 23 Main Street), every Lord's day.
S. S. Brewer........Sundays, Nov. 14th and 21st
W. S. Campbell........Sunday, Nov. 28th

Poultney, Vt........Saturday evening, Nov. 13th and Sabbath, Nov. 14th. MILES GRANT.

Salem, Mass........Sunday, Nov. 14th
C. GOODRICH.

Chicopee Falls........Sunday, Nov. 14th
JOHN G. HOOK.

Stowe, Mass., (communion)........Sunday, Nov. 21st
A. P. MOORE.

Holden, Mass........Sunday, Nov. 14th
Cambridgeport........Sunday, Nov. 21st
J. S. WHITE.

Knowlesville........Sunday morning, Nov. 14th
Eagle Harbor........Sunday evening, Nov. 14th
Brockport........Sunday, Nov. 21st
A. A. PHELPS.

Worcester, Mass........Sunday, Nov. 14th
DAMON NICHOLS.

Plainville, Ct........Sunday, Nov. 21st
Pownal Centre, Vt........evening, Nov. 26th and over Sunday, the 28th.
Brethren meet me at Depot, at two P. M. train from North Adams. H. MUNGER.

Exeter, N. H........Sunday, Nov. 28th
Lynn, Mass........Sunday, Dec. 12th
M. BATCHELOR.

West Fairlee, Vt., Wednesday evening, Nov. 10th, and over Sunday, Nov. 14th, and onward if duty demands.
North Springfield, Vt........Sundays, Nov. 28th and Dec. 5th.
Plymouth, Vt........evenings, Dec. 9th and 10th
Bridgewater, Vt........Sundays, Dec. 12th and 19th and during the intervening week.
Rutland, Vt........Sunday, Dec. 26th
H. F. CARPENTER.

East Roxbury, Vt........evening, Nov. 11th
Bethel, Vt., (Camp Brook)........evening, Nov. 12th
East Canaan, N. H........Sabbath, Nov. 14th
Danbury, N. H........evening, Nov. 15th
New Hampton, (at Bro. Pike's)........evening, Nov. 16th
Meredith Village, (with Sr. Tripp)........evening, Nov. 17th
Meredith, (Dolloff Hall), evenings, Nov. 18th, 19th, and 20th, and over the following Sabbath.
Lake Village, N. H........evening, Nov. 22d
New Durham Ridge, N. H........evening, Nov. 23d
Great Falls, N. H........evening, Nov. 24th
Exeter, N. H........evening, Nov. 26th
A. A. HOYT, WM. C. STEWART.

South Casco, Me........Sabbath, Nov. 21st
Bath, Me........Nov. 27th, and over the Sabbath
J. T. JORDAN.

Seabrook, N. H........Sunday, Nov. 21st
N. WHITING.

Hebron, N. Y........Tuesday evening, Nov. 16th through the week, and over the following Sabbath.
ELLEN E. TOWSLEE.
Will Bro. Lincoln please meet me at the nearest station by the second train?

Mount Parnassus........Sunday, Nov. 14th
Goodspeeds........evening, Nov. 14th
Waterbury........evening, Nov. 21st
Haddam........Sunday, Nov. 28th
L. F. MOORE.

Chichester, N. H., (Pine Ground, Advent Chapel), Sunday, Nov. 14th. Subject—Last generation.
L. LOCKE, L. BROWN.

Sandy Hill, N. Y........Sunday, Nov. 14th
J. A. CLEAVELAND.

Seabrook........Sunday, Nov. 21st
GEORGE W. BROWN, of *Elliot, Me.*

Warner Gore, N. H., (at Bro. Andrews), Sabbath, Nov. 14th.
Webster, N. H., (old meeting-house), Sabbath, Nov. 21st
Boscawen, N. H., (Gulf school-house), Sabbath, Nov. 28th.
Salisbury, N. H., (Academy Hall)........Sabbath, Dec. 5th
SIMEON ROBY.

Lynn, Mass........Sunday, Nov. 14th
Great Falls, N. H........Sunday, Nov. 28th
Strafford, N. H., (Robert's school-house), Sunday, Dec. 5th.
A. SIMPSON.

Nashua, N. H., (Isaac Chapman's), Sunday, Nov. 14th
JOHN H. DADMUN.

Brimfield, Mass........Sunday, Nov. 14th
M. E. OTIS.

New Bedford, Mass........Sunday, Nov. 14th
JOSEPH W. WHITE.

Wilbraham, Mass........Sunday, Nov. 14th
Charlton, Mass........Sunday, Nov. 21st
Z. FORD.

Chicopee Falls, Mass........Sunday, Dec. 5th
E. McCULLOCK.

Wakefield, Mass........Sunday, Nov. 21st
J. G. SMITH.

Hartford, Conn., (Talcott & Post's Hall) Sunday, Nov. 14th.
Warehouse Point, Conn........Sunday, Nov. 21st
West Meriden........Sunday, Nov. 28th
GEO. W. BROWN.

Warner, N. H., (Waterloo school-house), Sabbath, Nov. 14th.
J. W. BRITTON.

Warren Summit........Saturday evening, Nov. 13th and over Sunday, the 14th.
Orford Indian Pond........Saturday evening, Nov. 20th
Piermont, (Clay meeting-house)........Sunday, Nov. 21st
C. W. NELSON.

Northwood Narrows, N. H........Sunday, Nov. 14th
Alton Corner, N. H........Sunday, Nov. 21st
WM. BODGE.

Loudon Ridge........Sabbath, Nov. 14th
Lake Village........evening, Nov. 16th
Meredith Village........evening, Nov. 17th
Warren Summit........evening, Nov. 19th
Haverhill, N. H., (where Bro. Harriman may appoint), Sabbath, Nov. 21st.
Swiftwater........evening, Nov. 23d
Sugar Hill........evening, Nov. 24th
A. MUSSEY TRIPP.

Lake Village, N. H., (North Church), Sunday, Nov. 14th.
J. G. SMITH.

Casco Village........Sunday, Nov. 14th
Mechanic Falls........Sunday, Nov. 21st
J. ALBERT LIBBY.

Elliott, Me........Sunday, Nov. 14th
Nottingham, N. H., (school-house near Bro. George Randall's), Sunday, Nov. 21st.
Exeter........Sunday, Nov. 28th
J. PINKHAM.

Cushing, Me........Sabbath, Nov. 14th
I shall visit Manhegan Island, and preach as duty may be made known.
ALLEN DAMON.

Porter, Me........Sunday, Nov. 14th
T. E. LANG, JR.

Worcester, Mass........Sunday, Nov. 21st
E. OWEN.

Waterbury, Conn., Wednesday, Thursday and Friday evenings, Nov. 10th, 11th and 12th, and over Sunday, Nov. 14th.
Hartford, (Talcott's and Post's Hall), Sunday, Nov. 21st.
WM. N. PILE.

New York City, (Cooper Institute), Sunday, Nov. 14th
Kennebunkport, Me........Sundays, Dec. 5th, 12th, and 14th
W. S. CAMPBELL.

Seabrook........Sunday, Nov. 14th
Exeter........Sunday, Nov. 21st
East Rochester........Sunday, Nov. 28th
E. S. MOULTON.

Manchester........Sunday, Nov. 14th
Lake Village........Sunday, Nov. 21st
Melvin Village........Sunday, Nov. 28th
T. W. PIPER.

Dresserville, N. Y........Nov. 23d to 26th
Wilmot Settlement, N. Y........Nov. 27th and on as duty may direct.
J. W. TAYLOR.

Melvin Village........Sabbath, Nov. 14th
JOHN PARSONS.

Rochester, N. Y........Sunday, Nov. 14th
JOHN COUCH.

Bath, Me........Sabbath, Nov. 21st
Lewiston, Me........Sabbath, Nov. 28th
N. G. REED.

Plymouth, Vt........Sunday, Nov. 14th
Bridgewater, Vt........Monday, Nov. 15th, 6½ P. M.
Grafton, Vt., (where Bro. Hubbard may appoint), Thursday, Nov. 25th, 6½ P. M.
Rossonville, Vt., Friday, Nov. 26th, 6½ P. M., and hold over two Sundays, Nov. 28th and Dec. 5th, and every evening through the week.
Will the brethren from Grafton and other towns come in and help in the meetings?
South Sunapee, N. H., (where Bro. Lear may appoint), Friday, Dec. 10th.
Bradford, N. H., (Pond meeting-house), Sunday, Dec. 12th.
Z. T. WOOD.

Lawrence, Mass........Nov. 7th and 14th
A. ROSS.

Edinboro, Pa., at the quarterly meeting, Nov. 12th to the 14th.
Blooming Valley, Nov. 15th, and will be at the quarterly meeting there Nov. 19th to the 21st.
C. F. SWEET.

River Point, R. I........Sunday, Dec. 5th
Anthony, R. I., through the week.
Bristol, R. I........Sunday, Dec. 12th
If these conflict, please write me at North Dana, Ms.
GEO. A. STREETER.

Keene, N. H........Sundays, Nov. 14th and 21st
I. B. POTTER.

Cold Spring........Sunday, Nov. 14th
E. PHELPS, JUN., WM. J. RIPLEY.

Bath, Me........Sabbath, Nov. 14th
Brunswick........evenings, 18th, 19th, 20th and 21st
Expect Bro. York and others to help preach the word.
H. D. REED.

East Haddam, Ct........Sabbath, Nov. 21st
O. D. WOODRUFF.

Hartland, (Town Hall)........Sunday, Nov. 21st
Collinsville........Sunday, Nov. 28th
WM. J. RIPLEY.

New Britain, Conn........Sunday, Nov. 28th
Hartford, Ct., (Talcott & Post's Hall), Sunday, Dec. 5th
Warehouse Point, Ct........Sunday, Dec. 19th
WM. STUART.

Granby, Ct., (Salmon Brook)........Sunday, Nov. 21st
S. M. & H. R. TATRO.

Lunenburg, Mass........Nov. 28th
Vernon, Vt........Sunday, Nov. 28th
Northfield, Mass........evening, Nov. 29th
Athol, Mass........evening, Nov. 30th
South Ashburnham, Mass........evening, Dec. 1st
Clinton, Mass........evening, Dec. 3d
Stowe, Mass........Sunday, Dec. 5th
L. BOUTELL.

Pleasant Valley........Sunday, Nov. 14th
SR. M. A. OWEN.

West Deerfield, N. H........Thursday evening, Nov. 18th
Epsom Mt. Dist........evening, Nov. 19th
South Deerfield, (Birch school-house)........Nov. 20th
West Deerfield........Sunday, Nov. 21st
E. MORRILL.

Holliston, Mass........Sunday, Nov. 14th
E. COTTON.

Wrightville........Sunday, Nov. 14th
New Milford........Sunday, Nov. 21st
Wrightville........Sunday, Nov. 28th
New Milford........Sunday, Dec. 5th
A. D. FLAGG.

North Somers, Ct........Sabbath, Nov. 14th
WM. A. & M. L. DURAND.
Please meet us at Thompsonville, on the two o'clock P. M. train from Hartford.

Pine Tree school-house, N. Y., (as Bro. Bailey may appoint), Sabbath, Nov. 14th.
New Haven, Conn........Sabbath, Nov. 21st
G. L. TEEPLE.

Webster, Mass........Friday evening, Nov. 12th
Abington, Ct........Sabbath, Nov. 14th
Brimfield, Mass........Sabbath, Nov. 21st
North Somers, Ct........evening, Nov. 23d
Scitico, Ct........evening, Nov. 24th
South Windsor, Ct........evening, Nov. 25th
Collinsville, Ct........evening, Nov. 26th
Sharon, Ct., (as Bro. Mills may arrange), evening, Dec. 1st, and over the Sabbath.
Morris, Ct., (fourth district), evening, Dec. 10th, and over the Sabbath.
Wrightville, Ct........evening, Dec. 17th and over the Sabbath.
New York City (as Bro. Cox may arrange), Sabbath, Dec. 26th.
C. H. SWEET.

Guilford, Ct........Sunday, Nov. 14th
A. H. STEELE.

Southington, Ct........Sabbath, Nov. 14th
B. HITCHCOCK.

Collinsville, Ct........Sabbath, Nov. 14th
North Somers, Ct........Sabbath, Nov. 21st
Westfield, Ct........Sabbath, Nov. 28th
East Haddam, Ct........Sabbath, Dec. 5th
G. L. WHITE.

Prospect, Ct., (where Brn. Chandler and Barclay may arrange), Sunday, Nov. 14th.
S. WOODRUFF.

Woodstock Valley, Ct........Lord's day, Nov. 14th
Abington, Ct........Lord's day, Nov. 21st
A. MORSE.

LAWRENCE, MASS., (ADVENT CHAPEL.)
A. Ross........Sunday, Nov. 14th
C. Cunningham........Sabbath, Nov. 28th
J. Hemenway........Sunday, Dec. 5th

SPRINGFIELD, MASS., (Bethel Church.)
Wm. Stuart........Sunday, Nov. 21st
Wm. N. Pile........Sundays, Nov. 28th and Dec. 5th

WESTFIELD, MASS.
E. Owen........Sunday, Nov. 14th
W. J. Ripley........Sunday, Nov. 21st
G. L. White........Sunday, Nov. 28th

STONEHAM, MASS.
James A. Young........Sunday, Nov. 14th
J. W. Britton........Sunday, Nov. 21st
A. P. Moore........Sunday, Nov. 28th
J. S. White........Sunday, Dec. 5th

HOLLIS CENTRE, ME.
B. S. Emery........Sunday, Nov. 21st

PORTLAND, ME.
W. H. Mitchell........Sabbath, Nov. 14th
Albion Ross........Sabbath, Nov. 21st

BIDDEFORD, ME.
T. P. S. Hampson........Sabbath, Nov. 14th
I. K. Lombard........Sabbath, Nov. 21st
Jeremiah Hill........Sabbath, Nov. 28th

SOUTH ELLIOTT, ME.
D. M. Leavitt........Sunday, Nov. 21st
J. G. Smith........Sunday, Nov. 28th

CONCORD, N. H., (CENTRE STREET.)
J. W. Thomas........Sabbath, Nov. 14th
C. H. Fletcher........Sabbath, Nov. 21st
A. Ross........Sabbath, Nov. 28th

CONCORD, N. H., (AT THE BETHEL.)
Jane Benson........Sunday, Nov. 14th
M. Batchelor........Sunday, Dec. 5th

MANCHESTER, N. H.
J. Gouch........Sunday, Nov. 28th
D. M. Leavitt........Sunday, Dec. 5th

PORTSMOUTH, N. H.
D. M. Leavitt........Sunday, Nov. 14th

PLEASANT VALLEY, CT.
E. McCullock........Sabbath, Nov. 14th
C. H. Sweet........Sabbath, Nov. 28th

SQUARE POND, CT.
P. S. Butler........Sunday, Nov. 14th
Rufus Baker........Sunday, Nov. 21st
A. Morse........Sunday, Nov. 28th
A. D. Flagg........Sunday, Dec. 19th

COLLINSVILLE, CT.
G. L. White........Sunday, Nov. 14th

BRISTOL, CT.
A. D. Flagg........Sunday, Nov. 14th

NEW BRITAIN, CT.
H. H. Dickinson........Sunday, Nov. 14th
Chas. C. Barker........Sunday, Dec. 5th

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. Wells, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford, Ct., to preach, will first correspond with Richard Hecock.

Business.

Letters Received.

J W Burroughs, H G Mitchell, [illegible] Taylor, J A [illegible] W Kellaway, E Slager, J Wendell, J K Lemcke, O W Kimball, F [illegible], J H Dadmun, D G M.

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For the World's Crisis.

THE BIBLE.

Oh! what "blessed tidings"
The Bible does declare,
That we may reign with Jesus
If we prove faithful here.
It speaks to us of glories,
Of the happy world to come;
It tells us naught shall harm us
In that peaceful, quiet home.

The Bible tells us kindly
To put our "trust in God,"
And he will safely lead us,
He says so in his word.
It speaks to us of Jesus,
It tells us how he died,
How he suffered on the cross,
And for us was crucified.

The Bible speaks of treasures rare
Which the good may all possess,
Of "pearly gates" and "golden streets,"
And of eternal rest.
It tells us of the "tree of life,"
Of which the saints may share,
And of the "crown of life" he'll give
To all his followers here.

The Bible speaks in trumpet tones,
Prepare to meet the Lord;
It tells us he will come again
To give us our reward.
It points us to the narrow road,
The road that leads to heaven;
It tells us of that blest abode,
And how to be forgiven.

O, let the Bible be our guide,
O, let us watch and pray,
In every thing give thanks to God,
And his commands obey.
And may we ever strive to gain
The bright and glorious shore;
There we shall be forever blest,
And meet to part no more.

Fair Haven, Mass. ABBIE B. TINKHAM.

For the World's Crisis.

"THE HEAVENS DECLARE THE GLORY OF GOD."

As I gaze upon the sky these beautiful starlight nights, I feel deep in my soul to exclaim, as one did anciently, "The heavens declare the glory of God, and the firmament showeth his handiwork." And when I contemplate the wonderful works of the Almighty, I find there is no language equal to the object and vastness of God's domains. The stars, many of them, astronomers tell us, are larger than our sun; and when I tell you something of the size of the sun, you may have some idea of the magnitude of the stars.

"Yes, the diameter of the sun is one hundred times the diameter of the earth; the surface is equal to one hundred thousand oceans much larger than the Pacific, all that is full of agitation throughout, and tossed into waves of insufferable splendor thousands of miles long. O! when we look at the sun, as like a giant he begins his daily course; or, when he sinks to rest arraying himself in the splendid garments of the evening; under any and all those circumstances he is at once the fitting representative and the chosen emblem of all that is great and beautiful.

* "The next thing I shall speak of, noticed by the telescope (says Prof. Alexander), is the fixed stars; but before I quite do that, let us get an idea, not merely of the size of the sun, but his distance. While the distance from here to the moon is a ten months' journey by steam, the distance from here to the sun is a three hundred years' journey by steam at thirty miles an hour; then the most remote planets are thirty times further off; and our nearest neighbor among the fixed stars is seven thousand times that. A mile is good for nothing in measuring such enormous distances.

"Light travels at the rate of one hundred and ninety-four thousand miles a second. Now this being so, remember it would take eight and three-fourths months to travel with the velocity of light from here to the sun, and it does when the sun's light reaches us; and then, from our nearest neighbor among the fixed stars, the time occupied at that prodigious rate is three and one-fourth years; and other well-known stars are thirty, forty, seventy, and more than one hundred years distant by the velocity of light.

"With the large telescope of Sir Wm. Herschel, we have gone seventy-five times that again, and far beyond that there seemed to be cloudy looking spots, which might be removed seven hundred times as far off, and which might be stars like those we see. I have tried to tell you where the fixed stars are. Now what are they? Do they shine to us by reflected light? If they shine by reflected light, where, oh, where is the far more enormous bodies that illuminate them, and why do we not see them? But what is more, the light of some of them has been measured in a reasonable way, and one of them seems to be as bright as at least one hundred suns, or, as some of the results say, two hundred and twenty-five suns. Therefore, if you will not call them suns, please invent some grander, nobler term by which to describe them.

"A light exceeding the brightness of the sun is the last figure we can make use of almost in the way of intensity. What then shall we say of bodies that give us the light of one hundred suns at once? What shall we call them? But if you will not insist upon a new name, then indeed the stars are suns, and the analysis of the spectroscope brings to light new phenomena which insist again that stars are suns. But what a simple declaration! Four words are enough to describe it; but, ah! what does it mean? It means that the tiny ray which gladdens our eye as shed from some twinkling star, and trembles in the casement, is a miniature sunbeam; and the faint and feeble glow which sometimes, like a tiny transparent veil, covers the fair face of nature, is itself woven of the scattered glory of thousands of suns; and yet it is only starlight after all. How awful must be their distance!

"Some of these bodies are so remote that the light which left them started before the human race begun, before God in self-counsel said, 'Let us make man, and breathe into his nostrils the breath of life; and man became a living soul.' Ah! long before that came the light which is scrutinized by the telescope of to-day from some of those bodies. Oh, what a little bit of the record of past eternity is enrolled to be read in time. If this be so, what would happen if we could look from the other end? Could we be away back there, and look down here, we might see, if we had sufficient power and skill, a visible record of much or very much of all that has taken place here.

"An author of the 'Stars and Earth' has said thus we may get some idea of the Divine Omniscience. Poor man! such a fact give an idea of the Divine Omniscience! Is not the fact immensely more infinite than any mere visible indication of it? and does it give the first blush of an idea of the enormous penetrating omniscience which extends down to the roots of character, away down in the mind of man, and knows what he is going to do, what he is going to think, and extends far off, and is acquainted with all our ways? Oh, no, it does not give the first blush of an idea." *

In view of the power and wisdom of God, whose glorious worlds fill the heavens, what mighty material masses; and all poised in empty space, and never since the day of their creation swerving a hair's breadth from their prescribed orbit.

When I contemplate the wonders of the Almighty, I feel like saying with the Psalmist, "What is man, that thou art mindful of him? or the Son of man, that thou visitest him?" Yet we read that he is made a little lower than the angels, and that the very hairs of our head are all numbered; and more, God in his infinite wisdom and mercy has sent his Son, his beloved Son, into the lower world to take upon himself the form and sufferings of humanity, to give us through him, if we will accept it, that life which was lost through Adam's transgressions. If we will accept, I say. God by his Spirit nor Christ will urge us against our will, nor compel us. We see nothing like compulsion in all the teachings of the sacred word of God. But Jesus tells us all may come that will come, and he encourages by promises of all that the heart needs; he invites and pities us; he says, "I would have gathered you as a hen gathers her brood under her wing; but ye would not." Is there any thing like compulsion in all his entreaties for our welfare? If we are saved, it will be by our own free moral agency. In John 5: 11, we read that life is in his Son. "He that hath the Son, hath life; and he that hath not the Son, hath not life." In view of the all wise sovereign and omniscient God; in view of what he has promised us—eternal life, will you not lay hold on eternal life? Will you not fight the good fight of faith, and have a crown of life eternal in the heavens, "where we can abide with God in sublime and cloudless glory throughout all ages of eternity. Will you not strive to obtain that life through Christ, such as mortals never have witnessed, or enjoyed, or comprehended?" *

Husbands, will you not lead your wives there? Wives and mothers, will you not lead your sons and daughters to obtain a life to which that of Methuselah is but infancy? Brothers and sisters, will you not seek that life where every desire of your heart shall be satisfied? Fathers and mothers, do we not want to meet our loved little ones in one unbroken family around the throne of God? Shall it be said of the husband and father, "Come up hither, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" And to thy helpmeet and one of thy precious ones, "depart from me, ye cursed, into everlasting fire"? But he asserts that one class will rise to highest bliss, the other sink into awful woe. Ah! fathers and mothers, shall one of our number be lost because of our indifference? Shall two, shall three, shall *one* have to hear the awful sentence, "Depart!" when it is within our power to lead them all to Christ? Oh, look to it, and make your calling and election sure, and guide and train your loved ones for heaven and immortal glory. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John 5: 39. M. H. GROVER.

Roxbury, Me.

* Extracts from Prof. Alexander's Lecture, N. Y.

* "Reasons for my Hope," by H. L. H.

For the World's Crisis.

THE LOST SHEEP.

"What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost."—LUKE 15: 4, 5, 6.

The common view of the lost sheep here mentioned is this: that it has been in the fold of Christ, or his church, and has backslidden or gone astray, and Christ the good Shepherd has gone after him, or, in other words, has followed him by his Holy Spirit till he brings him to his fold again. But how vastly greater the glory, the importance, the love, and tender care of our Heavenly Shepherd, will be reflected in the view we will endeavor to present. The Son of man came to seek and to save that which was lost. The hundred sheep was a full number, and only one was lost, and he leaveth the ninety and nine and goeth forth to seek the lost one till he findeth it.

Man was the sheep that went astray from the garden of Eden into the mountains of sin, and was lost. Jesus the good Shepherd volunteered to go after him, to leave the ninety and nine, the heavenly host, which went not astray; and when he had found it, he layeth it on his shoulders rejoicing. Paul says, "Who, for the joy that was set before him, endured the cross." Heb. 12: 2. And "the chastisement of our peace was laid upon him; and with his stripes we are healed." Isaiah 53: 5. He bore our sins in his own body on the tree, and on him was laid the iniquity of us all. Is not here presented the good Shepherd that giveth his life for his sheep? He has borne our infirmities, and in our weak, lost and helpless state, has laid us on his shoulders, and when he cometh home, he calleth together his friends and neighbors, saying unto them, rejoice with me, for I have found my sheep which was lost. His friends are the heavenly host, angels and archangels, bright majestic beings, that excel in strength. They will accompany the bright morning star, shepherd of Israel's mighty host. For the Lord God shall come, and all the holy angels with him. He comes to bring them home, for he shall send his angels with a great sound of a trumpet, to gather his elect (or lost sheep) from the four winds of heaven. Then shall he sit upon the throne of his glory, for "the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1: 32, 33.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7: 9, 10. "For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." 17th verse. "I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over the ninety and nine, the heavenly host that had not sinned, and to whom repentance was not necessary." (Syriac.) Then will be fulfilled literally the angelic song, "Glory to God in the highest, and on earth peace, good will toward men," for Christ shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. When "every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Will not this be a grand merry-making, a time of great rejoicing, a glorious tabernacle feast, an ingathering of the sheep that were lost, a time of rejoicing, both in heaven and on earth, when there will be a feast of fat things on the lees well refined. Isa. 25: 6.

Beloved brethren and sisters, how our hearts should rejoice, and our tongues give praise to our God, for the great love wherewith he hath loved us, to give us such a loving Shepherd, that was willing to leave the ninety and nine in the shining courts above, and the loving bosom of our heavenly Father, and come into our world a man of sorrows, and acquainted with grief; traveling over the hills of Judea, sleeping in the mountains, toiling and suffering to seek and to save that which was lost. But the time is soon coming when "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads." Glory to God for this "blessed hope." Amen.

Philadelphia, Pa. JOHN M. STETLER.

For the World's Crisis.

OCTOBER.

October has come again with its chilly winds and autumn blasts. They tell us that autumn is here in good earnest. In the pleasant month of September there was a memory of summer; the sun shone resplendently through the green leaves; the air was laden with rich perfume, and we were hardly aware that change, decline and decay were so near. Autumn, the sunset of the year, will soon be passed. The rainbow of woods will soon disappear. Then will come the long, snowy, and ice-bound night of winter. The cold frosty mornings, short days, and cool breezes, speak plainly, and their meaning none can mistake. They say farewell to the pleasant days of September. The faded leaves are falling, and the evergreens are coming into favor. They have not been noticed much while the elms and maples were verdant, but unobtrusive merit is sure to win attention at last. O when will the words of the poet be fulfilled:

"There everlasting spring abides,
And never withering flowers."

Yes, the leaves are fading, and falling in our pathway; and shall we be so unthoughtful as not to think of the past, the present, and the future? It may be some of you followed your dearest earthly friend to his last resting place on a cold October day, and you still remember that the dry leaves lay in the pathway; and as you passed under the trees that so shortly put forth their buds, a few falling leaves rested carefully on the pall, reminding you that it was a more suitable time to return dust to dust, than it would be in spring.

How many of us who read the Crisis shall have passed the gateway of death before the leaves fall again? It is an inevitable fact that change and decay are taking place every moment; every moment some one dies; every moment some one's doom is sealed. The King of Terrors now rules supreme. He lays his icy hand alike on the gray locks of many years, and on the rosebud of but few summers. How short and uncertain is life! It has been shown by carefully collected statistics that only one half live to eight years; but one third live to the age of fourteen years, and but one in four lives to be twenty-one years old. It is a sad truth that our "days are swifter than a weaver's shuttle." May we say in the language of the Psalmist (Ps. 90: 12,) "So teach us to number our days, that we may apply our hearts unto wisdom." How long before the trees shall be clothed in immortal verdure? How long before we shall be cut down like the grass, or, if living, see our Savior coming in the clouds? How long before sin shall be destroyed, and righteousness fill the whole earth? How long before the earth shall know but one King, and he the Lord of glory?

"How bright the vision,
Oh! how long shall this glad hour delay;
Fly swifter round ye wheels of time,
And bring the welcome day."

May we live so near to Jesus that it will be the happiest day of our lives.

Somers, Conn. A. L. ADAMS.

For the World's Crisis.

HOW IT STRIKES A STRANGER.

At the recent encampment at Alton Bay were probably some of the best meetings ever held there, and those who were permitted to enjoy them must long remember their sacred influence. But to some who could not be there, by reason of affliction, age, or other privation, perhaps a stray line from any pen concerning it, would be welcome. Very many are asking, "Had you good meetings?" and the answer on all sides is, "Yes, meetings all good, both at the stand, and in the tents. Harmony and peace prevailed everywhere.

We had it dry and dusty for a few days, then so rainy that some were driven from their quarters; but by the untiring efforts of a kind and faithful committee, all were made comfortable. By the way, many come and go to campmeeting, scarcely thinking of the privations and sacrifices made by noble men, who consent to act as committee, and serve everybody in every way. They really become chore boys in the service of the Lord, and are expected to seek the comfort of all, whether they enjoy any or not; expected to comply with every request made of them, always full of smiles and patience, very spiritually minded, though they seldom find a quiet hour to attend the service, or to sit in the family tent. They richly deserve the heartfelt thanks and sincere prayers of all who are thus served by them; and as we are included in that number, we will here and now tender our gratitude for all the kindness and attention we received from this source, as well as the committee at Springfield campmeeting. We have heard much of the hearty, social, generous treatment that you might expect from New Englanders, and through these committees, as well as many other of the brethren and sisters, and we have really been made to feel the truth of it.

But to the meetings, of which we began to write. Early in the week we were invited into the Concord tent, where a spirited, earnest meeting was going on. Many talked of our absent Lord, his speedy return, etc., etc. Just before the close of the meeting, a stranger rose and made a very few remarks, based on the question which heads our article, and stated how all this looked to one coming from the Keystone State, where we had never known of such a campmeeting, nor ever saw so large a company together in the capacity of a prayer and conference meeting. The inference was, that if this spirit was kept up thus for the week, how great the effect would be on the thousands of strangers who should come there, as christians from the different churches; or, perchance, a crowd of unconverted spectators, standing at the various tent doors, or in the midst, listening to such earnest labor, they must, at least, be convinced that these christians mean what they profess, and the second advent of our Lord must be near at hand. This devout spirit did continue, and the same zeal was manifest throughout the week. The moment the services closed at the stand, the voice of praise might be heard in several prayer-meetings. These were soon all filled, and many walked away quiet and disappointed from the crowded door of the "Lawrence," the "Lowell Street," "Concord," and other tents.

In the last named, we were privileged to worship again the last night of the meeting, and if we were struck pleasantly and forcibly there in the beginning, it did much *more than that* in the closing service.

To appreciate such a meeting, you must be at it. It commenced immediately on the return of the disciples from the Lord's table, and ran into the eleventh hour of the night, yet few persons seemed anxious to leave. Christians of different denominations spoke, but all talked the same language; all told of what profit the meeting had been to them, and how they hoped to work for God when they got home. At length a dear brother of some years arose, and gave some of his experience as to his duty when away from the society that believed just as he did. As he went forth to preach, he found many who had no Advent meeting to go to, and they complained that they could not go into any other meeting because they could not get fed there. Said he, "the way that I do, I take something to eat with me, and am willing to divide it." Said he did not go into the churches with a hard, censorious spirit, condemning all who differed in opinion with him; but he tried to talk lovingly of the blood of Jesus, and kindred subjects, and if drawn to speak of his doctrinal views, he did so in a meek, modest manner, that made him welcome any where. The key-note was now touched, and many testified that they had learned this better way, and intended to practice it. Some acknowledged that in their zeal for the truth they had spent too much of their time in argument; and had thought that to be sound in doctrine was all that was needful; but now they were resolved while the first duty was done, the other must not be left undone.

This had a response in the hearts of many, who (for want of time could not speak) uttered a hasty amen, and thanked the Lord that "holiness of heart and life" was to be more fully recognized than before, and those who had light meant to live it and talk it every where. Sectarianism and bigotry is receding, and we rejoice whenever we see a band of it being broken. We cannot think that they who are the real children of God ought to encourage it, either in their meetings, their homes, nor their hearts. To suspect that we may enter any of the modern churhes, and with anything of a Pharisaiacal spirit compel christians to believe at once a truth which we ourselves were so slow to learn, is absurd and unreasonable; to turn our backs on them all with ridicule, is none the less so, and not according to Bible directions.

It is high time for those who enjoy light on any point, to hold it out cautiously and kindly to any christian pilgrim who may be passing to the same kingdom. There are but few churches whose conference meetings are not open to strange brethren, if present, and if his remarks have the right spirit in them, they will be accepted, even though he should introduce his doctrinal views with his present experience. They may excite some one to a closer search of their Bible; possibly they may offend some sensitive one, and generate also a slight persecution; but was that not reckoned in and agreed to when we first set out to follow Jesus? Yes, we did consent to it all.

We have held our Second Advent views very dear from childhood, yet must confess that while we have been all that while a church member, we cannot feel indebted to any professed Adventist for any teachings they ever advanced in our midst. We have had occasion to mingle often with other churches than our own (being much from home as a missionary), yet we cannot remember in any of them to have met an individual who told their experience in the sweet way that this brother recommended, and added a word that might indicate they were a member of that people who especially looked for the coming of the Lord Jesus Christ. We would cast no reflection, nor speak complainingly, but urge those who have promised to do this thing, to go at it heartily. Do not allow it to be said longer that if we would know any thing of you, we must find one of your meetings, for in the Western and Middle States we may not find one within many miles; but let this work be done by all that were at the meeting, and all who hear of them, and hundreds of people will soon get some truth entirely new to them. Brother Grant is leading this interesting meeting, and he rises more than once, and says, "do it, brethren, do it; take this spirit home with you by all means, and do this work." But he rises again, just as several others are about to do so, and still urges us all to do this duty. But now he adds, "it grows late, and we close this last interview by singing

'Praise God from whom all blessings flow.'"

E. S. MELLEN.

CONGREGATIONAL SINGING.

Congregational singing is in harmony with all the ideas of our holy religion. It exalts that which is spiritual to its proper place, and responds to the yearnings of the hearts of the people. It has been a marked feature of success in church history. Its power in the church has been acknowledged by saint and sinner. There is no reason why it should not continue to be cultivated. It is sheer assumption to say that the people cannot or will not sing. Where they do not sing it is generally owing to the fact that they are not expected to do so.

One serious difficulty in the way of cultivating congregational singing in some of our churches is the fact that, following the fashions prevailing in some other churches, we have placed the leading singers, the choir, in the rear of the congregation. The position is not a proper one for leaders, but only for those who do not expect to be followed. In any case in which the people are expected to sing, the leaders ought to be in front of them and facing them. They, the people, can then have the aid of both sight and sound. Besides, the leaders, by occupying a position in front of the people and in close proximity to the pulpit, place it in the power of the preacher to make any suggestion to them that he may wish, without rendering it necessary for him to speak to them over the heads of the congregation. In several of the most popular churches in the United States, the leading singers occupy positions just behind or just in front of the pulpit.

A writer speaking of a service in Mr. Spurgeon's church, in London, says: "His hymn read through, he returned, as his uniform practice, and re-read a verse at a time, directing the singing—a chorister standing at his side—now soft, now slow, now with force and energy, and when the whole congregation joined, it was singing such as we seldom hear."

The same writer, in speaking of a service in Dr. Cumming's church says: "The singing, as in most of the dissenting chapels, was congregational, the chorister occupying a place in front of the speaker's desk."

It is possible to have congregational singing in our churches, and certainly it is desirable. Let the advocates of it earnestly and constantly insist upon it as a prominent feature in church worship. God loves the praises of the people.—*Phillips' Singing People.*

THE POWER OF LOVE.

Our souls by love together knit,
Cemented, mixed in one,
One heart, one hope, one mind, one voice,
'Tis heav'n on earth begun.
Our hearts have often burned within,
And glowed with sacred fire,
While Jesus spoke, and fed, and blest,
And filled th' enlarged desire.
CHORUS.—"A Savior!" let creation sing!
"A Savior!" let all heaven ring!
He's God with us! We feel him ours!
His fulness on our souls he pours.
'Tis almost done, 'tis almost o'er,
We're joining them who've gone before,
We soon shall meet to part no more,
We soon shall meet to part no more.

The little cloud increases still,
The heavens are big with rain;
We haste to catch the teeming shower,
And all its moisture drain.
A rill, a stream, a torrent flows,
Lord, pour a mighty flood;
Oh! sweep the nations, shake the earth,
Till all proclaim thee God.

And, when thou mak'st thy jewels up,
And settest thy starry crown,
When all thy sparkling gems shall shine,
Proclaimed by thee thine own;
May we, a little band of love,
We sinners, saved by grace,
From glory unto glory changed,
Behold thee face to face.
CHORUS.—"A Savior," etc.

—*Selected M. R. Steele.*

For the World's Crisis.

DESTRUCTION OF THE DEVIL.

According to Christ's doctrine, fire is prepared for the devil and all who belong to him; and in Rev. 20: 8, 9, we find that fire will devour all for whom the Savior said that fire was prepared. Now I think it hardly likely, though some, who ought to know, say that Rev. 20: 10 teaches everlasting life in torment, on the only ground of being cast into a lake of fire, when in the preceding verse it is positively declared that fire from heaven devoureth Satan and his host; and this being devoured by fire is called "the second death" in the 14th verse of the same chapter. From this, we see that the Bible's second death, by being devoured by fire is men's everlasting life in torment. Concerning the wicked one (the devil) Paul says, "The Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming"; and concerning the ungodly, of whom the Savior says that at the day of judgment he would say, "Depart, ye cursed, into everlasting fire," the Lord declares (Jer. 8: 13), that he will "surely consume them."

The doctrine of men will have the devil and his works to remain for ever in a life of endless torment; though the apostle John agrees with Paul, and says, Christ came to "destroy the works of the devil." 1 John 3: 8. The doctrine of men is, that the devil will live for ever, meaning always, without an end, to torment the wicked; but the doctrine of the Bible is, that Christ will "destroy him that had the power of death, that is, the devil." Heb. 2: 14. B. KNEPPER.

Wellersburg, Pa.

Gems.

— A great many professed Christians have no other idea of religion than that it is the means of getting to heaven when they die. As to doing anything for God while they live, it does not enter into their plans. I tell you, my brethren, I do not believe there is one in five hundred of such professors that will reach heaven; for there is a magnanimity in true religion that is above all such contemptible meanness.—*Lyman Beecher.*

— A certain kind of preaching, not uncommon in these times, is fairly hit by an official of Oxford University, who said: "I have heard all the sermons preached in the University pulpit for forty years, and thank God, sir, I am still able to believe in the truth of Christianity."

— Just make up your mind before you start out for home that you will look on the sunniest side of everything, enjoy yourself as much as you possibly can, and use every endeavor to make the journey as pleasant to those around you, and it will be very singular if somebody isn't the better for it!

— Said a Baptist to a Methodist: "I don't like your church government. It isn't simple enough. There's too much machinery about it." "It is true," replied the Methodist, "we have more machinery than you; but then, you see, it don't take near so much water to run it."

— Our houses and barns we lock and keep in careful repair, but our bodies and minds are repeatedly robbed and roughly handled before we consent to take like precaution with them.

— No school is more necessary to children than that of patience, because either the will must be broken in childhood or the heart in old age.

— We often omit the good we might do in consequence of thinking about that which it is out of our power to do.

— One of Rutherford's golden sentences gives us the secret of his unusual unction: "The cross gives us much to say."

They are brave who know to speak
For the fallen and the weak;
They are brave who calmly choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are brave who dare to be
In the right with two or three.

— Many persons have quickness to discover their faults, with not energy enough to eradicate them.

— The ground work of all manly character is veracity or the habit of truthfulness. That virtue lies at the foundation of everything said.

— When you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.

— Reckon that a lost day in which you do not enjoy sanctifying communion with God.

— If a man is honest and truthful, there is no necessity for him to say much about it.

— Better be upright with poverty, than unprincipled with plenty.

— Trifles make perfection, but perfection itself is no trifle.

— If we were at peace within, external things would have but little power to hurt us.

— Those who have the fewest failings, see the fewest in others.

— Love looks through a telescope; envy, through a microscope.

HINTS TO WRITERS AND SPEAKERS.

William Cullen Bryant gave the following excellent advice to a young man who offered him an article for the *Evening Post.*

My young friend, I observe that you have used several French expressions in your article. I think, if you will study the English language, that you will find it capable of expressing all the ideas you may have. I have always found it so, and in all that I have written I do not recall an instance where I was tempted to use a foreign word, but that, on searching, I found a better one in my own language.

Be simple, unaffected; be honest in your speaking and writing. Never use a long word when a short one will do. Call a spade a spade, not a well-known oblong instrument of manual industry; a place a place, not a locality, and so of the rest. Where a short word will do, you lose by using a long one. You lose in clearness; you lose in honest expression of your meaning, and in the estimation of all men who are competent to judge, you lose in reputation for ability.

The only true way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a very thick crust, but, in the course of time, will find a place to break through. Elegance of language may not be in the power of all of us, but simplicity and straight-forwardness are.

Write much as you would speak; speak as you think. If with your inferior, speak no coarser than usual; if with your superior, speak no finer. Be what you say, and within the rules of prudence. No one ever was a gainer by singularity of words or in pronunciation. The truly wise man will so speak that no one will observe how he speaks. A man may show great knowledge of chemistry by carrying about bladders of strange gases to breathe, but he will enjoy better health, and find more time for business, who lives on common air.

Sidney Smith once remarked: After you have written an article, take your pen and strike out half of the words, and you will be surprised to see how much stronger it is.

For the World's Crisis.

"A DREAM."

BRO. GRANT:—I saw in last week's Crisis "a dream" of a blind Bro. in Rochester, N. Y., on the subject of the covenants. I also had a dream, some fifteen years since, touching the same subject, which, by your permission, I will relate: It was at the time of the introduction into notice of what Sabbatarians call the "THIRD ANGEL'S MESSAGE." One Mr. R. came to me with his message; and I am sure that he neither lacked zeal nor energy in his calling. But he found me rather a dull scholar; and after some two days' effort to convert me to his message, said, "You had better get the Spirit of the Lord. You now belong to the Laodicean church. If you were filled with the Spirit, you would then know that the third angel's message is the righteousness of saints." I responded quietly: "Elder R., I wish to give you one word of advice before we part, and that is this: When you go to another brother to give him your third angel's message, do not deal quite so profusely in your denunciations of him; for if you have the truth, that is not the way to induce him to receive it; and if you have not the truth, you have no good reason for doing it." We then parted. This took place in Smithfield, Bradford Co., Pa.

About four weeks after, I was in Southport, Chemung Co., N. Y., stopping for the time with a Bro. B.; and on Thursday night I dreamed, or saw in vision two men coming towards me. Who they were did not occur to me. I was watching their approach. I heard a voice addressed to me, but I could see no person from whom the voice came, saying, "There comes two men with R.'s doctrine, and wherever that doctrine obtains, MILDEW, DESOLATION and BLASTING FOLLOWS IT." I awoke and said to myself, "That is a curious dream; what on earth put such a novel or queer thought into my mind?"

A brief period passed, and it was out of my mind, and I again in sleep until the morning brought the light of day. I arose, and with the sun began the duties of the hour. About ten o'clock A. M. of that same morning, I saw two Elders of the third angel's message coming, just as I had seen them in vision the previous night. I knew them. The were those I had loved and labored with before they had embraced the *law*, and while yet they preached the gospel *only* as the way of salvation. I loved them still, and they took advantage of my love and affection, that they might the more easily convert me to their doctrine of the *law*. After some thirty-six hours' labor, they left me, supposing they had completely converted me to their new message. But when they were gone, my *dream* came and stood before me as a spectre.

In a deeply thoughtful mood of mind, I retired to the barn, and there alone, with God to witness the depth of feeling that possessed my anxious heart, I prayed. I wept like weeping Peter, asking the Lord to guide my judgment, and help my understanding, as I should make my appeal to his holy word to settle the matter involved in the message of these men, and my dream. I went from my secret place of prayer and weeping. I took the Bible. Now, after fifteen years' experience in studying its sacred and holy pages, I have never found its blessed light to open more beautifully to my understanding, than on that to me very important and interesting occasion; and my experience has proved the truth of my dream, and that it was a warning to me at the proper moment, preventing me from being ensnared by the speeches of former friends, into the blending of the old covenant with the new, and the putting of new wine into the old bottles, which, if done by me or others, would have the effect to produce, as I dreamed, "*mildew, blasting, and desolation.*"

Let us, then, be content with the new wine of the kingdom—the new and gospel covenant, under the proclamation of which we live; knowing that by the deeds of the law no flesh shall be justified. For "the just shall live by faith" in the gospel. Amen. "Let every thing that hath breath" say, Amen.

C. F. SWEET.

For the World's Crisis.

ONE OF THE FEW.

Mr. Elisha Wadleigh, of North Parsonsfield, Me., now in the one hundred and first year of his age, is one of the few living witnesses that yet remain who remember the memorable "*dark day*" of the 19th of May, 1780. Mr. Wadleigh's reason, hearing, eyesight and memory are good. He remembers back when six years old, and has been able to walk about until a few months past. Hundreds of people go to see the old man, whose every faculty is so active and clear. He was a little over eleven years old when the dark day occurred. He says the morning appeared hazy, and grew darker and darker, until at noon candles had to be lighted to see to eat by, the darkness had become so great. The bigness of the sun could be seen, but it was very pale, and gave no light. No object could be discerned, and everything through the day was as still as death. The veil lifted in a small degree just before sunset, but the night was as dark in proportion as the day had been. Many little birds were found dead the next day. CHAS. H. HURD.

Hygiene.

"*This is for your health.*"—PAUL.

CONNECTION BETWEEN FOOD AND ANIMAL ENERGY.

Baron Liebig thus explains the principles between the food of man and his warmth and activity in different latitudes of the earth.

In the animal body the food is the fuel; with a proper supply of oxygen we obtain the heat given out during the combustion of that fuel. In winter, when we take exercise in a cold atmosphere, and when, consequently, the amount of inspired oxygen increases, the necessity for food containing carbon and hydrogen increases in the same ratio; and by gratifying the appetite thus excited, we obtain the most efficient protection against the most piercing cold. We expire more carbon at a low than at a high temperature, and require more or less carbon in our food in the same proportion. Consequently, more is respired in Sweden than in Sicily, and in Germany an eighth more in winter than in summer.

Even if an equal weight of food is consumed in hot and cold climates, Infinite Wisdom has ordained that very unequal proportions of carbon shall be taken in it. The fruits used by the inhabitants of southern climes do not contain in a fresh state more than twelve per cent. of carbon, while the blubber and train oil, which feed the inhabitants of the polar regions, contain sixty-six to eighty per cent. of that element. From the same cause it is comparatively easy to be temperate in warm climates, or to bear hunger for a long time under the equator; but cold and hunger united very soon produce exhaustion. A starving man is very soon frozen to death.

Our clothing is merely an equivalent for a certain amount of food. The more warmly we are clothed, the less urgent becomes the appetite for food; because the loss of heat by cooling, and consequently the amount of heat to be supplied by the food, are diminished. If we were to go naked, like certain savage tribes, or if in hunting or fishing we were exposed to the same degree of cold as the people in Arctic latitudes, we should be able with ease to consume half of a calf, and perhaps a dozen of tallow candles into the bargain, daily, as warmly-clad travelers have related with astonishment of some of these people. We should then also be able to take the same quantity of brandy or train-oil without bad effects, because the carbon and hydrogen of these substances would only suffice to keep up the equilibrium between the external temperature and that of our bodies.

It appears, then, from what has been said, that the quantity of food required is regulated by the number of respirations, by the temperature of the air, and by the amount of heat given off to the surrounding medium. The unequal loss of heat in summer and winter in cold and hot climates is not the only cause which renders necessary unequal quantities of food. There are other causes, such as bodily exercise, and all kinds of labor and exertion. The consumption of mechanical force in the body is always equal to a waste of matter in the body, and this must be restored in the food. When a man or an animal works, a certain amount of food must be added; increased work and effort without a corresponding increase of food, cannot be continued for for any length of time.—*Good Health.*

A RETURN TO NATURE.

There are persons who think that a civilized man is not a natural man; that all his likes and dislikes are artificial, absurd, unhealthful, and wrong. Rosseau taught this doctrine. He could see little in society as constituted that was good. To him a civilized man was a monster. Nature did not make him, but Art. He had been tortured and deformed, not developed and unfolded. There is much in civilization to indicate that Rosseau had reason to say that we must "strip off civilization," erase the past, begin history again, revert to nature like the red men of the woods, if we would recover from the condition of disease and deformity into which so many have fallen. But after all, is true civilization unnatural? We think not. It is only what is falsely called civilization, but is not, that needs to be stripped off society. Is it unnatural to live in a well-built, handsomely furnished house than in a wigwam? More natural to eat our food raw and without tables, knives, and forks, than with them? Is it more natural to sleep on the skin of the buffalo on the ground than on a good bed? Is it more natural to fight with tomahawks than with rifles? More natural to dance in the war-dance and shout the war-whoop, than to dance in a handsome ball-room with music? It may be to the red man, but not to the white.

It makes little difference whether we are savage or civilized, we need to stick to nature. The vices that attend civilization are not civilization, but the reverse. The civilized man is just as natural a creature as the uncivilized. He must obey the laws of his being, the same in one case as in the other. When we hear people say, Let us return to nature, we say, Yes, if you are dishonest; if you drink, smoke, chew; if you wear tight clothes; refuse to be industrious; if you turn night into day; if you overwork and never play. But do not let us think that to return to nature we must give up civilization and become savages, for it is quite unnecessary.—*Herald of Health.*

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LOVE MAKETH FAIR.

ST. AUGUSTINE.

She was the fairest of all things on earth
  When first she came from her Creator's hand;
But lost the beauty of her primal birth,
  And could no longer in his presence stand;
Yet He who loveth said he would repair
Her beauty, and by loving make her fair.

He left the glory of his Father's home,
  And sought her in her sinfulness and shame;
Into his heart of hearts he bid her come,
  And clothed her with the honor of his name;
Contented all her sufferings to share,
And love her foul, that he might make her fair.

But lest the splendor of his high degree
  Should startle her, and scare her from his side,
He took her own poor frail humanity,
  And wore it as a veil the God to hide;
That she might let him all her sorrows bear,
And love her foul, that he might make her fair.

And thus he won her heart's devotion, when
  She saw how low he stooped for her relief,
Despised and rejected among men,
  A man of sorrows, intimate with grief;
And all to draw her back from her despair,
  Loving her foul, that he might make her fair.

And having poured his life out for her sake,
  He left her to prepare for her a home,
But with all precious things that might her make
  Fairer against the day when he shall come;
Fragrant and beautiful beyond compare,
Through Him whose love had made her foulness fair.

And daily in his absence she doth live
  In the great presence of his life below,
Fed by the heavenly food which he doth give,
  That she may into oneness with him grow;
And all her losses may through him repair,
Who loved her foul, that he might make her fair.

And thus she grows beneath that wondrous love
  As Bether's lily, or as Sharon's rose,
Fed by the beams that woo them from above,
  Each into bloom and fragrant beauty blows;
Repaying all his tenderness and care,
Who loved her foul, that he might make her fair.

And when He comes to claim her as his bride,
  She shall not then, as now, ashamed be,
But clothed in his beauty by his side,
  She shall sit down through all eternity,
And tell out to the angels round her there
His love, which made what once was foul so fair.
—*Good Words.*

For the World's Crisis.

CREDIT TO WHOM CREDIT IS DUE.

Some persons suppose that a thing which is new to them, is new to everybody. When they hear a doctrine advanced by some one which is new to them, they conclude that he is the author of it. This has been true of the Second Advent. Some to this day seem to suppose that Mr. Miller was the originator of the Advent doctrine. So of the non-immortality doctrine out of Christ. Some think that George Storrs is the author of it. And so of the destruction of the wicked, and of their non-resurrection.

The Second Advent has always been held in the church as taught by Christ and his apostles. That man does not in this state have immortality, has been the belief of some all through the gospel age. That the wicked are to be destroyed, and "be as though they had not been," has been the faith of some for several hundreds of years in the past.

In 1808, Elias Smith published a paper called "The Christian Herald." This was the first religious newspaper published in this country, and I am told the first in the world. Mr. Smith advocated the sleep of the dead, and the final extinction of the wicked. He belonged to that body of persons called Christian Baptists. They generally embraced and held to these views, and many of them do to this day.

One of those persons expressed these views to me as his decided faith about thirty-five years ago. The next time my attention was directly called to the subject was by Dea. Calvin French, of Needham, Mass., in 1841. Dea. French probably did more in the course of three or four years, in preaching the doctrine of the sleep of the dead and destruction of the wicked, than any other person has done in the same length of time.

Soon after this interview with Mr. French, I heard that George Storrs had preached six sermons on this subject. Henry Grew, of Philadelphia, and Mr. Flavel, of Newark, N. J., held this belief before that time.

A man by the name of Crane wrote some seventeen articles advocating the non-resurrection of the wicked, which were published in the *Advent Harbinger* in 1849, or about that time. At this time J. T. Walsh was an assistant editor with Geo. Storrs in publishing the *Bible Examiner*. About that time Mr. Walsh became a believer in the non-resurrection of the wicked, and wrote three or four short articles in defense of that doctrine, which were published in the *Examiner*.

To these Bro. Storrs replied in a very conclusive argument. In his argument he said to Mr. Walsh, in the language of Job, "The wicked SHALL BE BROUGHT FORTH *to the day of wrath*; they are reserved *unto the* DAY OF DESTRUCTION."—Job 31: 30. The emphasis is his. He adds, "And Jesus says *they shall come forth from* their graves to condemnation, or damnation; after which the testimony of John the apostle is, they shall be cast into the lake of fire. Surely this is *the day* of destruction. Let men beware of deluding their souls with the vain fancy that they will lie in their graves in a state of insensibility to the judgment and awful execution of the sentence that is to follow: vain hope; *strong delusion.*" He said, "This fact is worthy of serious attention, as the advocates of the non-resurrection of the wicked, who have recently come up, try hard to destroy the force of Christ's words (John 5: 28, 29)."

In concluding one of his replies, he said: "We have said much more than we intended when we commenced this notice; and we have done so that all might understand that we have no fear to meet all that can be said, however *subtle* the argument may be managed. A few called on us, not long since, to prove to us, from the Scriptures, that it was impossible to show that Jesus could be the Messiah; and his argument was full as strong as the argument by which it is attempted to establish a limited resurrection; and, as we have remarked, they both have *one principle* in interpreting Scripture."

In the same article Bro. Storrs said to Mr. Walsh, "The method of interpreting the scriptures on which this theory depends, unsettles all faith in the Bible, and saps the foundation of Christianity." He further said in his reply, "We have no intention of spending our time for a year and a half in discussing so fruitless a topic, and one which we are already satisfied is *opposed both to the letter and spirit of the Bible.* If any man can give us as plain a text that men are immortal by creation, as we have that all that are in their graves SHALL COME FORTH, they that have done good, *and they that have done evil*, then we will confess our error in ever having preached or printed the Six Sermons."

I make these quotations to show that Bro. Storrs was decidedly opposed to the non-resurrection theory after others had embraced it. I think that he does not claim to be the author of it, nor of the non-immortality doctrine, and think he does not desire to have others claim it for him.

Mr. Walsh wished to occupy some portion of the *Examiner* for a long time in the advocacy of the non-resurrection, and did write sixteen articles, I think, which Bro. Storrs did not see proper to publish. Mr. Walsh's summersault into the "Pharisaic doctrine," as Bro. Storrs called it, made a wide breach between them. As Bro. Storrs looked on the non-resurrection as decidedly "opposed to the spirit and letter of the Bible," he could not continue to co-operate with Mr. Walsh in the editorship of the *Examiner*, and Mr. Walsh's name was dropped from the paper; and while Bro. Storrs pursued his usual course, Mr. Walsh was left to advocate, where he could, what Bro. Storrs called "vain hope, *strong delusion*," a doctrine "*opposed to the spirit and letter of the Bible.*"

As I have found a large number of persons, where I have been, who have thought Bro. S. the first who advocated this doctrine; and as I think there may be many, whom I have not seen, that still think so, I make these statements for them; though from what I have seen, I think some are more than willing to have it so. J. S. WHITE.

THE REGENERATION.

"And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19: 28.

The Syriac, as literally rendered by Dr. Murdock, reads: "Verily I say to you, that as for you who have followed me, when the Son of man shall sit on the throne of his glory in the new world, ye also shall sit on twelve seats, and shall judge the twelve tribes of Israel." The Persic, Italian, French, and Spanish have the same reading. Dr. Wordsworth, in his Greek Testament, gives, "In the new birth of the saints at the resurrection, in the new Jerusalem. See 2 Pet. 2: 13; Rev. 3: 12; 21: 2, 5;" and adds: "This *palingenesia* or *regeneration*, is commenced in, and typified by, the regeneration or new birth in the church visible on earth." "To judge is equivalent to reigning. Rev. 30: 4."

Alford, in his Greek Testament, has this observation upon the passage: "We may admire the simple truthfulness of this answer of our Lord. He does not hide from them their reward, but tells them prophetically, that in the new world, the accomplishment of that regeneration which he came to bring in (see Acts 3: 21; Rev. 21: 5: Matt. 26: 29,) when he should sit on his throne of glory, then they also should sit on twelve thrones, judging (1 Cor. 6: 2, 3) the twelve tribes of Israel."

Under the word *palingenesia*, Dr. Robinson, in his Greek Lexicon, gives this as its meaning: "2. Renovation, restoration, restitution, from decay or ruin to a former state. In New Testament, spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption, and restored to spiritual purity and splendor."

Dr. George Campbell, in his "Notes on the Gospels," says: "The word is, in this place, better translated 'renovation.' We are accustomed to apply the term regeneration solely to the conversion of individuals; whereas its relation here is to the general state of things. As they were wont to denominate the creation genesis, a remarkable restoration or renovation of the face of things was very suitably termed *palingenesia*. The return of the Israelites to their own land, after the Babylonish captivity, is so named by Josephus, the Jewish historian . . . The principal completion will be at the general resurrection, when there will be, in the most important sense, a renovation or regeneration of heaven and earth, when all things shall become new."

Dr. J. P. Lange translates the word *palingenesia* as the equivalent of regeneration, which he describes as "the complete christian regeneration, being the restoration of this world of ours, or the appearance of the new *aeon*, the great *epiphaneia*, in contradistinction to the commencement of the regeneration [moral renewal in Christ] which forms the basis of the complete restoration. In point of fact it coincides with the *apocatastasis*—Acts 3: 21. . . . But while the latter term refers more particularly to the restoration of the original state of things, according to the promise of God, or to the full renewal and recovery of our diseased, disordered, and decaying world, the expression *palingenesia* goes beyond this, and points to the further development and advance of the life of man from its original state of terrestrial perfectness to a higher state of spiritual [or glorified] existence. The Lord here primarily referred to the final completion of the kingdom of heaven." "De Wette and Meyer (after Buxtorf's *Lexicon*, Berthold's *Christologie*) apply it [this word] to the renovation of the world, which had been ruined and destroyed by the fall, or the restoration of the whole universe to its original state or perfection before the fall."

Dr. Rudolf Stier, in his "Words of Jesus," remarks upon the passage: "The regeneration, as appears from the explanatory clause which is added respecting the glory of the Son of man, is the renewal of the world, of the earth, hence the Persic translation has it directly—'in the new world'—a restoration of the primitive state of things on the whole, as the regeneration of man, from which the expression, by extension and comparison, is derived. Not merely the final *nothesia* of the children of God (Rom. 8: 23; Luke 20: 26) in the resurrection of the dead, but the glorification of all creatures connected with it, in order to the glory which corresponds to the freedom of the children of God. This *doxa* or glory of the new world, is itself the *doxa* or glory of the Son of man, in which, however, his special throne will in some way be set up."

Koinel has a long note on the passage, intended to show that the verse expresses the happy state of the kingdom of Messiah, when Israel shall be restored and the whole earth brought to a new condition.

Wesley has it, "You who have followed me in the renovation, when the Son of man shall sit," etc. And then in a note he explains the term renovation to mean, "the final renovation of all things."

Dr. Adam Clarke says, "The punctuation which I have observed here [the same we give at the head of this article] is that which is followed by the most eminent critics. The regeneration is thus referred to the time when Jesus shall sit on the throne of his glory, and not to the time of following him, which is utterly improper. The regeneration some refer to the time in which the new heavens and the new earth shall be created, and the soul and body united. Clement, in his epistle to the Corinthians, calls the restoration of the world after the deluge by the same name. . . . Others are of opinion that the regeneration means the conversion of men by the preaching of the gospel, that sitting on twelve thrones signifies the state of eminent dignity to which the apostles should be raised, and that the judging the twelve tribes of Israel means no more than exercising authority in the church, dispensing laws to the people of God. But I confess I do not see the propriety of this application of the terms, as the following verse seems to fix the meaning mentioned above."

Dr. Doddridge, in his gloss on this passage, understands the regeneration to be "the great renovation of all things, when all the children of God shall, as it were, be born anew from their graves; when created nature shall put on its fairest forms to receive them, and the Son of man, presiding over that august assembly, 'shall sit on the throne of his glory.'" He adds: "It seems plain to me, that our Lord refers in the following words to the time of final retribution, which he elsewhere mentions as that in which he should sit on the throne of his glory." Matt. 25: 31, 32.

Dr. Scott says that the word "regeneration" in this place "may and probably should be joined to the subsequent clause; and then it refers to the time when the apostles would receive their full recompense; even when the Son of man shall sit on the throne of his glory. Then he will make all things new."

Bishop Hall applies it to "the day of the great restoration of all things, when the elect shall enter on a new life of unspeakable glory, even in that great and dreadful day, when the Son of man shall sit upon his throne of majesty, to judge the quick and the dead."

Albert Barnes says, "It refers to that great revolution; that restoration of order in the universe; that universal new birth when the dead shall rise, and all human things shall be changed, and a new order of things shall start up out of the ruins of the old when the Son of man shall come to judgment."

From this clear text, then, we are not only warranted, but also required, by Christ himself, to conclude with Dr. Bengel, that "there will be a new creation, over which the second Adam will preside, when the whole microcosm of the universe, will be born again (*genesim iteram habebit*)."

It was well known that the Pythagoreans employed this word to express the transmigration of souls. Their reappearance in new bodies they called *palingenesia*. Among the Stoics, the word set forth the periodic renovation of the earth, when, by the buds and blossoms of spring-time, it woke up from its winter sleep, and revived from its winter nakedness and death. Cicero called his restoration to his dignities and honors, after his return from exile, *hanc palingenesia nostram.*" And Olympiodorus styles memory a revival or *palingenesia* of knowledge. Only give to this word then that depth and richness which the Scriptures give to all words similarly transferred and transfigured with spiritual and christian ideas, and there can be no question that it sets before us the prospect of a new birth for the whole creation, which is specifically connected as to time with the coming of the Son of man in his glory, and his sublime administrations in raising the dead, and establishing his own transforming rule over all the earth. . . .

Who, then, will charge us with fancy, extravagance, and fanaticism, for teaching and maintaining that there is yet hope for the suffering earth and its suffering creatures; for holding that it is to survive the coming of the Lord and the judgment fires; for directing the hopes of believers to a glorious reign of its Redeemer and his saints over it in literal, renovating, and unspeakable majesty and blessedness, and for proclaiming to all men that the scene of the proper fruition of the rewards of the just is not after death, or this side the judgment, or in some unknown, ethereal, and inconceivable heavens, but only when the Son of man shall come in his glory, and on this very planet where the battle was fought, and which has been consecrated forever as also the theatre of the completed victory? God be thanked that we have not been left to be drifted about by "cunningly devised fables," but that our Lord has given us, with his own lips, a solid foundation for our simple christian hopes and faith! In his name we challenge the proof that we misinterpret this text, when we thus take it as the promise of a personal and glorious coming of the Master yet future, and of a new and blessed order of things on this earth, under the visible and perpetual rulership of Christ and his saints, after his judgments shall have gone forth against the guilty *Quar. Jour. of Prophecy.*

For the World's Crisis.

THE LITTLE HORN.

"I beheld because of the voice of the great words which the horn spake."—DAN. 7: 11.

The last that is spoken of the little horn in the prophecy before it is destroyed, is the speaking of great words. And because of the great words the beast is slain, and his body given to the burning flame. Now if there is any end to his blasphemies, his personal infallibility must be the capstone; and if Ancient Babylon was a type of Babylon the Great, the time of her destruction has come, as will be seen by comparing the prophecy of Jeremiah with that which is spoken of her in the Revelations.

ANCIENT BABYLON.	BABYLON THE GREAT.
"Babylon hath been a golden cup in the Lord's hand that made all the nations drunken. The nations have drunk of her wine; therefore the nations are mad." Jer. 51: 7.	"The woman was arrayed in purple and scarlet color, and decked with precious stones and pearls, having a golden cup in her hand, full of the abominations and filthiness of her fornication."
"Oh, thou that dwellest upon many waters, abundant in treasures, thine end is come." Jer. 51: 13.	"I will show thee the judgment of the great whore that sitteth upon many waters." Rev. 17: 1. "And he said unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Rev. 16: 12.
"A draught is upon her waters, and they shall be dried up." Jer. 50: 38.	"And the sixth angel poured out his vial upon the great river Euphrates, and the waters thereof were dried up." Rev. 16: 12.
"For her judgment reacheth unto heaven, and is lifted up to the skies." Jer. 51: 9.	"For her sons have reached unto heaven, and God hath remembered her iniquities." Rev. 18: 5.
"My people, go ye out of her, and deliver every man his soul from the fierce anger of the Lord." Jer. 51: 45.	"And I heard a voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins; that ye receive not of her plagues." Rev. 18: 4.
"According to all that she hath done, do unto her; recompense her according to her works."—Jer. 50: 29.	"Reward her as she hath rewarded you, and double unto her double according to her works: the cup she hath filled, fill unto her double." Rev. 18: 6.
"Then the heavens and the earth, and all that is therein, shall sing for Babylon, for the spoilers have come upon her from the north, saith the Lord."—Jer. 51: 48.	"Rejoice over her, ye heavens, and ye holy apostles and prophets, for God hath avenged you on her." Rev. 18: 20.
"And when thou hast made an end of reading the book, thou shalt bind a stone to it and cast it into the midst of the Euphrates; and thou shalt say, Thus shall Babylon sink, and rise no more from the evil I will bring upon her." Jer. 51: 63.	"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus shall that great city, Babylon, be thrown down, and shall be found no more at all." Rev. 18: 21.
"As Babylon hath caused the slain of all the earth to fall, so Babylon shall fall the slain of all the earth." Jer. 51: 49.	"And in her was found the blood of prophets and of saints, and of all that were slain upon the earth." Rev. 18: 24.

Let us remember that not one jot or tittle of the word of the Lord will pass unfulfilled; and the promise is that at the end of the 1335 days Daniel will stand in his lot. It will not be 1336. And as those days are about terminating, how important it is that we take heed to the sure word of prophecy. The "seventh vial" may be poured out suddenly, and the last of God's servants sealed. It is at the pouring out of this vial that great Babylon comes in remembrance before God. Let us consider what our position must be if found unprepared when the Master comes. The crown is for them who love his appearing. ROBERT HUMPHRIES.

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CHRISTIAN TREASURY.

"Brethren, the time is short."—1 COR. 7: 29.

Then our sufferings must be short, for they are bounded by time, and are confined to the present world. Consoling consideration this. Then our opportunities to glorify our God below, must be short; therefore we ought to seize them and improve them with all our might. Then the triumphing of the wicked is short, and the contradiction of sinners against us will soon be ended; let us, therefore, be patient, and prayerful, and diligent; for our redemption draweth nigh.

The time is short; then we shall soon see our Jesus; enjoy the company of our sanctified brethren, and be forever with the Lord. The time is short, but eternity is long; let us therefore be laying up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and let us be daily preparing for our last remove. The time is short; it flies away; our dying day will soon be here; it remaineth, therefore, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not.—*Ex.*

HOW WE ARE CALLED.

What is the meaning of the words, "Ye were called"? You do not call people who are near you, or are coming your way. If I saw you coming my way, I should not call you; I should wait till you came; but if I saw you going the wrong way, getting farther and farther off from where you ought to be, then I should call you. "God is faithful, by whom ye were called." He finds us afar off; alas! afar off from his life, his happiness, his image, his peace, wandering from his home, alienated from the Son of his love. He called us; he called us unto the fellowship of his Son.

Again, you call a man when he is in danger and unconscious of it. Now, an unconverted sinner is like a man asleep with the flames around him. He is dreaming of paradise, it may be, and yet the flame of hell is around his very couch. So God sees poor souls and calls them (a loud call it needs.) He calls unto the fellowship of his Son. The sinner's want of title makes a call necessary.

If some of you met a beggar in the streets, clothed in rags, and called him to your well-furnished house, and to your well-supplied board, it is matter for your consideration, and not his, that you have been pleased to give the invitation. But having been called has he not a right to come, and may he not come? Is not his call his title, no matter who he may be?

When I think of what it is I am called to, I need to remember it is a faithful God who calls me, and that God's call is my title.

Observe, everything he calls us to he emphasizes as his. He hath called us to his kingdom and his glory; unto the fellowship of his Son; he has called us to partake of his life, of his salvation. He has a right to call whom he pleases unto his house, for the banquet is all his own. The oxen and the fatlings are his. It is the King who makes a marriage for his Son, and he has a right to send into the highways and hedges, to call in the halt, the lame, and the blind, that his house may be full. And "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord." It is in the knowledge of these truths, and such as these, that the Lord sends home conviction and establishment to the hearts of his people. These words are God's words, and by them he calls us. Has God called you "unto the fellowship of his Son"? There is not a soul whom God is not, by his word, now calling unto the fellowship of his Son. There is not a soul that would be presumptuous in taking God at his word, in obeying the call, and saying, "Here am I, for thou didst call me."—*Rev. Marcus Rainsford.*

For the World's Crisis.

PLAIN TALK.

"Seeing then that we have such hope, we use great plainness of speech."—2 COR. 3: 12.

One eminent commentator gave this well-merited compliment to one of his cotemporaries, who was also a commentator equally eminent: "He aims to speak plain truth to plain men." This seems to be the best, and indeed the only way of benefiting our fellow men by the use of words, whether spoken or written. Paul says in 1 Cor. 14: 9, "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." Again, in the nineteenth verse of the same chapter he says, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

It often happens that a writer or speaker uses a word that is not understood by those who read or hear, when the meaning seems perfectly clear to the person using the word. Eminent scholars, or even ordinary scholars, can hardly avoid this, as they are in such constant familiar use of words and terms not familiar to others, and it is difficult to bear in mind the fact that the hearer may be ignorant of many things well known to the speaker, and more especially of words not in common use among the people. It has often been noticed that men of almost no education have been not only popular speakers, but the means of doing more good in a few weeks than other men of excellent abilities and complete education have done in a lifetime. Is not this in a measure owing to the use of plain speech, "words easy to be understood," in one case, and the use of what is called "scholarly" language in the other?

We ought to know and remember that God chooses common things, "weak things," "base things," and even "foolish things," and "things which are despised," to carry on his work; while the wise, mighty and noble are very seldom thus chosen. The reason given for this is, "that no flesh should glory in His presence." Pride usually goes with worldly wisdom and honor, wealth and power. And pride is one of the things especially abominable to God, and we read that "all the proud" shall be burned up, root and branch. See Mal. 4: 1. May God help us to walk humbly, love mercy, and "speak the truth in love," using "great plainness of speech."

But there is a class (I need not say whether in the church or out of it) who are aptly compared to thorns and briers. Instead of speaking the truth in love, they occupy themselves with "doubtful disputations" in regard to the conduct of nearly everybody that they see or hear of. They have brazen faces, and in some cases blood-shot eyes not free from "motes," or something larger, and they are ready to sit in judgment and condemn in others what they allow in themselves.

This is a class of tormentors that we must bear with as best we may, but truly we "have need of patience," for we are sometimes tempted to "answer a fool according to his folly."

How much better it would be for all to be "gentle toward all men," and while we speak very plainly, strive to win by love rather than drive by harshness, for we can never benefit any one by using harsh, rough, or unkind words.

We hope soon to see Jesus and to be made like him. "Seeing then that we have such hope, we use great plainness of speech."

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

CONSECRATION.

O gracious Lord, my Savior, King,
A broken heart to thee I bring;
Accept the gift, and make it pure,
That to the end I may endure.

My all to thee I freely give—
O let a trembling sinner live;
Impress thine image on my heart,
That I from thee may ne'er depart.

O blessed Savior, sovereign Lord,
Now help me trust thy faithful word;
And fill my heart with love divine,
Then shall I know that I am thine.

Thine, wholly thine I now will be—
To thee I e'er will bow the knee;
Nor will I bow to wealth or fame,
While I can hear thy precious name.

The name of Jesus ever dear,
My tower of strength when filled with fear;
My resurrection from the fall,
My tree of life, my hope, my all.

I'll help to sound thy praise abroad,
And cry, Behold the Lamb of God!
That men may feel thy saving grace,
And boldly run the christian race.

Peru, Ind. H. H. HALL.

HINTS
FOR THE FORMATION OF PRIVATE MEETINGS FOR PRAYER.

"If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."—Matt. 18: 19. "Helping together by prayer."—2 Cor. 1: 11.

1. Each separate meeting for prayer may number as few as two members. Matt. 18: 20; Luke 24: 29-32; Acts 2: 46.

2. Each of those who meet to take his or her turn in prayer, not of course in rotation, but as each heart is moved. No prayer to be longer than for a few minutes. Hesitation in prayer—pauses—prayers abruptly ended—to be freely allowed; all remembering that they are striving to pray, not so as to be heard by one another, but to be heard and answered by God. Eph. 6: 18; John 4: 24; Ps. 34: 6; 102: 20; Rom. 8: 26.

3. Petition to be made at each meeting: for the aid of the Holy Spirit, that he may teach those who pray, both what to ask for, and how to ask it; for childlike faith; for largeness of heart; for preservation from display and unholy motives; as well as for any special object laid upon the heart of any present. Luke 11: 13; Matt. 21: 22; 15: 28; Ps. 34: 8.

4. Each meeting to be conducted in any way that may be thought expedient. It may consist of prayer alone, by two or three, or all present. Or, between the prayers there may be conversation on matters to be prayed for; or a hymn may be sung; or a portion of the word of God read; or there may be an interval of *silent prayer* for any friend in whom deep interest is felt. Col. 3: 16; 1 Cor. 12: 11; 14: 26; Rom. 14: 19.

5. *The day and hour for prayer* to be agreed upon for themselves by those who meet together. Sunday might be a convenient day for those who have not so much leisure in the week. Rom. 15: 2; Phil. 2: 4.

6. The arrangements to be made so as to avoid display. 1 Cor. 4: 5; Rom. 2: 29; John 5: 44.

It is recommended that you should select at first some person with whom you will feel the least possible restraint; and, after you have got accustomed to this, then invite a third; and afterwards, at discretion, a fourth. Small beginnings are most likely, with the blessing of God, to succeed. Zech. 4: 6-10.

If prayer is made for any individual, follow it up with active interest, and kind, persevering effort to influence for good the person prayed for; remembering that it is not much speaking that is likely to be influential, but *much loving*. 1 Cor. 13: 13; 1 Pet. 4: 8.

If you once put your hand to the plough, do not look back. "Not forsaking the assembling of yourselves together." Heb. 10: 24, 25; 3: 13.

Do not forget to pray the Lord of the harvest, "that he would send forth laborers into his harvest"; "for the harvest is great, but the laborers are few." Matt. 9: 33; Col. 4: 3; 2 Thess. 3: 1.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard." Mal. 3: 16; Jer. 29: 13; 33: 3.—*Ex.*

For the World's Crisis.

PROPHETIC HOUR.

"BRO. BURROUGHS:—Please give us, through the Crisis, the space of time that a prophetic hour covers. JONA. WHEELER."

A prophetic hour, according to the most popular mode of computing time, i. e., "one day for a year," would be just fifteen days; but a critical examination of the term "hour" will hardly bear that rendering under all circumstances.

The word "hour" is translated from the Greek word *hora*, and signifies "time," "a space of time; an hour; a period of time; a season." The word *hora* is found in the Greek N. T. one hundred and nine times. It is rendered "hour" eighty-one times; it is rendered "time" twelve times; "season" twice. It is also rendered "a short time" in 1 Thess. 2: 17.

We find, then, that it does not always signify the same period of time, or the same length of time; but it generally means a *short period of time*. When clothed in symbolic or prophetic language, it would admit of a more or less length of time, as the case may be.

Neponset, Ill. J. W. BURROUGHS.

THE BIBLE TRIUMPHANT.

82. *Three women came to the sepulchre.*—"When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him."—Mark 16: 1.

More than three women came to the sepulchre.—"It was Mary Magdalene and Mary the mother of James, and other women that were with them."—Luke 24: 10.

This is similar to the preceding objection. Mark testifies that both Matthew and John told the truth in the previous proposition, and adds that Salome was also with them. Luke declares that the three preceding witnesses are correct, in relation to the women which they have specified, and conveys the idea that there were quite a number of them. So there is no discrepancy here. John merely thought proper to mention Mary Magdalene, she being the most prominent and foremost of the group, while the other Evangelists casually mention a few of those that were with her, some more and some less. There may have been many women with Mary Magdalene, on that memorable morning, without invalidating the testimony of either of the Evangelists.

83. *It was at sunrise when they came to the sepulchre.*—"And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun."—Mark 16: 2.

It was some time before sunrise when they came.—"The first day of the week, cometh Mary Magdalene, early, while it was yet dark, unto the sepulchre."—John 20: 1.

The grammar of the language gives the solution to this problem, for John says, "while it was yet dark *cometh* Mary Magdalene," etc., which shows clearly that she was on her way, coming to the sepulchre, while it was yet dark. And in accordance with this, Mark testifies that they came unto the sepulchre at the rising of the sun.

Hence, it is clear that they left their homes very early, while it was yet dark, and arrived at the tomb at sunrise. When the skeptic is so very particular about the precise hour in the morning, it might be well for him to pay some attention to the tense of the verbs with which he has to deal.

Before leaving this subject, we will state that Wakefield's translation fully sustains the above position. His version of John 20: 1, is as follows: "Now on the first day of the week, Mary Magdalene *setteth out* early in the morning, while it was yet dark, *towards* the tomb."

The word which is rendered *cometh* in our version, is the Greek word *Erketai*, being the present tense of the verb *Erkomai*, which Groves, in his Greek Lexicon, defines thus: "To issue, comes forth, arise from," etc. Hence the literal reading of *Erketai* is "issuing, coming forth, arising from." Hence we learn that early in the morning, while it is yet dark, Mary Magdalene was coming forth, or arising from her home, to go towards the sepulchre of her Lord.

84. *Two angels were seen at the sepulchre, standing up.*—"And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments."—Luke 24: 4.

But one angel was seen, and he was sitting down.—"For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. . . And the angel answered and said unto the women, Fear not."—Matt. 28: 2, 5.

We can see no discrepancy between these two texts. Matthew gives an account of the glorious phenomenon of the resurrection. He speaks of the earthquake that rent the rocks; of the glory-clad messenger of Jehovah who rolled the stone away from the tomb; the fear of the Roman guards; and adds—"The angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus that was crucified; he is not here, for he is risen, as he said: Come, see the place where the Lord lay."

Luke here takes up the narration and gives an account of what they saw inside of the sepulchre, after they had entered, in compliance with the invitation of the angel who sat upon the stone which he had rolled away from the mouth of the tomb. He says, "And they *entered in* and found not the body of the Lord Jesus. And it came to pass . . behold *two men* stood by them." We would ask the infidel, in all candor, Where is the inconsistency?

It is evident from the two accounts that they found the angel sitting on the stone near the mouth of the tomb. He invites them to enter and "see where the Lord lay" (i. e. had lain). His language is, "*Come, see.*" He may have changed his position and escorted them to the tomb. He may even have entered with them. He himself may have been one of the two angels seen inside. His language, "Come," would justify the idea; but it matters not, for the veracity of either evangelist, whether he changed his position at all or not. As the women approached the sepulchre, he was nearer the tomb than they, therefore he could with perfect propriety say, "Come, see." Suffice it to say, the women saw him upon the outside, and he invited them to enter the tomb; and when they had entered, they saw two angels inside. The fact is as simple as the alphabet, and as clear as noonday. Truth shines in every sentence; and yet out of the statement the skeptic has manufactured a proposition, which he expects to palm off upon the world as a "self-contradiction of the Bible."—*Mrs. H. V. Reed.*

— Dr. Patton said admirably well, in a sermon he preached at Oxford: "Beware how you suffer the infidel to draw you upon metaphysical ground. If he get you there, he will have something to say. The evidences and declarations of God's word are the weapon with which he must be combated and before which he must fall."

— This world would be the most terrible [illegible] were it not for the firm belief that there is a world to come, where [illegible] effort and patient pain will meet their reward.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 17, 1869.

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Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

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THE WORLD MOVES.

It is very apparent that there is a growing enmity against the Bible, and those who support it. Spiritualists are doing all they can to accomplish this result, and their infidel sentiments are spreading rapidly. A bold move has been made in Cincinnati, Ohio, by which the Bible is to be excluded from the public schools. Could the Pilgrim Fathers have been made to believe that their descendants would ever take such a step? The following from the Boston *Journal*, Nov. 5th, will give the reader some idea of the facts in the case:—

"There is to be no more reading of the Bible and no more 'appropriate singing by the pupils' in the public schools of Cincinnati, until, at least, next May, when the people may choose a new Board of Education and order back these prohibited exercises. There are some features about this action which give it a much more than local interest—which indicate, perhaps, a general movement to be felt throughout the country. Heretofore the efforts to exclude the Bible from the common schools have been made almost entirely by Catholics. This was not the case in Cincinnati. For several years there has been a regulation in force allowing the pupils to read any version of the Scriptures which their parents might indicate their preference for, provided no marginal notes were read, or comments made on the text by the teachers. Under this rule Catholics, Jews, Baptists and all others had no difficulty in being suited, unless, indeed, they were so unreasonable as to object to having obnoxious versions of the Bible read in the hearing of their children. When, however, other parties volunteered to lead the attack in favor of exclusion, the Catholics were not slow to lend their aid, because it promised to help them on in their ultimate project of dividing the school fund and breaking up the common school system into a congeries of purely sectarian institutions, on their part at least.

Hence it is that we have such a singular classification of the final vote on this question. Politically considered, of the twenty-two members of the Board of Education who voted to exclude the Bible from the schools, twelve were Democrats and ten Republicans; while those in favor of retaining it comprised twelve Republicans and three Democrats. This is a complimentary exhibit for the Republicans of Cincinnati, but it might have been better. The curious classification, however, is this: For excluding the Bible, ten Catholics, eight Free Thinkers, three Protestants, one Jew; for retaining it, thirteen Protestants, one Free Thinker, one Jew. The Catholics, therefore, are solid for exclusion, and the Free Thinkers are nearly unanimous that way, while Protestantism is largely the other way, and Israel is equally divided. The truth is, the movement was engineered by the Free Thinkers, or 'Advanced Thinkers,' as they call themselves, or Atheists, as they are called by others. Whether this element is unusually strong in Cincinnati we are not informed; but it is certainly strong in the Board of Education. Its leading exponent declares that this measure of exclusion would go far to sweep away the last vestige of Church and State in this country. The last vestige, he said, was not reached yet; other measures would be necessary, and we were coming to them by and by. This would answer for the present. Whether the people of Cincinnati think it will answer remains to be seen. They sent in a remonstrance against it with over ten thousand signatures, besides the emphatic resolutions of one of the largest and most enthusiastic public meetings ever held in the city. Not more than two hundred petitioners asked for the measure. The indications are, therefore, that the next election of a Board of Education will overrule this decision, although the boldness with which it has been made implies a consciousness of considerable popular support. In the meantime the courts are to consider the case of an injunction granted to restrain the Board of Education from carrying their resolution into effect. But, however that may be decided, it is manifest that there will be no permanent settlement of the question until it is received at the hands of the people."

DRINKING CLERGYMEN.

In our travels, we often meet clergymen whose faces say in unmistakable language, Our color is owing to the free use of tobacco and intoxicating liquors. The following is from the Canada *Christian Guardian*:

"How many people are aware that the church is more dishonored in the persons of her inebriates than in any other way? Dr. Campbell of London says; 'There has scarcely been an instance requiring from us the exercise of church discipline, or the exclusion of members, which has not arisen through strong drink.' Dr. Guthrie testifies: 'I have seen no less than ten clergymen with whom I have sat at the Lord's table deposed through drink.' And Newman Hall bears witness:—

'More persons have been excommunicated from church fellowship on account of this vice, than of all other inconsistencies put together. And how vast the aggregate of such lamentable cases! Supposing that there are thirty thousand christian communities of various denominations in England, and that during the last three years each church has lost one member through intemperance (and this is a supposition much below the truth,) then we have a loss to the church of thirty thousand members during three years. This is equal to an annual loss of fifty churches of two hundred members each.'

But drunkards are made of moderate drinkers. In the church, however, moderate drinking is tolerated until it grows scandalous by excess. Where shall the evil be pruned?"

THE DEVIL'S MIRACLES.

The Scriptures most plainly teach "that in the last days" "the spirits of devils" will work "miracles," and, "if it were possible, they shall deceive the very elect." It is very evident that these spirits are now doing their work. Here is a sample, from the Davenport (England) *Independent*:—

"The circle being re-formed, Mr. Home addressed them on the wonderful power exhibited in spiritual manifestations. He then spoke of the principles of Trinity in Unity. At the close of his lecture a cold current of air passed over those present like the rushing of winds. This repeated itself several times. The cold blast of air, or electric fluid, or call it what you may, was accompanied by a loud whistle, like a gust of wind on the mountain top, or through the leaves of the forest in late autumn; the sound was deep, sonorous, and powerful in the extreme, and a shudder kept passing over the party, who all heard and felt it. This lasted about ten minutes, at broken intervals. As each gust passed, a dove was seen to move slowly over their head! All were much surprised, and the interest became intensified by the unknown tongues in which Mr. Home now conversed. Passing from one language to another in rapid succession, he spoke for about ten minutes. Two or three of the languages were understood, the others seemed to be Oriental. A spirit-form now became distinctly visible; it stood next to the Hon. ——, clad, as on former occasions, in a long robe, with a girdle, the feet scarcely touching the ground, the outline of the face only clear, and the voice whispered rather than spoke. Other voices were now heard, and large globes of phosphorescent light passed slowly through the room. Mr. H. now showed signs of exhaustion. . . . . Marvelous as they may appear, the facts I have recorded are strictly given in the order of time as they occurred; and all present are quite prepared, if called on, to verify the truth of what I have now stated."

GREAT WICKEDNESS.

That wickedness is rapidly increasing is a fact too notorious to be disputed by a careful, unprejudiced observer. Some ministers, who have been teaching the conversion of the world, assume to see evidence that the people are growing better, but the facts are all against them. One prominent feature of the times is the alarming tendency to licentiousness among all classes. The days of Sodom are upon us.

The following from the Chicago *Times*, Oct. 13th, 1869, shows the direction of the moral current in these days:—

"THE GROWTH OF LICENTIOUSNESS.—It is a shocking commentary upon the public taste that an indecent play, full of coarse *double entendre*, nudity and licentiousness should actually attract more people and pay better as a theatrical venture than the finest drama in the language performed by the same persons. It shows a horrible craving in the minds of the masses, and even among people with some pretensions to position and refinement, for the vilest and grossest performances. Unfortunately the tendency to this kind of thing is not confined to the stage. Go where you will—at the theatre, on the street, and in the ball-room—you see an amount of artificiality, powder, rouge, and low-necked dressing, which is the result of the imitation of a certain style of French woman not necessary to mention. The effect of all this is to break down all the barriers which surround young womanhood, and cultivate a freedom and abandon of manner which is fatal to propriety if not to morality. Unseen charms have a thousand times the fascination of those so liberally displayed. Modesty and nudity of dress are impossible in a ball-room, and cannot long keep company."

MORE BLASPHEMY.

We recently gave some of Prof. Denton's sentiments in the Crisis. Prof. D. is a noted lecturer on geology, as well as Spiritualism. He is one of the most popular among the Spiritualists. Oct. 20th 1869, the Spiritualists of Mass. held their semi-annual convention in Tremont Temple, Boston, when Prof. Wm. Denton made a speech, reported in the *Banner of Light*, of Nov. 6th, from which we make the following extract. We think it is high time that all the friends of Jesus are awakened to know with what a fiendish enemy they have to contend, when they meet Spiritualism. According to the report, Mr. Denton said:—

"The angry, jealous Jehovah of the Jew—that terrible tyrant of the universe—the God of the christian, who prepared a hell in which to torment every poor soul that could not open its mouth and swallow an illy-begotten system of atonement—all these have been that the day-spring might be!

I am not here to-night to curse the past because it was not the present, to denounce Moses because he was not as philosophical as Humboldt, to blame Jesus, born of a Jewish maiden, preaching a Jewish religion which he could never escape from, because his training unfitted him to be the religious leader of New England thinkers to-day. I do not say burn your Bible, because the cosmogony of Moses is shown to be false by the revelations of geology, because its prophecies are but guesses inspired by a love of Judea and a hatred of all other nations. I do not even say that there is nothing in Paul's wordy epistles that may benefit the reader, though this egotistic, self-styled apostle was so unjust to women and so bigoted and intolerant to the men who dared to do as he did—preach that gospel that recommended itself to their judgment.

But I do object to those who would turn the world back to the night out of which we have emerged. I am here to protest against any man's shutting us up even where we are."

Said a Methodist minister to me on one occasion: "Oh, my dear sir, you will come back to your old faith sometime." "Not," I replied, "till the eagles go back to the eggs from which they were hatched." So we stand with regard to the old religion, the ancient dogmas, the fading sectaries! We are in the march to a higher and better condition of things every day that we live. The old religions were not a finality in their time, and our present status is no finality to us, for we can certainly march on in the time to come. How glad I am to see the day which twenty years ago it seemed impossible ever to realize; when Christianity and its dogmas are laid aside, and children are trained as in our Lyceums, uncursed by abominable systems that enervate their bodies and cramp their souls as far as this planet is concerned. How glad I am to see so many young men and women training to preach the gospel of common sense—the grandest gospel of all.

Shall I look at Spiritualism as it reveals itself to me to-day? As I see its constantly growing tendencies, and its practical affirmations that it will never incase itself within the bonds of creed, I see it to be the destined religion of the nineteenth century, which shall wonderfully prevail. Wonderful, indeed, is its progress during the last twenty years. Christians say "God is with us because we have made such progress;" but Spiritualism has in the brief space of its existence traversed the world! Fifty years after Christianity had been, it had not even challenged the attention of the best thinkers of Rome, who did not even know that it existed. Spiritualism in twenty years has awakened every drowsy soul from California to the furthest Ind. If so much has been done in so short a time, what is to be accomplished in years that are to come? These spiritual ideas are permeating every pulpit in the land; any new publication that is popular will be found surcharged with spiritual ideas. The scriptural meaning about putting *new* wine into old bottles is hourly unheeded by the churchmen, and by-and-by the wine of our new faith will burst their ancient creeds, and we shall be rid of them forever. A great work is being done, not so much in our assemblies, and in the name of Spiritualism, as in the old religion, and manifesting itself daily in the utterances of orthodox pulpits.

What is the work that lies before us?

It is neither more nor less than to inaugurate a new religion, not to cobble or revamp an old one. This, Jesus did—this did Luther, Wesley, Swedenborg. "No man," says Jesus, "putteth new wine into old bottles;" yet that is just what he did. He put the christian wine into Judean bottles; and every religious reformer, that has risen among the Caucasian race has put his new wine into the old Christian and Jewish bottles.

This Spiritualism refuses to do. It is emphatically the religion of this time. Moses for the Mosaic times and a Mosaic people, Jesus for the Galileean fishermen, Paul for the uncritical, enthusiastic and superstitious converts, to whom he wrote. For us the men of our time, to whom have come the revelations of the telescope and the microscope—who have read the million-paged volume of the earth's history inscribed on her rocky tablets, and thus can write better Bibles than the world has ever seen; for us the religion of our time—one that a man need not blush to acknowledge—that allies itself with all science; for above it and beneath it, it includes all that science can ever discover, and enables its receiver to triumph in life and in death.

With the new religion comes a new God. We have done what no religious party before us has ever dared to do; we have discarded the Jewish Jehovah, worshiped to-day by Christians of every name. The Universalists, the Unitarians and Swedenborgians, like children in the dark, hold on to the hand of this great grim Jew, lest they should be lost if they dared to travel alone. We have said to this Jehovah of the Jews' making, this God of the old Syrian cattle-breeders, Abraham, Isaac and Jacob, You are just as much of an idol as the Joss to which the Chinaman bows. We cannot allow you to rule over us—we are the offspring of the universe, every one. In place of this monster, we have Nature doing the best possible for all."

Crowds of intelligent men and women flock to hear this lecturer, and those who utter similar sentiments, and the rising generation are led to scoff at every thing the christian holds sacred. Are not these "perilous times'?" And when we consider that Spiritualism is but the ripe fruit of a belief in the natural immortality of the soul, we think the time has come for every christian to take his Bible and see if he can find any thing in the word of the Lord that teaches that any man during the present life is possessed of immortality. If so, why is he exhorted to seek for it "by patient continuance in well-doing?"

The *truth* of the *Bible* is a death-blow to Spiritualism, and all kindred systems in ancient and modern times, while the *theology* of the day nourishes and supports them. Let good men who see the light, and love God and his word, speak out *boldly*, but with much *kindness*.

GOOD BLACK INK.

We wish to call attention to Dr. Thomas' ink. We have tried many kinds of ink for the last twenty-five years, but have found none that we like as well as that made by Bro. Thomas, of Waterbury, Vt. It is well known that Messrs. Arnold, of London, manufacture a very valuable black ink, which is a greenish blue when first written; but afterwards turns very black. That of Dr. Thomas' is blacker when first written than Arnold's ever becomes. We wish those who write for the "Crisis" would use as black ink as they can obtain; because it is much easier read by the compositors.

QUITE ORTHODOX.—A little two-years-old found a dead mouse in the trap in the back-yard, and taking it up in her chubby little hand, ran in to her grandmother and held it up, saying, "O grandma, here's a little mouse just gone to his heavenly Father."

No doubt the little girl had heard her grandmother say of some one who had died in the neighborhood, that he had "gone to his heavenly Father"; hence her conclusion.

OUR DISCUSSION in Chelsea, with Eld. Cornell, on the Sabbath question, has been one of *special* interest. It is to be published from notes taken by a reporter.

"THE AGE OF DIRT."

We have come down to the period in the history of our world represented by the "iron and clay" in the metallic image of Daniel, second chapter. Instead of the world growing better, it is rapidly degenerating into sin and infidelity. The friends of Satan are doing all in their power to make people believe the opposite; but facts are all against them.

In a new weekly journal in London, called the *Latest News*, the opening article contains the following:—

"It is the age of dirty speech and unclean writing. Walk the streets of London by day or night, and the oaths and obscenity will sicken you: while the doubtful *double entendre** provokes silvery laughter in many a drawing-room. As to dirty writing, no journal now, no work of fiction, no drama pays, unless it portrays the pleasures of sense. Our popular novels especially, to their endless shame be it said, those written by women, are full of the details of illicit passion, and eagerly devoured by hosts of unsuspecting girls. The drama has for some time been a vehicle for the exhibition of the ankles of certain young ladies who keep broughams on eighteen shillings a week. The popular songs of the day all turn upon such vices; in the stationers' shops, the portrait of the everlasting lorette languishes side by side with venerable bishops and grave statesmen; go into society's ball-rooms, and the style of dress ladies adopt approaches the simplicity of that worn by Eve in Paradise; the records of our hospitals are full of the dire effects of the vices of the day; everywhere we see evidences of this miserable sensuality which is eating into the heart of society—this is verily the Age of Dirt."

* *Double entendre* [pronounced doubble-ong-tongdr] signifies "a word or expression admitting of a double interpretation, one of which is often obscene or indelicate."

PAPAL ROME.

"THE ECUMENICAL COUNCIL—THE CATHOLIC FAITH UNCHANGEABLE."

To the Editor of the Herald:

Last Sunday's *Herald* contained an article headed as above, in which a layman belonging to the Roman Catholic Church thinks it strange that the intelligent editor should forget to ignore that the Roman Catholic Church cannot change its fixed faith to suit the ever-varying ideas of the world. Now, whether to suit the ever-varying ideas of the world, or for some other purpose, certain it is that the Romish Church has changed its fixed faith, and how an intelligent layman should think otherwise is a fact stranger still. It is almost superfluous for the writer, who is only an humble layman of the Protestant Church, to seek to remove any wrong impression which the article above referred to would be likely to make upon the intelligent reader. But fearful that the writer might feel confirmed in his assertions, though honest in his intentions, and from the fact that he has cast reflections on all non-Catholic creeds, and charges their professors with ignorance and prejudice, it may be well to correct him in a few important points. The latter charge—viz., of ignorance and prejudice—comes with a bad grace from a Roman Catholic.

It is a well-known fact that the great mass of Romanists are strictly forbidden by their priests to read the works of Protestant theologians, while, on the other hand, Protestants are enjoined to read the writings of Roman Catholics. I would ask, then, who has the best opportunity of judging fairly—Romanists or Protestants? And now I would ask the writer of the article to attend to the examination of the following table, which exhibits the dates when the principal Popish errors were made articles of faith by the sanction of a general council:—

	Year.
Invocation of saints	760
Image worship	787
Infallibility	1076
Transubstantiation	1215
Supremacy	1215
Half communion	1415
Purgatory	1468
Seven sacraments	1547
Sacrifice of the mass	1563
Apocryphal books	1547
Priestly inertion	1547
Indulgence introduced in fifteenth century, but not sanctioned by a council till	1563
Venial sins	1563

Popery is, therefore, a new system; it is a piece of patchwork. One patch was added by one Pope or one Council, and another by another. The work was finished at Trent in 1564, when a few additional patches were added. It bears something of the semblance of Christianity, just as the counterfeit coin resembles that which is genuine. There is not a single doctrine, with the exception of the Trinity, in which Romanists do not differ from the ancient Catholic Church. How, then, can it be said that Popery is the religion of Jesus Christ, when its principles are not to be found in any of our Lord's discourses or in the writings of his apostles?—*New York Herald.*

For the World's Crisis.

PLANCHETTE.

Reference has been made to the above-named instrument, as a means of the furtherance of a satanic delusion, called "The new religion of Spiritualism." Although my personal experience may be limited, and my knowledge of this new system not so extensive as many, yet I wish to relate a circumstance that occurred about a year since.

I was preaching at the L— Station in Livingston Co., N. Y., and was occupying the hall of Mr. K., of the place, who is a decided Spiritualist. He courteously invited me to lodge with him for a night or two. I went with him, found him gentlemanly, and in the possession of apparent wealth. On entering his house, I was introduced to a young man (his visitor) from the city of New York, who soon after my entering the house spoke of leaving for a hotel.

"No," said Mr. K., "stay with us to-night, and we will have some sport with 'Planchette.'"

The New Yorker consented to stay, and my host said to me, soon after:

"Elder, being weary, I presume you would wish to retire."

"Yes, sir, please," said I.

He then showed me into an upper room, and bade me good night. But before I retired to rest, I bowed the knee, and talked awhile with the Invisible, saying, "Lord, I pray thee in the name of Jesus Christ, let not the devil, through the agency of *planchette*, deceive any one in this house this night. O Lord, let my presence in this house prevent the deception of Satan *through this agency, this night.* Amen."

After retiring I heard laughter below; and as I sat in the sitting-room in the morning with Mr. K. and wife, there being no one else in the room, I said to Mr. K.,

"I heard laughing last night after I retired; perhaps it was planchette that amused you."

"No," said he, promptly, "planchette did not do much last night."

His wife said quite earnestly,

"They might have known that planchette would not have answered such foolish questions as they asked"; and she continued to say that it was "all confusion" with planchette last night. But her husband replied,

"Why, planchette did answer two or three times; when asked *what spirit was communicating, said it was the devil.*"

When I heard that, I said in my heart, God has answered my prayer. None can possibly be deceived through the agency of planchette, when its replies are "all confusion"; or, if intelligent, it declares itself to be propelled by the *devil*. But although I rejoice that "the devils are subject to us," in the name of Jesus Christ, in answer to prayer, yet it is a greater source of joy to my heart that my name is written in heaven, in the Lamb's book of life; and my greatest and most earnest effort shall be, to so honor his name and vindicate his word, that it may not be blotted out. C. F. SWEET.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments..............$113.29

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments.............. $19.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$275.50
Wm. Mitchell	1.00
Samuel Dodge	1.00
L. A. Hart	.40
E. A. Hudson	1.00

S. N. A. CAMPMEETING FUND.

(To help make up the deficiency in the receipts.)

Robert Allen (pledge paid)	$25.00
C. S. Hall........"	25.00
W. E. Hathaway	2.00

For the World's Crisis.

BETHEL, VT.

The work of the Lord in this place is going on. It commenced early last summer, and has been increasing in interest ever since. Our campmeeting at Camp Brook added much to the interest of the cause. The faithful labors of Brn. Mathewson and Couch, with others, have removed much prejudice, and opened the way more clearly for the truth. Thank God, it is doing much in that place. One man in the place said before the meeting he would give $20 to have his crops secured during the campmeeting. He said at the close of it, he would give $25 to have another meeting of the same kind. All who were against us and the meeting in the beginning, were for us and the meeting at its close.

The meeting was one of great interest; the best I ever attended anywhere. There was the most perfect order. There was so much of the good Spirit of the Lord with us, it kept everything straight, and perfect harmony prevailed; for which we thank God.

Souls were converted, and others reclaimed. Some were baptized during the meeting; others have been since. I have been there once since. Had a good time. Baptized three happy souls. Others are waiting to go forward at the first opportunity.

At our last meeting, sixteen went forward to the anxious seats, earnestly seeking the Lord. I could but thank the Lord to see so many starting for the kingdom of God. Bless the Lord for ever.

We had a good meeting at Randolph. No special interest. The saints were encouraged in the good way. Some seemed a little afraid of Adventism; others are bold in the cause, and ready to confess the truth.

A word to the brethren in regard to ground for campmeeting another year, if time continues. I have found a good grove at West Randolph, a mile and a half from the depot; the most splendid situation I ever saw; and if it should suit the rest of the committee, we will try and get the ground. Bro. Washburn and myself have seen it, and we think it the place for the next campmeeting, if we do not camp in the kingdom before the time comes to have another meeting in the grove. The brethren at Randolph and vicinity are anxious to have us get this ground. We wait to hear the minds of all the committee.

J. A. CLEAVELAND.

East Roxbury, Vt., Nov. 4th.

For the World's Crisis.

SPIRITISTS CHALLENGED.

BRO. GRANT:—After circulating my notices in Laporte, Ind., I saw a city paper, in which the Spiritists of Laporte had challenged all the ministers of that city to discuss the question of Spiritualism, and the infallibility of the Bible. *No reply to them by the ministers*, I found by inquiry.

In my first lecture I noticed the challenge. There were a number of Spiritists present. I announced publicly in my lecture that I would meet them on their own ground, and discuss the question with any one of their standard-bearers or champions, who would come recommended as to good moral character for truth and veracity. I then gave a public challenge as follows:—

Resolved, That disembodied departed human spirits do communicate with mortals on earth, and this can be demonstrated to be true.

I *deny*. Their excuse was, of course, that they had no man "comeatable" just now, and that I would only abuse them. So you see the truth is called abuse.

In the name of the Lord I have challenged them here. I spoke in the Methodist church here last evening, and speak again to-night. May the Lord help me to sow the seed of truth. JOHN MCQUEEN.

Westville, Ind., Oct. 30.

For the World's Crisis.

OUR TENT ENTERPRISE.

Brethren and Sisters in Christ:—Do we all feel that this tent enterprise belongs to us *individually*? Let me call your attention to our last conference report. Will you look it over once more, and then decide if all have done their duty in this matter. Our dear Bro. Wendell has been laboring hard all this season with the tent, and, as nearly as I can learn, has received but very little if any more than to pay his expenses.

Now, dear brethren in the State of N. Y., this tent belongs to us as a conference, and we as a conference have sent Bro. Wendell out with it. Have we all done our duty towards him? Have we all complied with the request of the last conference? It was recommended that some one in each church take the matter in hand, and take a collection each month for the support of the tent and mission enterprise.

Now if all would take hold of this matter, and all do a little, how very nicely this enterprise would be sustained. I have no doubt all would be willing to do, but some one must move in the matter in each church.

Dear brethren, let us take hold of this matter at once, and send to our treasurer, B. C. SIMONDS, *Darien, Genesee Co., N. Y.*, so that we may be able to pay Bro. Wendell what is his due, and also have a fund on hand to keep the tent in the field the coming season.

Do we believe that God hears prayer? If we do, let us all get down low at the foot of the cross, and lift up our hearts to him for help to do our duty in this matter, and then go to work ourselves; for God works by means. D. COGSWELL.

Dansville, N. Y.

For the World's Crisis.

EXPLANATION.

Some want to know where I found the statement that Father Miller said, "If the event for which I am earnestly looking does not occur in 1843, then A. D. 1873 will be the next and only reliable date for the termination of the 1335 days." It can be found in one of the last numbers of the "*Midnight Cry*," published before the tenth day of the seventh month in 1844, edited by Southard, New York. I also heard him say it in private conversation in Chicopee, and in other places. H. MUNGER.

For the World's Crisis.

CONFERENCE REPORT.

Pursuant to notice in the "Herald" and "Crisis," a goodly number of brethren professing faith in the things concerning the kingdom of God and the name of Jesus Christ, as taught in the Scriptures of truth, assembled at Antioch, Ind., Oct. 14th, 1869. At about three P. M., the exercises commenced with a social meeting, in which gratitude to the Giver and Preserver of life and health was commingled with expressions of hope, mutual congratulations, and encouragement. Bro. W. T. Griffin was chosen Moderator, the writer Secretary, and Brn. R. Corbaley, T. McDonald, and A. Drew, a committee of arrangements to supervise the exercises.

The report of the preceding conference was called for, read and concurred in, after which an invitation was extended to visiting brethren, among whom were A. F. Servis, of Benton Harbor, Mich.; W. L. Himes, of the "Advent Christian Times"; and D. R. Mansfield and wife, A. C. C. of Mich.; all from Buchanan, Mich., to participate in the deliberations of the body.

The questions produced and discussed were as follows, viz.:

1st. What are the relations and duties, social, moral and religious, of obedient believers in Christ to unbelievers?

2nd. What is comprehended in the phrase, "the things concerning the kingdom of God"?

The former, after some discussion, was considered indefinite, and laid aside. The latter was answered as follows:—

"The fifth universal kingdom will be the kingdom of God, to be set up after the preceding have completed their time of dominion. For this purpose Jesus Christ, as King of kings and Lord of lords, will return to earth, resurrect his dead, and change to immortality his living saints at his second appearing, constitute them co-rulers in the kingdom of God, under the title of kings and priests, and by a reign of one thousand years restore order in the world; thereby blessing all the families (nations) of earth through Abraham and his seed. The territory will be under the whole heaven; the subjects, all tribes and nations of earth, Jew and Gentile."

Next in order came reports of the various committees.

EVANGELICAL COMMITTEE. Whole amount expended for evangelical labor, from June 14th, 1869, to October 14th, 1869, $62.75.

SOLICITOR AND TREASURER. On hand at last report, $83.80. Received from June 14th, 1869, to Oct. 18th, 1869, $73.30. Paid on order of Evangelical Committee, $62.75. Refunded to Bro. S. G. Clark, Liberty Mills, Ind., $1.00. Left in treasury unexpended, $94.48. Subscriptions remaining unpaid, $90.00.

COMMITTEE ON TENT, FURNISHINGS, ETC.—1. A fifty foot tent is the best size for general use. 2. Its cost would be about $300. 3. It is thought more good can be accomplished in a given time with a tent, than by the present system of proclamation.

The following motions and resolutions were after consideration acted on and carried:

1st. Whereas, the spirit of proscription and intolerance has been and is manifested by some claiming our basis of union and co-operation; and whereas, this spirit from time to time is extended to many active members of the body because of difference of opinion in some of the collaterals of the gospel; therefore,

Resolved, That the churches of God in the State of Indiana, in conference assembled at Antioch, Ind., Oct. 16th, 1869, after due deliberation, condemn this spirit of proscription and intolerance, and recommend in its stead brotherly-love, condescension, humility, and kindness.

2nd. That Bro. E. C. Andrus continue to act as Solicitor and Treasurer.

3d. That Brn. A. Barnhill, C. Faber, and I. G. Roberts, constitute the Evangelical Committee. (Address, Plymouth, Ind.)

4. That the Evangelists be subject to the Evangelical Committee.

5th. That the Secretary furnish a copy of the proceedings of this conference for publication in the "Herald of the Coming Kingdom," "World's Crisis," and "Advent Christian Times."

Several able discourses were delivered on practical religion, man's awards, the signs of the times, the nearness of Christ's coming, and kindred topics; while social meetings, occasionally interspersed, gave room for interchange of thought, and expressions of love and friendship. The conference adjourned Oct. 18th, 1869, to meet again (with Divine permission) in June next, notice of which will be given. J. K. THOMPSON, *Sec'y.*

SPREAD OF PROTESTANTISM IN MEXICO.—According to a correspondent of the New York *Observer*, Protestantism is making rapid advances in Mexico. The writer says, in a letter from the capital:

"There are now, in the City of Mexico, eight organized bodies of native Mexican Evangelical Christians, converted from the Mexican Catholic church. They have their appointed places of public worship, which is conducted with as much propriety, zeal, and simple beauty as I have ever witnessed, by reading the Scriptures, singing, praying and preaching—teaching that the Scriptures alone are to be taken as the rule of christian conduct, and the inventions of men, whether as images of stone, wax, or metal, or the ridiculous imposture of the Virgin Guadaloupe, are to be rejected as idolatrous.

"In the surrounding country, say within fifty miles of the city, there are ten or twelve congregations, composed of men and women, who would suffer martyrdom rather than follow Judas by denying Christ. In the State of Zacatecas, several hundred miles from here, the great work has a firm foothold, and several congregations."

Correspondence.

From Sr. P. A. Walker.

BRO. GRANT:—Permit me through the columns of the Crisis to express my gratitude to those friends who forward your most excellent paper to me from week to week, while I am necessarily absent from them. Be assured, dear friends, that I am with you in spirit, in faith, and in purpose; desiring nothing so much as to see the cause of God prosper. Words fail me to express the comfort and encouragement I derive from the perusal of the Crisis, isolated as I am, suddenly deprived of kindred fellowship and meeting with the pilgrims and strangers from week to week; alone as it were; no one near that loves the great truths therein advocated; many that never even heard of immortality through Christ: yet I am not alone, for Jesus is with me every day, more precious than ever before. Being deprived of christian fellowship and counsel, I am also saved from making flesh my arm, and can fully rely on God. In my weakness he is my strength; able to save, to sustain, and to bear me up through all trials and temptations in these perilous times.

How precious is such a friend; subject to no change, ever present with every little one who is willing to count all things loss for his sake. I desire to love him more, to be more active in his service; for time is short; there is no mistake about that; and what is done must be done quickly. O that every one who loves the appearing of Jesus would "cast aside every weight," "strip for the race, and harness for the battle," that a few more may be gathered in ere the gathering storm burst upon their defenceless heads.

To the dear young brethren and sisters with whom I was wont to meet, I would say, Go on; make a full consecration to Christ. Eternal life is cheap enough if it cost our all. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Good enough. May the Lord keep you all without spot and blameless unto his appearing and kingdom. Your sister in Christ,

Hardwick, Vt. P. A. WALKER.

From Bro. S. W. Thurber.

BRO. GRANT:—You will be glad to hear about the good work of the Lord in Cabot, Vt. I came here three weeks ago and commenced a protracted meeting. Rev. Mr. Drew met me the first evening, and requested that it should be a union meeting. Bro. Childs, pastor of the Advent church, thought it advisable, and we have held our meetings alternately in each house, and have had a communion service in both churches. The Methodist church opened their house for us, and held two meetings there. The result has been glorious.

Our congregations have been large, with from twenty-five to a hundred forward for prayers, a goodly number of them new beginners. Brn. Childs (Advent), Drew (Cong.), and Hill (Meth.), have all been equally yoke-fellows in this great work. There is a general conviction resting on the people in this vicinity. We are looking for good times to come.

This is my old battle-field. Twenty years ago rejected by many on account of my faith, now they are ready to hear. It is truly pleasant to meet with so many old and tried friends, with whom I have labored for many years; and now, after an absence of seven years, we are together again, with the blessing of God resting upon us.

But we must part to-morrow. I shall leave them, never expecting to see them until the trump of God shall sound. It has been the best three weeks of my life; peace like a river, and righteousness like the waves of the sea.

I have preached twenty-three discourses to these churches, and have not shunned to declare the whole counsel of God. May God bless us all. To his name be all the glory.

Nov. 12th. S. W. THURBER.

From Sr. M. A. Miller.

How important it is that we, as professed followers of Christ, should keep our lamps trimmed and burning. If God has given us one talent, let us improve upon that till Jesus comes. We are sad to acknowledge that among professed christians we often see those who, we fear, have hid their talent in the earth. Dear readers, if you have put your light under a bushel, I warn you in the name of Jesus to let your light so shine that sinners may take knowledge of you, and be persuaded to come to Christ. We profess to believe that Jesus is soon coming. The signs we see daily indicate that the day is near, even at the door.

We read, "Many shall be called, but few chosen." Let us be of the chosen number. Let us be faithful in warning sinners to flee from the wrath of God. I feel for one I will be more faithful. God has blessed us here abundantly, and we can never praise him half enough for his goodness. Brethren and sisters, pray that God will continue to pour out his spirit here in Biddeford, and protect and keep the little ones just started on their pilgrimage. We read that "the love of many shall wax cold." Let us be faithful, and when Jesus comes he will save us. Your sister in Christ, MARIE A. MILLER.

Saco, Me.

Extracts from Letters.

BRO. W. BREWSTER writes:—"Let us watch and pray night and day for Jesus to come quickly, that we may be found of him in peace, and be of that number whom God will avenge speedily; for it is very evident that the hour of judgment is very near, when the ten kings will receive power as kings one hour with the beast. Rev. 17. 'These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.' And it is said of the woman Babylon, the great city, 'In one hour is her judgment come'; and (14: 7), 'Fear God, and give glory to him; for the hour of his judgment is come.'

I think this is prophetic time—fifteen days, in the last judgment hour. 'And (19: 19) I saw the beast, and the kings of the earth, and their armies, gathered to make war against Him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him, . . . These both were cast alive into a lake of fire burning with brimstone.'

It is evident that the unclean spirits that went out from the beast have about done their work of gathering the world for the great day of God Almighty. Rev. 16. And I think that the gathering together of the Catholic

world to the seat of the beast, will accomplish the last form of the beast and city, and prepare them to make war with the Lamb, and unite them with the ten kings in this work for one hour of time, or fifteen days, the last time of the Gentile reign, when the seventh vial will be poured out into the air; when the great voice will come out of the temple of heaven, from the throne, saying, 'It is done'; and the Lamb will overcome, and reign over the Israel of God forever; and of his kingdom there shall be no end.

Beloved friends, let us watch unto prayer, and be sober. The great deceiver is making his last efforts. Let us all stand up for Jesus and the word of God boldly, that we may understand, and overcome evil with good."

BRO. O. W. KIMBALL writes:—"*Christian brethren and sisters*:—Having known considerable trouble among christians in consequence of speaking of the faults of others, and feeling that my whole attention is required at home, to set before the Lord and confess my own faults, I have resolved by the help of the Lord never to speak evil of my brethren, or of any one.

Brethren, now is a good time to make good resolves. Let us get quite ready for the Lord. He is about to come. Pray for me, that I may live good, and be found faithful at last."

BRO. N. WHEELER writes, Nov. 4th:—"We baptized two young men at Sugar Hill last Lord's day. The cause is gaining ground. There is some new interest also enkindled at Whitefield."

Obituaries.

WATSON. Died, in Charlestown, R. I., Aug. 12th, 1869, Sr. Libby, only daughter of Bro. Cyrus and Sr. Sarah Watson, in the nineteenth year of her age.

Libby was a christian. She loved her Savior and his cause with unwavering affection and devotion, and died in hope of speedy and perfect redemption from death and the grave. She was calm and composed through all, even to the end, and frequently remarked to her sorrowing father and mother, "It will be but a little while, it is but 'just over there.'" She made all needed arrangements for her funeral as calmly as one would for a night's rest after a fatiguing day of labor. She selected the text (Job 14: 14) to be used, and the writer to speak at her funeral. A. DURFEE.

JONES. Died, on Drum Creek, Kansas, Oct. 18th, 1869, in the blessed hope of immortality when Christ comes, Samuel D. Jones, aged sixty-six years.

For many years he had been trying to serve his Maker, but, like Cornelius, there was something more to be done. Last spring he went down to the water, was buried with Christ in baptism, and rose to walk in newness of life. He died with the full assurance of eternal life. He leaves a wife and six children to mourn his loss. May they sorrow not even as others who have no hope, but find great consolation in God's word. LIBBIE COOK.

MURDO. Died, in Bradford, Nov. 3d, 1869, Wilson Murdo, aged sixty-four.

Funeral sermon by Bro. H. Hubbard. He lies in his grave, waiting for the morn of the resurrection, to receive immortality.

GIBBONS. Died, at Bunker Hill, Ill., Oct. 19th, 1869, Bro. Datus O. Gibbons, aged eighty-five years.

HENRY. Died at Bunker Hill, Ill., Nov. 1st, Albert H. Henry, aged fifteen months.

Summary of News.

FOREIGN.

Cable News.

ST. PETERSBURG, Nov. 10. The cholera is raging with severity in the city of Kiev.

PARIS, Nov. 11. It is now said that, after all, the dogma of the infallibility of the Pope will not be forced on the Ecumenical Council. Reports from Rome, apparently based on good authority, state that the Pope declares he must be assured of an imposing majority of Bishops in favor of the dogma, otherwise he would prefer that the subject should not be introduced, desiring to avoid an admission which might lessen the influence of the principle. Meantime the Jesuits are using every effort to secure an overwhelming majority.

LONDON, Nov. 11. The Government has ordered a man-of-war to carry the remains of the late George Peabody to America.

MARSEILLES, Nov. 17. Arrivals here report that a fearful hurricane has passed over the Mediterranean causing much loss to shipping. The American steamer Leight was wrecked in the harbor of Oran on the coast of Algiers, and totally destroyed.

PARIS, Nov. 11. Ledru Rollin, who was compelled to seek safety in England in 1848 on account of conspiracy against Napoleon, is expected to arrive here to-day. It is reported that he will be promptly arrested if he enters French territory.

DRESDREN, Nov. 12. The Saxon House of Deputies have unanimously resolved that the Government should endeavor to procure the abolition of capital punishment throughout North Germany.

PARIS, Nov. 12. Monseigneur Dupauloup, Bishop of Orleans, has issued a pastoral letter expressing his approval of the proceedings of the Fulda Conference, but declaring in advance that he will abide by the decisions of the Ecumenical Council, whatever they may be.

It is rumored that the pastoral of the Archbishop of Paris, issued Nov. 7, opposing the adoption of the dogma of Papal infallibility without discussion, was inspired by the Emperor.

Ledru Rollin refuses to return to Paris, though he has not withdrawn from the canvass for the Corps Legisfatif. A deputation of Electors has just returned from London with an acceptance by Louis Blanc to the Corps Legislatif, in the place of Ledru Rollin. The latter, however, insists on maintaining his candidature, and has published an electoral address, which is ridiculed by all the Paris journals.

LONDON, Nov. 12. Advices from Alexandria state that the great bed of rock in the Suez Canal, at Ismailia, seventy-five miles south of Point Said, which has hitherto been a hindrance to dredging, will be at once blasted out. This rock is eighty feet thick.

The convoy at the opening ceremony on the 17th will consist of eighty ships. Notwithstanding this favorable news the underwriters of this city mostly decline to insure vessels through the canal.

PARIS, Nov. 15. The manifesto of the opposition members of the Corps Legislatif is published. It is signed by twenty-eight deputies. They say that the demand by the people for the right to govern themselves, means an inevitable transformation, the necessity of which each day is found to be more and more imperative. The opposition intend to use peaceful means to that end, unless an attempt is made to silence them by force.

LONDON, Nov. 15. A despatch from Alexandria announces the arrival of the Emperor of Austria at Port Said. The Empress Eugenie is expected to reach that place to-morrow.

The deputies from Porto Rico in the Spanish Cortes have demanded the abolition of slavery in that Island with indemnification to the owners.

DOMESTIC.

Pittsburg, Pa., Nov. 11. The Joint Committee on reunion of the Presbyterian Assemblies reported informally in both bodies this morning, stating that they had agreed on all legal points and would this afternoon recommend the appointment of committees of both bodies to complete the details of reconstruction; also, that both bodies meet for devotional exercises to-morrow morning, and be dissolved in legal form at 10 o'clock, A. M., after which a Union meeting of both bodies will be held in Large street Hall of this city, the united assembly to meet for the first session at Philadelphia in May next. This report is regarded as deciding the question of reunion.

WASHINGTON, Nov. 12. The following telegram was sent to San Francisco to-day by the Russian Minister:

"WASHINGTON, D. C., Nov. 12, 1869.

Martin Kleukopstrom, Russian Consul at San Francisco, California:

President Grant having designated the 18th of this month as a Thanksgiving day, I instruct you to have a Thanksgiving service celebrated on that day in the Russian Chapel. Invite all Russian subjects to unite their prayers with those of the American people.

(Signed) COTOCAZY, Russian Minister.

A NEW FRENCH ARMY LAW.—The rumor runs that a new army law will shortly be promulgated in France. The National Guard, long so famous, will be suppressed, say those who profess to know; and it will be asserted that all citizens owe military service to the country. Exemptions are to be more frequent than at present; the situation of the family being oftener an excuse than at present. The period of service will be reduced to three years. It is now a fraction under nine. Conscription yearly will be preserved. All the young men who have completed their twentieth year in the twelvemonth before the conscription will be divided into two categories. The first, comprising 100,000 men yearly, will be drafted into active service. The second will comprise a reserve not held to regular military duty, but liable to be called at any time. Service in time of war does not admit of substitutes. If this law takes effect, France will have a great burden of tyranny lifted from its shoulders. It seems as if the Emperor, astonished at the rebellion against his severe laws of ten years ago, intended to be liberal in every possible manner for the rest of his reign.

THE ABOLITION OF THE BIBLE FROM THE CINCINNATI SCHOOLS.—The Cincinnati *Daily Gazette* of Friday last, in a lengthy article on the exclusion of the Bible from the public schools of that city, says:

"The small faction in the Board of Education who, with the Roman Catholics, passed the resolution excluding the Bible from the public schools, are notwithstanding their professions, the most narrow-minded bigots within the limits of Cincinnati. They do not believe in the Bible or the moral code of the Bible, and they are Bible haters. Besides, they are intolerant toward those who differ with them. They hold up to ridicule every man's religion. They set down as fanatics or hypocrites every person who believes in the Christian religion, and they scoff at the ministers of the church. Their aim is not to build up but to tear down, and they will not consider their mission fulfilled until churches are abolished, ministers of the gospel cease to exist, and until children are educated to believe there is no Being superior to man. Yet these people call themselves liberal, and oppose the reading of the Bible because, as they allege, it violates the right of conscience."

THE INSURRECTION ON AUSTRIA.—The Dalmatians have been carrying on as formidable an insurrection on the borders of Austria as did the Spaniards in Spain a short time ago. The movement has extended even to the Sclavonic population, who have taken for their motto, "God and Liberty," and are frightening the government badly. The Austrian army began military operations October 18th, and sent a large number of regiments to Cattaro, where was the first decided outbreak. The battles there were much more serious than at first reported, and there were large losses of troops in taking the city of Cattaro. It was the story of Valencia translated from Spanish into Hungarian. The insurgents are now in the mountains, and are making a very bold resistance, which all authorities prophesy will outlast the year, and may terminate in their favor. Austria has become involved with the Prince of Montenegro, by allowing its troops to pass through his territory against his will.

GREAT FLOOD AT MALTA.—A letter from Valetta, Malta, Oct. 15th, says that island was visited by a very heavy fall of rain on the 10th, and great damage was done by the flood which ensued. The scene presented in the town of Cospicua was terrific. Men, women and children were saved from drowning by being lifted up with ropes from streets into the second floors of houses. Others, in their struggle for existence, broke through the roofs of the first-floor rooms into the rooms above; while others were picked up by boats which had been carried to the inundated town from the sea.—*Boston Journal.*

KEEPING AN ENGAGEMENT.—The Springfield *Republican* relates that Hon. Charles Sumner, who lectured at Greenfield, Thursday night, had a rather singular experience in getting there, which proved his determination to "stick" to his engagements. Finding himself left at Rutland by the tardy train from Bennington, he chartered an engine and rode thereon at lightning speed to Brattleboro; there another, and rode to South Vernon, where he took a freight train, which had been delayed by telegram for his accommodation. He arrived at Greenfield only a few minutes behind hand.

THE ASIATIC CHOLERA.—It is reported that the cholera is raging with terrible severity in the city of Kiev, in Russia. Kiev is located on the Dnieper, one of the rivers of the Black Sea, up which, in 1831-2, the Asiatic pestilence took its desolating way toward the Baltic, thence to the British Islands, and thence across the Atlantic. Can it be that this fearful scourge in about to make a second march over the same course?

Passing Events.

☞ All Western Kansas was ablaze with prairie fires the latter part of October, and the farmers of Salina, Alma, Jefferson City and other places have lost heavily in fences, hay, grain and barns, and in many cases their houses have been destroyed. The heavy coat of grass and high winds made immense flames; some as high as forty feet are reported.

☞ A serious inundation recently occurred near Merida, the capital of Yucatan, which caused the loss of several lives and the destruction of considerable property. The country roads were rendered impassable. An earthquake occurred at Manila on the 27th of October, severe enough to shake down all the houses. Several persons were killed.

☞ A citizen of Montereau, France, caught, the other day, a fish of almost priceless value, for in opening it, it was found to contain a magnificent breastpin, ornamented with thirty precious stones—diamonds, rubies, sapphires, and emeralds of extraordinary beauty. The breastpin is valued by Paris jewelers at the fabulous sum of 1,500,000 francs.

☞ An immense bed of petrified fossil shells has been found near Saratoy, in Southeastern Russia. The interior of these shells contains beautiful crystals of sulphate of copper, from which it is proposed to extract the metal. In a scientific point of view this discovery is valuable, as many of the specimens are in such a good state of preservation that the shape of the shell-fish, their former occupants, can be traced.

☞ Some weeks ago a terrible conflagration occurred at the little Village of Radoczin, in Hungary. While the men and women had left their houses to work in the fields, a fire broke out in a barn, and consumed 125 out of 130 houses composing the village. Twenty-one little children, who had been left by their mothers in their houses, perished in the flames.

☞ A new race of people, supposed to be of Asiatic origin, and resembling the Anglo-Saxons, called the Ovas, have been discovered in Southwestern Africa. They are an intelligent, honest, industrious, and temperate people, not idolaters, but believers in a Supreme Being, whose symbols are the sun and fire, to which they pay homage, but offer no sacrifices to them.

☞ The French Empress, while in Constantinople, said to the American Minister that there was nothing which she more desired than to visit America—that she was only waiting for some pretext for going, which she hoped would be found before long.

☞ Rev. Phebe A Hanaford is to deliver the Thanksgiving sermon, Nov. 18, in the chapel at Antioch College, Yellow Springs, Ohio. Her only son is a member of the Freshman class in that institution.

☞ A person who has long been engaged in the liquor traffic, was led to abandon it on ascertaining that of forty-four of his regular customers, thirty-two had gone down to a drunkard's grave, while ten of the rest were confirmed sots.

☞ Charles O'Connor, the eminent New York lawyer, goes to Europe to be present at the Ecumenical Council in Rome. Mr. O'Connor was once a newspaper carrier, delivering a paper to subscribers which his father published.

☞ Two Hindoo merchants, named Mooljee Thackeray and Toolsidass Jadavjee, are on a visit to this country, for the purpose of encouraging direct trade between the United States and their country.

☞ The Grand Master of Free Masons in France has summoned a general convention of the Masons of Europe, at Paris, on the 8th of December, in opposition to the Ecumenical Council.

☞ With the means of locomotion at present in use, a tour round the world may be made in eighty days; about the time which would formerly have been employed in going from London to St. Petersburg.

☞ The operation of transfusion of blood was recently performed at the Pennsylvania Hospital. Blood was transferred from the arms of two medical students into the person of an apparently dying young man, who rallied immediately.

☞ It is now sure that ex-Isabel of Spain and her husband will attend the Ecumenical Council at Rome, and that the little Prince of Asturias will receive his first communion there.

☞ The only picture of God, the Father, in European museums, so far as known, is that at Valencia, Spain. It is a face of severe aspect, with a divine light flashing from the eyes. The daring artist who painted it lived in 1500.

☞ It is estimated that carpeting requisite to cover the rooms and halls of the new hotel now in process of erection on the site of the old Lafarge House in New York will cover seven acres.

☞ Pere Hyacinthe disclaims all intentions of issuing an address to the Catholics of America.

☞ Austin, Texas, was visited by a very severe hailstorm on the 22d of October. The stones varied in size from that of a boy's marble to that of a teacup. One was found an hour after the storm ceased nine inches in circumference.

☞ The largest farm in England contains 3000 acres. S. T. Alexander's famous farm, near Homer, Illinois, consists of 26,500 acres. Six thousand four hundred acres are under cultivation.

☞ Paris has a population of nearly two millions of inhabitants. Its early history is involved in obscurity. We only know it was a place of prominence under Julius Cæsar, B. C. 56.

☞ The Chinese in California are shipping horned toads from the central part of that State to China, where they are used in the treatment of diseases of the lungs.

☞ Elias Jasper is a colored man of Norfolk who has invented a woodsaw that makes the workman to cut wood of any size with great celerity.

☞ The Governors of thirty-one States have united with the President in recommending November 18 as a day of thanksgiving and praise.

☞ It will take $80,000 to repair the damage done by the late floods on the Hartford, Providence and Fishkill Railroad.

☞ The schism in the Mormon church threatens to become serious enough to revolutionize the social system of Utah.

☞ Splendid easy-chairs, covered with red velvet, have been ordered in Paris for the prelates attending the Ecumenical Council.

☞ The snow is said to be two and a half feet in some porions of Northern Vermont.

Religious Items.

☞ Doctor and Mrs. Palmer are conducting revival meetings at Asbury Chapel, Indianapolis.

☞ The first Roman Catholic Church in Franklin County, Mass., has just been completed at Turner's Falls.

☞ Bishop Kingsley, of the Methodist Episcopal Church, expects to ordain nine native Chinese ministers on his reaching China.

☞ The Orthodox, Methodist, and Baptist churches in Athol have been holding a protracted meeting.

☞ The rector of St. Albans, New York, has been in Europe and brought back the latest fashions in Ritualism.

☞ The Rev. Shapharzi Edalzi, a converted fire-worshiper, of the celebrated sect of the Parsees of Bombay, commenced to officiate as assistant curate of Holy Trinity Episcopal Church, St. Ebbe's, Oxford, England. The Rev. gentleman was ordained by the Bishop of Oxford.

☞ In the Friendly Islands, where, fifty years ago, there was not one native christian, but gross and unbroken darkness, the regular attendants on public worship now exceed thirty thousand, and contributions to religious objects are over fifteen thousand dollars a year. Two hundred and fifty day schools contain ten thousand pupils.

☞ The Mormons at Salt Lake City have no salaried preachers, and speak openly against an educated or paid ministry. President Young preaches about once each month. Two general services are held each month—one at ten o'clock in the Old Tabernacle, at which about three thousand usually attend, and the other at two o'clock in the afternoon, in the New Tabernacle, at which about 5000 are present.

☞ In Pettau, Styria, the Jesuit Fathers solemnly affirm that sinners, immediately after their arrival in hell, are besmeared with lard and covered with salt, and thus given over to the eternal fire. In this way they furnish most excellent burning material, and the stench emanating from them affords his Satanic Majesty a most enviable enjoyment.

☞ The *Christian World* contains a letter from Miss Rankin, in which she describes the cheering prospects of Christian labor in Mexico. The whole country is open to Protestant Christianity. Multitudes of the Catholics are inquiring after the truth as it is in Jesus. Cannot our missionary society give attention to this inviting field? A rich harvest may be gathered there.

Notices.

Protracted Meeting.

Dear brethren and sisters of Boston, Chelsea, and vicinity: We intend to hold a protracted meeting in Charlestown, Mass., on Main Street, No. 404, at Winthrop Hall, to commence Monday evening, Nov. 15th, at seven o'clock P. M., and continue every evening through the week. We want you to come with your hearts all warmed up with the love of God, and help us in this glorious work. We give a hearty and cordial invitation to all God's children, of whatever name or order, to come and labor with us for the conversion of sinners, the reclaiming of backsliders, and the perfecting of the saints. We expect Bro. S. S. Brewer to labor with us.

E. COTTON.
S. C. HANCOCK.

Notice.

In view of the lack of deep piety in the church, and a proper interest in the soon coming of Jesus to redeem his people and give them their Eden home, we, the undersigned, call for a general, free, and old-fashioned Conference, to be held in Richmond Village, Me., to commence Dec. 22d, at seven P. M., and continue over Lord's day. This conference is intended to benefit ministers and members; in which ministers will relate their call into the ministry, and members their experience in the proclamation of the Advent near; and to labor for the salvation of sinners and the piety of the church.

ISRAEL DAMMAN.
A. H. WALKER.
B. EMERY.

Notice.

The Lord willing, Sr. E. S. Jennings will commence a series of meetings in Knowlesville, N. Y., Nov. 24th, intended as a protracted effort, to continue as long as the Lord directs. Will the friends of Jesus pray that this whole village may be shaken by the mighty power of God; that sinners may be converted; and that this church-going community may know that there is a power as well as a form of godliness? P. THURTLE, Sec.

Protracted Meeting.

A protracted meeting will commence at Warren, Vt., Wednesday evening, Nov. 24th, and continue evenings through the week and over the Sabbath following, and as much longer as the interest may demand. The Lord bless the effort.

J. A. CLEAVELAND.

P. S. We had a blessed meeting at East Roxbury, Vt. Much good was done. We give God all the glory. J. A. C.

Dedication.

The new Advent Chapel just completed in Woodstock Valley, Ct., will be dedicated Thursday, Nov. 25th, at two o'clock P. M. Elders H. L. Hastings, H. F. Carpenter, P. S. Butler, A. Morse, and others, are expected to be present. Meetings will continue evenings through the week and over the Sabbath, and longer, if thought best.

For the church, I. B. POTTER.

Discussion.

There will be a discussion held in the M. E. Church, at Antwerp, Paulding Co., Ohio, to commence Tuesday evening, Nov. 30th, and continue through the week.

QUESTION.—*Resolved*, That all men have a conscious existence after the death of the body, before its resurrection.

E. B. LOUDEN, Affirm.
J. WENDELL, Neg.

New Hampshire State Conference.

The sixteenth annual session of the Advent Christian State Conference of New Hampshire will convene in Concord, N. H., commencing Dec. 9th, and hold over the following Sunday. Particulars hereafter. A. W. SIBLEY, Sec.

Notice.

Where shall the Maine Ministerial Conference be held? Those brethren wishing the conference held with their church, or in their town or city, the second Tuesday in January, 1870, will please notify me at Topsham, or R. K. York, Portland, at once. C. GOUD, Pres.

Notice.

There will be a protracted meeting in Jay, Kennedy's Corner, commencing Nov. 18th, and continue over Sunday. Brethren in the place will care for all. H. B. SEVEY.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Broom Co., N. Y., will be held Nov. 27th and 28th. Bro. and Sr. Hitchcock, of Kirkwood, N. Y., will be there to assist. All are invited to attend. For the brethren,

J. W. TAYLOR.

Notice.

Elder Wilson Morlatt will preach at Cohocton, (as T. C. Armstrong and others may appoint), Thursday evening, Nov. 25th, and over Sunday following, and thus fill my monthly appointment there at that time. C. F. SWEET.

☞ I have been detained from starting for Nova Scotia for the past week, but expect to start Tuesday, Nov. 16th, the Lord willing. Brethren, pray for us. JOHN G. HOOK.

National Conference.

The First National Advent-Christian Conference will assemble in the city of Rochester, N. Y., Wednesday, Nov. 17th, in the hall of the Advent Christian church of that city, at ten o'clock A. M.

This conference will be composed of delegates from the several Advent Christian Conferences of the various States and Canada, in accordance with the terms of the following call, issued by the Advent Convention, held at Buchanan, Mich., in November, 1868, which has been approved by most of the Conferences:

"A PROPOSITION TO THE ADVENT-CHRISTIANS OF NORTH AMERICA.

WHEREAS, The Advent-Christian body of this Continent, which has been called out of the world and the various sects, should be one in faith, hope, and work; and

WHEREAS, Unity of action is essential to the proper accomplishment of their great work for the present generation; therefore,

Resolved, That a General Conference of Advent-Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this Conference shall consist of delegates from the several Advent-Christian Conferences of the United States and Canada, each Conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces where there are no Conferences, and isolated Advent-Christian Churches exist, such churches may unite and send one delegate.

Resolved, That a committee of seven be appointed: three from the East, three from the West, and one from the dominion of Canada, who shall make arrangements for the time and place of meeting of said General Conference. *Provided*, that the place of meeting be as central as possible. We suggest Rochester, N. Y., or Buchanan, Mich.

The above action in reference to this proposed General Conference is subject to the approval of the several Advent-Christian Conferences."

This Conference will meet in Rochester, by the special request of the church in that city, who will extend their hearty hospitalities to the delegates, and others who may attend in convention. Their invitation is to all who love and cherish, and desire to proclaim more successfully and widely, the great truths generally held by Advent christians.

The Conference will consider the condition, prospects, and wants of the cause it is to represent, and take action as it may deem wise in the premises, for such Scriptural organization of the body as shall tend to add to its effectiveness in the promulgation of the great Biblical truths which God has called us to proclaim in the last days.

We trust this important meeting will be made the subject of earnest prayer by all who love "the present truth."

JOHN COUCH, New Hampshire; MILES GRANT, Massachusetts; S. G. MATHEWSON, Vermont; JOSHUA V. HIMES, Michigan; WM. SHELDON, Wisconsin; O. R. FASSETT, Minnesota; JOHN PORTER, Canada, *National Conference Committee.*

A Call for Help.

Brethren of Vermont, the conference formed at our excellent campmeeting voted to send delegates to the National Advent Christian Conference, but made no provision to defray their expenses. Brn., is it right for them to bear their own expenses? I say *No*, and I think I hear a *No* from all over the State. Now sit right down, *before you forget it*, and write to ELD. J. A. CLEAVELAND, *Marshfield, Vt.*, and inclose your contributions. The three delegates will need fifty or sixty dollars; so don't be afraid you shall do too much. If they should happen to get a little more than enough, it won't hurt them. GEO. U. LEWIS.

Notice.

Notice is hereby given that the executive committee of the Maine Ministerial Conference have appointed Wm. H. Mitchell, of Kennebunkport, Me.; I. C. Wellcome, of Yarmouth, Me.; and F. A. Baker, of Levant, Me.; as delegates of said conference to attend the American Advent Christian Conference, to be held in Rochester, N. Y., Nov. 17th, 1869. C. GOUD, Pres.

Notice.

Brethren and sisters of like precious faith, greeting: As I have been made the custodian of the Philadelphia Tent, which has been dedicated to the service of God, as a house in which to proclaim the truth we so much love; I would say to all who want to do good through this channel, to begin at once to lay plans for a tent-meeting next season, in some central place. Talk this matter over with the friends around you, and pray for direction and the spirit of sacrifice, and write to me at your earliest convenience if you think it best to have a meeting of that kind at your place. Write as early as the 20th of March, so that I can make proper arrangements for equalizing the expenses. If there should be any who may want a meeting at their place, or some village near by, and yet not able to determine what is best under the circumstances, let them give us all the favorable and also all the unfavorable circumstances, and we will decide about the matter ourselves.

P. W. HOUGH, Clerk.

Statistics Called For.

If any brother in any place within the bounds of the A. C. Conf. of the State of Conn., will furnish information, by letter or otherwise, as to date of commencement of Advent meetings, numbers in fellowship, means, expenditures, places of worship, etc., he will confer a favor. For this purpose, please address Elder A. H. Steele, 20 Franklin Street, New Haven, Ct.; B. Hitchcock, same No.; or, up to Nov. 13th, W. S. Campbell, 354 Pearl Street, New York City.

To the Churches in Connecticut.

Having been elected to the office of President of Conference, I would be happy to learn the wants of churches within this jurisdiction, and to this end would be glad to hear from the brethren and sisters. H. H. DICKINSON.

Hartford, Ct., Oct. 1869.

Notice.

☞ Brethren who live near the Lake Shore R. R., who may wish me to call on them on my return from the Convention at Rochester, N. Y., will please address me at that place before its close, that I may know before I start back for Iowa. PETER S. W. DEYO.

Brighton Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Nov. 11th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	1,787	919	1,875
Last week	2,227	992	1,160

Prices of Market Beef.

Extra, $12.25@12.50; first quality, $11.00@12.00; second quality, $10.00@10.75; third quality, $7.00@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $@250 300; Milch Cows and Calves, from $35, 50, 65, 75, to 100-115; Yearlings, $15 to 25; two years old, $27 to 40; three years old, $45 to 65; Western Fat Swine, live, $10¼ to 11¼ cts. per lb; Dressed, 12¾ to 13¾ cts. per lb; Store Hogs, Wholesale, 10¾ to 11 cts. per lb; Retail, 11 to 14 cts. per lb. Columbia Co., N. Y., Spring Pigs, 12 to 16 cts. per lb.

Prices of Sheep and Lambs.

In lots, $2.00, $2.50, $3.00, $3.25, $0.00 each; Extra, $3.75@4.00, or from 3 to 6¼ cts. per lb; Spring Lambs, $2.75 to 4.25.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9 to 00 cts. per lb; Tallow, 7@00 cts. per lb; Country Hides, 9 to 00 cts. per lb; Tallow, 7 to 00 cts. per lb; Pelts, 75 cts. to $1.00 each. Calf Skins, 20 cts. per lb.

REMARKS. Cattle,—Receipts of cattle from Albany for the week ending to-night are 1140, some 450 less than last week, and 900 less than two weeks ago. The quality generally runs no better than last week, only a few old bullocks, that were really superior cattle. The bulk were medium grade. Northern dealers that were unable to close out their lots at Cambridge, were trying this market, with but little success. No improvement on beeves from last week. Store cattle and young stock range lower.

Sheep and Lambs.—Receipts 919, mostly Western, via. Albany. Handled by Brighton butchers on commission.

Boston Markets.

Wholesale Prices.

BOSTON, Monday evening, Nov. 13th, 1869.

Gold.—$1.26¾.

Flour.—Superfine, from $5.25@$5.75; Extra, from $5.75@$7.00; Michigan, $7.00@$8.00. St. Louis, from $7.00@$10.00.

Corn.—Mixed, $1.11@$1.13; Yellow, $1.15@$1.20. Oats, 65@75 cts. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $4.75@0.00; Red Top, $3.50 to $4.25 per sack; R. I. Bent, $2.50 to $3.00 per bush.; Clover per lb., 14 to 15c.

Apples.—Per bbl., $4.00@4.50. Onions, $4.50@4.75 per bbl.

Pork.—$36@$37. Lard, 18½@19c. Hams, 18 cts. Butter.—36@40c. Cheese, Factory, 16 to 19c. Dairy, 15 to 18c.

Beans.—Extra Pea, $3.50@$3.75; Common, $2.50. Eggs.—37@38c. Dried Apples (southern), 8½ to 10c. Hay, per ton, $17@$22. Potatoes, per bbl., $2.00@$2.25. Sweet potatoes, per bbl., $3.50@$4.00.

Fresh Fruits, etc.—Pears, per bbl., $10.00@$18.00. Grapes (Western), 12½@15 cts. per lb. Quinces, $6.00@$12.00 per bbl. Cranberries, $10.00@14.00 per bbl. Marrow Squash, per cwt. $1.75. Hubbardston, $3.00.

REMARKS.—The market for Flour remains steady; prices as previously quoted. Corn, Oats and Rye,—the demand is quiet, and unchanged prices. Seed,—no movement. Pork firm at last week's quotations. Butter market is only moderately active. Quinces dull. Eggs quiet, and will probably be lower after Thanksgiving.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
A. Simpson............Sunday, Nov. 21st

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M. and 3 and 7½ P. M.
L. Boutell............Friday evening, Nov. 19th
Geo. A. Streeter............Sunday, Nov. 21st
J. S. White............Sunday, Nov. 28th
Wm. H. Mitchell............Sunday, Dec. 12th
J. G. Smith............Sunday, Dec. 19th

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

CHELSEA, MASS., (LIBRARY HALL.)
M. Batchelor............Sunday, Nov. 21st
Wm. H. Mitchell............Sunday, Dec. 5th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
S. S. Brewer............Sunday, Nov. 21st
W. S. Campbell............Sunday, Nov. 28th

Fayville, Mass............Sunday, Nov. 21st
Ashland (Town Hall)............Sunday, Nov. 28th
C. GOODRICH.

Stowe, Mass., (communion)............Sunday, Nov. 21st
A. P. MOORE.

Cambridgeport............Sunday, Nov. 21st
J. S. WHITE.

Brockport............Sunday, Nov. 28th
A. A. PHELPS.

Plainville, Ct............Sunday, Nov. 21st
Pownal Centre, Vt............evening, Nov. 26th and over Sunday, the 28th.
Brethren meet me at Depot, at two P. M. train from North Adams. H. MUNGER.

Lynn, Mass............Sunday, Dec. 12th
M. BATCHELOR.

North Springfield, Vt............Sundays, Nov. 28th and Dec. 5th.
Plymouth, Vt............evenings, Dec. 9th and 10th
Bridgewater, Vt............Sundays, Dec. 12th and 19th and during the intervening week.
Rutland, Vt............Sunday, Dec. 26th
H. F. CARPENTER.

New Bedford............Sundays, Nov. 21st and 28th
JOSEPH W. WHITE.

Portsmouth, N. H............Sunday, Nov. 21st
L. BOUTELL.

Dover, N. H............Sunday, Nov. 21st
C. W. SARGENT.

Richmond Village, Me., Friday and Saturday evenings, Nov. 26th and 27th, and Sabbaths Nov. 28th and Dec. 5th.
West Waterville, Me., Saturday evening, Dec. 11th, and Sabbath, Dec. 12th, and as much longer as the interest demands. ALLEN DAMON.

Nashua, N. H., (Isaac Chapman's), Sunday, Nov. 21st, at 11.45 A. M., and two P. M.
At S. W. Cole's at six o'clock P. M.
JOHN H. DADMUN.

Murray, Orleans Co., N. Y., (as Bro. Sitzer may arrange), Sunday, Nov. 21st.
Red House, Catt. Co., N. Y., (as Bro. Deyo may arrange), Nov. 24th, 25th, 26th, and 27th.
Springfield, Mass., (as Bro. Bliss may arrange), Sunday, Dec. 5th.
Brimfield, Mass............Sunday, Dec. 12th
Charlton, Mass............Sunday, Dec. 19th
Three miles north of Warren's Corner, Niagara Co., N. Y., (as Bro. Adriance may arrange), Dec. 1st and 2nd.
Fives mile from Westfield, Mass., (as Bro. Phelps may arrange), Sunday, Dec. 26th.
If any of the above appointments conflict, write me at Rapids, Niag. Co., N. Y. CHAS. P. GREENMAN.

Bradford, N. H., (Buck meeting-house), Sunday, Nov. 21st. DUSTIN W. DAVIS.

Westfield, Mass............Sunday, Nov. 21st
Cheshire Street, Ct............Sunday, Nov. 28th
Plainville, Ct............Sunday, Dec. 5th
Westfield, Mass............Sunday, Dec. 12th
East Haddam, Ct............Sunday, Dec. 19th
WM. A. & M. L. DURAND.

Hampton, N. H............Sunday, Nov. 21st
T. T. FARRELL.

Meredith Neck, N.H., (baptism)............Sabbath, Nov. 21st
Meredith Centre............Sabbath, Nov. 28th
Guilford, (Pond district)............Sabbath, Dec. 5th
N. GLIDDEN.

Nottingham Centre, N. H., Wednesday evening, Nov. 17th, and over Sunday, the 21st. A. J. GLOVER.

Hampton, N. H............Sabbath, Nov. 28th
D. F. LEAVITT.

Bowdoin, Me., (Skelton school-house), Sabbath, Nov. 28th.
Bowdoin, (Adams school-house)............Sabbath, Dec. 5th
Richmond, (Reed meeting-house), Sabbath, Dec. 12th, 10½ A. M. Levet school-house, two P. M. Reed meeting-house, evening.
Sabbattusville, Me............Sabbath, Dec. 19th
Bowdoin, Me............Sabbath, Dec. 26th
H. S. MITCHELL.

Meredith Village, (with Sr. Tripp), evening, Nov. 17th
Meredith, (Dolloff Hall), evenings, Nov. 18th, 19th, and 20th, and over the following Sabbath.
Lake Village, N. H............evening, Nov. 22d
New Durham Ridge, N. H............evening, Nov. 23d
Great Falls, N. H............evening, Nov. 24th
Exeter, N. H............evening, Nov. 26th
A. A. HOYT, WM. C. STEWART.

South Casco, Me............Sabbath, Nov. 21st
Bath, Me............Nov. 27th, and over the Sabbath
J. T. JORDAN.

Hebron, N. Y............Tuesday evening, Nov. 16th through the week, and over the following Sabbath.
ELLEN E. TOWSLEE.
Will Bro. Lincoln please meet me at the nearest station by the second train?

Waterbury............evening, Nov. 21st
Haddam............Sunday, Nov. 28th
L. F. MOORE.

Seabrook............Sunday, Nov. 21st
GEORGE W. BROWN, of *Elliot, Me.*

Webster, N.H., (old meeting-house), Sabbath, Nov. 21st
Boscawen, N. H., (Gulf school-house), Sabbath, Nov. 28th.
Salisbury, N. H., (Academy Hall)............Sabbath, Dec. 5th
SIMEON ROBY.

Great Falls, N. H............Sunday, Nov. 28th
Strafford, N.H., (Robert's school-house), Sunday, Dec. 5th.
A. SIMPSON.

Charlton, Mass............Sunday, Nov. 21st
Z. FORD.

Chicopee Falls, Mass............Sunday, Dec. 5th
E. MCCULLOCK.

Wakefield, Mass............Sunday, Nov. 21st
J. G. SMITH.

Warehouse Point, Conn............Sunday, Nov. 21st
West Meriden............Sunday, Nov. 28th
GEO. W. BROWN.

Orford Indian Pond............Saturday evening, Nov. 20th
Piermont, (Clay meeting-house)............Sunday, Nov. 21st
C. W. NELSON.

Alton Corner, N. H............Sunday, Nov. 21st
WM. BODGE.

Meredith Village............evening, Nov. 17th
Warren Summit............evening, Nov. 19th
Haverhill, N. H., (where Bro. Harriman may appoint), Sabbath, Nov. 21st.
Swiftwater............evening, Nov. 23d
Sugar Hill............evening, Nov. 24th
A. MUSSEY TRIPP.

Mechanic Falls............Sunday, Nov. 21st
J. ALBERT LIBBY.

Nottingham, N. H., (school-house near Bro. George Randall's), Sunday, Nov. 21st.
Exeter............Sunday, Nov. 28th
Seabrook, N. H............Sunday, Dec. 5th
J. PINKHAM.

Worcester, Mass............Sunday, Nov. 21st
E. OWEN.

Hartford, (Talcott's and Post's Hall), Sunday, Nov. 21st. WM. N. PILE.

West Abington, Mass............Dec. 8th
W. S. CAMPBELL.

Exeter............Sunday, Nov. 21st
East Rochester............Sunday, Nov. 28th
E. S. MOULTON.

Lake Village............Sunday, Nov. 21st
Melvin Village............Sunday, Nov. 28th
T. W. PIPER.

Dresserville, N. Y............Nov. 23d to 26th
Wilmot Settlement, N. Y............Nov. 27th and on as duty may direct. J. W. TAYLOR.

Bath, Me............Sabbath, Nov. 21st
Lewiston, Me............Sabbath, Nov. 28th
N. G. REED.

Grafton, Vt., (where Bro. Hubbard may appoint), Thursday, Nov. 25th, 6½ P. M.
Rossonville, Vt., Friday, Nov. 26th, 6½ P. M., and hold over two Sundays, Nov. 28th and Dec. 5th, and every evening through the week.
Will the brethren from Grafton and other towns come in and help in the meetings?
South Sunapee, N. H., (where Bro. Lear may appoint), Friday, Dec. 24th.
Bradford, N. H., (Pond meeting-house), Sunday, Dec. 26th.
Plymouth, Vt., Tuesday, Dec. 7th, 7½ P. M., and continue over Sunday, Dec. 12th.
Brethren in adjoining towns are invited to come and enjoy the meeting with us. There will be ample provision made for all who will come. We expect Bro. W. Dow and H. F. Carpenter will be with us to preach the word. Z. T. WOOD.

Blooming Valley, Nov. 18th, and will be at the quarterly meeting there Nov. 19th to the 21st.
C. F. SWEET.

River Point, R. I............Sunday, Dec. 5th
Anthony, R. I., through the week.
Bristol, R. I............Sunday, Dec. 12th
If these conflict, please write me at North Dana, Ms.
GEO. A. STREETER.

Keene, N. H............Sunday, Nov. 21st
I. B. POTTER.

Brunswick............evenings, 18th, 19th, 20th and 21st
Expect Bro. York and others to help preach the word. H. D. REED.

East Haddam, Ct............Sabbath, Nov. 21st
O. D. WOODRUFF.

Hartland, (Town Hall)............Sunday, Nov. 21st
Collinsville............Sunday, Nov. 28th
WM. J. RIPLEY.

New Britain, Conn............Sunday, Nov. 28th
Hartford, Ct., (Talcott & Post's Hall), Sunday, Dec. 5th
Warehouse Point, Ct............Sunday, Dec. 19th
WM. STUART.

Granby, Ct., (Salmon Brook)............Sunday, Nov. 21st
S. M. & H. E. TATRO.

Lunenburg, Mass............Nov. 26th
Vernon, Vt............Sunday, Nov. 28th
Northfield, Mass............evening, Nov. 29th
Athol, Mass............evening, Nov. 30th
South Ashburnham, Mass............evening, Dec. 1st
Clinton, Mass............evening, Dec. 3d
Stowe, Mass............Sunday, Dec. 5th
L. BOUTELL.

West Deerfield, N. H....Thursday evening, Nov. 18th
Epsom Mt. Dist............Nov. 19th
South Deerfield, (Birch school-house)............Nov. 20th
West Deerfield............Sunday, Nov. 21st
E. MORRILL.

New Milford............Sunday, Nov. 21st
Wrightville............Sunday, Nov. 28th
New Milford............Sunday, Dec. 5th
A. D. FLAGG.

New Haven, Conn............Sabbath, Nov. 21st
G. L. TEEPLE.

Webster, Mass............evening, Nov. 19th
Brimfield, Mass............Sabbath, Nov. 21st
North Somers, Ct............evening, Nov. 23d
Scitico, Ct............evening, Nov. 24th
South Windsor, Ct............evening, Nov. 25th
Collinsville, Ct............evening, Nov. 26th
Sharon, Ct., (as Bro. Mills may arrange), evening, Dec. 1st, and over the Sabbath.
Morris, Ct., (fourth district), evening, Dec. 10th, and over the Sabbath.
Wrightville, Ct............evening, Dec. 17th and over the Sabbath.
New York City (as Bro. Cox may arrange), Sabbath, Dec. 26th. C. H. SWEET.

North Somers, Ct............Sabbath, Nov. 21st
Westfield, Ct............Sabbath, Nov. 28th
East Haddam, Ct............Sabbath, Dec. 5th
G. L. WHITE.

Abington, Ct............Lord's day, Nov. 21st
A. MORSE.

Seabrook, N. H............Sunday, Nov. 21st
N. WHITING.

Scarboro, Me., (Broad Town road school-house), Saturday evening, Nov. 20th, and over Sunday.
Blue Point school-house............evening, Nov. 27th and over Sunday, the 28th.
Colekill Corner (school-house)............Sunday, Dec. 5th
J. L. CHUTE.

LAWRENCE, MASS., (ADVENT CHAPEL.)
C. Cunningham............Sabbath, Nov. 28th
J. Hemenway............Sunday, Dec. 5th

SPRINGFIELD, MASS., (Bethel Church.)
Wm. Stuart............Sunday, Nov. 21st
Wm. N. Pile............Sundays, Nov. 28th and Dec. 5th

WESTFIELD, MASS.
W. J. Ripley............Sunday, Nov. 21st
G. L. White............Sunday, Nov. 28th

STONEHAM, MASS.
J. W. Britton............Sunday, Nov. 21st
A. P. Moore............Sunday, Nov. 28th
J. S. White............Sunday, Dec. 5th

HOLLIS CENTRE, ME.
B. S. Emery............Sunday, Nov. 21st

PORTLAND, ME.
Albion Ross............Sabbath, Nov. 21st
I. C. Wellcome............Sabbath, Nov. 28th
R. R. York............Sabbath, Dec. 5th

BIDDEFORD, ME.
I. K. Lombard............Sabbath, Nov. 21st
Jeremiah Hill............Sabbath, Nov. 28th

SOUTH ELLIOTT, ME.
D. M. Leavitt............Sunday, Nov. 21st
J. G. Smith............Sunday, Nov. 28th

CONCORD, N. H., (CENTRE STREET.)
C. H. Fletcher............Sabbath, Nov. 21st
A. Ross............Sabbath, Nov. 28th

MANCHESTER, N. H.
J. Couch............Sunday, Nov. 28th
D. M. Leavitt............Sunday, Dec. 5th

PLEASANT VALLEY, CT.
C. H. Sweet............Sabbath, Nov. 28th

BRISTOL, CT.
H. H. Dickinson............Sabbath, Nov. 28th
R. Stark............Sabbath, Dec. 26th

SQUARE POND, CT.
Rufus Baker............Sunday, Nov. 21st
A. Morse............Sunday, Nov. 28th
A. D. Flagg............Sunday, Dec. 19th

NEW BRITAIN, CT.
Geo. L. Hart............Sunday, Nov. 21st
William Stuart............Sunday, Nov. 28th
Chas. C. Barker............Sunday, Dec. 5th
H. H. Dickinson............Sunday, Dec. 12th
Dr. Luddington............Sunday, Dec. 19th

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A. DURFEE.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. EGGLESTON.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ Bro. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Richard Hecock.

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ARE YOU READY?

What and if the day is breaking,
Day so long by seers foretold,
When from slumbers deep awaking,
Saints their Savior shall behold;
Are you ready? are you ready?
Or is still your bosom cold?

Is it cold to him who sought thee
In this wilderness forlorn?
Cold to him, the friend who bought thee,
Nor complained of nail or thorn?
Are you ready? are you ready?
Or do you his yearning scorn?

Are you clothed in bridal raiment,
Woven by anointed hands;
Given thee without thy payment,
Pledge of love's unwearied hands?
Are you ready? are you ready?
See the portal open stands.

Are you washed in holy water,
You so long by sin defiled?
Should he say, "My son," "My daughter,"
Can you say, "Behold thy child"?
Are you ready? are you ready,
Thus by Jesus to be styled?

Are you ready for the meeting
With the Savior in the air?
Longing for that holy greeting
With the ransomed myriads there?
If not ready, if not ready,
Oh! for that great day prepare.

—*Selected by Mrs. G. A. Brown.*

For the World's Crisis.

JUDGING PREACHERS.

"Let all things be done with charity."

It has occurred to me that there are three things that should never be separated in judging the words of those who proclaim the gospel of the blessed God. All who are christian laborers know how great is the demand upon the minds of those men who from Lord's day to Lord's day, and often in the week, stand up to address the saints, and show the way of salvation to those without.

Times are changed since apostolic days. Then, though they had teachers, the labor devolved not upon one *exclusively*, or nearly so, to communicate constantly for the strengthening of the whole flock in their neighborhood, and the salvation of outsiders; but each brother, according to the ability which God gave, ministered to the general profit. Some with glad psalm, others with fervent appeal, more with encouraging address or exhortation, and the rest with prevailing prayer, added mutually to the vitality of each other and the whole assembly.

But now the scene is changed, and certain men are chosen from their brethren specially, constantly, and almost exclusively, in certain buildings, to speak the word of the truth of the gospel to their fellows. How far this is for the greater well-being of all, or whether it is a wrong step, it is not my intention here to discuss. Suffice to say things are now so, and being so, as radical change is almost impossible, the next great question to occupy christian attention is—What are the relative duties devolving on preacher and people, that the gospel may be purely and beneficially proclaimed?

"Things new" as well as "old" are expected to come from the desk, platform, or pulpit, on every occasion. Some new thought must get wind. Some new idea must have birth. Some new aspect of the subject treated is looked for. And in desire to give the good old gospel from a fresh stand-point, many ministers miss their footing at times. And is it any wonder that they do? They are only men, and are liable at times to lean to their own understandings, instead of giving the meat as God has provided it. They make use of extravagant expressions, or misapply a passage, and the intelligent listener immediately takes him to pieces about it, or condemns the whole because of the small stone that has gritted on his teeth in eating the bread. But does not the listener do quite right in judging what is said? And is it not written, "I speak as unto wise men; judge ye what I say"? And again, "Let the prophets speak two or three, and let the other judge"? It is quite right to test what is heard; and quite right to try it by the word, to see if it has the right ring in it. It is written, "Let the other judge." Credulous too is the man, and unworthy the name, who is so gullible as to bolt everything that he hears; or devour all that is said, good, bad, or indifferent. "Prove all things; hold fast that which is good," is an excellent piece of advice. I wish that all followed it.

But at the same time, whilst I fully admit the right of the christian to judge, I do contend that isolated judgment is not right. It is all one-sided and improper. It is right for all who hear to be exercised to know if it is as God speaks. It is right for the christian to have discrimination between good and evil, so as to receive and say "Amen" to the good, and to refuse the evil. But there are two other things to be performed preparatory to passing sentence on a discourse, and he who omits them is not in a position to judge, seeing he himself is in condemnation and verily guilty. Let all such for the future, who may now hear them and not fulfill them, keep a sealed mouth on the work of judging. For if the preacher be robbed of these momentous and all-important helps, which are his lawful due, the hearer must expect to have his "ears pained," as it is said, with frequent misstatements.

Now I lay before you the way of preventing many such mistakes. This is the plan: "*Let him that is taught in the word communicate* unto him that teacheth in all good things."

Did the members of the early church ever so act with any not *fully* informed?

Yes, in the case of Apollos "whom, when Priscilla and Aquila had heard, they took unto them, and expounded unto him the way of God more perfectly."—Acts 18.

Still, even when teachers have been set right on certain points of doctrine, the duty of the people is not fully performed till something else has been done. I state it in the words of the apostle: "Brethren, *pray for us*; that the word of the Lord may run and be glorified"; and, "That utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

And did the early church accede to Paul's request?

Yes; for the apostle's testimony was that they also were "helping together" by prayer for him.

Here, then, are the three things: 1st, Communication; 2nd, Prayer; 3rd, Judging.

Of course the communication should be done in the most brotherly, kind, and unostentatious manner possible; and it is always best to bring it out in ordinary chat. And then, dear teaching brethren, having heads righted with the truth, hearts inflamed with the knowledge of the church's sympathy with them, and "the ability which God giveth," how much would be done for the glory of God! How many "talkings-to" saved! How many right hearts, but wrong heads, made doubly happy, minds fully informed, and perfectly equipped! I am thinking what a very, very little there would be to judge or complain of after a few months.

And last, remember, dear reader, if your preacher does make a mistake, he does not do it in malice. There is no malicious intent in him to pervert the Scriptures. It is a slip of the tongue, a mistake of the moment, or an error of ignorance; therefore, if there must be judging, "let all things be done with charity."

We should never be harsh with those who will willingly retract any erroneous statement or inadvertency of speech. Let us be lenient with them, and bear them on our arms of faith, that profit and blessing may accrue to all. O! let us never use them unkindly, for they work for the glory of the one true God; and they intensely love our Lord Jesus Christ; and if they thought one word of theirs had grieved, they would deeply regret it, and repent upon every remembrance of it. Theirs is a glorious occupation; let us love and esteem them highly for their work's sake. And, remembering how often our words have been astray, and how open we are to correction, deal mildly with those who are patient waiters for Jesus Christ.

Sincerely yours in Christ,

W. Kellaway.

26 *St. Thomas St., Weymouth, Dorset, Eng.*

Times, please copy.

For the World's Crisis.

GHOSTLY FOOD.

A Miss Pease recently lectured in New York on the following subject: "What do spirits eat, drink, and wear?" She stated that the spirits subsisted on the vapors arising from the food and products common to earth. This discovery is certainly very suggestive. The first idea we get from this disclosure is the following:

After the invisible, inside gentleman leaves this realm of materialism, the appetite becomes located in the nose, for this is the organ through which vapors are usually inhaled; and, of course, if the spirits partake of such food, it must be necessary; hence in times of famine, or in a scarcity of the material article on earth, the spirits must suffer hunger. And how they will long for a good smell to come up from the flesh pots of Egypt. And what a pleasing reflection it will henceforth be to our good wives and mothers, when they are boiling a pot of corned beef and cabbage, to know that the spirits are feasting themselves sumptuously on the savory vapor that ascends from the boiling pot. Yea, that perhaps Esau himself may be luxuriating on ghostly vapor arising from that mess of pottage you are cooking for dinner.

It would be desirable to know to what extent likes and dislikes exist in the spirit world in reference to articles of food. Here people have their preferences; some do not like corned beef and cabbage, and *vice versa*. Knowledge on this point would be of great advantage in preparing a repast for our spiritual friends.

There ariseth another question in this connection of some importance. Do good and bad spirits partake of the same food? or are the bad compelled to inhale the unsavory vapors, such as codfish when cooking, and decayed vegetable matter, etc., etc.?

But again, if the lowest grade of spirits inhabit the lowest sphere, the one nearest the earth, they would have the advantage of feasting at the first table of ascending vapors; consequently, those more advanced, occupying the seventh sphere, would stand a poor chance.

This is somewhat similar to the Chinese superstition, which provides food, garments, implements of manufacture, together with material for employment in the spirit-world; also gold and silver, tissue paper for the purpose of making money, with which to carry on business there. All these things, after being prepared, are burned, in order to send them to the spirit land!

To such absurdities are intelligent men and women driven by immaterialism. Commend us to the tangible hope of the Bible: "If ye be willing and obedient, ye shall eat the good of the land."

Geo. Thomson.

JEWISH CONVENTION.

IMPORTANT MODIFICATIONS OF JUDAISM.

Philadelphia. Nov, 6th. At the Jewish Rabbinical Convention yesterday, Rev. Dr. Hirsch called the attention of the conference to the death of the first great philanthropist, George Peabody, and warmly eulogized him, and moved that the conference express its sympathy. The President seconded the motion in fitting expressions, and requested the Convention to rise, in token of respect, which was unanimously acceded to, and the proceedings ordered to be entered in the minutes. The consideration of the marital laws was then proceeded with, and the following resolutions adopted: The dissolution of marriage pronounced by a civil court is of full validity in the eyes of Judaism, if the judicial documents furnish evidence that both parties have consented thereto. Where the court issues, however, a decree of divorce by constraint against one or the other party, Judaism recognizes the validity of such divorce then, only if the grounds on which such a decree issued are deemed sufficient in accordance with the moral spirit of the Jewish religion. It is recommended, however, that the deciding Rabbi obtain the concurrence of competent men. The decision of the question whether the husband or the wife is to be declared, in doubtful cases, as dead or lost, is to be left to the courts.

Resolved, that the command to marry the widow of a deceased brother and of taking off the shoe has lost for us all understanding, validity and binding force.

With reference to circumcision the following resolution was adopted:

The male child of a Jewish mother is by its birth, not less than the female, in accordance with a principle never disputed in Judaism, a member of the Jewish community.

Resolutions were offered to dispense with the ceremony of circumcision to proselytes to Judaism; also propositions in reference to the Sabbath, mixed marriages, the establishment of a college, the modification of the dietary laws, which were all referred to committees with instructions to report to a subsequent Conference. Committees were appointed on questions of public worship and marital relations, with Dr. Einhorn as chairman; on Sabbath observance, with Dr. Adler as chairman; on school and congregational affairs, with Dr. Deutch as chairman; on retreat questions, with Dr. Hirsch as chairman. On motion of Dr. J. M. Wise the Conference resolved to meet again next year in Cincinnati, and then adjourned *sine die*.

— A freedmen's teacher writes of a colored woman who, having learned her alphabet, said, "Now I want to learn to spell Jesus, for 'pears like the rest will come easier if I learn to spell the blessed name first." A good many things "come easier" if we learn that name first.

— He does right who does his best.

For the World's Crisis.

REJOICE!

For what shall we rejoice? We should rejoice for what God hath done for us. He has not only done much, but he has given much. He has not only brought you up out of the mire and clay, and set your feet upon a rock, and ordered your goings, and put a new song in your mouths; but he has given you a full and free pardon, bought with the precious blood of Christ, and sealed by the Holy Ghost, who testifies with your spirit that you are his children; and if children, then heirs; heirs of God, and joint-heirs with Christ.

What has he given you? The riches of his grace; the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, etc. Nay, more; "He that spared not his own Son, but freely delivered him up for us all, how shall he not with him also freely give us all things?"

The Most High hath given you a gracious invitation to come boldly to the throne of grace, that you may obtain mercy, and find grace to help in time of need; and hath told you to ask and receive, that your joy may be full.

Rejoice, then, for to you are given the true riches, the only imperishable treasure.

Rejoice, because of what you have in reversion. The Lord has not only promised that all things shall work together for good while here, but he has also something laid up for you. There is laid up "a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." Then, although while in this tabernacle you may sometimes groan, being burdened, yet "fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

H. S. Mitchell.

For the World's Crisis.

PREACH THE GOSPEL.

Preach the gospel to the needy;
Preach it to the princely heir;
Preach it to the miser, greedy;
Preach it freely everywhere.
Boldly march when duty calls you;
Dare to do whate'er is right;
Do the work which God assigns you,
Do it with your will and might.

Preach the gospel to your neighbors,
Tell them what our Savior's done;
And, if faithful in your labors,
You may win them one by one.
Should you meet with daring scoffers,
Who will spurn the bread of life,
Persevere, 'tis Jesus offers
To protect you through the strife.

In the Sabbath school go preach it,
Give each child the precious truth;
Very soon they'll learn to love it,
Learn to serve God in their youth.
Let your prayers ascend to heaven
For fresh courage every day,
And believe his promise given
Will sustain you all the way.

Mrs. Eliza A. Rowley.

Strawberry Point, Clayton Co., Iowa.

THE VALUE OF THE BIBLE.

The following beautiful description of the Bible is accredited to T. Dewitt Talmage, late of Philadelphia, now of Brooklyn, N. Y.—Ed.

It seems as if to the feet of the sacred writers the mountains had brought all their gems, and the sea all its pearls, and the gardens all their frankincense, and the spring all its blossoms, and the harvests all their wealth, and heaven all its glory, and eternity all its stupendous realities; and that since then, poets and orators and painters had been drinking from an exhausted fountain, and searching for diamonds amid realms utterly rifled and ransacked. Oh! this book is the hive of all sweetness; the armory of all well-tempered weapons; the tower containing the crown-jewels of the universe; the lamp that kindles all other lights; the home of all majesties and splendors; the stepping-stone on which heaven stoops to kiss the earth with its glories; the marriage-ring that unites the celestial and the terrestrial, while all the clustering white-robed multitudes of the sky stand round to rejoice at the nuptial. This book is the wreath into which are twisted all garlands, the song into which hath struck all harmonies, the river of light, into which hath poured all the great tides of hallelujah, the firmament in which all suns, and moons, and stars, and constellations, and galaxies, and immensities, and universes, and eternities, wheel and blaze and triumph.

Where is the young man with any music in his soul who is not stirred by Jacob's lament, or Nahum's dirge, or Habakkuk's dithyrambic, or Paul's march of the resurrection, or St. John's anthem of the ten thousand times ten thousand doxology of elders on their faces, answering to the trumpet blast of the archangel, with one foot on the sea and the other on the land, swearing that time shall be no longer? In the latter part of the Psalms, we see David gathering together a great choir, standing in galleries above each other; beasts and men on the first gallery; above them fire, and hail, and tempest; above them sun, and moon, and stars of light; until, on the highest round, he arrays the host of angels. Then standing before this vast multitude, reaching from the depths of earth to the heights of heaven, like the leader of a great orchestra, he lifts his hands, crying, "Praise ye the Lord; let every thing that hath breath praise the Lord." And all earthly creatures in their song, and mountains with their waving cedars, and tempests in their thunder and rattling hail, and stars on all their trembling harps of light, and angels on their thrones, respond in magnificent acclaim, "Praise ye the Lord; let everything that hath breath praise the Lord."

Behold in this book faultless rhythm, and bold imagery, and startling antithesis, and rapturous lyric, and sad elegy, and sweet pastoral, and instructive ballad, and devotional psalm; thoughts expressed in style more solemn than that of Montgomery, more bold than that of Milton, more dreadful than that of Dante, more natural than that of Wordsworth, more impassioned than that of Pollock, more tender than that of Cowper, more weird than that of Spenser.

Within the last few weeks I carried to my home one of the richest trophies. It was the family Bible that my father and mother used to read. Dear old book! I feel like kissing it every time I look upon it. It is very old; no gilt edges or ridged cover. It is worn and faded, but it is one of the handsomest books I ever owned. Just after the marriage hour, that book was laid on the stand, and they consecrated their alliance by a chapter from its pages. That book they read, and studied, and caressed. I see it now lying on my mother's lap as she leaned over in her old age and studied the promises. Every morning of every day the sunlight gilded that page as father opened it. They read it when the children died, and there is where a tear fell at the story of the resurrection. That chapter of the Psalms is worn by oft perusal, and this verse which says, "Cast thy burden on the Lord, and he will sustain thee." Ah! this was the staff they leaned on for more than threescore years. This was the tree that oozed a balm for all their heart-aches. This was the light that shone when the world grew dark.

Handle it gently, for every page of that book has a tender history. I will yet wrap it up in purple and damask. In my dying hour I want it close by where I can see it. I will charge my children to let everything else go, rather than that Bible. Dear old book! I leafed you when on my mother's knee I looked at the pictures, while she looked into the mysteries of salvation! May all joy fly my heart, and my sight go out into darkness, and my every cup of gladness turn into wormwood and gall, and to me life become a plague, and all sweet sounds jar into discord, and my head be pillowless, and my name accursed, if ever I forget to honor, venerate, and love my mother's Bible.

Gems.

— Religion is not an art, a matter of dexterity and skill, but a new nature.

— The best way to bear crosses is to consecrate them all to God.

— The devil is as busy about careless hearers, as the fowls of the air in picking up seed above ground.

— True greatness is simple, self-oblivious, prone to unambitious, unselfish attachments.

— For those who have a living faith, there may be bitter sorrows, but there is no despair.

— Gentle must be the strain on fragile human nature; it will not bear much.

— The christian is made perfect through suffering.

— The ungrateful care for no favors but those that are to come.

— If God loves you, you need not fear what man can do unto you.

— Divine consolations are those nearest to us when human assistances are farthest from us.

— Words are poor and tardy interpreters of feelings to those who love one another.

— As trash on the water lodges at the pier-head, so the trash in a congregation lodges at the door of a church.

— Submission, courage, exertion, when practicable—these seem to be the weapons with which we must fight life's long battle.

— Those in whom the imagination is powerful know deeper sorrows than fall to the common lot, but they also know sweeter consolations.

— No person can be so feeble or so poor that he has not a duty to perform; which, being performed, makes him one with the highest and greatest.

— If young men would hang gates and doors and windows, instead of hanging round hotels, saloons and store-doors, they might escape hanging somewhere else.

— "When I was some years ago at Shields," says Whitefield, "I went into a glass-house, and there I saw several masses of burning glass of various forms. The workman took one piece of glass and put it into the furnace, then he put it into a second, and then into a third. I asked him, 'Why do you put that into so many fires?' He answered me, 'Oh, sir, the first was not hot enough, nor the second, and therefore we put it into the third, and that will make it transparent.' 'Oh,' thought I, 'does this man put this glass into one furnace after another, that it may be rendered perfect?' O my God, put me into one furnace after another, that my soul may be transparent, that I may see God as he is."

THE ACTOR.

"Mr. L——," said a young minister one day to a gentleman whom he had met very frequently for some months, "how is that you are not a communicant? Your life would be a reproof to many a professing christian; and I often see you reading the Bible."

"Sir, as long as I am an actor, I cannot consistently come to the table of the Lord. I have not acted for a number of years, but I have never taken a formal leave of the stage; and until I have done so, I shall never come out before the world and profess myself a christian."

"But, Mr. L——, if you consider the life of an actor wrong, and inconsistent with a christian profession, why do you not at once leave the stage?"

"Wrong, sir! Where will you find more self-sacrifice, more heroism, than among actors? But the profession is so engrossing, the mind is so full of thoughts alien to religion, that I should feel as if I could not serve God as I ought after making a profession. So you need not talk to me; many a minister has tried it, but it was of no use. As long as I am an actor, I shall not be a communicant."

Could there be a stronger testimony to thinking people against the theatre than this, although not intended as such?—*American Messenger.*

OLD BETSEY.

I scarcely ever hear the text, "We know that we have passed from death unto life, because we love the brethren," without thinking of old Betsey.

I was a thoughtless, giddy girl, and did not wish to attend the morning prayer-meeting held in our own church in a season of revival. But my mother, who believed in helping children heavenward, sometimes in ways displeasing to the natural heart, compelled me to go.

I took my school books, and each morning on my way to school stopped at the place of prayer and sat in sullen inattention, or slyly glanced at my lessons. Old Betsey particularly interested me. She was always early, with her "Village Hymn-book" in hand, and a large cotton pocket-handkerchief folded on her lap. Her hat was a problem of ugliness, and her dress threadbare and old-fashioned, though neat. Her look of peace and satisfaction, as she sat at her devotions, grated upon my disturbed feelings until I grew to hate her presence in the meetings. I more than once remarked at home that a prayer-meeting every morning might do for old Betsey, who was too aged and homely to enjoy life, but I was too young and happy to be forced to go.

My mother was immovable, and I took my revenge in mimicking the cracked, trembling voice with which old Betsey sung, and in drawing pictures of her "coal-scuttle," as I called her bonnet, for the amusement of my schoolmates.

It was not long before the Holy Spirit moved upon my young but sinful heart, and I saw my guilt and danger. In my distress I forgot old Betsey and all else. After many days of unrest, I hope I gave my heart to Christ, and began my journey heavenward. My feet turned joyfully to the once despised prayer-meeting, and I took my seat with a heart full of love to my Savior.

Where did I sit? Almost unconsciously I crossed the large lecture room to the retired place where old Betsey was worshiping with her head bowed in prayer. She opened her eyes with quiet surprise as I sat down close beside her, moved a stool for her feet, offered her a fan that lay on the seat, found the hymn, and looked over the same book with her. Her cracked voice had a charm that morning that brought tears to my eyes. I did not see the old hat and scant, faded dress, but I felt glad to be near a christian sister.

While those precious morning meetings lasted, my seat was taken by old Betsey's side, and more than once did I walk up Broadway towards my school in her company. She may have guessed, but never knew of my feelings towards her. I went away to school, and when I returned, the old hat and cracked voice were missing; but many times since that day have I taken sweet counsel, and sat in heavenly places with just such hats and dresses, and found it good to be there. Blessed old Betsey! May I endure to the end, and worship with her eternally.—*Amer. Messenger.*

ROMAN CATHOLIC SCHOOLS.

A Protestant young lady, whom her parents sent to a "Convent of the Sacred Heart," assured that her religious faith would not be interfered with, writes:

I find it very difficult to practice my own religion. They do not forbid it, but their rules and regulations render it almost impossible. In order to pray in secret and read my Bible by myself, I am obliged daily to disobey the rules.

Every Sunday they require us to learn a "gospel," and furnish us with Romish Testaments for that purpose. The girls generally use those Testaments, but last Sunday I used my own, and intend to do so hereafter, though they do not seem pleased with it. We are required every day, from half past eleven to twelve, to listen to a lesson on the doctrines of the Catholic church. The Protestants do not recite or answer questions, but they are required to put away their books, sit around the teacher, and listen respectfully to what she says. Her teaching lately has been on purgatory, and the distinction between mortal sins.

We are required to attend chapel service daily. We come in with long black veils thrown over us, and moving very slowly. On Sunday we have white veils. It seems very solemn, much like a funeral. On the altar are images of the Virgin and of St. Joseph, and we are all required to "bow down to them." We all conform to this regulation.

Since Lent came in, seven pictures have been hung on each side of the chapel, and in coming in we are expected to kneel before each one in turn on our way to the altar, while they pray to the Virgin. This is called "the way to the cross." The prayers are mostly for souls in purgatory. Several of us Protestants respectfully declined kneeling to the pictures, and were reprimanded for it in the chapel. Then we were taken into a room by ourselves, and talked to very severely."

Sapping the Foundations.—The Romanists of this country are now making a united and determined onset against one of our most cherished institutions, the common school system of the United States, which is intended to educate all the children of the country alike. In New York and Ohio they demand its disestablishment, and politicians are found ready to comply, for the sake of securing their votes. The Catholic Telegraph, the organ of the bishop of Ohio, says, "The secular school system is a social cancer, presaging the death of national morality, devouring the little sense of religion that Protestantism instils into its believers. The sooner it is destroyed the better. It will be a glorious day for Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces. Until then modern paganism will triumph." Protestants must prepare for this issue.

Agricultural Items.

— The potato crop of England falls short of the average.

— Apples are very scarce in some parts of Massachusetts. Hardly a peck for pies could be found in three large orchards in Richmond, and farmers who have heretofore had large quantities for sale, and cider to boot, have to import their fruit this season.

— From the most reliable data that can be had from all parts of the country, it is estimated that the corn crop will be 150,000,000 bushels short of the average, which is not far from 800,000,000 bushels; but other food crops more than make up for the failure in corn.

— During the first nine months of the present year there were exported from the port of New York 13,511,916 bushels of wheat; 1,572,706 bushels of corn, and 1,081,226 barrels of wheat flour.

— Farmers near the seashore in Maine have found that fish makes as good feed for sheep as hay, and that one fish makes a full meal for a sheep.

— It is estimated that over a million bushels of peaches were shipped from Alabama during the past season.

— In exporting living plants, the Japanese wrap the roots in a mixture of earth and carrots ground together.

— Corn sells at a higher price than wheat in some parts of Indiana.

— The price of land in some portions of Alabama has advanced one hundred per cent, in two years.

— Remove all straw and grass from around the trunks of fruit trees before snow falls.

— Troy, N. Y., is said to be the greatest potato market in this country.

— Pear trees growing in grass are seldom productive. The best way of treating them is, to dig away the grass and weeds from a wide space over the roots in the fall, taking care not to damage the roots in so doing, and to cover the ground with old barn-yard manure. This should be left undisturbed until spring, and then worked into the soil with a digging fork.

— We notice in an exchange the record of some experiments which tend to show that night is the proper time for transplanting. In the case alluded to, a gentleman transplanted ten cherry trees while in bloom, commencing at four o'clock in the afternoon, and transplanting one each hour until one in the morning. Those transplanted during daylight shed their blossoms, producing little or no fruit; while those planted during the darker hours maintained their condition fully.

— It is just as easy to make good, sweet, clean butter as to make poor butter. The best of butter is made from sweet cream, gathered as free from milk as possible. To make good butter requires more than ordinary care and attention. Everything should move on with the regularity of the sun. To make butter profitable, great care must be exercised in milking the cows. To milk clean is important. It not only adds to the quantity of butter, but saves the cow from positive injury. Let the farmer or his dairy get the name of keeping a good article of butter in every respect, and he will find it not only to pay but pay well, too.

Plod and Pluck.—Henry Ward Beecher spoke the other day at the commencement exercises of a business college in New York. We quote a passage on plod and pluck:

"I do not believe a business man who says he has asked for employment and cannot get it. I know many out of employment, but they are drones; they are not business men of the world. A business man may lack a good many things, but he will get on if he has pluck. There is no business man who has not got pluck, and it is the business of Mr. Packard to teach you all pluck in life as the first incentive to business; and I hope that he teaches you another word, which is the greatest business word in the world—I name it in its homeliness, and it is an old Saxon word—it is called *plod*. 'Oh,' says somebody, 'he is only a plodder.' Only a plodder! Ah! there never was a man—the most brilliant genius in the world, who did not owe much to this process of being a plodder. It is very well for genius to consecrate the light of the path of life, but it must be pluck and plod that carries a man over the paths of life. I would have these words inscribed over the walls: The pluck of life; the plod of life."

Domestic Recipes.

To Keep Brittania Bright.—Wash the ware every time it is used, in hot suds of fine soap; rinse with boiling water inside; when hot, pour over it boiling water, and dry while hot with a soft towel. Once each week rub the metal with wash leather and a very little whiting. Take care of silver in the same manner.

Sweetening Stone Jars.—A housekeeper writes: "Having some stone jars in which lard had been packed, until they became unfit for use, I made them perfectly sweet by packing them full of fresh earth and letting it remain two or three weeks. This course would be equally effective in any case of foul earthern or stone ware."

Watering Horses.—A patent has recently been granted for a method of refreshing horses while in harness, which consists in making the bit hollow and having perforations in it. A rubber tube extends from one side of the bit to the carriage, and by pressing a rubber bag which contains water, the driver is enabled to refresh horses whenever he chooses without stopping. For saddle horses the water bag is suspended from the horse's neck, or upon the pummel of the saddle.

A Cheap Dish.—Set new, rich milk to boiling; keep it boiling smartly, and thicken it with white winter wheat meal (Graham flour); eat with syrup, sugar, cream-molasses, or milk. The milk must be kept boiling as you sift in the meal, or the mush will have a raw taste, which no amount of after-cooking can remove. I particularly entreat poor people to give this article of food a fair trial. I know it is an article which they particularly should not be without.

Canning Eggs.—When two or three dozen eggs are obtained from the nests, place them in a dish, and pour scalding water over them, and immediately turn it off. This process is repeated three times, by which means the albumen is fixed or coagulated, the pores of the shell closed, and the egg, as it were, canned in its own covering. The eggs thus prepared are then packed in salt, with the apex downward, and they are said to keep perfectly fresh for many months.

Bugs and Cockroaches.—Boil one ounce of poke-root in one pint of water until the strength is extracted; mix the decoction with molasses, and spread it on plates in the kitchen or other apartments which are infested by these insects. All that have partaken of this luxury during the night will be found "organic remains" the next morning.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"ISN'T THAT FAITH?"

Little Annie Bailey said to her mother one day, "Mother, what makes you so patient when the baby is sick, and everything goes wrong? I can't be so."

"Because, my dear, I try to have faith in God, and you do not."

"What is it to have faith, mother?"

"It is to believe God will do right, even if you cannot see the meaning of what happens."

Annie thought of this answer for a moment, looked puzzled, and then, childlike, forgot the whole subject for her play.

A few days after this conversation, she went with her parents and little brother and sister to spend the day in the country. When they returned at night, and were walking up, tired and sleepy, from the ferry-boat, her father suddenly let go her hand, and taking little Susy in his arms, ran from them with all his might, telling Annie to take hold of his mother's hand, and hurry.

On seeing his father run away, little Harry, who was only four years old, began to cry, "Father's run away, and left us alone in the dark."

"Don't cry, Harry; father wouldn't leave us for anything," said Annie, trying to comfort him.

"He is only stopping the stage, darling, and if he did not run we should be left," said Harry's mother; but nothing could quiet his fears till he reached the corner of Broadway, and saw his father's face.

When his mother had got into the stage, and Annie and Susan had taken their seats by her, and he was lifted into his father's arms, and sat on his knee, then Harry began to smile for the first time; and putting his arm about his father's neck, he said, "You didn't run away and leave us, did you?"

"Mother," said Annie, as soon as she got a chance to speak privately, "Harry wouldn't have cried if he had had faith in father, would he? I knew father loved us too much to run away and leave us. I wasn't frightened. Isn't that faith, mother?"

Alas, how many people feel like little Harry, that their heavenly Father has run away and left them in the dark, and some of them do not get over it as soon as he did either. Let us try, like little Annie, to have "faith in Father."

"For one thing secures us, whatever betide;
The promise assures us the Lord will provide."

—*Little Christian.*

A LITTLE MISSION GIRL.

A little mission girl knelt down by her bed to pray. She was thinking of her Sunday School teacher, and of what she had heard of Jesus, and she began to hear a soft voice saying, "Sarah, Sarah, I died for you on the cross. I love you. Sarah, won't you love me?"

This soft voice she heard in her heart, not in her ear; so she began to feel her heart getting warmer, and it whispered to her, "O how he did love me! Yes, I must love him. I am going to begin now." So she said to Jesus, for she knew that it was his voice she heard in her heart, "Jesus, I am only a poor little girl, but I want to love you. It is hard to do right, but I want to do it, and I want to come to you."

She got up the next morning, and the next, and the next; and pretty soon the lady she was living with began to say, "Why, what is the matter with Sarah! What has come over her? How nice she keeps everything! and how careful she is! When she takes the baby to nurse she does not drop it, and she does not tell any more lies. What has come over her?"

Ah! she has something in her heart. What is it? Jesus! Jesus! Yes. Who was helping her every day? Jesus. And by-and-by the mistress said, "Sarah has something in her heart that she did not use to have." It was Jesus.

Do not you want to have Jesus in your heart? Do not you want to take him home to your house? He will come if you want him to. Does he not love little children? O, yes, dearly.

OLD RATTLEBONES.

Says one writer, "I shall never forget an incident of my childhood by which I was taught to be careful not to wound the feelings of the unfortunate.

"A number of us school-boys were playing by the road-side one Saturday afternoon, when the stage-coach drove up to a neighboring tavern, and the passengers alighted. As usual, we gathered around to observe them. Among the number was an elderly man with a cane, who got out with much difficulty, and when on the ground, he walked with the most curious contortions. His feet turned one way, his knees another, and his whole body looked as though the different limbs were independent of it and each other, and every one was making motions to suit itself. I unthinkingly shouted, 'Look at old Rattlebones!' while the poor man turned his head with an expression of pain which I can never forget.

"Just then, to my surprise and horror, my father came around the corner, and immediately stepping up to the stranger, shook his hand warmly, and assisted him to walk to our house, which was but a little way off. I could enjoy no more play that afternoon, and when tea-time came, I would gladly have hid myself, for I knew that he would be in, and so tremblingly went into the sitting-room. To my great joy and relief, the stranger did not recognize me, but remarked pleasantly to my father as he introduced me—'Such a fine boy was surely worth saving.'

"How the words cut me to the heart! My father had often told me the story of a friend who had plunged into the river to save me as I was drowning, while an infant, and who, in consequence of a cold then taken, had been made a cripple by inflammatory rheumatism; and this was the man I had made a butt of ridicule, and a laughing-stock for my companions!

"I tell you, boys and girls, I would give a great deal to have the memory of that event taken away. If ever you are tempted as I was, remember that while no good can come of sport whereby the feelings of others are wounded, you may be laying up for yourselves life-long painful recollections."

GEORGY'S NEGG.

In the little magazine, *Good News for Young People* for December, 1862, we find a touching story of an infant's faith as follows:

A little child, being very weakly in body, was ordered a fresh egg every morning. On one occasion, the supply of country eggs being exhausted, his mother said to him at the breakfast table, "There is no egg for Georgy this morning." The little child paused, and looking up, said, "Lord, Georgy, negg, negg, Amen." The mother, in astonishment, said, "Well, we shall surely have an egg to-day, no matter where it comes from."

No more was thought of the matter, until the mother, in the course of the day, called at the butcher's to purchase some meat, not imagining for a moment that the prayer of her infant boy would be so markedly answered. The butcher said to her, "Ma'am, would you be offended, if I were to send up a lovely fresh egg for the baby? It is just laid, and I thought, as he is delicate, he might like it." Now, he had never done aught like this before, nor has he ever done it since; neither was he aware of the fact that the child really needed the egg. The Lord, I believe, made him think of it, in order that the infant's prayer might be answered and the unbelief of older hearts rebuked. Oh, for a more artless, childlike confidence in Him, who is the hearer, the answerer, and the lover of believing prayer!—*The Christian.*

ZINZENDORF AND THE DOVE.

Cruelty to animals is always a sign of a mean and little mind, whereas we invariably find really great men distinguished by their humanity.

I remember having read, some time ago, a beautiful story of Count Zinzendorf when a boy. He was, as I dare say you know, a great German noble, and lived to do a great deal of good in the world.

One day, when he was playing with his hoop near the banks of a deep river, which flowed outside the walls of a castle where he lived, he espied a dove struggling in the water. By some means the poor little creature had fallen into the river, and was unable to escape. The little Count immediately rolled a large washing-tub, which had been left near, to the water's edge, jumped into it, and though generally very timid on the water, by the aid of a stick, he managed to steer himself across the river to the place where the dove lay loating and struggling. With the bird in his arms, he guided the tub back, and got safely to land. After warming his little captive tenderly in his bosom, the boy ran with it into the wood, and set it free. His mother who had watched the whole transaction, in trembling anxiety for his safety, from her bed-room window, now came out.

"But were you not afraid?" she asked.

"Yes, I was, rather," answered the boy, "but I could not bear that it should die so. You know, mother, its little ones might have been watching for it to come home!"—*Arthur's Home Magazine.*

LITTLE STINGNETTLE.

A little boy grumbled one day at the dinner-table because he had too much potato and too little pudding on his plate. His father, anxious to please this little stingnettle, removed part of the former, and gave him more of the latter. Still the frown remained on the little fellow's brow. Pushing his drinking cup aside, he said,—

"This isn't my mug! I want my own mug!"

His own mug was given him; but he was still out of humor. His "chair didn't suit him," he said. So his father took him on his lap, and said as he did so,—

"Are you all right now?"

Upon this the fretful fellow, looking round the room, spied the old cat. Bursting into tears, he cried out,—

"There! the old cat's tail sticks up"

Wasn't he a cross little goose? I think a moderate dose of rattan would have had a wholesome effect upon his temper. A child with such fretful humors is more trouble in a house than a boy with the toothache. Nothing pleases him. He pleases no one. Everything goes wrong where he is. I hope none of you have such a temper: if you have, I beg you to get rid of it as quickly as you can. Go and tell Jesus about it, and ask him to take it from you, and give you such a happy heart that you will be like a beam of sunshine wherever you go. Which will you be,—stingnettle, or sunshine?—*S. S. Advocate.*

What to Hate.—"I hate to learn my lesson," cried a little fellow, shoving back his book as if he never wanted to see it again. "Hate, my boy, hate! Do you know what a terrible word that is? Never hate any thing but sin.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE CROWN OF THORNS.

"And unto Adam he said, . . . Cursed is the ground for thy sake. Thorns . . . shall it bring forth."
"And the soldiers platted a crown of thorns, and put it on his head."

In bitterest sorrow did the ground bring forth
Its fatal seed. Thine eyes beheld the birth,
Beheld the travail of accursed earth;
E'en then, O Lord, in greater love than wrath!

Thou sawest the sin that none could gather out—
The vineyard covered with the thorn and briar;
Thou sawest the fair land ready for the fire—
And still thy pity compassed it about.

Thou, O most merciful! didst spare the brand;
Thou didst redeem the paradise of God;
The thorns were rooted from the stubborn sod,
In pain and toil, by thine own blessed hand,

How was our path to heaven o'ergrown with sin—
Bramble, and thistle, and the poisonous weed!
Though hearts should break, and patient feet should bleed,
And strive and struggle, none could walk therein.

And thou did'st call us when we went astray—
Didst make our high-road straight for evermore;
And, for our guidance, passed on before,
Leaving thy shining foot-prints in the way.

Still do the wild thorns hedge us round about;
Still grow the thistles from the ancient stock;
Still trails the bramble on the blasted rock—
But we can dig, and thou wilt pull them out.

Ay, we can work—O help us in the strife!
Labor is sweet, for thou dost share it now;
And we shall eat, in sweat of furrowed brow,
Not earthly food, but thine own bread of life.

And there are thorns of suffering left behind—
Sorrow and loss—that weigh our courage down;
But ah! we know thy sacramental crown
Was made of sin and sorrow—intertwined.

Give us of thy sweet patience, Lord, we pray!
We would not spurn them with rebellious tricks;
Nor fret and strive—for thou canst feel the pricks;
We too would wear them as a crown for aye.

We would put on thy likeness—we, the least
And most unworthy. Ay, each piercing thorn,
In thy name patiently and meekly worn,
Shall bear a blossom for the bridal feast.

Look down, O Brother, with the yearning eyes!
Behold us kneeling at thy bitter cross!
Grant us a share in all thine earthly loss,
That we may share thy gain in Paradise.

O weary Head! we see thee drooping now
Beneath that diadem of mortal pain;
We see thee sprinkled with the scarlet stain;—
Drop down the chrism on *our* polluted brow!

O sacred Head!—pale, beautiful, benign—
On *our* heads be thy precious blood, we cry!
So the destroying angel, passing by,
Shall spare to smite us—reverencing the sign.

—*Sunday Magazine.*

For the World's Crisis.

HELP FROM THE LORD.

"Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake."—Ps. 79: 9.

My beloved brethren:—By reading the history of the ancient people of God, we shall learn their different conditions, both in the state and church, towards the world and God. This is a very profitable and needful study for every true christian man and woman. It is a known fact that this study of the old Scripture has been neglected to a very great extent in the different churches. Until recently, there has been little true knowledge of the plan of salvation, the promises of the Lord to his people, the connection between the Old and New Testaments; how the doctrine of the one must absolutely be the same as the other.

But we see the fruit of this neglect to-day. How so? you may ask. Yes, my friend, in the greatest of all errors in theology to-day—immortality of mankind; on which again the greatest of all delusions—Spiritualism, is based. Think you that this damnable doctrine would have had such footing to-day, if the people had searched the whole Bible truth? No! no! But they have ignored that the *whole Bible* is inspired of God; that the Old Testament belonged to the Jews, and to the old dispensation; that the Old Testament teaches that man (the wicked) would be burned up root and branch; but the New, that he would be burned with fire unquenchable; and as they could not get this doctrine to agree, they thought best to leave it alone, and only read the New, as they were sure this told the truth (the Lord help us and guide us!); that the Old does not tell us much about the way of salvation.

Our text will contradict the truth of this last phrase, and show that the way of salvation is taught alike in the Old and New Testaments; and may the Lord help us to search and dig into this great treasure, be filled with his grace, and led by his truth, until we with eternal joy shall behold the great Author of this truth in the eternal world.

The text shows us the condition of the people of God at this period. By reading the whole Psalm, you will perceive that they were in great trouble; how the enemy had come within their borders, ready to destroy them and their land.

It is evident from this Psalm that their sins and backslidings were the cause of this trouble and distress, and they felt it. They would remember what the Lord had spoken to them (see and read the twenty-eighth and twenty-ninth chapters of Deuteronomy); and the Lord would convince them that through sin and disobedience they were now without a helper and comforter.

You will observe three prayers in this, and we will consider each one and apply it to ourselves; and may the Lord lead us, and bring every word home to our hearts, that we may search ourselves, and be saved.

The first prayer is, "Help us, O God of our salvation, for the glory of thy name."

My friends, shall a prayer ascend above the roof of our house, or through the skies, as before the throne of grace and justice? it must be in earnestness and from the depth of our hearts; and it seems to me it is enough to bring us to be in earnest, and to cry aloud to the Lord.

Every man has trouble in this world, more or less, and of various kinds. Not one man, from the Emperor or President down to the lowest beggar, but has his troubles and sorrows, and groanings and sighings are heard everywhere. The world is full of tears and sorrows, and mankind seem to be comfortless and in despair. They are seeking comfort and solace in this sinful and death-sinking world; forgetting, ignoring, or ignorant of, the one only and true way that leads upwards, above this world of vanity and corruption, where the only true Friend and Comforter resides, always ready to help us, and bring us safely through all our troubles and cares to our journey's end; where a crown of eternal life is laid up for us in the glorious mansions which he is preparing for us, which he will give us at his appearing very soon.

It seems to me when I am listening to all these groanings and mournings, that more heartfelt prayer should be heard; that more inquirers after the true and almighty Friend should be heard; that seeking release and comfort in this world should be lessened; but it is not so; no! no! On the contrary, the people forget more and more the one thing needful, and are roaming about in darkness, trying to drive away their troubles and difficulties, and satisfy their hearts' desires and wishes in the things which are visible.

But, my friends, will all this do? Can a man find comfort and peace in the things of this world? The Author of all truth, our Lord and Savior, solemnly declares, "In the world ye shall have tribulation; but in me ye shall have peace"; and, "There is no peace for the ungodly." There must, therefore, be something in the way, that man will not see nor acknowledge; and so it is. Something is in the way, and that our text tells us in very plain words; it is our sins, which arise as a great mountain and hedge the way for us; and this mountain must be removed, if we would ever see the face of Him who can help us in all our troubles.

But do we realize we are sinners? that it is our sins which separate us us from God, and leave us so empty and restless in this friendless world, and so hopeless for the one to come? This is the great mountain which so few will see and acknowledge, and therefore never pray from the depths of their hearts, as the Jews did in our text, and as every true child of God has prayed when he was convinced that his sins had separated between him and God.

Shall the earnest prayer, then, "Help us, O God of our salvation," flow from the depths of our hearts and ascend up before the throne of grace? we must see and feel that we are sinners condemned to die if we remain in our sins, and that God is the only way to salvation. If we feel that we are sinners, and that God is our salvation, will not this prayer of our text in spirit and truth ascend from our hearts? Shall we not cry aloud to the Lord? Yes. And shall we there bring forth all our good works and ask to be forgiven for their sake? No. We shall now see that our works have in a great measure kept us away from God; and, stricken with amazement and wonder, we look up and cry, Is it possible that such a wretch as I may be allowed to call upon thy great and holy name? and from the heart and tongue will burst forth the next words in our text: "For the glory of thy name." Before, we never thought of the glory of God; it never entered there; but now we realize this; yes, we understand and feel it. And why is this? Because the love of God becomes manifest to us, inasmuch as we see our many and great sins, and how God could have had patience with us. And the more we look at this, the more the love of God appears in all its splendor, and, filled with holy awe and fear, we cry with reverence and bowed head, "Keep us, O God of of our salvation, for the glory of thy name."

2. The second prayer of our text is: "And deliver us"; and is inseparably connected with the first and the last.

How mysterious and incomprehensible these words seem; for, as long as we were groping about in darkness we never saw any danger; we never knew that we had enemies who encompassed us about; we never saw them, when always ready to entrap and entangle us, and ready to destroy us at every movement, and forever. We thought that everything was peace, and that we were living in safety.

But now we see what danger and enemies we have escaped. We now see the great chains with which Satan has bound us, and we feel them; we see that no human power can break them; but the great "Lion of Juda," "the God of our salvation," must do this work, and set the captive free. We now feel that we are enwrapt in a dangerous net—"the lust of the eye, the lust of the flesh, and the pride of life." And when we see this enemy, the devil, the world, and ourselves; how the devil has got us fast in his chains; how we are entangled in that soul-destroying, but for the natural man so desirable net; I say, when we realize our condition, how we cry for deliverance. It will not be with the old confession—We are all sinners; no! but it will be *"I am the greatest of all sinners."* The enemy is after me to destroy my soul; "Help us, O God of my salvation, for the glory of thy name, and deliver us." And right away is heard the third prayer in our text: "And purge away our sins, for thy name's sake."

3. We will now consider briefly the last prayer in connection: "Purge away our sins." We see that this was the process of conversion in other times; that this is the doctrine of the old Scriptures, and so it is now. You will never remain in your sins, dear friend. It would be a very poor conversion, that does not go further than to seek pardon from God, and to be free from all danger, and still remain in sin. No, that will never do. Many have tried, and are trying this, but it will not do.

Would to God that all those who profess to be christians, but practise so differently, would feel and understand this. We should hear a better report about religion, both from the family and workshop; from the world and the church. It is an old experience in every child of God, and an indisputable fact, that wherever an earnest christian walks in the footsteps of his Master, his light will so shine that the people will see his good works and glorify our Father which is in heaven. And the more he now, through God, whom he has for his salvation, sees all his faults and weaknesses, the more he sees the need of being purged from all his sins, and hourly needs the "balm in Gilead" to cleanse him from sin and uncleanness.

Then the last words of our text will be the first and the last and the dearest Name to him. In this name he performs all his duties; in this name his prayer is asked and ended. It will be his highest aim to glorify this name, by proclaiming through his words and deeds that salvation belongs to this great name, and always ready to be had for every one who asks earnestly for that which is the greatest of all—salvation and eternal life through Jesus Christ our Lord.

But how is it with you, my reader? Is it your meat and drink to do your Father's will? Is it your highest aim to glorify that name which brought salvation to your soul? and is it your constant cry, "Purge away my sins"? Let us be more faithful. Soon we shall with immortal eyes see Him to whom this precious name belongs. But should you be without God and without hope in the world, careless about your soul's salvation, know that you have sinned, come to a loving Savior with all your iniquities; trust in him, and be baptized, and you shall be saved. Friends, Jesus is waiting to be gracious. Come now. Accept his mercies, and soon he will come and give you life eternal in the glorious mansions which he is preparing for us. "O God of our salvation," help us all to be there, for thy name's sake. Amen. O. Bendixon.

For the World's Crisis.

WHAT IS MAN?

It is most essential we know ourselves in order that we may know our responsibilities, and our relations to God. Shall we go to popular theology to ascertain the nature of man, or to the Creator of the heavens and earth, and the former of man? God says, "Let us make man in our own image, after our likeness." "And the Lord God [made a house for man to live in? No, but the Lord God] formed man of the dust of the ground." And with this the Scriptures agree. "The first man was of the earth, earthy." Why? Because he was formed out of the dust of the earth. He subsisted on the productions of the earth, and all there was of him was from the earth. Hence he was of the earth, earthy.

Man being thus formed of the dust of the ground, God breathed into his nostrils (an immortal soul? No; if so, then our souls are in our nostrils) "the breath of life; and man became a living soul"; became a living animal being. This is the record of the creation of man.

But, says one, I believe in the immortality of the soul. So does one I heard preach the other day. Said he, "As in Adam all die, even so in Christ shall all be made alive spiritually. This is the reason children are saved. The Lord God so loved the world of mankind while they were spiritually dead, that he disrobed himself of all of heaven's high honors, and came in the flesh to redeem man from spiritual death." (I wonder if he thinks Christ died spiritually?) He said that temporal death is no part of the penalty; if so, then being raised to life from the grave is no part of the life which we receive through Christ; and places us on the same footing with Adam. We only have to answer for our own actual sins. Adam broke God's law, and became spiritually dead; even so if we break God's law, we shall become spiritually dead again as a consequence; and if it required the sacrifice of the Lord from heaven to redeem us to hope as long as we have scorned and broken God's law, is there yet another Savior to come to die and redeem us? Nay, verily; so we must perish.

But the learned preacher may say that there is virtue enough in Christ's death to redeem man from as many spiritual deaths as a man may die by backsliding; if so, when he has backslidden for the last time, he will be redeemed and saved; which would save all mankind, and is contrary to the Bible. I claim that temporal death is the penalty. God said to Adam, "In the day that thou eatest thereof thou shalt surely die."

That God counts time differently from us, is evident from the Bible. God says, "In the day that I stretched out my hand to deliver them, Moses led them forty years in the wilderness." He speaks of this time as *a day*; and again, "the day of judgment," that great day of a thousand years. Peter also says that "one day is with the Lord as a thousand years, and a thousand years as one day."

With this view of the case all is plain. "And the Lord God said, Because thou hast done this, cursed is the ground for thy sake; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return to the earth; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." "And all the days that Adam lived were one hundred and thirty years, and he died." So, "as in Adam all die [a temporal death], even so in Christ shall all be made alive. But every man in his own order: Christ, the first-fruits; afterwards they that are Christ's at his coming." "Then will be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ." J. H. Loucks.

New Haven, Mich.

For the World's Crisis.

TRUST IN JESUS.

O, let us trust in Jesus,
Our best and dearest friend,
May we never get discouraged,
But trust him to the end.

If troubles and afflictions
Do in our pathway come,
Let us ever trust in Jesus,
He will lead us safely on;

And soon, if good and faithful,
When Jesus comes to reign,
He'll take us home forever,
Free from sickness, care, and pain.

Then let us trust in Jesus,
Though afflictions come severe,
His grace is all-sufficient,
And we have no cause to fear.

East Randolph, Mass. Mary J. Pratt.

For the World's Crisis.

MY SHEPHERD.

"The Lord is my shepherd; I shall not want."

How comfortable is such an assurance as stands at the head of this paper. How exquisitely happy the soul that can with the Psalmist make use of such language! Blessed be the Lord that it is the writer's privilege to join with the jubilant and triumphant singer in such words of holy assurance. And many readers of the Crisis will doubtless be able to say, It is true—"The Lord is my shepherd; I shall not want."

Notice, beloved, what faith there is in the outburst; what belief manifests itself in the ejaculation. And here may be seen the stretch of faith. It believes in the present; for its voice is, "The Lord *is* my shepherd." It believes for future good: "I *shall not* want."

The first part of the verse is the stock, out of which the latter clause grows. The first part is the root, which bears the branches that follow. The fact stated first is the parent of the after consequence. It is the same as though it was written: "*Because* the Lord is my shepherd, I shall not want." What an admirable and good reason the Psalmist had to warrant him to believe that he should not want. The Lord was his shepherd.

This could be said of no other shepherd. It could not be said of any earthly shepherd. We could not say, "Because So-and-so is the shepherd of that flock, they shall never want for anything." The man may be gentle, he may have the interest of the sheep at heart, but that would be no guarantee that they should always be supplied. Circumstances may occur over which he had no control. Drought, or famine, or many things may happen, which may make it impossible for him to provide necessaries for his flock. It is the shepherd's office to choose pasturage for his sheep; but no earthly shepherd can make the pasturage, and if it fails, well, then the sheep must want.

But, says the Psalmist, "The Lord is my shepherd." The maker of all pasturage is mine. And is he not the Creator? Yes, he is the Almighty; the Creator of the ends of the earth. And if the grazing land should become barren, which it can not whilst God can make his benefits to grow, why, then we could not want; for creative power could immediately call into being fresh food to support us who are his sheep. Unlike all earthly pastors, God is the maker as well as the chooser of good for those who follow him, and we are certainly assured that "no good thing will he withhold from them that walk uprightly."

The Lord is shepherd for both soul and spirit. He is shepherd for our bodies. Lift up your eyes and behold the fields in harvest time. Look abroad on your gardens. Gaze on the animals from whose coats much of our clothing is made. And there is a truth inscribed on them all—"The Lord is my shepherd; I shall not want." Food, then, and raiment for the body are secured through the shepherdizing care of our Good Shepherd. He is shepherd for the soul. He fills the vast expanse that surrounds our globe with air and light to support the soul of man, or man's life. He is the shepherd for our spirits. O! the "green pastures of his love in Jesus" that the mind wanders in. O! the satisfaction and peace that we find in receiving Jesus as our Atonement and Righteousness, or, in one word, Savior.

The Lord is their shepherd to all men in a general way. He "is good to all, and his tender mercies are over all his works." He is kind even to the ungrateful. Munificent God! how extensive thy love, even to the unthankful. As he is Savior of all men, especially of believers; so he is shepherd of all men, especially of those who believe; for he makes them hungry, fills them with good things, and makes them fat with his love. Their spirits are life, because of righteousness, into which path he leads them.

He is called the *great* Shepherd. Is not he great to whom heaven does obeisance; before whom cherubim cast themselves as nothing in awe and adoration? Is not he great who holds hurricanes and winds just in the hollow of his hand? Is not he great who takes up the world as a very little thing? Is not he great who by power infinite makes every orbit roll in its course and changes the face of the sky in a moment? Is not he great who darts his flame in the heavens, and chills the heart of man with his thunder?

O, can it be? It is. It is. This Lord is *my* Shepherd. He notices this worm, and he will exalt it, and change it to his own all-majestic likeness. He is chief Shepherd—chief in every way. Chief in power, chief in affection, chief in riches, chief in resources. He is the long-lived Shepherd who can never, by reason of death, be succeeded; for an endless life is his.

He is the good Shepherd. The sheep were to go the slaughter, and he stood in the way and was slaughtered for them. He laid down his life for the sheep. What goodness of charity is here; who shall jot it down?

Now, then, we know the Lord is our Shepherd in Jesus, who is our shepherd-Savior, our shepherd-King. He is rich; oh, so rich! How can he ever fail us? All things are God's; all things are Christ's; all things are ours; and how can he who has all things want? But what if the world be burnt up? Well, then here is the promise, "Behold I make all things new." Here are riches of creative power and riches of possession to warrant us in believing we shall not want.

Therefore, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation"; for the Creator is the all-sufficient God. "The Lord is my shepherd; I shall not want."

We who trust in him shall never want life, preservation, salvation, glory, and honor; for they are all given to us in and through Jesus Christ our Lord. Let all who desire to dwell longer on this consoling theme read the twenty-third Psalm, and ask God for wisdom to be able to get the sweetness out of it.

But a few words to the godless, and I will cease. Sinners! you have enjoyed the mercies of God for a long time past; but you shall verily want unless you know not only the mercies of the Shepherd, but the Shepherd himself. He has been leading for a long time, and is leading still, those who have gone unto him, hearing what provision there was in him. But you have never gone. No, never. Never said from the heart, "I have erred and strayed from thy ways as a lost sheep; but I pray thee look not at my unworthiness, but for thy great mercies' and name's sake, take me into thy fold. Let me never want. Let me not cry; let me never wail out the sad appeal—'Fetch me water to cool my tongue in this flame.' Let me never be in want of living water and heavenly bread, as thou dost permit. (I believe thou dost.) I appropriate thee to my need, thou Christ of God, who hast said, 'Him that cometh to me shall never hunger; and he that believeth in me shall never thirst.'" May this be your hearty address to the good Shepherd; and he will know you, and be known of you. Amen.

W. Kellaway.

Times, please copy.

For the World's Crisis.

CHARITY.

"And now abideth these three; faith, hope, charity; but the greatest of these is charity."—1 Cor. 13: 13.

Christian reader, do you ever pause in contemplating this beautiful and sublime sentiment the apostle has enjoined upon us with such an earnest appeal? He would in no way have us neglect this most essential of spiritual gifts. It differs widely from all others in its nature divine; they are not counted worthy in comparison with it. And when we realize the most excellent effect it produces upon this human nature of ours, usually so prone to evil that we at times almost lose sight of this most transcendent quality, we might well exclaim with St. Paul, "Thanks be unto God for his unspeakable gift!" Do you profess to love your fellow creatures, to love your God, and your Savior's appearing; to aim at a degree of high moral culture, and labor to alleviate the trials and afflictions of the suffering world? You can never accomplish this divine mission without charity; meek and lowly, but most godlike of all; for it "beareth all things, believeth all things, hopeth all things, endureth all things." Without it you are but the beautiful casket robbed of its brightest jewel; and have "become as sounding brass, or a tinkling cymbal."

In the broad field of labor now before us, how much it will strengthen our zeal and ambition to accomplish the desired end. The task so great, the work so arduous, that many may yield in despair, thinking, perhaps, their labor will prove vain, their best efforts be perverted and become useless, and the earnest striving lost; but obstacles like these must never come between us and a duty so imperative and all-responsible; which must be fulfilled, and which can only be done with an abundance of charity, and such a faith "in all things good," that we may never "weary in well-doing," but live so that our example may be to others a convincing proof that we have something better,—a reward we shall never receive in this life, a harvest we shall never reap.

In our unceasing attempts to do the will of our Father, may faith come to us as if borne on angel's wings; and hope, "the holy instinct of the heart," cheer us through our weary pilgrimage, and with uplifted finger point to that morning that will ere long dawn upon a scene of glory unsurpassed.

Finally, let charity guide us to the last, and in letters of living gold write upon our hearts its divine errand of love and mercy, that it may be the talisman by which we shall call the weak and erring back to repentance and virtue. Faith, hope, and charity; yet is the greatest charity; great in its utter self-abnegation. It is the very spirit of kindness and sympathy embodied. Faith and hope are not to be compared with it; no matter how highly esteemed are other qualities, they all fall below the intrinsic value it bestows upon the heart of its possessor. It shuns no path of duty, however drear and toilsome it may look, but seeks opportunities in every walk of life for benefiting others, and throws over all the erring its divine mantle of forgiveness.

Its reward is not only a crown of righteousness laid up for us in the mansions of our heavenly Father, but daily and hourly that sweet peace of mind that arises only from the consciousness of a life well spent.

"Let Charity be law and letter,
Forgiveness in us have a place,
We shall then ourselves grow better,
Mighty to improve our race."

Brookfield, Mass. S. F. Wheelock.

THE ETERNITY OF EVIL.

Finding that great misconception prevails with regard to the views propounded in a course of sermons lately preached at Eaton Chapel, I think it well to give the following summary of them.

1. Scripture declares, that the "everlasting punishment" of the wicked will consist of "everlasting destruction," after, or by means of the infliction of "many" or "few stripes," according to their several deserts. The popular theory teaches, that it will consist of everlasting pain.

2. Scripture declares, that God will "destroy both body and soul in hell." The popular theory teaches, that he will destroy neither one nor the other; but preserve both of them alive forever, in unmitigated agony.

3. Scripture declares, that "our God is a consuming fire." The popular theory teaches, that he is only a scorching fire.

4. Scripture declares, that the "fiery indignation" will "devour the adversaries." The popular theory teaches, that it will do no such thing, but only torture them.

5. Scripture declares, that the wicked will perish "like natural brute beasts." The popular theory teaches, that there will be no analogy whatever between the two cases.

6. Scripture declares, that whosoever "will save his life" by unfaithfulness to Christ, shall ultimately "lose it" in a far more terrible manner. The popular theory teaches, that no man can lose his life more than once, and that "the second death" is no death at all, but eternal life in sin and misery.

7. Scripture declares, that whosoever "doeth the will of God abideth forever." The popular theory teaches, that every man will abide forever, whether he does the will of God or not.

8. Scripture declares, that if we desire "immortality" we must seek it "by patient continuance in well doing." The popular theory teaches, that every man possesses inherent, indefeasible immortality, and what we have to seek for is, that it may prove a blessing and not a curse to us.

9. Scripture declares, that "the wages of sin is death." The popular theory teaches, that it is eternal life in misery; in other words, that God will inflict upon impenitent sinners a punishment infinitely greater than what he has pronounced to be their due.

10. Scripture declares, that "the gift of God is eternal life through Jesus Christ our Lord." The popular theory teaches, that eternal life is the common possession of all men, and that the gift of God through Christ is the privilege of spending it in holiness and happiness.

11. Scripture declares, that "the Son of God was manifested that he might destroy the works of the devil." The popular theory teaches, that they will never be destroyed at all, but that a portion of the universe will be specially set apart for the eternal exhibition of them in their fullest maturity.

12. Scripture declares, that Christ is to "reconcile all things to God." The popular theory teaches, that all things will never be reconciled to God; that discord and disorder will never cease, but only be confined to one particular locality.

13. Scripture declares that in Christ "all things consist." The popular theory teaches, that a whole kingdom will "consist" for ever, although not "in him."

14. Scripture declares, that "he that hath the Son hath life, but he that hath not the Son of God hath not life," that "if we live after the flesh we shall die, but if through the Spirit we mortify the deeds of the body we shall live."

The advocates of the popular theory say, that the life of believers and unbelievers, of natural men and spiritual men, must be of equal duration—that the doctrine of eternal happiness, and the doctrine of eternal misery must stand or fall together—in other words, that if what the Scripture asserts to be true, what it denies must be true also.

I take my stand, therefore, on the plain, consistent, emphatic teaching of the whole Bible from beginning to end, as opposed to the "traditions of men," which have so grievously perverted it, and thereby obscured the glory of Christ, reduced to an unmeaning form the declaration that "God is Love," produced a frightful amount of infidelity, robbed the law of its terrors by making it threaten sinners with what they are sure will never be executed, incalculably weakened the saving power of the gospel, and damaged the believer's whole spiritual constitution, by putting an unnatural strain upon it that God never intended it to bear.

The three or four passages that are thought to confirm the traditional view have been examined in a volume entitled "The Glory of Christ in the Creation and Reconciliation of all things" (Longman), and been found either entirely to fail in lending it even the appearance of support, or to be but as dust in the balance against the overpowering weight of testimony on the other side.

Samuel Minton.

Incumbent of Eaton Chapel, Eaton Square.
—*Rainbow for November.*

For the World's Crisis.

NOT COMFORTLESS.

"I will not leave you comfortless; I will come to you."—John 14: 18.

These are the soothing and cheering words of Him of whom the prophet wrote, that he was "a man of sorrows, and acquainted with grief." It is thus that our blessed Savior addressed his sorrowing disciples, just after they had eaten the passover. He had apprised them of the mournful scenes and events which were near; of the malice, cruelty and death which awaited him; and of the temptations and dangers which awaited them. "Little children, yet a little while I am with you."

And when he told them these things, their hopes were smitten down with an overwhelming sorrow. Their hearts were troubled and afraid. Clouds of gloom and darkness seemed to gather thick around them and all their prospects. Jesus observed the melancholy and dejection which had seized them, and administered support and consolation. How their hearts rejoiced when Jesus said, "I will not leave you comfortless; I will come to you."

One of the many causes of sorrow which act powerfully upon us is the removal of near and dear connections by death. When a loving and beloved object is torn from our embrace; when a tender tie is broken; when one with whom we have taken sweet counsel, and long gone hand in hand down the vale of life; who had shared in our labors and anxieties, in our pleasures and pains;—when such a one is taken away from us, not to feel and mourn the loss would argue insensibility to the blessing, and ingratitude for the bestowment of it. In these afflictive dispensations we listen to the voice of the Savior himself, saying to us, "Blessed are they that mourn; for they shall be comforted." "Let not your hearts be troubled; ye believe in God, believe also in me." "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." "Because I live, ye shall live also." "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

When the celestial voice speaks thus to us, we will not remain comfortless. A heavenly light will gild our darkest hour; an invisible arm will ease us of our heaviest burden. God has promised to be a Father to the fatherless, and the widow's God. In seasons when social and friendly bonds are broken; when the objects of our firmest and fondest grasp are forced from us; when those we love fade and fall, and all that made life desirable expires; in seasons of disappointment, misfortune, and affliction, when sickness shows us the emptiness of the world; how sweet it is to go to Him who has "the words of eternal life" for support and comfort.

Mourning christian, hearken to the words of your Savior: "I will not leave you comfortless; I will come to you"; and also to the words of your heavenly Father: "I will never leave thee, nor forsake thee." Rejoice! our loved ones will come again from the enemy's land. Who has not lost a friend? Who has not been called to bury some loved one in the dark earth? But, thanks be unto God, the grave must give up its dead; in a little while our loved ones will rise again. In that blest morn they will look back on the grave and say, "O grave, where is thy victory? O death, where is thy sting?"

That will be a glorious morn. I long to see my dear father, who now sleeps in the cold grave. A year ago we laid him away, and how lonely we have been since; but, thank God, we expect to meet him in a little while. O, my Lord, hasten thy coming! I long to see Jesus. I am glad that we are almost home. Let us be faithful. Jesus is coming in a little while. M. L. Green.

Charlton, Mass.

For the World's Crisis.

"MARVEL NOT."

"Marvel not that I said unto thee, Ye must be born again."—John 3.

Did Christ say again of water and the Spirit? No. Did he refer to more than two births? Certainly not. To which birth belongs the water? to the first or second? If we say the first, it answers to the facts of every case of a human birth, so as to fix a date of human recognition in this mortal life. If we say it belongs to the second, we must apply it to baptism, just where the Romish church does; and then we shall see a good reason for baptizing children. Thus it actually did start, and ran into sprinkling, as it is this day.

But you will say, Did he not say except a man be born of water and the spirit, he cannot enter into the kingdom of God? Yes. Does not the above cover this ground? Most certainly. But does not your position savor strongly of universal salvation? Most certainly it would, if the means necessary had not been explained to Nicodemus in that same conversation concerning all who had a chance to hear the gospel; that whosoever believeth might not perish, but have everlasting life, as a gift when so born or raised from the dead. For you will not suppose that the perishing is this side of death and resurrection, or born from the dead, if it is right to call the resurrection a birth from the dead irrespective of the faith of the gospel.

This view makes it appear consistent. So that the Judge of all the earth will do right in consigning all who reject the Son of God, together with all those heathen who are murderers, and robbers, and defilers of themselves, sinners without law, to a second death.

Pittsburgh. D. B. Hodges.

—"No retreat," should be the motto emblazoned on the standard of every christian warrior, as he goes forth to wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The World's Crisis
AND SECOND ADVENT MESSENGER,

Boston, Wednesday, Nov. 24, 1869.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance.* Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis.* Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe.* In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

E. S. MELLEN—You are referred to Crisis of Nov. 10th, fourth page.

B. S. COLBY—Bro. Roby keeps the Harps for sale in your place.

ROYAL P. CLARK—Please let us know where your Crisis now goes.

BRO. O. BENDIXON'S P. O. address is No. 2 Bowling Green, New York.

THE NATIONAL CONFERENCE.

We have only time now to say to our readers, that up to this date (Friday morning, Nov. 19th), the conference has been a happy success, surpassing our most sanguine expectations. The Spirit of the Lord is with us in power, producing heavenly harmony. We feel as though a new era was dawning upon those who are looking for the "blessed hope." Let us rejoice in the Lord.

POULTNEY.

We spent Sabbath, Nov. 14th, in Poultney, Vt., and had a very pleasant time. The Poultney church has passed through some sore trials in the last few years by the hands of death, and the removal of active members, but there is a goodly number of faithful souls left, who are pressing earnestly for the kingdom. It seems very pleasant to greet the dear saints again, after a three years's absence. Bro. J. B. Cook has been preaching there for some time in the past, to good acceptance, but has now removed, and they are without a pastor.

Eleven years ago, we preached our first sermon in the Stone meeting-house, and have now preached our last, as the room we have occupied is to be used for other purposes. We felt sad to learn the fact, as it is a discouraging circumstance to the church; yet the dear Brn. and Srs. seem determined to press forward.

In one of our meetings, a Bro. who had come some distance to the meeting, arose and said he had been in a low state of mind, and it was because he had been keeping a beer saloon, and had used some of the beer himself. He said he was resolved to quit it if he died, and had to beg for a living. No one can be free in the Lord, and at the same time be engaged in doing what he knows to be wrong in the sight of heaven. Christianity makes people do right in all things. It is perfectly adapted to the wants of man.

We had a pleasant interview with Bro. S. G. Mathewson, at Castleton, Vt., whose faithful labors have been of great value to the church in that place during the last five and a half years. He lives in the hearts of the people, and enjoys their warm sympathies. He and his wife are worthy of the esteem they receive.

COMING OF CHRIST.

The interest in the coming of Christ, as an event near at hand, is increasing in all parts of the world where there are any living christians. The evidences keep multiplying that show we are near the glorious day. The following is from one of our exchanges:—

"The body of Christians in Amsterdam and Enkengen, known as "Apostolic Congregations," are publishing through the German papers that the personal advent of the Savior is near at hand; and that the Lord, speaking through the Holy Ghost, has revealed to them the great fact, and requires that they proclaim it to the world."

STRANGE THINGS.

It is a little remarkable how many strange things are occurring in these days, that are calculated to set people to wondering in relation to coming events. The people seem satisfied that they forbode some event of no ordinary character, and often intimate that they indicate the second coming of Christ. The following are samples:—

"The sun's atmosphere, say the scientific men, is in a highly excited condition. A column of magnetic light is shooting out further and further from the solar sphere, and it is now stretching out forty-five millions of miles. In other words, it has accomplished half the distance between us and the sun! The interesting question, and one on which, perhaps, we do not wish any more light of this character, is: How long will it be before it finishes the rest of the distance and bridges the gigantic chasm between the earth and the sun? Is it a messenger sent out to snatch us up as food for the insatiate monster that keeps himself warm by devouring planets, and whose fire-eating propensities this whole earth would satisfy for a few days only? If so, how long will this emissary be in reaching us, and carrying the globe away as if we were a gigantic lump of coal for a roaring furnace? This column of light at intervals indicates its approach by flashing and corruscating with fresh brilliancy. So decided are its effects that two astronomers, one at London, the other at Oxford, and neither knowing the experiences of the other, supposed that the dark glass of their telescopes had been broken or put out of range, so strong was the flash of golden light upon the vision. It is predicted that before the end of next year this magnetic light will have got near enough to us to make its immediate and actual influence upon the earth distinctly felt. It is announced that in consequence we may expect to see phenomena that have never been seen or known before by the human race. If any of our readers are therefore yet disposed to complain of the weather and the earthquakes, let them remember that, by this time next year, that they may have an entire new line of experiences to explain and endure, in comparison with which the fitful winter and rough, rude autumn of to-day, may seem like a June morning in paradise, and the earthquake's shock and lightning's storm, a placid rocking in the cradle with a pleasant lullaby of thunder."

WHO WAS MELCHIZEDEK?

A correspondent writes:—"There has been considerable inquiry here concerning who was Melchizedek? Some asked their preacher, but he could not tell. Will you please give your opinion in the Crisis?" R. LANNING.

There is very good evidence to show that Shem, the eldest son of Noah, was the one called Melchizedek. This name first occurs in Gen. 14: 18. In the Book of Jasher, chap. 16: 11, it is expressly declared that he was Shem, the Son of Noah. When it is said in Heb. 7: 3, that he was "without descent, having neither beginning of days, nor end of life," it is understood to signify that the genealogy of Shem was not recorded or preserved so that the date of his birth and death could be referred to, as was required in the case of the Levitical priesthood. Shem lived both sides of the flood, and appears to be the first priest on this side. He had a sort of pre-existence with reference to the life he lived before the flood, of which the inhabitants this side of the flood had no knowledge; hence, it might be said, he was without "beginning of days. On this account, he was a representative of Christ, who was a priest after the order of Melchizedek, instead of the order of the Levitical priesthood.

In the Book of Jasher, Melchizedek is called Adonizedek. The precise language is as follows:—"And Adonizedek, king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech. And Adonizedek blessed Abram, and Abram gave him a tenth from all the spoil of his enemies, for Adonizedek was a priest before God."

PRESBYTERIAN UNION.

For some time the Old and New School Presbyterians have been making efforts to unite, and the union is now accomplished, as the following will show:—

PITTSBURG, PA., Nov. 12. The Presbyterian Assemblies met in their respective churches this morning, and after devotional exercises the assembly finally dissolved. An announcement was made that the United Association would meet in the First Presbyterian Church of Philadelphia on the third Thursday in May, 1870, after which each Assembly formed into a line and marched to the street fronting the First Presbyterian Church, where the New and Old School Commissioners joined and locked arms, the union being greeted with the clapping of hands and waving of handkerchiefs by the immense crowd present. The procession proceeded to the Third Church, where a Union meeting was held. A telegram was ordered to be sent to the Presbyterians of Great Britain announcing the union. The Scriptures were then read, and an address made by Dr. Fowler, who at the close clasped the hand of Dr. Jacobus and announced the union complete. Impressive addresses were made by Drs. Jacobus, Musgrove, Adams, Hall and Day, and by Judge Strong, Senator Drake, Hon. Wm. E. Dodge, and others.

Dr. Fisher offered a resolution calling on the church for a thank offering of $5,000,000 for mission purposes. The resolution was adopted."

NAPOLEON'S POLICY.

Those who are well posted in the facts connected with the plans and policy of Napoleon, are compelled to admit that he is very shrewd, and managing with great skill. He outwits his opponents in almost every move he makes. When his enemies think they have him in a corner, they find him turning it to his own advantage, and appearing in advance of all his competitors. The following is from the Albany *Argus*, Nov. 16th, and gives, we believe, a proper view of Napoleon's situation:

"The recent policy adopted by the Emperor Napoleon towards his enemies, proves him to have lost little of that shrewdness for which he has always been remarkable. Indeed, it must be acknowledged that his mental faculties, instead of being impaired by age or disease, have become more acute as he has advanced in years. Napoleon's clemency in the cases of Rochefort, Hugo, and a score more of his most inveterate enemies, is both timely and politic. By freely overlooking their personal malignity towards himself, as well as ignoring their revolutionary opinions, and extending to them perfect freedom to return and reside in their native land, the Emperor has succeeded in removing most effectually the stings of these malcontents, while he has achieved a reputation for liberality and moderation that will be of excellent service to him. A master-stroke of policy is this which deprives these powerful enemies of their ability to injure the Emperor and his dynasty, while it gains for the monarch himself the reputation with the people which he most needed.

It was only while Rochefort, Hugo, Rollin and others were persecuted at home for a too free expression of opinion, and finally banished for the same reason, that the people cared anything about them or their political opinions: only while they were martyrs were they at all interesting to the Parisians or Frenchmen in general. Now that they can live where they please, act almost as they may choose, and say about what pleases them, their popularity and influence will soon decrease, if it does not entirely [illegible] was taken of these matters by the police, and the excitement has already about died out.

When it is found that these men are no longer to be made martyrs, and that political capital cannot be made out of them, they will be allowed to sink very soon into comparative insignificance. Some few of the pardoned ones have refused to return home, but this will not have the effect to lend any interest to their movements, as they can return at any time if they desire to. Enemies as we all are to monarchical institutions, and heartily as we desire to see a republican form of government prevail in every land, we cannot but admire the shrewdness of the policy adopted by the French Emperor, which has had the effect to completely disarm the most bitter among his enemies. By adopting these conciliating measures Napoleon has not only disarmed his enemies, but he has succeeded in gaining the good will of his people, and taken the most effectual measures to secure the succession of his dynasty."

FEET OF THE ANGEL.

BRO. GRANT:—I have been so far gone in Spiritualism, I find some trouble with certain texts, especially Rev. 22; 9. Will you please give me some light on the subject, as it seems to favor Spiritualism. It appears that one of the old prophets came back. How do you harmonize this with your belief in the sleep of the dead? E. D. KENTFIELD.

The passage with its context reads as follows:—"I fell down to worship before the *feet* of the *angel* which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." It will be observed that the one who appeared to John was an *angel*, not a spirit of a man. It does not say he was one of the prophets; and even if it did, it might have been either Enoch or Elijah, who were translated, and did not see death. This angel who appeared to John, had been a servant to the prophets, and was then sent to John to instruct him in relation to coming events. Tyndal's old version reads: "I am thy fellow servant, and the fellow servant of thy brethren the prophets." The same idea is in our present version. There is not a word to show that this angel was the spirit of a prophet; but he was a being who had feet,—a real, tangible person. When men die, they do not take their feet away with them, and return with them again. The whole physical organism dies—the whole man,—and does not come back as a man. Angels have forms resembling men, and have been mistaken for men when they have come to this planet to serve the prophets and others.

THE ADVENT CHRISTIAN QUARTERLY for October is at hand, and filled with interesting matter. We were specially pleased with the first article, by Bro. O. R. Fassett, entitled "The Comforting Hope," in which he does well in exposing the fables and fallacies of popular theology. The Quarterly is well edited by Bro. Wm. Himes, Buchanan, Mich. Price $1.00 a year.

STIR IN EUROPE.—There is much stir in Europe on the coming of the Lord. The following was clipped from a secular paper:—

"The eccentric Father Ignatius is now preaching the second advent, and placards London with posters announcing, 'Christ is coming!'"

MOSES AND ELIAS.

How could Moses and Elias be on the Mount of transfiguration talking with Jesus, unless they were alive? A. SHELDON.

Elijah, who is called Elias in the Greek, was translated, and did not see death; hence could return and be on the Mount with Christ. Moses died, and after his death and burial, as recorded in Deut. 34: 5, 6, the Lord says to Joshua, "Moses, my servant, is dead; now therefore arise, go over this Jordan." Josh. 1: 2. At this time it is certain that Moses was dead. Then he could not be on the Mount of transfiguration, unless he was raised from the dead. In Jude 9, we read:—"Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring a railing accusation against him." We esume Michael gained the victory over the devil, hence Moses could have been raised and appeared on the Mount. There is not a word, nor a hint about its being the spirit of Moses or the spirit of Elias that was present on the Mount. If there, they were as litally so as was Jesus and the apostles.

The word *horama*, rendered "vision" in the account, frequently signifies a supernatural appearance, and was used to represent the "vision" seen by Peter, when the sheet was let down from heaven; and the "vision" seen by Cornelius, and also by Paul, when he saw in a "vision" "a man of Macedonia," "saying, Come over into Macedonia, and help us." It is not to be understood that the man did actually appear, but only in "vision," as John saw the new heavens and earth, which have not yet become realities.

For the World's Crisis.

A NEW FIELD.

BRO. GRANT:—There is an interesting and inviting field at West Rumney, N. H., for any who have a free gospel to declare, there being only a few sisters in that region interested in the preaching of the truth, and they poor in the things of this world, but rich in faith and good works.

They have a large and pleasant school-house in that district, which will be open for any who desire to preach, and will be filled with an interesting congregation of young people, if due notice is given.

They have Baptist preaching Sabbath evenings during the warm season, but the truth sown in those young hearts will spring up and bear fruit in after years, if not immediately. I look over the appointments in the Crisis every week, to see if some Bro. has not an appointment there. It is an important field, and I hope to see it occupied by those who believe in the truth as it is in Jesus.

I hope that Bro. C. W. Nelson, or some other Bro., will arrange a series of appointments for that place (Plain school-house), the coming winter. The brethren will find a home at Sisters Swain's, Simonds's, Hardy's, or French's. S. W. D.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$113.29
Ira Hodgkins	2.50
J. D. Sheridan	3.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$19.00
"Charity" (by M. Grant)	10.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$278.90

For the World's Crisis.

ACKNOWLEDGMENTS.

BRETHREN AND SISTERS:—I reached my field of labor three days since. Met the colored people on Sunday, and explained to them the object of my mission. They are much elated with the prospect of a school and a house in which to worship. They look up to me with confidence for instruction and encouragement. May God in mercy give wisdom and strength, or I shall faint by the way, for this is indeed one of Satan's strongholds. O that prayer may be offered for me continually, that the Master may be honored, and some sheaves be gathered for the harvest. My heart is oppressed with the moral and religious condition of all this region. O that earnest and true laborers might be sent to proclaim God's truth.

Previous to my departure I received the following sums, to complete paying for the house: A friend, Minneapolis, $5. Z. Marsh, Morris, Ill., 50 cts. E. S. Willard, Haddonfield, N. J., $2. John Stockwell, Lancaster, N. H., $2. Z. A. Waterhouse, So. Poland, Me., $2.35. Mrs. E. S. Brigham, Westboro, Mass., $2.30. Mrs. H. H. Nash, Great Falls, N. H., 25 cents. V. H., Waterbury, 25 cts. William Jefferson, Berlin, O., 50 cts. Bro. Eddy, Norwalk, O., 25 cts.

I hope to have the house seated so as to commence Sabbath School on Sunday next, and day school on Monday. The friends may rest assured that all funds entrusted to me shall be faithfully appropriated. The debt upon the house will weigh upon me till paid. But the impression comes continually, "Trust, and go forward."

Please direct communications to *West Point, Ky.* I could use tracts and Sabbath School papers to good advantage among the white people, if I had them. Your sister in hope,

CAROLINE TULLER.

For the World's Crisis.

FROM FLORIDA.

BRO. GRANT:—The churches at Oak Grove and Suwuannee Shoals have instructed me to request an able and well recommended minister of our faith to come South and preach regularly at the above churches, and to endeavor to spread the gospel of the kingdom in other places.

In consequence of Bro. P. A. Smith's visit north and his ill health since his return, we have had but one day's preaching from him since last May; and he informs me by letter that he contemplates going two hundred and fifty miles south of Jacksonville to spend the winter for his health.

Any brother who desires to come South will please write to me at once, and state his ability to spread and preach the Advent doctrine as preached by Bro. P. A. Smith, and advocated by the Crisis, and what he will expect of us pecuniarily. Any brother of Bro. Smith's zeal and ability can do a great work in Florida among the whites; but for the colored people a colored man should be sent, as the races are not at all disposed to hold meetings together. The colored people very often adopt the views of their employers. I have three colored men and their families working on my farm, who adopted the Advent faith as soon as I became a member of the Advent church.

There is a colored minister here, Monroe Robison, who reports that he is doing a great work in Columbia and Hamilton Counties. He has been supplied with a horse to ride by one and another of the white citizens, and he has been going steadily for the last four months. Bro. T. J. Green is laboring zealously in Baker and Bradford counties, I hear, with good success. Yours in hope,

W. A. SHEFFIELD, *Steward.*

Suwuannee Shoals, Fla., Columbia Co., Nov. 10th, 1869.

For the World's Crisis.

SABBATH.

BRO. GRANT:—I returned from Maine in time to attend the discussion of the Sabbath question, the last evening, between yourself and Eld. Cornell. Not being present the former evenings, I could not appreciate so well what was said this evening; but from what I heard, I should not think any would be induced to keep the fourth commandment. Eld. Cornell was so zealous for the law of the ten commandments, that he could not see or admit any testimony which went to show the abrogation of them; and before he got through with his argument, he gave up (I think) the two important items of their creed; viz., their third angel's message, receiving the mark of the beast by keeping Sunday, and not keeping the fourth-commandment Sabbath, written on tables of stone, as necessary to salvation. While Eld. Grant said that they believed and preached that the third angel's message, with keeping holy the seventh-day Sabbath, was essential to the saving of men in the time in which we live, Eld. Cornell denied it *in toto*, and said it was false; that they believed no such thing, taught no such thing; that if the people did not see it in the light they saw it, they were safe, or might be saved, or words to that effect.

Now this is giving up the whole thing. If [illegible] no reason why he should make any great bluster about it for our sakes. We don't see it, and are as well off in his concession, and I think much better, in the sight of Jesus our *Well Beloved.*

They claim the Sabbath of the fourth commandment is binding on all in this generation, and still they break it. I said to Bro. R., one of the defenders of this gone-by covenant (declared so by Christ and his apostles, to make place for a better one), "The Lord knows, you know, and I know, that you, as a people, do not keep the Sabbath of the fourth commandment"; and he said, "We do not claim to keep it to the letter, but the spirit of it." This is giving up the whole question; for if not kept according to the commandment, how shall it be kept? Has it been altered, so that man may say how he will observe it? If so, where? Yes, *where?* But do they break it? I think they do, and I will mention one case among a thousand and one, that might be mentioned.

Bro. James White and wife came in the cars with me from the Springfield campmeeting, Friday, Sept. 3d. He left the cars at Worcester, saying to me that he was going to Lancaster, Mass., to hold a meeting. This was just at night, Friday evening. I rode directly on to Boston, thence to Chelsea, my home. I saw on my way over the ferry one who attended the Sabbath meeting. She said to me that Bro. James White and wife were to be at Chelsea the next day—Sabbath, and *preach.* I said, No; for I had just left them at Worcester. Their Sabbath had begun.

The morning came. Eld. Cornell was there to teach and preach, and I think others of the same faith; but where is Bro. James White? Saturday evening in comes Bro. James White, carpet bag in hand, to urge upon them the necessity of keeping the Sabbath, but he does not happen to get there till the holy time is over; he had come forty or fifty miles, breaking the commandment he came to teach them not to break. But "we may do work of necessity, and errands of mercy on the Sabbath day," "take an ox out of the ditch," etc. Yes, but there was plenty of help in Chelsea at this time. Consistency, where art thou? Not here.

Now, brethren, if the fourth-commandment Sabbath is binding upon us, then it must be kept as directed in the commandment, or else we come under the truthful charge of Sabbath breaking, with its heavy penalties weighing upon us. In love with brethren, if they do err from the truth, L. BOUTELL.

Chelsea, Nov. 13th, 1869.

For the World's Crisis.

LETTER FROM BRO. J. G. HOOK.

To the brethren and friends in Nova Scotia: Last Tuesday evening I took passage on board steamship *Linda*, of Yarmouth, for the Province. In less than two hours after we left Tea Wharf, some of the machinery gave out, and the steamer was soon anchored in sight of the lights in Boston.

While lying there for repairs, I thought of the remarks made by some of God's dear children at Chicopee Falls, Mass., last Monday morning, as I was about to leave for Nova Scotia; they were in substance as follows: Bro. Hook, we think you should stay here awhile, and labor for the perishing in Chicopee, as there is an ear to hear, and we have been praying that God would send you here, etc. I told them that I was expected to dedicate a chapel in Shelburne, and must go. Well, said they, we feel that you will be hindered; we do not know how, but are satisfied your duty is here at present.

So I pondered those things over in my mind, and the suggestion came to me, Perhaps, after all, it is not your duty to go now. Perhaps this trouble is to prevent you from going. It may be in answer to the prayer of faith of those few faithful ones who are struggling so hard for the suffering cause of Jesus.

So I said, "Lord, if it is duty to go back, I want to go, and do thy bidding; and if this boat is taken back to the wharf so I can leave it, I shall be satisfied it is duty." After a while, she was steaming away for Nova Scotia. Towards morning we had unmistakable proof of a heavy gale, and our able captain gave orders to run the steamer into Gloucester harbor and cast anchor. So we found ourselves at anchor, with many vessels near by.

We lay there until Thursday P. M., when the boat was hauled to the wharf. Then my duty was plain. The steamer was somewhat disabled, and I left for Chicopee Falls. Truly,

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm."

I cannot now tell when I shall visit the Province, but soon as the Lord will.

Boston, Nov. 19th. JOHN G. HOOK.

ACCURACY OF SCRIPTURE.

We read in Dan. verse 30, that when Darius took Babylon, Belshazzar, the king of it, was in the city, and in "that night was Belshazzar, king of the Chaldeans slain." Herodotus, the Greek historian, gives an account of the matter, which, until of late years, seemed totally irreconcilable with Daniel's narrative. He informs us that Labynetus was absent when the city was taken; that he sought shelter in Barsippa; that Cyrus attacked him there, took him, stripped him of his regal dignity, but allowed him to retire and to spend the rest of his life in ease in Caramansa. The two statements appear to be contradictory, and that the credit of historic veracity must be denied either to Daniel or to Herodotus.

Thus stood the matter, when Sir Henry Rawlinson, the celebrated Oriental scholar, discovered, in his eastern researches, one of those cylinders, on which historic records used to be written in the cuneiform character by the ancients. Having deciphered the writing on this relic of antiquity, it was discovered that at the time of the capture of Babylon, referred to by Daniel and Herodotus, there were two kings presiding over the empire, a father and his son; and thus we can understand that Herodotus speaks of the father who escaped, while Daniel speaks of the son, who was slain.

This unsuspected fact not only reconciles the prophet and the historian, but explains an otherwise inexplicable expression in Daniel, where it was promised to the prophet by Belshazzar that if he could explain the handwriting on the wall, he would make him the third ruler in the kingdom. Dan. v. 16. Now, why not the second ruler, as Joseph in similar circumstances had been made in Egypt? The cylinder answers the question; there were two kings in Babylon, and therefore the place next to the throne could be only the third rulership in the kingdom. A very short time before the discovery which so triumphantly reconciles the seeming contradiction, which casts a shade of suspicion on Daniel's accuracy, Mr. F. W. Newman had written these words in Kitto's Cyclopedia: "No hypothesis will reconcile this account with the other;" an instructive lesson this, teaching us to give the sacred writers credit for accuracy, even though we may be unable to explain facts which seem to impeach it.—*Church Herald.*

For the World's Crisis.

CHRISTIAN WORK.

All christians claim that work is necessary. Laziness is condemned by the word of God. People are commanded to be diligent in business. The christian's work is admitted to be the most important of any, yet but few are willing to engage in it; and fewer still, after they profess to engage in it, are found ready to work faithfully at this business.

Lazy professors of christianity are numerous in the world to-day. "Nothing to do" seems to be the plea of thousands. What is the trouble? Is there no work to be done? Has God called men and women into his vineyard with nothing for them to do? One would suppose this to be true, judging from many of those who profess to be in the vineyard; but it is not so. God has work enough for all, and he who claims to be in the vineyard of the Lord and finds nothing to do, you may know to be lazy; for any eye looking out on this world of suffering humanity cannot fail to see something to do, if there is a disposition to see it.

A lazy person is very likely to not let work attract his attention much. He sits down at his ease to enjoy himself in the very midst of work which is suffering to be done. You find a lazy housewife; she can sit down in the dirt, surrounded by unmade beds, unwashed dishes, and unswept floors, and be perfectly at ease; "nothing to do"; while one who is a "worker" could not rest one moment until matters were adjusted properly.

So it is with many who profess to be christians. They seem supinely easy when there is an abundance of work all around which should be done.

The gospel ought to be preached, but *they* can do nothing to help about the matter. Money must be had to aid in this work, but their eyes are closed to the fact. In their easy laziness they can "smoke" (!) out enough perhaps in a little while to do a large amount of good in helping the cause.

There are poor around them who are suffering for life's necessaries. There are ministers preaching the gospel who with their families are suffering with hunger and cold, while they are striving to preach salvation, to get people ready for eternal life, sacrificing almost every social comfort for the sake of engaging in this work of saving men; so faithfully devoting their time to the work, that they have but little for manual labor. But these easy, lazy christians (?) must seek their own worldly comfort first, and when that is secured they forget the wants of others, for their laziness is of a selfish character. People who do not love work are usually selfish.

Here we are, down close to the judgment; fields are white, all ready for the harvest, and faithful laborers so few that the cause is languishing for want of them. People are perishing for the want of salvation, eager to hear the truths with reference to the times in which we live. But there are so many lazy professors who claim even in their laziness to be at work, that our hearts are made sad as we listen to the cries of those in distress, as they say, Come and help us, and see so few ready to go to their assistance.

There are places even in this enlightened, boasting New England, where the gospel is scarcely ever preached, and where the truths of Jesus' coming soon have never been heard. What is the reason that these places are neglected? It is simply because there are so many lazy ones who are unwilling to work.

Ministers are frequently as guilty on this point as others. How sad the thought that even those, professing to be watchmen on the walls of Zion, and true watchmen, who claim to stand where they can see where we are living, and what is coming upon the earth, and yet too lazy and selfish to make an effort to warn the people. How many there are to-day who love ease and comfort so well, that they will seek that rather than the good of the cause; and if they work at all, do it where it can be done the easiest, bring the most pay, and make them the most popular.

It is true of lazy persons, if they ever do work any, they want to get as much or a little more, if possible, than any one else; and all the way you can prevail upon them to work, is to offer them big pay. Though this may seem a little hard, yet we fear that such motives are sometimes the only things which prompt men to preach. The proof of it is here: we see them, instead of seeking the lost and destitute, loving to go where meetings are already established, and where they can be sure of receiving the most money; and when asked to visit some new place, where people are poor and the prospect of getting much looks discouraging, they refuse to go, saying, "We cannot afford to go; doors are open to us where we can get more pay." Such things are common at the present time.

Even among the people who are looking for the Lord to come soon, and have been known before the world as a class of people opposed to ministers stipulating for money and preaching for salaries; right at home among us, are men who, if they do not stipulate and say, "I will not preach unless you will give me so much money," are very sure to go where they will get about so much. So we find them sticking to large flourishing churches, following each other round in succession, while the suffering, perishing ones, perhaps not more than ten miles off, are crying and praying for help. God pity such ministers who, for the love of ease and money, will neglect the destitute and poor.

God wants men and women to preach his word who are willing to take him for paymaster, and go forth, being willing to work with their hands, if need be, that they may reach the destitute and get prepared to meet the Lord. The poor need to hear the gospel preached as well as the rich, and if we preach a free gospel it belongs to the poor, with others.

Who, then, is willing to engage in this important work in these last moments of time, and trust in the Lord to take care of them? Thank God, there are a few, and we pray that the number may increase. "Go work in my vineyard, and what is right I will give thee."

God help us all to arouse ourselves, and enter more heartily into the work than ever before; that at the harvest we may come rejoicing, bringing our sheaves with us.

M. MCKENNEY.

Upper Bartlett, N. H., Nov. [illegible]

For the World's Crisis.

MURDER.

Yes, cruel murder; and the perpetrator one that professes to be a christian; goes to meeting; talks about serving God; advocates many truths; has many good ideas and principles, and is hoping and expecting, even, to be gathered with the wheat in the great harvest day. But, oh! sad mistake; "For no murderer hath eternal life abiding in him." But who is it that has been committing murder? inquires the reader. I am sure I have not. Well, perhaps not; but I fear there are more murders among us than we are aware of; for John says *whosoever hateth his brother is a murderer.* But perhaps some argue in this way. Such and such an one is not my brother or my sister. I know they profess to be good, but I don't like them. Well, possibly the reason may be the same that made Cain slay his brother; because his own works were evil and his brother's righteous; or they may be laboring under some infirmity of the flesh that we are ignorant of, or have not yet got so far advanced in the light as we have, to know right from wrong; or, perchance, when they have trespassed against us, we have not gone to them alone, and told them their fault, but have kept it in our own breast working like leaven, until it has ripened into a chronic hate; and we, not considering the wrong we do them ourselves, suffer it to remain there, thinking that if we do not carry it to our neighbors, we are all right.

Now Christ commanded his children to love one another; and only a few hours before he was crucified prayed that they might be *one* as he and his Father are one. Now if we have this Scripture charity, and another whom Christ pinned up in the same bundle with us, and from whom we have a right to expect this same charity, but in its place we find hatred, can we find any better term to express it than the one the apostle has made use of—*murder?* The stronger the tie, the more emphatic the name. Dying by inches it has many times literally proved, especially when coupled with family connection. But it does more; kills spiritually; it throws a stumbling-block in the way of those that would go in, so that we neither go in ourselves and those that would go in we hinder. We are sometimes inclined to consider some things as *little* sins; but who can tell how large the ball will be before it stops rolling? But supposing the one you or I hate should prove to be a real hypocrite; do we gain anything from the word of the Lord to approve of it? Nay, verily; for although we must hate and abhor all sin, yet nowhere are we permitted to hate the sinner. His condition should call forth our pity, our patience and forbearance. LAURA ANN WHEELER.

Plainfield, Mass.

Correspondence.

From Sr. L. M. Stoddard.

Brethren and sisters in the Lord:—I feel to thank God this day, as did Hezekiah of old, that I am alive, that God has prolonged my days, and that I am not in the grave where "the dead praise not the Lord as I do this day."

Nearly five weeks I have been confined at home by sickness, and at times almost felt the "chilly waters" nearly overwhelming me: yet by the goodness of God I am recovering, and hope soon to be in the field sounding the notes of alarm to a perishing world. I never saw the work so great and the laborers so few as now; infidelity coming in like a flood, and so few to lift the standard of truth. God bless the faithful watchmen, and the Ruths who are gleaning after, trying to pick up some heads of wheat, is my prayer.

War clouds are gathering in Europe and in various parts of the world; and shall we who profess to be looking for Jesus at the door be stupid, and regardless of the words of Christ to "take heed to yourselves," etc.? Shall we, who hold the same position to this generation as did Noah to the antediluvian world, be engaged in building houses and putting money where it cannot be easily got if the Master calls for it, and people around are "perishing for lack of knowledge," when they might be reached perhaps with a *tract?*

God is wonderfully blessing the distribution of tracts, but I am pained to see how little comes into the Tract Fund. Many a person will read a tract who would not go to hear the truth because of prejudice. And many a dear Bro. or sister feel they can do nothing in the vineyard of the Lord because they think they have no talent. But you can all be distributors of tracts, and scatter the precious seed, which may result in more good than what a preacher could say.

May the Lord enable us all to find our place in this great work of these last perilous days, for when Jesus comes he will say to the faithful servant, "Enter thou into the joy of thy Lord," "because thou hast been faithful over a few things."

Many thanks to kind friends who have blessed me with letters of comfort and consolation on my bed of pain. Many thanks for the many prayers which have ascended in my behalf. I believe God has answered them. I am not sufficiently strong to speak yet in public, but shall answer the calls that come to me as soon as prudent.

Continue to pray for me in my weakness of body. I feel strong in faith, giving glory to God, and rejoicing in hope of eternal life. Yours in the patient waiting for Christ,

Worcester, Nov. 12. L. M. STODDARD.

BRO. W. F. GAUSON writes:—"Bro. H. Gregory and others proposed to have a tent meeting here in New Milford, and wrote to Bro. A. D. Flagg to attend, which he did, commencing the latter part of August. The Lord was there, and that to bless. The interest seemed to increase until they moved the tent to Zanesville over the following Sunday; but they came back the following week, and almost every night some rose for prayers. The meetings lasted two weeks.

Bro. A. D. Flagg comes here every two weeks, and the Lord is continuing to bless his labors. He has buried with Christ in baptism twenty-five happy souls, who one year ago were going down the broad road to ruin, but to-day are rejoicing in the blessed hope of a coming Messiah. As this is a new church, we desire an interest in the prayers of the brethren and sisters."

BRO. W. CHURCHILL writes:—"Eld. P. W. Hough has been preaching in our school-house for two weeks with good success. He preaches the gospel of the kingdom, and we are truly thankful that the good Lord put it in his heart to come and break the bread of life to us. The truth was well received by most that heard it, and six were baptized. We have arranged so as to have the Elder with us every fourth Lord's day for one year."

[illegible]

Obituaries.

HODGDON. Died, in Great Falls, N. H., Nov. 1st, 1869, Isaac N. Hodgdon, only son of John C. and Melinda Hodgdon, aged seventeen years, eleven months, nineteen days.

May the Lord bless and sustain the afflicted father and mother, who for the first time have been visited by the last enemy of man, whom Christ died to destroy, and will when he comes. Words of comfort were spoken by the writer, from 1 Thess. 4: 18. J. PINKHAM.

COOLBROOTH. Died, in West Scarborough, Me., Sept. 9th, 1869, Joseph Coolbrooth, aged forty-five years.

Bro. Coolbrooth was converted a number of years ago, and has been a bright and shining light in the world ever since. Amid all the darkness and false doctrines of these last days, he has stood for the true faith once delivered to the saints. In all his sickness he was calm, possessing the blessed assurance that if he fell asleep, he should awake in the morning of the first resurrection.

Words of comfort were spoken by the writer, from Job 14: 12. J. L. CHUTE.

DARBEE. Died October 25th, my wife, in the ninety-fourth year of her age.

At the age of twenty-four Sister Darbee experienced a change of heart and joined the Free Baptist church in Buffalo, and since then has been a member of that church. About three years ago she was attacked with a cancer, which kept her lingering in great suffering until she died. While on her sick bed she got hold of the Crisis, and it was a source of great comfort to her.

Sermon at her funeral was preached from 2 Cor. 5: 1, (her selection), by Bro. Curry, of the Free Methodist church, in the absence of her pastor. L.

LOCHART. Died, at the close of July, in Philadelphia, Frank B. Lochart, aged two years.

He was the much loved son of Geo. and Sarah Lochart, disciples of Jesus, who have been called again and again to lay their little ones in the dust. The Spirit of the Lord sustains them in their sore afflictions, and the prospect of the speedy return of the Shepherd assures them that soon he will gather the little lambs to his bosom. Funeral services conducted by the writer. F. H. BURBANK.

HOLMES. Died, in Tolland, Oct. 22d, 1869, of lung and typhoid fever, Phineas C. Holmes, aged fifty-five years.

He leaves a wife and daughter to mourn the loss of an affectionate husband and parent, and also a brother and sister. The funeral sermon by A. Moss, at Square Pond. H. B. DUNLAP.

HOLMES. Died, in Stafford, Oct. 26th, 1869, of paralysis, Lemuel Holmes, father of the above, aged seventy-nine years.

He leaves a wife, and son and daughter. Funeral sermon by I. B. Potter, at the house of the writer. H. B. DUNLAP.

Married.

In this city, 17th inst., by Rev. E. Edmunds, Mr. LORENZO D. BERRY, of Portsmouth, N. H., and Miss EMMA M. MACE, of Boston.

By Eld. P. W. Hough, Oct. 24th, 1869, at a public meeting in Brunswick, Eau Clair Co., Wis., Mr. SAMUEL C. CONVERSE and Miss HELEN M. CHURCHILL, both of Brunswick.

At Fredonia, N. Y., Nov. 8th, 1869, by Eld. C. W. Low, Mr. MILO STRONG, of Darien, Genesee Co., N. Y., and Miss LEPHA A. CRAWFORD, of Alexander, N. Y.

At North Dana, 10th ult., by Eld. Geo. A. Streeter, SANFORD WEAVER, and LIZZIE A., adopted daughter of Mrs. Luther Sage, of Springfield, Mass.

Summary of News.

FOREIGN.

Cable News.

ST. PETERSBURG, Nov. 12. A project for a treaty of alliance, offensive and defensive, between France, Austria and Russia, has been submitted by Prince Gortschakoff to Fleury, the French Minister, and sent by the latter to Napoleon. The duration of the alliance is to be three years, and it is to be renewed upon six months' notice. Each party is to keep a certain standing army.

LONDON, Nov. 16. The Pope has written a letter to Archbishop Manning, in which it is stated that, although Protestants are excluded from the Ecumenical Council, facilities will be offered outside for making explanations.

According to a new arrangement the Government will dispatch the steamer Monarch from Portsmouth, on Friday, the 26th inst., with the remains of the late George Peabody. The Monarch will remain at Spithead for a few days, until she is joined by the American squadron, when they will sail for America in company. It is likely that several French war ships will also join the fleet.

PARIS, Nov. 16. The Emperor gave an audience to Baron Werther, the newly appointed Ambassador from Prussia, at Compigne yesterday. Much good feeling was manifested. M. Werther, in presenting his credentials assured the Emperor that the Prussian Government desired to preserve the present amicable relations with France. Napoleon replied at considerable length, concluding by saying that he much wished the development of a good understanding between Prussia and the German Confederation on the one part and France on the other.

The journals publish a communication from Ledru Rollin, in which he withdraws as a candidate for the Corps Legislatif, assigning as his reason for this step that he does not desire to cause a division in the Liberal party.

Nov. 19. M. Baucel, one of the Deputies who signed the recent opposition manifesto, has written a letter explaining that that document is but a minimum programme of the policy of the party whose labors will not cease until on the ruins of the personal government they establish the Republic.

MADRID, Nov. 17. Five steamers have sailed for Havana since Sunday, carrying from three to four thousand volunteers well armed and equipped.

VIENNA, Nov. 18. The *Presse* asserts that when the celebration of the opening of Suez Canal is terminated, the Sublime Porte will send another ultimatum to the Viceroy of Egypt, ordering him to accept the Turkish proposals without conditions, or to consider himself suspended from the Viceroyalty.

PORT SAID, Nov. 17, via ALEXANDRIA, Nov. 17. To-day was devoted to religious ceremonies in connection with the opening of the canal. The solemn blessing of the canal was given by Pere Baur, the almoner of the Empress Eugenie. He preached a sermon, in which he congratulated the world on the success of this grand enterprise, and thanked the Khedive, who, he said, immortalized his name and reign by his co-operation in one of the greatest undertakings of modern times. He dwelt in terms of lively gratification on the liberty of worship which had been granted to Christians, thanked the Empress for the sympathy she had shown, and M. De Lessups for the exertions he had made to bring the work to completion. He also returned thanks to all the illustrious personages who had honored this occasion with their presence. The Emperor of Austria, the Empress Eugenie, the Viceroy of Egypt, the Princes of Prussia and Holland, and many foreign Envoys assisted at the ceremonies, and the multitude of spectators was immense. The greatest enthusiasm was manifested.

ALEXANDRIA, Egypt, Nov. 16. The festivities preliminary to the inauguration of the Suez Canal commenced at Port Said yesterday. The Emperor of Austria landed at noon, and was received by the Khedive with great ceremony and a magnificent civic and military display. The houses were decorated, arches were raised over the principal streets, and hundreds of flags were flying. Salutes were exchanged between the street and the shore. At night the town and harbor were ablaze with fire-works, and illuminated. The heavens were as bright as day, all the house-tops being covered with lighted torches. The rigging of the men-of-war and shipping in the harbor was hung with lanterns of every color, and showers of rockets were rising and falling. The Khedive gave a grand ball on board of his yacht, which was a superb affair. It was attended by the Emperor Francis Joseph and all the distinguished guests now assembled at Port Said. The ball lasted until an early hour in the morning.

To-day the Empress Eugenie arrived, and was received by the Viceroy and Austrian Emperor, and landed amid the thundering of cannon and the acclamations of the multitude which lined the shore. Among the events of to-day was the dedication of a Christian church and of a Mahommedan mosque. Priests and ministers of all creeds were invited to be present on both occasions.

ISMALIA, Nov. 18. Thirty-four steamers have arrived here and others are expected. At the shallowest point between Ismalia and Port Said the water in the canal is nineteen feet deep and the depth is generally twenty-five to thirty feet along the whole line. The festivities here are continued with magnificence and enthusiasm. An immense crowd of visitors from all parts of the world are here. The number of guests who have been specially invited by the Khedive will exceed three thousand Europeans and twenty-five thousand Orientals. The expenditure of money is unlimited. The entire fleet will start for Suez to-morrow.

DOMESTIC.

THE ECUMENICAL COUNCIL.—The date of the grand Papal Council at Rome is not yet fixed upon, but the Holy College is expected to choose the 8th of December, the anniversary of the Immaculate Conception, to give more eclat to the affair. The first day will be devoted entirely to the ceremonies of mass, a sermon, and the communion of the prelates—all of them receiving the sacrament from the Pope's hands. The number of prelates expected to take part in the Council has been singularly exaggerated. The exact number of the Episcopal seats of the Roman Catholic Church is to-day 1009, of which 140 are actually vacant. A great number of bishops, whose great age prevents them from making long journeys, have been relieved from the task of going to Rome. Only about eight hundred in all are expected at the Vatican. All the princes of the church, without distinction, are the invited guests of the Pope while the Council lasts. But most of them, remembering the meagre state of the Holy Father's pocket, will stop at the hotels or in the palaces of the Cardinals living in the Eternal City.

RAISING OF A BRITISH MAN-OF-WAR.—*Curious Relics of* 1777. From the Philadelphia Evening *Bulletin* we learn of a successful effort to raise the hull of the British 64-gun ship Augusta, sunk in the Delaware river, about a mile and a half below Fort Mifflin in the year 1777. The ship was one of his Royal Highness King George's fleet, and was blown up, the concussion driving one of her sides out. After surmounting many difficulties, the parties to the enterprise succeeded on Friday last in bringing the old craft to the surface and towing her hull into Gloucester. An intense excitement was created along the river and among the Jersey folks, who were anxious to see the vessel they had read of and heard so much about. Among the relics already secured are two heavy cannon bearing the British coat-of-arms; a wonderful looking silver watch, small in size, and almost round in shape; a silver spoon, on which is engraved "H. W., 1748;" a piece of metal four inches long and an inch wide, on which is engraved the Lord's prayer, and appended to which is the name of David Pyett, 1774. A number of British guineas of the date of 1765, very perfect, have also been recovered. Battle axes, cutlasses, guns, pistols, and all of the paraphernalia of a man-of-war are visible, and much of it will be saved. The timbers of the ship are in a good state of preservation, and a novel feature of her construction is that she was put together by trunnels, no bolts being used.

THE MORMONS—A NEW REVELATION.—The shrewd Mormon Prophet has had a new revelation, it is reported, bidding him to collect together the faithful, with their goods and chattels, their harems and their children, and to shake the dust of Utah from their feet, and journey to the Sandwich Islands for a new abiding place. It is evident that the system of Brighamy cannot long withstand the pressure of the "Gentiles." Brigham said, not long ago, that "it must be a d—d poor religion which will not stand one railroad," and so it is; but the effect of the Pacific Railroad on Mormondom, already observable, shows that Brigham's religion is of the character mentioned. If he has had a revelation, telling him in the forcible language of the Pacific slope to "get," we venture to say that it is the best one he ever had. The Mormons might find a permanent resting place and a pleasant one in the beautiful islands of the Pacific. They would make them "blossom as the rose," and there would be no travelling Congressmen or interviewing reporters to disturb their devotions. They have shown wonderful results of thorough organization and discipline under one master mind, and Salt Lake is probably the best governed municipality of its population in the country; but polygamy does not belong to our place and time in the world, and the whole system is as much opposed to the popular government as any despotism in the Old World. It must be wiped out. How to do it may become a question of vital importance; but a voluntary *hegira* to the Sandwich Islands would be a peaceable, and welcome solution.—*Boston Herald.*

HOW A RAILROAD KING TRAVELS.—Mr. Torrence, Vice President of the New York Central Railroad, keeps for his own use, and constantly ready, an elegantly fitted up locomotive, the seats of which are on steel springs and richly upholstered, while every appliance is visible to keep out sparks and dust. It is in charge of a first-class engineer, whose only business is to run his machine wherever and whenever the Vice President wishes him to. Should Mr. Torrence (who resides in New York city) consider that his presence is important in Buffalo, the engineer is ordered to fire up, the telegraph conveys the intelligence that Torrence is on the road, and away goes the horse through towns and villages like a streak of lightning, resting not till the destination is reached. Business finished, the return is made, the horse is put in the stable, and not taken out again till the Vice President issues the order for another ride.

SOLAR DISCOVERY.—By means of the spectroscope, which has of late years unlocked a number of mysteries in the solar system, Mr. Lockyer, an English observer, has discovered that the red protuberances seen on the sun are local accumulations of a gaseous envelope, which completely surrounds the sun. He finds this to be marvelously regular in its contour, and to have a thickness of about five thousand miles. To this envelope he has given the name of the sun's chromosphere. It lies immediately contiguous to the bright surface of the sun. It consists chiefly of hydrogen; while the protuberances that break up the continuity of its outline are vast masses of incandescent hydrogen and other vapors, ejected from time to time from the luminous mass of the sun into the chromosphere.

A CURIOUS PILGRIMAGE.—Among the attractions of the Suez Canal excursion, the most curious one is that offered by the Viceroy and suggested by him alone. An excursion to the Elephantine Island, where stands the ancient Nilometer, built many centuries before Christ's birth, is proposed. The Nilometer has not been visited before since 1799. It consists of some gigantic calcareous blocks on the shores of the river, near the tropic of Cancer. The ancient Egyptians built it to mark the rise and fall of the Nile, and to know when to avert an inundation. The island on which it stands is uninhabited; but, strange to say, is almost a paradise, glorious with tropic beauty. A French company propose to take along two balloons, the prospectus of the company saying, with the usual national wit: "The forty centuries have looked down upon us long enough; let us mount into the sky and contemplate them." This same company will take people on balooning expeditions above the Pyramids, thus saving the troublesome ascent and the cry for "backsheesh."

THE SUEZ CANAL.—It is a great enterprise in all respects, though it makes a small show on the map. The canal is only one hundred miles in length, uniting points which are but seventy miles apart in an air line. The width of the canal on the surface of the water varies from 190 feet to 492—which is not much like the popular idea of a canal in this country, where uniformity of width is the rule. The depth of water is to be nowhere less than twenty six feet, nor more than thirty-three feet. The width of the bottom of the channel varies from 72 to 311 feet. It is calculated that the canal will be navigable for ships of three thousand tons, but none drawing over twenty-four feet will be admitted. There are no gates or locks. The one hundred miles of the route lies through almost all kinds of soil—solid rock, quicksands, marshes, salt lake basins, etc., and the difficulties of prosecuting the work of construction have been immense. It was begun on the 25th of April, 1859, and it has cost nearly $60,000,000 in gold. The canal is to remain the property of the company which constructed it for ninety-nine years. After that time it will pass into the hands of the Egyptian Government. The honor of the achievement belongs incontestably and preeminently to Ferdinand de Lesseps.

A Plain President.

As to the management of his time, President Grant consults his own judgment, instead of his thousand and one advisers. As he traveled to suit himself in vacation, so he appears to have arranged his daily habits at Washington with a like independence. After a long morning walk by himself, he is ready to begin office work at nine o'clock, continuing till three. By four o'clock, at the latest, all visitors have retired and the White House is closed for the day. After dinner the President drives his family out, taking the reins himself; and, much as has been said of his fondness for horses, his equipage is among the most modest in Washington. In the evening, friends and acquaintances find the President in the parlors with his family. On the Sabbath the order and stillness of any private household reign throughout the Executive mansion. These are homely details to be sure; but they are quite unlike what has been witnessed at the residence of the nation's Chief Magistrate even within a short time. They have an immense influence, too, upon the manners and morals of the country; for though we trust that the toadying attention to court circles will never be known here, the social power of the Capital and of its great officials is necessarily extensive. Had Generals Grant, Sherman, Sheridan and Thomas been arrogant, conceited and corrupt men, their bad influence upon the young would have been immeasurable. Particularly would this have been the case with respect to him who, in addition to the first military honors, has received the highest civic distinction in the gift of the people. As it is, these apprehensions are turned into grateful admiration as we contemplate the orderly and exemplary life of our President. Evidently the man's heart is in the right place, and his head is yet unaffected by the adulations of power, when he can say, as President Grant recently said to some Western friends, who asked him if he recollected a certain lady in St. Louis: "O, yes, I remember her well. She was a charming woman. The last time saw I her, I delivered her a load of wood."—*Journal.*

The Presbyterian Reunion.

The reunion of the two branches of a great religious denomination after a separation of over thirty years, is an event almost unparalleled in ecclesiastical history, and is certainly of marked significance. Such was the recent formal coming together again of the Old School and New School Presbyterians at Pittsburg. The parent denomination began to be convulsed, not so much on points of doctrine as on the strict or liberal methods of interpreting and applying those points, in 1837, and the difference culminated in open separation in the following year. So decided was the disagreement, overpowering all the ties and reasons of inherited union, that it was then thought that the division must be permanent. Since then, however, a new generation has arisen, and we would fain hope that a new era has dawned in which the tendencies to brotherhood and Christian union are felt as they never were before. While the world of evil demands the joint efforts of those who would reform it, while the Roman Catholic Church, though spread through all lands, is yet marching with a united front and locked step, it becomes the component parts of the Protestant Church to consider why they should not draw closer together and cultivate the invincible strength of perfect union.

This action of the Presbyterian Church is instructive as an example for general imitation, in its spirit at least. The two recent branches do not renounce their right of belief in their respective doctrines. They rather affect their union upon the basis that "the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the confession of faith shall be continued to be received and adopted, as containing the system of doctrine taught in the Holy Scriptures." In order, also, to guard against needless and irritating references to the old cause of division, constant endeavor shall be made "to conform to the practices in relation to the usages of the church, as far as consistent with convictions of duty to the general customs of the church prior to the controversies which resulted in separation." It will be obvious, therefore, that both sides have yielded something to gain the common end. The "strict constructionists," as would be said in politics, have agreed not to enforce their extreme views in others, while the liberals are content to limit their aspirations to the old forms and usages. There is no doubt that the increased wisdom of both sides, the more humane and affectionate spirit; will soon merge all traces of division in a common purpose and unity, to the great edification and efficiency of the entire Presbyterian body.—*Journal.*

Passing Events.

☞ A geographical discovery, which will rather astonish map publishers, has been made in the country north of Lake Superior, by a party under Prof. Bell, which was recently engaged in a geographical survey of that region. Lake Neepigon, lying only 30 miles north of Lake Superior, hitherto considered too insignificant to find a place in the American atlases, is announced by the Professor to be larger than Lakes Ontario or Erie.

☞ A Jewish rabbi from Jerusalem is now in Washington, for the purpose of consulting with the President with reference to the affairs of the American Colony at Jaffa. He will ask the President to use his influence toward securing the appointment and confirmation of a Consular Agent or some other officer who will see that the rights of the colonists are not infringed.

☞ Since stays have gone out in Paris, we are told that the mortality among the women and girls there has decreased 18 per cent. As a counterpoise to this it is added that the use of chignons has increased brain fever seventy-two and three-fourths per cent.

☞ The Grand Master of Freemasons in France has summoned a general convention of the Masons of Europe, at Paris, on the 8th of December, in opposition to the Ecumenical Council.

☞ A Roman Catholic priest in Bolivia, having become a Mason, has been excommunicated by his Bishop, who has ordered him to be imprisoned "until he should abjure Masonry and fulfill the penance imposed upon him."

☞ There was an extraordinary high tide in the Thames on the 3d inst. The water rose three feet three inches above high water mark at London, and along the banks all the way from London to Greenwich great inconvenience and much damage was caused by the overflow.

☞ The Paris correspondent of the London *Times*, writes that the Emperor continues well, and goes out shooting. His Majesty is thinner than he was, and his complexion may have a yellower tint than before his illness, but in both mind and body he appears more active and vigorous.

☞ Sportsmen in Europe predict a severe winter because the woodcock have arrived in their haunts usually frequented only in November—a fortnight before time.

☞ Steamers drawing fifteen feet can navigate the canal from Port Said to Suez with ease, in fifteen hours. The water does not wash away the bank as much as was apprehended. The complete success of the work exceeds all expectations.

☞ Pere Hyacinthe's secular name is Charles Loyson. He is forty-two years old.

☞ Father Hyacinthe arrived in this city last evening (19th) from New Haven, and is the guest of Hon. Robert C. Winthrop, at his residence in Brookline.

☞ The Universalists in the United States have 792 societies and 588 ministers, connected with 82 associations.

☞ St. Petersburg was lately threatened with total inundation, and the inhabitants deserted the place.

Notices.

Notice.

In view of the lack of deep piety in the church, and a proper interest in the soon coming of Jesus to redeem his people and give them their Eden home, we, the undersigned, call for a general, free, and old-fashioned Conference, to be held in Richmond Village, Me., to commence Dec. 22d, at seven P. M., and continue over Lord's day. This conference is intended to benefit ministers and members; in which ministers will relate their call into the ministry, and members their experience in the proclamation of the Advent near; and to labor for the salvation of sinners and the piety of the church.

ISRAEL DAMMAN.
A. H. WALKER.
B. EMERY.

Protracted Meeting.

Meetings in Charlestown, Main Street, No. 404, Winthrop Hall, will commence Monday evening, Nov. 22d, at seven P. M., and hold every evening through the week. Our meetings last week were very interesting. Quite a number have started to seek the Lord. We heartily and cordially invite the brethren of Boston, and Chelsea, and vicinity, to come and help us. Come with your hearts warmed up with the love of God, and help us in this glorious work.

E. COTTON.
S. C. HANCOCK.

Notice.

The Lord willing, Br. E. S. Jennings will commence a series of meetings in Knowlesville, N. Y., Nov. 24th, intended as a protracted effort, to continue as long as the Lord directs. Will the friends of Jesus pray that this whole village may be shaken by the mighty power of God; that sinners may be converted; and that this church-going community may know that there is a power as well as a form of godliness? P. THURTLE, Sec.

Protracted Meeting.

A protracted meeting will commence at Warren, Vt., Wednesday evening, Nov. 24th, and continue evenings through the week and over the Sabbath following, and as much longer as the interest may demand. The Lord bless the effort. J. A. CLEAVELAND.

Dedication.

The new Advent Chapel just completed in Woodstock Valley, Ct., will be dedicated Thursday, Nov. 25th, at two o'clock P. M. Elders H. L. Hastings, H. F. Carpenter, P. S. Butler, A. Morse, and others, are expected to be present. Meetings will continue evenings through the week and over the Sabbath, and longer, if thought best. For the church, I. B. POTTER.

Notice.

Brethren and sisters of the precious faith, greeting: As I have been made the custodian of the Philadelphia Tent which has been dedicated to the service of God, as a house in which to proclaim the truth we so much love, I would say to all who want to do good through this channel, to begin at once to lay plans for a tent-meeting next season, in some central place. Talk this matter over with the friends around you, and pray for direction and the spirit of sacrifice, and write to me at your earliest convenience if you think it best to have a meeting of this kind at your place. Write as early as the 20th of March, so that I can make proper arrangements for equalizing the expenses. If there should be any who may want a meeting at their place, or some village near by, and yet not able to determine what is best under the circumstances, let them give us all the favorable and also all the unfavorable circumstances, and we will decide about the matter ourselves. P. W. HOUGH, Clerk.

Discussion.

There will be a discussion held in the M. E. Church, at Antwerp, Paulding Co., Ohio, to commence Tuesday evening, Nov. 30th, and continue through the week.

QUESTION.—*Resolved*, That all men have a conscious existence after the death of the body, before its resurrection.

E. B. LOUDEN, Affirm.
J. WENDELL, Neg.

New Hampshire State Conference.

The sixteenth annual session of the Advent Christian State Conference of New Hampshire will convene in Concord, N. H., commencing Dec. 9th, and hold over the following Sunday. Particulars hereafter. A. W. SIBLEY, Sec.

Notice.

Where shall the Maine Ministerial Conference be held? Those brethren wishing the conference held with their church, or in their town or city, the second Tuesday in January, 1870, will please notify me at Topsham, or R. K. York, Portland, at once. C. GOUD, Pres.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Broom Co., N. Y., will be held Nov. 27th and 28th. Bro. and Sr. Hitchcock, of Kirkwood, N. Y., will be there to assist. All are invited to attend. For the brethren, J. W. TAYLOR.

Notice.

Elder Wilson Morlatt will preach at Cohocton, (as T. C. Armstrong and others may appoint,) Thursday evening, Nov. 25th, and over Sunday following, and this fill my monthly appointment there at that time. C. F. SWEET.

Statistics Called For.

If any brother in any place within the bounds of the A. C. Conf. of the State of Conn., will furnish information, by letter or otherwise, as to date of commencement of Advent meetings, numbers in fellowship, means, expenditures, places of worship, etc., he will confer a favor. For this purpose, please address Elder A. H. Steele, 20 Franklin Street, New Haven, Ct.; B. Hitchcock, same No.; or, up to Nov. 13th, W. S. Campbell, 354 Pearl Street, New York City.

To the Churches in Connecticut.

Having been elected to the office of President of Conference, I would be happy to learn the wants of churches within this jurisdiction, and to this end would be glad to hear from the brethren and sisters. H. H. DICKINSON.

Hartford, Ct., Oct. 1869.

Protracted Meeting.

There will be a protracted meeting in Bradford, N. H., at the Bush meeting-house, commencing Thursday Dec. 2nd. Bro. D. W. Davis and others will be there. Come one, come all, and work for the Lord. M. E. HAWLETT.

Notice.

☞ LOST, on the camp-ground at Springfield, a sledge that I borrowed for the use of the ground. It might have been packed up with some of the large tents' baggage, as they used it often. If so, please inform me. H. MUNGER.

An Admonition to Christian Churches on Church Festivals, Fairs, etc.

BY I. K. LOMBARD.

A new edition, with additions and improvements. About twelve thousand of the above sheet have been scattered, and they are doing a practical service against these growing evils in the churches of our land. The picture of their proceedings is so faithfully drawn, that the guilty on reading it have several times furiously protested to those who offered them that it was written *on purpose for them*, with a full knowledge of the facts in their case. Price, postpaid, 15 cts. per dozen; 75 cts. per hundred.

For sale at this office, or by I. K. Lombard, South Windham, Maine.

Brighton Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Nov. 18th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	1,763	1,732	700
Last week	1,787	919	1,875

Prices of Market Beef.

Extra, $12.00@12.50; first quality, $11.00@11.75; second quality, $10.00@10.75; third quality, $7.00@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $@250 300; Milch Cows and Calves, from $35, 50, 65, 75, to 100-115; Yearlings, $15 to 25; two years old, $26 to 38; three years old, $40 to 62; Western Fat Swine, live, $10½ to 11 cts. per lb; Dressed, 12½ to 13 cts. per lb; Store Hogs, Wholesale, 10½ to 11 cts. per lb; Retail, 11 to 14 cts. per lb. Columbia Co., N. Y., Spring Pigs, 12 to 15 cts. per lb.

Prices of Sheep and Lambs.

In lots, $1.50, $2.00, $2.50, $3.00, $0.00 each; Extra, $3.50@4.25, or from 3 to 6¼ cts. per lb; Spring Lambs, $2.75 to 4.50.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9 to 00 cts. per lb; Tallow, 7@00 cts. per lb; Country Hides, 8¼ to 00 cts. per lb; Tallow, 7 to 00 cts. per lb; Pelts, 75 cts. to $1.00 each. Calf Skins, 20 cts. per lb.

REMARKS. Cattle.—The supply from Albany was larger than expected. At the close of market cattle changed hands at reduced figures. The bulk of the stock was sold at last week's quotations. The demand for good beeves has been decently fair. There were some few choice steers brought in by W. H. Munroe, commissioned to J. W. Taylor, of Brighton. Twelve Ohio cattle averaged, live, 1904 lbs.; and it was estimated that they would cost $13.75 per cwt. Twenty-nine Kentucky steers averaged 1578 lbs.; estimated to cost $13.25 per cwt., d. w.; and one four-year-old steer weighed 2530 lbs.

Sheep and Lambs.—Receipts, 1732. These were turned into the hands of Brighton butchers on commission.

Boston Markets.

Wholesale Prices.

BOSTON, Monday evening, Nov. 22nd, 1869.

Gold.—$1.26¾.

Flour.—Superfine, from $5.25@$5.75; Extra, from $5.75@$6.75; Michigan, $7.00@$8.50. St. Louis, from $8.00@$10.00.

Corn.—Mixed, $1.11@$1.13; Yellow, $1.15@$1.20. Oats, 65@75 cts. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $4.75@0.00; Red Top, $3.50 to $4.25 per sack; R. I. Bent, $2.50 to $3.00 per bush.; Clover per lb., 14 to 15c.

Apples.—Per bbl., $4 00@4.50. Onions, $4.50@4.75 per bbl.

Pork.—$36@$37. Lard, 18¾@19c. Hams, 18 cts.

Butter.—36@37c. Cheese, Factory, 16 to 18½c. Dairy, 15 to 18c.

Beans.—Extra Pea, $3.50@$3.75; Common, $2.50

Eggs.—38@39c. Dried Apples (southern), 8½ to 10c.

Hay, per ton, $17@$25; per cargo, $25@$29 per car-load. Potatoes, per bbl., $2.00@$2.25. Sweet potatoes, per bbl., $3.50@4.50. Marrow Squash, per cwt., $1.75. Hubbardston, $3.00.

Fresh Fruits, etc.—Pears, per bbl., $10.00@$18.00. Grapes (Western), 10@15 cts. per lb. Quinces, $6.00@12.00 per bbl. Cranberries, $10.00@14.00 per bbl.

REMARKS.—Since Thanksgiving, the market for almost everything is quiet. But little movement in Flour the past week. Corn, Rye and Oats are quiet, without change. Seeds, nothing doing of any account. A fair demand for Apples. Pork will probably advance this week. Butter dull at quotations.

Cambridge Cattle Market.

Reported for the *World's Crisis* by GEO. J. FOX, for the week ending Nov. 23d, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	1,040	9,862	3,700
Last week	700	5,597	3,243

Prices of Market Beef.

Extra, $12.00@12.75; first quality, $11.00@11.75; second quality, $9.50@10.75; third quality, $7.00@9.00.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $250@300; Milch Cows and Calves, from $35, $50, $65, $75, to $100@115; Yearlings, $15 to $25; Two years old, $27 to $38; Three years old, $40 to $62.

Prices of Sheep and Lambs.

In lots, $1.50, $2.00, $2.50, to $3.00 each; Extra, $3.25 to $4.25, or from 3 to 6¼ cts. per lb. Spring Lambs, $2.75 to $4.50.

Prices of Hides, Tallow, and Skins.

Hides, 8¼ to 00 cts. per lb; Tallow, 7 to 00 cts. per lb. Pelts, 75 cts. to $1.00 each. Calf Skins, 20 cts. per lb.

REMARKS. Cattle—The demand for good cattle has improved, and prices are a shade firmer. There are but few extra cattle at this market. Medium grade and common cattle are slow of sale, without any perceptible change in prices from last week.

Sheep and Lambs.—There is a call for sheep; and with nearly 10,000 head, they changed hands with fair promptness at last quotations.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.) Meetings at 10½ A. M. and 3 and 7½ P. M.

J. S. White, Sunday, Nov. 28th
Wm. H. Mitchell, Sunday, Dec. 12th
J. G. Smith, Sunday, Dec. 19th

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

S. S. Brewer, Tuesday evening, Nov. 23d
" " Wednesday evening, Nov. 24th
" " Communion Thursday evening, Nov. 25th

CHELSEA, MASS., (LIBRARY HALL.)

S. S. Brewer, Sunday, Nov. 28th
C. Goodrich, Sunday, Dec. 5th
T. M. Preble, Sunday, Dec. 12th
M. Batchelor, Sunday, Dec. 19th

CHARLESTOWN.

Preaching at Charlestown, (Breeman Star Hall, No. 22 Main Street), every Lord's day.

W. S. Campbell, Sunday, Nov. 28th

Ashland (Town Hall), Sunday, Nov. 28th
Stoneham, Mass., Sunday, Dec. 12th
Chicopee Falls, Mass., Sunday, Dec. 19th
C. GOODRICH.

Brockport, Sunday, Nov. 28th
A. A. PHELPS.

Pownal Centre, Vt., evening, Nov. 26th and over Sunday, the 28th.
Brethren meet me at Depot, at two P. M. train from North Adams.
Scitico, Ct., Sunday, Dec. 5th
H. MUNGER.

Lynn, Mass., Sunday, Dec. 12th
Worcester, Mass., Sunday, Dec. 26th
M. BATCHELOR.

Fayville, Mass., Sunday, Dec. 5th
W. H. MITCHELL.

North Springfield, Vt., Sundays, Nov. 28th and Dec. 5th.
Plymouth, Vt., evenings, Dec. 9th and 10th
Bridgewater, Vt., Sundays, Dec. 12th and 19th and during the intervening week.
Rutland, Vt., Sunday, Dec. 26th
H. F. CARPENTER.

Holden, Mass., Sunday, Dec. 12th
Chicopee Falls, Mass., Dec. 17th
Hartford, Ct., Dec. 19th and 20th
New Britain, Ct., Dec. 22d
Forestville, Ct., Dec. 23d
J. S. WHITE.

New Bedford, Sundays, Nov. 28th
JOSEPH W. WHITE.

Chicopee Falls, Mass., Sunday, Dec. 19th
GEO. A. STREETER.

Clinton, Mass., Sunday, Dec. 19th
Square Pond, Ct., Sunday, Dec. 26th
North Somers, Ct., Sunday, Jan. 2d
A. SIMPSON.

Holden, Mass., Sabbath, Nov. 28th
Worcester, Mass., Sabbath, Dec. 5th
T. M. PREBLE.

Wakefield, Mass., Sabbath, Nov. 28th
Stoneham, Mass., Sabbath, Dec. 12th
B. FINNEY.

South Sutton, N. H., Sunday, Nov. 28th
C. H. FLETCHER.

Barnstead, N. H., (Clark Corner), Nov. 28th
Elliott, Me., Dec. 5th and 12th
JOHN PARSONS.

Chichester, N. H., (Pine Ground), evening, Dec. 4th and over Sunday, Dec. 5th. B. N. MCMURPHY.

Milford, N. H., (Daniel's Block), evening, Nov. 26th
Nashua, (Isaac Chapman's), Sunday, Nov. 28th, at 11.45 A. M. and two P. M.
At S. W. Cole's at six o'clock. JOHN H. DADMUN.

Clinton, Mass., evening, Dec. 1st
Manchester, N. H., evening, Dec. 3d
Suncook, N. H., Sunday, Dec. 5th
Z. FORD.

Strafford, N. H., (Robert's school-house), Nov. 28th
Barnstead, (Clark meeting-house), Dec. 5th
J. T. LIBBY, C. H. WILLEY.

Manchester, N. H., Sunday, Dec. 12th
Fairhaven, Mass., Sunday, Dec. 19th
L. BOUTELL.

Seabrook, N. H., Sundays, Dec. 19th and 26th
E. S. MOULTON.

Epsom, New Rye, (where Bro. Jesse Smith may appoint), Sunday, Nov. 28th.
Allenstown, (school-house near Bro. Haynes'), Saturday evening, Nov. 27th.
Chichester, (Pine Ground), Sunday, Dec. 5th
Epsom, (Marden Corner), Saturday evening, Dec. 4th
L. E. SAULPAUGH.

Richmond Village, Me., Friday and Saturday evenings, Nov. 26th and 27th, and Sabbaths Nov. 28th and Dec. 5th.
West Waterville, Me., Saturday evening, Dec. 11th, and Sabbath, Dec. 12th, and as much longer as the interest demands. ALLEN DAMON.

Red House, Catt. Co., N. Y., (as Bro. Deyo may arrange), Sunday, Nov. 28th.
Springfield, Mass., (as Bro. Bliss may arrange), Sunday, Dec. 5th.
Brimfield, Mass., Sunday, Dec. 12th
Charlton, Mass., Sunday, Dec. 19th
Three miles north of Warren's Corner, Niagara Co., N. Y., (as Bro. Adriance may arrange), Dec. 1st and 2nd.
Fives mile from Westfield, Mass., (as Bro. Phelps may arrange), Sunday, Dec. 26th.
If any of the above appointments conflict, write me at Rapids, Niag. Co., N. Y. CHAS. P. GREENMAN.

Cheshire Street, Ct., Sunday, Nov. 28th
Plainville, Ct., Sunday, Dec. 5th
Westfield, Mass., Sunday, Dec. 12th
East Haddam, Ct., Sunday, Dec. 19th
WM. A. & M. L. DURAND.

Warehouse Point, Ct., Sunday, Dec. 5th
Feeding Hills, (as Bro. David Allen may arrange), Tuesday evening, Dec. 7th.
Collinsville, Ct., Sunday, Dec. 12th
Lovely Street, Ct., Tuesday evening, Dec. 14th
Unionville, Ct., Wednesday evening, Dec. 15th
Bakerville, Ct., Thursday evening, Dec. 16th
Pleasant Valley, Ct., Friday evening, Dec. 17th
Hartland Hollow, (Town House), Sunday, Dec. 19th
I can preach three or four evenings of this week. Address me before Dec. 7th, at Warehouse Point, Ct.
New York City (as Bro. Cox may arrange), Sunday, Dec. 26th. H. K. FLAGG.

South Berwick, Me., (Great Works), Sunday, Dec. 5th
J. G. SMITH.

Meredith Centre, Sabbath, Dec. 5th
Guilford, (Pond district), Sabbath, Dec. 12th
N. GLIDDEN.

Bowdoin, Me., (Skelton school-house), Sabbath, Nov. 28th.
Bowdoin, (Adams school-house), Sabbath, Dec. 5th
Richmond, (Reed meeting-house), Sabbath, Dec. 12th, 10½ A. M. Levet school-house, two P. M. Reed meeting-house, evening.
Sabbatisville, Me., Sabbath, Dec. 19th
Bowdoin, Me., Sabbath, Dec. 26th
H. S. MITCHELL.

Great Falls, N. H., evening, Nov. 24th
Exeter, N. H., evening, Nov. 25th
A. A. HOYT, WM. C. STEWART.

Haddam, Sunday, Nov. 28th
L. F. MOORE.

Boscawen, N. H., (Gulf school-house), Sabbath, Nov. 28th.
Salisbury, N. H., (Academy Hall), Sabbath, Dec. 5th
SIMEON HOYT.

Great Falls, N. H., Sabbath, Nov. 28th
Strafford, N. H., (Robert's school-house), Sunday, Dec. 5th. A. SIMPSON.

Chicopee Falls, Mass., Sunday, Dec. 5th
E. MCCULLOCK.

West Meriden, Sunday, Nov. 28th
GEO. W. BROWN.

Sugar Hill, evening, Nov. 28th
A. MURRAY TRIPP.

Exeter, Sunday, Nov. 28th
Seabrook, N. H., Sunday, Dec. 5th
East Rochester, Sunday, Dec. 12th
J. PINKHAM.

West Abington, Mass., Sunday, Dec. 5th
W. S. CAMPBELL.

East Rochester, Sunday, Nov. 28th
E. S. MOULTON.

Melvin Village, Sunday, Nov. 28th
T. W. PIPER.

Dresserville, N. Y., Nov. 24th to 28th
Wilmot Settlement, N. Y., Nov. 27th and 28th, and on as many days may direct.
J. W. TAYLOR.

Grafton, Vt., (where Bro. Hubbard may appoint), Thursday, Nov. 25th, [illegible]
Rossonville, Vt., Friday, Nov. 26th, [illegible] and hold over two Sundays, Nov. 28th and Dec. 5th. Will the brethren from Grafton and other towns come in and help in the meetings?
South Reading, [illegible] Friday, Dec. 24th.
Bradford, N. H., (Pond meeting-house), Sunday, Dec. [illegible]
Plymouth, Vt., Tuesday, Dec. 7th, [illegible]
[illegible]

River Point, R. I., Sunday, Dec. 5th
Anthony, R. I., through the week.
Bristol, R. I., Sunday, Dec. 12th
If other places write me at North Dana, Mass.
GEO. A. STREETER.

Collinsville, Sunday, Nov. 28th
WM. J. RIPLEY.

New Britain, Conn., Sunday, Nov. 28th
Hartford, Ct., (Talcott & Post's Hall), Sunday, Dec. 5th
Warehouse Point, Ct., Sunday, Dec. 19th
WM. DURANT.

Lunenburg, Mass., Sunday, Nov. 28th
Vernon, Vt., evening, Nov. 29th
Northfield, Mass., evening, Nov. 30th
Athol, Mass., evening, Dec. [illegible]
South Ashburnham, Mass., evening, Dec. 1st
Clinton, Mass., evening, Dec. 2d
Stowe, Mass., Sunday, Dec. 5th
L. BOUTELL.

South Livermore, Me., evening, Nov. 26th and 27th
Canton, (Swasey Hall), (as Bro. Kimball may arrange), Sunday, Nov. 28th.
West Poland, (Chapel), Sunday, Dec. 5th
J. ALBERT LIBBY.

Wrightville, Sunday, Nov. 28th
New Milford, Sunday, Dec. 5th
A. D. FLAGG.

Bath, Me., Nov. 27th, and over the Sabbath
J. T. JORDAN.

Lewiston, Me., Sabbath, Nov. 28th
N. G. REED.

Scitico, Ct., evening, Nov. 24th
South Windsor, Ct., evening, Nov. 25th
Collinsville, Ct., evening, Nov. 26th
Campville, Ct., evening, Nov. 30th
Sharon, Ct., (as Bro. Mills may arrange), evening, Dec. 1st, and over the Sabbath.
Morris, Ct., (fourth district), evening, Dec. 10th, and over the Sabbath.
Wrightville, Ct., evening, Dec. 17th and over the Sabbath.
New Preston, Ct., evening, Dec. 21st
Lanesville, Ct., evening, Dec. 22d
Salem, N. Y., (Pine Tree school-house), Dec. 24th
New York City (as Bro. Cox may arrange), Sabbath, Dec. 26th.
Rocky Brook, R. I., Sabbath, Jan. 2d
C. H. SWEET.

Westfield, Ct., Sabbath, Nov. 28th
East Haddam, Ct., Sabbath, Dec. 5th
G. L. WHITE.

Farmington Village, N. H., Sunday, Nov. 28th
Alton Corner, N. H., Sunday, Dec. 5th
Strafford, N. H., (Roberts' school-house), Dec. 12th
East Boston, Mass., Sunday, Dec. 19th
☞ NO NAME.

Cold Spring, Ct., Sunday, Dec. 12th
WM. J. RIPLEY.

Hartland, Ct., (Town Hall), Sunday, Dec. 5th
Cheshire Street, Sunday, Dec. 19th
East Haddam, Ct., Sunday, Jan. 2d
S. WOODRUFF.

Woodstock Valley, Ct., Sunday, Nov. 28th
Putnam, Ct., Sunday, Dec. 5th
I. B. POTTER.

Southington, Ct., Sabbath, Nov. 28th
SETH WOODRUFF.

Square Pond, Conn., evening, Dec. 19th
West Strafford, Ct., evening, Dec. 21st
North Somers, Ct., evening, Dec. 24th
Scitico, Ct., Sabbath, Dec. 26th
Springfield, Mass., evening, Dec. 28th
Brimfield, Mass., evening, Dec. 29th
Charlton, Mass., evening, Dec. 30th
Webster, Mass., evening, Dec. 31st
Abington, Ct., Sabbath, Jan. 2d
A. D. FLAGG.

Blue Point school-house, evening, Nov. 27th and over Sunday, the 28th.
Colekill Corner (school-house), Sunday, Dec. 5th
J. L. CHUTE.

LAWRENCE, MASS., (ADVENT CHAPEL.)

C. Cunningham, Sabbath, Nov. 28th
J. Hemenway, Sabbath, Dec. 5th

SPRINGFIELD, MASS., (Bethel Church.)

Wm. N. Pile, Sundays, Nov. 28th and Dec. 5th

WESTFIELD, MASS.

G. L. White, Sunday, Nov. 28th
A. Simpson, Sundays, Jan. 9th and 16th

STONEHAM, MASS.

A. P. Moore, Sunday, Nov. 28th
J. S. White, Sunday, Dec. 5th

WILBRAHAM, MASS.

Z. Ford, Sabbath, Nov. 28th
A. M. Higgins, Sabbath, Dec. 5th
P. S. Butler, Sabbaths, Dec. 12th, 19th and 26th

PORTLAND, ME.

I. C. Wellcome, Sabbath, Nov. 28th
R. R. York, Sabbath, Dec. 5th

BIDDEFORD, ME.

Jeremiah Hill, Sabbath, Nov. 28th

SOUTH ELLIOTT, ME.

J. G. Smith, Sunday, Nov. 28th

CONCORD, N. H., (CENTRE STREET.)

A. Ross, Sabbath, Nov. 28th

MANCHESTER, N. H.

J. Couch, Sunday, Nov. 28th
D. M. Leavitt, Sunday, Dec. 5th

HAMPTON, N. H.

D. M. Leavett, Sunday, Nov. 28th
E. S. Moulton, Sunday, Dec. 5th
T. T. Farrell, Sunday, Dec. 12th

PLEASANT VALLEY, CT.

C. H. Sweet, Sabbath, Nov. 28th

BRISTOL, CT.

H. H. Dickinson, Sabbath, Nov. 28th
A. Ellecott, Sabbath, Dec. 12th
R. Stark, Sabbath, Dec. 26th

SQUARE POND, CT.

A. Morse, Sunday, Nov. 28th
A. D. Flagg, Sunday, Dec. 19th

NEW BRITAIN, CT.

William Stuart, Sunday, Nov. 28th
Chas. C. Barker, Sunday, Dec. 5th
H. H. Dickinson, Sunday, Dec. 12th
Dr. Luddington, Sunday, Dec. 19th

WOLCOTTVILLE, CT.

G. L. Teeple, Sunday, Dec. 5th
B. Hitchcock, Sunday, Dec. 19th

PORTLAND, ME.

Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 400 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

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Sunday morning, prayer and conference, six o'clock Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday, (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. E. SMITH, Principal.

Wyoming, R. I., 1st Sabbath in each month
Westerly, R. I., 2d Sabbath in each month
Riverpoint, R. I., 3d Sabbath in each month
Bristol, R. I., 4th Sabbath in each month
A. DURFEE.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with JOHN B. ADAMS.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. EGGLESTON.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. JAMES B. TREFETHEN.

☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. H. Davidson, O. Proctor.

☞ Brethren sending appointments for London Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. G. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond with ALBERT BURGESS, Cor. Sec.

☞ AUGUSTUS E. SNOW, 1715 Markham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. I. Tiffany, [illegible]

☞ [illegible] in New Britain, Conn., in regard to preaching, will please correspond with [illegible]

☞ [illegible]

Business.

Letters Received.

I B Potter, E H Porter, F H Chamberlain, C H Fletcher, S T Harmon, G A Cole, W C Locke, C A Wood, J G Hook, W K Freeman, D H Fuller, D Bardeen, G N Lewis, C Tabor, W Churchill, B W Davis, L M Goodyear, A McKinstry, C D Hale, W C Hough, J E Snyders, L O McKinstry, J O Mabey, J Leaflet, A Adams, H Munger, H B Dunlap, P W Hough, J E Clough.

Cash received for Books and Tracts.

A Thompson $1.00, L A Hart $1.60, A H Hutchinson $1.25, A M Snow $2.50, S Bell $1.75, P A Smith $2.00, A J Davis 60c, B S Streeter $3.00, J Pinkham $3.75, A H Davis 60c, A M Snow 25c, D Johnson 50c, T Harrison 75c, O F Wadsworth 50c, A M Bancroft $2.15, Mrs M M Davis 60c, J Lord 60c, S Roby $1.67, A Morse $2.00, B Martin 60c, J Woodhams 50c, T Smith $2.75, L H Brigham $3.00, L Town 75c, W A Monroe 75c, I Chipman 60c, W W Hosmer $1.00, D White $2.50, S Roby $1.75, B Bancroft 60c, T W Smith $1.25, P White $3.50, J A Watson 50c, J C Sweet $5.75, A J Mabey 50c, J Leaflet $1.00, A Alexander 75c, J Tower 75c, A Gordon $1.00, J Barnes 50c, $2.25, S Katie Taylor $5.00, E Clough $2.00, H T Leonard 50c, G W Bailey 50c, E E Snow $2.00, A Stiles 50c, A E Miller 50c, A D Miner 50c, J L Chute 50c, M Dillon 25c, C W Low $1.25, S Roby 60c, E Miller 50c, S G Johnson $1.15, J E Keen 50c, J W Wright $1.60, S Greely 50c.

Books and Tracts Sent.

By Mail—P A Smith, Mrs S Smith, W K Knowles, M S Berean, J H Evans, O Thompson, L Fletcher, A M Stark, A J Davis, T Harrison, Rev J C Lord, J H Varney, Miss E M Ellis, W Tenney, H Warber, Mrs C F Wadsworth, S H Kinsey, J K Bellows, Mrs R M Davis, B Burgess, J Bancroft, M A Bancroft, B Martin, E C Andrus, E H Dodge, S Roby, S Dearman, J Woodhams, S Pease Jr, G A Brown, B C Wiggs, D D Stilwell, J Town, W A Monroe, A A Perham, J Chipman, P T Bartlett, J H Carr, J A Watson, C H Hudson, R Hume, A E Alexander, S E Elliott, J T Martin, A Gordon, C Metcalf, J Barnes, J L Blos, H T Leonard, Rev Mr Underwood, Jane E Clough, Geo W Bailey, A D Miner, B W Davis, J L Chute, C W Law, S Roby, S Robinson, M Dillon, W Brown & Son, S Wheelock, Susie E Johnson, E Miller, Charlotte E Gilbert, J W Wright, Sarah Gresty, F C Bush, H T Taylor, J McCammon, L E Sanlpaugh, Carroll Clark & Co.

By Express—H H Brigham, R Elwell, H F Carpenter, A B Hill.

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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:—

Minion, 8vo., marg. ref., large type, circuit binding, $5.00; postage 28 cts. Do. plain binding, $4.50; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $4.00; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.50; postage 20 cts. Do. ref. between verses, $1.50; postage 24 cts.

Pearl, 8 vo., marg. ref., plain, $2.50; postage 20 cts. Do. plain, $1.75; postage 20 cts.

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8. LAST DAY TOKENS. No. 3. This is a phenomenal compend, containing a history of the meteorological wonders, fearful sights and great signs in the sun, moon, and stars. [illegible]

9. THE HISTORY OF AN IMMORTAL SOUL. Mythology and Theology [illegible]

10. RICH MAN AND LAZARUS. [illegible]

POST NUBILA PHŒBUS.

There is no peace, no love, no truth,
  This life is dark and cold, I said,
And I longed for the restful quietness
  Of those who silently sleep with the dead.
The lark soared up from its dewy bed—
There is love and peace towards the skies, he said.

God's ways are fathomless, deep and dark,
  He leads us in long hard paths, I thought;
It is hard to trust him with childlike faith,
  O, so hard to trust him, as Jesus taught.
The daisy looked upward towards the sky,
Trusting in God, and why could not I?

Oh! the grave is so cold and dark, I sighed,
  As it closed o'er a dear loved head,
And those we love most in this cruel world
  Go first to the realms of the dead.
The woodland flowers lay withered and dead,—
We shall wake in the spring, when God smiles, they said.

There is no friendship, again I said,
  When one whom I trusted grew coldly unkind;
I have searched in vain for one truthful heart,
  For goodness, consistency, highness of mind.
'Twas a baby's smile and an infant's kiss
That put me to shame for thoughts like this.

God has forgotten his graciousness,
  He rules not in love as of old, I said;
The clouds above us are fearfully black,
  And the linings are not of gold, but of lead.
Through the coldness of deep winter's night,
The blest Son of Righteousness rose in his might,
And again all the earth was flooded with light.

LOIS LAURIE.

THE SECRET OF EFFECTUAL SERVICE TO GOD.

Beloved Christian Friends, we have through the Lord's goodness, been permitted to enter upon another year; and the minds of many amongst us will no doubt be occupied with plans for the future, and the various spheres of service in which, if our lives be spared, we shall be engaged. The welfare of our families, the prosperity of our business, our work and service for the Lord, may be considered the most important matters to be attended to; but, according to my judgment, the most important point to be attended to is this—Above all things, see to it that your souls are happy in the Lord.

Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme and paramount importance that you should seek, above all other things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five and thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brethren and sisters in Christ. The secret of all true effectual service is, joy in God, and having experimental acquaintance and fellowship with God himself.

But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God?—how obtain such an all-sufficient, soul-satisfying portion in him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer: This happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed himself unto us in the face of Jesus Christ.

In the Scriptures, by the power of the Holy Ghost, he makes himself known unto our souls. Remember, it is not a god of our own thoughts, or our own imaginations, that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation he has made of himself in his own most precious word. The way in which we study this word is a matter of the deepest moment. The very earliest portion of the day we can command, should be devoted to meditation on the Scriptures. Our souls should feed upon the word. We should read it, not for others, but for ourselves. All the promises, the encouragements, the warnings, the exhortations, the rebukes, should be taken home to our own bosoms. Especially let us remember not to neglect any portion of the Bible: it should be read regularly through. To read favorite portions of the Scriptures, to the exclusion of other parts, is a habit to be avoided. The whole divine volume is inspired, and by degrees should be read regularly through. But to read the Bible thus is not enough; we must seek to become intimately and experimentally acquainted with him whom the Scriptures reveal—with the blessed Jesus, who has given himself to die in our room and stead. Oh, what an abiding, soul-satisfying portion do we possess in him!

But another point here needs especially to be noticed. It is, that we seek habitually to carry out what we know—to act up to the light that we have received; then more will assuredly be given. But if we fail to do this, our light will be turned into darkness. It is of the deepest moment that we walk with a sincere, honest, upright heart before the Lord. If evil be practiced or harbored and connived at, the channel of communication between our souls and God, for the time being, will be cut off. It is all important to remember this. Infirmities and weaknesses will cleave to us as long as we remain in the body; but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my heavenly Father in the face—to say, "Here I am, blessed Lord, do with me as thou wilt."

Then let us remember that we are his stewards. Our time, our health, our strength, our talents, our all, are his, and his alone. Let us seek to remember this, and carry it out this year, and then what happy Christians shall we all be! It is a divine principle, "To him that hath shall more be given;" and as assuredly as we seek to make good use of that which is confided to us, more will be imparted. We shall be used of the Lord, and shall become increasingly happy in his own most blessed service.

Brethren, we have only one life—one brief life; let us seek, with renewed purpose of heart, to consecrate that one life wholly to the Lord—day by day to live for God, and to serve him with our body, soul and spirit, which are his. Let it be our unceasing prayer, that, as we grow older, we may not grow colder in the ways of God. As we advance in years, let us not decline in spiritual power; but let us see to it that an increase of spiritual vigor and energy be found in us, that our last days may be our best days.

Our holy faith does not consist in talking. "Reality, reality, reality," is what we want. Let us have heart work; let us be genuine. Brethren, we should live so as to be missed—missed both in the Church and in the world when we are removed. Oh, how rapidly is time hastening on! We should live in such a manner as that, if we were called hence, our dear brethren and sisters might feel our loss, and from their inmost souls exclaim, "O that such a one were in our midst again!" We ought to be missed even by the world. Worldly persons should be constrained to say of us, "If ever there was a Christian upon earth, that man was one."

But to revert to the Scriptures. In them, through the teaching of the Holy Ghost, we become acquainted with the character of God. Our eyes are divinely opened to see what a lovely being God is! and this good, gracious, loving heavenly Father is ours—our portion for time and for eternity; and our adorable Lord Jesus, who gave himself for us, is that blessed One to whose image and likeness we shall be conformed; and to serve him should be our greatest joy and privilege as long as we remain on earth.

But then, when trial and affliction come—when God deals with us as though he were not the lovely, kind and gracious Being presented in his Word—shall we murmur and despond? Ah, no! Beloved in Christ, let us trust our heavenly Father; let us, like little children, hang entirely on him, reposing in the sweet assurance of his unchangeable, eternal love. Let us remember how he acted towards his saints of old—what his dealings were with them. Let us remember what is recorded concerning their history; for now, as he has ever done, God will most surely act according to his Word.

This intimate experimental acquaintance with him will make us truly happy. Nothing else will. If we are not happy Christians—I speak deliberately, I speak advisedly—there is something wrong. If we did not close the past year in a happy frame of spirit, the fault is ours, and ours alone. In God our Father and the blessed Jesus our souls have a rich, divine, imperishable, eternal treasure. Let us enter into practical possession of these true riches; yea, let the remaining days of our earthly pilgrimage be spent in an ever-increasing, devoted, earnest consecration of our souls to him.—*Address by George Muller.*

THE POWER IN MAN TO OVERCOME EVIL.

All men are clothed with ability efficiently to resist evil. Therefore, I affirm the existence of a plenary power of men over themselves, by which they can control their whole being, so that it shall be coincident with natural law and with moral low. This is the side which has been made weak in every age of the world by philosophy. Different philosophies, springing from different roots and elements, have agreed very largely in attempting to show that men were in some way compelled to follow their nature. In our day these philosophies, if possible, are more rife than they ever were before, for they are coming to be used on the side of physiology. A fuller knowledge of natural law, the introduction of many elements of knowledge that have hitherto been hidden from our understanding, is bringing the attendant evils of new discoveries in truth. There is a great deal of skepticism springing out of the bosom of a great deal of good.

Men once erred by giving too little influence to the constitution of things in men. There have been a great many that have taught that all men were born substantially alike. Certainly the influence of this teaching has been to make it appear that all men were alike responsible—responsible, that is, as if each one was just as liable to temptations, and was indorsed with just as much power of resisting temptation as every other.

But now the tendency is to go to the opposite extreme. Since men have found out that organization is a fact; that men differ from each other according to the various elements in the composition of their body and mind; that different men carry different qualities in them, in different proportions; and that the responsibility of each man is to be estimated, not by any comprehensive philosophical principle, but by his own nature—since this truth has become more popularly diffused and believed, there is a tendency among men to go over the laxity and demoralization on that side, and to argue that men are so made that their nature is inevitable and irresistible; that their being placed in certain conditions and circumstances will determine what they shall feel and will and do; and that their being good or bad is the result of the out-workings of two necessities, one psychological within, and the other circumstantial without. This is a favorite ground in our day. It is a kind of physiological naturalism and fatalism.

The organization of men will certainly have great influence upon them. A man's organization, for instance, will determine the relative strength of the various parts of mind and body. Some are strong in one part of the body, and some in another. Some are swift of foot, some are strong of hand, some are powerful in the chest, some have their power in their loins, and the power of some is equally distributed; in some the muscular system predominates; in others the cerebral; and in still others the assimulative and circulatory.

And as it is with the body, so more signally is it with the mind. Men are organized differently in mental as well as physical respects. Some are strong in the intellect—and of course in the intellect there are various gradations. Some are perceptively intellectual, and others are reflectively intellectual. Some are both perceptibly and reflectively intellectual. Some are stronger in the moral than in the intellectual elements. Some are weak in the moral elements. Some are strong in the social faculties, and others are weak in those faculties. Some are strong in appetites and passions, and some are almost free from them. A great men are so strong basiliary that they do not answer the end of life. They are too strong at the bottom, and too weak at the top, to be of much use. Other men are too strong at the top and too weak at the bottom, and are useless for that reason. They are strong in the moral nature, but they no impelling force. They have neither courage nor power. Though they carry a good head, it is an inefficient head. It is good but not powerful.

We must recognize these facts; and we must recognize them just in the proportion in which we teach by a knowledge of men, rather than by a knowledge of books. Let a man learn his theology in the study, let him shape his views of truth according to the schools, and he will be apt to substitute mere philosophical ideas or conceptions for the truth. But let a man learn his theology from men, and let his business be not so much to authenticate certain systematic views, as to look at men individually and in classes; let him, like a physician, examine their nature, and see what they are, and how they can be made better; let him see where they are too strong, and where they are too weak, and how their strength can be rightly distributed; let him make sermons from men, and preach them to men again, with his eye upon the living, palpitating human heart, feeling first what they want, and then attempting to supply their deficiency—let a man do this, and in the proportion in which he does it he will have to recognize the difference between one man and another.

It is supposed by some that this will lead to laxity; and that it will tend to make men feel that sinning is merely the result of their constitution. Sinning is the result of men's constitutions—and so is everything else that they do. It is so, whether the act itself is right or wrong. But that does not touch the question. I hold that there can be no doctrine of freedom from general responsibility based upon the peculiarity of a man's constitution. This constitutional condition will determine which part of a man will be most active, and which part he can use with most facility. It will go far to determine whether he shall work by force, by feeling, by thought, or by imagination. It will determine whether he shall be engineer, philosopher, poet, orator, artist, or loving friend. It will go far to determine what elements shall predominate in a man—whether caution, or hope, or vigor, or gentleness, or love, or courage, or firmness, or yieldingness. What part of a man's feeling shall act, will depend largely upon his organization.

But there we must stop. We have come to the end. Organization merely shows which of the instruments of a man are strongest. It does not determine either of these two things; first, the objects to which we shall apply our several mind forces; and, secondly, the restraint of stronger feelings from excess. In these two things lies the whole of sinfulness—namely, wrong direction or wrong application of our faculties, and inordinateness or excess in them. Sin, traced back from the technical to the physiological, comes to be one of two things—either using right feelings in wrong directions, or using right feelings in wrong degrees. It is misapplication, or it is excess—one or the other. There is not a sin or a vice that is not the misapplication of the normal feeling, or the excess of it.

Now organization does not touch either of these two things. It may determine that a man should be cautious, but it does not determine where his caution should work. It may give him the power of excessive caution, but it does not take from him the power of limiting it and holding it within due bounds by other faculties. There is in every man who is fit to be out of the lunatic asylum, a power by which every faculty may be held to right objects.

And here lies the popular fallacy. It is supposed by many who believe that Phrenology reveals the true science of the human mind—I believe it is far from being a perfected science, but that it is further toward the truth than any other—it is supposed by many such, that a man's character is determined by his constitution. They teach substantially that if a man has large Secretiveness he must be a thief; that if he has large Cautiousness he must be a coward; that if he is swift of foot he must always be running away from danger. You might as well say that because a man is exceedingly ingenious and inquisitive, he must be a maker of false keys and a pick-lock to open other people's doors! You might as well say that because a man is adapted to engraving, and has great powers of imitation, he must be a counterfeiter! Just as though there was but one way in which secretiveness can act, and that the furtive way, the illicit way, the immoral way. Just as though it were not a faculty world-wide in its beneficence. Just as though it were not what walls are to defend a city, or what vails are to hide things sacred from the gaze of vulgar eyes. Just as though it were not a diviner feeling, lent for a divine purpose. To use it for a wrong purpose is a sin. The sin is not in having the feeling, but in putting it to a wrong use.

Some men suppose that if a man is born with large Combativeness he must be a pugilist. But are there no right objects in life that call for combative forces? To him that tunnels the mountain, combativeness is indispensable. In boring, and cutting, and grinding physical things we need combativeness. Combativeness is the engineer's dependence. You will find contractors, nineteen out of twenty, have this faculty large. It is a gift peculiar to those whose business it is to subdue material things.

Some philosophers argue that because a man is born with a large brain behind the ear, and above it, he must be a fighting man or a murderer. They say that some are born thieves, that some are born liars, and that some are born murderers. This theory may gain currency among people that are ignorant, but it has nothing to do with the fact. The fallacy is this: the supposition that there is but one direction in which Secretiveness, Combativeness,, Destructiveness, or any animal appetite or passion can act, and that is inevitably the wrong way; whereas, the fact is that no man has any of these faculties in excess, who has not also the power to direct them right as well as wrong. For each of them, and for every passion, there is a life-work, indispensable, and in its degree noble, and the very guilt of wrong use is that it perverts a legitimate right use.

Organization, then, will determine what part of a man is strongest, and indirectly it will determine what his tendencies and ambitions in life will be; but it does not determine the use to which his strength shall be put. Actions may be good or bad; regulated or unregulated; but whether good or bad, regulated or unregulated, they have nothing to do with organization. That inheres in every man. And there is where responsibility takes hold. God has given you great forces, not to be held for promiscuous, unregulated uses, but to be directed in right channels. In the stalls of the human soul, in all the lower range of faculties, there is not one steed for which there is not harness or bridle, and which, being bitted and trained, a man can not ride and drive.

We are not to attempt to suppress the faculties with which God has endowed us. Do you suppose that when God gave the fabric of your being, that he put into it one thread too many? Do you suppose that he erected you with one faculty which you do not need? Do you suppose that when he implanted pride in good nature that he meant that it should be rooted out? You might as well take the backbone out of a man, as to deprive him of this faculty. What is a man without a backbone? and what is a man without this central element of self-respect? It is called self-esteem. When it is perverted it works mischief, but when rightly directed it is beneficent in its effects. It is to be not eradicated, but properly controlled.

Imagine a dove saying, "I dislike this glossy green on my neck," and trying to remove it, it may rub the feathers off, but they will speedily come again. It can not eradicate the color of its feathers. The sunflower will be yellow, however much it may prefer to be violet. Every thing will have its own peculiar form, its own peculiar color, its own peculiar juices, its own peculiar odors, and its own peculiar constitution. God meant that it should be so; he watches to see that it so; he holds things down in their places, and you among them, and your faculties in you. He gives you liberty to control one faculty by another, but he never gives you liberty to rub out one figure. The problem you are to work out in life requires that you should use every thing that is put into you.

You must go through the world with just such faculties as God has given you. Every man looking at himself, should say, "With this hull, with these spars, with these sails, with this compass, I must make the voyage of life." Are you finely built? Are you an object of beauty? Do you sit like a duck on the water? It will be comparatively easy for you to make the voyage alone. Are you—the next one—blunt at the bow? Are your spars clumsy? Is your rigging unwieldly? You need not cut your bow. You may cut it till the vessel sinks, but you cannot change her form. And you need not attempt to change the spars and rigging. You must take that bow, those spars, and that rigging, and make the voyage with them as they are. God shoves you out and says, "There, put to the other side!" And you must go through the same storms and the same currents that those of better build are obliged to go through. Some are built like noble steamers, some like fine sailing vessels, and some like scows, and each is to take what God has given him, and go across the ocean with it.

Now many men are lying on the beach, whining, "Oh, if I were built so!" That has nothing to do with it. You are built just as you are. Your form is just what it is, and you cannot change it. If a man's power is basilar, it is worse than useless for him to lament that it is not intellectual.

We are not to attempt to make ourselves over; we are not to struggle to change our nature; we are to take what God has given us, and make our voyage homeward with it. Whether a man has large endowments or small ones, if he accepts them, such as they are, and applies them to their highest use, he answers the object for which he was created. This is the end of life.

In order to do this, there is of course to be resistance in some spots, and solicitation in others. We can not change the fundamental elements of our nature, but we can change the results of those elements upon our character and conduct. By a timely, thorough, persistent determination in the use of all proper means, men can resist every tendency to deflect and go to wrong courses. Of course, casual and momentary inducements to evil can be resisted; but I affirm that dispositional causes tending toward evil can be restrained, can be rightly directed, can be entirely controlled.

Or, to come close to the matter, a hot, irritable nature may not be made to be an even and calm one. But a man who has a great deal of nerve, who is like a flame of fire, who is constitutionally quick and imperious, can teach his nature to work in such a way as to make his quickness and imperiousness a benefit and not a curse.

When a steed is first brought into the ring to be broken, he is wild and fiery; he snorts at the sight of the bridle and saddle, he is restless under the rider; there is nothing at which he does not shy; he has no such thing as a regular gait. But patient, firm, diligent training by-and-by subdues him, so that he becomes docile. His original frantic efforts become nimbleness and fine action. He is not changed so that he has other than a quick, sensitive disposition; but his quickness and sensitiveness are disciplined, so that he is steady and easily manageable. He is broken not in his absolute nature, but in the way in which he carries that nature, which is tantamount to the eradication of it.

You must learn how to direct the elements of your being aright, and then you must make your physical, intellectual, social, and moral powers co-operate in the accomplishment of that object. You must use the whole man to build up the whole man. Men may go far toward equalizing their very moods. The disposition to have moods will never change, any more than the disposition of the ocean to have tides will change. If a man is so made that his blood courses in his veins like tides in the Bay of Fundy, how can it be otherwise than that when the tides go out he should be on the sand? So long as a man's constitutional tendency to have moods is uncultured and uncared for, he will be unable to control them; but let that tendency become a matter of culture and care, and he can keep them within bounds, so that he shall habitually be in a joyful state of mind, instead of a dismal one. Such control over men's moods can be attained, but not without pains and time.

Men may overcome stinginess, closeness, avarice itself. Not by defending it; not by saying they do not care; not by building up expenses out of other men's examples; not by hoping and praying, and putting forth no effort; but by authenticating God's promises, by making use of all proper agencies to fulfill his commands. A man can change himself from being avaricious, so as to be really generous. He can so far restrain his disposition as to overcome the littleness which that disposition begets. Carefulness becomes avarice, and avarice corrected may be but carefulness again.

Men must not compare their own peculiarities with their neighbor's, and say "Their constitutional tendencies are such that they can easily restrain their faculties from working in wrong directions, and they ought to do it; but I am so organized that I can not do it, and it is of no use for me to try." I assure you that by faith and patience you can do it. There is release for you from your evil inclinations if you will but employ the powers which God has given you to overcome them. As a crooked piece of timber can be made straight, though its nature can not be changed, so a man's faults can be corrected, though his natural disposition can not be rooted out.

Men may overcome timidity and cowardice so that they shall not appear to be what they are. Timidity when rightly manifested is beautiful, but when wrongly manifested it is hateful. Where a man ought to be bold it is hateful, but where a man ought to be timid it is beautiful. On the field of battle where a man should be fearless, it is despicable, but in places where timidity is becoming it is admirable. In many situations it is beautiful in men, women, and children—or was when children were timid.

Indolence, carelessness, heedlessness—all these spendthrift tendencies men may overrule and readjust.

Men may so direct and modify those two opposites, that yet always work together, Self-esteem and Love of Aprobation, or vanity and pride, that they shall be wholesome and abundant in whatever is pure and noble and right. Approbativeness—it is the broad road through which God sends angels down to the soul. The love of approbation, if wrongly directed, leads a man to want to be loved for things low and ignoble; but love of approbation, if rightly directed, leads a man to want to be loved for things high and noble. It is harmful or beneficent, according as it works up or down. And so it is with pride.

Men may overcome passions and appetites. Not by simply letting the sun shine upon them, any more than great swamps can be improved by letting the sun shine on them. The engineer, by striking chanels through the low, level morass, where nothing thrives but noisome reptiles and insects, can drain it and make it capable of yielding luxuriant growths useful to men. A man may subsoil and drain himself. To succeed, he needs to take hold of the work with discretion and firmness. Physicians and ministers are consulting engineers in such work. It is a work which requires to be carried on in the body and in the soul co-ordinately.

In order that men may succeed in this great work of overcoming what is evil in themselves, they must have such a sense of being, here and hereafter, as to make it seem worth their while to employ every motive of time and eternity in endeavors to control the powers of their nature and put them to right uses. They must make the right ordering of themselves a business of life, as much as engineers do the undertaking to which they devote their energies in physical things.

All about the island of Great Britain, on every out-jutting rock, in every mountain district, along every river, and at every shipyard, there are indications of what engineers can do. Smeaton could take a rock against which the whole ocean seemed to thunder a declaration of war, and build thereon a lighthouse. During many a wild and screaming storm has the light which he kindled in Eddystone Lighthouse shone forth to warn from danger the imperiled mariner.

And think how, by means of immense banks, half of the kingdom of Holland has been reclaimed from the ocean. Now, like a vast spirit of evil, that scowling enemy lurks, raging along the coast, beating in every bay and estuary and river, and undermining with every tide, seeking to regain its lost possession. But the same watchful eye, the same bold heart, the same industrious hand which put the ocean out, has kept it out.

And is there not here an image of that lurking foe, temptation, by which every man is beset? If you keep out the ocean of evil, you must throw up dykes of resistance. In that way you can exclude it, and once having excluded it, by watchfulness, and boldness, and industry, you can keep it out. No man can by indolence overcome evil, but for him that has a will to do it, there is a way. No matter what our organization may be, we may keep ourselves from going wrong if we are willing to faithfully employ the powers which have been given us for that purpose.—*H. W. Beecher.*

RESOLUTION.

If you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've any thing to love,
As a blessing from above,
Love it.

If you've any thing to give,
That another's joy may live,
Give it.

If some hollow creed you doubt,
Though the whole world hoot and shout,
Doubt it.

If you know what torch to light,
Guiding others through the night,
Light it.

If you've any debt to pay,
Rest you neither night nor day,
Pay it.

If you've any joy to hold
Next your heart, lest it get cold,
Hold it.

If you've any grief to meet,
At the loving Father's feet,
Meet it.

If you're given light to see
What a child of God should be,
See it.

Whether life be bright or drear,
There's a message sweet and clear
Whispered down to every ear—
Hear it.

—*Harper's Magazine.*

Gems.

— Men may live in a crowd, but they must die alone. Friends and ministers can only accompany us to the pass. None of them can speak from experience and tell us what it is to die.

— If we study christians, not in the sharp angles of their creeds, but in the pleasant roundings of their lives, we shall find good men of every name, alike in spirit and practice.

— To love an enemy, to listen kindly to a tale of sorrow told by the poor, and to wage successful war on besetting sins, are three features of a christian But they never subsist without grace.

— Never attempt to do anything that is not right. Just as sure as you do you will get into trouble. If you even suspect that anything is wrong, do not do it till you are sure your suspicions are groundless.

Lord, many times I am aweary quite
  Of my own self, my sin, my vanity;
Yet be not thou, or I am lost outright,
  Weary of me!

— God renders earth desolate to induce you to seek a better country. He strikes away every human prop, and puts failure and vexation into every worldly scheme, that you may turn from your idols unto Him.

— A white garment appears worse with slight soiling than do colored garments when much soiled; so a little fault in a good man attracts more attention than great offences in bad men.

— Make no more vain resolutions, but proceed at once to duty. Know your weakness, trust and pray. God will help you through and give you patience.

— In the voyage of life we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly lights for their guidance.

— God is the safety of his people, but we tempt Providence if we do not make use of the necessary means for our preservation.

— We should think less of what we are in the view of others, than of what we are in the view of God.

— Insults are like counterfeit money; we cannot hinder their being offered, but we are not compelled to take them.

— He that hath God, hath all things; he that hath him not, hath nothing.

Hygiene.

"*This is for your health.*"—PAUL.

For the Hygiene Column.

A CHAPTER IN MY EXPERIENCE.

BRO. GRANT:—As much has been said about the use of tobacco, I thought I would give my testimony. It is the most filthy habit man ever contracts. I was a perfect slave to it for fifty years. The last seventeen years my work was nights, where I had full swing to chew and smoke as much as I wished. I was engaged eleven hours, and I smoked as much as seven of them, and chewed the rest of the time. I would smoke all the way home in the morning, go to bed as soon as I got home, and many a time have got up by nine o'clock, sat by the window to have a good smoke, then go back to bed and finish my sleep.

Well, in June, 1866, I was converted to the Lord, but stuck to the old pipe. Then I began to think it was not right. The last night in 1866, at our "watch meeting," at twelve o'clock, I put my old pipe, tobacco, and knife, into the stove, in presence of all, and said I would not use it any more, God helping me.

For three days I was like a fish out of water, and the fourth day I thought I should die. A friend advised me to smoke or chew a little, or I should die. I told him I had asked the Lord to help me, and he would do it.

From that day to this (June 25th, 1869), I have had no more desire for tobacco than I have for dirty woolen rags. Glory to God. Our friend Trask advises us to get gentian root to help us leave it off. I want nothing but the "root and offspring of David" to help me.

I have been asked why I left it off. My answer has always been, A man who professes to be a christian, and asks God every day to cleanse him from all sin and filthiness of the flesh, and that prayer coming out over a big quid of tobacco, insults the Almighty. I think so yet.

GEORGE BAILEY.

24 Grafton Street, Worcester, Mass.

For the Hygiene Column.

THE WOODS.

The following, from the pen of Horace Greeley, contains some valuable suggestions.

C. H. S.

"The woods are my special department. Whenever I can save a Saturday for the farm, I try to give a good part of it to my patch of forest. The axe is the healthiest instrument that a man ever handled, and is essentially so for habitual writers and other sedentary workers, whose shoulders it throws back, expanding their chest and opening their lungs. If every youth and man, from fifteen to fifty years old, could wield an axe two hours per day, dyspepsia would vanish from the earth, and rheumatism become decidedly scarce. I am a poor chopper, yet the axe is my doctor and delight. Its use gives the mind just occupation enough to prevent its falling into reverie or absorbing thought; while every muscle of the body receives sufficient yet not exhausting exercise. I wish all our boys would learn to love the axe."

TO KEEP LADIES FROM CONSUMPTION.

The best plan known to preserve ladies from consumption, is some active, light business, that would keep them ever employed. It should be of a kind not to weary them, but to busy them. It must not be sewing, for this is as bad for their health as anything they can possibly do. The modes of education now in vogue for young ladies are about as pernicious as they well can be. The time that girls are kept immured in schools, deprived of the free use of their limbs, should be better employed. When a girl has been kept in one of our schools from the age of four to sixteen years, she has ordinarily become so debilitated that she is unfitted for any active occupation. Her energy is broken down, and she has relapsed into a kind of quiescent state, in which nothing but some unnatural excitement can rouse her.

The occupation of females has been a fruitful subject of discussion for many years; and, for aught that appears, is likely to occupy philanthropists for many years to come.

A physician writing upon this subject more than half a century ago, said: "Ladies shun with abhorrence any exertion that approaches to labor, and cherishing a fatal indolence, fall into consumption, or are suspended by some cruel disorder over that devouring gulf. But at what, if they were ever so willing, shall ladies,—I beg pardon for the expression,—shall ladies labor? Yet he who established it as a maxim,—that the gods sell all good things for labor—if the state of society in which he lived had required him to be more pointed and particular, might have laid it down,—that the gods do not sell health, the best of things, but for labor.

"I have known instances where unhealthy women, and even those who were predisposed to consumption, have acquired vigor in consequence of accidental inducements to such exertions as to them were laborious. What they did they did cheerfully, at least without anxiety or repugnance. What is generally wanted is a series of occupations, lasting, and not liable to grow wearisome. It were to be wished, that by any inducement, the elegant and beautiful study of the vegetable world could be made to supersede the too great devotion of our female youth to music. In its present state, indeed, it is to be lamented that botany is a pursuit that too frequently proves distasteful to beginners."

Though the above has been written three-fourths of a century, yet the evil complained of still exists, and young misses now spend much more time at the piano than is good, either for their physical, intellectual, or moral welfare. We do not look for sudden changes, and yet it were desirable that some progress should be made in seventy-five years in such an improvement.

Occupation, some active occupation, is necessary to preserve health, and in persons predisposed to consumption, to prevent the development of this fatal disease; for it is a well demonstrated fact that it can be warded off to an indefinite period.—*Dr. Corniell.*

NIGHTMARE.

The following remarks on nightmare, from the Aug. No. of "Good Health," should be known to all:—

Nightmare generally happens to us when lying on the back, but this is not invariable; and it is often difficult to say whether or not the person has not turned on his back during the struggle which precedes recovery. What we have said of delusions about the lapse of time in reference to dreaming, appear also to nightmare. It is, therefore, impossible to determine how long an attack may have lasted. A minute of such misery may well appear an hour.

Indigestion is unquestionably the chief cause of nightmare. Any one whose digestion is not the strongest, may almost infallibly bring it on by taking a late heavy supper. An excellent receipt for it would be a veal pie in which the solid indigestible meat is combined with pastry. The disorder also plagues people who are asthmatic.

The cure of nightmare, unconnected with organic disease, consists in avoidance of suppers, attention to diet in general, as well as in a sufficiency of fresh air and healthful exercise.

P. O. Address of Preaching Brethren.

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C. Goodrich—No. 167 Hanover Street, Boston.
Enoch Morrill—Crisis Office, Boston.
J. S. White—65 Decatur Street, East Boston.
L. Boutell—Chelsea.
S. W. Thurber—Chelsea.
T. M. Preble—Lynn.
H. Munger—Chicopee Falls.
Geo. A. Brown—Plymouth.
Geo. A. Osler—Plymouth.
D. Churchill—Lowell.
Matthew Batchelor—New Bedford.
S. S. Brewer—Ashburnham Depot.
H. Pratt—Springfield, 57 Cedar Street.
Z. Ford—Box 322, Springfield.
W. N. Pile—Springfield.
P. S. Butler—Collins Depot.
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C. H. Sweet—Millville.
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J. W. Thomas—Lowell, 49 Worthen Street.
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W. R. Hathaway—North Carver.
Rufus Baker—Warren.
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E. Owen—Westfield, Lock Box 616.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 737. BOSTON, WEDNESDAY, DECEMBER 1, 1869. VOL. XXX.—NO. 11.

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"BLESSED TO GIVE."

The kindly sun gives forth his rays,
Asks no return, demands no praise;
But wraps us in strong arms of life,
And says distinct through human strife,
"If thou wouldst nobly live,
Give—ever give.'

The rustic flowers, up-springing bright,
And answering back the regal light,
Fills all the air with fragrant breath,
And writes in myriad hues beneath,
"If thou wouldst daily gladly live,
Give—ever give."

The merchant rain, which carries on
Rich commerce 'twixt the earth and sun;
The autumn mist, the spring-tide shower,
All whisper soft to seed and flower,
"We know no other life to live
But this—we give.

Suggestive warnings crowd the earth,
Glad sounds of labor, songs of mirth
From creatures, both of field and air;
Who, whilst they take their rightful share,
Still truly chant, "We chiefly live
To give—to give."

Oh, man, the gem and crown of all,
Take thou this lesson—heed the call
Of these less gifted creatures near;
The rather—that Christ's voice most dear,
Once said, whilst here he deigned to live,
"Blessed to give."

—*Apostolic Times.*

For the World's Crisis.

RESURRECTION.

"But now is Christ risen from the dead, and become the first fruits of them that slept.... But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end." 1 Cor. 15: 20-24.

"And the feast of harvest, the first fruits of thy labors, which thou hast sown in the field; and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field." Exod. 23: 16.

We see that Christ is the first fruits of them that slept. Somebody has waked up after his resurrection. Now we want to know who they are. John the Revelator will tell us. Rev. 7: 4,—"And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Not a Gentile in this company. Rev. 14: 1,—"And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads..... Which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth." These were redeemed from among men, being the first fruits unto God and the Lamb.

Now take the type in Lev. 19: 10. "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest. And he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he-lamb without blemish, of the first fruits, for a burnt offering unto the Lord."

Here we see very plainly by the type that Christ was the first fruits of them that slept; not of them that are asleep, but that slept. Look at Jesus' words in Matt. 27: 50:—"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Some have told me that they went into the graves again, but I believe the Bible, which says they "went into the holy city." "But Jerusalem which is above is free, which is the mother of us all."—Gal. 4: 26. Now we see where those went which were raised after Christ's resurrection; into the holy city, Jerusalem, which is free, and is above.

John "saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." John did not see it on the earth, but coming down from heaven; and it will be on the earth when Jesus comes, destroys all the wicked, and cleanses the earth. Then he will take his saints home into the new earth, into the holy city, with those that arose after his resurrection. What a blessed thought! "Wherefore he saith, when he ascended up on high he led captivity captive, and gave gifts unto men." He was on earth forty days before he ascended up on high. Then he led a multitude of captives, and gave gifts to men. Rom. 8: 29,—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Then it was the company which arose after his resurrection, and went into the holy city, and appeared unto many. Now they were glorified, not made perfect, for they can not be made perfect without us; they have not their inheritance, nor their crown. Paul says there is laid up a crown of glory for them that love His appearing. They will never get into the kingdom till Jesus comes; and then all the saints will enter at the same time.

Hear Isaiah (26: 20),—"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a moment, until the indignation be overpast; for, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Ps. 30: 5,—"For his anger endureth but a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning."

I understand that the "mansions" in John 14: 2 are the same as in Isa. 26: 20; the "chambers" are the same. John saw the city coming down from heaven. Isaiah called them chambers. Blessed be God, it will be good enough if we can get there. God help us all to be ready. Benj. P. Manning.

Goffstown, N. H.

For the World's Crisis.

THE SIGN OF THE SON OF MAN.

WHAT IS IT?

It has often been a query with myself, and with many others whom I have heard speak of it, as to what would constitute this sign; some concluding that it would be the Savior himself; but I think this would not be a fair inference from the language employed, and that it certainly indicates a something that will immediately precede the coming of Christ, but which will be of so unmistakable a character, or so portentous and awful, as to cause "all the tribes of the earth to mourn"; for by it they will *know* that the end is at hand. This, too, may mark the time indicated by the act of the five foolish virgins, who are at last fully aroused and go to the five wise ones and desire "to buy oil," their lamps having gone out. But, alas! it is then too late. There will be "silence in heaven," and he "that is holy will be holy still," and he "that is filthy will be filthy still."

In the twenty-first chapter of Luke, from the twenty-first to the twenty-fourth verses, we have a period covered, extending from the destruction of Jerusalem to the ending of the times allotted the Gentile nations. In conjunction with this ending we are informed, at the twenty-fifth verse and on, that there shall be "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations [not peoples], with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Then, as a reason why things are coming on the earth, it says, "For the powers of heaven shall be shaken."

Here Luke next introduces the coming of Christ. Matthew, in his account of the same conversation and replies of our Savior, particularizes the signs of the sun, moon, and stars; but while he does not tell us of the distress of nations and their perplexities, the sea and waves roaring, he does speak of the shaking of the powers of the heavens; and then adds (24: 30), "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; . . and they shall see the Son of man coming in the clouds of heaven with power and great glory."

I wish now to call attention to the character of the language employed. Our Savior always indicates his points of time by the adverb *then;* as, for instance, "When ye shall see Jerusalem compassed with armies, then," etc. But as invariably groups events intervening between the thens with the conjunction *and.* If this fact was more generally observed, much confusion would be avoided.

We have now passed the darkening of the sun and moon, and the stars have fallen, and we are now having distress of nations, with perplexity, the sea and waves roaring; men are looking and exclaiming about the things coming on the earth; expressing their fears, and wondering what will be the end of it. Some are, no doubt, and others will soon be, disheartened. Sage philosophers and journalists tell us that passing events are "strange," and "extraordinary," and "unparalleled," and that the storms, as the result of siderial phenomena, exceed this year any previous history. They call it a "perturbed state of the heavens." Perturbation, agitation, and shaking, are synonymous terms.

When the electricity of the heavens, or our atmosphere, is in a state of equilibrium, the seasons are normal, and all goes right; but when it is disturbed by conjunctions of electrical currents, our atmosphere and even the earth itself become "perturbed," and we experience the effects in storms of greater or lesser extent and duration, and earthquakes. The powers of the heavens, i. e., the electricity thereof, has been agitated (say all our philosophers and secular papers) to an extent hitherto unknown. And they say, moreover, that this is but the beginning; for the causes that operate now are still at work, and augmenting, and that next year being the anniversary of the cycle of electrical storms which occur every eleven years, we may look for an increase of the unusual siderial phenomena we are now experiencing.

Is not this, then, the "shaking" predicted by our Savior in conjunction with the "distress of nations," "sea and waves roaring"? Most certainly it is; it is characteristically and chronologically correct; and we shall never have two fulfillments of the same event.

These signs are the grand pillar of light to the children of God, and speak to us in thunder tones, telling us we are there. If we were to lift up our heads and rejoice when we see these things *begin* to come to pass, we ought to shout for joy now all the time. If the apostles with their long night before them could endure, how ought we to glory in the cross!

O! blessed be God, dear brethren, the time hasteth greatly. Your prayers are being heard. Pray on a little longer. But *then,*—then what? *Then,* when you see the powers of the other events named; *then,* not some other time, *then* shall you see the sign of the Son of man in heaven.

The agitation of the heavens must continue till the sign is seen with the naked eye; for that is the obvious meaning. It will even then be a good way off, but coming; while the nations tremble at their inevitable doom. For the great hailstorm of the seventh vial will then be upon them, and men will seek the dens of the earth, and call for the mountains and rocks to fall on them and hide them from the face of Him who sitteth on the throne. W. K. Everson.

BLINDNESS OF THIS WORLD.

The blindness to the future exhibited by men, of this world is astonishing. Were they all unbelievers, their conduct would not seem so inexplicable. But acknowledging the truths of the Bible, and confessing the danger before them, they are madly rushing on to ruin. It must not be supposed that it is the ignorant or the weak alone of whom we speak. The brightest intellects of every age, with the greatest acquirements of earthly science and wisdom, are in the number. A Byron, a Chesterfield, a Webster, and a Raymond are but representative men of this class. Possessing extraordinary mental powers, and a vast fund of knowledge, man may yet be a fool, and in theory knowing what he is doing, involve his immortal interests in eternal bankruptcy. This seems so strange, that did we not see it proved by such a multitude of examples, we should certainly not receive it as true. The Scripture explains it: "The God of this world" hath blinded their eyes. "Seeing, they see not, and hearing, they do not understand." Their theory and conduct are paradoxical. They believe, and yet do not believe—do not realize. It may be fitly compared to the delusions of dreams, when the sleeper sees the dead, and yet knows that they are in the grave, and then examines his eyelids to determine whether he is dreaming.

It may be inquired whether man is necessarily in this condition. It will be readily answered that he is not. It is doubtless the result of stifling early convictions, and refusing that consideration which only can save us from stolid indifference. It is the result of doing violence to one's own conscience, and rejecting the counsels of God's Holy Spirit. It is a fearful, an awful thing; and yet it is what multitudes are doing in enlightened christian lands. There are only a few, comparatively, who are really awake to the dreadful condition of blinded sinners; and they are often considered as half-crazed enthusiasts. Many, to avoid such a charge as this, have endeavored to conform to the taste of perishing, deluded sinners. One has truly said that "the church is dying of respectability." The cry, "Thou art mad—these are drunken with new wine—these have come to turn the world upside down—it is he that troubleth Israel," would frighten those polite soothers at the bedside of spiritual death! They would not cry louder than Bottom's lion would roar: "gentle as a sucking dove." They decry all fervor as fanaticism, and all manifest interest as "animal excitement." A multitudinous cry of, "What shall we do?" or the loud, importunate cry of some Bartimeus, "Jesus, thou son of David, have mercy on me!" or the sight of some healed cripple, "walking and leaping and praising God," would so awaken those sleeping dumb dogs which nestle in some pulpits and pews, that they would growl if they cannot bark.

It is men of earnest prayer; it is such as "go forth weeping," and "warn every one night and day with tears;" it is live christians that a perishing world needs. It is those whose hearts beat warmly within their bosoms, and those whose very being is alive with interest for the salvation of a perishing world, who are needed as laborers in the ministry or in the laity. We are glad that every evangelical church has such men. We think, too, while the indications of the times are to worldliness, that there are equally strong indications all over the land of an awakening to the interests of evangelization. The christian church of America is furnished with not a few who are as a flame of fire in their Master's service, and of whom as of him the saying is true, "The zeal of thine house hath eaten me up." We need the spirit of the old prophet, who said: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." We need an earnest ministry, and an earnest church, to keep pace in righteousness and gospel simplicity with an age fast in folly and wickedness.—*Telescope.*

For the World's Crisis.

ORIGEN.—WHO WAS HE?

We often refer to this man when we are calling attention to the two methods of interpretation, the literal and the spiritual, and perhaps a few facts of his history and opinions may be interesting.

He was born in Alexandria, Egypt, on the coast of the Mediterrean, in the year A. D. 185, and died A. D. 254, aged sixty-nine years.

When quite a child his father used to say, "Something great is hid in his breast." And no man ever proved the peculiarity of that sort of greatness he possessed than he, for he stands as the prince of spiritual interpreters of the word of God. His position was, that "there is a double sense to the Bible, the literal, which all can understand, and another, deeper meaning, which is the real meaning, the spiritual; and, hence, the spiritual is superior to the literal. He had been in his grave ninety-three years when Chrysostom was born, who was acknowledged to be more clear and sober than he in understanding the word, and who said of him that "he advanced many strange and erroneous opinions."

Perthes, Origen's biographer, says, "In the Bible he found much which neither the fathers nor we could find in it, and, instead of interpreting *out of* the Bible, he interpreted many strange things into it."

It was Origen's favorite theory, that "that which is holy can only be understood by the *holy.* The word is in *me,* and I can understand the word."

He was converted from heathenism to christianity and became remarkable for his abstemiousness and asceticism, even resorting to such rigorous means as but few think advisable. Being a heathen, and of the school of immortal-soul philosophers, he introduced the doctrine into the church, and "interpreted" it "*into the Bible,*" and by his mystical, allegorical interpretations spirtualizing the Bible to harmonize with his views.

He was a restorationist, and to him belongs the honor of the wonderful discovery of a doctrine in the Bible which *never was there;* to wit, that happiness, and bliss eternal, are the ultimate destiny of all the race of Satan. The modern restorationists and universalists, and even the so-called evangelicals, so far as they adopt the spiritual method of interpretation, are Origenistic, whether they acknowledge his leadership or not.

Origen taught that the account of Eden and the fall was allegorical; that the doctrine of the resurrection of the dead is to be understood as relating to a spiritual awaking. And all other truths of the Bible, which a clear, literal, sensible view of the word reveals, are mystified and buried out of sight by his system.

The literal rendering of the word—that which makes the Bible read like any other book, and applies the same rules of interpretation as apply to all other books, to wit, the laws of language, with the literal primary meaning as the basis, and all rhetorical figures and tropes to be understood in harmony with the plain statements—that rendering is the only true one; and he who abuses the Bible and language so much as to spiritualize it, and leave no certain literal basis of interpretation, does it at his peril, and at the sacrifice of truth. L. C. McKinstry.

For the World's Crisis.

THERE'S A BRIGHTER WORLD THAN THIS."

World of sorrow, world of sighing,
Everywhere it seemeth drear;
Friends are fading, drooping, dying,
How can we be happy here?
Oft out hearts are filled with sorrow
'Mid the changing scenes of night,
Flowers may bloom, but ere the morrow
They are faded from our sight.

Earthly friends despise and leave us,
Prove to us unkind, untrue;
But though all the world forsake us,
We've a brighter land in view;
Where there are no tears, nor sadness,
Partings then will all be o'er,
All our grief be turned to gladness,
Friends we love will change no more.

Then, amid the gloom and suffering
That surround our pathway here,
We can wait in patience, knowing
Our redemption draweth near.
We shall evermore be happy
When we see that beauteous day;
We shall wear a crown of glory,
That shall never fade away.

Glad we'll change this world of sorrow
For a home of fadeless joy,
Where no sin will e'er disturb us,
Naught our comfort will destroy.
Till we hear our Savior calling,
We will wait, and watch, and pray;
Soon we'll hail the glorious dawning
Of that bright, eternal day.

Concord, N. H. Mary V. Saltmarsh.

For the World's Crisis.

WIN CHRIST AND WIN SOULS.

What should be the chief aim and object of our labor and effort in this life? Will the reader pause and answer this question for himself before reading further?

It is easy to tell what men *do* strive and labor for; but the question is, what *should* they seek, and what should be the object at which they should aim?

Paul had his eye on the mark, and the prize—the object which all should strive to obtain. What was his aim? The race which he was running was not an uncertain one, and in the battle which he fought he was well assured of final victory.

Was it not the chief object of Paul's life (1) to win Christ, and (2) to win souls to him? He suffered the loss of all else, and rejoiced in all his sufferings, counting all the treasures of earth but dross, and all its pleasures unworthy of a thought, while he sought to "win Christ, and be found in him . . . that I may know him, and the power of his resurrection, . . . if by any means I might attain unto the resurrection of the dead." Phil. 3: 7.

Let this be our aim, to win Christ for ourselves, and to win souls for him. "He that winneth souls is wise." Prov. 11: 30. Daniel says, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." And Jesus says, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

To know Christ and to be made like him; to be clothed in his righteousness, and to lead others also to him, should be the constant aim of every one. The reward is great, even life eternal, and all the untold and uncounted treasures of bliss prepared for those who are saved at last. F. H. Chamberlain.

Webster, Mass.

— Jesus hath many lovers of his heavenly kingdom, but few bearers of his cross. All desire to rejoice with him; few are willing to endure anything for him. Many follow Jesus unto the breaking of bread, but few to the drinking of the cup of his passion. Many reverence his miracles, few follow the ignominy of his cross.

For the World's Crisis.

THE CHURCH THEN AND TO-DAY

Bro. Grant:—In reading the seventh chapter of Luke a few days since, the last clause of the twenty-second verse attracted my attention more particularly than ever before. You will recall the words ("To the poor the gospel is preached"), as one of the proofs which our dear Lord sent back to John the Baptist of the former's Messiahship. It will seem so appropriate when we consider a moment the sad condition of the poor in that Pharisaical age. Borne down by the handwriting of ordinances and the traditions of the learned rabbis, who, wrapped up in self-righteousness, looked down upon them in scorn, and treated them as outcasts and sinners.

The glory of Israel fast departing, and the beautiful Temple which was erected as the house of God made a house of merchandise and a den of thieves, to whom could the poor suffering Jew go for hope and consolation? But One came who was touched with tender compassion for them, and who talked to them about the promises made to Abraham, and of the coming kingdom; and in a plain, simple, yet sublime manner told them how to go in and possess it. O how glad they must have been to have heard him. How they hung upon his lips as they flocked from all quarters to hear him. So John knew that "He was he who should come and restore all things."

But the great fact I wish to bring out more particularly in this communication is the analogy between the state of the Jewish church in the time of John the Baptist, and the Christian church (so-called) of to-day. First, then, as at that time the Jewish church was *divided into numerous sects,* so is the nominal Christian church of to-day. As the learned (?) Rabbis were then ever wrangling in profound debate upon old, dead dogmas founded upon a false interpretation of the Scriptures, while the poor, perishing for pure gospel food, went out gladly to hear Jesus; even so now, the learned Reverends, Right Rev's, and D. D.'s, are ever disputing and contending over ceremonies and non-essential dogmas, while poor sinners are perishing all around them for the want of gospel nourishment.

As then the *pride* of the Jews, especially of the rich and honored, was in their costly synagogues and great Temple, and their delight was in having the highest seats in them; so now, the nominal Christian churches vie with each other in erecting costly church edifices, and the greatest desire of wealthy christians seems to be to get the best and choicest pews in them. As then the poor, the sick, and the maimed, were shut out from the society of the learned and rich, and were compelled to take the lowest seats in the synagogues; so now, by reason of the pride and fashion of wealthy christians, the costly display of dress and jewelry, are the poor completely separated from them, and thousands, yea, millions of hard-working sons of toil, are kept away from our churches, or, if crucifying their pride they do occasionally go to them, are by reason of "rented pews" compelled to take the back seats. And so the poor are starving for gospel food, as in the time of our Savior's first advent.

Suppose some one, like John, should to-day send a messenger to one of our Reverends, or D. D.'s, or Right Rev. D. D.'s, and ask him if he was a disciple of the *true* Messiah; could he truthfully send back word, as did the Savior, for proof of such discipleship, that "to the poor the gospel is preached"? I fear, if he did, in most cases it would not be true. I am certain that in *many* cases it would not be true.

Again, in the time of John the Baptist, the great truth which God wished preached was *repentance,* preparatory to the coming of the Lord; and, said John, "One mightier than I cometh," etc., etc. (Luke 3: 16); for the people had wondered whether or not John could be the promised Christ. So John told them better, and also told them when he would come, and what he would do after he had come. So now, the great truth which it seems to me that God wants his messengers to proclaim is, "Behold the Bridegroom cometh; go ye out to meet him"; and millions are perishing for lack of such preaching.

But do they hear it in our churches? O how the masses need the gospel of the kingdom preached unto them. How they would like to hear all about the King—his territory, and his subjects; his beautiful government, and the eternal joy and happiness with which he will reward his faithful people when he comes to reign. These are the living, present truths which the masses long to hear about, and for the lack of which they are scattered abroad like sheep without a shepherd. But the churches are as silent as the grave upon them.

O Zion! how I mourn over your low estate. I greatly fear that the nominal Christian church is in much the same condition as was the Jewish church in the time of John the Baptist. And I believe that this is the reason why the masses are losing interest in religion and in church going.

They do not have the gospel of *the* kingdom preached unto them when they go there, and so they keep away. Oh, that Christ would raise up a few brave and earnest christian men in this city to go forth full of the love of souls, and full of the Holy Ghost, to preach *the* gospel to the poor.

We have all read of what became of the proud Jews, and their costly temple and synagogue, a few years after Jesus left them. And may we not fear that a like reward is awaiting our modern churches, and their proud and wealthy communicants, when the Bridegroom shall come and shut to the now open door?

God grant they may arouse themselves, and go and fill their lamps and cans with oil before it is forever too late, is the earnest prayer of one who expects soon to meet his Lord. Yours in the good hope,

Chicago, Ill. G. R. Clarke.

For the World's Crisis.

LONG SERMONS.

Cannot something be said or done to bring about a reform, and stop such a universal complaint about long sermons?

A few days ago an old, tried brother in Connecticut said to me, "Bro. Munger, cannot something be said to induce our preachers to stop before they kill us all out?" He was willing to pay liberally to sustain meetings, but he got tired out with long sermons.

Said he, "Two weeks ago we sat one hour and a half to hear a forenoon sermon, hoping the one in the afternoon would be shorter; but it was two hours lacking ten minutes, and a hint was given to the preacher while eating supper by candle light, which made him promise to be short in the evening; but it availed nothing. We had to endure two hours more, and then liberty was given for others to speak, but it was a dead set."

"The last two preachers have tired us all out, and if you know of any one who will come to preach a sermon in fifty or sixty minutes, and then let the people talk, tell me who he is."

I could not. There are but few, and those he could not get. There is a *general* complaint of long sermons. I asked this brother why he did not speak to the long-winded preachers about it.

He replied, "They will not write against their own course."

I have got tired of writing on this subject, and suppose Bro. Grant and others have, for it does seem that most if not all of this class of preachers are given over to hardness of heart in this respect, and will not take advice, even when courtesy and common sense demand it. When the experiences of such godly men as Wesley, Fletcher, Luther, and a host of reformation preachers agree that a sermon of forty-five to fifty minutes is better than an hour, then think of those so far inferior to them running an hour and a half to two hours! I feel thankful to God and his people that they do not lay this sin to my charge.

While writing this, a woman told me how tired she got attending an Advent meeting in Chicopee Falls, when the preacher held them till nearly ten o'clock, and preached all of the good feeling out of her.

Some of the tent meetings have failed of doing the good that they would have done if they had been wisely managed. A lady who went to one of the tent meetings at Hampton, N. H., last fall, tells me that the meeting began at seven o'clock and held till half-past ten. The sermon began with a large audience, and closed an hour and three quarters later, with one half the number of hearers. Then followed several long exhortations, consuming another hour, and making the congregation still smaller, after which sinners were invited forward.

This lady was at Rye Beach for her health, rode four miles to meeting, and sat three hours and a half on a hard seat, which had no back, and came away with a poor opinion of the Advent tent meeting on this account. Who would n't?

I think that within three months I have heard fifty just such complaints. It takes but a few good points to make up an interest in a meeting, and then others will work in the filling, which always makes a good web.

Our Advent ministers are missing it in preaching such long sermons. God does not bless it, as you know, if you are a man of good judgment. The very ones who preach long admit that short sermons are best. One brother said the church clock was of no use to most of the preachers, and they had let it run down. It has become a proverb among outsiders in some places that Adventists preach so long they will not go to hear them.

Sermons are one third too long on an average for the good of the cause. There is something for each church to do in this matter. Set your seal to this by dropping a letter to Bro. Grant for the Crisis, and speak out as a church; this will be effectual, if anything will. Let us all go in for a reform in this thing.

H. Munger.

Chicopee Falls, Nov. 24th, 1869.

For the World's Crisis.

HOAG'S VISION.

In a recent number of the "Crisis" is published "Joseph Hoag's Vision," as published in his book, which has been largely circulated among the society called "Friends." It stands to-day a significant fact that, up to the present history of our country, the "vision" has been literally fulfilled. This being true, many eyes, both among the "Friends" and all other classes, are turned with deep interest to the remaining part of the vision.

The grand items that remain yet to be fulfilled, according to the vision as published, are the springing up of a "monarchical power," and the establishment of a "national religion." Here the vision leaves us in the dark, only assuring us that "this power shall not always stand." "With it the church is chastised," and that all this is for "iniquity," and the "blood of Africa."

I had read this vision before, and regarded it with interest; but always felt that it closed in rather an abrupt and unsatisfactory manner. Upon reading it in the Crisis, my interest became much intensified by your statement that "the closing part of the vision was omitted by those who published it," and that the "*personal coming of the Lord*" was seen by him, "closing the scene." Now I wish to inquire, through the "Crisis," to what extent can this statement be authenticated? i. e., that "Hoag *saw the personal coming of the Lord.*"

It is not a matter of idle curiosity that leads me to further inquiry in regard to this vision, but I consider it of vital importance just in these present times, inasmuch as a large portion of the so-called vision has come to pass. Many anticipate confidently that the remainder will be fulfilled. And if the Lord spake through Joseph Hoag, directly warning us of coming events, it is doubtless agreeable to his will that the whole should be revealed. And perhaps it remains for us who look and hope for his glorious appearing, to be instrumental in bringing to light the remainder of the vision.

I reside in a vicinity where there are many of the society of "Friends." I have conversed with some in regard to your statement that a part was omitted. By some it is stoutly denied; by others frankly admitted, that it was said to be published only in part. I learn that the vision in original manuscript is held by some of Hoag's descendants, but cannot now tell by whom, or where. Let us search out the hidden things that remain.

H. J. Munson.

For the World's Crisis.

FORBEARANCE.

There is a great lack of forbearance among those who are looking for Jesus. We see failings in some brother or sister, and because we do not happen to be possessed of the same kind, we misjudge and denounce them as christians, when perhaps our own failing or besetting sin is equally as bad or worse than theirs, only we cannot see them in ourselves, unless we have the Spirit of Christ continually abiding with us. Hence the necessity of keeping in the unity of the Spirit, and also having an understanding of human nature; for we are all differently constituted, and probably no two have dispositions exactly alike. It will be impossible for us to see and understand all points of doctrine alike, though possessed of the same spirit; and as most of us are a little inclined to be willful, trouble will arise, unless forbearance holds the reins now and then; and we do not have much to bear from the world, seemingly, if crucified to it, then we ought to bear with each other; for Satan sees just how it is; if he cannot allure us with worldly things, he will of course try some other method. Nothing will be left untried by him. He creeps into the church and creates discord among its members; sets them to backbiting, tattling, and faultfinding; hence the necessity of understanding each other's dispositions in order to rightly know how to deal with each other.

But some may say there is no necessity of that, if we only have the Spirit of Christ. Very true. But any one who does not have and never had the Spirit of Christ, will possess much greater forbearance by having an understanding of human nature and the great difference in dispositions, than if he had paid no attention to the study of it.

Paul's understanding of human nature did not hurt him, but was beneficial. When he was with the Romans, he understood in what way to do as the Romans did, and in what way not to. How often we find those in the church whose self-esteem predominates over the other faculties; consequently he requires distinction: wishes to be looked up to, and if willful wants his say and own way in every respect. If all do not yield, there is trouble, especially if there are others some like him. Thus it needs much forbearance and wisdom to deal with such. Experience and observation teach us that the less we multiply words with them, and the less notice we take of them, the better.

Others, we find, whose reverence and caution predominate, cause them to be backward and diffident. These have to be dealt with the reverse of the others. Another permits his combativeness to take the reins; then there is trouble enough; for if a point of doctrine is discussed which does not happen to meet his views, he flies into a passion, and discards all who will not yield to his arguments, and thus keep up a broil unless others are wise enough to take no notice of him. Others are led by their approbativeness and certain other faculties, which cause them to be so jealous and sensitive, that if one word is spoken amiss, or not particularly in their praise, they think they are misused and abused, and so withdraw themselves from the church, or something worse.

Another is fault-finding. This is most almost always caused by backsliding a little. No matter what faculties predominate, whether good or bad, as soon as one begins to backslide he begins to find fault and criticise. If the minister or the other members talk too loud, too low, or ungrammatically, or not exactly to his mind, then they are discarded as christians. And if the other members get revived, and are striving hard for the right, the more there will be for the fault-finder to do and say. Thus if he is noticed, there will be trouble in the camp continually; but the best way is to shame him out of it, by letting him alone.

So there are many other things which might be spoken of pertaining to the necessity of forbearance, but these examples will suffice. These faculties are all good in their places, and can be cultivated for good or for bad use; if we have the Spirit of Christ continually abiding with us it will keep each in their place.

I hope we shall each study ourselves, that we may have that forbearance which was so marked a characteristic of Christ our great pattern. D. B.

— Some have borne crosses painted upon their backs. It is to be feared that many among ourselves take up crosses which sit just as lightly—things of ornament, passports to respectability, a cheap substitute for a struggle we never made and a crown we never strove for.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Boston, Wednesday, Dec. 1, 1869.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

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TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

D. W. ELLENWOOD—You paid only $1.25 at campmeeting.

M. G. S.—It was received all right, and will be forwarded Dec. 1st, as desired.

C. COLEGROVE—You will see by this paper that your duplicate is not needed.

THE NATIONAL CONFERENCE.

The late National Conference, held in Rochester, N. Y., Nov. 17th to 22nd, was the best we ever enjoyed, without exception. We never felt more conscious of the guiding hand of the Lord in any meeting than this. So far as we could learn, everybody present was delighted with it. It was very cheering to hear the expressions of gratitude to the Lord for the privilege of being present, and for the great benefit received. This conference has opened a new era in the history of the people looking for the coming of Jesus. A new cord has been added to the bond of union by which we are united to Christ and each other; our hopes have been brightened, our faith strengthened, hearts cheered, courage increased, and new life has been given to those who stand as watchmen upon the walls of Zion. When we parted we felt a *oneness* not before experienced for twenty-five years.

When subjects were up for debate, on which there was an honest difference of opinion, the discussions were conducted in a kind, christian spirit, which made them very pleasant and interesting; and when the final vote was taken, the minority might be seen smiling with as cheerful countenances as though they had been on the side of the majority. We think a conference has rarely been held, in which so much has been done with such a general good feeling among all its members. The more we have of such conferences the better.

Our conferences and prayer-meetings were seasons of special refreshing to all who were lovers of Jesus. We think no one regretted their travel and expense necessary to be present at the convention. It was one of those scenes upon which memory loves to dwell and feast, when not necessarily employed upon other things. It was an oasis in this sin-cursed earth, where we enjoyed the smiles of the Redeemer, and feasted on heavenly manna, on the strength of which we may live more than "forty days."

During the conference we had excellent preaching, which was highly appreciated by the large audiences present. The armory hall, in which the conference, was held, is in a fine building, and is one hundred feet long and eighty feet wide. This hall is on the ground floor. Over this is another of the same size, where the church in Rochester spread liberal tables for the entertainment of the members of the conference. At night there was no lack of good homes and kind friends where we found a hearty welcome. We all felt that the conference was located at the right place.

At the close of the Sabbath evening sermon by Bro. Couch, we gathered around a long table to commemorate the death and sufferings of Jesus. Some two hundred and fifty sat around the table. It was a heavenly season, and a beautiful sight. Tears flowed from many eyes, as thoughts of Gethsemane's sorrow and Calvary's agony came fresh to mind, suggested by the surrounding scenes, the bread and wine. With the tears were mingled joyful emotions, when we looked forward to the coming antitype—"the marriage supper of the Lamb," now so near, when all the dear saints will meet to part no more for ever. The whole scene seemed like the ante-chamber of heaven. The memory of it is blessed.

As the secretary's minutes are to be published in the Crisis, we will not say more.

ROCHESTER.

At the close of the National Conference, the interest was such that the church in Rochester, in connection with Bro. H. Pratt, their faithful and devoted pastor, decided to continue meetings every evening during the week. Accordingly, we began on Monday evening, Nov. 22nd, when some dozen came forward for prayers, and confessed they wished to be christians. Last night (Nov. 23d), some eight or ten new ones came forward, and all spoke of their earnest desire to become the followers of Christ. The prospect for good is very promising. We hope to see many give their hearts to Jesus before the close of the meetings. Pray for us.

THE UNRIGHTEOUS MAMMON.

BRO. GRANT:—Will you please give your opinion upon Luke 16; 9? C. W. NELSON.

The verse reads as follows:—"Make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations." The word "mammon" is equivalent to "riches." This unjust steward had "*wasted*" his Master's goods; so, "the children of this world" are *wasting* the goods of our heavenly Master; i. e., they are not using them for his glory. When the steward diminished the debtors' bills, they evidently supposed it was by the authority, or consent, of their noble creditor, through the advice of the steward; hence both the steward and the creditor were esteemed and loved by the debtors more than ever, causing them to feel a pleasure in doing what they could for the steward's comfort. In this act of diminishing the bills, the steward was not *wasting* the goods as before; but he was using them so as to exalt the goodness and benevolence of the noble creditor. It may be said, He gave to the debtors what was not his own. Very true; so, when the christian gives to the needy, or forgives a debt, he gives what is not his own; for all the treasures of the earth are the Lord's, and his children should use them to aid the poor and needy; and then these gifts stand as witnesses in their favor, having been used for the glory of the Author of all good, instead of being "wasted" for selfish purposes.

FATHER HYACINTHE.

There is much of interest connected with "Father Hyacinthe," the late Superior of the Barefooted Carmelites of Paris, and preacher of the conferences of Notre Dame. He is a man of no ordinary talent. His countenance very much resembles that of Napoleon I. He has been the preacher for Napoleon III.; and we think there is but little room for doubt that his visit to the United States is in the interests of his Emperor. A work is issued this day (Nov. 25th,) entitled "Father Hyacinthe's Discourses and Life." Price $1.25. It is a book of no ordinary interest. The style is elegant, beautiful, eloquent. The book is full of rich thoughts, on themes in harmony with the policy of Napoleon III.

We give below his "Preparatory Letter" to Leonard W. Bacon, Brooklyn, N. Y., as follows:—

PREFATORY LETTER FROM FATHER HYACINTHE.

To the Rev. Leonard W. Bacon, Brooklyn:—

Reverend Sir.—I am as much gratified as surprised at the honor you are disposed to do to the few discourses I have published in Europe. Some of them are actually the production of my pen; but these are very few, and relate to circumstances of time and place which I fear will have no interest for American readers. The others, more important in their object, since they are part of the course of Conferences instituted at Notre Dame by the Archbishop of Paris, are extant only in detached parts, taken down hastily in short-hand, and the gaps filled by an imperfect summary.

I should have been glad, I acknowledge, if I could have brought to America something less unworthy of the sympathy with which I have been welcomed here, and which I shall always reckon among the greatest honors and the purest joys of my life.

Such as they are, however, I commit these rude productions to the indulgence of your readers. Frenchman and Catholic as I am, I present them, through your hands, to that great American public of which you are a citizen, to those numerous and flourishing Protestant churches of which you are a minister.

I am proud of my France, but I deem it one of its most solid glories to have contributed to the independence of this noble country, which it has never ceased to love, and which it shall some day learn to imitate;—a people with which liberty is something else than a barren theory or a bloody practice; with which the cause of labor is never confounded with that of revolution, and never divorced from that of religion; and which, rearing under all forms and denominations its houses of prayer amid its houses of commerce and finance, crowns its noisy and productive week with the sweetness and majesty of its Lord's day. "And on the seventh day it ends the work which it has made, and rests the seventh day from all its work which it has made." Gen. 2: 2.

I remain faithful to my Church; and if I have lifted up my protest against the excesses which dishonor it and seem bent upon its ruin, you may measure the intensity of my love for it by the bitterness of my lamentation. When He who is in all things our Master and our Example armed himself with the scourge against the profaners of the Temple, his disciples remembered that it was written, "The zeal of thy house hath eaten me up." I remain faithful to my church; but I am none the less sensible of the interest which will be taken in other churches in what I may say or do within the pale of Catholicism. And on the other hand, I have never deemed that the Christian communions separated from Rome were disinherited of the Holy Ghost, and without a part in the immense work of the preparation of the kingdom of God. In my intercourse with some of the most pious and learned of their members, I have experienced, in those depths of the soul where illusion is impossible, the unutterable blessing of the communion of saints. Whatever divides us externally in space and time, vanishes like a dream before that which unites us within,—the grace of the same God, the blood of the same Christ, the hopes of the same eternity. Whatever our prejudices, our alienations, or our irritations, under the eye of God, who seeth what we cannot see,—under his hand, which leadeth us whither we would not go,—we are all laboring in common for the upbuilding of that church of the future which shall be the church of the past in its original purity and beauty; but shall have gathered to itself, besides, the depth of its analyses, the breadth of its syntheses, the experience of its toils, its struggles, and its griefs through all these centuries.

In the sad days of schism and captivity, the word of the Lord came to the prophet Ezekiel, saying, "Thou Son of man, take thee one stick, and write upon it, 'For Judah, and for the children of Israel his companions;' then take another stick, and write upon it, 'For Joseph, the stick of Ephraim, and all the house of Israel his companions;' and join them one to another into one stick, and they shall become one in thy hand."—Ezk. 16: 17.

To me, likewise, who am the least of christians, in those spiritual visions which are ever vouchsafed to longing souls, the Lord hath spoken. He hath placed in my hand these two sundered and withered branches—Rome and the children of Israel who follow her; the churches of the Reformation and the nations that are with them. I have pressed them together on my heart, and under the outpouring of my tears I have so joined them that henceforth they might make but one tree. But men have laughed to scorn my effort, seemingly so mad, and have asked of me, as of that ancient seer, "Wilt thou not show us what thou meanest by these things?" Ezk. 16: 18. And while I gaze upon that trunk so bare and mutilated, even now I seem to see the brilliant blossom and the savory fruit.

"One God, one faith, one baptism."

"And there shall be one flock and one shepherd." BROTHER HYACINTHE.

Highland Falls, All-Souls Day, Nov. 2, 1869.

ORDINATION.—At the National Conference, held in Rochester, Bro. D. Lawson, of Quebec, P. Q., was set apart to the work of the ministry. He is a worthy brother, and we commend him to the sympathy and support of all the churches, where he may be called to labor.

DISCUSSION.—We purpose to have a discussion with Elder E. Fletcher, in Bonney Eagle, Me., commencing Tuesday evening, Dec. 14th, to continue four or five evenings. The subject for discussion relates to the nature of man.

INQUIRY.

BRO. GRANT:—We read in Rom. 6: 23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The sinner has gone down in death; has he received the wages of sin, or will he be raised to life again in the resurrection, to receive punishment, and then be put back to death again? JOHN W. STOKES.

The apostle Peter informs us that "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2: 9. This scripture, in harmony with all other, most plainly teaches that the final punishment of the wicked is not till after the judgment; therefore they must be raised from the dead before it can take place. This position is in full harmony with Rev. 20: 13, as follows:—"The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were *judged*, every man according to their works." Here it is shown that the *dead* in the sea and *hades*, are not judged till after their resurrection from the dead; consequently, their punishment does not begin with the first death. During the time they remain in the grave, they are simply *reserved* "unto the day of judgment to be punished." This we think is the plain teaching of the Bible.

THE SPIRIT OF SPIRITUALISM.

The following from Moses Hull's *Monthly Clarion*, Oct. 1866, shows the true feeling of an advanced Spiritualist. Such only mock at the Bible, and the God of the Bible. They are most deadly hostile to all that is pure and holy, connected with Christ and christianity. Let the article speak for itself:—

"GOD WAS THERE.—His Excellency the President of the United States has been 'swinging around in a circle,' drinking rum and making speeches on 'my policy.' He has been near us, yet we had not regard enough for him to go and see him; but another more important personage has been to visit the editor of the *Voice of the West*, and about seven hundred others; which, had he advertised, so that the thing could have been known in time, several of us Wisconsin sinners would have gone to see.

The *Voice of the West*, in describing the Wilbraham (Mass.) campmeeting, says: 'In the evening, after the people departed, the camp family attended to the communion. Over seven hundred sat down to the table of the Lord. It was one of those scenes that the pen lacks power to describe. *God was there!* and his people had an unspeakable blessing.'

Elder Himes, of course, does not mean to say that 'God was there' in the general sense that he is everywhere. That would be no news, and the 'seven hundred' of the 'camp family' would have enjoyed no more than some of us who remained at home. He must mean that God left his great big throne to attend Elder Himes' campmeeting. Such a *tete a tete* is worth going to Wilbraham for, and if the Elder will positively assure us that we will see the old gentleman there next year, we will certainly join the delegation from Wisconsin."

THE TALENTS.

BRO. GRANT:—It is expected that preachers and teachers know every thing, therefore I write to you for an explanation of the parable recorded in Matt. 25: 14–30. Why was the "one talent" not divided between the other two servants, as they both receive the same blessing from their Lord? Does Luke 19: 11–28 refer to the same subject.

Yours in Christ, B. W. DAVIS.

The scripture referred to reads as follows:—"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

We understand that the "man traveling into a far country" represents Christ; the "talents," the light and truth entrusted to our care, to be used for the glory of God, according to our ability. All men have not the same ability to comprehend all points; hence, are not required to do as much. Some can understand prophecy, chronology, and all the great truths of the Bible. If the man who has the ability to comprehend all this should only let a part of his light shine, he would not meet the approval of his Lord. The man with the one talent has only to improve that one, then he will have done all that is required at his hands. He has not the ability to do but little, hence is required to do no more than his ability will allow. The reason why the man with the "one talent" was condemned as a wicked and slothful servant," was because he had done nothing. Because he could not be *first*, he would not do any thing. Pride has much influence in keeping the one-talented from doing their duty. Like the one in the parable, they are "afraid."

We understand the parable in Matt. 25: 14–30 to teach that some men have greater ability to do good than have others; and that each is required to do what he can in order to be accepted. Had the man with the one talent improved what was intrusted to his care, he would have met the same approval as the others.

In answer to the inquiry, "Why was the one talent not divided between the other two servants?" we would remark, we do not know as the talent could be divided; if not, it should be given to some one; and the man who could do the most would be the most proper individual to improve still more.

It seems very probable that Luke 9: 11–28, does refer to the same as Matt. 25: 14–30. Much more might be said on the subject, but this may suffice for the present.

THE "COLLOQUY."—We have received a pamphlet, entitled "A Colloquy between Dr. A. Campbell's 'extra' on life and death, as extracted by 'Bosworth' and C. F. Sweet." It is published by Bro. C. F. Sweet, Albion, N. Y. Price 10 cts. single; two copies 15 cts.; four for 25 cts.; 60 cents a dozen; twenty-five for $1.00; $4.00 a hundred.

THE COMING OF OUR KING.

The coming of Jesus is a precious theme, never ceasing to afford consolation and refreshment. It is not soon tiresome and exhausted of interest, but a perpetual fountain of joys; frontmost, midmost, and topmost, amid all hopes the most fruitful of themes, and lending sweetness to everything related to it. It stands a tower of glory amid Bible topics and promises, itself the best and fairest promise. Why is it unwelcome to many who profess a love for the Savior? Why is it disapproved, discouraged, disrelished, and dismissed, when, where, and by whom it should be welcomed, loved, cherished and defended? Why is it not eagerly received into Christian societies and associations as the most delightful subject of conversation? Why is it so hard and so rare to find an avenue or a means of its introduction into religious assemblies? Why is there such an array of opposition to it?

Alas! it is deemed an innovating and obtrusive theme. But it is sweet, grand, and powerful, notwithstanding. Around it revolve a glorious array of vital Bible truths, and from it issue unspeakably important results. The coming of Christ is the great hope of the church, and, rightly understood, is her only hope and supreme necessity. It is not a subordinate concern, but first, single, and absolute, as a fixed condition to any and every future fruition beyond this life. Without it there can be no immortality, no eternal life.

No wonder then, it is of such towering proportions in the teaching of the word of God, and in the esteem of the rightly instructed believer. But in what a maze of darkness is the mass of christiankind in our day involved respecting it! Darkness, which is nevertheless disavowed and unperceived. Darkness in regard to related events, both as signs and consequences; darkness in regard to the order and manner and time of the advent, a darkness which amounts, to a great extent, to a practical negation of the fact itself, and a practical neglect of the event in the very time and act of its nearly prepared and tremendously imminent advance. Why is it thus, and how long shall it be thus? Nevertheless, the wise can understand and rejoice in the onward march of events, as couriers going just before the hour and power of the return of the High Priest and Prince of the people of God, to reign forevermore.—*Ex.*

For the World's Crisis.

OUR WORK TELLS.

It is a source of encouragement to see disciples of our Lord multiply as the results of our labors; and to realize that society is made better by the truths we teach, and the influence of our example.

It is also gratifying to see the friends of Jesus giving up errors to accept the precious truths of the gospel in their stead. But these results are not seen fully nor understood in all their realities by the faithful workers in the vineyard.

Those who are opposed to our work and stand on the watch to guard our citadels, their darling sectarian lines, and their disciples, against the encroachments of innovators, errorists, and disturbers of their peace, often see and mark our progress and the effects of our labors much quicker than we do; and from their cry and counter operations, we may be sure that we have not labored in vain.

This index also gives us much satisfaction. Apply this rule to our efforts to reform the minds and teachings of theological thinkers and teachers. While many are known to have given up their false ideas of the immortality of the soul, conscious intermediate state of the dead, and the eternal misery of the wicked, for the scriptural doctrine on these points, to gladden our hearts; yet the thousands who are under conviction on these points may be safely counted by the mighty efforts of opposers, shown in their sermons, religious papers, books and tracts, which swarm like bees; seeking by all their silence, wit and cant, to retain their theology uninjured, or to repair damages where it has been exploded. Let us continue to work. I. C. WELLCOME.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments.................$118.79
E. Hall (by M. Grant).................. 5.00
M. E. Stone.................. .75

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments.................$29.00
John Dick.................. .31

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments.................$278.90
J. M. Stetler.......... } Collected 10.00
John Kern.......... } by 5.00
A Lady.......... } J. V. Himes 1.00
1.90

EUROPEAN MISSION.

Previous acknowledgments.................$17.00
E. Hall.................. 5.00
J. M'Clellan.................. 1.00
P. W. Higgin.................. 5.00

For the World's Crisis.

OUR MISSIONARY WORK.

We wish to inform the brethren and friends of Missions among us, that the General Conference just organized will, without doubt, take this department of our work into their hands, as soon as it can be arranged in a legal form. Till then, the present Board will act in the councils of the new Board of the General Conference. At Rochester, members of the two Boards met in council, and decided upon the following things:

First. That the St. Louis Mission be discontinued for the present.

Second. That the Memphis Mission be continued.

Third. That we do not open any new Mission among the freedmen at present.

Fourth. That two able missionaries be appointed, by request of the General Conference, to go into the South, and raise up new societies, and otherwise spread the truth.

The Board have no funds on hand at this time to carry on their operations: and so they make their appeal to the friends of missions for help.

Our present expenses, after discontinuing the St. Louis Mission, are much reduced. We can carry on the present missions of the Board for about one thousand dollars a year. But if we appoint and send out the two new missionaries, as proposed, we shall need, at least, three thousand to meet expenses.

The special attention of the brethren and sisters is called to this subject, and we appeal to all for help. It is for the brethren to say what we shall do. Let all consider the subject, and respond without delay, or the work will cease. In behalf of the Board,

J. V. HIMES.

P. S.—Send to GEO. T. ADAMS, 167 *Hanover St., Boston, Mass.*

For the World's Crisis.

THE DISCUSSION.

We had the privilege of attending the discussion at Chelsea between Brn. Grant and Cornell, two of the most able disputants in the field. Bro. Grant having the laboring oar, i. e., the affirmative, gave Bro. Cornell the advantage, which he improved very ingeniously in throwing blocks under the wheels. I never saw a man that had learned his lesson better, or a lawyer that was well fed stick for their client bettter than the Battle Creek lawyer did for that doctrine. He is as ingenious in putting the old law in different shapes and meanings, as a potter could make varieties out of a lump of clay. The ingenuity of arranging the text to establish the old covenant, or decalogue, was calculated to establish in the minds of some the shadow so strongly, they could not see the substance when it was presented.

This is the first time I ever heard the argument on both sides with interest, and following the spinal cord of the body of the Scripture. Life is only discovered in the spinal column from the feet to the head, which was Christ. The old law and decalogue was only a schoolmaster to point to Christ, who only could give life. The spinal marrow of all the laws was the sacrifices where blood was shed, all typical of Christ, who can be traced from the blood of Abel's sacrificial lamb, and his own blood by Cain, which was typical of Christ, whose blood speaketh better things than the blood of Abel. So says Paul in Heb. 12, touching this very subject, running from Abel to the Mediator of the new covenant, which was Christ.

Now as Bro. Cornell repeatedly run the law back to Adam, we saw both the law and the gospel typified in his two sons: Abel, by the blood of his sacrifice, which pleased God, as it pointed to the spilling of the blood of Christ, the new law given; and Cain carried out the old law for the first time, by killing his brother. If it is to be carried back to Adam's family, as he said, we have the types of both: the oldest son, typical of the oldest covenant, which was death, from the beginning to the end; the second son, typical of the second covenant, which Paul calls the better one.

Now following these two sons, we can follow the two dispositions down to Christ. Who killed Christ? The old law-keepers, answering to Cain, Christ answering to Abel, who was innocent, and pleased God.

Now all through the old law there were ceremonies annexed, one of which was the offering of sacrifices for sin, and this was kept up. See Job offering sacrifices by the command of God to atone for the sins of his three opponents, Bildad, Zophar, and Eliphaz. This, like a host of others, strikes the spinal cord of the whole law of God touching forgiveness for sin by offering sacrifices.

Such looked through the sacrifice to Christ, not to the decalogue, for forgiveness. To obey the decalogue was for a national distinction, and not eating pork for the same reason; also the mode of marriage; this was for all of them to observe, if they expected victory in driving and killing their enemies, which was "an eye for an eye, and a tooth for a tooth."

Says Christ, touching the old law, keeping the law never justified for sins; offering sacrifice did. Bro. Cornell played the most tunes on one string that I ever heard. He is the man for that side of the house. His fox wit will take better with some than sound argument without sarcasm. He was smart, and worked like a hired man for wages, to confuse the minds of some from the main point at issue, i. e., the law yet binding. He denied, what we have all heard them preach, that the keeping the seventh day was salvation, and without that those had the mark of the beast and would be damned. This was drawn out by Bro. Grant's assertion concerning their faith. Perhaps Bro. Cornell does not endorse all the fooleries of the Battle Creek visionaries; we hope not. I feel from God to enter my protest against it, as being ungodly and unsound, calculated to lead astray and divide the flock that others have gathered, by false pretences, shadows, and mesmeric visions; and there is a certain class that can be taken in such a net, instead of believing the word of God and common sense.

A few scriptures this side of the law. Acts 3: 22. Peter says God was to raise one greater than Moses, and Christ was that prophet. Paul. When the priesthood changed, the law was changed and made honorable by the church, by accepting the teaching of the schoolmaster, or shadow, up to the substance, Christ; and those that did not know the law, and establish it by accepting Christ, kept the shadow and went astray. See the young man in the gospel. He kept the law from his youth up, and yet he lacked something, as all others do who undertake to be justified by keeping the old law of works. The law of works submerged in the law of grace by one Jesus Christ, say the apostle. See Acts 13: 38–40. "Be it known unto you, that Christ is preached unto you for the forgiveness of sins."

What can be plainer than that through grace you are saved; not obedience to the old law, or bond-maid, which is dead. The children of the free woman are not obliged to draw around that old, dead carcass, thank God. It appears to me that most of the adherents or promulgators of the seventh-day Sabbath are of very small calibre, or they could not be so duped as to believe that silly, out-of-date, visionary, unscriptural stuff palmed off in community for prophecy. But nothing will affect a bigot, nor a mesmerized dupe.

I have written this as a duty, to warn all to keep out from under that influence, which is poisonous to the spirit of Christ and the law of grace. HIRAM MUNGER.

For the World's Crisis.

"SHE HATH DONE WHAT SHE COULD."

Many are the discouragements of the "little preacher," as we sometimes hear some of God's humble servants called, whom he has sent into the highways and hedges (the school-houses and log cabins), to sound forth the last message of truth—the near coming of Jesus. Many, I say, are their trials. They feel that God says, "Go, preach," and start out with hearts burdened with a sense of the responsibility resting on them. They go to work, do the best they can, but some brother or sister is hard to please, and they stay away from meeting, leaving the brother to talk to empty seats, so far as they are concerned, and perhaps find fault, or speak disparagingly of his labors, and thus destroy his influence for good; when, if they would take hold and help in the work, good might be done, and men and women saved in the soon coming kingdom.

Small gifts, when used in unison and with an unwavering faith in God's promises, are sure to bring the blessing. Then toil on, ye little, humble ones, in the way that Jesus leads, and in the day of final accounts it will be said, "You have done what you could."

Perhaps that tract given to that stranger (you never saw before and may never see again until you meet at the bar of God) may be the means God may bless to his conversion. Then toil on. Your words spoken to that unconverted mother (as you called to get a drink of water) of her responsibility in training her little ones in the way of truth, may prove good seed sown in good ground, and yield an hundred fold.

That swearer reproved may learn to bless instead of cursing God, in consequence of your timely admonition. Work on, and ever remember that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 6. Be faithful. God seeth not as man seeth, and he is soon coming to take his weary ones home, and to reward every man according to his work. 1 Thess. 4: 9, 13; Rev. 22: 12. Labor on till Jesus comes. S. TENNEY.

THE SECOND ADVENT.

In the New Testament, the second Advent of our Savior is like a central sun, holding all other truths in their proper orbit. It is presented as the world's crisis; as the pivot on which time swings into eternity. Here faith ends in sight; hope is lost in realization; all the appliances of the strictly temporal are forever laid aside, and only the things which cannot be shaken continue on. Even inanimate creation, as realizing the glorious results of the changes then to be wrought in our world, is presented as groaning and travailing in pain while waiting in earnest expectation for the full revelation of the glorious liberty of the sons of God. The New Testament Church seems fallen in love with a personal Savior, and never tires of reiterating in varied form his parting promise to come again. It is not only to them a blessed hope, but it is their only hope. If they indulged any other (save hopes distinctly stated to be subsidiary to this,) they failed to record it.

What a different relation this hope of the return of a personal Savior occupies in most of the modern systems of theology claiming the New Testament as their basis! Instead of a central sun, it is mere nebula, often quite invisible, even to the telescope of faith, and without any obvious relations in their systems. Its time, objects, and manner are so indefinite and uncertain as to subject one who is disposed to thoroughly investigate them to the suspicion of being a meddler in the secret things declared to belong to the Almighty.—*A. C. Quarterly.*

— The ancient city of Troy had but one gate. Go round and round the city and you would have found no other. If you wanted to get in there was but one way. So to the Golden City of Heaven there is but one gate. Christ says, "I am the door."

— Sin has many tools, but a lie is the handle that fits them all.

For the World's Crisis.

THE TENT MEETINGS.

Through the agency of tent-meetings in Yorkshire, Springville, and Sardinia, great light has shone through all this region, in former years wholly unvisited by such means of illumination and blessing. Some (though fewer than last year) have been converted and baptized; while in the town of Eagle, especially, there is a community of christians, I learn, eagerly interested in the subjects presented, with promise of permanent and increasing fruit.

At Springville, Bro. Wendell met the somewhat active champion of "orthodoxy," Prof. Rogers, Principal of Griffith Institute, in a discussion of questions, as drawn up by the latter, viz: "Death, the total extinction of conscious existence"; and, "The penalty of sin, eternal conscious misery."

Prof. Rogers is learned, and adroit, but in my judgment was very decidedly and often irrelevant and rambling. Bro. Wendell laid with powerful effect on the professor the testimony of God, in a solid array of Scriptures. That testimony we heard with delight, standing forward with converging force, like the bayonet points of infantry, an irresistible front of truth, keen and glittering.

But there is never wanting sophistry, in league with opposition, and regretfully we watched the misapplied zeal of a man, with far worse than wasted energy, torturing and distorting the word, but abating not one whit in the minds that God had enlightened, the settled conviction of the truth. It is sad, indeed, to think *what* master his zealous service is obliging. O, how sad, and fearful too! The votaries of the loved delusions of tradition joy in their adherence thus encouraged, and their faith thus championed. But we found in Bro. Wendell a man who knew how to wield the sword of the Spirit, swift, skillful and effective. We felt that he was worthy of the confidence of the friends of the precious word—"a workman that needeth not to be ashamed."

In view of the labored industry of Prof. Rogers during the year past to strengthen the confidence of people in the "old lie" of the deceiver, it was concluded that during a few days' interval, in which the tent could be consistently spared for the purpose, Prof. Rogers should be met the second time on the same questions in Sardinia; and accordingly Bro. Fenn met the professor, and with somewhat changed tactics, but decided effect, refuted the popular fancy of human consciousness in death.* The argument was in a large degree physiological, but unanswerable; and Prof. Rogers appeared surprised and unprepared for this particular course of debate, and was again irrelevant, in theories of vegetable life, and scriptures bearing on spiritual death, which was not under discussion.

Bro. Fenn did effective and excellent service in the good cause, and when after preaching service on the Sabbath the sad farewell was spoken, and the congregation dismissed, there was a large remnant of the assembly lingering on the hallowed spot, some tearful, and many grieved to have the friendly canvass forsake the hill which it had adorned with its heaving and tranquil expanse of light.

We feel kindly toward Prof. Rogers, and especially pray God that he may be enlightened, and engage his trained abilities on the side of truth; and to this end I would ask the prayers of christians.

The tent we may possibly never have again in this vicinity, but whether so or not, may God bless the cause of truth, and the faithful men who are arduously employed in advocating and defending it.

I ought to mention the valuable aid of Bro. Pratt of Rochester, for a few evenings, including Sabbath, and the quiet, patient, faithful service of Bro. Cotton.

In conclusion, I may add that, although some were inclined to doubt whether discussion would be as useful and efficient and scriptural an agency as *preaching*, especially on the ground of the liability of the development of partisan feeling, yet a bookseller testified that, as a consequence, his sale of Bibles was suddenly much augmented; and we think Prof. Rogers has no further eagerness for discussion, in view of his declination to resume it at a proposed future time. Truth has been magnified. C. COLEGROVE.

* The second question was not reached for want of time.

[The above letter was mislaid, hence the delay.—ED.

Correspondence.

From Bro. H. A. King.

BRO. GRANT:—While I was at the conference in Rochester, many friends inquired about our dear Bro. J. K. Bellows, who resides at No. 19 Orchard St.; and he desires me to say to them, through the Crisis, that he has not been able to travel and preach much outside of New York City this summer. He is very sick now, and has not been out to our meetings but once for six weeks. It was our communion day, and we had a blessed season. He is one of the old revolutionary soldiers of our blessed cause, and it is not strange that he should have many friends who remember him. We miss him in our meetings, and the responsibility of preaching the word to the little flock at 405 Grand St. has been thrown upon me. O, may the Master enable me to honor his cause and truth in this great city. May he give Bro. Bellows grace and strength in his day of trial, and soon save us all in the kingdom. H. A. KING.

New York, Nov. 25th.

From Bro. J. S. Hinds.

BRO. GRANT:—It has been a long time since I have sent you anything. I shall be very brief. We still live in Wilmington, in our hired house in Essex Co., N. Y. We are old, and cannot work as we once could; but we by labor and prudence support ourselves. But I do not feel very poor, for I call God my Father, and I know that he is rich and can help in every time of need.

My wife and I joined the Close-Communion Baptists in 1831. But there were two articles we did not know of till we had joined: viz., "Once in grace, always in grace," and "Close communion"; and we did not like them. But immortal-soulism and eternal misery we believed. In 1865, in February, I happened to get hold of a *Crisis* two or three years old, and when I found it was "Millerism" I threw it down quick, and looked to see if my fingers were poisoned. But seeing the heading of something, I thought I would see what they said about that, and I read it and liked it much, and continued reading till I read the paper through. Then I

called for a new one, to see if these Second Adventists were going ahead or backsliding. I soon learned that they were going ahead, and then I borrowed a half dozen of them and took home with me.

Being poor I wrote Miles Grant, that if he could send me anything to help me, I wished he would,—some tracts, or some of the "World's Crisis"; for the "World's Crisis" had so snarled up my doctrine that I could not unsnarl it. The paper and tracts came in due time, and three weeks from the time I first saw the Crisis, my doctrine agreed with it.

My wife would not read any of the papers or tracts, but when I read them she would take the Bible, to see if these things were so, and if the Scriptures were quoted right. Well, she came out about as soon as I did. But there was one thing that puzzled our minds a short time; viz., How the punishment of the wicked could be eternal, and they be burned up in unquenchable fire. But we understand it now, and believe the doctrine held by the "Crisis" agrees with the Bible.

I would like to scatter tracts if I had them. Could the brethren help me to do it? I earnestly ask you to help me to get folks ready for the second coming of this same Jesus.

J. S. Hinds.

Wilmington, Essex Co., N. Y.

Extracts from Letters.

Bro. J. E. Mabey writes:—"I am truly thankful for the Crisis. I must do something for it in a practical way. My time is wholly occupied in working to provide things convenient and honest for quite a family, and in preaching at Amboy, Mineral, and Yorktown, Henry Co., in which region the interest is great to hear on the blessed hope and glorious appearing of Jesus to give eternal life and immortality to them who have sought for it by a patient continuance in well doing. The Lord has blessed his own truth and people in Yorktown, by adding some to their number lately, among them Bro. J. Drain and daughter. He had been a regular authorized preacher among the Episcopal Methodists for some years. From some cause his connection with them was broken. He has been under a cloud for six years, but after hearing some preaching, attending the tent meeting held by Bro. Clark in that vicinity, and investigating thoroughly, he has cast his lot with us, and is going to proclaim the truth in his own vicinity. The cloud is dispelled, and he is happy in God. The little band of brethren are wide awake in trying to get others ready for the kingdom so soon to come."

Bro. J. D. Sheridan writes:—"I am daily admonished that there is a great work to be accomplished, but the laborers are few. I pray that the Lord will send forth laborers to work in his vineyard. I have no co-laborers near me, except the Crisis, and the tracts you sent me. There are plenty of shepherds among us, but they are described in the thirty-fourth chapter of Ezekiel. They feed themselves, and tread down the remainder; or, in other words, keep from us the best of the fodder,—the blessed news of the soon coming kingdom and literal reign of Christ on the earth.

How much I desire to see the time when the watchmen will see eye to eye. I think the flock will not be scattered long after that; but there will be one fold and one Shepherd, and he will judge between the fat cattle and the lean cattle; and he will cause his flock to lie down in safety, and nothing shall hurt or destroy in all his holy mountain. I am confident that the darkness is nearly past, and the morning will soon dawn."

Bro. C. A. Metcalf writes:—"I am a seeker after truth, and have been taught in the popular theology of the immortality of the soul, but have become interested to know if it is scriptural. I cannot find it as plainly taught in the Bible as I supposed when I came to study for myself. Brn. I. K. Lombard and A. Walker have held some meetings here in Litchfield, Me., and they preached so much Bible that I was induced to learn more of your faith. As I study the Bible, I find some passages that I cannot harmonize with your faith, but perhaps they will all appear plain when they are perfectly understood.

Clear Grit.—In the threefold sense of austerity, unselfishness and enthusiasm, clear grit is the best I am, blossoming into the best I can do, as naturally as a rose blossoms or a bird sings; it is that stern manhood and womanhood that is always true to the true, no matter what may befall, as the diamond is a diamond all the same whether it blaze on the brow of an emperor or lies hid in the sunless boulders of the mountains. It is that noble hardness of brain in a man or woman that can never give way, except in a true fashion and for a true reason: the power to say no to what may seem a multitude of angels, if they want to counsel you away from a downright loyalty to your instant duty. But right here is a distinction, for the next thing to being true grit ourselves is to know the false from the true.—*Robert Collyer.*

Hiding the Faults of Others.—A painter was once engaged upon a likeness of Alexander the Great. In the course of his battles Alexander had received an ugly scar on the side of his face. The artist was desirous of giving a correct likeness of the monarch, and at the same time desirous of hiding the scar. It was a difficult task to accomplish. At length he hit upon a happy expedient. He painted him in a reflective attitude, his hand placed against his head, while his finger covered the scar. The best men are not without their failings, their scars—but do not dwell upon them. In speaking of them to others, adopt the painter's expedient, and let the finger of love be placed on the scar.

Obituaries.

Merrill. Died, in North Norway, Oct. 4th, 1869, Francisco, only son of Enoch and Esther Merrill, aged twenty-two years.

This heavy affliction came quite unexpectedly to a happy family circle, the sickness of the dear one being short. Yet their deep sorrow has a mixture of joy, knowing that death found the beloved one ready. He had sought the Savior in younger days, and the few years of his christian experience won the confidence and admiration of all, and prepared him for the calm and happy sleep in Jesus.

It was our sad privilege to meet with the many mourners to talk of the dreamless sleep and the glad awaking of all the good in a little while, and we remember still their sorrow. May the Lord's grace sustain and keep them ready for a happy meeting with the loved and lost in the morning of endless life. J. Albert Libby.

Tiplady. Died, in East Boston, Oct. 1st, 1869, of paralysis, at the house of her son-in-law, Mr. Elisha Gunnison, Mrs. Ann Tiplady, aged eighty years.

She was converted to God in the year 1836, in Salem, Mass., and united with the second Baptist church in that city, and from that time was a devoted servant of the Lord. At an Advent campmeeting held in Salem in 1842, she experienced a change in her religious views on some points, and adopted the sentiments advocated at that meeting.

During her confinement of twenty-one months, her mind and her vocal powers were greatly impaired; still, when Christ was the theme of conversation by others, her eyes glistened, her countenance lighted up, and her looks expressed what her lips could not utter. At length the summons came, and she quietly closed her long pilgrimage.

The funeral services were conducted by the writer, and W. Richardson, of the Union Chapel, East Boston. L. Boyden.

Albro. Died, at Pascodale, R. I., Sept. 8th, 1869, Sr. Nancy, wife of Bro. Wm. H. Albro.

Sr. Albro was a loving, faithful wife, a fond and devoted mother, a consistent, humble christian. She sleeps in hope of a part with those in the first resurrection, on whom the second death will have no power. Her bereaved husband and children lament her loss, as well they may, but they sorrow not as those that have no hope.

Funeral services by the writer. A. Durfee.

Hazen. Died, in Sutton, N. H., Oct. 28th, 1869 Sister Rachel Hazen, aged eighty-eight years.

Sister Hazen had professed faith in Christ for over fifty years. She became a believer in the immediate coming of Christ to earth to reign with his saints in 1843. Now the aged mother sleeps, but we trust that when the Master appears, she will "awake with his likeness." Services by the writer. C. H. Fletcher.

Prior. Died, very suddenly, and was gathered to his fathers, in Warehousepoint, Ct., Oct. 10th, Bro. Joel Prior, aged seventy-six years.

Bro. Prior was among the first who embraced the Advent doctrine in Warehousepoint, and continued firm in the belief of the Lord's speedy coming until his death. He lived a life consistent with his profession. He was much interested in the prosperity of the cause, and for the church with whom he had lived for many years.

Funeral services conducted by the writer.

I. B. Potter.

Hall. Died, in Moultonborough, Sept. 27th, 1869, Sister Annie Hall, aged eighty-four years.

She has lived an exemplary christian all through her long life. She lived to see a great many of its disappointments, but was never known to murmur or complain. Her last sickness was very distressing, but she bore it like a devoted christian. She sleeps in Jesus, and such will God bring with him in the morning. Words of comfort were spoken by the writer, from Job 14: 14.

F. Mudgett.

Davis. Died, in Brewer, Me., Sept. 19th, Alvah L. Davis, aged twenty-four years and three months.

The only son of a widowed mother, her husband having fallen asleep in Jesus some two and a half years since. There was hope in his death.

Thomas Smith.

Church. Died, in Pontiac, R. I., Nov. 3d, 1869, Ira Allen, son of Benjamin J. and Eliza Church, aged two years and five months.

The funeral was attended by the writer.

E. H. Porter.

Estes. Died, in North Adams, Mass., Nov. 4th, 1869, S. Matilda Estes, aged twenty-five years. E. Blanchard.

Married.

In Janesville, Wis., Nov. 3d, 1869, by Elder Jacob Wilbur, Mr. Albert Broadbent and Miss Philena Moor, all of the above place.

Summary of News.

FOREIGN.

Cable News.

Madrid, Nov. 22. Accounts have been received of a destructive earthquake in the Phillipine Islands. The sea rose, buildings were thrown down and the loss of property was very great. At the port of Manilla eight persons were killed and many injured.

There is not a whole roof in town and the rainy season has commenced. Reports from the interior were received of the falling of churches and other large buildings. The shock was felt at a great distance from the coast. One ship reported that it was felt while she was one hundred miles away.

London, Nov. 23. It is now absolutely certain that the great African traveler, Dr. David Livingstone, is safe. The Duke of Argyle yesterday received a telegram from the Governor of Bombay, containing the information that he, the Governor, had just received a letter from Dr. Livingstone himself, dated Vjije, May 13th, 1869. Mr. L. was in good health and was everywhere well treated.

Nov. 24. The sailing of the steamship Monarch with the remains of the late George Peabody has been postponed until Friday, Dec. 3.

Madrid, Nov. 24. Gen. Dulce, recently at the head of the Government in Cuba, died yesterday.

Rome, Nov 23. About one hundred and fifty Bishops have already arrived here; many of them are from America.

St. Petersburg, Nov. 26. The old law limiting the residence of the Jews has been enforced in some parts of the Empire. Recently two thousand of these people have been removed from the Besarian frontier to the interior of Russia within a few days. The impression prevails that the Emperor will disapprove of these proceedings.

Paris, Nov. 28. The *Patrie* to-day makes the following statement: "The ultimatum recently sent to the Khedive by the Sultan admits of no discussion. If the Viceroy of Egypt does not comply with its demands, he will be deposed, and his brother Mustalpha Fasil, recognized in his place. There are hopes, however, that the affair will be settled by the advice of the European Powers.

Dispatches from Rome state that the members of the Ecumenical Council will meet at the Vatican on the 8th of December, and at the conclusion of the preliminary ceremonies the Pope will announce the opening of the Council.

M. Lesseps, the chief engineer of the Suez Canal, has publicly denied the unfavorable reports which have recently been circulated about the great enterprise. He calls attention to the fact that in ten days no less than fifty vessels sailed safely through the canal and back.

DOMESTIC.

The Last Baudin Memorial Gathering.—On the day when the Paris people visit the graves of their dead friends, a political manifestation is always anticipated and prepared against by the Emperor. The Montmartre Cemetery, where are the tombs of Caodiquac and Baudin, is generally visited by an excited crowd of editors and literary men, who get up a procession of citizens, say a few liberal words and are then dispersed by the police. But the manifestation on this last November was quite inferior to those of previous years. The police literally swarmed about the tomb, trampling under foot the graves which occupied humbler positions, and whenever any one attempted to make a speech, the assembly was at once dispersed. The people were less numerous during the "day of the dead," than usual—as nearly every one feared some tumult, and postponed his pilgrimage of sorrow until the following day. Every day seems to bear witness that France will have no more bloody revolutions. The people will do their utmost for a peaceable reform of all the present abuses.

The Globe we Inhabit.—Prof. Loomis of New Haven considers the earth a very unsafe place to stay on any longer, from the fact that the late volcanic manifestations have been so general in their character that there is no longer any doubt about the theory that all volcanoes have not a local but a general and common origin in the central liquid parts of our globe, where the most intense heat prevails. In comparison to this interior liquid mass the crust on which we live is exceedingly thin.

Prof. Loomis thinks that it is proved now that these eruptions are caused by water getting into the central fire, where, after having been converted into steam by the heat, it exerts a most enormous pressure upon the earth's crust, upheaving, shaking, bursting it open, ejecting the interior liquid mass which we call lava, etc. He thinks there is now great danger of a part of the water in the ocean getting through the crust into the central fire, and having been changed into steam, at any moment, blowing the whole ball to pieces. In fact he compares our earth to a huge boiler under extra pressure.

Great Engineering Projects.—M. de Lesseps, the distinguished French engineer, who has now completed the great ship canal across the Isthmus, linking the waters of the Mediterranean with those of the Indian Ocean, having ascertained that the great desert Sahara is twenty-seven feet below the level of the Red Sea, proposes to connect them by a canal, thus making an inland sea by which to open up navigation and trade with Central Africa. The Emperor Napoleon is also seriously considering the plan of making Paris a seaport. This is to be done by a canal 250 feet wide, 32 feet deep, and 116 miles in length to Dieppe, to be supplied with water from the ocean, by which vessels of the largest class can come directly to the wharves of that great inland city.

Bridging of the English Channel.—Chimerical as the project would seem, a French engineer has drawn up two plans for an international bridge between France and England. One plan is for a single span, the other for ten spans of two miles each, the bridge to spring from the chalk cliffs at Dover to the chalky Cape Blancnez, on the French coast opposite. The exact distance is 315 feet less than 16¼ miles. Each span of the bridge is to consist of five vertical frames or tressels, firmly fastened together. Upon this will be laid the floor, which will be strong enough to support twelve full trains. The resistance to the wind is estimated at thirty-six times the strongest gale. The spans are to rest on pillars laid in the sea. The estimated cost of the structure is fifty millions of dollars.

Protection of the Pope.—A letter from Rome asserts that General Dumont has offered to the Pope, on the part of the French Government, five thousand men, who are to stay in Rome during the Council. It is said this proposal has been accepted. The Papal Government fears some Garibaldian movement, and does not trust implicitly to the fideltiy of his troops. The deficit caused by the great number of deserters is to be filled by recruits from different parts of the Catholic world. Two thousand men are said to be on their way to Rome.

Passing Events.

☞ It is predicted that Florida will become one of the largest sugar-producing localities on this continent. The character and soil are admirably adapted to its culture, and the crop is a sure one.

☞ The voting of the Ecumenical Council will be done with colored balls. Red will signify affirmation, blue dissent, and white, doubt, hesitation or skepticism.

☞ English Underwriters have recently lost heavily by the destruction of steamers. Since last August no fewer than twenty-five have been wrecked.

☞ The steamer Nipsic has been detailed to go to Panama for the purpose of assisting in the survey of the Darien Ship Canal. The Government having secured the treaty, giving it sole control over the canal, is determined to push the work, and will make rapid progress during the coming winter in surveying for the route.

☞ In regard to the removal of the Capital project, it is said that Attorney General Hoar expresses the opinion that it is no more possible for Congress to wipe out the District of Columbia than to wipe out any State of the Union.

☞ M. Rochefort, who has returned to Paris, says he will only take the oath of allegiance to the empire in order to overthrow it and substitute for it a republic.

☞ Queen Victoria's eldest daughter, the crown princess of Prussia, is said to be showing signs of insanity, caused by domestic trouble.

☞ A few days since a beautiful bird, with wings of golden brown color, and breast of white dotted with black, fell down from the sky, and died on the pavement in front of the City Hall, New Haven. On taking up the bird it was quite warm from its recent life, but its neck had been cut, and the feathers were stained with blood. It is supposed to have received its death wound by flying against a telegraph wire.

☞ Within the past three weeks 24,000 volunteers have sailed from Spanish ports for Cuba.

☞ A negress named Anna, in the colored Home in New York, is known to be upward of 105 years of age. She is toothless, but has good eyesight, and enjoys the best of health. She came to New York the year after it was evacuated by the British.

☞ The average longevity in England is 40 years and 10½ months; in France, 36 years and 1 month; in Sweden, 43 years and 5 months; and, by males, in the United States, 41 years.

☞ The eminent French writer, About, is preparing a treatise on the financial management of the United States Government, an article which is likely to create quite a sensation among the solid men of France. He will show how much more it costs to keep an empire than a Republic; and will, it is said, give the new administration, and Secretary Boutwell especially, the praise that all the Union haters in France and Europe generally are so tardy to accord.

☞ The Sultan protests against the act of the Viceroy of Egypt, proclaiming the neutrality of the Suez Canal, as a trespass on his sovereignty.

☞ Few who have read that beautiful hymn by Dr. Watts commencing "How vain are all things here below," are aware of the fact that he composed it after his suit had been rejected by Miss Singer, afterward the celebrated Mrs. Rowe.

☞ Tea has been grown in North Carolina for thirty years, but a knowledge of the proper manner of curing it has never been acquired.

☞ New York expects to enjoy its elevated Rail-Road to Thirtieth Street by Christmas.

☞ A solution of gum arabic will remove dirt and stains from marble. Let it remain till it dries, when it will peel off or can be washed off.

☞ Carrying umbrellas with a dagger in the handle is one of the pleasures of life in Rome, which the police try to suppress.

☞ The city of Bogota, New Granada, is ravaged by fatal diseases. *La Patria* says the mortality increases daily in a manner that is truly alarming. Almost all the inhabitants are in mourning. Unknown diseases become multiplied, and the number of victims is already terrifying.

☞ Three Santee Indians in Nebraska have been ordained ministers in the Episcopal Church by Bishop Clarkson. They are to be missionaries among the Indians.

☞ It is rumored on good authority that the French government has offered to send an extra guard of 5,000 troops of the line to guard the city of Rome during the duration of the Council.

☞ In Switzerland the milkman who adulterates, or reduces his milk, is liable to eighteen months imprisonment, a heavy fine and loss of civil rights.

☞ A Maine man, now residing in Minnesota, writes that farmers there are obliged to sell their wheat for less than the cost of production.

☞ The Empress Carlotta passes a great part of her time in sending telegrams to all the sovereigns of Europe to complain of the captivity in which she imagines she is detained.

☞ The illness of the Empress of Russia, from which she cannot recover, is the result of a cold taken at a charity ball which she gave for the relief of the poor children of St. Petersburg. The Emperor's health is likewise precarious.

☞ The Empress is expected to arrive in France on the 2d December.

☞ Father Hyacinthe intends to deliver a lecture in French at the Cooper Institute, New York, on the ninth of December.

☞ The managers of the Pacific Railroad are preparing fuel and provision cars to run with every train during the winter, so that in case a train gets snowed in, the passengers will not freeze or starve to death.

☞ It is said that Jenny Lind is to return to the practice of her former vocation by necessity, her husband having squandered her property by a dissolute life so that the musical couple are on the verge of poverty.

☞ The celebrated Dr. Gregory, in the course of one of his medical lectures at Edinburgh, stated: "One cannot stand perfectly motionless for half an hour; that he had once tried to do so, and had fainted at the end of twenty minutes, the blood requiring the aid of motion from the body in order to retain its full circulating power."

☞ A paper manufacturer in Buffalo has been buying a large quantity of wire grass for the purpose of manufacturing it into wrapping paper. He pays thirty dollars a ton for it, delivered. The grass comes from Michigan. The manufacturer claims to be able to make a better, tougher, and cheaper article of wrapping paper from it than from any other material now in use.

☞ The most healthy counties, with regard to consumption in Vermont, are those bordering on Lake Champlain, save Essex county, which for ten years lost only one person to every 680 living, and for the year ending 1867, Essex lost one to every 723 living. The other counties for the ten years lost one in every 397.

☞ The Russian town of Seniseisk, in Eastern Siberia, was completely destroyed by fire on the 8th of September.

☞ It is reported that the Emperor, in giving commands to prepare his speech for the opening of the Chambers, said: "I desire the widest and most absolute affirmation of liberty."

☞ The music in the Rev. Henry Ward Beecher's church costs $7000 a year.

☞ The meteoric shower of the 13th inst., as seen in Florida, was exceedingly brilliant.

☞ There are six thousand printing houses in the United States.

☞ Russia is ordering revolving artillery from America.

☞ There are probably in America, to-day, 1,500,000 Baptists.

☞ Wisconsin State prison contains 807 convicts.

☞ It costs $200,000 per week to bury the dead of New York.

☞ Henry Ward Beecher's salary last year was $28,000. This year it will be $31,000.

☞ There will be six eclipses in 1870, four of the sun and two of the moon.

☞ Four London theatres are managed by Misses.

The Nova Scotia papers state that the crops in that country have been more than the average, and have been secured in the best possible condition.

Notices.

New Hampshire State Conference.

The sixteenth annual session of the Advent Christian State Conference of New Hampshire will convene in Concord, commencing Dec. 9th, at ten o'clock, A. M., and continue over the following Sabbath.

Dear brethren and sisters in Christ, make one more effort to attend the annual re-union of the soldiers of Christ in the old Granite State; whose hearts are beating quick with the animating hope of speedy deliverance and eternal redemption in the kingdom of God. We hope that every preacher in the State will attend this Conference, but if any are not able to do so, let them not fail to report themselves by letter. We also most earnestly hope that every church and meeting looking for Christ's speedy coming will be represented by one or more delegates. Let us know your wants, and we will supply them as far as possible. Speak to us words of sympathy and christian friendship, for the hour is dark and perilous.

Ample accomodations by the good people of Concord will be made for all who come. Their hearts and houses will be open to welcome all.

Come to labor for God. Come filled with the Spirit. Come to admonish the backslider, and to warn the sinner of the approaching judgment and his impending doom.

The following arrangements have been made with the railroad companies: Those who come over the Boston, Concord and Montreal R. R. will pay full fare to Concord, and there will receive a return ticket, signed by the Secretary, which will take them to the station from which they started, free.

Those who come over the Concord R. R. and its branches, can purchase tickets at Portsmouth, New Market Junction, Lawrence, Nashua, Manchester, Pittsfield and Suncook, which will take them to Concord and return at the rate of two cents per mile. Call for tickets to attend the *State Conference in Concord*, at the above named stations.

Those who take the cars at stations where no tickets can be purchased to attend the Conference, can pay full fare to where those tickets can be had, and then procure them.

Those coming over the Northern C. and Claremont and Contoocook River Railroads, from White River Junction, Bradford, Hillsborough Bridge, and all intermediate stations, will purchase *special* tickets for the N. H. Advent Christian Conference, Concord, which will be signed by the Secretary, and return the passenger *free*.

The meetings will be held in Phœnix Hall, near the depot, on Main Street.

J. Couch, *President*.
A. W. Sibley, *Secretary*.

Notice.

In view of the lack of deep piety in the church, and a proper interest in the soon coming of Jesus to redeem his people and give them their Eden home, we, the undersigned, call for a general, free, and old-fashioned Conference, to be held in Richmond Village, Me., to commence Dec. 22d, at seven P. M., and continue over Lord's day. This conference is intended to benefit ministers and members; in which ministers will relate their call into the ministry, and members their experience in the proclamation of the Advent near; and to labor for the salvation of sinners and the piety of the church.

Israel Damman.
A. H. Walker.
B. Emery.

Notice.

Where shall the Maine Ministerial Conference be held? Those brethren wishing the conference held with their church, or in their town or city, the second Tuesday in January, 1870, will please notify me at Topsham, or R. K. York, Portland, at once. C. Goud, Pres.

Statistics Called For.

If any brother in any place within the bounds of the A. C. Conf. of the State of Conn., will furnish information, by letter or otherwise, as to date of commencement of Advent meetings, numbers in fellowship, means, expenditures, places of worship, etc., he will confer a favor. For this purpose, please address Elder A. H. Steele, 20 Franklin Street, New Haven, Ct.; B. Hitchcock, same No.; or, up to Nov. 13th, W. S. Campbell, 354 Pearl Street, New York City.

To the Churches in Connecticut.

Having been elected to the office of President of Conference, I would be happy to learn the wants of churches within this jurisdiction, and to this end would be glad to hear from the brethren and sisters. H. H. Dickinson.

Hartford, Ct., Oct. 1869.

Notice.

The Quarterly Advent Christian Conference of New York State will meet with the church at Knowlesville, Orleans Co., Thursday evening, Dec. 16th. Provision will be made for all. We request a full attendance, that we may devise means for carrying the gospel into new fields.

W. J. Hobbs, Clerk.

Protracted Meeting.

There will be a protracted meeting in Bradford, N. H., at the Bush meeting-house, commencing Thursday. Dec. 2nd. Bro. D. W. Davis and others will be there. Come one, come all, and work for the Lord. M. E. Hawlett.

Notice.

☞ Lost, on the camp-ground at Springfield, a sledge that I borrowed for the use of the ground. It might have been packed up with some of the large tents' baggage, as they used it often. If so, please inform me. H. Munger.

☞ A short poem, "The Blissful Vision," may be had for 30 cents per dozen, of the author, J. Albert Libby, West Poland, Maine.

Churches in Mass.

Will some brother in each church, or place where meetings are held, inform me by letter, giving the town, and number of believers in the town, as near as possible? In doing this you will confer a favor, and assist in doing something for the interest of the cause at large.

J. Hemenway, *Athol Depot, Mass.*

Brighton Cattle Market.

Reported for the *World's Crisis* by Geo. J. Fox, for the week ending Nov. 25th, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	2,869	1,798	600
Last week	1,763	1,732	700

Prices of Market Beef.

Extra, $12.00@13.00; first quality, $11.00@11.75; second quality, $10.00@10.75; third quality, $7.00@9.50.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200 to $@250 300; Milch Cows and Calves, from $35, 50, 65, 75, to 100-115; Yearlings, $15 to 25; two years old, $27 to 38; three years old, $40 to 62; Western Fat Swine, live, $10½ to 11¼ cts. per lb; Dressed, 12¾ to 13¼ cts. per lb; Store Hogs, Wholesale, 11¼ to 00 cts. per lb; Retail, 11¼ to 13 cts. per lb. Columbia Co., N. Y., Spring Pigs, 14 to 16 cts. per lb.

Prices of Sheep and Lambs.

In lots, $1.50, $2.00, $2.50, $3.00, $0.00 each; Extra, $3.50@4.25, or from 3 to 6¼ cts. per lb; Spring Lambs, $2.75 to 4.50.

Prices of Hides, Tallow and Skins.

Brighton Hides, 9 to 00 cts. per lb; Tallow, 7@00 cts. per lb; Country Hides, 8¼ to 00 cts. per lb; Tallow, 7 to 00 cts. per lb; Pelts, 75 cts. to $1.00 each. Calf Skins, 20 cts. per lb.

Remarks. Cattle.—The supply of Western cattle figure 1972 head, and quite a share are very nice steers, selling at $12.75 to $13 per cwt. Prices are not really any higher than last week, although quotations would indicate it. Extra cattle range from one fourth to one-half cent per lb. higher, from the fact that there is that difference in quality. Receipts of Maine cattle were larger than usual, mostly steers. Working oxen are selling about the same as last week.

Sheep and Lambs.—Receipts 1798, all Western; handled by Brighton butchers on commission.

Boston Markets.

Wholesale Prices.

Boston, Monday evening, Nov. 29th, 1869.

Gold.—$1.24¾.

Flour.—Superfine, from $4.50@$5.25; Extra, from $5.75@$8.00; Michigan, $7.00@$8.50. St. Louis, from $7.00@$10.00.

Corn.—Mixed, $1.11@$1.13; Yellow, $1.15@$1.20. Oats, 65@75 cts. Old Rye, $1.25@$1.30.

Seeds.—Timothy Herds Grass, $4.75@0.00; Red Top, $3.50 to $4.25 per sack; R. I. Bent, $2.50 to $3.00 per bush.; Clover per lb., 14 to 15c.

Apples.—Per bbl., $4 00@4.50. Onions, $4.75@5.00 per bbl.

Pork.—$37@$38. Lard, 19½@20c. Hams, 18 cts.

Butter.—36@39c. Cheese, Factory, 16 to 18½c. Dairy, 15 to 18c.

Beans.—Extra Pea, $3.50@$0.00; Common, $2.50.

Eggs.—38@39c. Dried Apples (southern), 8¼ to 10c.

Hay, per ton, $17@$25; per cargo, $25@$29 per car-load. Potatoes, per bbl., $2.00@$2.25. Sweet potatoes, per bbl., $3.50@4.50. Marrow Squash, per cwt., $1.75. Hubbardston, $3.00. Carrots, $2.00 per bbl.

Fresh Fruits, etc.—Pears, per bbl., $8.00@$25.00. Grapes (Western), 10@15 cts. per lb. Quinces, $6.00@12.00 per bbl. Cranberries, $10.00@12.00 per bbl. Citron, per bbl., $1.50.

Remarks.—There is no special change in the tone of the market. Wholesale dealers are generally having a quiet trade. Low grades of Flour are still lower by 50 cts. per bbl.; the best unchanged. Corn, Oats and Rye unchanged. Seeds quiet; there will be but little movement until the first of January, when the new crop will be marketed. Butter, Beans and Eggs remain quiet. Pork has advanced $1.00 per bbl.; also Lard one cent per lb. Potatoes unchanged.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

A. Ross .... Sunday, Dec. 5th
S. S. Brewer .... Sunday, Dec. 12th
J. Couch .... Sunday, Dec. 19th

Boston, South End, (Minot Hall), corner of Washington and Springfield Streets.) Meetings at 10½ A. M. and 3 and 7½ P. M.

John G. Hook .... Friday and Saturday evenings, Dec. 3d and 4th. Also Sunday, Dec. 5th. [Baptism at Mystic River.
Wm. H. Mitchell .... Sunday, Dec. 12th
J. G. Smith .... Sunday, Dec. 19th
Geo. A. Streeter .... Sunday, Dec. 26th

East Boston.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

Enoch Morrill .... Sunday, Dec. 5th
John G. Hook .... Monday evening, Dec. 6th
J. W. Britton .... Sunday, Jan. 9th

Chelsea, Mass., (Library Hall.)

C. Goodrich .... Sunday, Dec. 5th
T. M. Preble .... Sabbath, Dec. 12th
M. Batchelor .... Sunday, Dec. 19th
J. W. Britton .... Sunday, Dec. 26th

Charlestown.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

J. T. Dixon .... Sunday, Dec. 5th

Stoneham, Mass .... Sunday, Dec. 12th
Chicopee Falls, Mass .... Sunday, Dec. 19th
C. Goodrich.

Scitico, Ct .... Sunday, Dec. 5th
H. Munger.

Lynn, Mass .... Sunday, Dec. 12th
Worcester, Mass .... Sunday, Dec. 26th
M. Batchelor.

Fayville, Mass .... Sunday, Dec. 5th
W. H. Mitchell.

North Springfield, Vt .... Sunday, Dec. 5th
Plymouth, Vt .... evenings, Dec. 9th and 10th
Bridgewater, Vt .... Sundays, Dec. 12th and 19th and during the intervening week.
Rutland, Vt .... Sunday, Dec. 26th
H. F. Carpenter.

Holden, Mass .... Sunday, Dec. 12th
Chicopee Falls, Mass .... Dec. 17th
Hartford, Ct .... Dec. 19th and 26th
New Britain, Ct .... Dec. 22d
Forestville, Ct .... Dec. 23d
J. S. White.

Sandy Hill, N. Y .... Dec. 5th, 12th, and 19th
A. A. Phelps.

Clinton, Mass .... Sunday, Dec. 19th
Square Pond, Ct .... Sunday, Dec. 26th
North Somers, Ct .... Sunday, Jan. 2nd
A. Simpson.

Worcester, Mass .... Sabbath, Dec. 5th
T. M. Preble.

Cambridgeport, Mass .... Sunday, Dec. 12th
Lawrence, Mass .... Monday eve., Dec. 13th
Haverhill, Mass .... Tuesday eve., Dec. 14th
Exeter, N. H .... Wednesday eve., Dec. 15th
Portsmouth, N. H .... Thursday eve., Dec. 16th
Hampton, N. H .... Friday eve., Dec. 17th
Lynn, Mass .... Sunday, Dec. 19th
Geo. A. Brown.

If these appointments conflict, please write immediately to Geo. A. Brown, Box 204 Plymouth, Mass.

Great Falls, N. H .... Sunday, Dec. 5th
Joseph W. White.

Concord, N. H., (new school-house, near the "break of day"), Sunday, Dec. 5th. L. Locke. L. Brown.

Milford, N. H .... evening, Dec. 4th
Nashua, N. H .... Saturday, Dec. 4th and over Sunday, the 5th. John H. Dadmun.

Wakefield, Mass .... Sabbath. Dec. 5th
S. S. Mooney.

Stowe, Mass .... Sunday, Dec. 19th
J. W. Britton.

New York City, (Cooper Institute), Sunday, Dec. 12th
Hartford, (Talcott & Post's Hall) .... Dec. 19th
New Britain, Conn .... Dec. 26th
Geo. W. Brown.

East Stoneham .... Saturday evening, Dec. 11th and over the following Sabbath.
Elisha Johnson.

Campton, N. H., (Bump school-house), Sun., Dec. 5th
West Rumney, N. H .... Saturday eve., Dec. 11th and over Sunday, the 12th. John B. Brown.

Meredith Centre, N. H., (Hall) .... Sunday, Dec. 5th
Concord (Conference) .... Dec. 12th
Manchester .... Dec. 19th
Melvin Village .... Dec. 26th
T. W. Piper.

Salisbury, N. H., (Academy Hall) ... Sabbath, Dec. 5th
Webster, N. H., (Old meeting-house), Sab., Dec. 12th
Boscawen, N. H., (Gulf school-house), Sab., Dec. 19th
Simeon Roby.

Biddeford, Me .... Sabbath, Dec. 5th
B. S. Emery.

Corinna, Me .... Sunday, Dec. 5th
Holden, (Cluley neighborhood) .... Sunday, Jan. 2nd
Bangor .... Sunday, Jan. 9th
Israel Dammon.

Gardiner, Me., (Booker school-house) .... Dec. 5th
Bath, Me .... Dec. 12th
East Bowdoinham .... Dec. 19th
Brunswick .... evening, Dec. 25th and over the Sabbath. H. D. Reed.

Stoneham, Mass .... Sabbath, Dec. 12th
B. Finney.

Elliott, Me .... Dec. 5th and 12th
John Parsons.

Chichester, N. H., (Pine Ground) ... evening, Dec. 4th and over Sunday, Dec. 5th. N. B. McMurphy.

Clinton, Mass .... evening, Dec. 1st
Manchester, N. H .... evening, Dec. 3d
Suncook, N. H .... Sunday, Dec. 5th
Z. Ford.

Barnstead, (Clark meeting-house) .... Dec. 5th
J. T. Libby, C. H. Willey.

Manchester, N. H .... Sunday, Dec. 12th
Fairhaven, Mass .... Sunday, Dec. 19th
L. Boutell.

Seabrook, N. H .... Sundays, Dec. 19th and 26th
E. S. Moulton.

Chichester, (Pine Ground) .... Sunday, Dec. 5th
Epsom, (Marden Corner) .. Saturday evening, Dec. 4th
L. E. Saulpaugh.

Richmond Village, Me .... Sabbath, Dec. 5th
West Waterville, Me., Saturday evening, Dec. 11th, and Sabbath, Dec. 12th, and as much longer as the interest demands. Allen Damon.

Springfield, Mass., (as Bro. Bliss may arrange), Sunday, Dec. 5th.
Brimfield, Mass .... Sunday, Dec. 12th
Charlton, Mass .... Sunday, Dec. 19th
Three miles north of Warren's Corner, Niagara Co., N. Y., (as Bro. Adriance may arrange), Dec. 1st and 2nd.
Fives mile from Westfield, Mass., (as Bro. Phelps may arrange), Sunday, Dec. 26th.
If any of the above appointments conflict, write me at Rapids, Niag. Co., N. Y. Chas. P. Greenman.

Plainville, Ct .... Sunday, Dec. 5th
Westfield, Mass .... Sunday, Dec. 12th
East Haddam, Ct .... Sunday, Dec. 19th
Wm. A. & M. L. Durand.

Warehouse Point, Ct .... Sunday, Dec. 5th
Feeding Hills, (as Bro. David Allen may arrange), Tuesday evening, Dec. 7th.
Collinsville, Ct .... Sunday, Dec. 12th
Lovely Street, Ct .... Tuesday evening, Dec. 14th
Unionville, Ct .... Wednesday evening, Dec. 15th
Bakerville, Ct .... Thursday evening, Dec. 16th
Pleasant Valley, Ct .... Friday evening, Dec. 17th
Hartland Hollow, (Town House) ... Sunday, Dec. 19th
I can preach three or four evenings of this week. Address me before Dec. 7th, at Warehouse Point, Ct.
New York City, (as Bro. Cox may arrange), Sunday, Dec. 26th. H. K. Flagg.

South Berwick, Me., (Great Works), Sunday, Dec. 5th
J. G. Smith.

Guilford, (Pond district) .... Sabbath, Dec. 5th
N. Glidden.

Bowdoin, (Adams school-house) .... Sabbath, Dec. 5th
Richmond, (Reed meeting-house), Sabbath, Dec. 12th, 10½ A. M. Levet school-house, two P. M. Reed meeting-house, evening.
Sabbattusville, Me .... Sabbath, Dec. 19th
Bowdoin, Me .... Sabbath, Dec. 26th
H. S. Mitchell.

Strafford, N. H., (Robert's school-house), Sunday, Dec. 5th. A. Simpson.

Chicopee Falls, Mass .... Sunday, Dec. 5th
E. McCulloch.

Seabrook, N. H .... Sunday, Dec. 5th
Portsmouth, N. H .... Sunday, Dec. 12th
East Rochester .... Sunday, Dec. 19th
J. Pinkham.

West Abington, Mass .... Dec. 8th
W. S. Campbell.

South Sunapee, N. H., (where Bro. Lear may appoint), Friday, Dec. 24th.
Bradford, N. H., (Pond meeting-house), Sunday, Dec. 26th.
Plymouth, Vt., Tuesday, Dec. 7th, 7½ P. M., and continue over Sunday, Dec. 12th.
Brethren in adjoining towns are invited to come and enjoy the meeting with us. There will be ample provision made for all who will come. We expect Brn. W. Dow and H. F. Carpenter will be with us to preach the word. Z. T. Wood.

River Point, R. I .... Sunday, Dec. 5th
Anthony, R. I., through the week.
Bristol, R. I .... Sunday, Dec. 12th
Millville, Mass .... evening, Dec. 3d
North Dana, Mass .... Sunday, Dec. 19th
Holden, Mass .... evening, Dec. 23d
If these conflict, please write me at North Dana, Ms.
Geo. A. Streeter.

Hartford, Ct., (Talcott & Post's Hall), Sunday, Dec. 5th
Warehouse Point, Ct .... Sunday, Dec. 19th
Wm. Stuart.

South Ashburnham, Mass .... evening, Dec. 1st
Clinton, Mass .... evening, Dec. 3d
Stowe, Mass .... Sunday, Dec. 5th
L. Boutell.

West Poland, (Chapel) .... Dec. 5th
J. Albert Libby.

New Milford .... Sunday, Dec. 5th
Square Pond, Conn .... Dec. 19th
West Stafford, Ct .... evening, Dec. 21st
North Somers, Ct .... evening, Dec. 24th
Scitico, Ct .... Sabbath, Dec. 26th
Springfield, Mass .... evening, Dec. 28th
Brimfield, Mass .... evening, Dec. 29th
Charlton, Mass .... evening, Dec. 30th
Webster, Mass .... evening, Dec. 31st
Abington, Ct .... Sabbath, Jan. 2d
A. D. Flagg.

Sharon, Ct., (as Bro. Mills may arrange), evening, Dec. 1st, and over the Sabbath.
Morris, Ct., (fourth district), evening, Dec. 10th, and over the Sabbath.
Washington, Ct., (at Bro. French's), eve., Dec. 14th
Wrightville, Ct .... evening, Dec. 17th and over the Sabbath.
New Preston, Ct .... evening, Dec. 21st
Lanesville, Ct .... evening, Dec. 22d
Salem, N. Y., (Pine Tree school-house) ...... Dec. 24th
New York City (as Bro. Cox may arrange), Sabbath, Dec. 26th.
Rocky Brook, R. I .... Sabbath, Jan. 2nd
C. H. Sweet.

East Haddam, Ct .... Sabbath, Dec. 5th
Morris, Ct .... Sabbath, Dec. 12th
G. L. White.

Alton Corner, N. H .... Sunday, Dec. 5th
Strafford, N. H., (Roberts' school-house) ..... Dec. 12th
East Boston, Mass .... Sunday, Dec. 19th
☞ NO NAME.

Cold Spring, Ct .... Sunday, Dec. 12th
Wm. J. Ripley.

Lake Village (North Church) .... Sunday, Dec. 5th
Porter, Me .... Sunday, Dec. 12th
West Rumney, N. H. (Plain school-house), evenings, Dec. 23d and 24th.
Warren Summit, N. H .... Sunday, Dec. 26th
Will Bro. Cyrus Nelson go with me to West Rumney? T. Elwin Lang.

Lunenburg, Mass. (at Sr. Burrage's), Sunday, Dec. 5th
Lake Village, N. H .... Sunday, Dec. 12th
Others wishing my labor in that vicinity, will please address me at Lake Village, N. H. S. C. Hancock.

Windsor, Me. (Preble school-house), every second Sabbath of the month until further notice. Church Hill, Augusta, third Sabbath. Mud Mills, Augusta, fourth Sabbath. Thomas Rines.

Mexico, Me. (Angier Mitchell school-house), Sunday, Dec. 5th.
Roxbury, Me. (Philbrick school-house), Sunday, Dec. 12th.
Byron, Me. (where Bro. Ireland may appoint), Sunday, Dec. 19th.
Buckfield Hill in the evening. Sam'l Collins.

Andover, (where Bro. Rollins may appoint), Dec. 5th
Wm. H. Shaw, C. W. Nelson.

Bradford, Vt .... Sunday, Dec. 19th
North Haverhill .... Sunday, Dec. 26th
Wm. H. Shaw.

Belgrade Depot .... Sunday, Dec. 5th
H. B. Sevey.

Abington, Ct .... Sabbath, Dec. 12th
J. W. Bentley.

Rutland, Vt .... at 10.30 A. M. and 7 P. M., Sabbath, Dec. 5th. Z. Dubois Baird.

Richmond, R. I., (Clark's Hall) ..... Sunday, Dec. 5th
A. Durfee.

Warehousepoint, Ct., (Simond's Hall) .... Dec. 12th
Lynn, Mass .... evenings, Dec. 14th and 15th
Salem, Mass ..... Dec. 16th, and over Sunday, the 19th
Springfield, Mass .... Sundays, Dec. 26th and Jan. 2nd
Hartford, (Talcott and Post's Hall), Sunday, Jan. 9th
W. N. Pile.

Hartland, Ct., (Town Hall) .... Sunday, Dec. 5th
Cheshire Street .... Sunday, Dec. 19th
East Haddam, Ct .... Sunday, Jan. 2d
S. Woodruff.

Putnam, Ct .... Sunday, Dec. 12th
I. B. Potter.

Colekill Corner (school-house) ..... Sunday, Dec. 5th
J. L. Chute.

Lawrence, Mass., (Advent Chapel.)

J. Hemenway .... Sunday, Dec. 5th

Springfield, Mass., (Bethel Church.)

Wm. N. Pile .... Sunday, Dec. 5th

Westfield, Mass.

A. Simpson .... Sundays, Jan. 9th and 16th

Stoneham, Mass.

J. S. White .... Sunday, Dec. 5th
J. W. Britton .... Sunday, Jan. 2nd

Wilbraham, Mass.

A. M. Higgins .... Sabbath, Dec. 5th
P. S. Butler .... Sabbaths, Dec. 12th, 19th and 26th

Portland, Me.

R. R. York .... Sabbath, Dec. 5th
J. A. Libby .... Sabbath, Dec. 19th
W. H. Mitchell .... Sabbath, Dec. 26th

Concord, N. H., (Centre Street.)

J. Couch .... Sabbath, Dec. 5th

Concord, N. H., (at the Bethel.)

H. L. Hastings .... Sunday, Dec. 5th

Dover, N. H.

A. P. Moore .... Sunday, Dec. 5th
W. H. Mitchell .... Sunday, Dec. 19th
C. Goodrich .... Sunday, Dec. 26th

Manchester, N. H.

D. M. Leavitt .... Sunday, Dec. 5th

Hampton, N. H.

E. S. Moulton .... Sunday, Dec. 5th
T. T. Farrell .... Sunday, Dec. 12th

Bristol, Ct.

A. Elleott .... Sunday, Dec. 12th
R. Stark .... Sabbath, Dec. 26th

Square Pond, Ct.

A. D. Flagg .... Sunday, Dec. 19th

New Britain, Ct.

Chas. C. Barker .... Sunday, Dec. 5th
H. H. Dickinson .... Sunday, Dec. 12th
Dr. Luddington .... Sunday, Dec. 19th

Wolcottville, Ct.

G. L. Teeple .... Sunday, Dec. 5th
B. Hitchcock .... Sunday, Dec. 19th

Portland, Me.

Meetings are held in Advent Hall, Cushman's Block 333½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

New York City.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

☞ To Preaching Brethren.

☞ Preachers sending appointments to Wakefield, Mass., are particularly requested to correspond with John B. Adams.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. Eggleston.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. Thomas J. Spinney.

☞ Bro. Joseph A. Philbrook has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. Wells, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with Albert Burgess, Cor. Sec.

☞ Augustus E. Snow, 1715 Markham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. Powell, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Richard Hecock.

Business.

Letters Received.

F Mudgett, N B McMurphy, S Tenney, B Banton, J. Couch, P M London, T Smith, C F Lothrop, J L Roberts, C Wilder, H A King, A Durfee, Geo. Thompson, S Marritt, I C Wellcome, S P Hinds, G R Clarke, H Munger, C Colegrove, J A Cleaveland, D N Brown, L B Weaver, F H Chamberlain, S Tout, E A Gardiner.

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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

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Nonpareil, 16 mo., marg. ref., plain, $2 50; postage 20 cts. Do. ref. between verses, $2.50; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $3.50; postage 20 cts. Do. plain, $1.75; postage 20 cts.

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WAITING FOR DAY.

I am waiting, watching,
For the night to pass away;
I am sighing, longing,
For the breaking of the day.

I am seeking, striving,
For the strait and narrow way;
I am hoping, praying,
For help divine, day by day.

I am sometimes weary,
For the day seems slow to dawn;
I am sometimes dreary,
For the night seems dark and long.

I am sometimes doubting,
For the clouds obscure the sun;
I am sometimes grieving,
That my Savior does not come.

I am sometimes saddened,
For our hope seems long deferred;
I am sometimes gladdened,
For the promise in his word.

But I'm waiting, watching,
For the dawn of that bright day;
When the King of glory
To this earth shall speed away.

SOOPHIA JACKMAN.

QUIETNESS BEFORE GOD.

SELECTED BY MRS. G. A. COLE.

Quietness before God, especially in dark hours of trial, is one of the most rare and difficult of graces. Yet when it is gained, it proves one of the most wholesome in its influence. None pleases God more; none renders religion more beautiful in the eyes of men. Yet how we dread the hour of trial! How fervently we beg that "This cup may pass from us."

No one loves to be afflicted. No one loves to have his plans defeated, or his hopes dashed; or to be stripped of his property, or to be cast down; or be bereaved of his household treasures. We shudder at the sight of that surgical knife which God employs upon us. Our self-love rebels against the excruciating operation; but when God who wounds in order to heal is engaged in his providential process of amputating a darling lust, or cutting out an ulcer of besetting sin, our strength is to sit still.

When he works on the heart by sharp trials, the first duty of his child is perfect, submissive, unquestioning quietness. "Thy will be done on earth as it is in heaven," is the very core and essence of our model prayer.

A Sabbath School teacher once asked his class, "How do the angels in heaven do God's will?"

After several answers, one little girl answered,

"Without asking any questions!"

Here was a definition of quietness before God. It is a rare grace, because it is so difficult to exercise. A score of christians can pray, and give, and work for God, where one can be found ready to sit down and suffer.

God puts especial honor on the grace of passive submission. He commends the strength to sit still. He approves that patient quietness which behaves itself "like a child that is weaned of his mother;" and the loftiest saints in the Bible are those who have become the most perfect through suffering.

Quietness under God's discipline is simply the willingness to let God have his own way. It is ready to go where he sends us, to bear what he lays upon us, to sit still just where he places us. Why should we try to get away from his blessed discipline? When you would fill a vessel with water from a hydrant, or a rain-spout, you do not remove the vessel while the stream is pouring in; it is filled by sitting still. And if God's storms are filling your heart with heaven's descending graces, why should you seek to move away from beneath its blessed out-pour? If God is refining your heart, why seek to be taken out of the furnace?

"Pain's furnace-heat within me quivers,
God's breath upon the flames doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
But yet I whisper, As God will!
And in his hottest fire sit still."

BRO. GRANT:—I thought this might encourage some of our dear afflicted ones, and bring to remembrance that afflictions and sorrows are for our good, and so wait in patience and quietness for a glorious morn, when all these things shall be done away. G. A. C.

LETTER FROM SR. F. REYNOLDS.

Why should the daughters of a King go mourning all their days, especially when we hear such good news as—Jesus is coming? O, how my heart throbs as I read the signs of the times, and know that they portray the end of all things is at hand. I can sing with the little hymn—

"If ever I loved thee, my Jesus, 'tis now."

How I love to sit with his sacred word and follow his footsteps upon earth, as he wandered about from place to place. How I love to think of Jesus on the mount, as he preached that sermon when he spake as never man spake, when his words were sharper than any two-edged sword. I love to think of Jesus at that mountain feast, when he had compassion on the hungry multitude, when they all sat down upon the grass in companies, and Jesus entertained them himself by spreading the feast.

I love to think of Jesus on that tempestuous night on the Galilean shore, when the waves covered the ship, and the terrified fishermen awoke their Lord. My Master arose and said, "Peace! be still!" The wind and the waves obeyed him.

I love to think of his tender heart as he wept over Salem's sin, and fancy I hear his heart-rending cry, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"

I love to think of his death for my sins; of his resurrection, that I might have life. I love to dwell upon his dying words—"It is finished!" Yes, bless the Lord, not partly done, not patched up, but finished. O, how delightful to read from the precious word about Jesus, where he went, and what he did. How I wish I could have been with him; and nothing cheers me to-day but the prospect of his speedy return. He said, "If I go away, I will come again, and receive you unto myself; that where I am, there ye may be also." It is enough, dear Lord. Where should the living members dwell but with their living Head?

What solemn words for those professors who are still rejecting the light. There are many in this city who are afraid to preach Christ's speedy return, although they believe it; they are continually saying, "Why don't we get a blessing? why don't the Lord revive his work?" I can tell them why; it is because they do not come out and own the truth as God has revealed it to them. They are not willing to walk in the light and bear reproach for the Master. F. REYNOLDS.

Chicago, Ill.

For the World's Crisis.

TO THE BRN. AND SRS.

DEAR BRN. AND SRS. IN CHRIST:—As many are inquiring after my health, and to know where I am, I would say that I am at home. My health is so poor that I cannot preach, or do any kind of labor for the present. I am receiving the kind attention of one of the best Homeopathic physicians in the State, who says I must stop trying to preach, or work, for several months, or die; and I have concluded I must until I am better. I have done what I could for the last eight years in feeding the flock of God, and warning sinners to flee from the wrath to come, and lay hold on eternal life; but I feel that I have been an unprofitable servant. For the last two years I have traveled and labored in much weakness, in consequence of many and "often infirmities." But I feel that the Lord is mine; blessed be his name forever. I still hope, by the blessing of God, to be able to go out and help proclaim the good news of salvation, and speedy and eternal redemption for the church of Christ, from the effects of sin, by the coming of Jesus to take the throne of David, and reign forever and ever. Blessed be the Lord God for such a blessed hope.

Oh, Brn. and Srs., we are not half awake to this great subject. What! believe the Lord is very soon coming, to destroy this old earth, and the wicked, and still talking about the fashions of this ungodly world, and putting on costly apparel, and gold, which God has strictly forbidden his children to wear! He that doeth the will of God abideth forever. Who among us does not want to abide forever with Christ, and the good of all ages, to reign in that blessed land of promise?

Oh blessed prospect of rest eternal in that sinless, deathless clime, where all will be free from sorrow's rude blast, and death's cold embrace. Where the loved ones of earth will meet, who now sleep in the dust of the groaning earth. God help us to do his will, that we may be there to enjoy that blissful home, where the meek "shall inherit the earth," and dwell therein forever.

Pray for me, dear friends, that I may reach that blissful shore, where the inhabitants will not say they are sick. JER. CARR.

South Albion, Me., Nov. 8th, 1869.

FRANCE.

A great deal is said and written upon the immediate future of the French Empire. Some writers are of the opinion that the Emperor must die within six months. His disease is pronounced to be incurable, and rapidly wasting him away. Others declare that this positive diagnosis is a positive error, and that the Emperor's chances of life are as good as those of any other hard-worked man who has passed his grand climateric. When we consider that there is no life whose "expectation" more sensibly affects the stock exchange than that of the Emperor Napoleon, we may suspect that the "Bulls and Bears" have something to do with these unofficial health bulletins. A number of writers, leaving the question of the time of the Emperor's death to settle itself, are full of political portents. They enumerate the various parties of the opponents of imperialism, and count on the trades strikes and like difficulties, which France shares in common with England and America. They point to what they consider the vacillation of the Emperor, and weakness in his concessions. They read desperation in the project of another *coup d' etat*, which they suppose that he entertained, though the event has not proved any such imperial intention, or any such popular folly as would have given the intention scope and opportunity.

For ourselves, we have no desire to be counted in on either side, and do not say that "something" is imminent in Paris, or that "something" is not. Nor do we see any strong reason for the belief that the Emperor will die at a given time, based on the revelations of a degraded physician; or for saying that the natural anxiety regarding his health is without cause. But we wish to call attention to one circumstance which seems to be forgotten. For nearly eighteen years Louis Napoleon has governed France as Emperor with an ability which has awed or crushed his enemies, and commanded the respect of the world. Whatever sentiments the ardent and visionary republicans of the old legitimists have entertained towards him, the pride of the nation has been in the main gratified, and the great body of the people, the middle class, have enjoyed a quiet and stability in their pursuits which they are in no haste to imperil or to relinquish. If certain popular indications have latterly shown disquiet, these indications are no more than we see in the chronic condition of the United States and Great Britian. People have come to the understanding that they can agitate, even in France, without the danger of precipitating a bloody revolution.

But whenever such a catastrophe becomes imminent, we suspect that the friends of the present dynasty will be found in the class who are not prominent in politics or active in agitation. All Frenchmen are not torpedoes, waiting only the touching of the fuse to explode in revolution. They have some idea of Sydney Smith's notion of a good government, that it means a good dinner at the proper hour, and comfortable clothing. In a word, they have become accustomed to the Empire. They have realized its advantages; and—inglorious as it may seem—they may possibly prefer order to anarchy, even at the expense of sentiment.—*Phila. Ledger.*

For the World's Crisis.

A SUBJECT OF IMPORTANCE.

The press has of late begun to approach a subject which doubtless from its delicacy has hitherto received too much immunity from it and the pulpit. It is frequently the case that evils of a confessedly heinous character are winked at, from motives of modesty, until, becoming so glaring, unblushing, and universal, some one is compelled to rise up and protest with vehemence.

The following article, which has lately appeared in several papers, will indicate the subject referred to.

"Mr. Warren Johnson, State Superintendent of common schools in Maine, reports to the Legislature that there is a decrease of 16,683 scholars between the ages of four and twenty-one from the census of 1858. The decrease in the past year has been 3,182, the decrease in 1866 was 4,141.

"Mr. Johnson very naturally considers this decrease alarming, and asks a number of questions, such as, Have we ceased to be a producing people? Are the vital forces expended in brain labor, and lost to physical reproduction? and, Are the modern fashionable criminalities of infanticide and fœticide creeping into our State community? We should think they had crept in considerably when they have reduced the number of children at the pace of four thousand per annum.

"Dr. Storer, and other eminent physicians of Massachusetts, boldly declare that fœticide is the common crime which limits the increase of children in that State almost wholly to the foreign population. It is not 'brain labor' in Maine, or any other State, which prevents the production of families, but a general female repugnance to a labor of another sort."

The above figures and facts are fearfully suggestive in themselves, but we fear that they are only samples. There is no doubt but the third question of Mr. Johnson presents the solution of his figures. And furthermore, that which is indicated in that question is fast becoming a *national crime*; yet we have too good an opinion of the females of our country to doubt that when this matter is placed before them in its proper light, the evil will be largely corrected.

This evil, no doubt, originated with, and for a while was generally confined to aristocratic and fashionable circles,—votaries of pleasure and fashionable display, not wishing to have their gratifications interfered with. The prevailing vices of every age are known by its caterers; the country has become flooded with advertisements of medicines pandering to this crime, at once presenting the temptation and the *means*.

As might be expected, that which was so remuneratively successful among a limited class, would be introduced with vigor among all classes, and thus that which in the beginning was merely local, would in the end become in a great measure universal. The introduction of modern spiritism has doubtless been a means of accelerating this crime in some communities, by lowering the standard of morals, and denying individual accountability and a future judgment. Witness the following from their teachings: "Within the bosom of every man and woman there is a judgment-seat, a throne of God; and before that alone should men bow down and worship; . . . he is to come before *no other tribunal*."

How fully God's predictions are being fulfilled: "Now the Spirit [of God, not of demons] speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4: 1. These practices would be sufficiently lamentable if confined exclusively to those making no profession of christianity; but when we reflect that many professors are guilty of this enormous crime, it is time for somebody to sound the alarm, and undeceive the thousands who we verily believe are honestly mistaken in their idea of the innocence of the practice. Christian women are not to set up a standard of expediency, convenience, or fashion, but of *right*. The word of God furnishes the only safe rule to govern christians *in all things*.

The command given by God in Gen. 1: 28, and 9: 7, has never been abrogated. What God commands is law; the transgression of the law is *sin*. 1 John 3: 4. Look again in the glass of the Lord. Ps. 127: 3–5. Thus what many regard as a curse, or, at least, a burden, is pronounced by the Lord a great blessing. Hear again the voice of Inspiration. 1 Tim. 5: 14. Unfruitfulness, or barrenness, was announced as a penalty of certain violated laws. Lev. 20: 20, 21.

Women have been ridiculed by female acquaintances for permitting themselves to be annoyed by a large family of children; and thus the matter is introduced which frequently eventuates in making them partners in crime. It is to be feared that this evil is growing to such an extent that the moral susceptibilities are becoming blunted, and some wives have come to regard it as a disaster if they are "caught," as the phrase is. Let all know that the word of God utterly condemns such practices; and when that word assures us that "whosoever hateth his brother is a murderer," we can conceive of practices which must entail that dreadful name on those who engage in them; and that word also declares that "no murderer hath eternal life abiding in him."

O that this evil may be arrested. Let christian wives pause and reflect. Let all do their duty in this matter.

We will conclude this article with the following remarks from Prof. S. Loomis, M. D., in a recent opening lecture before the medical department of the Georgetown College:—

"In the State of New York there are one hundred and ninety-seven thousand families whose silent solitude is never broken by the music of childish prattle; and while one quarter of all the wives are thus absolutely childless, nineteen per cent have only one, and eighteen per cent only two children each." And adds, "In the presence of such facts, no physician can remain longer blamelessly silent." And we add, can Christian teachers remain longer silent? GEO. THOMSON.

WAITING ON THE SICK.

The death of the Emperor Napoleon within the next half year seems to be as nearly certain as the prognostications of his physicians and of all who know anything of his case can make it. The result is evidently looked for with feverish uncertainty throughout France. The growing boldness of the anti-Bonapartists, of all shades, from the politic moderation of Thiers and Olivier, to the outspoken revolutionism of Rollin and Rochefort, indicates that the hand that has held the reins of empire over France for nearly twenty years is relaxing its grasp, with a prospect of leaving no assured successor. The very principle on which Napoleon III. assumes to reign,—that of the will of the people, as expressed in the *Plebiscitum*,—is inconsistent with the hereditary principle, which is necessary to the easy succession of his infant son to the throne as Napoleon IV. If the present Emperor should, during his life, submit the mode of succession which he proposes, and the intervening regency, to the vote of the French people, the principle on which he assumes to reign might then be invoked in behalf of his son. But as he really reigns by virtue of his personal vigor, pluck, sagacity, and statesmanship—in a word, because he is the first politician in France—the popular verdict for him is one which he cannot transfer or bequeath. His son must develop the Napoleonic genius for statecraft before he can be assured of inheriting the position of the first man in Europe.

Whoever at Napoleon's death has the immediate control of the French army will really be master of the situation, for the time, if he has the boldness to use his power. Napoleonism is virtually the rule of the army, qualified by the influence of the women, the clergy, and the mob. The Empress' Eastern tour is attributed to no deeper motive than a desire to make a display of herself and gratify her womanly vanity. But it is safe to suppose that she knows the mercurial nature of the French; that she remembers the brutal fate of Marie Antoinette; that she is fully aware that, as the daughter of a Spanish gentleman and the granddaughter of a German toy-vender, and withal an ultramontane Catholic of the religious type of Isabella of Spain, she has no stronger hold on the French people than any woman of rare beauty would have in the period of her prosperity. With these facts before her, she might well shrink from bearing the responsibility of action in the crisis which would result from her husband's death. Moreover, being vain rather than ambitious, with a taste for dresses and millinery rather than diplomacy and *coups d' etat*, she could not bring to the effort to preserve power any portion of the audacity, force, or will by which Napoleon III. acquired it. It seems not improbable, from her present absence, that she would rather be out of France than in it, in the event of her husband's death.

The Prince Napoleon would have to belie his whole record, and play an assumed character, if he should make any energetic attempt to enforce the ascendancy of the Bonaparte family. Every indication seems to show, therefore, that, in the event of Napoleon's death, there would be no vigorous hand to assert the continuance of his dynasty, and, unless a majority of the army, the Corps Legislatif, and the people, should really desire and peacefully accept it on trial, the government would lapse, almost without a struggle, into a republic or into anarchy.

Meanwhile, by a singular combination of accidents, almost every other power of Europe is in circumstances of special danger. Spain still labors in chronic revolution, with no hope of an early selection of a King, and with very little prospect that any selection that could be made would be a peaceful one. Her only vital and active party is the Republican, and the persecutions they are now undergoing do not preclude the hope of their final success.

King Victor Emanuel is sinking under the effects of debauchery, and a fortnight ago had nearly died. His present revival is but temporary. With a mind and body wasted in sensuality, and a character sunk into contempt among the masses of the people, leaving a son and heir conspicuous for the same tendencies, his death will probably be the falling apart of the kingdom, which was built up for him by the zeal of Garibaldi and the statesmanship of Count Cavour.

Bismarck is waning. Drunkenness is sapping the strength of his brilliant mind, and darkening into savage waywardness his once calm and resolute will. Russia is too secure in the homogeneity and firmness of her institutions to be seriously affected by the fact that Alexander I. has acquired special pre-eminence as a drunkard, in a country where a man must drink very hard indeed to exceed the general custom. Turkey was of late the sick man of Europe, but now there is a sick man at the head of most of the European governments, and revolution lurks in the shadows of the palaces, waiting.

For the World's Crisis.

"OH, LET US BE UP AND DOING."

Oh, let us be up and doing,
The night is coming on,
To-day is the time for labor,
To-morrow may never come;
The careless are all around us,
The sinner will dread to die;
Oh, let us be up and doing,
What if it were you or I?

Let us tell them in tenderest accents
Of a Savior's dying love,
How he came to suffer and languish,
From his beautiful home above;
And, "Lo, I am with you always"—
The promise is sweet and true;
He has died for me, dear sinner,
Oh, has he not died for you?

Oh, yes, indeed, 'twas the sinner,
The sinner he came to save,
For you he was dragged to Calvary,
And slept in the lowly grave;
Oh, do not be thoughtless, careless,
'Tis real indeed and true;
What can you reply at the judgment,
When he says, I have died for you?

With shame your face will crimson,
Your head will be bowed with woe,
"Depart from me, ye cursed"—
His children will never know.
Oh, try to be one of the number
To hear the words, "Well done";
Lay aside this world's enjoyment,
For the new and beautiful one;

Where are lakes of the purest crystal,
The streets all paved with gold,
Where the flowers will bloom forever,
And the half has not been told.
Come, christian, be up and doing,
Take sinners by the hand;
Let our crowns be set with diamonds
As we enter the goodly land.

Warren, Vt. CARRIE E. GREENSLIT.

For the World's Crisis.

OUR MEETING.

BRO. GRANT:—When parting with some of the dear brethren and sisters at our late campmeeting, they made me promise that I would occasionally write for the Crisis. And now as I attempt to redeem it, perhaps they will be reminded of a like promise made to me. I have been patiently waiting for Brn. Mathewson, Cleaveland, or some other competent person to report the meeting, but as yet have seen nothing.

Well, it was *good* clear through. What blessed seasons the prayer and conference meetings were. How the prayers, songs, and exhortations, warm from hearts filled with the love of God, raised us above the things of earth. Then the *word* as it fell from the lips of the faithful watchmen; the hearty response, the tearful eye, told how the hungry children appreciated it. Then our last meeting Sabbath evening; the "exhortation" from Bro. Couch, how timely, how truthful. I wish it might be indelibly stamped upon the mind of every one that heard it. How many of us who attended that campmeeting will receive lasting benefit from it. Bless God, some will praise God to all eternity for it.

One good sister recently in one of our prayer meetings said, "I am so thankful for the campmeeting, it has done me so much good. I have got so much light on God's holy word. I thank God for it, brethren."

Since the meeting, our prayer and conference meetings have been better attended, and more spiritual. Some have recently given their hearts to God. Three have been baptized. God grant that they may be of those that shall inherit eternal life.

Brethren, pray for us, that "when He who is our life shall appear," we "may also appear with him in glory." GEO. U. LEWIS.

Bethel, Vt., Nov. 16th.

For the World's Crisis.

UNIVERSALISM PREFERRED.

It is often said—"Straws show which way the wind blows." We may add—church action shows their theological affinities and sympathies.

During our recent campaign with the "Maine Mission Tent," we were one day visited by a young English minister, who is in this country visiting for a term of time, and has gained some notoriety as an eloquent speaker, and is employed during the present year to preach for the M. E. church in B——. After a pleasant interview, we invited him to come in and preach to us on some evening. He readily consented, and engaged to come and preach the next Saturday evening.

On Friday evening we notified our audience of his engagement. This news at once reached the ears of the officers of the church which employed him, and they took such prompt action in the case as prevented him from preaching the gospel to us.

Such was the authority exerted, that he felt obliged to come to me and withdraw his engagement, with much regret and deep mortification. Knowing what he must suffer if he disobeyed his superiors, I readily excused him, and gave him some theological works to assist him in his studies.

Since then this same church has allowed this minister to exchange pulpits with a Universalist minister, to whom they listened while he ministered at their altar. Thus the professed followers of those who preached, wrote and sung the "blessed hope," refuse to affiliate with those who yet love and teach it, but readily recognize and listen to Universalism. I. C. WELLCOME.

Gems.

— "He that would rest, must work."

— Promises may get friends, but it is performance that keeps them.

— The soldier wastes his strength, who fights his shadow.

— Politeness is real kindness kindly expressed.

— Religion is the best armor, but the worst cloak.

— God has so ordained that the soul of man should never be at rest out of Christ; he only is our rest and our peace.

— A christian's experience is like a rainbow, made up of drops of the grief of earth, and beams of the bliss of heaven.

— A reckless mind—a seared conscience—a hardened heart—one step more, and—a lost soul!

— Forgetting of accounts payeth not debts; nay, the interest of a forgotten bond rinneth up with God interest upon interest.

— The world is a sea of glass; affliction scatters our path with sand and ashes, in order to keep our feet from slipping.

— There are things which we cannot help knowing, but which we must never acknowledge.

— The christian is the only Bible very frequently the world will read. How sad that the copy should be so defaced!

— One of the most essential preparations for eternity is delight in praising God; a higher acquirement, I think, than even delight and devotedness in prayer.

— The human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?"

— Courtesy, in the mistress of a house, consists in feeding conversation,—never in usurping it. She is the guardian of this species of sacred fire, but it must be accessible to all.

— Jesus gives us no grace for next week, nor for anticipated trouble. We must rely on him for strength only for the moment. Trust him now, and so through each passing moment we shall be kept in peace.

— Our duties are like the circles of a whirlpool, and the innermost circle is home. The road to home happiness is over the stepping-stones which lie above the brook of daily discomforts.

— Rest is for heaven, toil is for earth. We often speak of being "settled in life;" we might as well think of casting anchor in the midst of the Atlantic Ocean; or talk of the permanent situation of a stone that is rolling down-hill!

— He that refuses to forgive an injury, breaks the bridge that he will want one day to cross himself. He who has not forgiven an enemy, has never yet tasted one of the most sublime enjoyments of life.

— Our duties are like the circles of a whirlpool, and the innermost circle is home. The road to home happiness is over the stepping-stones which lie above the brook of daily discomforts.

MEN WANTED.

The great want of this age is men. Men who are not for sale. Men who are honest, sound from centre to circumference, true to the heart's core. Men who fear the Lord and covetousness. Men who will condemn wrong in friend or foe, in themselves as well as in others. Men whose consciences are steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and look the world and the devil right in the eye. Men who neither brag nor run. Men who neither swagger nor flinch. Men who can have courage without whistling for it. Men in whom the current of everlasting life runs still, and deep, and strong. Men careful of God's honor and careless of men's applause. Men too large for sectarian limits, and too strong for sectarian bands. Men who do not strive, nor cry, nor cause their voices to be heard in the streets, but who will not fail nor be discouraged till judgment be set in the earth. Men who know their message and tell it. Men who know their duty and do it. Men who know their place and fill it. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have paid for. Men who know in whom they have believed. Men whose feet are on the everlasting rock. Men who are not ashamed of their hope. Men who are strong in divine strength, wise with the wisdom that comes from above, and loving with the love of Christ. Men of God.—H. L. H.

ALEXANDER'S PORTRAIT.

It is a marvelous fact that we Protestants have of finding out each other's faults, and shutting our eyes to each other's excellences. I know no denomination of christians upon earth in which there are not many excellences; and, alas! no denomination in which are not found surpassing defects. There is no perfect union attainable upon earth. But we might look less than we do at each other's faults, and look more than we are prone to look at each other's excellences.

When an eminent painter was requested to paint Alexander the Great, so as to give a perfect likeness of the Macedonian conqueror, he felt a difficulty. Alexander in his wars had been struck by a sword, and across his forehead was an immense scar. The painter said, If I retain the scar, it will be an offence to the admirers of the monarch, and if I omit it, it will fail to be a perfect likeness. What shall I do? He hit upon a happy expedient; he represented the emperor leaning on his elbow, with his forefinger upon his brow, accidentally, as it seemed, covering the scar upon his forehead. Might not we represent each other with the finger of charity upon the scar, instead of representing the scar deeper, darker, and blacker than it actually is? Might not christians learn from heathendom a lesson of charity, of human kindness, and of love?—*Dr. Cumming.*

WHAT AM I DOING?

Be Faithful. Be thou faithful unto death, and I will give thee a crown of life.

Be Prayerful. Ask, and it shall be given you.

Be Watchful. Watch, therefore, for ye know not what hour your Lord doth come.

Be Joyful. For, lo, I am with you always, even unto the end of the world.

Be Humble. For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God.

Be Earnest. Behold, he cometh with clouds, and every eye shall see him.

— Every thing that man leans upon but God, will be a dart that will pierce him through and through. He who leans only upon Christ, lives the highest, safest, and sweetest life.

FOUR IMPOSSIBLE THINGS.

1. To escape troubles by running away from them. Jonah once made the experiment, but it did not succeed. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

2. To become a christian of strength and maturity without undergoing severe trials. What fire is to gold, such is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

3. To form an independent character except when thrown on one's own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade, it runs up tall and comparatively feeble; cut away its protectors, and the first blast will overturn it. But the same tree, growing in the open field where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

4. To be a growing man by looking to your position in society for influence, instead of bringing influence to your position. Therefore prefer rather to climb up the hill with difficulty, than to be steamed up by a power outside yourself.—*Church Gazette.*

DRINKING UP THE JORDAN.

A Baptist minister was invited by a Methodist minister to preach in his pulpit. He performed the service. As soon as he had closed, the Methodist went down from the pulpit, and stood in front of a table. The Baptist did not know what was to be done, but supposing there was no harm to follow, also descended, and took his seat in a chair behind the table. The Baptist, from his labors in the pulpit, had become very thirsty, and seeing a bowl of water on the table, immediately drank it up.

The Methodist by this time had begun to speak. The Baptist listened, and he found that some persons were soon to be christened, which, of course, came in view with his Baptist views; but what troubled him now the most, was, that although there had been "enough water," he had used it all to quench his thirst.

His feelings, as might be supposed, were indescribably painful; his terror was now at its height, as he saw his Methodist brother about to place his finger in the bowl, but approaching him, he said, with as much composure of countenance as he could command: "My dear brother, I am sorry to inform you, that I have drank up your little 'Jordan' entirely dry."

HYMNS.

"I love to steal a while away."

The circumstances under which this beautiful hymn, justly a general favorite, was written, may not be known to all our readers. Its author, Mrs. Phœbe H. Brown, was an intelligent, pious woman, who labored industriously to support a large family of children. She was wont, after the toils of the day were over, at the quiet twilight hour, to ramble to a neighboring grove, where, alone and unobserved, she might spend an hour in meditation and prayer. A wealthy lady, who lived near Mrs. Brown, seeing her go often to this retreat, without knowing her object, censured her severely, in the presence of other persons, for her "rambles," and told her "she had better be at home with her children." Mortified at being charged with neglecting her family, and deeply wounded that her retirement for communion with God had excited evil surmises, Mrs. Brown remained at home that evening, and with her babe on her knee, wrote her "Apology for my Night Rambles." A friend found this beautiful gem among her manuscripts and sent it to Dr. Nettleton, who inserted it in a collection of hymns he was preparing. Mrs. Brown was doubtless successful in bringing up her children in the nurture and admonition of the Lord, as one of them was the first American missionary to Japan.

RELIGIOUS ITEMS.

— The "Syllabus" on which, among other things, the Œcumenical Council is to take action, dates from the Pope's encyclical letter of 1864, and may be defined as a general indictment of the nineteenth century. It declares against the freedom of the press, Bible societies, independence of Church and State, marriage as a civil contract simply, secular education—i. e., beyond the control of the Romish Church, etc., etc. It is reported from Paris that since the withdrawal of Pere Hyacinthe from the order to which he belonged, it is forbidden to the barefooted Carmelites to preach in public.

— The national camp-meeting committee have decided to hold meetings next year in the following places: the first one to be held at Hamilton, Mass., June 21st, another in Oakington, Md., July 12th, and the other in Des Plaines, Illinois, August 9th.

— There is a growing tendency among the churches of all denominations in Boston and vicinity toward free seats. At the Old South church the galleries have recently been made free. Rev. James Ereeman Clarke's new church is free in all parts.

— Many good men are predicting for the West, the coming winter, "man's extremity" in temporal things, and "God's opportunity" in gracious things.

— A baptizing ceremony at Melbourne, Canada, was interrupted lately, by a big brother of the young woman about to be immersed, who thrashed the clergyman.

— The veteran Connecticut Presiding Elder, Heman Bangs, died Nov. 2. He had been a preacher fifty-four years, but disabled from active labor for over a year past.

— No less than seventy-two bishops, including most of those from Portugal, have excused themselves from attending the Ecumenical Council.

— The English Baptists are raising $12,000 for a chapel in Paris, and American Baptists are asked to give an equal amount.

— The East Genesee Methodist Conference lately passed a resolution disapproving Free Masonry in very strong terms.

— Judaism in America is developing very fast into Rationalism.

— A Hebrew synagogue is soon to be erected in Hartford.

— The *Times* says a Mormon Temple will be erected in New York within a year.

DEFINITION OF BIBLE TERMS.

A day's journey was thirty-three and one fifth miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was eleven feet, nearly.

A cubit is twenty-two inches, nearly.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was $8 09.

A talent of silver was $538 32.

A talent of gold was $13 809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A gerah was one cent.

An epha, or bath, contains seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

TOO LONG SERMONS.—It is not a good plan, after you have driven a nail in a sure place, instead of just clinching and leaving it, to keep hammering away till you break the head off or split the board.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

TIME.

Dear Children:—Did you ever think of the difference there is between time and eternity? Time is precious only as we improve it to prepare for eternity. If we do not rightly improve it, the blessings of eternal life never will dawn on us.

The present time is all we are certain of. Should we not act promptly—wisely? If on a certain day, and no other, your father would give you a deed of valuable property if you would only ask him, would you not be likely to find him, and remind him of his promise?

Now your heavenly Father has promised to give all, who ask in good faith, a deed to an inheritance, incorruptible and undefiled—eternal life. But he has appointed a day in which you must ask for the deed. The day appointed is the present time; no other time will answer.

It is always *now* in the Bible. I do not know why you should wish to put it off; the sooner you claim the inheritance the better it will be for you.

Time is so precious God deals it out in moments, never giving us two at once. Time as measured now will not last long at the best; it is subject to decay and death, like all things connected with it. Eternity is without beginning or end. Death is unknown there; all is immortal, beautiful, glorious.

My dear young friends, did you ever think that there will be a last time to you with all earthly things? There will be a last time to repent of sin—a last time to accept Jesus as your Savior. How soon you may hear the last sermon, and see your Sabbath School teacher for the last time, as he pleads with you to become reconciled to God. The last prayer for you may soon be offered up.

If you are a christian, oh, be faithful! The last opportunity you may have of introducing a dear friend to Jesus, and telling him about the inheritance provided for him, if he will only humbly and penitently claim the deed, may be very near.

How soon you will offer the last prayer and sing the last song of praise. These blessings, privileges, and duties, will all say farewell to us sooner or later. Let us see to it that we rightly improve them. May we make such disposition of the time allotted to us that we will not have to take up the sad lamentation, —"The harvest is past, the summer ended, and I am not saved."

If faithful we shall be found among that number of whom the Master says, "Of such is the kingdom of God." "Be not overcome of evil, but overcome evil with good." Rom. 12: 21. A. L. ADAMS.

Somers, Conn.

TWO LITTLE SISTERS OF CHARITY.

Somewhere above Fitchburg, as we stopped for twenty minutes at a station, I amused myself by looking out of a window at a pretty waterfall which came tumbling over the rocks, and spread into a wide pool that flowed up to the railway. Close by stood a cattle-train, and the mournful sounds that came from it touched my heart. Full in the hot sun stood the cars; and every crevice of room between the bars across the doorways was filled with pathetic noses, sniffing eagerly at the sultry gusts that blew by, with now and then a fresher breath from the pool that lay dimpling before them. How they must have suffered, in sight of water, with the cool dash of the fall tantalizing them, and not a drop to wet their poor parched mouths! The cows lowed dismally: and the sheep tumbled one over the other in their frantic attempts to reach the blessed air; bleating so plaintively the while that I was tempted to get out and see what I could do for them. But the time was nearly up; and, while I hesitated, two little girls appeared, and did the kind deed much better than I could have done it.

I couldn't hear what they said; but their friendly little faces grew quite lovely to me, in spite of the tan, the old hats, the bare feet, and shabby gowns, as they worked away so heartily. One pulled off her apron, spread it on the grass, and, emptying the berries from the pail upon it, ran to the pool, and returned with it, dripping, to hold it up to the suffering sheep, who stretched their hot tongues gratefully to meet it, and lapped the precious water with an eagerness which made little Barefoot's task a hard one. But to and fro she ran, never tired, though the small pail was so soon empty; and her friend meantime pulled great handfuls of clover and grass for the cows, and, having no pail, filled her "picking dish" with water to throw on the poor dusty noses appealing to her through the bars.

I wish I could have told those tender-hearted children how beautiful their compassion made that hot, noisy place, and what a sweet picture I took away with me of those two little Sisters of Charity.—*Merry's Museum.*

THE LITTLE GIRL'S TESTIMONY.

The most stirring exhortation we recollect hearing in the prayer-room came from the lips of a little girl some ten years of age, who was troubled with a serious imperfection of speech. With considerable difficulty of articulation, she told her hope in the Savior, ending with—"If ever the time comes that I can't talk at all, I shall raise my right hand to show that I love Jesus." Let all silent christians come to a like determination.

A CHILD'S IDEA OF HOME.—A child, when one day speaking of his home to a friend, was asked, "Where is your home?" "Where mother is!" Was ever a question more truthfully, beautifully, or touchingly answered?

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"SONG OF THE ADVENTIST."

Tune.—"*Nelly Gray.*"

Come, all ye weeping pilgrims, who are looking for your Lord,
Your redemption is drawing very near;
Keep your garments unspotted, and obey the faithful word,
Soon will the Savior appear.

Chorus.
Let us watch, sing and pray, as old Time dies away,
Till the dark night of weeping is no more,
And the saints are translated to the realms of endless day,
There immortal to live forevermore.

The doom of earth is nearing, signs are gleaming in the sky,
There is wrath 'mid the nations all around;
The Roman harlot's wailing, her burning day is nigh,
And soon will the Jubal trumpet sound.

On the free soil of Canaan, where the ransomed hosts shall come,
God's glory will evermore there be,
Abathing the bloodwashed in their bright eternal home,
As the water now filleth up the sea.

We have passed the hour of midnight, and the day-star beams on high,
The watchmen are sounding the loud cry,
The Bridegroom is coming through the portals of the sky,
Hosanna, redemption's drawing nigh.

Soon we'll see our King in beauty, on fair Zion's glowing height,
Illustrious in splendor evermore,
And wave our palms of victory with crowns forever bright,
Oh, I sigh for that ever peaceful shore.

Chorus.
O, my dear brethren, pray, as old Time dies away,
Soon we never will be parted any more;
We are going, going, going,
To the realms of endless day,
Where farewells and partings are no more.

—*Selected by I. Lamb.*

For the World's Crisis.

RESURRECTION.

"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

To me the above declaration seems very positive, and why any one should want to take from or add to it, I cannot understand. Yet there are many doing it at the present time, telling us that the wicked dead never will have a resurrection, because all that are raised will be raised to life, and if so, they can die no more.

If Jesus has power delegated to him by his Father to raise his saints to eternal life, why not the power to raise the wicked dead to damnation? just as he says in the above text. It does not require any stronger faith to believe it just as it reads, than it does to tear it apart and say God cannot or will not raise the wicked. It requires stronger faith than I ever had, to believe a part of a positive declaration of God's word, and disbelieve the other; and I say, and it is also contained in the Scriptures, what God has joined together, let no man put asunder. The one part in the above text is just as positive as the other. One is the resurrection of life, the other the resurrection of damnation. Now if God means what he says in the one case, he must in the other.

And the prophet Daniel, while he was moved by the Holy Ghost, says, in the twelfth chapter and second verse of his prophecy, "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." It is very clear, from this text, that all will have a resurrection from the dead. Any one must work hard to do it away; yet men will rack their brain to get round the truth.

Death entered in consequence of sin; and as it is said by the great apostle Paul in 1 Cor. 15: 22, "'For as in Adam all die, even so in Christ shall all be made alive"; it does appear to me by this text that no one could successfully deny the resurrection of the wicked. Yet some argue that the christian does not die in Adam, but in Christ. But I think, according to the whole tenor of the Scriptures, no one would have died if Adam had not sinned; and if the saints do not die in Adam, all that do will be made alive in Christ, or by the power delegated to him by his Father. If this is not so, I cannot see the force of the language of Jude, in the third verse of his epistle—"Beloved, when I gave all diligence to write unto you of the common salvation." If universal, there will be a resurrection of the just and the unjust. All die in consequence of the sin of Adam; all must have a reprieve from that death, or there is no common, or universal salvation for man; and Christ has become the author of eternal salvation unto all that obey him, as it is written in Paul's letter to the Hebrews (5: 9), "And being made perfect, he became the author of eternal salvation unto all them that obey him."

These, having been made partakers of the especial salvation by obedience to his heavenly commands, come forth to the resurrection of life; and those that have no part in Christ by obedience to his word, will come forth to a part in the lake of fire, which is the second death. Then they die for their own sins. For one, I have a great desire to escape this terrible death.

J. A. CLEAVELAND.

Warren, Vt.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

Editor World's Crisis:—

Pressure of duties has imposed on me an almost necessary suspension of labor with the pen, but I seize a leisure hour for arranging and forwarding some extracts which I had laid aside, bearing on various topics of interest to the waiting and watching friends of Christ.

First, I enclose a brief paragraph bearing directly on the question of *post mortem* consciousness of the dead, and on the question of mental activity in a condition of temporary paralysis, or arrested function of the brain. The example is still further confirmatory of the philosophical and Scripture fact, that without cerebral agency there is no power of thought in man, nor any intellectual process apart from organization, nor any consciousness to the dead until a resurrection.

"We are informed that a young man living in the lower part of this county was taken sick about two years ago, and fell into deep sleep, from which he only woke about two weeks since. The first expression he made use of on coming to was, 'Is breakfast ready?' just as though he had been sleeping but one night. A physician had been attending on him all the time and happened in just after he awoke. On walking up to the bed he called the patient by name, remarking that 'You must feel better, as your cheeks have more color,' to which he replied by asking, 'Who are you?' On being informed that he was a physician who had been attending him constantly for two years, he could hardly believe his senses. During his sleep he has been fed regularly with spoon victuals, as though he was conscious. He is now up, enjoying good health, and busily engaged in trying to get the events of the two past years posted in his mind, that he may unite them with the past and present. He has distinct recollection of everything up to the time of going to sleep. We have heard no explanation of this case of 'Rip Van Winkleism.'"

FINANCIAL PERILS.

I have copious quotations at hand in reference to the present financial stringency, and the apprehended troubles of a still graver character in the near future. I hope you may find room in another column for some of the paragraphs, of which perhaps one or two may suffice in the present connection.

THE WESTERN MONEY STRINGENCY.

"The loan market rules very close and stringent, and it is difficult to obtain loans for any purpose, and extremely limited, and the number and applications of borrowers small.

Think of a farmer raising wheat and wagoning it thirty miles to a railroad station, consuming two days' time for himself and two horses for every thirty bushels, with the expenses by the way, and selling it for twenty-three cents per bushel, and yet that is just what a great many are compelled to do now. A person having wheat given to him thirty miles from the railroad, could scarcely draw it to a railroad station and sell it for twenty-three cents per bushel, in sufficient quantities to live. Fifteen bushels per day, or one load of thirty bushels every two days, would be about all that he could bring to market, which would leave but $3 45 in gold per day for his wages, out of which he would be compelled to deduct the expenses of himself and two horses.

It requires no mathematical operation to demonstrate that no one could make any money in this kind of business, if the wheat were given to them gratis, or could be shoveled up out of the ground ready for use. How much less, then, could money be made at it, when the grain can only be obtained by devoting to its production months of toil and labor. Nothing could have been made at such prices before the war, when prices were low, and taxes so small as to scarcely enter into any one's calculations. How much less can be made at these prices to-day when prices of many commodities rule high and must continue to rule high, and taxes, national, State, county and municipal, are piled on each other mountain high, and every State, county and township deeper in debt than the general government.

There can be no question as to where the country will bring up, if such low prices for produce become permanent. They mean hard times to everybody engaged or interested in any kind of legitimate business or industry—and irretrievable bankruptcy to a great many."
—*Chicago Journal*,

"The commercial and financial outlook is far from encouraging, and there is every prospect that the stagnation and depression which prevail everywhere throughout the west will continue until the opening of next spring, and perhaps for even a longer period. The agricultural classes have been consoled about long enough with the reflection that if prices of produce are low, all other prices will soon come down to the same level, and that even if they do sell a bushel of wheat for half price, they can buy as much as formerly with the proceeds, and are therefore losing nothing. They have been consoled long enough with this reflection, because the prices of other commodities do not fall to the same level. They are selling their grain for half price, and paying full prices for everything they buy. Prices of other commodities are not coming down to the old level, because old prices will not pay the cost of production, and manufacturers are not in such a position as to compel prices, as a general thing, which will pay for the cost of production.

To-day, wheat, after paying from 15 to 20 per cent. freight on it, is being sold at 95c. per bushel in Chicago, leaving the farmers but 70 to 80c., and some people are even sanguine that it will sink here to 80c, per bushel, which would only leave the farmers 55 to 65c. per bushel for it, and other articles in proportion. The condition of affairs is becoming worse, because our vitality and strength is diminishing. The stringency in the fall of 1867 was scarcely noticeable, and no complaint was made in the spring of 1868. The stringency in the fall of 1868, however, was very serious and dangerous, and in the spring of 1869 the financial pressure was very great. The deficiencies of this fall (1869) were as much worse than those of 1868, as the difficulties of 1868 were worse than those of 1867, and next spring we will have more trouble than we had last spring, and next fall a condition of affairs as much worse than the crisis of this fall as any one can imagine. We are going from bad to worse all the time, and unless the volume of the circulation is increased, it will not take us long to reach the extreme end of our rope."—*Ibid.*

"Financial affairs are drifting into a critical condition, not only in Wall street, but all over the country. Business paper is almost unsaleable even at high rates, and such as no business firm can afford to pay. The quotations for good business notes are 12 per cent, with a very limited market. The depression in business circles is unprecedented since the panic and crisis of 1857. The low prices for grain prevent farmers from paying their debts to the storekeepers, and these again in turn are unable to pay the Eastern merchants. The decline in the price of gold is bringing down "greenback" prices, and the tendency throughout the country is towards a general liquidation, wich may render the resumption of specie payments more speedy by some sudden and sharp commercial convulsion. It is a noticeable feature of the times that the public journals are no longer flooded with communications from eminent individuals containing quack methods for bringing us back to specie payments, but the journals and people are discussing the matter as something in the immediate future, to be attained by some means or other."—*World.*

THE GREAT COUNCIL.

Following the above may be appended the following reference to the grand convocation of dignitaries in the modern Babylon:—

"Royalties are beginning to pour into Rome. The King and Queen of Naples have arrived from Nice. The King has received a congratulatory address from Sicily on his return, and on the expected birth of an heir, signed by 27,000 of the principal inhabitants.—The Queen of Wurtemberg and the Princess Vera Constantinowna are to arrive in the early part of November. The statistics of the hierarchy of the Catholic Church are published this week, and are as follows: Patriarchs and archbishops and bishops resident, 766; the same in *partibus idfidelium*, 228, total, 994. Of these 12 are patriarchs, 75 resident archbishops of the Latin Rite, 25 resident archbishops of other Rites, and 35 archbisiops in *partibus*—135 archbishops. The resident Latin bishops are 609; bishops of other rites, 45; bishops in *partibue*, 193–904. Of the bishops three are 95 years of age, two are 90, and twenty from 80 to 85. Only twenty are under 38. The Maronite bishops have given notice that they will arrive at the end of the month. A picket of Dragoons has been ordered to be at the station at the arrival of all the trains in November and December, to direct the carriages and prevent accidents, as on the full days of ceremony at St. Peter's."

Next comes a note of the restless zeal and activity of the Spiritualists. The following is from the N. Y. *Express*:—

"Spiritualism appears to have taken a sudden impetus and once more leaped into unusual notice. Its leading advocates are delivering lectures in all quarters; its disciples are forming societies in every direction, and welding themselves into bands of active and earnest workers. Andrew Jackson Davis is on the move again, and is describing 'The Summer Land' to which we are all to go after death to the dwellers on the borders of the Hudson. Here we are having circles held nightly on the good old Fox plan, and tricks are done which almost compete with those exhibited by Herrman and other nimble fingered gentry. The result of all such nonsense as that which is going on in this city will be domestic infidelities, insanity, and ruin in many a household."

"Very recently the following turns up from the pen of Mr. Henry C. Wright, who writes a letter to the Chicago Universe, dated 'Cape Cod Camp Meeting,' which he describes as 'a great gathering of self-forgetting, progressive men and women, met to find out where they wish to go, and to help one another go there.' These 'self-forgetting, progressive men and women' subscribe to the following:

"Resolved, The religion of Fact, which is to be the religion of the future, recognizes and inculcates the great truth that man is before and above all outside Gods as an object of thought, love and worship, and that human beings, as husbands and wives, parents and children, brothers and sisters, and in all relations, do and ought to bestow their thoughts and affections on one another, rather than on what is recognized and worshiped as God by all the religions of the world."

"The Spiritualists in convention at Buffalo have decided to organize the American Association of Spiritualists, which is to permeate the entire States, and become a grand religious organization, 'free from sect or dogma.' The Hon. J. G. Wait, of Michigan, was elected first President of the organization under the new constitution. It is not difficult to guess correctly at the ultimate result of this combination. Ten years hence there will be millions of people in this country who will profess no religion save that evolved by the doctrines of Spiritualism."

DISORDER OF THE ELEMENTS.

How very remarkable have been the elemental agitations of the current year! If all the floods and winds and storms, the hurricanes and earthquakes, and peculiar appearances and phenomena in the air and sky, the premature advent of winter, and items and features of this extraordinary period in which we live, were summed up in one great aggregate, what a picture would be presented. I merely insert a solitary allusion from the Buffalo *Com. Advertiser* of late date, enclosing other extracts for your use in another part of the Crisis, if you choose:—

"The telegraph is bringing in tidings of disaster and shipwreck from this last gale, before we have finished chronicling the disasters of the previous one. It is the most remarkable fall ever known on the lakes; gale succeeds gale, bringing continuous loss and disaster to shipping. This has continued about two months."

THE ERA OF CRIME.

The following are illustrations of the alarming deterioration of public morals.

"The "*Star*" is shocked at the rapid strides of licentiousness among us—as visible especially in the indecent pictures and pictorials that meet the eye in every direction, to say nothing of the nudities of the modern drama. The mere display of the human form in various stages of partial clothing (the editor thinks) is reprehensible or not, according as evil intention in the exhibitor can or cannot be observed. But we have certainly taken a great stride downward when pictorials containing pictures that appeal to the taste of the lowest class of picture-buyers are paraded alongside the unexceptionable periodicals. Thus, step by step, the purest people are driven from their various sources of amusement. They cannot gaze into windows containing these and similar pictures. They cannot attend theatres, because there they see the same displays in the living form. They cannot go to the opera, because the victories of evil are sung by sirens of melodious accent. They cannot go to balls, because they begin at an hour when they should close, and the dancing is imported from places where the better impulses of human nature are generally scoffed at. The day of Puritanism has passed; but in throwing Cromwell over, let us not take up with Charles II. Let us have liberty without licentiousness.

COMPULSORY EDUCATION.

The "*Tribune*" estimates that there are at least 150,000 children in this city growing up without any sort of education. Their rate of increase was never so large, their degredation never so revolting; their depravity never so inveterate and defiant; the power of their accessories in evil never so formidable; and their resistance to all efforts for their meloration and reformation was never more obstinate. In the face of all that the Church and the State, personal effort and organized benevolence, the highest order of intellect and the most enlightened experience have done for them, they are now more unreclaimed and incorrigible than ever. They have not been either cowed or cajoled into reformation. In their own sphere and range they have the field and the day. It is from this noxious nursery that all the enginery of vice is supplied and every ministry of evil recruits its rapidly exhaustive forces."

The writer rather hints at, than directly urges, compulsory education as the proper, if not the only means for breaking up this "noxious nursery."

"This is an era of crime in all parts of the world. In England and Wales alone there are 24,000 known thieves and depredators, 3,001 receivers of stolen goods, 25,627 prostitutes, 29,574 of that singular class called suspect in France, and 26,179 vagrants and tramps. Of the thieves no less than 2,740 are to be found in London. In England there are 20,080 houses of ill-fame, of which 2,000 are in London. Liverpool is said to be worthy of the name of Sodom."

THE FRENCH EMPEROR.

Perhaps the following references to Napoleon and his recent (alleged) illness may be interesting to our readers. And even the slightly humorous vein of one of the paragraps may be pardoned in view of the element of truth which may be more broadly involved in the representation than some suspect.

"Probably the most important man in the world, at this moment, is the Emperor Napoleon. If he has a rheumatism, the pains are felt not only on the Paris Bourse, but in Lombard street and Wall street. If he has a fit of indigestion, the money kings of Frankfort, Amsterdam, San Francisco and Hong Kong, all look blue; gold goes up, and confidence goes down. Consols advance or decline, according as he has a headache, or a "good night's rest." The 5–20's are "better," or otherwise, in harmony with the imperial symptoms. In fact, it may be said, as Napoleon "feels" so feels all the rest of the world."—*Express.*

Last of all I enclose the following on

THE FAITH OF THE JEWS.

The *Jewish Messenger* represents the faith in a Messiah to come, and in the restoration of the kingdom of Israel, as still held by the body of that people. "If every Jew in America resolve not to return to Palestine, there are six or seven millions of our co-religionists left to colonize the Holy Land, and a goodly proportion of these, natives of Poland, Hungary, Russia, the Danubian Principalities, and North Africa, would be willing to emigrate, when Syria shall once more flourish, and the resources of the earth be developed. And it is a firm article of faith with most Israelites, that the Messiah will appear, and the Holy Land be re-established."

CLINTON COLEGROVE.

SPIRITUAL GUIDANCE.

"I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye. Be ye not as the horse or as the mule which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee."—PSALM 32: 8, 9.

Under the blessedness of transgression forgiven, sin covered, and iniquity not imputed, comes in a new order of guidance—the guidance of the eye; even the eye of Him who has justified us freely by his grace, through the redemption which is in Christ Jesus.

When it pleased Jehovah to redeem Israel out of Egypt, he himself became their guide. Israel needed guidance; and Jehovah went before them in a pillar of a cloud by day, and a pillar of fire by night. He thus went before them to search out a resting-place for them in the wilderness. This surely was blessed guidance—in strict keeping with the character of redemption then manifested—a shadow of a far deeper reality—but it was not intelligent guidance. There was no communion of soul with Jehovah needed to apprehend this guidance: "The cloud of the Lord was in the sight of Israel throughout all their journeys."

But now the very end of redemption is to bring us into communion with the thoughts and ways of God, and such a guidance as that of Israel could not be suitable to our standing. "The servant knoweth not what his master doeth." He goes and comes at his bidding, but he knows not the reason of either. Such a character of obedience would not suit those who know the blessedness of transgression forgiven, and are thereby admitted into the very thoughts and counsels of God. "We have the mind of Christ." The obedience now suitable to the saints is intelligent obedience, "understanding what the will of the Lord is"—"proving his good, and perfect, and acceptable will."

How needed is communion with God, to guide the conduct of a saint! And it is for neglect of this communion that we bring much discipline on ourselves. God will have his way with us. But we are as the horse or mule, which have no understanding: we do not understand the will of God because we study not the guidance of his eye; we are led by circumstances, and not by the Spirit. Wherever the Spirit of the Lord is, there is liberty. We walk in a large place, when we walk before the Lord. But how often do we turn each one his own way, and then God has his bit and bridle for us. This he is wont to use for his enemies: "Because thy rage against me, and thy tumult is come up into my ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest." Alas! how constantly do we as his saints, to our shame be it spoken, need the bit and bridle to turn us back by the way we have come. Who is there that hath not to confess, that the right path, which would have been readily found, had heed been given to the guidance of the eye, has been reached after much painful and humbling discipline? Amidst the manifold proofs of present conscious weakness, this appears very prominent—the little confidence which saints have of spiritual guidance in their several paths. They walk not as those consciously led of the Spirit. Among many, indeed, such guidance is not acknowledged even as a principle; providential guidance (if so it may be called, for providential control over circumstances, or our own waywardness, can hardly be called guidance) is alone regarded.

But even where the principle of intelligent spiritual guidance is maintained as the privilege of the saint, how readily do we take hold of providential ordering as our ground of action! Hence we tread uncertainly, or we follow the steps of others: but this is walking by sight and not by faith, and arises from the habit of using our blessedness only as a shelter, and not as that which introduces us into the presence of God. It is a beautiful description of the Thessalonians, that their "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ," was "in the sight of God and our Father."—*English Tract.*

For the World's Crisis.

THE SAFETY VESSEL.

We're on board the safety vessel,
Bound across the wide domain;
Trusting in our great Commander,
Till the distant port we gain.

We have naught to fear from danger,
He commands the mighty deep;
Stills the ruffled waves before us,
Lulls the tempest into sleep.

Onward safely we are sailing,
O'er the bright and silvery tide;
Hope and love each bosom filling,
As far down the stream we glide.

Time's the name of this great river,
Many vessels hath it borne;
See the fragments scattered o'er her,
By the raging tempest torn.

It hath wrecked, oh, many a voyager,
On its waters deep and dark;
Crushed the cherished hopes of millions,
Dimmed the light in many a heart.

O, beware then, helpless voyager,
Trust not every passing sail;
Only one is safe and certain,
Only one that ne'er will fail.

Come on board this safety vessel,
Bound to yonder port of peace;
Hear the voice of our Commander,
How he bids the billows cease.

Soon old Time, the darksome river,
Far behind us we shall see,
While upon the shore celestial,
Millions join the jubilee.

Warwick. MRS. S. L. REED.

For the World's Crisis.

JESUS LOVES ME.

O! that sweet word. It has a thousand charms for the christian's heart. Yes, Jesus is an affectionate being, whose love is of that peculiar type that will be self-sacrificing for enemies, and prompt the tenderest solicitude for friends. Jesus' great heart is softer than a mother's, and its outgushings are so ardent that they are like the ever-abounding fragrance of a garden of roses. Hatred and variance are born of the absence of love, out of barrenness of the heart; but love ever keeps them, like bad weeds, choked in their growth. Christ's full heart knows nothing of such things, and never can; hence his love is specially valuable because it is as reliably constant as it is ardent.

The Son of God by his affection draws purely affectionate hearts to him; and it is the great feature of his redemptive scheme, that stoicism, and cold, icy dignity, have no place in it; and he gets the best idea of it who feels that love crowns the whole, and radiates like perfume from the whole that Jesus has done or purposes yet to do for his people; and hence, better than the thought of simple forgiveness, or acquittal, is the assurance of personal love.

Jesus loves ME! What a story that simple utterance tells; volumes of meaning are crowded into it; and yet, although it is the great, distinguishing characteristic of Jesus' nature and his work, and hence the first point to be recognized and assured of, it seems the hardest to be realized by mortals. They can say, "*I love Jesus*" much easier; but, "*Does he love me?* Can I, dare I venture to say he *does*; that he has taken me, all unworthy, into his great heart, warm with intimate affection?"

The reason of this is obvious. Love is said to grow out of the soil of respect, and respect is appreciation of character. On this principle the affections of humanity are based. Now to understand and feel that Jesus loves me; that he takes me into his heart when I have been such a graceless ingrate of all his love, such a prodigal, is almost too much to believe. I can love him because he is "chief among ten thousand, and the one altogether lovely"; but I am not lovely in Christ's sight, and how can he love me?

Thus the poor soul sighs when it has been made to see its sinful alienation from the loveliness of Christ's nature and character, which it seems must have destroyed his respect for the sinner and eradicated all his attractiveness.

How can Jesus *love* such an one? Ah! his love is not like the love of mortals. It begins in that love for the wicked which sacrificed his life for them, and prayed for their forgiveness, while they drove the nails of crucifixion; and it melts into tenderness when the tears of repentance flow. Hence, whenever love for Christ springs up in the heart of him who, for the first time, appreciates the blood of Calvary, Jesus looks over all the past unqualifiedness of the sinner, and reciprocates the love of the trembling penitent, who, with his eye fixed streamingly on the cross, is enraptured with an affection his lips cannot utter, and loves Christ, and can say, "Jesus loves me, *I know, now*; not only because he says so, but because *I feel it.*"

O the blessedness of feeling that we are loved by Jesus; that personally we are thus loved. It gives us confidence, it melts away the restraints of diffidence, and we can act in his presence as in the presence of a friend.

O, thou precious, blessed Jesus! to thee my life, my all, I owe. For thy love for me is so strong and so tender, that I am kept by it from despairing of salvation. All my sinfulness is pardoned by his love, and his never-dying love is my daily solace and joy. I seem to be surrounded by its halo, and rest in its embrace, delighted, soothed, and comforted.

This is the christian's experience. May it be ours.

L. C. MCKINSTRY.

PROMISCUOUS PARAGRAPHS.

A lady in England, in an article on the "culpability of indifference to prophecy," truthfully remarks: "St. Peter says, the word of prophecy is as a light shining in a dark place (Eph. 1: 19.) Many avoid it as though it was darkness in a light place."

An exchange gives the following as Henry Ward Beecher's definition of the elect and non-elect. "The elect are whosoever *will*—and the non-elect are whosoever *won't*." Compare Rev. 22: 17 with John 5: 40.

Dr. Cumming says, "I believe that one half of the professors of the gospel are nothing better than practical infidels." This may be deemed an uncharitable conclusion, but the great Searcher of hearts (Rev. 2: 18, 23) has said: "Many will say to me in that day [when the kingdom of God shall come,] Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7: 21–23. We have therefore the highest authority for believing that "many" professors of religion will be lost. "Lord, is it I?"

A correspondent of the *Methodist Protestant* thus refers to a delicacy of which we had not before heard:—"What do you think of sponge cake instead of bread with wine at the communion table? I have seen such a thing, yes, and partaken of it, and it struck me as singularly inappropriate, if not altogether wrong." To this the editor replies: "We think that sponge cake, instead of bread, at communion, is a very delicate contrivance for very delicate christians, and should be very delicately administered by a delicate clergyman, having his delicate fingers encased in delicate kid gloves delicately perfumed. The preaching, praying, singing, etc., on such ocasions should be delicately managed, so as not to offend the delicate sensibilities of the most delicate."

What is duty at one time may not be duty at another. Thus the Israelites were at one time to remain in Babylon, and make themselves comfortable, while at another time they were to flee out of it. Jer. 29: 4–7; 51: 6. "Jonah, in disobedience to God," as some one remarks, "took ship," but met with a tempest which caused him to be cast into the sea. The disciples 'took ship' in obedience to Christ, and though a great tempest came upon them, he who bade them go was present to still the tempest and calm the waves." How important it is, therefore, that we "watch the way" God's word and providence indicate we should pursue. Read and practically remember Prov. 3: 5, 6.

We know not the author of the following item, but it suggests a sermon on Heb. 11: 1–7, where the apostle defines faith and proceeds to show what has been accomplished through it: "The believer must first be a *worshiper* (as Abel:) then a *walker* with God (as Enoch;) then a *witness* for God (as Noah."—*Ex.*

THE BIBLE TRIUMPHANT.

85. *Two angels were seen within the sepulchre.*—"And as she wept she stooped down and looked into the sepulchre, and seeth two angels in white."—John 20: 11, 12.

But one angel was seen within the sepulchre.—"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment."—Mark 16: 5.

There is no difficulty in these texts, when we learn by the connection that the incidents occurred at two different visits to the sepulchre. Mark is speaking of the first, and of what the women saw inside, and in doing so he only mentions the angel who spake, thereby making himself more prominent than his companion.

And John records Mary's second visit, after the other women had gone, and also the disciples; and while she stood there weeping, "she stooped down and looked into the sepulchre, and seeth two angels in white," etc. Hence we see that the entire narrative is consistent with itself, although it is given in parts, frequently disconnected, and by four different individuals.

86. *Christ was to be three days and three nights in the grave.*—"So shall the Son of man be three days and three nights in the heart of the earth."—Matt. 12: 40.

Christ was but TWO *days and* TWO *nights in the grave.*—"And it was the third hour, and they crucified him. . . . It was the preparation, that is, the day before the Sabbath. . . . And Pilate . . . . gave the body to Joseph, And he . . . . laid him in a sepulchre, ... Now, when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene."—Mark 15: 25, 42, 44, 45, 46; 16: 9.

The expression used in Matt. 12: 40, is merely a synecdoche, or a phrase wherein a part is spoken of as a whole. "Day and night" was a common term among the Jews, applied in the reckoning of time to a day, or to any part of a day. Thus, as Jonah was three days and three nights in the fish, so was the Son of man to be in the earth; that is, simply three days, not seventy-two hours. Thus he was swallowed by the fish on one day (day and night), remained in the fish the second, and was discharged from it the third day. Hence it may be said that he was three days and three nights (a part of three days) in the fish. The same mode of expression is adopted even in our own times on many occasions; for instance, there are three days of grace on bills of exchange, that is, of course, twenty-four hours for each day. The bill becomes due on the fifth of the month, and the three days of grace expire on the seventh, so there is actually but one whole day, and only a part of two days.

In Gen. 1, the evening and the morning (night and day) are no less than six times called simply "day." And again in Gen. 7: 17, the term forty days is used for forty days and forty nights Lastly, the transaction mentioned in Esther 4: 16, and 5: 1, proves beyond all dispute that the expression "day and night" merely meant what we call *day.* There it is recorded that Esther and the Jews fasted three days and three nights. And this, although the day on which the command was given is included, and the third day, the day of the banquet (v. 4) is also included, so that in fact there was but one whole day, or a part of two days and two nights, and yet that period is called three days and three nights, which simply implies three days or even parts of days. See Dr. Sleigh.

87. *The Holy Ghost bestowed at Pentecost.* "But ye shall receive power after that the Holy Ghost is come upon you. . . . Ye shall be baptized with the Holy Ghost not many days hence."—Acts 1: 8, 5. "And when the day of Pentecost was fully come, they were all of one accord in one place. . . . And they were all filled with the Holy Ghost."—Acts 1: 4.

The Holy Ghost bestowed before Pentecost. "And when he had said this he breathed on them, and said unto them, Receive ye the Holy Ghost."—John 20: 22.

The words, "Receive ye the Holy Ghost," contain a promise that it shall be bestowed, but it does not specify any time when it shall be given. And, although the disciples had the promise of the Holy Ghost, they did not expect it previous to the ascension of the Messiah, for Jesus distinctly tells them that "If I go not away, the Comforter (or Holy Ghost) will not come."

88. *The disciples were commanded immediately after the resurrection to go into Galilee.* "Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me."—Matt. 28: 10.

The disciples were commanded immediately after the resurrection to TARRY AT JERUSALEM. "But tarry ye in Jerusalem until ye be endued with power from on high."—Luke 24: 49.

The command, "Tarry ye in Jurusalem until ye be endued with power from on high," was not given immediately after the resurrection, as the skeptic distinctly states, but after Jesus had tarried with his disciples for forty days; it was the very last charge he gave them before his ascension. Is it ignorance, worse than that which characterized the dark ages, or willful falsehood, which we are thus called upon to expose?

"Bible Triumphant," by Mrs. H. V. Reed.

For the World's Crisis.

OUR TREASURE.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—MATT. 6: 19-20.

It is not a strange thing for the unbeliever to be laying up for himself an earthly treasure. We do not expect anything different. The world at large expects nothing less. But we do expect and look for a different course from those who believe in and profess the religion of Jesus. The world looks for the same.

And yet in these days of speculation we see many professors of religion, many of them who profess to be looking for the speedy return of our Savior, Jesus Christ, to this earth, to reward his saints, and to deal with his enemies according to their works, driving into the world, and heaping together the treasures of earth as fast as possible.

All earthly things are fading and passing away. Flames devour here. Thieves break through and steal here. Moths eat here. Rust corrupts here, and whoever heaps up riches here is liable to have them all swept away in a moment.

The day is coming when the riches of earth will do us no good. There is no danger of loss when we are laying up treasures in heaven. It is drawing better interest than earth can afford, and is continually growing. It will stand the fires of the great day, when all things earthly will melt and pass away. That day is fast approaching; yet how few heed it.

Dear reader, be rich in faith and good works, then when Jesus comes you will have riches that will endure forever.

Gilmanton, N. H. N. B. MCMURPHY.

DEEP PREACHING.—You sometimes find a man who is denominated a "deep preacher." We heard such an one last Sabbath. We confess we did not understand him, and yet it was not because of his great profundity of thought or immense learning, but because he was metaphysical, abstract, and wrapped up his thoughts in abstruse, high sounding jargon. The audience inclined, gaped and stared, and pronounced him "deep," and doubtless wondered "how one small head could carry all he knew;" but he reminded us of the sarcastic words of Swift in reference to such preachers in his day. "They are like dry wells; you think they are wondrous deep because they are wondrous dark; whereas, this darkness is because of their emptiness."—*Ex.*

— He that speaks, sows; he that hears, reaps; hence we should be guarded as to how we speak, as to what we hear. "He that hath ears to hear, let him hear;" but "take heed how ye hear!"

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Dec. 8, 1869.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

☞ TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

☞ PLEASE REMEMBER

That *all* letters, telegrams, or notices, ordering books, tracts, or papers, or for insertion in the Crisis, or for any other business connected with this office, should be addressed to the Editor, or to the Business Agent, and *not* to the clerks; as their letters, being regarded as *private* and not for the office, are not opened in their absence. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ THANKS for the articles from the Hartford *Religious Herald*.

☞ H. F. CARPENTER'S P. O. address is now *North Springfield, Vt.*, instead of Danielsonville, Ct.

☞ BRO. O. BENDIXON'S P. O. address is No. 2 Bowling Green, New York.

TRACTS.

We fear our readers are not sufficiently awake to the importance of the tract fund. There is an earnest call for tracts in all directions, but our funds are low. We have given out a multitude of these little preachers, and they are doing a great work, with small means; but it will not do to have the stream freeze up now. The demand increases, and shall not the supply correspond?

This is the time for *action*. Who will lend the Lord some money to help in this important work? Is there not some one who can appropriate *five hundred dollars* for this object? and several that can spare one hundred, and smaller sums down to ten cents? Let *all* help.

Those who wish, can have their money's worth back in tracts to scatter in their own neighborhood, or to send where they please. Those who can not preach themselves can do much in this way with a few dollars.

Every preacher needs a bundle of tracts when he goes out to preach the word; but all are not able to buy them to give away, as many of them do not receive enough to make their families comfortable. It ought not so to be. Let us, as a people, do a liberal thing this winter, and remember "the liberal soul shall be made fat."

NEW YEAR'S GIFTS.

It is about time to think of our new year's gifts for our friends. What shall we give them? Shall it be a useless toy, or a gilded books worthless within? While the world and fashionable professors may do this, let those who are looking for the coming King do things worthy of their high position. As many have been led to see the truth and rejoice with us in the blessed hope, because some friend sent them the "Crisis," will it not be money well spent to send "our paper" to some dear friend whom you are anxious should rejoice with you in the glorious prospect of soon seeing Jesus? One Bro. sent us ten names of his friends, with the money to pay for one year each, hoping to persuade them to love Jesus and his appearing. Who will send the Crisis to a friend?

Again, is there not some poor saint who earnestly desires the paper, but can not take it for want of means? Who will make that heart glad every week during the coming year by sending the Crisis to that humble dwelling? "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."—Prov. 19: 17.

ROCHESTER.

The meetings in Rochester continued to increase in interest up to the 28th Nov., when we were obliged to leave. From ten to twenty requested prayers about every evening; a goodly number were converted and reclaimed, and eight were baptized on the Sabbath, in the Genesee river. Very large audiences attended the meetings, and listened with the best attention. We have never seen a better prospect in Rochester. The truth has taken strong hold in that city. The conference was a blessing to the people. We learn the church must soon give up Armory Hall. This appears to be unfortunate; but all things will work together for good to them that love God. We left our dear Bro. Pratt there to look after the best interests of the flock. May the Lord continue to bless his labor.

A NEW BOOK.

At the National Conference, it was decided that the following brethren should issue a book embodying the reasons of our hope: H. G. McCulloch, J. Couch, S. G. Mathewson, J. V. Himes, W. Sheldon, Miles Grant.

The book is to be prepared especially for those who have not heard any preaching on the subject, who are anxious to know what we believe, and the reason why. It will contain some two or three hundred pages, and will be sold at a low price. Arrangements have been make to have it extensively advertised in secular papers, for the purpose of bringing it into general notice throughout the country. We believe the time has come to make a grand effort to spread the truth in all directions. Some eight hundred dollars were pledged for the work at the conference.

It is proposed that our brethren should pledge what they can, and have the amount of their pledge returned to them in books, to be disposed of as they may think best. One brother subscribed $100, another $200, others $50, and others smaller sums. We wish that those who are willing to assist in this work would send us their pledges at once. Let us make an effort worthy of the cause we love so well. The books will probably cost about one dollar each. Please write at once and let us know how many copies you will take. We hope to get out a book that every body will be pleased to read—a book for the times. It is purposed to have it ready within some two or three months.

Come, brethren, take hold of this matter with a strong arm, and let us arouse to the importance of doing all in our power to persuade the people to get ready for the coming judgment.

DISCUSSION.

We are to begin a discussion Dec. 7th with Mr. J. G. Fish, in Vineland, N. J., to continue four or five evenings.

Subject: *Resolved*, That the phenomena of Spiritualism proceed from demons, and not from departed human spirits.

☞ THE BEREAN'S CASKET, by Bro. I. C. Wellcome, is a new work, just received, and designed as a help to Bible students who are searching for truth. It is well arranged, and contains 490 pp. Price, $2.50. It contains valuable statistics, besides the large amount of Scripture, which is arranged under separate heads. It should have a place in all libraries.

THE PROPHETIC TIMES for November and December is at hand, filled with interesting matter. "The Prophetic Times" is a monthly serial, ably edited by Dr. J. A. Seiss, of Philadelphia, and earnestly advocates the speedy coming of Christ. It is worthy of patronage by the friends of Jesus. Price $1 a year in advance. Address Post-office box 2245.

THE AMERICAN AGRICULTURIST is the best farmer's paper with which we are acquainted. It is published monthly by Orange Judd and Co., 245 Broadway, New York, for $1.50 a year. It is largely illustrated. Now is a good time to subscribe for it, as the volume begins with the January number.

LONG SERMONS.

We hope Bro. Munger did not labor in vain when he prepared his article on "Long Sermons," which was published in last week's paper. Pointed remarks are called for on this subject. Many preachers would double the interest and benefit of their meetings if they did not preach more than half as long. But few can listen more than three quarters of an hour, without becoming intellectually weary, if not physically. All that is said after people wish us to stop, only weakens the effect of the sermon. It is true there may be here and there one, who will say at the end of a sermon an hour and a half long, "I wish you had gone on another hour," but such should not be taken as the standard of the general feeling. Always leave the congregation hungry for more. If there is a complaint because the sermon is short, then there is good evidence that the people were pleased, and will be anxious to hear the same speaker again.

Time seems twice as long to a hearer as it does to a speaker; hence, the preacher should have the *time* at hand, that he may know when he has said enough. His own feelings are not a sufficient guide. As a general rule, one hour is long enough for the whole exercises, including the singing and prayer. As a general rule, three minutes is long enough for public prayer, and five minutes for each hymn, or fifteen minutes for all the preliminaries. We do not like to hear a long hymn read before singing. The singing should be sufficiently distinct so that the words can be understood by the audience. It is well enough to read one stanza, while the singers are finding the hymn, and sometimes the whole hymn, when it contains points for special remarks by the preacher; otherwise, we would not read more than one stanza. We think it often happens too many stanzas are sung. Unless there is something very *specially* interesting, if more than four are sung, it becomes tedious to the audience and also to the singers. Two or three are better than four. Let the singing be *earnest*, and all the other exercises, if it is designed to move the people to action.

One reason why many preach long sermons is because they spend too much time in the introduction. They do this through fear that they may not have sufficient to say to occupy their time. On this account, they find half their time gone before they get well into the subject. They are anxious to bring out their principal points, consequently are obliged to be tediously long, and even hurry over some of their main arguments. A better way is to make short introductions, and plunge at once into the heart of the subject; condense your thoughts and use no more words than are absolutely necessary to present the idea in a clear light. All beyond that will weaken the effect. Make bomb shells, thunder bolts, and, aided by the Holy Spirit, hurl them in the name of the Lord into the midst of his enemies. We never raise our audience above our own feelings. If we are dull, prosy, and indifferent, with no heart in the work, we must expect the feelings of our hearers to correspond. The sure remedy against this is closet prayer, holy living, and a calm reliance on the Lord, and being filled with love for the perishing, with no desire to get praise of men, or to build up a sectarian interest. But one motive should rule in the preacher's heart—a firm purpose to do all to the glory of God.

We close by saying with Bro. Munger, we hope some will consent to change from long to short sermons. If they would condense their hour-and-a-half talks into forty-five minutes, they would double their effect, have a delighted audience, and reserved strength themselves to preach more sermons. Whoever can talk long, can talk short; hence, all who choose can reform.

NEW YORK SOCIETY.

It is certain that the morals in the great cities are fast degenerating, and imitating the manners and customs of infidel France, and licentious Paris. The following will give some idea of the habits of the people in New York:—

THE FISHING BANKS.—One of the most popular of the many Sunday resorts which tempt the excursionist is the portion of the bay opposite Long Branch, known as the Fishing Banks. Steamers run daily; but Sunday, the workingman's holiday, is the occasion when the Fishing Banks are most frequented. On that day seven or eight steamers of various sizes may be seen anchored in the bay, from the sides of which fishing lines of every description and size are thrown, and piscatorial enjoyment is the order of the day.

The class of people who frequent the Fishing Banks are somewhat different from the majority of the excursionists who every Sunday leave Gotham for a day's relaxation and pleasure. The deck of a boat bound for the Fishing Banks presents a marked contrast with that of an ordinary excursion boat. On the deck of a boat bound up the Hudson or to Long Branch, a crowd of well dressed persons is always to be seen, and from their manner it is evident that pleasure and relaxation are their only object. The persons who throng the boats bound for the Fishing Banks, present a totally different appearance, and business first and pleasure afterwards seems to be their motto. Almost every person carries a fishing rod and a basket containing his lines, bait, and the necessary articles wherewith to refresh the inner man. Even the ladies who accompany them seem for the time being to interest themselves mainly in the preparations for the sport, and in its success when once commenced, and are great on the mysteries of bait, lines and lead."

THE RAINBOW is an able monthly, edited by Dr. Wm. Leask, 34 Sandringham Road, London, E., Eng. He is standing up nobly in defence of the great truth that sin and misery will come to a perpetual end, by the final *destruction* of the sinner. Many strong men begin to step up to his side, to assist him in his important work; while many others are making no small effort to crush him, and stop the publication of his valuable periodical. We hope a goodly number of our readers will subscribe for the Rainbow. Price $2.50 in gold. If any wish to subscribe, we will act as agent, and forward their names, and money. The postage and discount will not be far from $3.50 in greenbacks.

In the Nov. No. of the "Rainbow," Wm. Green writes:—

"It is with sincere pleasure I respond to your appeal on behalf of the *Rainbow*. In doing this I am influenced by a strong conviction, which has been deepening of late, that the plain utterances of Christ have been presented to us in the pulpit, and through the religious press generally, clothed with the traditions of what are called schools of theology; and thereby have lost much of their influence on both mind and heart, and that the *Rainbow* in a calm, intelligent, and fearless spirit, is helping not only to disrobe but discover truth. And further, I cannot shut my eyes to the fact, that for a man to go against the fashion in religious teaching means, even at the present day, the cold shoulder, contumely, and reproach of the so-called religious world; and therefore he earns the practical sympathy of those who are tired of the bondage of human dogmas and creeds. I thank you for your utterances on the immortality of the soul; and if you have anything more in your heart to say—say on, for there are thousands waiting to take wing. We are living in an age of shams, quite as much in the church as out of it, and we need every sanctified agency to unmask them. 'Be of good courage, and he shall strengthen thine heart.'"

FRENCH POLITICS.

Political matters in France are in a very interesting condition. Napoleon is turning all things to his own account. He seldom makes a failure in his movements. We feel very confident that "Father Hyacinthe" is acting in his interests, and doing what he can to popularize the idea of having one great political head in the world, which shall protect Catholicism, Protestantism, and Judaism; making the immortality of the soul a leading doctrine in the new organization. We shall expect new developments soon. If any doubt that Father Hyacinthe is carrying out Napoleon's policy, they have only to read his discourses just published. They are remarkable productions.

The following is from the New York *Herald*, Nov. 24th, 1869:—

There are few movements of the day so interesting as that which is now going on in France. It is a crucial movement. It is testing in the last degree. It is the movement which, more than any other, engrosses the attention of the people of Europe. Interesting and engrossing as it is to the people, it is not less so to the politicians. The leading statesmen of great Britain, of Prussia, of Austria, of Italy, of Spain, are watching this movement for no higher or nobler purpose than to catch the popular breath of the hour. The question is whether a centralized or divided and widely-diffused authority is now most in favor. On this question Europe is now divided. Germany particularly. Prussia, under the guidance and control of Bismarck, goes in for centralization. Austria, under the guidance and control of Von Beust, goes in for the opposite—municipal or federal government. Bismarck has won golden honors; Von Beust is now winning them. The question is still open, still unsettled. The final settlement of the question, for at least one decade, is now in the hands of France. The French people have for seventeen, or rather for nineteen, years enjoyed the benefits of Bonapartism, or Cæsarism, or imperialism, or, which covers all, the one man government. France has been asked to say whether it is satisfied. A large section of the French people we know are not satisfied.

But France has yet a sacred regard for the voice of the majority, and it remains to be seen whether the majority is satisfied or whether it demands change."

FRUITS OF THE DOCTRINE.

When we look at the sad fruits arising from a belief in the unscriptural doctrine of the immortality of the soul, we see more and more clearly the importance of standing up boldly in the defense of the truth, that man is wholly mortal in this life, and can secure immortality in the world to come, only through Christ, "by patient continuance in well doing." This important truth is agitating the whole christian world, and the ministers in the various denominations must meet it; and meet it too with something more than ridicule, or the bare cry of "infidelity," if they expect to satisfy the demands of the people. They must meet it with a "thus saith the Lord," or they can give no satisfaction to their hearers. When they will come to this issue, we have no fears of the result. Let error meet truth in fair, open combat, and there is nothing to fear.

But we took up our pen to show some of the fruits of a belief in the immortality of the soul, as may be seen in the following:—

"RUSSIAN FANATICS.—"The wildest among the Russian fanatics are the Morelschiki, or immolators. Their leading idea is to mortify the flesh for the sake of saving the soul, and in order to do this efficiently they have recourse to various means of mutilation and death. Sects inculcating the virtues of suicide and murder, naturally do all they can to keep their existence a secret, but every now and then a horrible story comes from the interior of some gloomy forest or dreary waste, which tells how some of these wretched people have died. Sometimes a deep pit is dug in the earth and half filled with wood and straw. This is set alight, and when the whole mass is in a blaze the miserable creatures leap into the pit and are consumed in the fire, wildly singing hymns as they burn. At other times they meet in a wooden house round which they have piled heaps of straw; and in it they deliberately burn themselves to death, their neighbors looking on quietly the while; for the act is a sacred one; the victims are undergoing 'baptism by fire.' Some years ago, says Haxthausen, a congregation of Immolators assembled at a spot on the left bank of the Volga and agreed to put each other to death. But after six and thirty of them had fallen, 'the desire of life awoke in a young woman and she fled to a neighboring village. The people repaired to the scene of action, and found two of the murderers still alive, and forty persons dead. The two who were taken were knouted, exulting at every stroke at the martyrdom they were undergoing.'"

For the World's Crisis.

TO THE ADVENT CHRISTIAN CONFERENCE OF NORTH AMERICA.

Assembled at Rochester, N. Y., Nov. 17th to 22d, 1869, Greeting:

Whereas, the great truths dear to us as a people have not been promulgated as widely as their importance demands; having been disseminated mostly through our own church periodicals, books, tracts, and the self-sacrificing efforts of our preaching brethren; And, whereas, by the powerful aid of advertising, works like "Uncle Tom's Cabin" and others of less merit have become as widely known as the name of George Washington; some of us have contemplated for years the issue of a work embracing only the cardinal doctrines of our faith, upon which we are mainly united and advertising the same extensively through all the land. And having a work, now mostly in manuscript, which we call—"The Second Advent Doctrines," and believing the Lord has opened the way by the organization of this Conference, we make the following

PROPOSITION.

We, the undersigned, authors of said work, will, to the best of our ability, prepare the same for publication, and, through pledges already made to us by responsible parties, will advertise the work through all the leading periodicals, and other advertising mediums outside of our own church publications, to the amount of $1000 to $3000, or more, annually, on condition that this Conference will publish this work, and allow us room in the same for an appeal for donations, and as many pages in the back part as we may wish to advertise our own papers, books, and tracts, and thus increase their circulation; and to use in exchange advertising with other papers as we desire, with continued liberal donations to do more and more advertising from month to month, and, if possible, reach several thousand dollars worth the first year.

All future pledges and donations shall be paid to the Treasurer of this Conference, who shall acknowledge the same in the church papers, and said funds shall be applied to bear the expenses of putting the work in type, furnishing the electrotype plates, and publishing the first and second editions; after which all donations received, and profits derived from the sale of the books, shall be devoted to advertising the work, which, with the pledges already made, we will report to the Conference with the customary bills of advertisers. The Treasurer will thus be enabled to make a report, that all who donate may not only see the results of their offerings by the publicity of the work throughout the land, but see in our church papers that *all* their money has been expended as directed, and no part paid out in salaries to any one.

The sale of each edition will furnish means to publish the next, and we intend the work shall be furnished to the book trade generally, to be sold at a price within the reach of the poor.

In order to increase the sale and hasten the publication of the work, all interested are invited to make immediate donations, or subscribe and take the same in books, at whole prices, when each subscription exceeds $5.00, and if $10, $20, or $100, all the better.

All of which is respectfully submitted,

MILES GRANT,
JOHN COUCH,
S. G. MATHEWSON,
J. V. HIMES,
WILLIAM SHELDON,
H. G. MCCULLOCH.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute acording to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$124.54
A Friend	5.00
P. P. Libbey	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments		$278.90
J. M. Stetler	Collected by J. V. Himes.	10.00
John Kern		5.00
A Lady		1.00
R. Marry		1.00

For the World's Crisis.

THE DIVINE FAITHFULNESS.

NUMBER TWO.

"Is anything too hard for the Lord"? Lamentable as it is, we must acknowledge that the weak faith of his children sometimes evinces an affirmative answer, notwithstanding a positive negative is found issuing from the same high authority as the question propounded. If circumstances seem to favor, why, then they can pray for the desired object; but when circumstances look dolorous and forbidding, and the waves begin to fill the ship, they need to listen to the language addressed to the frightened mariner, on Lake Genesaret—"Why are ye so fearful?" "How is it that ye have no faith?" Not quite like father Abraham, who could believe when the circumstances of natural laws even were all against him. Mrs. H. A. Rogers relates a circumstance which came under her own observation, illustrating the loving-kindness of our heavenly Father towards those even who are *weak* in faith.

A lady of genteel appearance came secretly to attend the Methodist meeting. She was evidently seeking to know the mind and will of God concerning her. Her husband was an Atheist of the deepest dye, believing in neither God or devil, equally ridiculing the Scriptures, public worship, etc. He possessed a fortune in this world's treasures, but his health being somewhat precarious, he, by the advice of his physician, decided to go to live in infidel France. At this juncture, she portrayed her heart's sorrows to Mrs. R., sadly inquiring, "What will become of me there? No means of grace; no friend to fly to; in a country of idolaters abroad, and infidels at home; my sinful heart and the temptations of Satan to struggle with; I shall lose all my good desires, and my poor soul will be ruined." "But is there no way to prevent this?" inquired Mrs. Rogers. "No," said the lady, "I fear nothing can prevent it; the carriage is preparing, and the time is fixed." Mrs. R. then gave her instruction, repeating certain scriptures calculated to inspire confidence in the Eternal; assuring her that if she committed it wholly to him, either he would prevent it, or make it a blessing to her.

The lady returned home, and in prayer committed all into the hands of the Lord. Some time after she called on Mrs. R., with faith somewhat strengthened. She informed her that her husband had a remarkable dream a few nights previous, which filled him with astonishment. He dreamed he was giving orders to his coach-maker about his new carriage, and more especially about one of the wheels, when the man turned about, and said in a very solemn manner, "Sir, you need not trouble yourself about the wheel, for the Lord Jesus Christ has the whole management of it." Again Mrs. R. commended her to God in prayer; and a few days afterward a friend called and said to Mrs. R., "Thank God, this journey is prevented at last. Only two days ago all was fixed for the journey, and on this day they were to set off; but the Lord afflicted his physician who had advised them to go, and Mr. ——, finding himself very poorly, called in another doctor, who assured him he could not undergo the journey, and that France is not a proper place for his constitution; and therefore all thoughts of going are at an end."

Blessed be God, great ships are turned about with a very small helm, when it is of God's choosing. When will the saints learn to cast ALL their care on the Lord, who stands with extended arms to take all kinds of burdens, whether spiritual, domestic, or even culinary? Father never repulses, or taunts us with being burdened with trivial things; but says, "Lay it right on me, child; I am interested in all your troubles. Yes, for all your affliction I am afflicted; yes, I care for you."

Castleton, Vt. B. MATHEWSON.

"WHERE'S THAT INSURANCE MAN?"

A few weeks ago, on one of our railroads, the agent of a life insurance company, while passing into a smoking car, desired to sell a policy to a man who was quietly enjoying a cigar. But the man feeling rather comfortable, seeing no danger ahead, and perhaps thinking it would be a useless expense, answered rather gruffly, "Get out with your policy."

Soon after, by a broken rail, a part of the train was let down upon the ties, and as the trucks bounced one against another, creating the utmost consternation among the passengers, the man above referred to sprang to his feet, and seizing upon a hook above his head, shouted, above all the noise and confusion, "Where's that insurance man?"

This scene was thought to be very ludicrous by the other occupants of the car—and so it was—provoking merriment even in the midst of their danger. But it is not more ludicrous than the actions of multitudes who are traveling with more than railroad speed to the bar of God. Enjoying the ease and pleasure of the present hour, and forgetting the possibility of the near future, the policy of life eternal is neglected, and the "man of God" who offers it is sent gruffly away. But when the broken rail is reached—when disease or accident sets them face to face with death, they start up terrified, and amid the dread confusion of such an hour, cry out, "Where is the insurance man?"

It is a solemn thing to see dying souls aroused to a sense of their peril only by the sounds of destruction already begun; but solemn as it is, it fails not to provoke the mirth of derision, even with the Infinite himself, for it is written, "Because I have called, and ye have refused; I have stretched out my hand, and no man regardeth; but ye have set at naught all my council, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh."

Reader, would you secure yourself against this laughter? would you not be mocked of God? Waste not these golden moments. Take out the life-assurance that is offered you of Jesus Christ. "He that liveth and believeth in me, shall never die."—*Ex.*

For the World's Crisis.

MY EXPERIENCE.

BRO. GRANT:—I see almost every week something in the columns of the Crisis, from one brother and another, about their reformation from the use of that most noxious weed—tobacco; and having myself been an inveterate chewer for more than thirty-five years, until the seventh day of last June, I wish to give my testimony to the readers of the Crisis. It seems very strange, after all the testimony that is now being given, that the young will still persist in trying to learn to use the filthy weed, as we see they are doing.

I commenced to use it when young, and followed it up till nearly ruined mentally and physically. I tried two or three times in years past to leave it off, but could not do it; went without a week, and was about sick, and crazy too; could neither eat, sleep, or work, till I commenced again.

But during the last winter the Lord saw fit in his mercy to call my mind to the subject of my soul's salvation, showing me just where I stood, having long been a professor of religion, but without the power. I was led to repent and do my first work; and was stripped of one thing after another, in which I was indulging, contrary to the present truth. My dearest idol, *tobacco*, was among them; that must be given up. I had thought I could never give that up without becoming crazy, but the Lord showed me I must, and also that his grace was sufficient to keep me. I raised my arm and said, "O Lord, I will never use it again if my arm falls from my body; live or die, I will quit it forever."

I prayed the Lord fervently to take away the hankering for it; and he did. I have been kept till now without one desire for it. Blessed be his holy name.

So. Lancaster. CARTER WILDER.

For the World's Crisis.

HOAG'S VISION.

BRO. GRANT:—I see in the Crisis an inquiry concerning Joseph Hoag's vision, where the original manuscript may be found. It probably can be found with his daughter, Martha Meeder, residing in Amesbury Mills, Mass. She was alive a short time ago, and had the manuscript in her father's own handwriting. Martha Meeder is a powerful preacher of the Society of Friends, using the most sublime language I ever heard. How often have I desired that she might see and preach the whole truth. ABBIE COOK.

Saugus Centre, Mass.

Correspondence.

From Bro. B. P. Manning.

Brethren and Sisters:—Although I am in pain from the crown of the head to the sole of my feet, and never expect to be any better till I see Jesus come, or I go down to the grave, I can say with Paul, "I am now ready to be offered, and the time of my departure is at hand." I have almost "finished my course"; "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

I am the Lord's, whether I wake or sleep. How glad I am that Jesus is coming soon. I can work but a little with my hands. I lie on my bed a great part of the time. Remember me in your prayers, that God will give me strength equal to my days.

Goffstown, N. H. B. P. MANNING.

BRO. J. B. WADSWORTH writes:—"I have good reason to say that the tracts you sent me some time ago are awakening many to the investigation of God's word. Bro. Ferrell, a very prominent Adventist here, has formed a Bible class and prayer-meeting, in which there is a deep interest manifested. Many rise up and say they never saw the Bible in such light before. I gave a brother here some tracts entitled 'Our Creed,' by Bro. Manley, and as soon as a friend of his read one of them, he exclaimed, 'This is just my doctrine. I will subscribe for the *Crisis*;' and as soon as we get up a club it will be forwarded to you. 'Rich man and Lazarus' is a tract highly prized by many. This, and 'Ghostology,' by Bro. Sheldon, are worthy to be read by everybody. But with these we want practical tracts, such as 'Life-Insurance,' by Bro. Hastings, and 'Salvation Neglected,' by Bro. Manley, I find many, who class themselves with the educated, who know as little about God's plan of salvation as the illiterate. They all have a plan of their own, that is, try to get good before they come to Jesus, if at all.

I did intend to have my book published before now, and shall as soon as I can collect means enough. I have received $5.75 in advance for the book. I believe the Bible, that all things will work together for good to them that love the Lord."

SR. P. B. MULLEN, Santa Clara, California, writes:—"We are making a little progress Zionward. I have distributed all those tracts you sent, and would like to have more. Sr. M., who now sends for the Crisis, came over two hundred miles to visit me. She was in great distress of mind, and had been for about a year. She lived where the preaching gave her no comfort. The poor woman had strong convictions of sin. She had not been here long, before I discovered her situation, and read and talked with her till 11 o'clock at night. The next morning, while I was getting breakfast, she was left alone in the sitting-room, and picked up a Crisis with which my table is generally supplied, and when I went in she clapped her hands and said, 'Here it is, now, just what my soul longed for.' She staid a week, got the light, and rejoiced in it, was immersed, and cried out, 'It is done, the great transaction's done; I am the Lord's, and he is mine. No one can take him from me.' That was a true conversion. There is no doubt in my mind but what the good Lord sent her here for light. She went home rejoicing. They are wealthy, and keep a large hotel. She will need all our prayers."

SR. N. J. SMITH, Brighton, writes:—"I am trying to scatter light and truth wherever my lot is cast; and the Lord is blessing me. By his grace, I will strive to do all I can for his cause, for he has done that for me that none other could do. I have been here since the tenth of September, and have been holding meetings in Harmony, Athens, and now am at the place of my childhood. I had the privilege of attending the Pittsfield campmeeting, the first one I ever attended in my life, and I can say I never received such strength before in my life, and such victories over the enemy. He has tried every possible means to overthrow me, and stop me from doing my Master's will; telling me, at times, that I was brought up back there so far in the woods, that I am so little and unknown, a poor female, a widow, that I might just as well settle down in ease, for it will be of no use for me to labor in the vineyard of the Lord: but I praise God for the blessed privilege of going to the Pittsfield campmeeting. It gave me strength, confidence and trust in God's word.

O the sorrow caused by disobedience. Dear brethren and sisters, scattered abroad, be faithful. Ye weak ones, do obey the Lord, and he will bless you. He has saved me, and raised me from the depths of despair. I mean, by his grace assisting me, to stand for the truth."

SR. L. B. WEAVER writes:—"God bless you all. I am glad that the day is nearing when the weary pilgrims will come to Zion with songs and everlasting joy upon their heads. They will then obtain joy and gladness, and sorrow and mourning will have an end. How sweet are these promises of the Lord. What a cheering prospect lies before us. The day of eternal deliverance is soon to dawn, and then the tedious night of sorrow and tears, suffering and disease, death and mourning, will come to an end.

We are living in a solemn time, yet glorious to the dear ones who are ready and waiting. It is solemn to think that so many are rushing on heedlessly to the judgment, not knowing or thinking what their awful fate will be. I pity them, and would point them to Jesus, their only hope and refuge. The day is drawing near. The storm is coming; darkness is hovering over the land, and all hearts are gathering fear.

I am glad that the saints of God know what is coming upon the earth. We are now to look, I think, for the sign of the Son of man to appear; and let us so live that the day of the Lord will not find us unprepared. I am weary, and long for rest."

BRO. J. S. ROBERTS, Lake City, Florida, writes:—"Bro. P. A. Smith has created much interest on the Suwanee river. We have seventy-five members there, so report says. We have one preacher here in my section of country. His name is Tho. J. Green. He is doing a good work. Though poor, he preaches all around as far as he can. May the Lord bless Bro. Smith forever for bringing the truth in this direction. There is a great work to be done here. Everybody wants to hear this message. There is no Spiritualist in this country. We need men who are healthy and strong, to preach the last call of mercy."

BRO. B. F. LESTER, Macon, Ga., Nov. 8th, writes:—"Popular theory is serving to make more infidels than any one thing else. Will not some of the laboring brethren come south and proclaim the truth to despairing millions? Bro. P. A. Smith preached in Homerville last summer, and the truth is rapidly spreading there; and there are several other places where the people are anxious to hear the truth."

CLOSE COMMUNION.

ANECDOTE OF REV. ROWLAND HILL.

When the missionary enterprise first commenced in England among the Baptists, one of the Baptist societies of London invited the Rev. Rowland Hill to preach a missionary sermon in their church. The invitation was accepted, the sermon was a complete success, some over one hundred pounds were collected, and while the congregation lingered, Mr. Hill noticed the deacons were preparing for the Lord's Supper. His heart being warmed up with christian love and benevolence, and not being acquainted with the peculiar restrictions of some Baptist churches, he anticipated a feast of fat things in assisting the pastor in breaking the bread, when, to his surprise and disappointment, the pastor of the church left the pulpit, and Mr. Hill in it, and took his seat by the table. Mr. Hill, in his disappointment, seeing a vacant seat among the communicants, took the seat, to the astonishment of the whole congregation. The pastor sent one of his deacons to tell Mr. Hill that they only invited the members of their own church to commune. The deacon approached Mr. Hill, looking more like a culprit than a servant of God, actually staggering under the cross he had to bear, but, feeling that he must do his duty, in a very low tone of voice said:

"Bro. Hill, we only invite members of our own church to commune."

Mr. Hill, in a voice loud enough to be heard distinctly over the house, asked:

"Did you not invite me to preach in your pulpit to-day?"

"Certainly, and are very grateful for your sermon. It has been a heavenly day to me."

"Don't you think me a christian?" asked Mr. Hill.

"Certainly we do," said the deacon, "but the rules of our church forbid our inviting you, or we would be glad to commune with you."

"'Well," said Mr. Hill, in a tone of voice indicating sorrow, "if you set your own table, you have a right to invite whom you please; but if you set the Lord's table, you have no right to refuse any of the Lord's children."—*Morning Star.*

THE DANCE AT MOSCOW.

"A time to dance; a time to die."—ECCL. 3: 2, 4.

During the occupancy of the city of Moscow by the French army, a party of officers and soldiers determined to have a military levee, and for this purpose chose the deserted palace of a nobleman, in the vault of which a large quantity of powder had been deposited. That night the city was set on fire. As the sun went down they began to assemble. The females who followed the fortunes of the French forces, were decorated for the occasion. The gayest and noblest of the army were there, and merriment reigned over the crowd. During the dance the fire rapidly approached them; they saw it coming but felt no fear. At length the building next to the one which they occupied was on fire. Coming to the windows, they gazed upon the pillars of fire which swept upon their fortress, and then returned to their amusement. Again and again they left their pleasure to watch the progress of the flames.

At length the dance ceased, and the necessity of leaving the scene of merriment became apparent to all. They are enveloped in a flood of fire, and gazed on with deep and awful sublimity. At length the fire communicating to their own building, caused them to prepare for flight, when a brave young officer named Carnot, waved his jeweled hand above his head, and exclaimed: "One dance more, and defiance to the flame!" All caught the enthusiasm of the moment, and "one dance more, and defiance to the flame" burst from the lips of all. The dance commenced; louder and louder grew the sound of music, and faster and faster fell the pattering footsteps of dancing men and women, when suddenly they heard a cry, "The fire has reached the magazine, fly! fly! for life!" One moment they stood, transfixed with horror; they did not know the magazine was there, and ere they recovered from their stupor, the vault exploded; the building was shattered to pieces, and they were hurled into a fearful eternity.

Thus will it be in the final day. Men will be as careless as were those ill-fated revelers. Methinks the hour has come, and I stand

upon an eminence from which I behold the vices and the amusements of the earth. I warn them and tell them that in such an hour as they think not the Son of man cometh. With jeering laugh they ask; "Where is the promise of his coming?" I bid them prepare to meet their God. They reply, "Pleasure is our God." I tell them of the awful judgment; and crying, "priestcraft!" they again engage in the noisy revel. Soon an awful rumbling is heard in the heavens. A thousand voices tell them, that the angels are rolling out the judgment throne. They reply, "one dance more, and defiance to that throne." Suddenly the stars go out, the moon turns to blood, all nature is convulsed, and universal panic seizes the hearts of all men, when, horror-struck, I see some Carnot turn his bloodshot eyes upon the burning world, and waving his hand above his head, exclaim, "One dance more, and defiance to the flame!" and ere that dance is done, the bolt is sped, the magazine of the universe explodes, and the time to dance is gone, gone forever.—*Ex.*

HOW TO BURN COAL.

It is a great thing in these days of high prices of fuel to know how to burn coal economically, to obtain the greatest amount of heat at the least expense. A few simple directions will be acceptable to our readers.

Do not use too coarse wood in kindling the fire, for while it will, of course, ignite the coal, it leaves a bed of ashes that will prevent a good draught. Fine-split kindlings that will burn quickly and blaze well, are the best. The amount of kindling depends upon the size of the coal.

As a general thing, people burn too large sized coal. Small coal gives much more heat than large, as there is more radiating surface. With large coal, there is always a great amount which is of no practical use, as it is hidden in the large lumps, and does not have a fair chance to do its desired work. We find small coal easier to use, more productive of heat, and cheaper.

A stove or furnace should be so constructed that the draught may be under perfect control, for usually a large portion of the heat is allowed to escape by the chimney. The great problem is to utilize all the heat from the burning coal, and allow nothing but smoke, (and only a little of that,) and the noxious gas, to escape.

The putting of ashes upon a coal fire to "keep it," will serve the purpose, but is apt to make "clinkers." Screenings or siftings, or what the "help" calls "old coal," is best for this purpose. If a good fire is well covered with "old coal" at night, and the lower draught closed and the upper one nearly closed, the fire will keep well and be in fine condition in the morning; then it may be allowed to draw a few minutes before "shaking down" and putting on fresh coal.

If the fire gets low, "pet" it by putting on a little fine coal at a time, and when this is ignited, a little more; but do not smother it with a shovelful of cold coal, or rake it. Oftentimes a careful thrusting of the poker through the bars of the grate will let in enough air to secure the necessary draught.

Oyster and clam shells thrown into the fire will loosen clinkers in a few hours so that they will come off easily. Two quarts, or at most half a peck, is sufficient.—*Boston Daily News.*

Married.

In Sempronius, Cayuga Co., N. Y., Nov. 21st, 1869, by Eld. J. W. Taylor, Mr. AMBROSE SECOY, of Moravia, and Miss ELLA E. LAKEY, of Sempronius.

At the residence of the bride's father, in West Woodstock, Ct., Nov. 30th, 1869, by Eld. I. B. Potter, Elder P. S. BUTLER, of Wilbraham, Mass., and Miss JULIETTE PERRIN, of West Woodstock, Ct.

In Lowell, Nov. 25th, by Eld. J. W. Thomas, Mr. CHARLES E. WIGGIN, of Haverhill, and Miss SAREPTA CHURCHILL, of Lowell.

Obituaries.

WELCH. Died in Richmond, Me., Nov. 24th, 1869, Mr. William Welch, aged seventy years, four months. H. D. REED.

MAGOON. Died in North Hatley, P. Q., Oct. 7th, 1869, Henry W. Magoon, son of Lewis and Linda Magoon, aged one year and six months.

I endeavored to comfort the mourners from Jer. 31: 17. JOHN CHAPMAN.

LOCK. Died in Augusta, Me., Oct. 27th, 1869, Sister Nancy Lock, wife of Bro. James R. Lock, aged seventy-five years and eight months.

Words of comfort were spoken by the writer, from Thess. 4: 14. THOMAS RINES.

BERRY. Died in Richmond, Me., Nov. 29th, 1869, of cancer, and congestion of the lungs, Sister Betsy Berry, aged seventy-one years and nine months.

After a short illness she fell asleep in Jesus with the hope of soon awaking at the sounding of the clarion trump of God, to live where the inhabitant shall not say I am sick. Sermon by the writer, from Rom. 14: 9. ALLEN DAMON.

TILLINGHAST. Died, Sept. 29th, of consumption, Melissa, wife of Edwin P. Tillinghast, aged twenty-one years.

Our sister died in the full triumph of faith, trusting that in the morning of the resurrection she would come forth clothed in immortality and eternal life, through Jesus Christ our Lord. Funeral sermon by Bro. E. Wood, from James 4: 14 (her selection.)

PIERCE. Died in Hydeville, Vt., Aug. 22nd, 1869, Mrs. Sybil Pierce, aged sixty-seven years.

Many and severe have been her trials through life; but a natural sweetness of disposition, united with living faith in her Redeemer, gave her an agreeable cheerfulness through her extreme sufferings, even to the end. Her funeral was attended by Elder S. G. Mathewson, of Castleton, when friends came to pay their last tribute of respect to one whose words and acts ever breathed kindness and good will to all. "The memory of the just is blessed." B. M.

CHURCHILL. Our dear mother, Mrs. Mehitable G. Churchill, wife of John T. Churchill, Brookfield, N. H., fell asleep in Jesus, July 15th, 1869, aged seventy-three years and seven months.

In this bereavement our family sustains the loss of a dutiful wife, and a kind and affectionate mother, whose hand was ever stretched forth with the kindest greetings to the children of God, and who ever manifested the greatest pleasure in ministering to their temporal wants when at her home. Her last words were, "Jesus won't leave me now." And in the full assurance of hope she closed her eyes to mortal scenes, to open them upon the immortal, at the first dawning of the bright resurrection day. GEO. H. CHURCHILL.

MIX. Died, at Yalesville, Oct. 15th, Captain William Mix, aged eighty-one years.

Bro. Mix was one of the 1843 soldiers of the cross of Christ. For many years at Prospect, he kept an open door. Many a weary saint found sweet rest and repose under his roof, and were helped on their way after a godly manner. He died at his post. May the Lord support the afflicted children. S. WOODRUFF.

WEBSTER. Died, in the blessed hope of immortality, in Torrington, Conn., Nov. 18th, George Webster, aged sixty-one years.

Our brother has been sick about two years, but his trust has been in the Lord. A. D. FLAGG.

MARTIN. Died, in Torrington, Ct., Nov. 28th, 1869, Mrs. Laura Martin, aged thirty-nine years. She leaves a husband and three children to mourn her loss. A. D. FLAGG.

☞ The French government [illegible] laying [illegible] Grant has [illegible]

Summary of News.

FOREIGN.

Cable News.

ROME, Dec. 2. Four hundred Bishops have already arrived in the city to attend the Council.

PARIS, Dec. 2. The governments of France and Great Britain are making great efforts to settle the matter at issue between the Sublime Porte and the Viceroy of Egypt.

Dec. 3. The fears of a disturbance to-day on account of the anniversary of the barricades of 1851 and of the death of Baudin have not been realized. The city has been unusually quiet all day, and at this hour there are no symptoms of excitement.

MADRID, Dec. Several of the Republican journals, the publication of which was suspended at the beginning of the recent insurrection, have been permitted to reappear.

LONDON, Dec. 3. The Times of to-day says: "Things at Rome are auguring ill for the Council. Gallicanism is rampant. The Austrian and German Bishops demur at the dogma of infallibility, and discord is apprehended among the Italians. Antonelli shakes his head at a performance in which he never felt sympathy. It will be some time before it can become clear whether the Council will bring the Church peace or the sword."

LONDON, Dec. 3. Dispatches from Rome announce that the pre-Synodal Conference was held yesterday, when the Papal allocution was delivered and the oath administered to the officers of the Ecumenical Council.

SUEZ, Dec. 5. The barque Noel, bound to Bombay, which was the first mercantile vessel to pass through the Suez canal with a cargo, was wrecked in the Red Sea, eighty-eight miles from this port.

DOMESTIC.

FOREIGN POSTAL RATES.—Washington, Dec. 2.—The following notice has been sent to the different Postmasters:

POST OFFICE DEPARTMENT,
Washington, Dec. 2d, 1869.

On and after the first of January, 1870, the single rate of postage, half an ounce or under, for prepaid letters between the United States and the United Kingdom of Great Britain and Ireland will be reduced to six cents (three pence;) if not prepaid a fine of six cents (three pence) will be added to the deficient postage and collected on delivery. The rates of postage, conditions of payment on newspapers, book packages and samples of merchants remain unchanged. Postmasters will levy and collect postage accordingly on and after January 1st, 1870.

By order of the Postmaster General.
(Signed) JOSEPH H. BLACKFAN,
Superintendent of Foreign Mails.

THE BISHOP OF ORLEANS ON THE ECUMENICAL COUNCIL.—Monseigneur Dupanloup, the Bishop of Orleans, in addressing the clergy of his Diocese, as noticed by cable telegrams, said:—

I shall go to the Ecumenical Council at the summons of the supreme head of the Church. I go as a judge and a witness of the faith. When there I shall be, I trust, with the assistance of our Lord, as a judge free, attentive and stern; and as a witness, watchful and faithful. When the Council is ended, whatever may be its decisions, whether they agree or not with my desires or my votes, I shall return, having submitted to all in word, in spirit and in heart, docile as the humblest sheep of the fold. Such is my faith; such is yours. It is by that we live, and by that we shall die.

Monseigneur Dupanloup is, in fact, the bishop to whom, in a greater degree than any other of the French hierarchy, the holding of the Ecumenical Council is attributable.

NAPOLEON, THE CZAR, AND A NEW COALITION.—The Moscow *Gazette* publishes a long article on the reported rapprochement between France and Russia. The appointment of General Fleury to the French embassy at St. Petersburg is, it says, the first step towards detaching Russia from Prussia and bringing about an understanding between the Courts of Paris and St. Petersburg as to the Eastern question. A consequence of this understanding, the *Gazette* adds, would be to demolish German influence on the Danube, by, which it means, apparently, the overthrow of the dynasty of Prince Hohenzollern in Roumania. Another object of the mission of General Fleury is, according to the Russian paper, to call the attention of the Russian government to "the aggressive designs of Prussia" on Russia's Baltic provinces, the importance of the growing power of the Hohenzollerns on the Danube, and the danger to Russia if an Austro-Prussian alliance come to an understanding with France, Austria and Italy, with the object of compelling Prussia to "moderate her claims," to give up her plan of annexing South Germany, to render the North German States more independent and to enter into a convention for a general disarmament. This new quadruple alliance is to be announced by the Emperor Napoleon at the opening of the Corps Legislatif.

The Cologne *Gazette*, in commenting on the above article, observes that it is silent on one important point—what England would say to such a combination.

Passing Events.

☞ The great canal continues to work well. It has already had the effect to depress freight rates between Liverpool and East Indian ports. The enormous price now charged for tolls by the canal company and the cost of steam towage up and down the Red Sea, (some $4,500 for the passage of an ordinary ship) will continue to send the bulk of the carrying trade by the old route round the Cape of Good Hope, while passengers and light valuable goods will go via Suez.

☞ Rev. H. M. Parsons of Springfield, in a recent review of a fifteen years' pastorate over the First Church, spoke of the marked success that had followed the introduction of a Bible service which had supplanted the afternoon sermon. He stated that this method of teaching had been a more efficient power for good than his seven hundred sermons and two hundred lectures.

☞ Father Hyacinthe's successor in the pulpit of Notre Dame is the Rev. Father Montsabre, a monk of the Dominican order, who has acquired considerable reputation as an eloquent and powerful orator. Monseigneur Darboy, the Archbishop of Paris, has appointed him to preach the advent sermons in Notre Dame, after having consulted the most influential members of the church.

☞ Union prayer meetings—on the suggestion of Merle D'Aubigne—and in view of the opening of the Ecumenical Council, are to be held in Europe Dec. 6, 8 and 10, for the enlightenment of Roman Catholics.

☞ Several Carlist conspiracies have been discovered in various parts of Spain within the past few days. A number of persons have been arrested, and the authorities are taking every ordinary precaution to guard against any new outbreak.

☞ The Portuguese Government has invited tenders for the manufacture and laying of a submarine telegraph cable from Portugal to some eligible point on the American coast, touching at the Azores.

☞ It is reported that the difficulties at Paris and Washington arising from the landing of the French cable on American shores have been amicably settled.

☞ Edith O'Gorman, an escaped nun, has created considerable excitement in New Jersey by her revelations of convent life, especially in relation to the cruelties and ignorance in convent schools and the liasons of the priests and Sisters. She herself was drugged to unconsciousness by a priest before fleeing the convent.

☞ Dr. Schaff reports that Spurgeon, Pressense, Leon Pilatte, and other distinguished European divines will attend the great meeting of the Evangelical Alliance in New York next Fall.

☞ Rev. Albert Barnes, the well-known Biblical commentator, is to publish "Scenes and Incidents in the Life of St. Paul."

☞ An Italian edition of the Bible has just been published in Florence—the first since the Reformation.

☞ Over sixty persons joined the Methodist Church at Chickopee, Mass., during the two weeks of labor of Mrs. Van Colt, of New York.

☞ The Suez Canal has cost $81,000,000.

☞ A colored theological seminary in Richmond has forty students.

☞ A young woman has been elected Superintendent of Public Schools in Mitchell county, Iowa.

☞ A Chinese school in San Francisco has 120 pupils that learn very rapidly.

☞ Potatoes are rotting badly in Vermont. [illegible]

☞ [illegible] Jerusalem, to the King of Prussia. [illegible]

☞ The Colver Institute, at Richmond, Va., for [illegible]

☞ A dispatch from Rome says all the Italian Bishops except five have taken the oath of fidelity to the Pope.

☞ The Empress Eugenie has arrived in Paris.

The N. Y. *Sun* says that the Superior of the Dominican Fathers of New York was formerly a Methodist class-leader.

Notices.

New Hampshire State Conference.

The sixteenth annual session of the Advent Christian State Conference of New Hampshire will convene in Concord, commencing Dec. 9th, at ten o'clock, A. M., and continue over the following Sabbath.

Dear brethren and sisters in Christ, make one more effort to attend the annual re-union of the soldiers of Christ in the old Granite State; whose hearts are beating quick with the animating hope of speedy deliverance and eternal redemption in the kingdom of God. We hope that every preacher in the State will attend this Conference, but if any are not able to do so, let them not fail to report themselves by letter. We also most earnestly hope that every church and meeting looking for Christ's speedy coming will be represented by one or more delegates. Let us know your wants, and we will supply them as far as possible. Speak to us words of sympathy and christian friendship, for the hour is dark and perilous.

Ample accomodations by the good people of Concord will be made for all who come. Their hearts and houses will be open to welcome all.

Come to labor for God. Come filled with the Spirit. Come to admonish the backslider, and to warn the sinner of the approaching judgment and his impending doom.

The following arrangements have been made with the railroad companies: Those who come over the Boston, Concord and Montreal R. R. will pay full fare to Concord, and there will receive a return ticket, signed by the Secretary, which will take them to the station from which they started, FREE.

Those who come over the Concord R. R. and its branches, can purchase tickets at Portsmouth, New Market Junction, Lawrence, Nashua, Manchester, Pittsfield and Suncook, which will take them to Concord and return at the rate of two cents per mile. Call for tickets to attend the *State Conference in Concord*, at the above named stations.

Those who take the cars at stations where no tickets can be purchased to attend the Conference, can pay full fare to where those tickets can be had, and then procure them.

Those coming over the Northern C. and Claremont and Contoocook River Railroads, from White River Junction, Bradford, Hillsborough Bridge, and all intermediate stations, will purchase *special* tickets for the N. H. Advent Christian Conference, Concord, which will be signed by the Secretary, and return the passenger *free*.

The meetings will be held in Phœnix Hall, near the depot, on Main Street.

J. COUCH, *President.*
A. W. SIBLEY, *Secretary.*

Notice.

A quarterly meeting of the Union Female Missionary Association will be holden at Meredith Village, N. H., commencing Jan. 5th, 1870, at two o'clock P. M., and will hold over the following Sabbath. Arrangements have been made with the Boston, Concord and Montreal Rail Road to give free return passes to all who may choose to attend the Association from any station on the road, and efforts will be made to secure the same favor on the Concord and Portsmouth, Manchester and Lawrence, and Manchester and Nashua R. R. Persons purchasing full fare tickets to the meeting, will receive return passes, signed by the Secretary, good through the meeting.

The hall where the meeting is to be held, is an excellent one, new and commodious. The place is pleasantly situated. But little preaching of the present truth message has been had there, and it is hoped that the sisters of the Association, the members, and all others who can, will attend this meeting. The few brethren and sisters in the place and vicinity will do all they can to entertain those who may come.

The train up arrives at Meredith Village at noon, and the train down at two o'clock P. M. All who attend the meeting, will come at once to Lake Hall, and arrangements will be made for their comfort. Come to work for Jesus, and save the perishing. M. MCKINSTRY.

Notice.

By invitation of the church at New Britain, the next quarterly session of the A. C. Conference will convene at New Britain, Conn. Services to commence Wednesday evening, Jan. 12th, 1870. Business session at ten o'clock A. M., Thursday. Let every church be represented, and all come with a hearty good will to work for the Lord. Letters and communications can be sent to the Secretary previous to the meeting, at 189 Orchard Street, New Haven, Conn.

GEORGE L. TEEPLE, Sec. of Conf.

Notice.

I have removed from Danielsonville, Conn., to North Springfield, Vt., and friends are requested to address me henceforth at this place.

H. F. CARPENTER.

Notice.

In view of the lack of deep piety in the church, and a proper interest in the soon coming of Jesus to redeem his people and give them their Eden home, we, the undersigned, call for a general, free, and old-fashioned Conference, to be held in Richmond Village, Me., to commence Dec. 22d, at seven P. M., and continue over Lord's day. This conference is intended to benefit ministers and members; in which ministers will relate their call into the ministry, and members their experience in the proclamation of the Advent near; and to labor for the salvation of sinners and the piety of the church.

ISRAEL DAMMAN.
A. H. WALKER.
B. EMERY.

Notice.

Where shall the Maine Ministerial Conference be held? Those brethren wishing the conference held with their church, or in their town or city, the second Tuesday in January, 1870, will please notify me at Topsham, or R. K. York, Portland, at once. C. GOUD, Pres.

Notice.

The Quarterly Advent Christian Conference of New York State will meet with the church at Knowlesville, Orleans Co., Thursday evening, Dec. 16th. Provision will be made for all. We request a full attendance, that we may devise means for carrying the gospel into new fields.

W. J. HOBBS, Clerk.

Notice.

Brethren and sisters of like precious faith, greeting: As I have been made the custodian of the Philadelphia Tent, which has been dedicated to the service of God, as a house in which to proclaim the truth we so much love; I would say to all who want to do good through this channel, to begin at once to lay plans for a tent-meeting next season, in some central place. Talk this matter over with the friends around you, and pray for direction and the spirit of sacrifice, and write to me at your earliest convenience if you think it best to have a meeting of that kind at your place. Write as early as the 20th of March, so that I can make proper arrangements for equalising the expenses. If there should be any who may want a meeting at their place, or some village near by, and yet not able to determine what is best under the circumstances, let them give us all the favorable and also all the unfavorable circumstances, and we will decide about the matter ourselves.

P. W. HOUGH, Clerk.

Statistics Called For.

If any brother in any place within the bounds of the A. C. Conf. of the State of Conn., will furnish information, by letter or otherwise, as to date of commencement of Advent meetings, numbers in fellowship, means, expenditures, places of worship, etc., he will confer a favor. For this purpose, please address Elder A. H. Steele, 20 Franklin Street, New Haven, Ct.; B. Hitchcock, same No.; or, up to Nov. 13th, W. S. Campbell, 354 Pearl Street, New York City.

To the Churches in Connecticut.

Having been elected to the office of President of Conference, I would be happy to learn the wants of churches within this jurisdiction, and to this end would be glad to hear from the brethren and sisters. H. H. DICKINSON.

Hartford, Ct., Oct. 1869.

Churches in Maine.

Will some brother in each church, or place where meetings are held, inform me by letter, giving the town, and number of believers in the town, as near as possible? In doing this you will confer a favor [illegible]

J. HEMENWAY, [illegible]

☞ A short poem, "The Bible Vision," [illegible]

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
S. S. Brewer....Sunday, Dec. 12th
J. Couch....Sunday, Dec. 19th

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
John G. Hook....Wednesday, Thursday, and Friday evenings, Dec. 8th, 9th, and 10th.
Wm. H. Mitchell....Sunday, Dec. 12th
J. G. Smith....Sunday, Dec. 19th
Geo. A. Streeter....Sunday, Dec. 26th

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
N. M. Davis....Sunday, Dec. 12th
J. W. Britton....Sunday, Jan. 9th

CHELSEA, MASS., (LIBRARY HALL.)
T. M. Preble....Sabbath, Dec. 12th
M. Batchelor....Sunday, Dec. 19th
J. W. Britton....Sunday, Dec. 26th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
W. S. Campbell....Sunday, Dec. 12th

Chicopee Falls, Mass....Saturday evening, Dec. 11th also Sunday, Dec. 12th, and through the week.
JOHN G. HOOK.

Stoneham, Mass....Sunday, Dec. 12th
Chicopee Falls, Mass....Sunday, Dec. 19th
C. GOODRICH.

Lynn, Mass....Sunday, Dec. 12th
Worcester, Mass....Sunday, Dec. 26th
M. BATCHELOR.

Holden, Mass....Sunday, Dec. 12th
Chicopee Falls, Mass....Dec. 17th
Hartford, Ct....Dec. 19th and 20th
New Britain, Ct....Dec. 22d
Forestville, Ct....Dec. 23d
J. S. WHITE.

Sandy Hill, N. Y....Dec. 12th and 19th
A. A. PHELPS.

Savoy....Sunday, Dec. 12th
E. MCCULLOCH.

New Bedford....Tuesday evening, Dec. 7th
Acushnet....Wednesday evening, Dec. 8th
Fairhaven, Mass....Thursday evening, Dec. 9th
W. S. CAMPBELL.

Plymouth, Vt....evenings, Dec. 9th and 10th
Bridgewater, Vt....Sundays, Dec. 12th and 19th
Pomfret, Vt., (as Bro. Harrington may arrange), evenings, Dec. 21st and 22d.
South Vershire, Vt....evening, Dec. 24th
West Fairlee, Vt....evening, Dec. 25th and over the Sabbath, Dec. 26th.
H. F. CARPENTER.

Southington, Ct....Sabbath, Jan. 9th
ALBION ROSS.

South Windsor, Ct....Sunday, Dec. 26th
WM. A. & M. L. DURAND.

Bonny Eagle, Me....Sunday, Dec. 12th
Kennebunk Depot, Me....Sunday, Dec. 19th
Kennebunkport, Me....Sunday, Dec. 26th
T. P. HAMPSON.

South Ashburnham, Mass., (Union Hall), Sunday, Dec. 12th, all day and evening.
RUFUS WENDELL.

Sutton, N. H., (where Bro. Andrew may appoint), evenings, Dec. 13th and 14th.
Danbury, N. H., (where Bro. Ransom may appoint), evening, Dec. 16th.
Campton, N. H., (Bump school-house), evening, Dec. 30th, over the Sabbath, and onward as the Lord may direct.
D. EASTMAN.
J. H. EVANS.

Lewiston, Me....Lord's day, Dec. 12th
Mechanic Falls....Lord's day, Dec. 19th
JARED WHITMAN.

Vernon, Vt....Sunday, Dec. 12th
H. PRATT.

Raccoonborough, N. H....Sunday, Dec. 12th
Alton, (Chesnut Cove)....Sunday, Dec. 19th
JOHN and JANE DAVIS.

New Bedford, Mass....Sundays, Dec. 19th and 26th
JOSEPH W. WHITE.

Bloomfield, Ct., (Brick school-house, farm district), Sunday, Dec. 12th. SAML. M. TATRO.

Danbury, N. H....Sunday, Dec. 12th
Newport Centre, Vt....Sunday, Dec. 19th and as much longer as the interest demands.
Z. FORD.

Northville, N. H., (in the town of Newport), Sunday, Dec. 19th.
Hinsdale, N. H., (where Bro. Thomas may appoint), Sunday, Dec. 26th, and stop as long as duty calls.
E. COTTON.

Wheatville....evenings, Dec. 14th and 15th
Eagle Harbor....evening, Dec. 16th
A. C. NEWELL.

Clinton, Mass....Sunday, Dec. 19th
Square Pond, Ct....Sunday, Dec. 26th
North Somers, Ct....Sunday, Jan. 2nd
A. SIMPSON.

Cambridgeport, Mass....Sunday, Dec. 12th
Lawrence, Mass....Monday eve., Dec. 13th
Haverhill, Mass....Tuesday eve., Dec. 14th
Exeter, N. H....Wednesday eve., Dec. 15th
Portsmouth, N. H....Thursday eve., Dec. 16th
Hampton, N. H....Friday eve., Dec. 17th
Lynn, Mass....Sunday, Dec. 19th
GEO. A. BROWN.
If these appointments conflict, please write immediately to Geo. A. Brown, Box 204 Plymouth, Mass.

Stowe, Mass....Sunday, Dec. 19th
J. W. BRITTON.

New York City, (Cooper Institute), Sunday, Dec. 12th
Hartford, (Talcott & Post's Hall)....Dec. 19th
New Britain, Conn....Dec. 26th
GEO. W. BROWN.

East Stoneham....Saturday evening, Dec. 11th and over the following Sabbath.
ELISHA JOHNSON.

Dover, N. H....Sunday, Dec. 12th
B. S. EMERY.

West Rumney, N. H....Saturday eve., Dec. 11th and over Sunday, the 12th. JOHN B. BROWN.

Concord (Conference)....Dec. 12th
Manchester....Dec. 19th
Melvin Village....Dec. 26th
T. W. PIPER.

Webster, N. H., (Old meeting-house), Sab., Dec. 12th
Boscawen, N. H., (Gulf school-house), Sab., Dec. 19th
SIMEON ROBY.

Holden, (Cluley neighborhood)....Sunday, Jan. 2nd
Bangor....Sunday, Jan. 9th
ISRAEL DAMMON.

Bath, Me....Dec. 12th
East Bowdoinham....Dec. 19th
Brunswick....evening, Dec. 25th and over the Sabbath. H. D. REED.

Stoneham, Mass....Sabbath, Dec. 12th
B. FINNEY.

Elliott, Me....Dec. 12th
JOHN PARSONS.

Manchester, N. H....Sunday, Dec. 12th
Fairhaven, Mass....Sunday, Dec. 19th
L. BOUTELL.

Seabrook, N. H....Sundays, Dec. 19th and 26th
E. S. MOULTON.

West Waterville, Me., Saturday evening, Dec. 11th, and Sabbath, Dec. 12th, and as much longer as the interest demands. ALLEN DAMON.

Brimfield, Mass....Sunday, Dec. 12th
Charlton, Mass....Sunday, Dec. 19th
Three miles north of Warren's Corner, Niagara Co., N. Y., (as Bro. Adriance may arrange), Dec. 1st and 2nd.
Fives mile from Westfield, Mass., (as Bro. Phelps may arrange), Sunday, Dec. 26th.
If any of the above appointments conflict, write me at Rapids, Niag. Co., N. Y. CHAS. P. GREENMAN.

Westfield, Mass....Sunday, Dec. 12th
East Haddam, Ct....Sunday, Dec. 19th
WM. A. & M. L. DURAND.

Collinsville, Ct....Sunday, Dec. 12th
Lovely Street, Ct....Tuesday evening, Dec. 14th
Unionville, Ct....Wednesday evening, Dec. 15th
Bakerville, Ct....Thursday evening, Dec. 16th
Pleasant Valley, Ct....Friday evening, Dec. 17th
Hartland Hollow, (Town House)....Sunday, Dec. 19th
North Canton, Ct., (near Bro. and Sr. Williams'), Monday evening, Dec. 20th, and onward three or four evenings.
Philadelphia, Pa., and Camden, N. J., Sunday, Dec. 26th, instead of New York.
New York City, (as Bro. Cox may arrange), Sunday, Jan. 9th. H. K. FLAGG.

Richmond, (Reed meeting-house), Sabbath, Dec. 12th, 10½ A. M. Levet school-house, two P. M. Reed meeting-house, evening.
Sabbattisville, Me....Sabbath, Dec. 19th
Bowdoin, Me....Sabbath, Dec. 26th
H. S. MITCHELL.

Portsmouth, N. H....Sunday, Dec. 12th
East Rochester....Sunday, Dec. 19th
J. PINKHAM.

South Sunapee, N. H., (where Bro. Lear may appoint), Friday, Dec. 24th.
Bradford, N. H., (Pond meeting-house), Sunday, Dec. 26th.
Plymouth, Vt., Tuesday, Dec. 7th, 7½ P. M., and continue over Sunday, Dec. 12th.
[illegible]

Bristol, R. I....Sunday, Dec. 12th
Millville, Mass....evening, Dec. 2d
North Dana, Mass....Sunday, Dec. 19th
Holden, Mass....evening, Dec. 22d
If these conflict, please write me at North Dana, Ms.
GEO. A. STREETER.

Warehouse Point, Ct....Sunday, Dec. 19th
WM. STUART.

Newfield, Conn....Sabbath, Dec. 12th
Wrightville in the evening.
Square Pond, Conn....Dec. 19th
West Strafford, Ct....evening, Dec. 21st
North Somers, Ct....evening, Dec. 24th
Scitico, Ct....Sabbath, Dec. 26th
Springfield, Mass....evening, Dec. 28th
Brimfield, Mass....evening, Dec. 29th
Charlton, Mass....evening, Dec. 30th
Webster, Mass....evening, Dec. 31st
Abington, Ct....Sabbath, Jan. 2d
A. D. FLAGG.

Morris, Ct., (fourth district), evening, Dec. 10th, and over the Sabbath.
Washington, Ct., (at Bro. French's), eve., Dec. 14th
Wrightville, Ct....evening, Dec. 17th and over the Sabbath.
New Preston, Ct....evening, Dec. 21st
Lanesville, Ct....evening, Dec. 22d
Salem, N. Y., (Pine Tree school-house)....Dec. 24th
New York City (as Bro. Cox may arrange), Sabbath, Dec. 26th.
Westerly, R. I....evening, Dec. 28th
Charlestown, R. I., (as Bro. Lewis may arrange), evening, Dec. 29th.
Wyoming, R. I....evenings, Dec. 30th and 31st
Rocky Brook, R. I....Sabbath, Jan. 2nd
Abington, Ct....Sabbath, Jan. 9th
C. H. SWEET.

Morris, Ct....Sabbath, Dec. 12th
G. L. WHITE.

Strafford, N. H., (Roberts' school-house)....Dec. 12th
East Boston, Mass....Sunday, Dec. 19th
☞ NO NAME.

Cold Spring, Ct....Sunday, Dec. 12th
WM. J. RIPLEY.

Porter, Me....Sunday, Dec. 12th
West Rumney, N. H. (Plain school-house), evenings, Dec. 23d and 24th.
Warren Summit, N. H....Sunday, Dec. 26th
Will Bro. Cyrus Nelson go with me to West Rumney? T. ELWIN LANG.

Lake Village, N. H....Sunday, Dec. 12th
Others wishing my labor in that vicinity, will please address me at Lake Village, N. H. S. C. HANCOCK.

Roxbury, Me. (Philbrick school-house), Sunday, Dec. 12th.
Byron, Me. (where Bro. Ireland may appoint), Sunday, Dec. 19th.
Buckfield Hill in the evening. SAM'L COLLINS.

Bradford, Vt....Sunday, Dec. 19th
North Haverhill....Sunday, Dec. 26th
WM. H. SHAW.

Milford, (No. 2 Daniel's Block)....evening, Dec. 10th
Nashua....Saturday evening, Dec. 11th and over Sunday. JOHN H. DADMUN.

Dorchester, N. H., (Town House), evening, Dec. 11th and over the Sabbath. (Baptism.)
JOHN H. EVANS.

Marshfield, Vt....Dec. 12th
East Roxbury, Vt....evening, Dec. 17th
Bethel, Vt., (Camp Brook)....Dec. 19th
North Hyde Park, Jan. 5th, 1870, and continue over the following Sabbath. J. A. CLEAVELAND.

Abington, Ct....Sabbath, Dec. 12th
J. W. BENTLEY.

Warehousepoint, Ct., (Simond's Hall)....Dec. 12th
Lynn, Mass....evenings, Dec. 14th and 15th
Salem, Mass....Dec. 16th, and over Sunday, the 19th
Springfield, Mass....Sundays, Dec. 26th and Jan. 2nd
Hartford, (Talcott and Post's Hall), Sunday, Jan. 9th
W. N. PILE.

Cheshire Street....Sunday, Dec. 19th
East Haddam, Ct....Sunday, Jan. 2d
S. WOODRUFF.

Putnam, Ct....Sunday, Dec. 12th
I. B. POTTER.

WESTFIELD, MASS.
A. Simpson....Sundays, Jan. 9th and 16th

STONEHAM, MASS.
J. W. Britton....Sunday, Jan. 2nd

WILBRAHAM, MASS.
P. S. Butler....Sabbaths, Dec. 12th, 19th and 26th

PORTLAND, ME.
I. C. Wellcome....Sunday, Dec. 12th
J. A. Libby....Sabbath, Dec. 19th
W. H. Mitchell....Sabbath, Dec. 26th

BIDDEFORD, ME.
Edwin Wells....Sabbath, Dec. 12th
Jeremiah Hill....Sabbath, Dec. 19th

DOVER, N. H.
W. H. Mitchell....Sunday, Dec. 19th
C. Goodrich....Sunday, Dec. 26th

HAMPTON, N. H.
T. T. Farrell....Sunday, Dec. 12th

BRISTOL, CT.
A. Ellcott....Sunday, Dec. 12th
R. Stark....Sabbath, Dec. 26th

SQUARE POND, CT.
A. D. Flagg....Sunday, Dec. 19th

NEW BRITAIN, CT.
H. H. Dickinson....Sunday, Dec. 12th
Dr. Luddington....Sunday, Dec. 19th

Windsor, Me. (Preble school-house), every second Sabbath of the month until further notice. Church Hill, Augusta, third Sabbath. Mud Mills, Augusta, fourth Sabbath. THOMAS RINES.

WOLCOTTVILLE, CT.
G. L. Teeple....Sunday, Dec. 5th
B. Hitchcock....Sunday, Dec. 19th

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

☞ To Preaching Brethren.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. EGGLESTON.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. THOMAS J. SPINNEY.

☞ Bro. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ AUGUSTUS E. SNOW, 1715 Markham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Richard Hecock.

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"Calvary."
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"My Jesus, I love thee."

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For the World's Crisis.

GATHERED IN THE MORNING.

TUNE.—*"Shall we gather at the river?"*

Shall we gather in the morning,
Gather at the Savior's feet?
Wear a crown of rich adorning,
When salvation is complete?

CHORUS.

Yes, we'll gather in the morning,
On the resurrection morning we shall go;
Gathered with the saints by the fountain,
From whence all joys do flow.

Shall we press those hands in ours,
Which were nailed to the tree?
Hand in hand walk lovely bowers,
And His beauty ever see?

Shall we see Him on us smiling,
With the gentlest look of love?
Shall we see his glory shining,
And from him no more to rove?

Yes, we'll see Him in the morning,
See the blessed Life-King there,
Peace and joy the earth adorning,
Safe at home, his glory share.

Portland, Me. W. C. CLARK.

"THE DAYS WE LIVE IN."

On all hands it is acknowledged that these are wondrous days. Statesmen, philosophers, poets, divines, and thoughtful men in all ranks of life, admit and confess that this age has characteristics, marked, and almost unprecedented in their character. As "coming events cast their shadows before," so the strangely ominous features of these days would seem to indicate that we are probably on the eve of some vast change

1. "These days" are distinguished pre-eminently for excitement, activity, and genius. The human mind was never so active. The world has never moved with such rapid strides as it is moving now. "Progress" is the universal watchword. Steam and electricity have almost annihilated time and distance. The completion of the Pacific Railroad, and the Suez Canal, with other gigantic undertakings yet to follow, will, ere long, tend to make the world one vast city. The laying of a new cable "from Europe to America," awakens no more interest now, in general, than the latest murder or railroad accident. Already additional "cables" across the Atlantic are talked of. A new railroad, to connect Europe with India, it is said, is seriously contemplated; while California, not to be outdone by the Old World, has established the "Aerial Navigation Company," and expects to render the Pacific Railroad useless.

2. At the present moment, there is a state of unrest and turmoil among the nations, ominous of still greater changes in the future. A prominent French journal recently remarked that Turkey alone was not "the sick man" now, but all Europe. "From the shores of Portugal to the palace of Czars," agitation, unrest, dissatisfaction, and change, universally prevail.

3. It is, moreover, a noted sign of these days, that, notwithstanding great and unprecedented religious activity, formalism, skepticism, false religion, irreligion, and immortality fearfully abound, and are rapidly increasing. It would seem as though both the good and the evil were culminating. Whether the world is growing better or worse, is an open question. Of one thing the writer is fully satisfied, that our public speakers and leading men greatly err when they give us rose-colored pictures of the age, and tell us that time's great conflicts are nearly over. It is a great mistake to confound progress with piety. There is no true religion necessarily in railroads, telegraphs, or the inventions of genius for lightening labor, but rather the contrary, even the worship of mammon. Indeed, there is reason to believe that they only intensify human selfishness. Let any earnest christian ask himself, as he looks over the religious world, "Is there a growing holiness in all our churches? Are christians becoming less and less covetous, selfish, worldly? Is the line of separation between the church and the world becoming more and more marked?" We fear the honest answer will be, "No!" There never was a time when there was so much profession; and, yet, at the same time, when the standard of individual piety was so low.

Is it any wonder that, with pride, caste, fashion, and formalism in our churches, skepticism so widely prevails? Yet the skepticism of these days is quite different from that of the last century. It is not the coarse, vulgar system of Voltaire and Paine. It praises Christianity, and thinks the Savior, in many respects, a model. But it is the same godless system, only under a new name. And yet, it is this eclectic system that has recently received the sanction of some of the best educated minds in Boston, and on which it is proposed to build the church of the future. The three-fourths of the secular literature of the day is tainted with it. Its advocates are legion; from Emerson, who writes stately articles in the *Atlantic Monthly*, to the miserable penny-a-liner who writes "the last sensation" of love and murder for the benefit of the people.

It is noticeable, also, in this connection, what bold demands infidels, spiritualists, and others, are making, and to what lengths they mean to go. . . . .

As for Spiritualism, whether its boast of increase be true or not, there can be but one opinion respecting its fruits. Bitter and sad these fruits are, and, beyond all estimate, wretched upon the morals of the nation. In the *Religio-Philosophical Journal*, February 20th, 1869, is this outrageous statement: "In licentiousness we find an outcropping of the God-element in man. It seems somewhat difficult to attain the end desired, and to make plain to all that vice may be virtue, and discord harmony. We do say, however, that virtue is one condition, vice another; both equally commendable in the sight of God." Is it any wonder that, with such teachings as this, the floodgates of immorality are opened, and vice and crime, of the deepest dye, stalk broadcast in open day? Is it any wonder that, under the plea of "reform" and "rights," such insidious teaching obtains, that the laws of marriage are being relaxed, the number of divorces yearly increasing, dishonesty, licentiousness, murder, unheard of atrocities, darken the columns of all our papers, till one trembles over their influence in our families?

To some this may seem a dark picture; but to those who look for light out of the darkness, and life out of the midst of death, and who see no hope for the complete redemption of this fallen world but in the administrations of the returning Redeemer, there is nothing in this picture but what might be expected. Surely it would seem as if the Saturday evening of the world's long, dreary week was upon us, and that the dawn of the blessed Sabbath cannot be far distant. Wherefore, let us gird up our loins and be sober. While we "sigh and cry for the abominations" that are around us; while we weep as we think of the multitudes of souls deluded, and destroyed, and rushing on to a hopeless eternity; while we look with dismay upon the incoming flood of vice and worldliness, let us not neglect present duty. "Occupy till I come," is the Savior's command. Waiting, looking, longing for the heavens to open and reveal to us our Lord, let us nevertheless, as the days darken and the clouds thicken, be more than ever in earnest to hold up Jesus, to disseminate his truth, and, through divine grace, pluck as many souls as possible from the everlasting burnings,—so, working and waiting, shall we be prepared to welcome our King, and to have him place upon our brow not a starless crown, but one sparkling with many jewels—*Prophetic Times.*

For the World's Crisis.

ECONOMY AND INDUSTRY.

These are the two virtues held in highest esteem (theoretically) by the world, and hardly less esteemed by the church. Evidently the temporal prosperity of the human family depends upon industry and economy, and the practice of these virtues, with the blessing of the Lord, tendeth directly toward competency and wealth.

I have thought that a statement of my experience and practice on these points for some years past would not be out of place in the columns of our paper. I have aimed to keep an accurate account of all receipts and expenditures, so I have something better than treacherous memory upon which to rest my statements.

The average number of my family for ten years has been four persons. For a short period the number was five, and at another time it was only three. During the year ending in October 1859, our whole expense for rent, clothing, traveling expenses, food, and in short everything that can be reckoned among items of expense, was but a trifle more than one hundred dollars. About fifty cents a week for each person. And for three years previous we had been almost as economical, only that we had some extra expenses on setting up housekeeping, and we might at first, from lack of experience, make some purchases at a disadvantage.

The next two years our expenses were increased by a change of residence and occupation, and a double move of some five hundred miles and back. Yet we expended very little for food and raiment, compared with the families of our acquaintance. Since 1861 our expenses have been larger than before, on account of the great increase in the cost of the necessaries of life.

During the year ending in April, 1865, it cost about fifty cents a week for each member of my family. During the spring, summer, and fall of that year, to Nov. 1st, our whole expense amounted to just about three dollars a week. Cold weather added somewhat to our expenses the following winter, and the cost of publishing the "Bruised Reed" was about one hundred dollars, and our income that year was much greater than ever before.

For three years past our expenses, through sickness and health, summer and winter, amount to nearly a dollar a day for our family of four persons. This includes everything—rent, fuel, food, clothing, traveling expenses and all. Postage and stationary have been quite an item for some years past. Sometimes we have been so situated as to have no income at all for weeks, and have been obliged to run in debt for things needful. Many times we have seen no opening, and no prospect of income from any source, and several times in such cases we have mentioned our needs in the Crisis. It is on this account that I have thought proper to make these statements in regard to our habits and expenses.

Of course tobacco and alchoholic drinks never found a place in our family, and I make no use of tea or coffee, and my wife uses very little indeed. All that we have paid out for clothing for fourteen years for the whole family, would not much exceed the ordinary cost of clothing a family for one year. I mean a family in good circumstances, who dress "respectably."

This letter is growing longer than I usually write for publication, yet I must find room to make a statement in regard to labor performed. Myself and wife are the only ones in the family that can be taken into this account. I will begin with her. She has had the work to do for the family when able (and often when not able,) and has worked busily at binding shoes, a large part of the time also. Certainly it must be said of her, "She hath done what she could." Neither of us have ever seen the day when we could do a full day's work for a person of full strength.

In regard to my own work, it will be very difficult to arrive at a definite estimate, on account of the great variety of occupation. The time spent in reading and writing I cannot estimate. Neither can I tell precisely the amount of time employed in garden work, and cutting wood for fuel. I have been employed as clerk and bookkeeper, and also as newspaper agent, collector, etc. I have had the whole care of my family through several cases of severe illness, acting as cook, nurse, and man of all work, in the house and out. Besides all this, and other things not mentioned, I have made about ten thousand pairs of shoes, receiving on an average a trifle over ten cents a pair above the cost of findings and removing stock and shoes.

I submit this statement to the readers of the Crisis, feeling that I have fallen short of doing my whole duty, yet I can show that I have not been wholly unemployed. Taking into consideration my lameness, general debility, and all the disadvantages I have labored under, I feel that I have done nearly as well as most persons would have done with the same degree of skill and vigor, both bodily and mental. As something has been said in the Crisis, and more out of it, on the subject of begging, perhaps I may be allowed to free my mind on that point. I have certainly thought upon that subject, and will give the result of my investigations. I have not found that begging is classed as one of the "deadly sins" in the Bible. Constituted as men usually are, a man must be "broken in spirit," crushed and rendered partially helpless, and have his natural pride pretty much rooted out of him before he can beg, or ask of his fellow men to relieve his wants.

Many will say that they would rather steal than beg, and they act accordingly. But stealing and begging are not classed together in the Bible. The one is a great sin to be severely punished, and the other is never so called in Scripture so far as I have found.

I have not a copy of the Apocrypha at hand; but I think there is a reproof or caution against this practice to be found there. So there is a good deal else there that we must take as we do the thrusts and cuts of our cotemporaries, as the language of men not inspired to speak by authority. F. H. CHAMBERLAIN.

Webster, Mass.

For the World's Crisis.

PORK UNCLEAN.

In the Crisis of May 12th, I find an article under this head. The writer has referred us to the law of Moses against eating pork. The swine was one of those creatures the Jews were not permitted to eat. The law on what the Jews should and should not eat is in Lev. 11. The writer of this article says, "The Lord commanded him [Moses] to write and tell his people what they *must* eat and what they must *not* eat." The emphasis is mine. If, then, he would not eat pork because it was prohibited to the Jews, by his own showing he *should* eat what was not prohibited. So by the law he is bound to eat the locust, grasshopper, and beetle of every kind. Will those persons who appeal to this law of Moses to show that we are commanded not to eat pork, abide by this law? Let them read that law, and then tell us which part is binding on us, and which is not.

Some do not eat flesh of any kind, who refer to this law against eating pork. If we are bound by this law not to eat what was *unclean* to the Jews, then we are bound to eat what was *not* unclean. By this law, if any one touched the carcase of an unclean or clean beast, that died of itself, he was to be unclean till even. They were told to eat whatsoever parted the hoof and chewed the cud. God said of the swine, "Though he divideth the hoof, yet he cheweth not the cud; he is unclean to *you*." The reason given why he was unclean was not because he was filthy, had the scrofula, and outlets on his fore-legs; but simply, he does not chew the cud.

If an appeal be made to this law as a rule for us, then abide by it, without adding to it, or taking from it. God said the swine was unclean, because it did not chew the cud; and this is all the reason given. What right has the writer of this article to leave out the reason God has given, and give other reasons of his own making up, virtually charging God with making such a filthy creature that it ought not to be on earth? If a person will reject the hog as unclean, let him give the reason God gave to the Jews, namely, it does not chew the cud. Especially is he bound to do this while he appeals to this law for a rule of diet.

This law was given to the Jews, not to the Gentiles. These creatures were not unclean in themselves; but to the *Jews*, for a time, they were unclean. This law applied *exclusively* to them. This was a great part of the partition wall between Jew and Greek. Dr. Jahn remarks on this law, in his work on Jewish Antiquities:—

"The object of interdicting so many sorts of food was to prevent the Hebrews from eating with the Gentiles, or frequenting their idolatrous feasts, by means of which they might and probably would have been reduced to idolatry. They were reckoned unclean."

This is evidently the only reason why this law was given to the Jews—to keep them a separate people; and not because the food interdicted was common or unclean of itself. But he argues because things were called unclean to the Jews, therefore they are unclean to all the world in all ages. We will bring this argument to the Bible test.

Peter was a Jew. And while rigidly adhering to Jewish laws, especially in regard to his diet, he fell into a trance, and saw "heaven opened, and a great sheet let down to the earth; wherein were all manner of four-footed beasts, and creeping things." Of course he saw the swine in the sheet. A voice came to him, "Arise, Peter, kill and eat." Peter said, "Not so, Lord; for I have never eaten anything common or unclean." "And the voice spake unto him again, What God hath cleansed that call not thou common." Acts 10: 10–16. This was done three times, so that Peter should be convinced that the rule of diet by which the Jews were kept from the Gentiles was taken away. Peter saw that, as that rule was at an end, he could now mingle with other nations. He said, "God hath showed me that I should not call any man common or unclean." Ver. 28. How had God shown this? By telling him three times that he now might eat all manner of four-footed beasts; even those that had been unclean to the Jew.

Paul said, "I know, and am persuaded, that there is nothing unclean of itself."—Rom. 14: 14. This he said in regard to eating meat, as the connection shows.

Moses no more required them not to eat the swine, than he did not to eat all other animals which did not both part the hoof and chew the cud. All that were forbidden were equally unclean *to them*. Why, then, this vengeance on the swine, while the others are spared? O, he is so filthy! "He rubs himself against a post or rail." But he does not do that any more than do the cow and ox. He has sewers in his fore-legs to drain off the scrofula from his vile body, says our writer. And he says, "If these sewers become closed, the hog is sick until they are opened." Thus by his own showing, the sewers are provided for his cleanliness and health. The very means God provides for the health of the animal, our writer takes to show that he is filthy.

All animals have sewers, or passages, to let off the refuse or unhealthy matter from their systems. Is not this true of the cow and ox? Why, then, should we eat them? But he says, "We may eat beef. This comes from a clean creature." Yes, but if the sewers are closed, how long would they be clean? But we are told to look inside the hog for proof that he is full of scrofula and everything bad. The hog shows no more signs of disease internally than do beef cattle. Every butcher I have consulted has told me that he finds *two* beeves' livers diseased to *one* of the swine. Where the liver is diseased, the whole system is more or less so.

Give the hog the same chance, and he will show a much greater regard for cleanliness than will the sheep, ox, or cow. Let them run together in the same pasture, and the hog will keep himself much cleaner.

Our author says no domestic animal will eat raw pork. He says "their instinct teaches them that the hog is unclean." In this statement he shows profound ignorance of the habits of domestic animals. The cat, though well fed, will ofttimes seem nearly crazy when a piece of fresh pork is brought into the house, till she can get some of it. The dog will readily eat it without being starved to it; and the hen will eat every part of the hog it can swallow. It is said that the hog will eat most all kinds of filth. But a hen will eat anything that a hog will, and some things that he will not. Some who curse the hog are great hen eaters.

The writer tells us that Dr. Johnson says that if a man drinks beer he will think and el beer; and then adds, "And if so, then a man who eats hog will feel hoggish, and act like one." This he endorses as true. Now as he recommends eating beef, it follows from his own showing that if a man eats the beef of a cow he will feel cowish and act like one; and so if his beef comes from the ox or stag; whatever he eats, he will feel and act like it. This being our author's logic, we commend him for being careful of what he eats.

He says the race has degenerated from eating this unclean food, and refers us to the Jews, who have strictly adhered to the law of Moses, and tells us how smooth and good they look. Why, then, does not the Jew live as long as they did in Moses' day? They are no longer-lived than those who eat pork; and I have yet to learn that they are any more healthy, or that they look any better.

He says the early belief was, that this disease (scrofula) was peculiar to the swine. So was it the early belief that the earth was flat, and that the sun went around it; and some in our time still believe it. There is as much truth in the one as in the other. Dr. Ira Warren says in his medical work that "this disease [scrofula] was once thought to be peculiar to the swine, and hence derived its name from *scrofu*, a sow."–Page 419. That is, some one who so thought gave it this name; and so those who want to have it so say that it *is* so, because it had this name given it. It having this name is no evidence that this disease is peculiar to the swine. The point to be proved is, Is the name rightly applied? Suppose some one once thought that the moon was cheese, and so gave it a name meaning cheese; would that be any evidence that it is so? Some once called a certain disease scrofula, and scrofula means sow; therefore scrofula is in the swine.

Dr. Warren gives no credence to this whatever. On the other hand, shows that scrofula is a disease confined to the human family. After stating the views of some, that scrofula in all cases is inherited; that it comes from within, and not from without; that filthy habits and other things may aggravate it when developed, but never produce it, he says:—"My own strong suspicions that scrofula arises from the animal poison of syphilis, filtered through the blood of many generations, incline me to the adoption of the above views." Page 420. Syphilis belongs to the human family, and not to the brutes. On page 325 he gives the names of seven authors, who claim that syphilis and scrofula are identical. He then gives the most clear and positive proof that they *are the same*, or that one proceeds from the other, by showing their identity, and then says, "This could hardly occur were not the diseases identical in their nature." He further says, "He must be a poor observer who cannot discover a probable filial relationship of scrofula to syphilis."

The writer says that things called unclean by the Jews, were unclean of themselves. God told Noah, "Every moving thing that liveth shall be meat for you."—Gen. 9: 3. Did God tell Noah to eat things that were unclean in themselves? Paul said, "I am persuaded that there is nothing unclean of itself." This he said in regard to articles of food.

The Jews were not permitted to eat fish which have not scales. These were called unclean, and also three times over called an abomination. Will he claim that these fish are unclean of themselves? They were reckoned unclean to the Jews because they have not scales, and the swine because he does not chew the cud. He has the same right to claim that they are full of scrofula, and every thing bad, as he has to claim this of the swine. All fish that live in the sea or river, that have not both fins and scales, were called an abomination.

He recommends eating beef; but he makes no distinction between fat and lean beef. Perhaps he does not know that the Jews were as strictly forbidden to eat the fat of beef as they were to eat swine. As he goes to the law of Moses for his rule, why does he not include all the other creatures called unclean, and unchristianize every one who dare eat any of them? From this law he claims his right to eat beef, and recommends it to all others. He says that God commanded Moses to tell the people what they *should* eat. Why, then, does he not eat the *sheep*, the *goat*, the *locust*, the *beetle*, and the *grasshopper*, and insist on every one doing the same? Why this affinity for the cow, and rejection of the grasshopper, beetle, and locust?

Our author says he has had great opportunities for the last twenty years to observe the diet of people in different localities, and witness its effects on health and character. I have had this opportunity for twice this number of years. My experience has taught me a very different lesson from his, so far as eating pork is concerned. I think, for health, endurance, and longevity, those who have eaten pork compare far more favorably, than those who have eaten no pork. As imagination often has much to do in the effect of supposed causes, I would advise our author not to eat pork, lest looking at it in the light he does, his belief of the matter should cause him to feel hoggish, and act like one.

Paul in speaking on diet said, "For one believeth that he may eat all things; another, who is weak, eateth herbs." Rom. 14: 2. That is, weak minded, or weak in the faith, as the first verse shows: "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth."—v. 3. Then in verse 14th, "I know, and am persuaded by the Lord Jesus, there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean."

The writer cannot understand how a person can pretend to be a christian, and eat swine. The Bible gives us no such description of the swine as he has. Paul said, "Let no man judge you in meat or drink."—Col. 2: 16. When a person has a bad cause to sustain, he makes poor headway by going to the Bible for support. We are told that in the latter times "some would command to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." "For every creature of God is good, and nothing to be refused if it be received with thanksgiving."—1 Tim. 4: 3–4.

Rev. Mr. Wilder, who has been a missionary in Burmah for several years past, says that the prevailing disease of the natives is that of worms, and that they generally die with them. He says they call pork an abomination, and will not eat it. But when they become converted, they change their diet and eat pork as a part of their food, and in every case they are improved. This he affirms as true under his observation for some seven or eight years.

The Irish eat a large amount of pork, specially fat part; and they are the most hardy, healthy, and enduring portion of the community we have among us.

Dr. Jackson of Boston told me that in all his practice he had advised his consumptive patients to eat a large amount of salt, fat pork; and that in every case where they had followed his advice, they had been entirely cured, or greatly improved. He said that he never advised cod-liver oil, because he considered pork to be much better.

It may be said that some cannot eat pork without injury from it. This may be true; and it is equally true of nearly every article of food that can be named. I know a lady who has not been able to eat a piece of a raw apple for forty years without being distressed by it; still she has most of the time enjoyed good health, and to the present time does her housework, though she is in her seventy-eighth year, and with her husband of the same age has always eaten pork. I have known some who have persisted in living on wheat-meal bread and pudding, ran down in health, and evidently died in consequence. But shall we say that apples and wheat meal are unclean, or unhealthy, in themselves?

The most healthy and longest-lived persons I have known, have from their childhood eaten pork. Besides those I have personally known, who have lived from seventy to ninety-three years, the knowledge of several has come to me within a few days, who have lived to a great age, and during all their life have eaten pork. Among this number, one ninety-eight, one ninety-nine, and another one hundred and three years.

Dr. Hook of Lowell, Mass., a medical lecturer, stated to a class of medical students that they should insist on their consumptive patients eating a large amount of fat pork. He said that he was at one time given up to die of consumption. He commenced eating pork, and soon his health improved, and finally was entirely restored. He is now fleshy, and to all appearance perfectly well; and this he affirms. In his whole course of lectures he keeps before his hearers the value and importance of eating pork.

In the article under review the writer says, "Feed a human being on pork and garbage, and he will be inferior in health, constitution, and endurance." How does he know this? Has he any evidence that any one has been so fed? Webster defines garbage thus: "The bowels of animals; refuse part of flesh; offal." Who eats garbage? He heads his article—"Pork unclean." What has eating garbage to do with eating pork? This slur upon those who eat pork is in keeping with his whole article. If he means that those who eat pork are inferior in health, constitution, and endurance, he means what all facts contradict.

Every point he has raised is equally untrue. If he wishes to live on prescribed kinds of food, rejecting all others as unclean to him, I have no objection. But when persons set up their rule of diet as a rule for others, and unchristianize all who will not endorse it, and will not say that things are unclean of themselves, which the Lord says are not unclean of themselves, they become subjects of censure and sharp rebuke.

I know persons who cannot eat fresh lamb without being sick. This is one of the clean creatures the Jews could eat, and one which the priests were commanded to eat, with salt on it. Fresh meat is harder to digest than salt meat. Salt assists digestion, and is necessary to the preservation of the blood, and is an antidote for worms, especially when mixed with fat pork. Salt pork digests two hours sooner than fresh, and sooner than any kind of bread unsalted.

If we may go to the Jews for a rule of diet, we may go to them for circumcision, and for every thing else which went to make up the particular wall between the Jew and Gentile; which wall the Savior took away, nailing it to the cross. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Eph. 2: 14–15. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man *therefore judge* you in *meat*, or in drink, or in respect of a holyday, . . or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2: 14–17. See Galatians second chapter, in regard to eating. If our author seeks to be justified by the law, why does he not keep the law? "Christ has become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 4: 4.

We hope the writer under review, before he attempts again to prescribe rules of diet for either Jew or Greek, will make himself a little better acquainted with the Bible, common sense, and facts. This continual tirade against eating pork because it was forbidden to the Jews, by those who disregard almost every other item of the law on diet, is making void the law through their traditions. "Thou that makest thy boast of the law, through breaking the law dishonerest thou God?" Rom. 2: 23. J. S. WHITE.

Gems.

— Good temper is like a sunny day; it sheds its brightness on every thing."

— "The christian," says Cecil, "will find his parenthesis for prayer even in his busiest hours."

— The only rule of life to the christian, and the only safety to the sinner, is in looking unto Jesus.

— There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.

— Gratitude is the music of the heart when its chords are swept by the breezes of kindness.

— Aim to do some permanent good, that your existence may be crowned with usefulness.

— The living "righteously, soberly and godly," are the effects of divine and gracious teaching.

— Modesty is to merit, what shades are in a picture; it gives strength and relief.

— We suffer more from anger and grief than from the very things for which we anger and grieve.

— God hath two dwelling places—the highest heavens, and the lowest hearts; that is the habitation of his glory; this, of his grace.

— Every real christian is an advancing christian. Like Paul he will be able to say, "This one thing I do, I press toward the mark."

— They that will not hear Christ say, "Come to me," in a day of grace, shall hear him say, "Depart from me," in the day of judgment.

Hygiene.

"This is for your health."—PAUL.

FASHIONABLE SUICIDE.

We would scorn to discuss so puerile and ridiculous a subject as fashion, were it not for the suicide of our daughters in their anxiety to be fashionable.

We allude to-day to the fashionable "lady-like" waist which has again become a leading object with mothers, daughters, mantua-makers and we fear with our teachers, both temporal and spiritual. Corsets are again "all the rage." The decree has gone forth from the center of all fashionable abomination that the cultivation of the waist has been too much neglected, and the wasp form must be restored.

Our attention is called to this subject by a case that has just come to our attention. A girl of sixteen, three years ago, was healthy, rosy and natural. She is now pale, feeble, unable to exercise, "pinched up" with the morning and evening cold, and altogether spiritless and uncomfortable. Three years ago the parents and friends of this girl became alarmed at the healthful completeness which her waist was likely to have—a form considered coarse and vulgar by the genteel, and especially by the mantua-maker. Two years ago she put on corsets of 21 inches.

A year of compression had reduced her to nineteen, and a few months more to eighteen inches—showing the success of that instrument in improving upon God's work and bringing a healthy figure into the genteel form, ruining the health and hastening the victim to a consumptive's grave. The other day this girl was told by her dress-maker that her waist was yet altogether too large, and the work of the corsets must go on.

But a fact which we wish to call attention to concerns our public schools. This girl was attending one of the Intermediates, and was, with the other girls, told by the teacher of gymnastics to loosen her corsets, as breath was needed in his department. The female teacher of the school told her pupils that the gymnastic professor was a vulgar man—and thus she counteracted what little influence he hoped to exert in saving the girls from suicide!

Is this the extent of the practical qualification of our teachers?

Is it not time that our young were taught the most important of sciences—that of health, which is of more value than all else that is, ever was or ever can be taught?

Are we preparing our daughters for sickly, miserable wives, to fill with misery households that should be happy, and to fall under this fatal stroke of fashion before ten years of married life shall have passed? Is not this a sin against both God and humanity? Should not the Church attack it, the schools attack it, and all who have respect to good morals wage war upon it as one of the greatest crimes of the age?

Intemperance is nothing compared to it. Murderers kill a few—corsets kill many, yea, countless numbers. The rebellion killed 400,000 men—corsets are killing thrice that number of women and six times that number of babes.—*Cincinnati Times.*

OVER-WORKED PEOPLE.

Wherever we go among working people, whether the work be muscular or brain labor, the cry comes up to us, "I am over-worked," "I am worn out," "tired," "strained." The cry comes from all classes, all places, and at all times. Considerable observation has convinced us that there are not so many over-worked people in the world as there seems to be. Nine-tenths of those persons who think they are over-worked, if the facts could be known, would be found to be over-straining one set of organs or faculties and leaving another set idle, and thus producing an unbalanced state of the system which results in great distress. It is not the extreme amount of labor that produces the discomfort, but the unequal distribution of it.

Take the case of a person who does brain labor. No organ of the body is so tough as the brain. If vigorous, it energizes the whole body; if weak, it weakens the body as well. Hard mental labor conduces to health and happiness, to longevity, but if the brain only is used in a longer or shorter period of time, the body suffers for want of strain as much as the brain from over-strain, and in this condition the sufferer complains that he is over-worked. Let such persons keep the balance between their bodies and their brains, and they could do more work than now, without injury, but with positive comfort. Very often the disproportion is on the other side, as is the case with those who use their bodies much and their brains little; in which case the body suffers for want of that energy which can only come from a healthy and vigorous brain.

It is sad to see so many unbalanced people as there are in the world. Like trees, or plants, with their foliage and branches on one side smaller than on the other, they lack symmetry, beauty, strength. They go through the world limping, as a dog with one lame leg, or like a wheel out of round, as it unevenly rolls over the ground, with sometimes the high side up and sometimes the low. The greatest strength comes from perfect harmony of development, and this is what all should seek, but it can only be obtained by the exercise of each organ equally. If this could be effected we should have fewer one-sided people in the world, and a less number to complain of over-work.—*Herald of Health.*

WALKING ERECTLY.

Walking erectly not only adds to manliness of appearance, but developes the chest, and promotes the general health in a high degree, because the lungs, being relieved of the pressure made by having the head downward and bending the chest in, admit the air freely and fully down to the very bottom of the lungs.

If an effort of the mind is made to throw the shoulders back, a feeling of tiredness and awkwardness is soon experienced, or it is forgotten. The use of braces to hold up the body is necessarily pernicious; for there can be no brace which does not press upon some part of the person more than is natural, hence cannot fail to impede injuriously the circulation of that part. But were there none of these objections, the brace would soon adapt itself to the bodily position, like a hat or shoe or new garment, and would cease to be a brace.

To maintain an erect position, or recover it when lost, in a manner which is at once natural, easy, and efficient, it is only necessary to walk habitually with the eyes fixed on an object ahead, a little higher than your own, the eaves of a house, the top of a man's hat, or simply keep your chin a very little above a horizontal line; or it will answer to walk with your hands behind you. If either of these things is done, the necessary, easy, and legitimate effect is to relieve the chest from pressure, the air gets in more easily, develops it more fully, and permeates the lungs more extensively, causing a more perfect purification of the blood, imparting higher health, more color to the cheek, and compelling a throwing out of the toes. To derive the highest benefit from walking, hold up the head, keep the mouth closed, and move briskly.—*Hall's Jour.*

CRYING.—A French physician urges that the children be allowed hearty crying spells. He contends that groaning and crying are two grand operations by which nature allays anguish. If the crying of children is systematically repressed, the result may be St. Vitus's dance, epileptic fits, or some other disease of the nervous system. What is natural, is nearly always useful; and nothing can be more natural than the crying of children when any thing occurs to give them either physical or mental pain.

☞ Patent medicines derive their name from *Patere*—to lie openly.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE BRIDEGROOM.

"Behold the Bridegroom cometh!" methought I heard the cry,
It first seemed low and distant, then louder and more nigh;
A still small voice, then many tongues the joyful tones repeat,
Behold, the Bridegroom cometh, go forth his train to meet.

In castle hall, at cottage hearth, is heard the herald sound,
And mountain top, and valley deep, the echoes full rebound:
Behold, the Bridegroom cometh, wake, slumberers, awake,
And in the grand procession your place appointed take.

Behold, the Bridegroom cometh! it is no fancied cry,
Heaven's trumpet sounds, in joyful shouts earth's kingdoms all reply:
Whom Moses dimly shadowed forth, whom holy men of old,
In psalms and solemn prophecies and parables foretold.

He cometh in the clouds of heaven, his waiting Bride to claim,
Wake, sleeping virgins, trim your lamps, and renovate the flame;
Wake, wake, th' angelic hosts again sound forth the joyful strain,
With shining lights, and girded loins, go meet the bridal train. —*Rainbow.*

For the World's Crisis.

PREACHING IN DESTITUTE PLACES.

Address to the Conferences, and to all our Preaching Brethren and Sisters.

Within the last generation, there has been a special movement with reference to the great events connected with and clustering around the second coming of Jesus Christ to this world. There are evidences in the prophetic word that such a movement would transpire in a time denominated by the prophet Daniel, and in the Revelations of John, as "the time of the end," and "the hour of his judgment." We have it symbolized in Rev. 14: 6, 7, by a mighty angel, flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people"; the burden of whose message is *special*, not simply this gospel, as it has always been preached since the days of Christ's first advent,—a declaration that men must "fear God and give glory to him, . . . and worship him"; but all that because "the hour of his judgment is come." We find it represented again in Rev. 10, by the angel standing with one foot on the sea, and another on the land, and swearing "by him that liveth for ever and ever," "that there should be time no longer"; a plain declaration that the end is near, for he refers to the great truth, "that in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished"; a point of special interest, and often cited by those who are the antetype of these symbols, when they have proved from history that the seventh trumpet is about to "begin to sound," and "time . . . be no longer."

This movement and its history are significant. It has never been preceded by a like movement in the past; and this fact, as well as striking evidences of the fulfillment of prophecy, makes it evident that this is that represented in those symbols, and that our position is providential; and grave and weighty responsibilities rest upon us, as the people who are doing this work.

We stand where God made us stand, by accepting the position and the work which he has given us to do, and hence it is a matter of the greatest moment that this work be done well. We have not set ourselves above all Christendom as infallible; we are neither popes nor priests of men; we only occupy the position which all the professed christians of the day should and might occupy, if they would. We have no new gospel, but we have been called with all the professed people of God to accept this *judgment* message, and proclaim it to the world; and if some, because of unbelief or other cause, fail to accept this part of the gospel work, let us who see it, feeling that be no more than other men, "be not high-minded, but fear"; humbly, trustingly, accept the position, the true position of the church in these last days, and do our work faithfully, whatever the majority of the professed servants of God may choose to do about the matter. God will have enough servants, willing ones, to warn the world of the coming judgment; and blessed be they who give the "portion" to each "in due season"; and wo, wo to them who fail to stand in the full liberty of the gospel in these last days.

If we do our work well, there is a question of vital importance, How is it to be done? for if it be not done well, all who fail shall have their names blotted out of the book of life, and others shall take their work, bear their cross, and take their crown. One point to be considered in this work is, that we are to preach the "time-of-the-end," this "hour-of-his judgment-is-come" message in destitute places; places where the "present truth" of Christ's near coming has not been preached; and there are many of them. They may be places where some of the professed churches of Christ may be already established, but where the ministers either have not seen the light, and are only preaching, as Apollos preached, the baptism of John, a part of what is to be preached to-day, and only need to be instructed in the way of God more perfectly, to accept and preach the truth; or they may be those who reject all evidence of "the end at hand," and with pious horror warn their flocks to keep away from "this sect" "every where spoken against"; but these places must be visited; they are destitute places. They may be places where the people have only the fossilized remains of what was once a sectarian church, and where only the minister is an old backslidden, ungodly professed one, who does not have even the semblance of a moral character to exonerate himself from blame; who belongs to a class of "men of corrupt minds," who do not even preach the popular theories of the day, and whose deserted, vacant, unoccupied pulpit is as cold and cheerless as November blasts.

Such places are certainly destitute places, and there are many of them all through the country, where some are really hungry for the word of life, and where often the humble servant of Christ, full of a deep, all-pervading sense of the nearness of the judgment, can proclaim his message, and get hearing ears and hearts willing to accept the truth. There the opposition of these dumb professed watchmen can have no marked influence, and every effort made will "tell on ages" and "tell for God." The whole world must be warned of coming doom, and we must arouse ourselves to the needs and duties of this thrilling "hour of . . . judgment."

When the proclamation first went forth, Joseph Wolfe made his tour in Asia, and soon after Wm. Miller, in America; and besides, in recent times we have had such men as Luther and Wesley, and other reformers, who were fully convinced that the great judgment day is just at hand. Since the days of these just mentioned, others have been raised up who have been constantly calling the attention of the people to the truth so full of interest to the world, and many places have been visited, and much has been done to awaken an interest in the cause, but (alas! that we must put in a "but") all has not been done that could have been done, and it becomes us to-day soberly to consider what has not been done that might have been, and how the time can now be redeemed to do the work of preaching in destitute, or yet unvisited, places. What has been done has not been without effect. Already the work that has been done commands the attention of the professed church and the world. Different states and countries have been visited by the preachers of the word, and many faithful witnesses to the truth have been raised up. We have printed tracts and circulated them, but not enough. Discussions have been held upon questions important to the issues of the truth and the hour, and the pulpits and presses of the land are constrained to notice us, even if for nothing else but to sneer and reproach, and warn the people against these "heretics," "every where spoken against"; and though they do it disparagingly, with often an attempt at wit, when some phenomenon, or striking event occurs, we are glad that thus they keep the fact fresh in the minds of the people, that we still declare the whole counsel of God.

But now that we have come thus far, and some have been often disappointed in calculations on the "time question" (an interesting question, in which we must not lose our interest), and on other points sometimes made mistakes (for we are only men); after all, it becomes us to take a breath, look around us, rid ourselves of all hindering causes, and with a mighty, united effort, ring out the world's last warning, while

"The great bell of time tolls its funeral knell."

We need concert of action, and as since the first movement on this question divisions have crept in, and some have left for some other cause, we need to unite more fully than ever all true hearts and willing hands, to give this work a new, fresh impetus. It will not be done by adopting names, or by calling ourselves by any names of "ists" or "ites," as "Advent Christian," or any other name; for the true position of the church in these last days is no more an "ism" than it was in the apostles' days; and distracting names are a hindrance. The tendency in this direction in past times has been to distraction. It has caused side issues which have hindered that vigorous, gigantic effort, which might have been made beyond what has been; and yet, if all will unite to-day, we have truths which will yet move the world. We have been in the right place providentially; we have made some mistakes; let us avoid them in the future.

We have had too much tendency towards the cities and larger places. Appointments have been in toward these places, rather than out from them. There should be more of the *centrifugal* tendency about the work. Large places are excellent centres from which to roll out men and supplies for the work; but they should not exhaust the resources, so as to have none left for "the regions beyond." To begin with, a preacher should be as willing to go into the distant regions as anywhere, and toil hard to break up new ground, as to enter into the labors of others; and he should be willing to trust in the Lord and accept whatever he may get, not having any human assurance or knowledge of any source from which he can get a cent. Such a conversation as the following may be imagined sometimes to be held, which will illustrate the fact that there is not always this willingness. Bro. G. we will suppose lives in some back place. He meets Bro. Blank, a preacher, and says: "Bro. Blank, come up and preach to us."

Bro. Blank. "Are there many of you there?"

Bro. C. "Only a few, and we rarely ever have preaching. Wish you would come."

Bro. B. "The trouble is, your back places do not pay enough so we can afford to come. We cannot support our families with what you allow us."

Bro. G. "But we will do the best we can. We are poor, I know, and few in number; but we need preaching as much as anybody. Good might be done in our place, if some one would only come and preach the word; but we can scarcely ever get a preacher. They all talk as you do, or they are full of engagements in large places."

Now this is not an overdrawn picture. It is true to the life; frequently truer than we wish it were. God's ministers have never been burdened with a heavy salary. They have never lived in palaces and lounged in upholstered *tete-a-tetes*, and walked over Brussels' carpets, to a very great extent; and they never will, as long as they preach unpopular truth, and the world is so selfish and unappreciative. But suppose that is so; the work of preaching the gospel must be done, if clothing is insufficient, and food is deficient, and it is cold weather, and there are hardships in the way, and like Paul the minister goes afoot, whether he like Paul is minded to or not, or whether he is obliged to get along by being carried by some brother, or some other way, and can scarcely see his way clear, or see at all; the devoted, self-sacrificing man is in duty bound to go, even where there is the most devil and the least money, even although he might get more, and find more friends and less persecution elsewhere. His talents and abilities may be of a high order, and if so, all the better; the fact that these make him acceptable in any place, should not make him and the church forget that he will be just as useful, acceptable, and necessary in back places.

John the Baptist preached in the wilderness of Judea, and Jesus preached on the mountains, and their talents were of as high an order as any of the present day. Men may go, and must go, into all sorts of places, and find all sorts of receptions; but they must go and preach, and then work with their hands and toil making shoes, or tents, or hay, or building houses, or cultivating lands, to get means to travel, or to support the family at home; and, in short, he must do everything honestly, if by any means he may preach this last-day message, and deliver his soul from burden, and others from death; for his is a judgment-message.

Poor as the minister is, and as hard as these trials may be; as hard-pressed by want of money to pay debts which daily trouble him; as much as his family may be distressed, he must be thus ready to go over the rough, rugged road of poverty and want, and shut his eyes to liberal offers of stipulated salaries and comfortable livings. If duty calls, he must go cheerfully to the destitute places, and get into school-houses, old, unoccupied meeting-houses, and private houses; or, if it be warm enough, into barns or the open air, and preach to all who will come and hear; and take for his remuneration from men small scrips, or kicks, curses, hard names, and defamations; or find offers of comfortable firesides and pilgrims' seats; a share of what the good brother or sister, though poor, may have; or, perchance, the gift of the more wealthy, having thus the hundred fold, with persecution, and God's promissory note of "everlasting life" in "the world to come."

It is true that all the churches have responsibility about these matters, whether the men may preach there or not, provided they are faithful men, who are able to teach others also. The man must go and preach, whether his wants are supplied or not, for the "wo" is upon him, and he may not feel like dolorously whining about his wants and his distresses, or tell of them, unless asked, or unless his appearance bespeaks want; but it is the duty of christians to look to it, and look to themselves, to see that such men as thus go out to preach in the destitute places, or any place, are not left to suffer want or be reproached by the world or the popular church on account of debts they cannot pay, or wants they cannot for lack of means supply.

If one would know his wants, to aid in supplying them, let him be gently questioned a little about the matter, that an interest and sympathy and friendly aid may be felt and afforded, and the work, not the man, who but for the work could support himself, helped on. Then, there might be aid afforded even to sharing with the angel-messenger of the judgment-hour message, the highway-and-hedge-compelling message. At all events, let not the preacher be discouraged, or disheartened, or cease to work, and also to live in the enjoyment of God's favor; for above all others such as have this message of the near coming of Christ can not live in God's favor, and in the enjoyment of the work, unless they cry aloud and spare not, and lift up their voice like a trumpet. There are openings everywhere; vacant meeting-houses stand ready for the appointment; school houses and private houses are accessible everywhere. In many places people are starving for want of the gospel, even in New England. Everywhere they say, "Come and preach to us"; and those who go will find some fruit of their labors.

Go, then, preaching brother or sister, and find these places. Go back a few miles and find some unoccupied church, or school-house, or other place, and preach the word. Give the people the good, wholesome truth; not the strongest meat first, lest they be choked with the word; neither shunning to declare the whole counsel of God. Preach with the Holy Ghost sent down from heaven, and good will be done, sinners converted to the truth, and honest, warm, christian hearts will become interested in it, and invitations will come to you to visit other places, so frequently and so urgently, that you will cry out, "Who is sufficient for these things? O that I could multiply myself, and go everywhere I am desired to go." Some are doing this and being blest; but let others take the same course and delay not, "For, behold, the Judge standeth at the door." Do not mind the fact that you are wanted in larger places, and at old appointments, so long as there are enough men for those places without you. Do not let business, or ease, or other considerations, hinder you from taking that course which God providentially marks out for you. Do not think that you are young in the work, and new at the business, and inexperienced; the way to get experience is to acquire it by doing the work.

Go somewhere immediately; do something right away. Do not wait for something to turn up; for some missionary society to pledge you a support, before you can go. Those who have means, and these societies, will help you all they can. If they look to the Lord for direction, and you look to him for aid, you can go and preach all the words of this life.

There is an obstacle we must not forget to mention in this connection, and it is a serious thing in the way of extending our work more generally. It is the tendency among some to split and divide, and so hold two meetings in one place, and yet claim to be in the order of providence,—preachers of the coming of Christ. A man who will do this will do just wrong. If he wants to preach, and ought to, let him go into some new place, and work there. Two or three small swarms of bees are not as good as one large, strong one. We should act on that principle, and then we shall find less cause of complaint, and less reason to get up a separate interest than there is now.

There should be a general understanding among preachers and conferences, to prosecute this work. "All are not Israel that are of Israel"; and while we are anxious to have the work done, more damage and injury can be done by one irresponsible person in any place than ten men can readily repair. A concert of action, and mutual recognition, aid, and sympathy, are necessary among the true laborers and yoke-fellows; but none should be extended to those who divide and distract, who have favorite, pet theories to present which are likely to be as far from the Bible as the poles are separated; they deserve none, there is none for them; but if they go, they should do it unrecognized and unassisted, either by publishing their appointments, or by recognizing them as ministers. Let us use all the means in our power, as conferences, to ascertain what places there are, and what their wants may be, and, as preaching brethren, endeavor even at a sacrifice to go where we are most needed; not always where it would be our individual preference to go, but where we feel "bound in the Spirit" to go, standing where we can say, "Speak, Lord; for thy servant heareth"; and, "Here am I, send me." Then we shall look like men all mustering round; we shall look like men of war; and places will be visited and work done that might have been visited and done long ago, but may now, if we take hold of the work with a true missionary spirit, and stand ready to work. Let all who can aid in the work, who cannot go themselves. Inquire of the Lord what is duty, and do it in his fear. If they do not preach, they can pray for those who do, and assist with substantial "God-bless-yous"; and when Jesus comes, we shall hear the "well done"; we shall have proved that we were really the people who are meant by the flying angel having the everlasting gospel.

It is a golden opportunity. Now to the work. Hundreds are in want of us. Let us seek them out, do all we can to preach to every kindred, and nation, and tongue, and people, and soon we shall finish our work, and Jesus will come.

"Oh, let us be ready to hail the glad day."

L. C. MCKINSTRY.

SCENE IN PALESTINE.

I was traveling over Anti-Lebanon. It was a bright summer day and near noon. Weary and way-worn, I rode down from a bare mountain ridge into the wild and beautiful valley of Hebron, and dismounted beside a little fountain, under the "shadow of a great rock." A group of some fifteen or twenty shepherds were there, too, resting during the heat of the day, and their flocks, amounting to several thousand sheep and goats, filled nearly the whole bottom of the valley. At first I was greatly annoyed at the too near approach of both men and animals; but, when the time came to lead the flocks away to the pastures again, I watched their motions with intense interest.

The shepherds rose, went into the middle of the dense mass of animals, and then separating, walked away slowly in different directions. As they went each kept uttering a peculiar cry or call. The sheep heard, and began to separate one from the other. I observed the whole mass was agitated, as if the sheep and goats had been driven hither and thither by some unseen power. Gradually they form a series of dense, moving columns, following closely in the footsteps of the shepherds, and drawn after them with their voices. I also observed that while each shepherd wound his way through the united flocks, some of the animals fled at his approach, frightened by his voice, others hastened toward him "for they knew his voice." In a short time they were led off, and the fountain was completely deserted, not a sheep or goat ventured to lag behind. Then the calls of the shepherds were heard echoing from rock to cliff, now loud and clear, now dying away in the distance; while the flocks were seen obedient to the calls, following in long, distinct streams the guides whom alone they knew and trusted.

As I sat there gazing with wonder and pleasure on that strange and instructive scene, another beautiful Scripture illustration was realised before my eyes. One shepherd led his flock, by a zig zag path, up the almost perpendicular banks of the glen. Behind it two young lambs trotted along at the feet of their mother. At first they frisked about, and jumped lightly from stone to stone; but soon they began to fall behind. The poor little things cried piteously when the path became steeper, and the rocks higher, and the flocks more and more distant. The mother cried too, running back and forth, now lingering behind, now hastening on before, as if to wile them upwards.

It was in vain. The ascent was too much for their feeble limbs. They stopped, trembling on the shelving cliff, and cried, the mother stopped and cried by their side. I thought they would certainly be lost; and I saw the great eagles that soared in circles round the cliff far overhead, sweeping lower and lower as if about to pounce upon their prey. But no! The plaintive cries of distress had already reached the ears of the good shepherd. Mounting a rock, he looked down and saw the helpless little ones. A minute and he was standing by them, then taking them up in his arms, he put them one on each side in his bosom, in the ample folds of his coat, which was bound round the waist with a girdle. The lambs made no attempt to run away from him. They seemed to know what he was going to do when he lifted them in his arms; and the little creatures lay there with their heads out, as contentedly as an infant in its mother's bosom, while the shepherd scaled the dizzy heights again, and took his place at the head of the flock. It may be easily imagined with what deep interest I have ever since read the beautiful words of Isaiah: "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom."—*Family Treasure.*

HE LEADS US ON.

He leads us on,
By paths we did not know;
Upward he leads us though our steps be slow,
Though often we faint and falter by the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone,
We know He leads us on.

He leads us on
Through all the unquiet years;
Past all our dreamland hopes and doubts and fears
He guides our steps. Through all the tangled maze
We know his will is done;
And still he leads us on.

And He, at last,
After the weary strife,
After the restless fever we call life—
After the dreariness, the aching pain—
The wayward struggles which have proved in vain—
After our toils are past—
Will give us rest at last.

EVILS ABOUNDING.

One of the most marked and offensive emanations from the "form of godliness," now so prevalent, is the tendency to introduce novelties in religion. Everything is done to entertain, amuse, or create a sensation; all weariness of the flesh and spirit must be carefully guarded against in public worship; the place of prayer and praise must be made as attractive as the place of amusement, or this formidable rival will probably engulf many who have renounced the world and its vanities.

The expedients to secure this end are as diverse as the temperaments of the individuals who originate them. Some ministers, whose political proclivities cannot be restrained even by the sanctity of their office,—which certainly does not authorize an interference with worldly politics, in the exercise of its sacred functions at least,—entertain their deeply interested auditors with eloquent political harangues,—too often mere stump-speeches,—the only effect of which is to make men more strongly partisan in political feeling than before.

Others again, appreciating the sentimental and poetic taste of their hearers, discourse of beautiful brooks, trees, flowers, birds, etc. They appeal to their sympathies, and melt their souls with touching delineations of earthly affection, or harrow their feelings with thrilling pictures of separation from the loved ones of their homes or social circles.

Others aspire to something greater, and instruct their audiences in the different sciences; and a yet larger number deal in vague abstractions, and the whole gospel of Christ is never heard from them. If Christ and him crucified be faithfully preached, there will be no danger from special forms of error; and ministers will not be under the necessity of indulging in bitter denunciations against evils of which the greater portion of their congregation knows nothing. Thus is Christ but little preached, and this may surely be regarded as a novelty characteristic of these days.

This same desire to have things conducted in as entertaining and amusing a manner as possible, also manifests itself in the want of reverence—we had almost said flippancy—in the demeanor of ministers, and laity, too, at meetings convened especially for the transaction of church business. The sober-minded and the devout have been frequently shocked at such indecorous proceedings, but as those persons almost always make more pretensions to piety and spiritual-mindedness than those who venture to disapprove of their manner of conducting public worship and meetings, they have submitted to the imputation of formalism and generally remained silent. The exhibitions of clerical buffoonery, too, with which the country is sometimes entertained, cannot fail to have a most injurious effect, whilst the thoughtful and the reverent cannot but mourn at the desecration of so high an office. Very recently we saw this conduct rebuked, as it deserved to be, in a highly respectable religious journal, and we felt as if we would like to see the article extensively circulated.

Another novelty is the fairs, festivals, concerts, and, in some extreme instances, masquerades, that are held for religious purposes. A close observer cannot fail to see their demoralizing tendency, and yet such is the general approbation, that the few who venture to offer a protest are stigmatized as fanatics and hypocritical pretenders to superfluous degrees of piety. Many of the adjuncts of these so-called religious charities are of so objectionable a nature, and it seems they cannot be conducted without these abuses, that we know not how it is possible for a christian to justify them.

Even the music of the churches excites the sadness, pity, and almost disgust of those who are not carried away by the stream of worldliness and fashion. They feel that such music has "no unison with our Creator's praise;" and often the question arises whether it would not be more profitable to absent themselves entirely from churches where abuses prevail in every department of the service.

In the Sunday-schools the influence of these novelties is still more extensively seen. The hymnology, exhibitions, speeches, prizes, picnics, are all of a piece. The children are certainly amused and entertained; the humorous speeches excite their risibilities, and they enjoy their Sunday-schools. Far be it from us to render religion unattractive or repulsive to young or old. We have heard little ones of three years of age singing "While thee I seek, protecting power," and "Jesus, lover of my soul," and seeming to enjoy it too. We have heard others, a little older, spontaneously break forth in their play with "Glory be to God on high;" and their little hearts seemed full of love to God in their pure happiness and glee. The words were not unintelligible to them, nor sung because they constantly heard them; but they had been taught to understand the object of praise and adoration, and their full hearts gave utterance to what they felt in their joy. We do not suppose all Sunday-schools are mis-conducted, but, such is the general rule, that it has become problematical whether they are not doing more harm than good. We intended speaking of the pernicious character of many of the books in the libraries, and we know whereof we affirm, but we leave that at present.

Such, it seems to us, is the church of the present day. In her own estimation, "rich, increased with goods, and having need of nothing;" and yet so "wretched, miserable, poor, blind, and naked," that we greatly fear God will, ere long, "spue her out of his mouth." She is beautiful to look upon with her gorgeous temples, her stupendous benevolent enterprises, and her many zealous votaries. So it was in the days of Constantine, and we know the ages of deathlike darkness that succeeded this seemingly prosperous era. She is asleep, and the enemy has indeed sown tares. No wonder iniquity and infidelity of every kind stalk abroad in the land. No wonder spiritualism blasphemously announces in one of its papers the anticipated advent of a wonderful woman—"the Deific Mother," as they wickedly style her—who is to rule over the earth, and that at the name of woman "every knee is to bow and every tongue confess;" that God has hitherto only revealed the masculine side of his character, and that now the feminine is to be developed. No wonder, under the circumstances, that such blasphemy should pass unnoticed and unrebuked. It is saddening to dwell upon these things; and much more might be said, but we must forbear. Like Jeremiah, we must sometimes "cry aloud and spare not," although it is an exceedingly painful and ungracious task.

Seeing, then, that these things are so, "what manner of persons ought we to be in all holy conversation and godliness." What influence does the "blessed hope" we entertain exert upon our lives and conduct? Are we shining as lights in a dark place? Though the light is here, and "the darkness comprehendeth it not," shall we, who are "the children of the day," from an amiable complaisance towards our brethren, who construe our hopes and professions into a repulsive display of superior knowledge and piety, be drawn into this vortex of worldliness and darkness? Whilst this dispensation lasts, the wheat and tares must grow together; but shall not our conduct say how "holily, and justly, and unblamably" we demean ourselves in these perilous times?

If we really are convinced of the truth of our doctrines, are we not more censurable than our incredulous brethren if we profess to have the light and yet walk not by it? Are we diligently "occupying" at our posts, accomplishing that most difficult injunction, "using the world as not abusing it;" realising that any moment we may have to give an account of our stewardship, and undismayed by the sneers, obloquy, and persecutions of our adversaries?—*Prophetic Times.*

For the World's Crisis.

IS IT FOR HIS SAKE?

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."—MATT. 5: 11.

This passage of Scripture has been running through my mind for a long time, and I have been thinking if all the evil that has been said against me, had been for the sake of Jesus, I should have been better able to have borne it; for Jesus has promised to be a present help in every time of need; and I have ever found him so when I have suffered wrong for his sake. But many wrongs I receive are caused by my own misdoing, and then I feel that I have no one to look to for help and strength, no one to help me bear the burdens of life which so often press me down. It is then my heart grows weary of the roughness of the way, and the road seems dreary as I pass along, and I falter, look to my own unworthiness, listen to the voice of Satan, get out of the way, cause my name to be evil spoken of, and bring death and darkness to my soul. But when I have followed Jesus closely, lived near him, watched and prayed all the time, I have found it a blessed way; and I hear that voice to-day, and it gently says, Follow thou me, close to me, and I will be all that thou needest; yea, more than all the world; and I will never cause thy name to be evil spoken of.

Brethren and sisters, pray for me, that I may be saved in the kingdom when Jesus comes. There will be no evil, no dangers there. Satan cannot watch to destroy there; our foes cannot confound us; but there will be love, joy, and peace. I will try with all my heart to be there. REBECCA.

THE BIBLE TRIUMPHANT.

87. *The Holy Ghost bestowed at Pentecost.*—"But ye shall receive power after that the Holy Ghost is come upon you. . . . Ye shall be baptized with the Holy Ghost not many days hence."—Acts 1: 8, 5. "And when the day of Pentecost was fully come, they were all of one accord in one place. . . And they were all filled with the Holy Ghost."—Acts 1: 4.

The Holy Ghost bestowed BEFORE *Pentecost.*—"And when he had said this he breathed on them, and said unto them, Receive ye the Holy Ghost.—John 20: 22.

The words, "Receive ye the Holy Ghost," contain a promise that it shall be bestowed, but it does not specify any time when it shall be given. And, although the disciples had the promise of the Holy Ghost, they did not expect it previous to the ascension of the Messiah, for Jesus distinctly tells them that "If I go not away, the Comforter [or Holy Ghost] will not come."

88. *The disciples were commanded immediately after the resurrection to go into Galilee.*—"Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me."—Matt. 18: 10.

The disciples were commanded immediately after the resurrection to tarry at Jerusalem.—"But tarry ye in Jerusalem until ye be endued with power from on high."—Luke 24: 49.

The command "Tarry ye in Jerusalem until ye be endued with power from on high," was not given immediately after the resurrection, as the skeptic distinctly states, but after Jesus had tarried with his disciples for forty days; it was the very last charge he gave them before his ascension! Is it ignorance, worse than that which characterized the dark ages, or willful falsehood, which we are thus called upon to expose?

89. *Jesus first appeared to the eleven disciples in a room at Jerusalem.*—"And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together. . . . And as they spake, Jesus himself stood in the midst of them. . . . But they were terrified and affrighted, and supposed that they had seen a spirit."—Luke 24: 33, 36, 37. "The same day, at evening, being the first day of the week, when the doors were shut, where the disciples were assembled . . . came Jesus and stood in the midst."—John 20: 19.

Jesus first appeared to the eleven on a mountain in Galilee.—Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed. And when they saw him they worshiped him, but some doubted."—Matt. 28: 16, 18.

There is surely no discrepancy here. It is evident from the reading of the word, that the meeting in Jerusalem was previous to the one in Galilee. On the same night after his resurrection, his disciples were voluntarily gathered together in Jerusalem (previous to going into Galilee) and the Lord appeared unto them. Luke 24, is a very comprehensive chapter—it embraces a period of forty days, or the whole time from the resurrection to the ascension of our Lord, and in consequence of its brevity, many things are necessarily omitted, and among them we find the meeting of Jesus with his disciples on the mount in Galilee, according to previous appointment. This elipsis is filled by Matthew, but because one evangelist records what another omits, is certainly no proof that the Bible contradicts itself. And, although it is evident from the connection that the meeting in Jerusalem was the first one, after his resurrection, it is well to observe that neither of them is called the first meeting in the text.

"Bible Triumphant," by Mrs. H. V. Reed.

DON'T LAUGH.

Never laugh at religion. Never make a jest of sacred things. Never mock those who are serious and in earnest about their souls. The time may come when you will count those happy whom you laughed at,—a time when your laughter will be turned into sorrow, and your mockery into heaviness. Whatever you please to laugh at, don't laugh at religion.

Contempt of holy things is the high road to infidelity. Once let a man begin to make a jest and joke of any part of christianity, and I am never surprised to hear that he has turned out a downright unbeliever.

Have you really made up your mind to this? Have you fairly looked into the gulf which is before you, if you persist in despising religion? Call to mind the words of David; "The fool hath said in his heart, there is no God." Ps. 11: 1. The fool, and none but the fool! He has said it, but he has never proved it! Remember, if ever there was a book which been proved true from beginning to end, by every kind of evidence, that book is the Bible. It has defied the attacks of all enemies and fault-finders. "The word of the Lord is indeed tried." Ps. 18: 30. It has been tried in every way, and the more evidently has it been shown to be the very handiwork of God himself.

Matthew Henry tells a story of a great statesman in Queen Elizabeth's time, who retired from public life in his latter days and gave himself up to serious thought. His former gay companions came to visit him, and told him he was becoming melancholy; "No," he replied, "I am serious; for all are serious round about me. God is serious in observing us, Christ is serious in interceding for us, the the Spirit is serious in striving with us, the truths of God are serious, our spiritual enemies are serious in their endeavors to ruin us, and why then should not you and I be serious too?" Don't laugh at religion.—*Rev. J. C. Ryle.*

The World's Crisis
AND SECOND ADVENT MESSENGER,

Boston, Wednesday, Dec. 15, 1869.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

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Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

PLEASE REMEMBER

That *all* letters, telegrams, or notices, ordering books, tracts, or papers, or for insertion in the Crisis, or for any other business connected with this office, should be addressed to the Editor, or to the Business Agent, and *not* to the clerks; as their letters, being regarded as *private* and not for the office, are not opened in their absence. AG'T.

TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

M. G. S.—They are received. Sent yours Dec. 14th.

H. F. CARPENTER'S P. O. address is now *North Springfield, Vt.*, instead of Danielsonville, Ct.

BRO. O. BENDIXON'S P. O. address is No. 2 Bowling Green, New York.

OUR DAY-BOOK.

Saturday Dec. 4th, at 8.30 we departed from Boston *en route* for Vineland, N. J., about forty miles from Philadelphia. On our arrival in New York, we found dear Bro. H. A. King waiting at the depot to give his hearty welcome, and to conduct us to the noted Hygienic Institute, at 15 Laight St., under the care of Drs. Wood, Holbrook & Co. This institution was formerly conducted by Dr. Trall; afterwards by Drs. Miller & Wood. During the present year Dr. Miller has been making a tour through Europe, and has just returned, laden with valuable information of a hygienic nature. We had a very pleasant interview with him. He is deeply absorbed in devising means for relieving the ills of human nature. He took us to visit Dr. Geo. H. Taylor's noted Movement Cure, 69 West 38th street, New York. This is considered, without doubt, the best institution of the kind in the world. He was the first who adopted the system in America, and is having remarkable success. He does not advertise, but has all he can do without. He has a variety of machinery, propelled by steam power, admirably adapted to benefit the physical system. We were delighted with what we saw and heard. His patients are mostly those who have tried nearly all other remedies, and been given up as hopeless cases; but with Dr. Taylor's skillful treatment, they receive wonderful benefits. His patients soon become very cheerful and brilliant with hopes of a cure of their chronic maladies. It seemed a pity that every invalid whose condition required it, could not have the benefit of Dr. Taylor's treatment.

We also called on Dr. Fancher, who is said to have excellent success in treating rheumatic complaints with electrical baths. At Dr. Wood, Holbrook and Co., 25 Laight St., we found not only the electrical, but the Turkish and water baths, with a very interesting, intelligent class of patients and boarders, showing the establishment to be in a very prosperous condition, under its skillful managers. If people knew the value of such hygienic institutions they would receive extensive patronage.

We had interesting meetings at 138 West 24th Street, and at 415 Grand Street. The prospect looked very promising at the latter place. Bro. H. A. King has recently moved from Nevada, O., to 37 Park Row, New York, where he is publishing "The Bee-Keeper's Journal and National Agriculturalist," a valuable monthly, tastefully arranged, for $1 a year. His heart is in the work of the Lord, and he is rendering efficient aid to the meetings in Grand St., and is also anxious to have something special accomplished in that great city during the winter. We trust he will not labor in vain. He is a true Bro. in the Lord, and is worthy of the confidence of all the friends of Jesus.

We called on Bro. J. K. Bellows, 19 Orchard St., and found him confined to his home, unable to preach. He is rejoicing in hope of eternal life, to be received at the coming of Christ. He is anxious to receive letters from his friends in the Lord. They afford him much comfort, and we hope many will find time to write him, and enclose something to assist him in providing for himself and family. He needs assistance. Do not forget those who are worn out in the service of Christ.

DISCUSSION IN VINELAND.

We are now (Dec. 8th) engaged in a discussion at Vineland, N. J., with Mr. J. G. Fish, a noted Spiritualist, from Hammonton, N. J. He was formerly a Baptist minister, but is now a radical Spiritualist. Vineland is a new, but thriving place, containing some ten thousand inhabitants. It was first settled eight years since. It is growing rapidly, and is a pleasant place. It is a good fruit country, located on the West Jersey R. R., about forty miles south east of Philadelphia. There are a few here who love the coming of Christ, but Spiritualism has taken a strong hold, and appears to be the leading system of belief.

Mr. Fish claimed that all revelations to man came from departed human spirits; thus denying the divine inspiration of the Bible. He denies the existence of a personal God, and accepts Pantheism as truth. The demons are leading their votaries back to ancient Buddhism, which evidently sprang from the same source as modern Spiritualism. Mr. Fish said, "I am a lost man if my opponent's position is correct." He asserted that the God of Moses was only a human spirit. Some of the talk of Mr. Fish was highly blasphemous. This is the fruit of becoming a Spiritualist. He said he did not deny Jesus, as a Savior, but "believed in lots of Jesuses, and wished there were more." Our discussion is to continue three more evenings. Our audience is very intelligent and attentive. The friends of truth are rejoicing over the present aspect of the discussion.

The Minutes of the National Conference did not reach us in season for this issue, which we much regret. They will be given to our readers next week.

APPROACHING EVENTS.

There is a general impression that great events are at hand. To-day (Dec. 8th) the Ecumenical Council is to open at Rome. We shall watch with special interest its daily progress, and purpose to keep our readers well posted in relation to the doings of the council. We think we have now come to a crisis in the history of the Papal power.

A Paris correspondent of the New York *Herald* writes:—

"Nothing can be sadder, darker than the prospective. Parisians are weary with this chronic fever of anxiety, this expecting revolution attitude, which has destroyed their trade, undermined confidence, and paralyzed the entire business of the nation. At this season, when Paris ought to be overworked with orders for the new year, there is nothing but stagnation. Opinion throughout the provinces is very dissatisfied with Paris, with everybody. There is nothing settled anywhere—every one seems to feel we are on the eve of some great events. Certainly this existence on a volcano cannot be indefinite."

We can see no room to doubt that the second coming of Christ is near at hand. Is the reader ready for the event? None but the pure in heart have the promise of a seat at the marriage supper of the Lamb. Let us make sure work for the kingdom. What we do must be done quickly. This is the time for special watchfulness.

THE ECUMENICAL COUNCIL.

The Ecumenical Council, which commences its session to-day (Dec. 8th), is an event of great interest to the civilized world; one which all nations will watch with close attention. The following statement from the New York *Herald* of to-day will pay for a careful reading:—

"To-day, the eighth day of December, in the year of our Lord one thousand eight hundred and sixty-nine, will assemble in Rome an Ecumenical Council—or general hierarchical representation—of the Catholic Church. The prelates come together in obedience to the Pontifical summons of his Holiness Pope Pius the Ninth. They will meet in the Church of the Basilica of St. Peter, in the Vatican, after having journeyed from their different sees in Europe and Asia, America and Africa, to the common centre of Catholic Christianity and the presence of the Chief Bishop or visible earthly head of their particular form of worship and communion; the pastor of the many millions of peoples who acknowledge his commission and authority to preach and teach, to confirm in the faith and to discipline in morals and the every day routine duty of man towards his fellow man, and the community at large.

This Council is called the First Council of the Vatican and will pass into history as the twenty-first Ecumenical Council of the church, counting from the first held at Nice in the 325 to the last council of Trent, the twentieth which met in the year 1545, and terminated its sitting in the year 1563, three hundred and six years since. This last named council was convoked by Pope Paul the Third and continued under Julius the Third and Pius the Fourth; the present by John Maria Mastai Ferretti, the two hundred and fifty-eighth pontiff from Saint Peter—accepting the Catholic version of Peter's position after the death of our Lord and Savior—who was vested with the triple tiara, the Keys and the Sword in the year 1846.

The present assemblage will be more largely attended, and consequently more universally Catholic, than any of those which have preceded it. On the latest previous occasion America was not represented in the Council, as the Papal hierarchy had then been scarcely established in the newly discovered soil. To-day America sends a full delegation to Rome—ten archbishops and over seventy bishops, answering from North America alone, exclusive of the Episcopacy of Mexico."

"THE POPE AND EPISCOPATE.

A careful analysis and classification of the ruling anointed executive and ministerial constituent elements of the Catholic Church of the present day sets forth the following results as to its governing body and extent:

It presents as head the Most Holy Father, Pope Pius IX., John Mari Mastai Ferretti, born at Sinigaglia the 13th of May, 1792; reserved *in petto* the 23d of Dec., 1839; published Cardinal Priest, by the title of SS. Peter and Marcellinus, the 14th of Dec., 1840; elected Pope the 16th of June, 1846; crowned the 21st of same month and year.

CARDINALS. There were in Nov., 1869, fifty-seven Cardinals, of whom six were cardinal bishops, forty-three cardinal priests, and eight cardinal deacons. Thirty-nine were Italians by birth, seven French, four Spanish, four Germans, one Croatian, one Portuguese, and one Irish.

PATRIARCHS, ARCHBISHOPS, AND BISHOPS. According to the *Annuario Pontificio*, the number of Patriarchates, Archbishoprics and Bishops in the Catholic Church amounted to 1,094. This includes all the prelates of the Oriental Churches that are in communion with Rome—namely, those of the Armenian Catholics, the Maronites, the Greek Catholics, the Syrians, the Bulgarian Greeks and the Chaldeans."

"WORK OF THE FORMER COUNCILS.

The twenty Ecumenical Councils which have preceded this, the first Council of the Vatican, may be recapitulated in the following order of enumeration as to the period of their assemblage and results:—

The Council of Nice (325) against the Arians; 2, of Constantinople (381) against the Macedonians; 3, Ephesus (431) against Nestorius and the Pelagians; 4, Chalcedon (451) against Eutychus; 5, second Constantinople (553) against the three chapters; 6, third of the same city (680) against the Monothelists; 7, second of Nice (687) against the Iconoclasts; 8, fourth of Constantinople (869) against Photius; 9, first Council of the Lateran (1123) to regulate various matters of discipline; 10, second of the same (1139) against Arnaud de Brescia; 11, third of same (1179) on discipline; 12, fourth of same (1215) against the Albigenses; 13, Lyons (1245) against the Emperor Frederick II., the author of the famous work 'De Tribus Impostoribus' (Moses, Jesus, Mahomet); 14, second of the same city (1274) for union with the Greeks; 15, of Vienna, in Dauphine (1311) against the Templars; 16, of Pisa (1409) against the great schism of the west; 17, of Constance (1414) against the Hussites and against three antipopes; 18, of Florence (1429) for a second union with the Greeks; 19, of Bale (1431) which, after twelve years of dissension, terminated in a schism; 20, of Trent (1545, 1563) which had to undergo still more vicissitudes than its predecessor."

WHY THEY MEET.

In the Pope's summons of this great council, he gives the following as the reasons why he deems it necessary to have this gathering at the Vatican:—

"Now, it is well known and manifest to all by how fearful a tempest the Church is at this time shaken, and what and how great are the evils with which civil society itself is afflicted. By the bitter enemies of God and men, the Catholic Church, and her saving doctrine and venerable power, and the supreme authority of this Holy See, have been assailed and trodden under foot; all sacred things have been despised; ecclesiastical possessions have been plundered; bishops and most excellent men devoted to the divine ministry, and men remarkable for their Catholic spirit, have been in every way harassed; religious communities have been destroyed; impious books of every kind, pestilential journals, and most pernicious sects of many forms have been on every side spread abroad; and the education of unhappy youth has been almost everywhere taken away from the clergy, and, what is worse, in no few places committed to the teachers of iniquity and error. Hence, to our own extreme grief, and that of all good men, and with a loss of souls which can never be enough deplored, impiety has been so propagated, together with corruption of morals, unbridled license and the contagion of all kinds of depraved opinions, of all vices, and crimes, and violation of divine and human laws, that not only our most holy religion, but human society itself, is miserably disturbed and afflicted.

Amid so great a mass, therefore, of calamities wherewith our heart is overwhelmed, the supreme pastoral ministry divinely entrusted to us requires that we more and more put forth our strength to repair the ruins of the Church, to procure the salvation of the whole flock of our Lord, to repress the deadly attacks and endeavors of those who labor to overthrow from the foundation both civil society and, if it were ever possible, the Church herself. . . .

But treading in the footsteps of our illustrious predecessors, we have therefore thought it opportune to collect into a General Council (as we have long wished) all our venerable brethren, the bishops of the whole Catholic world, who have been called to a share of our solicitude. These venerable brethren, indeed inflamed as they are with singular love towards the Catholic Church, distinguished for eminent piety and observance towards us and this Apostolic See, anxious for the salvation of souls, excelling in wisdom, knowledge and learning, and, together with ourselves, grievously afflicted at the most sad condition both of sacred and civil affairs, have nothing nearer at heart than to communicate to us and to combine their counsels, and apply salutary remedies to so many calamities. For in this Ecumenical Council all those things are to be most accurately weighed and determined which, particularly in these painful times, especially regard the greater glory of God, the integrity of the faith, beauty of divine worship, the eternal salvation of men, the discipline as well as the salutary and solid instruction of the clergy, secular and regular, the observance of ecclesiastical laws, the reformation of morals, the christian education of youth and the common peace and concord of all. Every effort also must be made that, by God's help, all evils may be removed from the church and from civil society; that unhappy wanderers may be brought back into the straight path of truth, justice and salvation; that vices and errors being taken away, our august religion and its salutary doctrine may receive fresh life over all the earth and increase daily in extent and power; and that this piety, honor, probity, justice, charity and all christian virtues may abound and flourish to the great benefit of human society."

After reading the foregoing it will be apparent that the Pope is aware that his kingdom is in a critical condition. He says, "The church is at this time shaken" by a "fearful tempest;" "and her saving doctrine and venerable power, and the supreme authority of this Holy See, have been assailed and trodden under foot; all sacred things have been despised; ecclesiastical possessions have been plundered, bishops . . . have been in every way harassed; religious communities have been destroyed, . . , to our own extreme grief." Is not this just what Daniel and John have said should happen to this power a short time before the second coming of Christ? The Pope says: "Amid so great a mass . . . of calamities wherewith our heart is overwhlemed," he is required to put forth his "strength to repair the ruins of the church." He says: "Every effort also must be made" to give "fresh life over all the earth" to the "august religion" of the Roman church. He says he is "grievously afflicted at the most sad condition both of sacred and civil affairs."

We can truly say all these things are bright omens to the humble disciples of Jesus, who are longing for his return. The Catholic power must be near its final death struggle.

We would say to our readers, that "THE BEREAN'S CASKET" may be had in cloth for $2.00. In leather, $2.50.

CONSECRATION.—God has a great work for the christian. It cannot be done in a moment, nor by proxy, nor by worldly wisdom. God will have men consecrated. He does not lavish his grace upon men to suit their tastes and speculative notions. He bestows his gifts "for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man—unto the measure of the stature of the fulness of Christ."

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. S. HERROD, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$120.54
From "A Friend"	5.00
Maria T. Jones	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$295.90
Loring Morse	5.00
Geo. W. Place	25.00

ANNUAL REPORT
OF THE
AMERICAN ADVENT MISSIONARY SOCIETY,
For the Year ending Sept. 2, 1869.

The fourth Annual Meeting of the American Advent Mission Society was held at Springfield, Mass. (Chapin's Grove), Sept. 2nd, 1869, the President, Joshua V. Himes, in the chair.

Meeting opened with prayer by Elder John Couch.

This meeting had the following membership, though not all present:—

Ministers—S. M. Tatro, John Couch, G. A. Streeter, E. McCullock, L. C. McKinstry, O. D. Woodruff, H. H. Dickenson, F. Burr, W. L. Himes, H. F. Carpenter, Geo. L. Teeple, C. Goodrich, I. B. Potter, Jas. Hemenway, J. H. Hall, J. S. White, E. Cotton, C. H. Williams, Henry Pratt, J. R. Boynton, J. L. Bassett, S. G. Mathewson, Miles Grant, G. L. White, E. S. Moulton, C. H. Sweet, Wm. J. Ripley, W. A. Durand, L. S. Luddington, J. D. Merriam, A. W. Sibley, D. Mathewson, H. Munger, J. V. Himes, W. E. Hathaway, Jacob Blain, H. K. Flagg, J. H. Whitmore, C. Pike, A. A. Phelps, Enoch Morrill, A. M. Higgins, P. S. Butler, B. Hitchcock, A. P. Moore, A. D. Flagg, Lewis Andrews, L. F. Moore, J. L. Wood, Samuel Chapman, J. W. Thomas, J. G. Hook, W. Sutherland, L. Boutell, W. S. Campbell, R. Baker, L. T. Cunningham, E. M. Haggett.

Delegates—L. L. Tuttle, S. S. Barrows, I. Barnes, W. Sherman, C. L. Tower, O. Chickering, C. M. Burt, J. B. Trefethen, M. L. Curtis, L. H. Benson, I. K. Lombard, C. S. Hall, W. M. Hall, E. S. Gage, Sidney Hall, W. J. Pierce, L. Tiffany, T. A. Cheney, J. F. Wilfong, D. W. Perry, N. Hamblin, O. D. Newell, G. W. Denney, E. Phelps, R. Allen, H. Castle, H. S. Woods, Z. Foster, H. W. Hamblin, A. Powell, J. Wiswell, G. L. Rice, J. Towle, T. R. Weaver, J. Bunn, Jas. Merrill, R. W. Holman, D. W. Lincoln, L. B. Williams, D. T. Cooper, R. Bloss, A. W. Ward, E. G. Kingsbury, S. Bailey, G. B. Keach, T. Pease, and J. H. Dennis.

Members of the Board of the A. C. Association—J. G. Hamblin, and G. T. Adams.

On motion of Eld. J. Couch, the Chair appointed S. G. Mathewson, H. K. Flagg, and G. L. Harwood, a committee to nominate officers for the ensuing year.

The Secretary's minutes were called for, read, and adopted.

Adjourned till 4 P. M.

Met according to adjournment. Prayer by Eld. A. A. Phelps. After the singing of a very appropriate hymn by the members, the President read the Annual Report of the Board of Managers, which was adopted.

The President, at the conclusion of the Annual Report, read the following resolutions, passed by the Executive Board. [These resolutions have not yet been received from the Secretary.—ED.]

The Treasurer's Report was called for, read and adopted:

Treasurer's Report.

GEO. T. ADAMS, Treasurer A. A. M. Society, in account with the same.

DR.

1869. Sept. 2. To cash received from Aug. 25, 1868, to Sept. 1, 1869, inclusive	$3,084 21
Cr. by cash received, and bills paid at Memphis, Tenn., from cash received from School Board of Memphis, and rents	1,169 01
Total receipts	$4,253 22

CR.

By cash paid out as follows:— Balance due the Treasurer, being the excess of expenditures over receipts as per last year's report	$ 190 78
Paid Mission Teachers, and Agent connected with the Memphis Mission, including repairs upon, and additions in, the school department	2,944 41
St. Louis Mission, and matters connected with the same	671 00
Florida Mission	205 88
Publishing report, and tracts and papers, etc	117 37
Cash sent Leroy Jackson toward educating him	40 50
Paid O. Bendixon, Norway Mission	31 15
Paid expenses of attending Board Meetings, postal orders, printing, stationery, postage, telegrams, etc	52 13
Total expenditures	$4,253 22

GEO. T. ADAMS, TREASURER.

SPRINGFIELD, MASS., SEPT. 2ND, 1869.

I have examined the report of the Treasurer, with the vouchers, and find the same correct. D. MATHEWSON, *Auditor*.

The committee on nominations now made their report, which was approved.

Brn. H. K. Flagg, W. L. Himes, and J. R. Boynton were appointed by the Chair a committee to receive, assort, and count ballots. While the committee were attending to the duties assigned them, the President read some letters from our missionaries, which contained words of cheer and consolation, confirming the fact that the labors of the *divinely commissioned* ambassador are "not in vain in the Lord." The committee on ballots made their report, and declared the nominated list elected, as follows:—

OFFICERS FOR 1869–70.

President.—Elder Joshua V. Himes, Buchanan, Mich.

Vice Presidents.—Sidney Hall, Connecticut; C. S. Sherman, Vermont; and Samuel Ayres, Massachusetts.

Secretary.—Eld. A. W. Sibley, W. Thornton, N. H.

Treasurer.—G. T. Adams, Boston, Mass.

Auditor—D. Mathewson, Sandy Hill, N. Y.

EXECUTIVE BOARD.

J. V. Himes, A. W. Sibley, G. T. Adams, D. Mathewson, L. T. Cunningham, L. Boutell, and S. W. Thurber.

COMMITTEES.

On Schools and Missions.—J. V. Himes, A. W. Sibley, and L. T. Cunningham.

On Finance.—Geo. T. Adams, D. Mathewson, and A. W. Sibley.

On Clothing and Supplies.—A. W. Sibley, Geo. T. Adams, and L. T. Cunningham.

On Publication.—S. W. Thurber, J. V. Himes, and L. T. Cunningham.

On Tent and Tent-meetings.—S. W. Thurber, Geo. T. Adams, and L. T. Cunningham.

At the conclusion of said report, the meeting adjourned. A. W. SIBLEY, *Secretary*.

Report of the Executive Board.

Brethren and Sisters of the American Advent Mission Society:—Another year of labor has closed, and we are again called to give an account of our stewardship. The last year has been a trying one for religious and missionary societies of all denominations. The complaint of the want of support is general, and about all the treasuries of these associations are empty, and some of them are in debt. There has been no special enlargement of mission stations, while some have been given up, and others curtailed.

Our own Society has maintained the Missions under their care, and none have suffered for special support. The voluntary contributions of the brethren and sisters have been sufficient to meet nearly all the current expenses; so that we have reason to "thank God, and take courage" in the prosecution of our good work.

In reporting the condition and prospects of our Missions, we begin with the

ST. LOUIS MISSION.

During the last year five day-schools have been kept in operation. Regular preaching by the superintendent, and preaching by freedmen, has been kept up. Some three hundred children have been reached, who have received more or less instruction in the secular and Sabbath schools. Our places of worship have been well attended on the Sabbath, as well as the prayer-meetings through the week. They have had no special revival the last year. The camp and tent-meeting held in North St. Louis, by Elders Flagg and Clark, was productive of good fruit, and some were gathered to Christ.

CHANGES IN THE MISSION.

Some changes have taken place in the latter part of this year, which should be noticed. First, our superintendent resigned on account of failing health; second, we were called upon to vacate our Mission-house and hall, on Fifth and Biddle streets; and, thirdly, the Bureau being about to close its work, and the free city schools for the freedmen going into operation, it became necessary to give up our day schools. These changes made quite a revolution in the Mission. The resignation of Eld. Flagg, who had had the charge of the Mission from the first, was received with deep regret, and discouraged many of the freedmen, who were much attached to him for his love and fatihful labor among them. It also weakened the hands of the teachers and helpers in the good work.

The Board appointed Eld. Sibley as the successor of Eld. Flagg, which cheered the hearts of all, only to be disappointed and again depressed by his inability to accept the trust. Then the loss of our Mission house and hall, so central and every way convenient, added discouragement, especially as we failed to obtain another place as central and suitable for our use. Add to this the fact that up to this date the Bureau, which had paid all the rents, on account of our schools, was now to close up, and it will be seen by the friends of the Mission that these unavoidable changes tended to discouragement. But still the work goes on, though somewhat circumscribed. The central society and school, that left Biddle and Fifth streets, removed to a small hall on Monroe street, where Arthur A. Waite, temporary superintendent, keeps up the meeting and Sabbath school. Most of this church are now white. They pay their own expenses, and are no charge to the Society. This church, with suitable help, will grow and prosper. The church at Compton Hill have a good brick chapel, built by Eld. C. Decatur, a freedman, who is also the pastor of the church. They have a good congregation and Sabbath school. This place is designed to become the headquarters of the Mission among the freedmen. Eld. Decatur owes some two hundred dollars on the chapel. If this is paid by us, he will give a clear deed of the property to the Society, for the use of the freedmen for ever.

We have a chapel at East St. Louis, Ill., also, with a small but prosperous meeting of freedmen, which is under the care of Eld. N. Macon, an able colored pastor. There are several other places where freedmen preachers hold forth among their brethren, which on the whole give the Board encouragement to hope for the spread of the truth on the Lord's speedy coming among this class.

Besides these agencies, a conference of ministers and churches has been organized, consisting of five or more congregations and six preachers, with a fair prospect of additions from year to year.

Some parties in St. Louis, opposed to the Mission, who failed in attempts to get the control of it, have circulated unfavorable reports respecting its condition. The Board, on hearing of these reports, sent Dr. Leslie to examine into the matter and report to them. He found that the Superintendent had conducted his business uprightly, and the Mission was all right; and that the parties who circulated the reports were not friendly to the Mission, or the policy of the Board.

The Board have now transferred Dr. I. I. Leslie from Memphis to St. Louis, with the hope that he may accept the position and be able to sustain the enterprise so well begun.

Next we call attention to the

MEMPHIS MISSION.

This Mission has had a mingled cup the last year. In the first part of the year they enjoyed one of the most interesting revivals that had ever been witnessed among the Freedmen. The Lord poured out his spirit, and multitudes of both old and young were convicted of their sinful ways. One feature of the revival specially encouraging was the work among the scholars and young people, many of whom were awakened, convicted, and baptized; and also united with the church. The chapel was crowded nightly for many weeks. Our teachers and missionaries were greatly cheered to see the reward of their faithful toil among this people.

Since the revival they have had trials with troublesome spirits who desired to get control of the Mission, and turn out the family of white teachers and missionaries, and conduct it themselves. The Superintendent and teachers saw the violent and depraved character of the parties, treated them kindly, and concluded the best policy would be to let them go on for a time, as they did not seriously interfere with the mission family or schools. But these opposers soon felt that they must have the full possession of the chapel, in order to which the white mission family must be ejected. They then consulted a lawyer as to their rights in the chapel, who told them they had no right there; and if the Superintendent should order them to leave, if they did not obey, the police would put them out. This wholesome piece of advice, which cost them five or ten dollars, had the effect to eject them without one word from the Superintendent, when the meetings were resumed, and the church re-organized, since which the Church and Mission has been more prosperous in many respects than before. The little rebellion has worked for good. We shall not be likely to have another.

The church has numbered over one hundred. Some have moved away, whose places however have been filled by others who have moved into the city. The Sabbath-school consists of from one to two hundred pupils, and is one of the best schools among the Freedmen. It is conducted by Dr. Leslie, who takes great interest in it.

We have had two schools in Memphis for the Freedmen, with three teachers, with between one and two hundred scholars. These schools stand high, and are among the best for this class of persons. We also have a school at Osceola, Ark., of sixty pupils, and one in Mississippi, which is conducted by Bro. Simmonds. It is a destitute region, some ten miles from Memphis. Meetings are held in connection with the school. Regular meetings are also held at Morgan's Point, Ark., where they have arranged to build a chapel. Regular meetings are held also at Osceola, Ark., conducted by Eld. Leroy Jackson. The church numbers sixty or more members, and is growing.

The churches and preachers in Tennessee and Arkansas have organized an Advent-Christian Conference, now consisting of six preachers and four churches, with a number of preaching places, where churches are being raised up.

Eld. L. F. Cole and wife have been appointed to take charge of this Mission. Bro. Cole has proved himself a competent teacher and missionary, and he, with his faithful wife, will sustain the Mission and Schools which Dr. Leslie has built up with so much labor and sacrifice.

THE FLORIDA MISSION.

was established by Elds. P. A. Smith and R. W. Wilson. Bro. Wilson was obliged to return North on account of his health, while Bro. Smith still remains South. He supplies the church in Jacksonville half the time. It has twenty-seven members. In Lake City there is a small church, to whom he occasionally preaches. At Suwannee Shoals they have a church of sixty-four members, and a new Advent chapel, paid for. Eld. Smith is pastor, and supplies them half the time. At Oak Grove they have a chapel, and occasional preaching. There is an opening also at Blunt's Ferry, and Homersville, in Georgia, where a new Advent church has been organized of twelve members. Br. Mottux administers the ordinances.

THE FREEDMEN IN FLORIDA.

Bro. Smith has confined his labors to the white people; but some of the Freedmen have heard him and got the truth. Among these is Bro. Robinson Monroe, formerly of the Baptists. He has embraced the truth, and is boldly proclaiming it to the colored people. He has several preaching places, and by some help it is thought may raise up quite an interest among the Freedmen. Bro. Smith has the oversight of the matter, and will see that all is right.

Eld. Smith has just returned to the mission field in Florida, from a visit home, and is determined to carry forward the work. At present he receives no compensation from the Board.

NORWAY.

Last year Bro. Bendixon, a Norwegian, was converted to the faith in New York, and desired to visit his countrymen and proclaim to them the good news of the kingdom. He was very ardent, and believed they would receive the truth if one of their own countrymen should proclaim it to them. He was ordained and sent to Norway. We have received letters from him, but as yet he has not been able to report the success that he hoped for in his work. He met with violent opposition from some, and indifference from others, and his last letter was not hopeful.

The Board would congratulate the Society on the general success of our Missions. Under all the circumstances we could not look for any greater success. God has been with us in deed and in truth. Our missionaries have been true and faithful.

We are under the painful necessity of recording the death of two of the faithful laborers. Eld. Benjamin W. Wilkins, who was located at La Grange, Tenn. Soon after his return to his field of labor last year, he was taken sick and died. He was taken to the Mission House in Memphis by Dr. Leslie, who as nurse and physician did all that could be done to save him from death. But there was no help. And so he laid off his armor, and died at his post. His memory is embalmed in the minds of many Freedmen in the South, and by his numerous friends in the North.

Sr. Fanny C. Northrup, the matron of the Mission House, was also taken sick, and after a short illness, and great suffering, died in the harness, from overwork for the Freedmen. She was most faithful from a true love to the cause of Christ, and was greatly beloved by the Freedmen and their children, and, we may say in truth, by all who knew her worth.

A reward awaits these faithful laborers when the Master comes. It will then be said to them, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world. For I was hungry and ye fed me, naked and ye clothed me—and inasmuch as ye did it unto these my brethren, ye did it unto me."

A MISSIONARY PEOPLE.

We are a missionary people. Our ministers and members alike are all missionaries. We go with an open Bible in all the walks of life, and are ready to proclaim the truth, and give the reason of the hope that is within us. We are Advent missionaries, and proclaim with distinctness and emphasis the personal coming of Jesus, and his reign with the saints. And we press all to prepare for the judgment.

But while we possess the general missionary spirit, and are doing much for the salvation of souls, there is yet another agency connected with the labors of special missionaries. This led to the organization of a society with a board of officers, to establish missions in destitute places, thereby raising up churches to become permanent lights in the midst of darkness. By common consent, and happy unity of feeling and purpose, the Adventists, east and west, have united in the support of the American Advent Mission Society. To it they make their donations, with the assurance that their munificence will not be wasted or misplaced.

Brethren and sisters are to be commended for their liberality; yet it falls below what we are able and ought to do. With our material resources we ought to treble our contributions. We are sleeping over a great enterprise, not half awake to the great work of missions.

The great Head of the church is calling loudly for us to awake from our slumbers, and do something worthy of a people who believe they stand on the threshold of eternity. We seem to hear his voice saying, "Why stand ye here all the day idle?" "Behold, I come quickly! Blessed is he that watcheth and keepeth his garments." "Behold, the Bridegroom cometh!" What we do must be done quickly. The fields are white and ready to harvest. The Lord of the harvest bids us enter and reap.

"The field is the world." The gospel of the kingdom is to be proclaimed to every kindred, tongue, and people, before the end comes. It must be proclaimed as a *witness* to all nations, to prepare a people for the kingdom before the end comes.

We have duties to our own countrymen, both white and black. The popular churches are generally in darkness on the speedy personal coming of the Lord in his kingdom. Great darkness also prevails on the nature of man, and the hope of the gospel. We are under the strongest obligations to proclaim the truth to those blinded by a false theology.

The freedmen are the heathen of our land, and call for help which we cannot refuse to impart, and be innocent. As a missionary people we must blow the trumpet in Zion, and sound the alarm in God's holy mountain. We must wake up the people to prepare for the judgment, and, if possible, break the spell resting upon a slumbering church, who dream of the world's conversion, and a temporal millennium.

Our work is before us, and though most of our ministers are evangelists and missionaries, and are doing much in the great field for the spread of truth, there remain other and important fields for us to occupy, to which our Society can send laborers to spread light and truth to those beyond the reach of ordinary means.

The Society claims the support of our churches and people at large in their work. They think the claim a just one. Every penny received is accounted for, as well as all expenditures. They appeal to the record for their faithfulness in all these matters, as also for the prudent and judicious expenditure of the means committed to their trust.

Brethren and sisters of the American Advent Mission Society, let us arise, and resolve to give fresh and more liberal support to our Society. Let us place in the hands of the Board the means to extend the glorious work of preparing a people for the coming kingdom—the kingdom that is to fill the whole earth, and to stand for ever, eternal and immortal.

For the World's Crisis.

N. H. ANNUAL CONFERENCE.

BRO. GRANT:—It was my privilege to attend the New Hampshire Annual Conference just closed. It was a good meeting. There was a large gathering of believers from all parts of the State, with some out of the State. Good will, love and zeal, with glory, hallelujah, was the order. The social meetings were lively and spiritual, the time well improved, and the blessing of the Lord fully manifest among his people.

There seemed to be a prevailing desire to be more faithful in the future, and to do more for Christ and the spread of his truth. The State Conference in New Hampshire is well attended, and is exerting a great and salutary influence for truth and righteousness in the State.

I spent Sunday with the church in Manchester, and there seemed to be a good state of things among them; at any rate there was an ear to hear. The people crowd their hall to its utmost capacity, and the feeling is good. I wish them prosperity in Christ.

L. BOUTELL.

For the World's Crisis.

NOTES BY THE WAY.

"Faith comes by hearing, and hearing by the word of God."

I am glad to say of a truth that the Lord is good. It is now four weeks since I left my home in Marshfield, Vt., for Rochester, N. Y. On my way to this place I stopped at Bro. S. G. Mathewson's and stayed over night. Had a good time with him and his companion. I enjoyed my visit very much. Also with the brethren at Sandy Hill, and Fort Edward. I never shall forget the visits, and our good time at Rochester.

On my return I came to this place, to commence a series of meetings according to appointment, the 24th of Nov., intending to stay over the following Sabbath; but the interest was such we thought it best to stay longer; and, thank God, several have been reclaimed from a backslidden state, a goodly number converted to God, the saints greatly comforted, and we trust the good work of the Lord will go on, although there is much opposition to the truth we preach. But God is blessing the people, for which we give him all the glory.

This is the place where Bro. Frank Varney preached last summer. The truth is destined to triumph here. I have preached nine evenings and one Sabbath. Shall stay over the next, if the Lord will. The brethren here are well engaged in the good cause. I know of no State in the Union that needs help more than Vermont. I think if some of the preaching brethren in New Hampshire and Massachusetts would come up to the old Green Mountain State, they would do much good and get a great blessing to themselves.

I am almost alone in the State. The calls are so numerous for help I get almost discouraged sometimes; but I will do what I can, and leave the event with God.

I would not forget Bro. John Bussell, who has helped much in our meetings in this place. He belongs with the Free-will Baptists. He is a free man in Christ, and begins to see the truth as we understand it. God is wonderfully blessing him. He is a worthy brother, and his own brethren are persecuting him much because he is so liberal in his faith; but the Lord will take care of him. Let the devil howl; we expect he will as long as he lives; but, thank God, he will soon be destroyed, with all his followers. I shall be glad when Jesus comes. J. A. CLEAVELAND.

Warren, Vt.

Correspondence.

From Bro. J. L. Wood.

Bro. Grant:—I was very much pleased to see that article on "Long Sermons." I frequently hear complaint made about such long sermons. A sister told me the other day, speaking of a brother who preaches in the place where she lives sometimes: "I like him, but then, he preaches so long that I get all tired out." We hear the same complaint in almost every place where we go. I remember some six or eight months since, there was a good feeling in the meeting where I was; the Spirit of the Lord was present. The next morning the same; but in the afternoon came the trial. The brother preached well for three-fourths of an hour, then he seemed to lose the Spirit, but kept on as much longer, until nearly one-third of the congregation had left, and all the good feeling had died.

We in Collinsville think that from half to three-fourths of an hour is long enough for a good sermon, and certainly it is for a poor one. I hardly ever knew sinners converted under a long sermon. If we preach short, the brethren will have a chance to say something, and that cheers us, and strengthens them.

May the Lord help every one that preaches, and may read what Bro. Munger says, to begin to practice upon it. J. L. Wood.

Extracts from Letters.

Bro. C. Mendenhall writes from Wilmington, Del.:—"Bro. Grant,—In this city of about twenty-five thousand inhabitants, there are perhaps eight or ten Adventists, all of whom, except two of us, are not believers in the resurrection of the wicked dead; so we are comparatively alone; but we have the 'Crisis,' which is truly a welcome visitor; may it ever prosper, and its circulation increase, that the truths, as taught by our Savior, may take the place of the many errors of these perilous times. May we all have grace from God to keep our lamps trimmed and burning, that we may be prepared to welcome the Bridegroom when he shall come to make up his jewels. What a blessed hope! that after all the troubles and turmoils of these last days, if we are but faithful to the end, we shall dwell with him on the new earth, world without end. May God help us all to live consistent christian lives."

Bro. I. K. Lombard writes:—"I am now at South Windham, Me., teaching a short school, and expecting to go to Iowa by the middle or latter part of January. I was expecting to go two or three weeks ago, but could not sell my team, and so concluded to remain and teach a school which I had previously engaged. I preach only on Sundays while teaching, but hope to do better the latter part of the winter. I hope that those who desire any of my hymn books will send soon for them, and that any who may be owing me for books sold will remember that I shall need all I can get to pay my debts and take me West. My address will be South Windham, Me., till Jan. 15th."

Bro. O. Pier writes from Jamaica:—"Allow me to say to the friends of Zion, through the columns of the Crisis, that Bro. Zenas T. Wood, of Springfield, Vt., for the last ten days has been laboring with us for the promotion of the work of God; and although we have not seen all that we desired, in the awakening and conversion of sinners, yet much good has been done in the quickening of believers and reclaiming of backsliders. He leaves an influence behind him that I trust will be like bread cast upon the waters."

For the World's Crisis.

THE DORCAS MISSION.

The following are my receipts from all sources from Oct. 10th to Dec. 1st:—

By mail, through Bro. H. L. H., $1.25. E. A. M., $5. Anna B. P. and sister, $2. Jas. R., $1. Geo. Knell, $2. Personal donations: Bro. R., $3.30. Bro. Wilfong, $2. Bro. Stetler, $3. Bro. Baker, $1. Sr. Manson, $1. Dr. Cook, $20. And where I have preached, $13.50. Total receipts from Oct. 10th to Dec. 1st, $55.05.

It is still my pleasure to visit the poor and the needy, and the Lord gives me great peace and joy in so doing. Uninviting as my field of labor is, yet Jesus is there, and he has many real jewels amongst the degradation of that locality. I thank all who help me by donations and prayers. May peace abide with them. Pray for your affec. brother in Christ, F. H. Burbank.

S. W. Cor. 7th and Spring Garden streets, Phila., Pa.

Peace of Conscience and Peace of Heart.—Peace of conscience and peace of heart are two distinct things. A person may have peace of conscience, knowing that he is a forgiven sinner, and yet not have peace of heart. He may say to himself, I know that my sins are forgiven, but I am not happy. And why? Because in heart he has been wandering from Christ,—one thing or another occupying his heart rather than Christ. And whenever a person goes vagabonding from Christ, he is sure to lose peace of heart; and the secret way to know this is that his thoughts are all turning round himself and not Christ.

Obituaries.

Ingalls. Died, in Abington, Conn., Nov. 17th, 1869, Lemmie, youngest son of Bro. Deacon Lewis and Sr. Elizabeth Ingalls, aged twelve years, six months, and twenty days.

Words can convey no idea of the severity of this affliction upon this beloved family. Those who have ever enjoyed their pilgrim home will know what I mean. But, blessed be God, they mourn not without hope. Lemmie, during his "pining sickness," gave the best evidences of real conversion to God. Fear and dread of death and the judgment gave place to perfect peace through Jesus Christ.

"Lemmie," said I once, as I bowed over him, "have you asked Jesus to forgive your sins?" "Yes," replied he, "*and he has.*" Oh, with what assurance that response came. You might talk to him of farm, cattle, horses, and his pet sheep; yet he would not care to hear you; but if you spoke of Jesus, how happy he would be. Joy in Jesus was his to the last. Over such a bier Bro. A. Morse found many words of comfort for the stricken ones. Yes, beloved family, dry up your tears. Lemmie's laughing face will soon glow with life eternal in the morning. H. F. Carpenter.

Gleason. Died, in New Durham, N. H., Oct. 31st, 1869, of typhoid fever, Laura L., daughter of John O. and Almira Gleason, aged twenty-four years and eleven months.

About two years ago she became a follower of the meek and lowly Jesus, and lived an exemplary life. She leaves one sister and four brothers, who deeply mourn. May God sustain the bereaved ones. Z. Boodey.

Owens. Died, in Minneapolis, Minn., Nov. 15th, 1869, Andrew B. Owen, aged twenty-five years.

My brother (by adoption) was converted in New Britain in the winter of 1867. May God abundantly sustain his wife in her severe affliction. E. O.

Hyde. Died, in Batavia, Kane Co., Ills., Sept. 24th, 1869, of typhoid fever, Sister Julia A., wife of Bro. Adin R. Hyde, aged forty-eight years and twenty-four days.

Sister Hyde was a firm believer in the soon coming of Christ to reign on the throne of David forever. She was a consistent, intelligent, faithful christian, a kind, benevolent neighbor, an affectionate wife and mother, and a living example of the power of godliness in every day life. Chester Murphy.

Fuller. Died, in Hebronville, Dec. 2d, 1869, Mr. Lewis C. Fuller, in the twenty-eighth year of his age.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

L. Fuller.

Married.

In Manchester, N. H., Nov. 27th, by Elder C. Richardson, Samuel S. Hatch, and Miss Maria Sargent, all of M.

At the residence of the bride's father, in Concord, N. H., Dec. 9th, 1869, by Elder J. G. Smith, Mr. William H. Little, and Miss Ida M. Vincent.

Summary of News.

FOREIGN.

Cable News.

Paris, Dec. 7. In the corps Legislatif, to-day, there was an animated debate. A member of the majority in the course of his speech, took occasion to defend the *coup d' etat* of 1851. The opposition Deputies replied, expressing their disapproval. M. Rochefort was particularly severe in his denunciations.

The *Moniteur* announces that an extraordinary meeting of the Council of State was held yesterday, at the close of which all the Ministers tendered their resignation to the Emperor.

Egypt, Dec. 7. A delegation of merchants from Manchester recently had an interview with the Viceroy of Egypt, who assured them that he was making extensive preparations to increase the cotton crop in Egypt.

London, Dec. 7. An English Company is being formed to complete telegraphic communication between England and China by way of India, and extend to Australia by means of a submarine cable.

Paris, Dec. 7. It is again reported to-day that the Austrian Government has clear and overwhelming proof of the participation of Prussia in the recent Dalmatian insurrection.

Vienna, Dec. 7. Austria demands the consent of the European powers to cross the Turkish territory, that she may reach Dalmatia by land and extinguish the rebellion in that province.

St. Petersburg, Dec. 7. The Czar has granted a concession for the formation of a company with the right to lay a telegraph cable or cables from some point on the coast of Asiatic Russia to establish telegraphic communication with China and Japan, the consent of the authorities having first been obtained.

Opening of the Ecumenical Council.—Rome, Dec. 8th. The Ecumenical Council was opened to-day by the Pope Pius IX. The weather was unfavorable, rain falling at intervals throughout the day, but enormous crowds filled the Vatican and lined the streets through which the members of the Council passed. The Pope, followed by seven hundred Bishops, proceeded to the hall of the Council amid ringing of bells and the thundering of cannon from the forts St. Angelo and Mont Aventine. The holy father was in fine health. The galleries of the hall of the Council are occupied by the sovereigns and princes now in Rome and by members of the Corps Diplomatique and other notables. The ceremonies excelled in grandeur and magnificence any that have taken place in Rome within the present century.

London, Dec. 9. Letters from Rome assert that the majority of the Archbishops, including Monseigneur Dupanloup and many of the German Bishops, will oppose the declarations of the dogma of Papal infallibility.

St. Petersburg, Dec. 9. The Emperor Alexander has conferred the grand cross of the order of St. George upon King William of Prussia, as a proof of the candid relations between Russia and Prussia.

Paris, Dec 10. The corps Legislatif had another stormy session to-day. An opposition deputy demanded the impeachment of M. Forcade, Minister of the Interior. A scene of violence followed such as has never been witnessed in the Chamber. The session was adjourned amid great excitement.

Rome, Dec, 10. The Pope delivered an allocution before the assembled Bishops to-day. He expressed his satisfaction in being able to open the Council on a day which had been fixed, and at finding that the Bishops came in such numbers to aid the Holy See, helped by the Spirit. False human science and impiety were never before so strong as at the present day, for they were well organized and hide themselves behind pretended aspirations for liberty. But that was nothing, because the church was stronger even than heaven, but time would remedy the present evils. The holy father concluded with an invocation to the Holy Ghost, the Blessed Virgin and Saints Peter and Paul.

Paris, Dec. 11. The French Government has made known to the Ecumenical Council that infallibility is an inopportune question from a religious view and politically places France otherwise than according to the concordat, and releases her from the obligations then accepted.

Dec. 12. A telegram from Rome reports that the Pope has issued a decree providing that in case of his death the Ecumenical Council shall be dissolved and none but Cardinals take part in the election of his successor.

DOMESTIC.

Chicago, Dec. 8th. A letter from Laramie, Dec. 4th, says that the Indian troubles in Wyoming are quite alarming.

Bands of Sioux are roving through the territory, robbing and murdering. A mail party that left Laramie was driven in by the Indians. Another that left several days previous has not been heard from, and it is feared that they have been captured.

A special from Central City, Colorado, reports a terrible accident in a mine by the falling of timber. Three men were instantly killed, and several others wounded.

Columbus, O., Dec. 8. The Municipal Convention to-day adopted a resolution asking the General Assembly to amend the municipal code so as to authorize the Board of Health to license and regulate houses of ill-fame, and prescribe the limits within which such houses shall exist. The vote stood 27½ to 15½.

New York, Dec. 9. One of the largest and most brilliant audiences ever assembled in the Academy of Music was drawn this evening to hear the lecture of Pere Hyacinthe. Every seat in the building was occupied and hundreds were compelled to content themselves with standing room. The audience comprised the intelligence and wealth of the city.

Pere Hyacinthe commenced his address by saying that he came to this country for a few weeks' rest between the struggles of yester eve and those of the morrow. He came to behold that grand nature, bearing an impress of Deity more profound as the hand of man is less apparent upon it. "I came to look upon that young and vigorous nation which, if it weakens not, will realize in the future the greatest and best intentions of God toward our race. I came here, he said, to listen, and not to speak. It happened, however, that in this great cosmopolitan city I found France, and was appealed to by the charitable in behalf of suffering France. The members of the French Benevolent Society asked me to come to the aid, now that a severe winter is about to set in, of my suffering compatriots in New York. The French population in this great city is not numerous, but its memories are many and glorious.

Since the time of Washington and Lafayette no cloud has darkened the friendship of the two countries they respectively represented. I should have but a slender sympathy for France had I not responded to the appeal made to me on behalf of its suffering children. This will account for my presence before you this evening."

Pere Hyacinthe spoke at length on the government of life with charity, as a subsidiary element. In the course of his remarks he said:

"Let us then be more of heart. Let us bear our hearts into civil life, into social life, into domestic life. Let us be men of heart in city and in State. Let us love country, family, loyalty, probity. Let us love the Church of Christ, but not as the church of any particular sect. Let us respect the letter, but not as an extinguished letter. The letter kills—the spirit gives life." (Loud applause.) The lecturer continued at length in the elucidation of his text. While he did not speak directly of his relations toward the Church of Rome, he favored the idea of an unsectarian church and the reconciling of religion with liberal ideas.

Another Tunnel.—The people of Chicago are partial to tunnels. Having been successful in their first tunnel, whereby pure water from the lake is introduced to their dwellings, they propose to build another, connecting the north and south divisions of the city. It is to cost $500,000, and be ready for use by the first day of July, 1871. By the terms of the contract the bottom of the tunnel is to be thirty-five feet below low water mark, and it is to consist of three passage ways, one for foot passengers and two for horses and vehicles.

Religious Items.

☞ Henry Ward Beecher's income has been so greatly exaggerated that one of his congregation publishes a statement that, "as a matter of fact, although it is nobody's business, Plymouth church paid its pastor before the war $12,000 per annum. During the war he voluntarily gave up $5,000 per annum. After the war the salary was restored to the old status."

☞ At a meeting of the Peace Society of France, held at Paris on the 14th of last June, Father Hyacinthe and J. Martin Paschoud, the eloquent apostle of Liberal Christianity, were both present and made speeches. The latter, in alluding to a sermon which he had heard the former preach, expressed himself as follows: "I know not whether I am a Catholic, I know not whether you are a Protestant. But that which I do know is, that we are both of the same religion."

☞ Garibaldi has become a fierce and furious religious iconoclast. In his zeal, he would act very summarily with Popery. In a recent letter or manifesto of his, he protests against the forthcoming council. He denounces the Pope, also, and entreats the people to "smash to pieces the confessionals, and use them to boil maccaroni for the poor."

☞ One of the largest Sunday Schools in California is composed of Chinese children.

☞ Five Baptist churches in Philadelphia are without pastors. There are forty churches of that denomination in the city.

☞ The Presbyterians are moving for a large national church in Washington. They propose to build at the general expense of the denomination such an edifice, "near to the presidential mansion," as will attract strangers, "and impress them with our denominational zeal and devotion to the cause of our common Lord." They want $150,000.

☞ A Mormon Temple, to cost half a million of dollars, is soon to be erected in the city of New York.

☞ The sister of Father Hyacinthe has left the Convent of the Carmelites and abandoned the veil. The following are the circumstances: "About a month previous to the famous manifesto, when everybody was commenting on the scandalous fact of a Carmelite nun being found driven to insanity in a prison cell of the convent, Father Hyacinthe hastened to the convent where his sister was immured, and demanded her dismissal in the name of the law, not wishing her to be a member of an order in the bosom of which such outrages were being perpetrated."

Passing Events.

☞ The world is all astir. Commotion and enthusiasm are everywhere. We are on the eve of startling events. We expect some of them will transpire this winter. None are safe now but those who are hid away in the cleft of the Rock—*Free Methodist.*

☞ Excavations on Mount Palatine, the private property of the Emperor Napoleon, have brought to light nearly the whole palace of the Cæsars, the walls of which are covered with fresco-paintings of genii, birds, flowers, etc.

☞ One hundred and ten Mormon missionaries have just been sent forth by Brigham Young. Their destinations are Chicago, Cincinnati, Philadelphia, and other cities.

☞ The new street in London leading to the new Blackfriars Bridge is to be named after Mr. Peabody.

☞ A cloud of locusts, seven miles by five, and four hundred feet deep, passed over the western presidency of India lately, and ate up the crops.

☞ The *Imperialist*, a paper published in behalf of a secret order whose aim it is to establish an empire in this country, has been suspended.

☞ The Bible has been voted out of the schools in the city of Cincinnati.

☞ A division in the Protestant Episcopal Church at no distant day seems probable; one party becoming more and more Romanized, and the other more and more Protestantized. How can two walk together unless they be agreed?

☞ A New Orleans paper says that whatever could be done in the way of racing, raquette, dancing, and amateur theatricals, at the fair grounds in that city, was accomplished on Sunday last, for the benefit of a church.

☞ A six months revival at Richmond, Ind., is said to have resulted in nearly one thousand conversions.

☞ Serious fears are entertained that the "Horse Shoe" Fall in Niagara River is about to give way. It is believed that a subterranean passage for the water is undermining the great natural dam, and that the fall will soon be only a wild rapid.

☞ More persons are out of employment in St. Louis than was ever before known.

☞ It takes two men one hour to wind up Trinity Church clock.

☞ Tilton's salary, as editor of the Independent, is $7,000 a year.

☞ The passengers in the New Haven cars a few days since were vastly entertained, if not edified, by an animated and earnest conversation between Father Hyacinthe and the Rev. Dr. Coxe of New York. Happening to be seated near one another, and the friar speaking no English and the doctor no French, they adopted the Latin, which both speak with fluency, and the conference took a wide theological and ecclesiastical range.

☞ A stage robber, recently arrested in California, has made a confession revealing the fact that there is an organized band, with code of laws, grips, signs and passwords, operating from Oregon to Arizona and into Nevada. The band was originally organized at Portland, Oregon, and has for months pursued a career of robbery and murder.

☞ The Pope's police lately made a search for exiled Romans who had returned. About five hundred were discovered and sent back across the frontier.

☞ One of the most efficient operators on a sewing machine connected with a large manufacturing firm in New York is a girl totally blind from birth.

☞ The ex-King of Naples, who has just returned from a visit to Germany, says: "I have brought back one conviction, and that is—there are no more kings."

☞ A trade in young girls has lately been discovered in Galicia similar to that existing in Hungary. Organized bands of men have been engaged in wandering around the country and marrying all the young girls they can, and then sending them off to Turkey or Egypt.

☞ Queen Victoria has announced an intention of sitting for a replica of the enamel portrait presented to the late Mr. George Peabody; and Her Majesty has signified her pleasure that, when completed, it should be made public in the form of an engraving.

☞ The slave trade is still carried on upon the east coast of Africa, in spite of the active efforts made to suppress it by British and American cruisers.

☞ There are thirty-eight hundred pianoforte teachers in St. Petersburg.

☞ The Catholic priests of Sandusky, Ohio, have given notice from the pulpit that those Catholic parents who are sending their children to the public schools must send them to the Catholic schools, or they would not be allowed to partake of the Holy Sacrament.

☞ The English Ministry has refused to accept the modifications of the treaty of commerce between England and France, proposed by the latter.

☞ The Rev. C. H. Spurgeon is rapidly recovering from small pox. It is expected that he will shortly be able to attend to his religious duties.

☞ It has been suggested that the handful of rebels in Dalmatia, who, in spite of Austrian reports, have not been subdued, may yet prove the spark to light Europe in a blaze.

☞ The Chicago *Tribune* says there are at the present time at least twenty thousand men in that city who are out of employment, and that the streets are filled with vagrants and idlers.

☞ A former resident of Eden, Vermont, now residing in Olmstead Co., Minn., writes to a friend: I have raised this year 9000 bushels of wheat and 2000 bushels of oats, and have had to go back on my stock to pay expenses and taxes. While we are in prosperity and abundance of grain, we are in the midst of poverty, as wheat has but little more than paid for the harvesting. No. 1 wheat is only 55 cents per bushel, and during the fall the average price has only been 65 cents."

☞ The ultimatum of the Sultan to the Viceroy of Egypt is awaited with profound impatience. It is expected that a state of hostilities will ensue, and England and France are sure to be embroiled.

☞ In the excellent sermon on the Education of the Laboring Classes, printed in this week's *Watchman*, Father Hyacinthe mentions as a fact that a laboring man in Paris, in order to rest for the night, was obliged to open the window and place his feet on the roof.

☞ The Emperor is said to have uttered only these three words on the situation, "Wait and see." Meantime he parades cavalry in some of the streets every day.

☞ Many cities in France were illuminated Dec. 10th in honor of the inauguration of the Council at Rome. At Marseilles a crowd of 1500 men made violent demonstrations against the illuminations. They marched through the streets singing the Marseillaise, and destroyed decorations and transparencies and committed other excesses. The police dispersed the mob after making 60 arrests.

☞ The fire in the Dismal Swamp yet burns.

☞ The Blackfeet Indians have, as a tribe, been friendly toward the whites for the past five years. It is now reported that they have taken to the "war path" in Montana. They number 7000 souls, and are able to give great trouble to the people of that Territory.

☞ Earthquakes are increasing in frequency and intensity at Gross Geran in Germany. The inhabitants are suffering from various forms of nervous disease, and even insanity is said to have been produced by the alarm the phenomena have given rise to.

☞ On the 26th of November the Princess of Wales gave birth to a daughter.

☞ The Viceroy of Egypt has yielded to the ultimatum of the Sultan and accepted all the conditions it imposes.

☞ A correspondent of the London *Times* has been prohibited from entering the Papal States.

☞ The session of the Ecumenical Council has been adjourned until after Epiphany. Much opposition is expected on re-assembling, but His Holiness is said to be sure of the co-operation of American Bishops.

Notices.

Notice.

The Advent Church in Chelsea, by a vote, have given the State Conference a cordial invitation to hold their quarterly session with them, to commence the 6th of Jan., 1870, to continue over the following Sunday. Notice hereafter.
L. Boutell, *for the Church.*

Notice.

A quarterly meeting of the Union Female Missionary Association will be holden at Meredith Village, N. H., commencing Jan. 5th, 1870, at two o'clock P. M., and will hold over the following Sabbath. Arrangements have been made with the Boston, Concord and Montreal Rail Road to give free return passes to all who may choose to attend the Association from any station on the road, and efforts will be made to secure the same favor on the Concord and Portsmouth, Manchester and Lawrence, and Manchester and Nashua R. R. Persons purchasing full fare tickets to the meeting, will receive return passes, signed by the Secretary, good through the meeting.

The hall where the meeting is to be held, is an excellent one, new and commodious. The place is pleasantly situated. But little preaching of the present truth message has been had there, and it is hoped that the sisters of the Association, the members, and all others who can, will attend this meeting. The few brethren and sisters in the place and vicinity will do all they can to entertain those who may come.

The train up arrives at Meredith Village at noon, and the train down at two o'clock P. M. All who attend the meeting, will come at once to Lake Hall, and arrangements will be made for their comfort. Come to work for Jesus, and save the perishing. M. McKinstry.

Notice.

In view of the lack of deep piety in the church, and a proper interest in the soon coming of Jesus to redeem his people and give them their Eden home, we, the undersigned, call for a general, free, and old-fashioned Conference, to be held in Richmond Village, Me., to commence Dec. 22d, at seven P. M., and continue over Lord's day. This conference is intended to benefit ministers and members; in which ministers will relate their call into the ministry, and members their experience in the proclamation of the Advent near; and to labor for the salvation of sinners and the piety of the church.
Israel Damman.
A. H. Walker.
B. Emery.

Ministerial Conference.

By invitation of the church in Bangor, the Maine Ministerial Conference will be held in Bangor, commencing Tuesday, January 11th, 1870, and continue as long as thought proper. We hope to see a full attendance of the ministering brethren from all parts of the State to labor in the name of the Lord for the advancement of the great truth of our day, the coming and kingdom of Christ and of God.
C. Goud, President.
R. R. York, Vice President.

Notice.

By invitation of the church at New Britain, the next quarterly session of the A. C. Conference will convene at New Britain, Conn. Services to commence Wednesday evening, Jan. 12th, 1870. Business session at ten o'clock A. M., Thursday. Let every church be represented, and all come with a hearty good will to work for the Lord. Letters and communications can be sent to the Secretary previous to the meeting, at 189 Orchard Street, New Haven, Conn.
George L. Teeple, Sec. of Conf.

Protracted Meeting.

There will be a protracted meeting at East Rochester, N. H., commencing Thursday, Dec. 23d, 1869, at half past seven P. M., and hold over the following Sunday. Preaching by Brn. J. Couch, W. W. Sutherland, and others.
Elders J. Quimby, J. C. Shorey.

Notice.

The Quarterly Advent Christian Conference of New York State will meet with the church at Knowlesville, Orleans Co., Thursday evening, Dec. 16th. Provision will be made for all. We request a full attendance, that we may devise means for carrying the gospel into new fields.
W. J. Hobbs, Clerk.

Notice.

The next session of the R. I. and E. Conn. Conference will be held with the Advent church in Bristol, R. I., on the 5th, 6th, and 7th of January, 1870. Come, preachers and delegates, make one more rally for the conference. Let us begin the work of the incoming year in earnest.
A. Durfee, President of Conf.

Notice.

The Lord willing, we will commence a series of meetings in East Otis, Mass., Jan. 5th, and hold them over the following Sabbath. Brethren and sisters, we desire your attendance. Come one, come all.
W. J. Ripley.
E. Phelps.

Notice.

Brethren and sisters of like precious faith, greeting: As I have been made the custodian of the Philadelphia Tent, which has been dedicated to the service of God, as a house in which to proclaim the truth we so much love; I would say to all who want to do good through this channel, to begin at once to lay plans for a tent-meeting next season, in some central place. Talk this matter over with the friends around you, and pray for direction and the spirit of sacrifice, and write to me at your earliest convenience if you think it best to have a meeting of that kind at your place. Write as early as the 20th of March, so that I can make proper arrangements for equalizing the expenses. If there should be any who may want a meeting at their place, or some village near by, and yet not able to determine what is best under the circumstances, let them give us all the favorable and also all the unfavorable circumstances, and we will decide about the matter ourselves.
P. W. Hough, Clerk.

Notice.

I have removed from Danielsonville, Conn., to North Springfield, Vt., and friends are requested to address me henceforth at this place.
H. F. Carpenter.

☞ A short poem, "The Blissful Vision," may be had for 30 cents per dozen, of the author, J. Albert Libby, West Poland, Maine.

Notice.

The Second Advent Christian Church of Rochester, N. Y., will hold meetings in their new hall, New York State Arsenal, corner of Monroe and Jackson streets, as follows: Sundays, prayer and conference meeting at 10 A. M. Sunday school at 12½ P. M. Preaching at 2 and 7½ P. M. The weekly prayer meetings: Tuesday and Friday evenings, of each week. The regular monthly church and covenant meeting will be held the Friday evening (7½ o'clock) before the first Sunday in each month. Jas. E. Wells, Cor. and Rec. Sec.

Notice.

I now have a supply of the sheet music entitled "Beautiful Vale," and all who could not obtain it, at the campmeetings, can do so by addressing me at Brimfield, Mass. Single copy, by mail, 10 cts. Six copies, 25 cts. Geo. E. Lee.

Notice.

Pictures of Chloe Lankton and her residence in New Hartford, Ct., can be had of J. C. Garrigues, 608 Arch Street, Philadelphia, by enclosing $1.00. The proceeds, above cost, to go to the benefit of Chloe.

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Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
J. Couch..........Sunday, Dec. 19th

Boston, South End, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
J. G. Smith..........Sunday, Dec. 19th
Geo. A. Streeter..........Sunday, Dec. 26th
J. S. White..........Sunday, Jan. 2nd

East Boston.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
J. W. Britton..........Sunday, Jan. 9th

Chelsea, Mass., (Library Hall.)
M. Batchelor..........Sunday, Dec. 19th
J. W. Britton..........Sunday, Dec. 26th
T. M. Preble..........Sabbath, Jan. 9th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 33 Main Street), every Lord's day.
John T. Dixon..........Sunday, Dec. 19th
T. M. Preble..........Sabbath, Jan. 2nd

Chicopee Falls, Mass..........Sunday, Dec. 19th
C. Goodrich.

Worcester, Mass..........Sunday, Dec. 26th
M. Batchelor.

Chicopee Falls, Mass..........Dec. 17th
Hartford, Ct..........Dec. 19th and 20th
New Britain, Ct..........Dec 22d
Forestville, Ct..........Dec. 23d
Holden, Mass..........January 9th
J. S. White.

Bridgewater, Vt..........Sunday, Dec. 19th
Pomfret, Vt., (as Bro. Harrington may arrange), evenings, Dec. 21st and 22d.
South Vershire, Vt..........evening, Dec. 24th
West Fairlee, Vt..........evening, Dec. 25th
and over the Sabbath, Dec. 26th.
H. F. Carpenter.

Southington, Ct..........Sabbath, Jan. 9th
Albion Ross.

Pownal Centre..........Thursday evening, Dec. 16th
and over the following Sabbath.
Hoosac, N. Y..........Sabbath, Dec. 26th
Scitico, Ct..........Sabbath, Jan. 2nd
The rest of Jan. not engaged. H. Munger.

Waterbury, Ct..........Sunday, Dec. 19th
Newfield..........Sunday, Dec. 26th
Hartland, (Town Hall)..........Sunday, Jan. 16th
Wm. J. Ripley.

Salterville, N. J..........Sunday, Dec. 19th
Hartford, Conn., (Talcott & Post's Hall), Sunday, Dec. 26th.
New Britain, Ct..........Sunday, Jan. 2nd
W. S. Campbell.

Sandy Hill, N. Y..........Sunday, Dec. 19th
Lansingburgh, N. Y..........Sunday morning, Dec. 26th
Troy, N. Y..........Sunday afternoon
Albany, N. Y..........Sunday evening
A. A. Phelps.

Lake Village, N. H., (North Church) Sunday, Dec. 19th
S. C. Hancock.

Holden, Mass..........Sabbath, Dec. 26th
T. M. Preble.

Portsmouth, N. H..........Sunday, Jan. 9th
Salisbury, N. H., (Mills)..........evening, Dec. 31st
West meeting-house, evening, Jan. 1st, and over the Sabbath. J. G. Smith.

Milford, N. H., (No. 2 Daniel's Block), Friday evening, Dec. 17th.
Nashua..........Saturday evening, Dec. 18th
and over Sunday. John H. Dadmun.

Epsom, N. H., Marden's Corner, (as Bro. Bennet may arrange), Saturday evening, Dec. 25th.
Chichester, N. H., (Pine Ground), Sunday, Dec. 26th
N. B. McMurphy.

Canton Mills, Me..........Saturday evening, Dec. 18th
and over the Sabbath. J. T. Jordan.

Hampton, N. H..........Sabbath, Dec. 19th
Bro. Philbrick may meet me at Exeter Saturday.
South Berwick, Great Works..........Sabbath, Dec. 26th
New Durham Ridge..........Sabbath, Jan. 2nd
A. Mussey Tripp.

West Ossipee, N. H..........Sabbath, Dec. 26th
Elisha Johnson.

Putnam, Ct..........Sunday, Dec. 19th
Woodstock Valley, Ct..........Sunday, Dec. 26th
I. B. Potter.

Northwood Narrows, N. H., Sunday, Jan. 2nd, and through the week as the brethren may arrange, and over the following Sunday.
It is expected Bro. T. W. Piper will be with me part of the time at this meeting.
George W. Brown, of *So. Elliot, Me.*

East Rochester..........Sunday, Dec. 19th
Barnstead, (White Oak Ground, Tuttle school-house), Sunday, Dec. 26th.
Rochester Village..........Sunday, Jan. 2nd
J. Pinkham.

Salisbury, (South Road), N. H., (where Bro. Foote may arrange), Dec. 26th. J. G. Smith.
S. S. Mooney.

East Haddam, Ct..........Sunday, Dec. 19th
South Windsor, Ct..........Sunday, Dec. 26th
Wm. A. & M. L. Durand.

Kennebunk Depot, Me..........Sunday, Dec. 19th
Kennebunkport, Me..........Sunday, Dec. 26th
T. P. Hammon.

Danbury, N. H., (where Bro. Ransom may appoint), evening, Dec. 16th.
Campton, N. H., (Bump school-house), evening, Dec. 30th, over the Sabbath, and onward as the Lord may direct. D. Eastman.
J. H. Evans.

Mechanic Falls..........Lord's day, Dec. 19th
Jared Whitman.

Alton, (Chesnut Cove)..........Sunday, Dec. 19th
John and Jane Davis.

New Bedford, Mass..........Sundays, Dec. 19th and 26th
Manchester, N. H..........Sunday, Jan. 2nd
Joseph W. White.

Newport Centre, Vt..........Sunday, Dec. 19th
and as much longer as the interest demands.
Z. Ford.

Hinsdale, N. H., (where Bro. Thomas may appoint), Sunday, Dec. 26th, and stop as long as duty calls.
E. Cotton.

Clinton, Mass..........Sunday, Dec. 19th
Square Pond, Ct..........Sunday, Dec. 26th
North Somers, Ct..........Sunday, Jan. 2nd
A. Simpson.

Exeter, N. H..........Wednesday eve., Dec. 15th
Portsmouth, N. H..........Thursday eve., Dec. 16th
Hampton, N. H..........Friday eve., Dec. 17th
Lynn, Mass..........Sunday, Dec. 19th
Geo. A. Brown.

East Roxbury, Vt..........evening, Dec. 17th
Bethel, Vt., (Camp Brook)..........Dec. 19th
North Hyde Park, Jan. 5th, 1870, and continue over the following Sabbath. J. A. Cleaveland.

Warehouse Point, Ct..........Sunday, Dec. 19th
Wm. Stuart.

Unionville, Ct..........Wednesday evening, Dec. 15th
Bakerville, Ct..........Thursday evening, Dec. 16th
Pleasant Valley, Ct..........Friday evening, Dec. 17th
Hartland Hollow, (Town House)..........Sunday, Dec. 19th
North Canton, Ct., (near Bro. and Sr. Williams'), Monday evening, Dec. 20th, and onward three or four evenings.
Philadelphia, Pa., and Camden, N. J., Sunday, Dec. 26th, instead of New York.
New York City, (as Bro. Cox may arrange), Sunday, Jan. 9th. H. K. Flagg.

Stowe, Mass..........Sunday, Dec. 19th
J. W. Britton.

Hartford, (Talcott & Post's Hall)..........Dec. 19th
New Britain, Conn..........Dec. 26th
Geo. W. Brown.

Manchester..........Dec. 19th
Melvin Village..........Dec. 26th
T. W. Piper.

Boscawen, N. H., (Gulf school-house), Sab., Dec. 19th
Simeon Roby.

Holden, (Cluley neighborhood)..........Sunday, Jan. 2nd
Bangor..........Sunday, Jan. 9th
Israel Dammon.

East Bowdoinham..........Dec. 19th
Brunswick..........evening, Dec. 25th
and over the Sabbath. H. D. Reed.

Fairhaven, Mass..........Sunday, Dec. 19th
L. Boutell.

Seabrook, N. H..........Sundays, Dec. 19th and 26th
E. S. Moulton.

Charlton, Mass..........Sunday, Dec. 19th
Three miles north of Warren's Corner, Niagara Co., N. Y., (as Bro. Adriance may arrange), Dec. 1st and 2nd.
Fives mile from Westfield, Mass., (as Bro. Phelps may arrange), Sunday, Dec. 26th.
If any of the above appointments conflict, write me at Rapids, Niag. Co., N. Y. Chas. E. Greenway.

Sabbattusville, Me..........Sabbath, Dec. 19th
Bowdoin, Me..........Sabbath, Dec. 26th
H. S. Mitchell.

South Sunapee, N. H., (where Bro. Lear may appoint), Friday, Dec. 24th.
Bradford, N. H., (Pond meeting-house), Sunday, Dec. 26th.
Plymouth, Vt., Tuesday, Dec. 7th, 7½ P. M., and continue over Sunday, Dec. 12th.
Brethren in adjoining towns are invited to come and enjoy the meeting with us. There will be ample provision made for all who will come. We expect Brn. W. Dow and H. F. Carpenter will be with us to preach the word. Z. T. Wood.

North Dana, Mass..........Sunday, Dec. 19th
Holden, Mass..........evening, Dec. 22d
If these conflict, please write me at North Dana, Ma.
Geo. A. Streeter.

Square Pond, Conn..........Dec. 19th
West Stafford, Ct..........evening, Dec. 21st
North Somers, Ct..........evening, Dec. 24th
North Somers, Ct..........Sabbath, Dec. 26th
Springfield, Mass..........evening, Dec. 28th
Brimfield, Mass..........evening, Dec. 29th
Charlton, Mass..........evening, Dec. 30th
Webster, Mass..........evening, Dec. 31st
Abington, Ct..........Sabbath, Jan. 2d
A. D. Flagg.

Wrightville, Ct..........evening, Dec. 17th
and over the Sabbath.
New Preston, Ct..........evening, Dec. 21st
Lanesville, Ct..........evening, Dec. 22d
Salem, N. Y., (Pine Tree school-house)..........Dec. 24th
New York City (as Bro. Cox may arrange), Sabbath, Dec. 26th.
Westerly, R. I..........evening, Dec. 28th
Charlestown, R. I., (as Bro. Lewis may arrange), evening, Dec. 29th.
Wyoming, R. I..........evenings, Dec. 30th and 31st
Rocky Brook, R. I..........Sabbath, Jan. 2nd
Abington, Ct..........Sabbath, Jan. 9th
C. H. Sweet.

East Boston, Mass..........Sunday, Dec. 19th
☞ NO NAME.

West Rumney, N. H. (Plain school-house), evenings, Dec. 23d and 24th.
Warren Summit, N. H..........Sunday, Dec. 26th
Will Bro. Cyrus Nelson go with me to West Rumney? T. Elwin Lang.

Byron, Me. (where Bro. Ireland may appoint), Sunday, Dec. 19th.
Buckfield Hill in the evening. Sam'l Collins.

Bradford, Vt..........Sunday, Dec. 19th
North Haverhill..........Sunday, Dec. 26th
Wm. H. Shaw.

Salem, Mass..........Dec. 16th, and over Sunday, the 19th
Springfield, Mass..........Sundays, Dec. 26th and Jan. 2nd
Hartford, (Talcott and Post's Hall), Sunday, Jan. 9th
W. N. Pile.

Cheshire Street..........Sunday, Dec. 19th
East Haddam, Ct..........Sunday, Jan. 2d
S. Woodruff.

Springfield, Mass., (Bethel Church.)
James Hemenway..........Sunday, Dec. 19th
Wm. N. Pile..........Sundays, Dec. 26th and Jan. 2nd
Rufus Wendell..........Sunday, Jan. 9th
James Hemenway..........Sunday, Jan. 16th
H. K. Flagg..........Sunday, Jan. 23d
Wm. N. Pile..........Sunday, Jan. 30th

Westfield, Mass.
A. Simpson..........Sundays, Jan. 9th and 16th

Stoneham, Mass.
C. E. Barnes..........Sunday, Dec. 26th
J. W. Britton..........Sunday, Jan. 2nd
J. S. White..........Sunday, Jan. 16th
C. Goodrich..........Sunday, Jan. 23d

Wilbraham, Mass.
P. S. Butler..........Sabbaths, Dec. 19th and 26th

Concord, N. H., (at the Bethel.)
D. M. Leavitt..........Sunday, Dec. 19th

Dover, N. H.
W. H. Mitchell..........Sunday, Dec. 19th
C. Goodrich..........Sunday, Dec. 26th

Portland, Me.
J. A. Libby..........Sabbath, Dec. 19th
W. H. Mitchell..........Sabbath, Dec. 26th

South Elliott, Me.
C. S. Emerson Dec. 26th, through the week as may seem duty, and Sunday, Jan. 2nd.
Wm. Stuart..........Sunday, Jan. 9th

Biddeford, Me.
Jeremiah Hill..........Sabbath, Dec. 19th

Bristol, Ct.
R. Stark..........Sabbath, Dec. 26th

Square Pond, Ct.
A. D. Flagg..........Sunday, Dec. 19th

Pleasant Valley, Ct.
H. H. Dickenson..........Sunday, Dec. 26th

New Britain, Ct.
Dr. Laddington..........Sunday, Dec. 19th

Windsor, Me. (Preble school-house), every second Sabbath of the month until further notice. Church Hill, Augusta, third Sabbath. Mud Mills, Augusta, fourth Sabbath. Thomas Rines.

Wolcottville, Ct.
B. Hitchcock..........Sunday, Dec. 19th
G. L. Teeple..........Sunday, Jan. 2nd

Portland, Me.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

New York City.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

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Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday, (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. E. Smith, Principal.

Wyoming, R. I..........1st Sabbath in each month
Westerly, R. I..........2d Sabbath in each month
Riverpoint, R. I..........3d Sabbath in each month
Bristol, R. I..........4th Sabbath in each month
A. Durfee.

☞ To Preaching Brethren.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. Eggleston.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. Thomas J. Spinney.

☞ Bro. Joseph A. Philbrook has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. Wells, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with Albert Burgess, Cor. Sec.

☞ Augustus E. Snow, 1715 Markham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. Powell, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Richard Hecock.

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TRUSTING IN JESUS.

I know, O Lord, though all around is dark,
I need not fear;
Rough are the waves that toss my little bark,
But thou art near.
The stormy winds thy word alone fulfill,
Their rage shall cease,
And when thy voice shall give the charge "Be still";
All will be peace.

Yes, I shall see (soon as this storm has passed
Across the soul)
That He, who slumbers not, hold every blast
In his control;
And though, o'ershadowed by the present woe,
The heart may quail,
Strong in the grace, the strength thou dost bestow,
I shall prevail.

What tho' long cherished hopes, like autumn leaves,
All scattered lie,
Knowing thy love divine, this scarcely grieves,
For spring is nigh;
New hopes, God-given, shall then arise and bloom,
In beauty bright,
Therefore, in hope rejoicing, 'mid the gloom
I wait for light.

Thou precious Savior, by whose life I live,
Lighten my eyes!
Let me not miss the lessons thou dost give,
O make me wise!
Keep me, whilst tempest-driven on life's dark sea,
Close to thy side,
There, anchored safely by sure hope in thee,
Let me abide.

Jesus, thou art my all. What can I lose,
Since thou art mine?
Guide me, O best beloved, my portion choose,
For I am thine.
To the desired haven let me come
In thine own way:
There will be no more night in that fair home,
But endless day!

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

THE RESURRECTION.

Editor World's Crisis:—

Allow me to cite your attention to one or two extracts from the November number of "The Last Vials," from the able pen of the veteran editor, R. A. Purdon. The first pertains to the resurrection of the dead, as follows: "'It is sown a natural body, it is raised a spiritual body'; that is to say, it is raised a body made of spiritual substance, as it is now a body made of material substance. This is the first change in the bodies of the saints. They are raised in bodies made of some indescribable substance which the apostle calls *spiritual*. For a spirit is just as real and as substantial as a piece of timber; but it is not material, nor is it affected like matter by the force of gravitation. This new spiritual body is the first external gift conferred upon the saints."

We are inclined to think, if we may be allowed to comment briefly on the above quotation, that it is an error to conceive in the contrast of material with spiritual things an absolute or complete opposition. That which is spiritual (*pneumatikon*) is very strongly opposed to that which is natural (*ponchikon*). But why is not that which is spiritual, material also? This is the question, and we think a rational question, not exceedingly difficult of answer.

The bodies of saints will be spiritual and material; for the body of Christ is the model and pattern for all. Jesus had the same body certainly after his resurrection that he had before, except that his blood had been shed for sin. Was it not the same body? Was it not material? Did not this same Jesus ascend into the highest heavens? As in the case of this great High Priest, so will it be in that of the immortal host of saints. Materiality is not then eliminated from the condition and immortal life of the saved. And we conceive the spirituality to be materiality refined, wonderfully modified in some properties, and possessing elasticity in a very peculiar manner.

It is perfectly certain that this organism of the saints is wholly unaffected by gravitation. We do know that it is indeed independent at pleasure of gravitation; easily superior to it. It does seem an irrational conception, that what is spiritual is essentially immaterial. Our esteemed brother does indeed aver that "a spirit is just as real and substantial as a piece of timber." True; but the distinction between *matter* and *substance* is rather refined and possibly hypothetical in fact. The simple fact is, that matter is capable of amazing variations in combination and manifestation. Analyzed, decomposed, and re-composed, it is susceptible of qualities which God alone can develope. God is able. His chemistries are infinite. We dare not say that *oxygen*, a component equally or at least manifestly in air and water, is an immaterial substance. The subtle and energetic gases are not immaterial, we apprehend. It is remarkable that the hardest and heaviest substances may by exceedingly intense heat be not only liquified, or melted, but even vaporized.

However, we need not pursue the subject. Christ's body is the pattern of all the bodies of the immortalized and redeemed children of Adam. We can not reasonably doubt that our venerable and esteemed brother of Torquay will heartily acquiesce in the comments we have ventured to subscribe to his few lines above quoted.

ADAM'S ORIGINAL NATURE.

The second paragraph we quote is this, relative to the original nature and condition of Adam in Eden:—

"Adam was created a *mortal* being, and as liable to death as we ourselves are now. Death was in the world ages before man was formed, as geology has proved beyond dispute; but Adam was preserved from the possibility of death by the simple privilege of the 'tree of life.' The tree of life was placed conspicuously in the centre of Eden, and Adam was permitted without restraint to eat of its life-giving fruit. As long as he had the tree of life he could not die, though in his own nature liable to death. The tree was his *life*. When he sinned, the tree of life was shut out from him, and he from it. He could eat of its fruit no more, and therefore he wasted away by slow degrees and died at last. His life was prolonged to nine hundred and thirty years by the virtues of the tree of whose fruit he had eaten before he was expelled from Paradise. The efficacy of the tree of life pervaded his whole frame, and invigorated his blood. The same efficacy descended with his blood to all his immediate race, and from them to others, till at last it became worn out. From generation to generation the efficacy of the tree of life grew weaker and weaker in the blood, because it could never be renewed after the tree had been once removed; at last all the virtues of the tree totally disappeared, and human life shrank down to its present limits, to its natural date—to threescore years and ten. The supplemental life of the life-giving tree was gone, and the natural life only was left behind. The great day will come when that wondrous tree shall be given back to man, that he may eat once more and live for ever."

We forbear comments at present, but we feel sure that brethren will be interested in observing the view of our brother across the water, in this great subject of man's true nature and state both antecedent and subsequent to the fall.

C. COLEGROVE.

For the World's Crisis.

ARE THESE THINGS SO?

Are we right in our faith? Have we the truth? Is it true that we are the chosen messengers of God, and have his last message to bear to this soon perishing world? Are we giving the great truths of God's revelation to man their final utterance?

Is there no mistake in this matter? If there is not, then do we occupy the grandest and most exalted position of any people that ever lived. If there is a mistake, and these things are not so, then are we the most mistaken and deceived people that any generation ever witnessed.

But while we have overwhelming evidence that we are right in our faith, and that we do occupy the position above mentioned, do we not act as if we thought we might be mistaken in all these things, and that there is after all no *certainty* that we are living in the last days of this world's history?

Who among us feels that he is occupying precisely the position that Noah did before the flood? And are we not? If the last judgment, the judgment of fire, is just before us, and coming in this generation, do we not hold the same relation to God and the world that the "preacher of rigeteousness" did to him and the antediluvians? Must not the world be warned of the last judgment as fully as it was of the first?

God had it warned in the first instance that he might be justified and the world condemned; and he will have it so done in the last, that he may stand approved and the world be without excuse. But by what means did God justify himself, and the world then become condemned? By the faith and preaching of Noah. God spoke to the people only through that chosen man, and in rejecting the message which he received from God, the people perished, and by their own act of unbelief. So must it be at the second and last judgment of the world.

God has called out a people and delivered to them a message of warning, and they like Noah must give it to the world, that the elect may be saved, the wicked condemned without excuse, and God justified before all.

Yes, beyond all reason for doubt, the last and greater judgment is at hand, and we are the messengers of God called and sent by him to proclaim it to all the world. How high the calling! how great the commission! Shall we fulfill them? Will God have to raise up others to do our work? My heart says,

Let me do my work, my Father;
Give it not to other hands;
I am willing here to labor,
Or to go to other lands.
Willing to go forth, and crying
Everywhere—the day is near!
Suffer want and persecution,
Till the final hour appear.

St. Louis, Dec. 3d, 1869. I. I. LESLIE.

For the World's Crisis.

HOOSIC TUNNEL.

Many of our brethren know but little about the magnitude of these last wonders, and one is the tunneling of the Green Mountain, or the boring of a hole through it twenty feet in diameter, five miles long.

Having had an appointment to preach at North Adams, Mass., Nov. 25th, I took a ride of four miles to see the greatest work of the nation and world. We visited the west end, which is arched under ground about one and a half miles, seventy-five to one hundred and fifty feet deep, before getting to the solid rock, where the blasting began. Then comes a sudden rise of some two hundred feet higher.

After leaving the brick arch we enter the rock and go on one fourth of a mile to the east heading of the west end, some forty rods further east of what is called the west shaft; or you will better understand it by calling it a great well fifteen feet in diameter and three hundred and eighteen feet deep, just before another steep rise of about nine hundred feet. This shaft or well is for two purposes; first, at the bottom of this shaft two sets of hands begin digging west to meet those coming east, and the other set of hands dig east to meet those that began some six years ago at the east, and digging west, who have dug about one mile.

The work at the west shaft is wonderful. There is a large building fifty by sixty feet, with five steam engines, four to pump down air for the workmen; but before they breathe it, it is compressed hard enough to produce a power sufficient to churn their horizontal drill against the rock, when a valve opens and lets the air out for the workmen. So you see it answers two purposes. The rocks blasted out from both ways are loaded on to a little car that runs on a track from each way to the shaft; and an engine of forty horse power draws up the car load of stone three hundred and eighteen feet, when it is run off on another track and dumped down the mountain. There are two cars; one goes down empty, while the other comes up loaded with about a ton's weight; and about a load a minute is drawn up night and day.

There are about three hundred hands at work at a time in this shaft. There are three sets of hands working eight hours a day by candle light, three hundred and eighteen feet under ground. They eat their meals by candle light. Some of the hands have worked under ground twenty years in different parts of the world.

The temperature in this shaft at the bottom is about sixty degrees, plenty warm to work when I was there, Nov. 25th. It was so cold going the icicles froze on the horse's nose, and the anchor ice all over the bottom of the brakes when we arrived in the building over the shaft. It was plenty warm by the air that came out of the well. The car load of stone began to smoke as soon as they reached the top; they were run and dumped down the mountain into the valley.

They blast about three times a day. When the blast goes off the hands are in little cavities, or cupboards, cut in the sides of the tunnel, and the rocks pass by them. On hearing the report below, the air pumps are started to give a current strong enough to draw the powder smoke up out of the shaft, which will go up from one hundred to two hundred feet, when there is no wind.

The people at the bottom often lose the day of the week. On coming to the surface, a dispute arose with two of the hands whether it was Thursday or Friday, and it was submitted to me, my being a stranger and an above-ground man, as they called us.

Sundays are employed mostly in extending the track, and other repairs that can not be done while the work is in progress. Most of the help are foreigners, and live near the ground, in cheap houses. There is another shaft, about mid-way of the mountain, commenced in order to put two more sets of hands digging east and west to meet others coming towards them, making six sets of hands to work on the tunnel.

The middle shaft, or well, is to be about twelve hundred feet deep when done, and it is now down about nine hundred feet. This is the place where fifteen men were buried alive a few months ago by the building overhead taking fire, and the burned timbers falling down upon them. The water pumps being burned allowed the water to accumulate to the depth of from three to four hundred feet, which prevented the recovery of the bodies for months.

The east end is in about one and a half miles, and a track laid, and the stones drawn out with teams. The track and road rise as it works toward the centre. This gives the water a chance to run off each way, which is accumulating as the work progresses on the west end. The brook running out of the tunnel is sufficient to drive twenty horse power on a twenty-foot overshot wheel, and probably will be as large again when finished.

This road, if it is ever finished, will be a dark, damp, smoky hole to ride through half an hour in hot weather, and few could get through without taking cold. But the pride of people in this age will push on any worldly enterprise, cost what it will, health, or life. And as this is the greatest enterprise of this age, the great Pacific Railroad and Suez Canal notwithstanding, it will be pushed through, if time continues three years longer.

Much more might be said about this vast enterprise, but these few simple statements of facts may be of interest to the readers of this paper.

The little church at North Adams is reviving. The work has just started again, and they want brethren to call on them, visit the Tunnel, and preach to them, if they can preach a sermon in fifty or sixty minutes, and are of good report among our tried preachers. For the services of such, they will pay what they are able. Scatterers and hobbyists need not call. Address *Isaac Blanchard, Jr., North Adams, Mass.*

HIRAM MUNGER, for the brethren.

For the World's Crisis.

"PIVOT WORDS OF SCRIPTURE."

BY THE REV. PHILIP BENNETT POWER, M. A.*

A quotation from the preface will afford a good insight respecting the method of arrangement adopted by the author of this volume.

"It is not easy to find, for a work of this character, a title which will not interfere with some one already in use, and which will at once avoid what is commonplace, and give a fair index to the character of the book. The title 'Pivot Words of Scripture,' seems to answer these requirements. A pivot being a small point on which something else turns, it seemed to be very descriptive of those little words of Holy Scripture upon which actually turns the interpretation of a passage, as in the case of 'For' in Mark 6: 52, or by which other teachings of importance are brought to our notice. Especial reference may be made to teachings by contrast, of which Holy Scripture is so full; these revolve for the most part on the little words 'Though' and 'Yet'; and to those small words we are indebted for some of the most powerful teachings of God's word, whether they relate to his mercy or his wrath."

The opening chapter treats of the "pivot" word "Then," and the passage of Scripture discoursed of is this—"*Then* the devil leaveth him; and, behold, angels came and ministered unto him." Matt. 15: 11. The subject, of course, is "the temptation of Christ." The author treats quite fully on this point:—

"*Protracted temptation is not, of necessity, any sign of short-coming in sanctification.* Temptation is no sign of actual evil. The words are scarcely uttered, 'This is my beloved Son in whom I am *well pleased*,' when the temptation of this beloved one begins."

Another point brought out is this:—

"Satan did not leave our Lord until he had ended *all* the temptation; then he departed for a season. The temptation was not only protracted, but it was uninterrupted. Wave followed wave in quick and steady succession. The Father all the time is watching with loving interest the sore trial; the angels were waiting, it may be, with holy impatience to succor him, but it may not be; alone, in solitude, must this hand-to-hand conflict, this great duel between the two mighty chiefs—the Prince of light and the prince of darkness, the Prince of life and the prince of death—be fought.

We who are soldiers of Christ, and engaged in the same warfare, and with the same enemy as his, are called to undergo what we may designate as a season of uninterrupted temptation. It may be that we think it hard that we should not have breakings in of light, and heavenly messengers of strength and peace; as though we were the best judges of our own endurance we think, 'If I be not succored I shall fall'; but on such occasion we must fall back upon this scene, and, in heart, stand with Jesus; and we shall certainly be carried through.

The angels did not come to Christ until Satan was gone. *There was divine provision for exhaustion.* When Hagar in her extremity cast her child under a shrub, and sat down in exhaustion and despair, her eyes were opened to see a well of water, from whence she replenished the empty bottle, and saved her life and that of Ishmael. When Daniel sank in exhaustion on the ground, there came an angel from God to strengthen him. So with Christ in the wilderness; *when* the devil had ended *all* of his temptation, and been worsted in the fight, then the angels came to strengthen and minister to the exhausted conqueror.

Dear reader, do you not find thine own experience touched in all this? Hast thou not known what weeks of *protracted, uninterrupted* temptation are, unvisited by one perceptible ray of light, one conscious feeling of strength from on high, but *alone* in thy weakness seemingly, was left to contend with Satan? Again and again would the suggestion flash through the mind—'I must have sinned, or I would not be thus forsaken. I must have yielded, though I know not how, else I would not be so long left desolate, with these fiery darts piercing me through and through.' Yet all the while holding with a trembling hand the shield of faith; not casting quite away thy confidence, though it seemed presumption to believe thyself still the 'beloved' of the Father, when so utterly forsaken, so utterly devoid of comfort.

But when sinking exhausted, almost ready to yield the all-conquering shield, scarcely able to grasp it with weakening fingers, lo! behold the light is breaking through the rifted cloud of blackness, the angels of consolation are on the wing; they lift thee up and strengthen thee; the bread of heaven and the living water are given to refresh thy soul; the Comforter assures thy heart of victory, and with exultant voice thy songs of praise break forth to thy Savior and Redeemer."

We intended to merely glance at the subject of the initial chapter, but as we touched on its points here and there, we realized so fully their truthfulness by the remembrance of our own protracted conflicts, inward desolation, and the sweet ministrations which succeeded, that we have lingered here, and we trust not altogether in vain; that other hearts also who have suffered, will thereby be comforted.

M. D. W.

* Author of "I Wills" of the Psalms, "I Wills of Christ," etc. New York: Robert Carter & Brothers.

1 COR. 1: 30.

Sickness is a hallowed season,
If in God the soul confide;
Refuges of human reason
Failing then, are cast aside.
Man his utter ignorance learns,
And to Christ for wisdom turns.

Lord, my every hope reposes,
Solely, thankfully, on thee;
But as yet thy light discloses
Guilt and only guilt in me;
Take off my pollutedness,
Robe me in thy righteousness.

Though I feel my sufferings painful,
Worn in body, faint in mind,
Welcome they will prove and grateful,
If they work the end designed;
Make it, Lord, my hourly prayer,
In thy holiness to share.

Soon thy glorious work completed,
Sufferings I shall need no more,
Pure in heart and new created,
Thou thine image wilt restore;
Then from every bond set free,
Lord, thy glory I shall see.

—*Selected by Fannie H. Bolles.*

THE PRIDE OF FASHION.

Follow the fashion? Why not? No matter how expensive, foolish, absurd, despotic, ridiculous, ruinous to body, mind or soul, take the popular course—in the church and out of it.

No matter whether the dress be long or short, hooped or not hooped, bloomer or not bloomer, up to the knees or trailing in the mud and dirt, so be it is in the fashion. Is it fashionable to wear tight shoes, pinching the feet and toes? wear them—corns or no corns, all the same. Is it fashionable to wear jewelry? wear it—on the breast, the arms, the fingers, in the ears, rings from one to four on each finger—ear-rings, large and showy—necklaces, two or three in number, with hearts and crosses dependent from the same—bracelets, casing the arms half way to the elbow—a minute watch affixed to the waist, and moored to the neck with a golden cable—a world of little knick-knacks called "charms."

All right, on with them, cost or no cost, Bible or no Bible—it's the fashion. If a dress or shawl cost fifty, a hundred, or two hundred dollars, instead of five or ten, on with it, bankruptcy or no bankruptcy—it's the fashion—we'll go it, sink or swim. Is it fashionable to write, puff, and read novels, go to the theatre, the dance, play the fiddle? "On with the dance, let joy be unconfined." It is the fashion.

It is fashionable to make holiday feasts, New Year's calls, load the tables and side boards with wines, cordials, rich dainties, poisonous confectioneries, eat, drink, gormandize, play the glutton, the drunkard, and starve the poor? Go ahead, it's the fashion—no matter, all right! "Like priest, like people." Is it fashionable to hold fancy fairs, tea-parties, soirees, oyster suppers, pic-nics, etc., to raise money to sustain the pastor, pay off church debts, cushion the pulpit, etc., have a jolly time of it, eat and drink to the full, return home before the morning dawns?—no matter, let us do evil that good may come. Sometimes, also, sinners, men of the world, have balls, dancing parties, etc., for the benefit of the poor, the widows, and the orphans, on the same principle—it's the fashion. Money we want—money we will have.

"Fashion rules the world, and a most tyrranical mistress she is, compelling people to submit to the most inconvenient thing imaginable, for fashion's sake. She pinches our feet with tight shoes, or chokes us with a tight handkerchief, or squeezes the breath out of our body by tight lacing.

She makes people sit up at nights when they ought to be in bed, and keeps them in bed in the morning when they ought to be up and doing.

She makes it vulgar to wait on ourselves, and genteel to live idle and useless.

She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

She invades our pleasures, and interrupts our business.

She compels people to dress gaily, whether upon their property or that of others; whether agreeable to the word of God or the dictates of pride.

She ruins the health and produces sickness, destroys life and occasions death.

She makes foolish parents, invalids of children, and servants of all.

She is a tormentor of conscience, despoiler of morality, an enemy of religion, and no one can be her companion and enjoy either.

She is a despot of the highest grade, full of intrigue and cunning; and yet husbands, wives, fathers, mothers, sons, daughters, and servants, black and white, voluntarily have become her obedient servants and slaves, and vie with one another to see who shall be most obsequious."

Dr. Edward Dixon, in "Natural History of Crime," asks, "Is it saying more than can be substantiated, that our national taste for low and unintellectual adornment is the cause of half the dishonest failures, half the divorces, elopements, and crimes of a more secret and revolting character, that occur in our cities?"

There is no truth more firmly established among medical men than that disease follows fashion as much as bonnets do. When thin slippers prevail, consumption is the prevailing epidemic with females in every fashionable community in the country. When the low neck-dresses are in the ascendant, sore throat and quinsy are the raging maladies. When "bustles" and "bishops" made their appearance, spinal affections became "the ton." The reign of corsets is denoted by collapsed lungs, dyspepsia, and a general derangement of the digestive organs. Indeed so intimately are dress and disease connected, that an eminent and skillful doctor says, that all he needs to determine of what a majority of the fashionable women are dying, is to have an inventory of their wardrobe handed to him.

If there is any one fashion more cruel and absurd than another, it is that of making little girls' dresses and skirts to be worn entirely off from the shoulder. One cannot meet a child whose mother is more fashionable than wise, without feeling distressed for the efforts of the little one to use its arms, and constant shrugging of the shoulders, to give one or the other a little liberty.

And is there no other evil attendant on this loose mode of dressing, save ill-health and personal deformity? Take from a lovely girl modesty, virtuous purity, a sense of female delicacy, and what remains?—*Religious Her.*

Gems.

— It is God's goodness to men to blast all things in the world to them, and to break their fairest hopes, that they may be constrained to look above to himself: he beats them from all shores that he may bring them to the rock that is higher than they.

— How can a discreet and humane man allow himself to be led into harsh and rash judgment of wise and good men? What are wisdom and goodness worth, were they not employed to defend wisdom and goodness, when such defence becomes necessary?

— A pious cottager residing in the midst of a long and dreary heath, being asked by a visitor, "Are you not sometimes afraid in your lonely situation, especially in the winter?" he replied: "Oh! no, for Faith shuts the door at night, and Mercy opens it in the morning."

— The affected gaiety of a wicked man is like the flowery surface of Mount Etna, beneath which, materials are gathering for an eruption that will one day reduce all its beauties to ruin and desolation.

— Then does the good man lay himself down to sleep with sweet composure in the midst of waves and storms, when he has lulled all the cares and sorrows of his heart to sleep, by pouring out his prayer to God.

— That is the sweetest life in the world, for the soul to be dressing itself for the espousals of the great King, putting on more of the ornaments and beauties of holiness.

— Such as have learned this way of laying their pained head and heart in his bosom, they are truly happy, though in the world's language they be never so miserable.

— If you hate your enemies, you will contract such a vicious habit of mind, as by degrees will break out upon those who are your friends, or those who are indifferent to you.

— By doing good with his money, a man as it were stamps the image of God upon it, and makes it pass current for the merchandise of heaven.

— We deceive ourselves when we fancy that only weakness needs support. Strength needs it far more. A straw or a feather sustains itself long in the air.

— If thou wouldst find much peace and favor with God and man, be very low in thine own eyes. Forgive thyself little and others much.

— Study pure and holy walking if you would have your confidence firm, and have boldness and joy in God.

— The man who, when he is alone and without witnesses, is the same as when he is in public, is nearly always an honest man.

They are brave who dare to speak
For the fallen and the weak;
They are brave who calmly choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are brave who dare to be
In the right with two or three.

— When Providence has good will toward a man, it appears to him in the likeness of a faithful friend.

— Do not take away from any one opinions that render him happy, if thou canst not give him better ones.

— We cannot believe in the experiences and projects of great souls until we have had such ourselves.

— Always manage so as to have some path open to return to kindly sentiment.

— Grace keeps the precious germ alive, when and wherever sown.

— He who never changes any of his opinions, never corrects any of his mistakes.

RELIGION IN PARIS.

When a stranger first visits Paris, and sees the magnificent churches which it contains, he can readily believe that he is in a christian land; but Sunday dispels greatly this impression. There are men engaged in building a house; here is one hauling, yonder is a man with a hand-cart, while another is lugging a large quantity of clothes for sale on the street, or to deliver to a customer.

Indifference to religion seems to characterize the mass of Frenchmen in Paris. There is, of course, a considerable number of downright infidels in the city, but apathy seems to be the prevailing fact among the men. The men do not generally go to church, but leave that to the women, and regard it as a female accomplishment, while work is their own office.

It is evident that the French mind has not recovered from the effects of the revolution of 1789. The corruptions of the Roman Catholic Church, and the tyranny and oppression exercised over the French people by their rulers, and the writings of Rousseau and Voltaire, prepared the way for the terrible revolution. The mass of the French people are unwilling to embrace Protestantism. It is Catholicism or infidelity; they leap from superstition into infidelity; but not being able to stay there—for the moral nature of man abhors unbelief—they take another leap into spiritualism; for I learn that there are many of that creed in Paris.—*Foreign Cor. in Free Methodist.*

MERCY AND PARDON.

In the reign of the first Napoleon there was an insurrection in Paris. One of the ringleaders was brought before the emperor; and as this was his second offence against the government, he was sentenced to be transported.

The day after the trial, it was told Napoleon that the child of the convicted man was waiting to see him. "Bring her in," said Napoleon; and a tearful, trembling little girl, on being led in, cast herself at his feet and implored him to have mercy on her father.

"My child," said the emperor, touched by her distress, "this is the second time your father has been guilty of treason; I cannot save him."

"Oh, sir," said the kneeling child, "it is not *justice* we want, but *mercy* and *pardon*."

Napoleon, much moved, raised the girl to her feet, and said, "For your sake I will release your father."

Does not this story apply to us? Are not *our* wants the same as that little child's? "It is not justice" we want from the great King, even the Lord our God, but mercy and pardon for Christ's sake.

"Can't You trust the Hand that was nailed to the Cross?"

I heard an aged servant of God once say the sentence which I have written at the head of this article, during an address before a meeting of Synod. The times were troublous. Difficulties hedged the path. The churches were poor, and their responsibilities were great. As the pastors and elders had met together, questions of great importance pressed upon them. Some were discouraged.

"Can't you trust the hand that was nailed to the cross?" A feeling of awe, of rest, of casting care upon God, came over every one, at the thought. If not that hand, whose shall lead us? If not that, how shall we ever find our way home, to the Father's house?

Dear christian friend, discouraged perhaps, saddened, seeing no light, trust Him who hung on the cross for you; sing with a sweet poet, who has had her days of darkness,—

"I have a heritage above,
Which yet I cannot see,
But the hand that bled to make it mine,
Is keeping it for me."

☞ "A prudent man," says a witty Frenchman, "is like a pin. His head prevents him from going too far."

BEAUTIFUL DEATH SCENE.

When one of Martin Luther's children lay on her death-bed, the great man approached her and said, "My dear little daughter, my beloved Margaret, you would willingly remain with your earthly parents; but if God calls you, you will go with your heavenly Father."

"Yes, dear father, it is as God pleases."

"Dear little girl," he exclaimed, "Oh, how I love you! The spirit is willing, but the flesh is weak." He then took the Bible and read to her the passage, "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." He then said, "My daughter, enter thou into thy resting place in peace."

She turned her eyes toward him, and said with touching simplicity, "Yes, father."

NEVER GIVE MEN UP.—I sometimes give men up for a little while, and say, "Well, his hour is not yet come; something will happen; I will keep a general look after him, and by and by try him again." It is not worth while to give anybody up as long as you can keep the sexton's hands off from him. If you are a relative of a person, as a mother to a son, or constantly near a person, as going from the same house or shop, you can never give him up. If you ever feel discouraged or impatient and ugly—as I suppose you sometimes do, Brother——, say to yourself what I say to myself every day in the year—"Well, if God should treat me as I feel just now I treated that man, what would become of me?" When I think of the generosity with which God has treated me, and there come those seasons of nature when I know the graciousness, the purity, the sweetness, the ineffableness of God, I feel as though I had been like the swine trampling through such a nature, and I say to myself: "Well, if God can bear me, cannot I bear men?" Every day that comes and goes, we go to God to unburden our consciences of sin, and yet we look upon men and say: "Shall I give them up!" So long as they have life, and so long as you have life, don't give up anybody.—*Henry Ward Beecher.*

AN ILLUSTRATION.—In a recent lecture-room talk on God's ways of answering our prayers and dealing with us, Rev. Henry Ward Beecher said:

"Once a cat of mine had her kittens. We went and looked at them, and she was disturbed to think we knew where they were. Determined to convey them to a safe place she came back, took a little kitten in her mouth, and after seven or eight mouthings got the right hold, and away she went. If that kitten thought anything, it thought to be grabbed that way was hard. When God's providence takes us in the teeth, we think it is a dragon; but he is taking us into safe places; and when we are laid down carefully, who says that the teeth met or that the skin was broken?"

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A LITTLE SERMON.

"Come," said Allan, "I will preach you a little sermon."

"Well," said Johnny, "I will listen."

So Allan took the great Bible, and found this text, which was so easy that Johnny could read it himself: "I am the door."

"Here is a little text for a little boy who is four years old," said Allan, for it has just four words in it, one for every year.

"The first word is 'I'. That has only one letter in it. This means the Lord Jesus, the good Savior who loves little children.

"The second word is 'am.' That has two letters in it. When Jesus says 'I am the door,' of course he doesn't mean that he is a door like that you shut just now; but this little sermon is to show you how he is like a door.

"The third word is 'the,' which has three letters. Jesus says *the* door, because there is only one door into the kingdom of heaven.

"The fourth word is 'door,' which has four letters in it. A door lets people into the house; and if there was no door, they could not get in. So the Lord Jesus lets his people into the kingdom of heaven; and if it was not for him, they could not get in at all. A door keeps out the rain, and the dogs and thieves, and so Jesus keeps away all evil and hurtful things out of his beautiful kingdom.

"Now, when you want to go into a house, you go straight to the door; and so, if we want to go into the kingdom of heaven, we must go to Jesus, and ask him to let us in."

So Allan knelt down, and little Johnny by him, and they prayed to the dear Lord to make them his own good children, so that they might go into his beautiful city when he comes.—*Child's Delight.*

A HYMN FOR CHILDREN.

The morning bright,
With rosy light,
Has waked me from my sleep:
Father, I own,
Thy love alone
Thy little one doth keep.

All through the day,
I humbly pray,
Be Thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus, near thy side.

O, make thy rest
Within my breast,
Great Spirit of all grace!
Make me like thee,
Then shall I be
Preserved to see thy face.

EDDIE'S SERMON.

Eddie Jones (a little colored boy) knocked timidly at Mrs. Ray's door, and begged for a piece of bread for his sick mother. Mrs. Ray knew, that when Eddie's mother was well, she was very industrious, and made her family comfortable; and she was quite ready to comply with the little boy's request, and give her a helping hand, now that she was unable to work. Accordingly, she took a loaf of bread, wrapped it in a paper, and gave it to Eddie; but, just as he was taking his leave, she remembered that he was probably hungry. She called him back, seated him at the table, and gave him a plate of cold griddle-cakes, with syrup poured over them. Eddie ate them with infinite relish: and, when he had finished the last mouthful, he said, "These cakes are so good, it 'peared like as if the Lord had given 'em to me; and I thank Mrs. Ray too."

Eddie didn't think of preaching a sermon when he said these words; but they answered the purpose of one to little Sarah Ray, who was standing by the table where he was eating; for they made her think how many more blessings she enjoyed than Eddie did, and, alas! how much less grateful she had been to God. So far from thanking him for her food, she remembered that the very day before, at dinner, she had pushed away from her, in displeasure, a plate of pudding, because there were no raisins in it. It was a small action; and perhaps, although she knew it grieved her kind mother, she never would have thought of it again if Eddie's words had not roused her conscience. If he was so grateful, she thought, for the crumbs which fell from her father's luxurious table, how sinful it was for her ever to complain!

She felt very much ashamed and reproved; and from that time, by God's assistance, her conduct in this particular was much improved; and as reformation in one respect often leads to the correction of numerous faults, so it happened, in this case, that Sarah not only felt more thankful for her own comforts, but she was more compassionate, and thoughtful of those who were in want and distress, and willing sometimes to deny herself that she might relieve them.

I have written this true story from the suspicion that some of our readers may need just such a sermon as Eddie's, and with the hope that they will profit by it as much as did Sarah Ray.—*Child at Home.*

LETTER WRITING.

Young readers, begin early to correspond with your friends at a distance. Communicate good things—heavenly. Begin just as soon as you can hold a pen. Write as you talk—plain, simple, intelligent gospel language, God fearingly. Tell your little friends and great friends abroad, far and near, about the blessed Jesus—how he died to save sinners, and how blessed it is to serve him with a perfect heart, to do good and communicate. Tell them the only sure way to be happy is to *make* happy—that it is "more blessed to give than to receive."

In all your correspondings and communicatings, by pen and by word of mouth, be sure to keep wisdom which is from above vividly before you; let no corrupt communication proceed from your pen or out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers and the readers. "Let your speech be alway with grace, seasoned with salt, that ye may know how to answer every man." Col. iv. 6.

Write to your friends just as you would speak to them if present; condense your thoughts; compress your ideas: say what you say in as few words as possible; use correct language, pure, idiomatic; mind your pauses—interrogation points. Aim at everything graceful, lovely, and of good report.

Parents beloved, will you see to this? Encourage your little sons and daughters in this excellent method of improvement—a special means of grace.

In this epistolary exercise the blessed truths of the Bible may be developed, early impressed, indelibly fixed—grace on grace—things heavenly and divine.—"*Apples of Gold*," etc.

JESUS WHISPERING.

"What is conscience?" said a Sunday school teacher one day, to the little flock that gathered around to learn the words of life.

Several of the children answered, one saying one thing, and another another, until a little timid child spoke out:—

"It is Jesus *whispering in our hearts.*"

Does Jesus whisper in your heart? When you do right, does he approve? When you do wrong, does he rebuke? Does he make your heart sad when you have sinned, and happy when you have done rightly? Be thankful, then, for this, and remember always to heed the Savior's whisper, and study his word, and pray to know his will, and then you will be safely guided to his heavenly home at last.—*Little Christian.*

THE PERSEVERING BOY.

"Sir," said a boy, addressing a man, "do you want a boy to work for you?"

"No, answered the man: "I have no such want."

The boy looked disappointed; at least, the man thought so; and he asked, "Have you been long seeking a place?"

"I have asked at a good many places," said the boy. "A woman told me you had been after a boy; but it is not so, I find."

"Don't be discouraged," said the man in a friendly tone.

"Oh, no, sir!" said the boy cheerfully; "because this is a very big world, and I feel certain God has something for me to do in it. I am only trying to find it."

"Just so, just so," said a gentleman who overheard the talk. "Come with me, my boy: I am in want of somebody like you." He was a doctor; and the doctor thought any boy so anxious to find his work would be likely to do it faithfully when he found it: so he took the boy into his employ, and found him all that he desired.

Yes, God has something for everybody to do in this world. It's "a very big world," and there's room enough for all.—*S. S. Advocate.*

NO USE FOR IT.

At school, little boys and girls learn lessons about how many inches make a foot; how many ounces make a pound, and how many farthings make a penny. One day when the lesson was the table called "Ale and Beer measure," a little boy, remarkable for the correct manner in which he usually said all his lessons, was quite unprepared.

"How is this, John?" said his teacher.

"I thought it was of no use," said John.

"No use!" interrupted the teacher.

"No, sir; it's ale and beer measure," said John.

"I know it is," said the teacher.

"Well, sir," said the little boy, "father and I both think it is of no use to learn about ale and beer, as we mean never to buy, sell, or drink it.

HOW TO MAKE MOTHER HAPPY.

"Why, mother, how bright and cheerful you look to-night! what has happened?"

"I feel very happy, my dear, because my little boy has really tried to be good all day. Once when his sister Katie teased him, and he spoke quick and cross to her, he immediately turned round of his own accord, and told her he was wrong, and asked her to forgive him. I believe I should grow young, and never look tired or unhappy any more, if every day my little boy and girl were as thoughtful and unselfish, and loving as they have been to-day."

☞ Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

☞ Be careful of your good name, for "it is better than precious ointment," "rather to be chosen than great riches."

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

IN THE DARK VALLEY.

"*He hath set darkness in my paths.*"—JOB 19: 8.

The way is dark, my Father;
A night is o'er me spread;
No light is now before me,
I know not where to tread.
I'm standing still and waiting
For thee to come to me;
Reach out thy hand and lead me,
Or give me light to see.

I have not wandered, Father;
Here, in the narrow way,
My feet are still abiding,
They have not gone astray;
But clouds have gathered o'er me,
The path I cannot see;
All now is dark before me—
Reach out thy hand to me.

Why doth this darkness gather
Around my pathway so?
Why doth this night, my Father,
Fall on the way I go?
Say, is it not the narrow
And straight way unto thee?
Why then doth darkness shroud me,
So that I cannot see?

For thy sweet voice I listen;
I reach to feel thee near;
I look into the darkness,
To see the light appear.
I'm standing still, my Father;
I'm waiting here for thee;
O, come and lead me onward;
The way, O let me see.

St. Louis, Mo., Dec. 1st, 1869. I. I. L.

REPORT

OF THE

FIRST ADVENT CHRISTIAN CONFERENCE OF NO. AMERICA.

This conference convened at Rochester, N. Y., Nov. 17th, 1869, according to the proposition issued by the Advent Christian Convention held at Buchanan, Mich., in Nov., 1868, as follows:—

A PROPOSITION TO THE ADVENT CHRISTIANS OF NORTH AMERICA.

WHEREAS, The Advent Christian body of this Continent, which has been called out of the world and the various sects, should be one in faith, hope, and work; and

WHEREAS, Unity of action is essential to the proper accomplishment of their great work for the present generation; therefore

Resolved, That a General Conference of Advent Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this Conference shall consist of delegates from the several Advent Christian Conferences of the United States and Canada, each Conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces, where there are no Conferences, and isolated Advent Christian Churches exist, such Churches may unite and send one delegate.

Resolved, That a committee of seven be appointed; three from the East, three from the West, and one from the dominion of Canada, who shall make arrangements for the time and place of meeting of said General Conference. *Provided*, that the place of meeting be as central as possible. We suggest Rochester, N. Y., or Buchanan, Mich.

The above action in reference to this proposed General Conference is subject to the approval of the several Advent Christian Conferences.

John Couch, New Hampshire; Miles Grant, Massachusetts; S. G. Mathewson, Vermont; Joshua V. Himes, Michigan; Wm. Sheldon, Wisconsin; O. R. Fassett, Minnesota; and John Porter, Canada, were appointed a Committee to arrange for this Conference.

The meeting was called to order by Eld. John Couch, of New Hampshire. After some brief and appropriate remarks by Bro. Couch, the familiar hymn, commencing,

"God moves in a mysterious way,"

was sung, and prayer was offered by Eld. W. Sheldon, of Wisconsin. By vote, Eld. John Couch was called to the chair, and Elds. A. W. Sibley and O. R. Fassett called to act as Secretaries.

It was voted that the Chair appoint a committee on credentials. The Chair appointed James Hemenway, D. R. Mansfield, and D. Mathewson.

Voted, That the Chair appoint a committee to draft a constitution for the Conference, said committee to be composed of one of the delegates from each State.

Voted, That the records of this Conference be preserved and placed on file.

While the committee on credentials were preparing to report, the delegates expressed their feelings in reference to the Conference and its objects.

The committee on credentials reported the following members (those marked with an asterisk were absent):—

Maine.—I. C. Wellcome,* W. H. Mitchell,* and F. A. Baker.*

New Hampshire.—A. Ross,* A. W. Sibley, and J. G. Smith.*

Vermont.—D. Mathewson, J. A. Cleaveland, and J. Wiswell.

Massachusetts.—S. W. Thurber, E. McCullock, and J. Hemenway.

Connecticut.—W. S. Campbell, Sidney Hall, and A. H. Steele.

New York.—B. P. Stevens, W. A. Fenn, and W. J. Hobbs.

New York City, and its vicinity.—H. A. King.

Philadelphia, and vicinity.—J. M. Stetler.

Ohio.—H. G. McCullock.

Michigan.—D. R. Mansfield, J. H. Whitmore, and W. L. Himes.

Wisconsin.—W. Sheldon, G. G. Godfrey, and J. Wilbur.

Iowa.—Moses Chandler, and P. S. W. Deyo.

Minnesota.—O. R. Fassett.

Illinois.—C. C. Ramsay.

New Jersey.—A. H. Brown.

Canada (Quebec).—John Porter, D. Lawson, and J. D. Daniels.

Canada (Ontario).—John McClellan.

Members of the Committee.—John Couch, S. G. Mathewson, J. V. Himes, and Miles Grant.

The report of the committee on credentials was accepted and approved.

Voted, To proceed to the permanent organization of the Conference.

Voted, That the Chair appoint a committee of five to nominate officers for the Conference.

The Chair appointed as committee on nominations, J. Hemenway, D. R. Mansfield, D. Mathewson, H. G. McCullock, and A. W. Sibley.

The Chair appointed as committee to draft a constitution the following: D. Mathewson, J. Hemenway, A. H. Steele, W. J. Hobbs, H. G. McCullock, J. V. Himes, W. Sheldon, P. S. W. Deyo, O. R. Fassett, A. H. Brown, D. Lawson, C. C. Ramsay, and A. W. Sibley.

Adjourned till 1.30 o'clock P. M.

Met as adjourned. After singing, Bro. S. G. Mathewson offered prayer.

Voted, That the Chair appoint a committee of three to prepare rules for the guidance of this Conference in its deliberations.

The Chair appointed as that committee, J. H. Whitmore, W. Sheldon, and O. R. Fassett.

Voted, That each delegation from the different States report the state of the cause there, when no other business is pending.

Voted, That the Chair appoint a business committee of five to prepare business to come before the Conference, after the adoption of the constitution.

Voted, That ten delegates constitute a quorum to transact business during the absence of the committee to draft a constitution.

Voted, That each delegation from the different States hand a briefly written statement of the condition of the cause in their section to the Secretary. Various reports both verbal and written were made, in accordance with this resolution.

The committee appointed for that purpose reported the following constitution:—

CONSTITUTION OF THE ADVENT CHRISTIAN CONFERENCE OF NORTH AMERICA.

ART. I. This Conference shall be known as the Advent Christian Conference of North America.

ART. II. Sec. 1. This Conference shall be composed of delegates—either ministerial or lay—appointed by the various local Advent Christian conferences, and Christian conferences co-operating with this body.

Sec. 2. Each local conference shall be entitled to send three delegates.

ART. III. Sec. 1. The officers of this Conference shall consist of a President, Vice-President, a Corresponding and a Recording Secretary, Treasurer, and Auditor. These officers, together with a standing committee of five, shall be elected by ballot at the regular meetings of the Conference.

Sec. 2. The Board of Directors, as an Executive Committee, shall have power to transact unfinished and such new business as may arise between the regular sessions, subject to the approval of this Conference when regularly convened.

Sec. 3. The Board of Directors shall appoint the time and place of the regular meetings of the Conference, and shall call extra sessions at the request of three local conferences.

ART. IV. The objects of this Conference shall be to take charge of all the interests of the cause, not now provided for by the local conferences, and the Publishing Associations.

ART. V. This Conference shall exercise no legislative control over the local conferences.

ORDER OF BUSINESS.

ART. VI. 1. All meetings of the Conference shall be opened by devotional exercises.

2. Appointment of committee on credentials.

3. Report of the Board.

4. Election of officers.

5. Appointment of committees.

6. Reports of committees.

7. Unfinished and miscellaneous business.

ART. VII. The regular sessions of this Conference shall be held once in two years; *provided*, that extra sessions may be called by the Board in accordance with ART. III. Sec. 3; or by a vote of a majority of the Board.

ART. VIII. This Constitution may be amended be a vote of two-thirds of all the members present at a regular meeting.

Adjourned till Thursday at 9 A. M.

Met on Thursday according to adjournment, Bro. Couch in the chair. Prayer by Bro. J. M. Snook. The Chair reported the following as committee on business: O. R. Fassett, S. G. Mathewson, W. L. Himes, Miles Grant, and D. R. Mansfield.

The constitution, having been read and discussed, was adopted by a unanimous vote.

The committee on nominations of permanent officers reported the following: President, John Couch, New Hampshire; Vice President, Wm. Sheldon, Wisconsin; Corresponding Secretary, W. L. Himes, Michigan; Recording Secretary, A. W. Sibley, New Hampshire; Treasurer, D. Mathewson, New York; Auditor, H. G. McCullock, Ohio; Committee, S. G. Mathewson, D. Mansfield, J. Hemenway, F. Burr, and J. M. Stetler.

Adjourned till 1 30 P. M. to give way for religious services appointed for Thanksgiving. A sermon was delivered by Bro. H. G. McCulloch.

Met as adjourned. Prayer by Bro. M. Grant.

Voted, That Bro. S. W. Thurber be instructed to deposit a ballot for the Conference officers nominated. He having done so, the officers nominated were declared elected.

Eld. Couch, on taking the chair of the permanent organization, made some very feeling remarks on the importance of united action in the good cause here represented, and of our having divine aid from God in these days of peril.

Voted, That the Chairman furnish the Conference with a report of his address for publication.

The committee on rules reported, and their report was adopted, and the committee discharged.

The following are the

RULES OF ORDER.

1. Any member desiring to address the Conference, shall first rise, and upon being recognized by the Chair, may proceed in order.

2. No member without unanimous consent shall speak more than once to the same question until all who wish to speak shall have spoken.

3. Members shall be limited to speeches of five minutes each.

4. *Privileged Questions.*—Motions to adjourn, the previous question, to lay on the table, to postpone indefinitely, shall take precedence in the order named, and shall be decided without debate.

5. *Amendments.*—Any question may be amended; but no amendment can be amended the second time. In voting, the amendment or amendments shall first be decided, and then the question shall recur on the original motion.

6. The presiding officer shall decide all questions of order not provided for in the above rules, subject to the usual right of appeal.

Voted, To invite all the brethren and sisters present to participate in the deliberations of this Conference.

The committee on business reported the following preamble and resolution:

WHEREAS, God in his providence has called us to preach the everlasting gospel of his Son and to awaken the church at large to the important subject of the coming of the Redeemer; therefore

Resolved, That we pray the Lord of the harvest to send forth laborers into his harvest, and that we do all in our power to push the truth in all parts of our own beloved land by sending the living preacher into remote and destitute regions, especially through the southern part of the United States, and by distributing tracts and publications universally as the leaves of the autumn, and so awaken an interest North, South, East and West, as has not been heretofore accomplished.

The above preamble and resolution, after some discussion, were adopted.

Resolved, That union and co-operation in publishing the gospel of the kingdom is the first duty of Advent-Christians.

The following question was reported by the business committee for consideration:

What is the best way to bring the important truths entrusted to us as a people before the Christian churches of our generation?

The following brethren discussed this question till a motion to adjourn prevailed: Whitmore, Ingmire, Grant, S. G. Mathewson, J. V. Himes, Fassett, Hemenway, Cleveland, Stetler, Ramsay, Blain, Sheldon, and Snook.

Adjourned till 9 A. M.

Friday, 9 A. M. Prayer was offered by the President.

By vote the Chair appointed a committee of three to arrange for preaching during the Conference, viz: H. Pratt, Miles Grant, and W. Sheldon.

Voted. That the Chair appoint a committee of five to confer with the Executive Board of the American Advent Mission Society on the subject of our mssions.

The Chair appointed the following as that Committee: S. G. Mathewson, Miles Grant, W. Sheldon, D. R. Mansfield, and J. Hemenway.

The consideration of the question pending the adjournment, viz.: How can we best bring the truth entrusted to us as a people before the Christian churches of our generation? was resumed. After a continued discussion of the matter by Brn. Phelps, Couch, Fassett, King, Sibley, and Blain, it was voted to lay the question on the table. The next question taken up in the order of business was the following:

How can our own ministry be made to be more effective in the prosecution of our work?

This question was discussed by Brn. D. Mathewson, L. T. Cunningham, and Grant, and laid on the table.

On motion, five delegates were appointed by the Chair, the President of this Conference constituting the fifth, to represent this Conference at the World's Christian Convention, to be held in 1870, in the city of New York. The following are the delegates appointed to attend said Convention: Miles Grant, W. Sheldon, J. Hemenway, Wm. L. Himes, and J. Couch.

The following question was introduced by the business committee:

What is the best method of conducting revivals?

After discussion it was laid on the table.

The Chairman of the business committee read the other items of business prepared for the Conference. After reading, it was voted that they be received, and be taken up in their order. The following was the first in order.

Whom shall we invite to the communion table?

This question was one of deep interest to the Conference, and after its discussion it was unanimously voted, that we invite all the lovers of Jesus to the Lord's table. The next question in order, "How to conduct missionary work," was taken up, and after some discussion it was referred to a committee.

The next item was, How to conduct a prayer-meeting.

It was agreed that long prayers, long exhortations, and long singing are destructive to a good prayer-meeting. The question was then laid on the table.

The following resolution was offered:

Resolved, That this Conference recommend to our brethren in the ministry to invite all the members of the churches where they may be called to labor, to kneel during prayer. Carried.

The following question was taken up and discussed:

How shall we increase the religious power of our lay members?

After a quite lengthy discussion, the following resolution was offered:

Resolved, That in order to have a living church there must be a living membership; and in order to be living members they must be active in all the practical duties of christianity; and that in order to accomplish this result there must be a holy ministry, who should be examples to the flock in all things. Carried.

Voted, That the delegates be requested to remain until the business is finished, if it takes till next week.

Adjourned till 1.30 P. M.

Met agreeably to adjournment, Bro. Couch in the chair. Prayer by Bro. Lawson, of Canada.

The following question came up for discussion:

What shall be done in the circulation and distribution of books and tracts suitable to the furtherance of the Advent truths? And our papers East and West: what can we do to give them a better support and a wider range of power?

After some discussion, in which Brn. Jas. Hemenway, W. L. Himes, and J. M. Snook participated, the question was laid on the table.

The following resolutions were offered and passed:—

Resolved, That this body will recognize as Advent ministers only those preachers who bear letters of commendation from Conferences co-operating with it; or from localities where no conference yet exists from churches rendering similar co-operation.

Resolved, That we will not recognize ordinations that shall be made by irresponsible persons without the supervision or consent of either conferences or churches. Carried.

After the adoption of the above resolutions, the following question was presented: Shall this Conference take any action with reference to a declaration of principles?

This question was tabled, and the following resolution was presented and passed by a unanimous vote:—

Resolved, That this Conference accept the Bible as their only rule of faith and practice, church order and discipline.

Adjourned till Saturday, at 9 A. M.

Saturday, 9 A. M. Pursuant to notice, Conference convened at the hour appointed, the President in the Chair. Prayer by Bro. P. S. W. Deyo, of Iowa.

A letter addressed to the Conference by Bro. Austin W. Taylor, of Byron, Me., was read by the Secretary, and referred to the Business committee. The following question was introduced by the Business committee: How shall we treat those who separate themselves from us?

Brn. Grant, Sheldon, Snook, Sibley, and others spoke on the question, and the conclusion arrived at was—treat them *kindly*.

The question was then tabled, and the following introduced: What officers are necessary for the organization of churches, their duties, discipline, etc.?

Brn. Brown, Phelps, Leverton, Stevens, S. G. Mathewson, Sibley, D. Mathewson, Lawson, and Fenn, debated the question, after which it was voted that the Chair appoint a committee of five, to whom the question should be referred, and said committee report the result of their deliberations at the earliest possible moment. The Chair appointed as committee, S. G. Mathewson, Miles Grant, W. Sheldon, S. W. Thurber, and H. A. King.

The following resolutions were offered and passed:—

Resolved, That this Conference recommend the disuse of all honorary and unscriptural titles, such as Rev. and D. D., as not proper to be applied to preachers of the gospel.

Resolved, That this Convention disapprove the use of tobacco by its ministry and laity.

The Business committee reported the following question, which was tabled:—What relation do christians sustain to politics?

On motion, the Chair appointed a committee of three to draft and report a resolution on the subject of war, consisting of O. R. Fassett, W. L. Himes, and D. Lawson.

The following letter, by unanimous vote, was given Eld. A. A. Phelps:

To whom it may concern: The Advent Christian Conference of North America hereby recognize the ordination of A. A. Phelps as an elder in the church of God, and commend him to the confidence of our people with whom he stands connected in hearty and acceptable co-operation.

(Signed) JOHN COUCH, *President.*
A. W. SIBLEY, *Rec. Sec.*

Adjourned till 1.30 P. M.

The hour having arrived to which the Conference was adjourned, it convened again, the President in the chair. Bro. A. A. Phelps invoked the divine blessing.

The following resolutions were offered and passed by a unanimous vote:

Resolved, That we repudiate the idea of constructing any creed, declaration of faith, treatise, or other expression of uninspired men, to be used as a standard of faith or doctrine, to bind the consciences of men, or test their christian character.

Resolved, That we make prominent in our preaching and publications the following themes, which, according to our understanding of the Scriptures, are highly important truths, and due this generation, viz: That there is one God, and one Mediator between God and man, the Lord Jesus Christ, and one Holy Spirit; that faith in the Lord Jesus Christ, accompanied by a confession, and a godly life, are conditions of salvation; that the same Jesus who was taken up from the apostles into heaven, shall so come to earth again in "like manner" as he went into heaven; that there will be a literal resurrection of the dead, and that there is no future life for any of the human family, and "they also who have fallen asleep in Christ are perished;" that "everlasting destruction" is to be the doom of the finally impenitent; the renovation of this earth as the future eternal abode of the people of God; that the signs of the times and prophetic periods indicate the speedy second advent of our Lord.

The preamble and resolutions which follow were adopted with a full and hearty vote:

WHEREAS, The impression has strangely obtained that we as a people ignore a change of heart and a vital christianity; therefore

Resolved, By the Advent Christian Conference of North America, in conference assembled, that we affirm our hearty and unqualified belief in such a type of Scriptural conversion as radically revolutionizes man's moral nature, and enlists his entire affections and energies for God.

Resolved, That this Conference recognize Christian character as the only test of fellowship and communion.

The committee appointed to confer with the Executive Board of the American Advent Mission Society, made the following report which was adopted:

Brethren of the Conference: We have had a conference with the Mission Board on the present state of the Mission cause, and what course we shall pursue in the future. The Board reported to us their present condition and future policy. On the subject of funds they stated, We find that the present stringency in money matters has much affected their finances. In regard to the officers of the Board, we believe they are worthy of the fullest confidence in relation to their integrity of purpose.

In regard to the future policy of the Board, they stated to us that they had decided not to enlarge their missions among the Freedmen, and only to continue those that were already established as it may be best; but they propose to devote the means put into their hands to establish missions among the white people in the South as we have done in the North and elsewhere.

They also said to us, that as the Advent Christian Conference now organized was the most proper organization to carry forward our missions hereafter, that they desired that some means should be taken to merge the present Mission Society with the General Conference, and that they would carry on the missions for the body under the counsels of the General Conference until they can be legitimately merged at the next Annual Meeting of the A. A. M. Society at Springfield next August. The committee would therefore report: *First*, That it is the duty of Adventists as a body to give their undivided support to the Board of the A. A. M. Society. *Second*, As the members of the Board have paid out some three hundred dollars more than they have received, and will soon have to recall some of their missionaries unless they have help, we recommend that an urgent call to all the friends of missions be made to replenish the missionary treasury.

All of which is respectfully submitted.

The following was presented and carried:

Resolved, That the Board of Directors be empowered to receive proposals from the A. A. M. Society, and take such action as they may deem best in the premises for a transfer of all the interests of that Society to the charge of the General Conference.

A proposal, as contained in the following report, to publish a book embodying the principles of the Advent faith, was received and adopted.

[As the "Proposal" was published in our issue of Dec. 8th, we refer our readers to that paper.—ED. *Crisis.*]

The following sums were pledged for the publication of the above mentioned book:

J V Himes, Buchanan, Mich.	$20.00
Miles Grant, Boston, Mass.	50.00
John Couch, Concord, N. H.	50.00
S G Mathewson, Castleton, Vt.	20.00
W L Himes, Buchanan, Mich.	20.00
D Mathewson, Sandy Hill, N. Y.	10.00
J M Stetler, Philad., Pa., 519 Franklin St.	20.00
H G. McCullock, Nevada, O.	30.00
J M Snook, Romeo, Mich.	50.00
O R Fassett, Minneapolis, Minn.	10.00
E McCullock, Savoy, Mass.	10.00
A H Brown, Rahway, N J.	10.00
A H Steele, New Haven, Ct.	10.00
M Chandler, Cascade, Iowa.	10.00
W Ingmire, Lincklaen, N. Y.	10.00
J Blain, Buffalo, N Y.	5.00
A A Phelps, Rochester, N Y.	5.00
J McClellan, Fonthill, Ont. Co.	5.00
C C Ramsay, Chicago, Ill.	10.00
W A Fenn, Rochester, N. Y.	5.00
C P Greenman, Lockport, N Y.	5.00
B F Brownell, Brockport, N Y.	10.00
I Ranney, Rochester, N Y.	20.00
B P Stevens, So. Butler, N Y.	5.00
J Wilbur, Henrietta, Wis.	10.00
H A King, 37 Park Row, N Y.	10.00
N T Withington, Springwater, N Y.	20.00
W J Hobbs, Honeoye Falls, N Y.	5.00
R Murray, Rochester, N Y.	1.00
R Bloss, Rochester, N Y.	5.00
N McCullock, Rochester, N Y., 4 Eagle St.	2.00
D Otis.	2 cop.
Mrs. L N Steele, New Haven, Ct.	5.00
B A Bennett	5.00
N Tibbals.	10.00
J H Whitmore, East Shelby, N Y.	10.00
C M Parks, Le Roy, N Y.	5.00
Sidney Hall, Hartford, Ct.	200.00
W J Lord, Pittsford, N Y.	100.00
N C Newell, Rochester, N Y.	5.00
A Riggs, Lockport, N Y.	5.00
O Bendixon.	5.00
S H Kinsey, East Rush, N Y.	1.00
W E Brown, So. Butler, N Y.	100.00
John Kern.	2 00
J Phelan.	2.00
John S Beman.	5.00
Anne E Darragh.	2.00
A A Gould.	1.00
Mrs. Daniel Clark.	1.00
E A Narramore, Rochester, N Y.	5.00
J E Wells, Rochester, N Y.	1.00
J A Brownell, Brockport, N Y.	5.00
J H Wescott, So. Butler, N Y.	5.00
Edwin Vanvarst, Rochester, N Y.	5.00

Conference convened again according to adjournment. Prayer by Bro. S. W. Thurber. There was no business done at this session; a motion prevailing to adjourn till 9 A. M., Monday, Nov. 22.

Monday, Nov. 22. Conference met at 9 A. M., the President in the chair. Prayer by Bro. B. P. Stephens. The committee appointed to draw up a resolution on the subject of war for Conference reported the following:

WHEREAS, Doubt has been expressed as to the status of the Advent Christians on the question of war, therefore,

Resolved, That the weapons of our warfare are not carnal, but spiritual, and that while we freely render respect, tribute, and custom to the government which renders us such efficient protection, we cannot take arms against our fellow-men to destroy their lives in carnal warfare. Adopted.

The following resolution was reported by the business committee:

WHEREAS, We as a body do recognize women co-laborers in the gospel; therefore,

Resolved, That we recommend to the various Conferences acting in harmony with this body, the propriety of admitting to membership worthy women laborers, who may act in harmony with this Conference.

Several spoke on the above resolution, and among others L. F. Moore, ex-president of Harvoford College, Pa. The resolution was adopted.

The following is the report of the committee on church organization, which was carried:

We recommend that in the organization of churches that its officers consist of the following: First, That if an ordained minister compose one of its members, that he be recognized as its elder: also, that there be two deacons appointed; also that if the church see fit that they appoint a clerk and treasurer.

The following resolution touching the subject of missions was presented and passed by a full vote:

Resolved, That this Conference recommend to the A. A. M. Society the importance of immediately sending two able missionaries through the South to preach the gospel of the kingdom to all classes, pledging ourselves to aid the enterprise by our means and influence.

WHEREAS, The profits of the proposed book taken up at wholesale on subscription will furnish but little means for advertising,

Resolved, That the Secretary furnish the editor of the *Crisis* and the *Times* a copy of the Preamble and Proposition of the book enterprise, and that the editors be requested to make an appeal, not only for subscription, but also for donations. Carried.

Resolved, That this Conference disapprove the use of fermented wines in the communion sevrice. Carried.

WHEREAS, Leaven is used as a representative of sin and false doctrine; and,

WHEREAS, Christ was without sin; and

WHEREAS, In the communion bread is used as a representative of the body of Christ: therefore,

Resolved, That in the communion we recommend the use of unleavened bread. Carried.

Resolved, That this Conference disapprove the use and sale of spirituous liquors as a beverage.. Carried.

The following letter was read and ordered to be placed in the minutes of this Conference:

CLAYTON, Ill., Nov, 17, 1869.

To the brethren assembled in Conference at Rochester, N. Y.—Greeting:

The Illinois Central Conference not having a meeting of its members since the subject of a National Conference was broached, the Board have consulted on the subject, and desire us to say to you, that we fully acquiesce in and approve of the object of your coming together, and we trust the meeting may prove a success, and fully meet the expectations of all. We shall doubtless approve your doings, as we have confidence in our brethren generally, east and west. We should have sent one or more delegates to confer with you, but for lack of means.

And may the God of all wisdom give you wisdom by which to arrange for the prosperity of the cause we so much love, that a people may be ready for our coming King. May the God of grace be with you all.

Yours in hope of a speedy redemption.

For the Board, L. SCOTT, President,
O. D. GIBSON, Vice President.

The following resolution was presented, and after a somewhat spirited debate was laid on the table:

Resolved, That we regard a suitable education of those who enter the ministry as an important means of rendering the ministry more effective.

Adjourned till 1.30 P. M.

Met as adjourned. Prayer by Bro. Ingmire.

Voted, That the Chair appoint a committee of three to recommend to the Executive Board of the A. A. M. Society suitable men to go into all the world and preach the gospel of the kingdom. The Chair appointed as that committee, S. G. Mathewson, H. G. McCullock, and J. H. Whitmore.

Resolved, That this Conference, recognizing the importance of Biblical instruction among the children and youth in our Societies, recommends the organization and maintenance of Sunday schools as a means to that end. Carried.

Resolved, That the thanks of this Conference be rendered to the President, Vice President, and Secretaries, for the able and impartial manner in which they have discharged their several duties. Carried.

Voted, To publish these minutes in the *Times* and *Crisis.*

Resolved, That we endorse our periodicals, the *World's Crisis*, *Advent Christian Times*, *Advent Christian Quarterly*, and the *Young Pilgrim;* and heartily commend them to the patronage and support of our people.

Resolved, That we recommend to our ministers to present the claims of these publications to their congregations.

Resolved, That our ministers should present the subject of tract distribution to their congregations, and take collections at proper intervals to aid the tract funds of our publishing societies.

The above resolutions were carried.

WHEREAS, The members of this Conference have been most kindly and cordially entertained by the church in Rochester; therefore,

Resolved, That we as a Conference return to them our most heartfelt thanks for their loving kindness, and humbly ask that the richest of heaven's blessings may rest upon them now and forever. Carried.

After singing the doxology,

"Praise God, from whom all blessings flow,"

the conference adjourned *sine die.*

A. W. SIBLEY, *Recording Secretary.*

THE MARTYR SPIRIT.

We are thrilled with accounts of the noble heroism of the martyrs. Their meek endurance of shame and reproach,—their joyful triumph amidst the greatest bodily suffering, fill us with admiration. We reverence their names. We treasure up their sayings in our memories. But will we walk in their footsteps? Will we imitate their examples? Admiration is cheap. It does not cost much. But our admiration of the good qualities of others, does not compensate, in any degree, for the lack of these qualities in ourselves.

It is true that the times have changed. The rack and the stake have gone out of fashion. But what of it? The world is no better. It is possible, even in this age of religious toleration, to have the martyr spirit, and to win a martyr's crown. God looks at the heart—not at circumstances.

The martyrs were self-denying. They freely gave up their property, their ease, their lives, for Jesus sake. The same spirit is still called for. The Gospel still makes demands upon our property. If we have the martyr spirit, we shall cheerfully meet these demands. If we cannot give up a part, how can we deceive ourselves into thinking that we could the whole? If we hold on to more than we need, when the cause of God calls for it, how can we be so blind as to suppose that we would cheerfully surrender the very necessities of life if occasion demanded?

There is a constant tendency to settle down and take our rest. This is especially the case with those who are easy in their circumstances. They are very liable to be at ease in Zion. They seek to avoid trouble and responsibility, especially in the cause of the Lord. If we have the spirit of the martyrs, we shall be ready to make real sacrifices of our comfort for the welfare of others.

We shall not deny ourselves by proxy, only, and be content with contributing something, for those who really toil in the Master's vineyard. We shall be ready to share their labors. In our zeal for the cause of God we shall, in a good measure, forget ourselves. Prudent professors will call us fools. For we shall hazard all for God. Fools we shall be, if there is no God—no heaven, no hell. But with the tremendous realities of eternity before us, he who sacrifices all—property, friends, yea, life itself, is the truly wise. He is rich toward God. He lays up treasure in heaven. He has nothing, and yet possesses all things. He is intimidated by no danger, he shrinks from no suffering for the Master's sake. With this spirit, persecutions, in their worst forms, for Jesus' sake, will lose their terror's. We shall have the endurance that animated the Hebrew Christians to whom Paul wrote. "It is a fearful thing to fall into the hands of the living God." "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, partly while ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."—*Earnest Christian.*

For the World's Crisis.

GOD'S LAW OF LIFE.

DEAR EDITOR:—I lately preached upon "God's law of judgments"; and resulting therefrom was a conversation during the week with one of our leading business men, who in religious matters is inclined to skepticism. As I think the principle of immortal life to man was very well brought out in it, I shall endeavor to reproduce the conversation for the benefit of your readers.

S. Well, Eld., I heard your argument upon God's law of judgment with pleasure. I believe that if man violates law he will be punished for it; but how are you going to hitch on the law of grace to that law of righteousness? God is perfection of law, *and does not make breaks.* And then, again, I as a moral intelligence am under no moral obligation to God for his law. I admit that my greatest happiness of life is secured when I keep the law; but if I do not keep it God has no right to morally condemn me for its violation, for I was not a consenting party to the contract. I adore him for the wisdom of his law of man life, but am under no obligation to obey.

Eld. Wait, S., let us examine this matter a little. God is the perfection of law, and hath immortality. In his creation of man he gave him a law of life that would lead to immortality, but at creation he is simply mortal; but instead of keeping on that level even, much less walking in the law that leads to immortality, he walked by the law of sin, and you can see the end of sin.

S. But, stop, I am not the natural man of God; my parents have sinned, and as a fruit, without my consent, I am below the level of the natural man; and God has no right to judge me by the first law.

Eld. But still, S., you are in creation above the brute.

S. Yes, and I adore my Creator's wisdom, nothing more.

Eld. Well, let this be so; still, if you keep the level law of *your* creation, you are only mortal, or dust-ending. But you have not kept the level law; you have broken that, and are walking in the down-grade law; and you have only to walk long enough to get below the brute, below the reptile, below the vegetable, below life.

S. Yes, yes, but how can I help it? I have broken the law already. How can God set aside law?

Eld. Well, this is simply the old question, "What shall I do to be saved?" in a new form. And it is here that the gospel, or "good news of God," comes to the sinning man. In the gospel of Christ we are told of the "Cross-law," that reaches down to every point in the mortal man life, and says that if we will repent of the sin-law, reform our life by the cross-law, for Christ's sake the sin-law will be deprived of its power, and we may obtain by this cross-law to immortality. You must believe in the Christ that God has sent, and walk in the cross-law road if you would secure immortality. If you walk in the sin-law road, you lose completely—*life*; but in the gospel of Christ you have got something to *love* God for, as well as adore him.

S. Well, well, but what is this "cross-law"?

Eld. It is a law that God has always used; it is an embodiment of the God-life, self-denial, or self stooping for the good of others needing help; and this is the principle of the Christ life, and is in complete harmony with God's perfection of law. So "I set before thee this day life and death"; and you, an intelligent, moral being, must exercise your freedom of choice; but God does not will "that any should perish, but that they should turn and live."

Reader, what will you do? J. C. B.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Boston, Wednesday, Dec. 22, 1869.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ L. P. TOWLES—Your paper goes regularly to Brewer. Have sent missing papers.

☞ L. C. COLLINS—Your money was credited to L. M. Collins. Have corrected.

☞ NELSON H. REED—The letter was received. We knew your writing, if you did not sign your name.

☞ J. H. DENNIS—Please give us your P. O. address.

☞ E. FLANDERS—You paid $2.00 in June, '67, which paid from No. 561 to 603, or the date on your paper.

☞ BRO. STARR—We have no such work.

☞ We would say to all interested that the proposed ballot was unanimously elected.

☞ H. F. CARPENTER'S P. O. address is now *North Springfield, Vt.*, instead of Danielsonville, Ct.

☞ TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

☞ PLEASE REMEMBER

That *all* letters, telegrams, or notices, ordering books, tracts, or papers, or for insertion in the Crisis, or for any other business connected with this office, should be addressed to the Editor, or to the Business Agent, and *not* to the clerks; as their letters, being regarded as *private* and not for the office, are not opened in their absence. AG'T.

PHILADELPHIA.

From Vineland we went to Philadelphia, Saturday, Dec. 11th, and received a hearty welcome at Bro. I. N. Wilfong's, 2115 Callowhill St. We had a good meeting, where we met Bro. and Sr. Willard, from Haddonfield. Bro. F. H. Burbank was also with us, whose labors are much esteemed by the church worshiping at the corner of 9th and Spring Garden streets. We had pleasant visits with him, and found him possessed of an excellent spirit, and ready to labor wherever he could do any good. He is doing what he can for the poor and degraded in the destitute parts of the city, and preaching a part of the time for the church at the corner of 9th and Spring Garden streets. The church is in a very healthy condition, the best we have ever seen it. Peace and harmony prevail. We had a blessed day with them Sabbath, Dec. 12th. We have rarely been in better meetings. Their hall was very much crowded, and some six or seven rose for prayers in the evening. The prospect is very encouraging. There is real life and love in the church, which give it power to reach the unconverted. We noticed many with tears in their eyes. It was truly good to be there.

At 3 P. M. we had an interesting meeting in Camden, across the Delaware river in N. J. The tent meetings held there last year did much good. The people are anxious to see Bro. Hook back there again. We learned that Bro. Wilfong is making an effort to get a tent for Bro. Hook, and some $200 have been pledged. He needs about as much more. Those willing to assist, are invited to send their donations to Bro. Wilfong, who will see that the money is properly applied. Let Bro. Hook have a pilgrim tent for a summer residence.

At 12 o'clock (midnight) Sabbath evening, Dec. 12th, we left Philadelphia for New York and Boston, and arrived home Monday evening, all fresh to start for our discussion in Maine the next morning. Praise the Lord.

BONNY EAGLE DISCUSSION.

Bonny Eagle is about sixteen miles from Biddeford, and eighteen from Portland. Tuesday morning, Dec. 14th, at early morn, we left home for the purpose of discussing with Eld. E. B. Fletcher (Methodist), at the place above named. Some time since, when at Bonny Eagle, Mr. Fletcher took occasion to challenge every "Advent Annihilationist" to discuss the following proposition:—"All men are immortal." Some eight weeks ago, our friends accepted in our behalf, and informed us of the fact. But when we arrived at Bonny Eagle, at the time appointed, we learned that Mr. Fletcher would not be present. The reason was best known to himself and his friends. The people came to hear the discussion, and we improved the opportunity in speaking on the nature of man, and enjoyed the occasion. The best of attention was given, and we think the truth found a cheerful welcome in many honest hearts. Mr. Fletcher had boasted much as to his ability to put to silence every "Advent Annihilationist," as he is pleased to call those who believe in the sleep of the dead and the destruction of the wicked. Had he been present and successfully executed the work, his boasting would have come with better grace. We have seen dogs run and bark at the engine on the express train, when running between thirty and forty miles an hour, but we never knew them to succeed in stopping the train. Perhaps they thought they could when they began their barking race.

While at Bonny Eagle we had a very pleasant visit with Elder Peter Libbey, of Buxton, Me. He is now over seventy-three years of age, enjoying very fine health, having used no intoxicating drinks, tobacco, tea, nor coffee for forty years. He bids fair to live twenty or thirty years more, if Jesus should not come. He was formerly a F. W. Baptist preacher. He loves the "blessed hope," and delights in proclaiming the glad tidings of the coming kingdom.

VINELAND DISCUSSION.

Our discussion in Vineland with Mr. Fish continued to its close with unabated interest. The largest hall in the place was crowded every evening. The chief effort of Mr. Fish consisted in impeaching the Bible and the God of the Bible. Some of his talk was horrible and blasphemous—too bad to be tolerated in civil society. But such is the fruit of a belief in Spiritualism. The spirits are anxious to lead us all to renounce the Bible, the plan and Author of salvation. Mr. Fish spent much time in telling us what the Zend Avesta, the Shaster, etc., taught, and then said he did not believe a word of them; but he believed them as much as he did the Bible, and the record of the birth of Christ.

He admitted that our view of Spiritualism looked plausible, and is the only system that will account for the phenomena, except his own. He admitted that the spirits and mesmerizers operate in a similar manner.

The Bible account of the creation of man and woman, he called "nonsense;" and yet could believe that human spirits could make up bodies themselves at pleasure, out of floating particles of matter. Whatever he could seize that he thought would strike a blow at the Bible seemed to afford him delight. We thought no further proof was needed to prove the affirmative of our proposition, than his own talk, as a representative of the fruits of Spiritualism. Once he was an able Baptist minister, but the spirits of demons have seduced him far as possible from the "faith once delivered to the saints." It was most apparent that he had no sympathy with any thing that exalted God and his word. He praised such men as Thomas Paine and Hume, but had not a word to say in favor of any Bible writer or believer. The entire spirit and tendency of Spiritualism is antichristian, and should be shunned by all good men and women as they would avoid the bite of the poisonous adder, or a residence in a den of rattlesnakes.

We are most fully satisfied that but few are aware of the terrible influence that Spiritualism is exerting in the world at the present time. To many it still seems but a harmless affair. It may look "like a lamb," but it talks "as a dragon." We apprehend the worst features of the system are yet to be developed. Thus far it has been preparing for a grand movement in political matters. It aims first to get the sympathy and support of the great men of earth, in order to gain popularity. It has made great progress in this direction, and is rapidly advancing. Christianity is so low, it offers but little opposition to its deadly march. Thousands have departed "from the faith," and are giving heed to these "seducing spirits," and their demoniacal doctrines.

We left some warm friends at Vineland, who love the word of life, whom we expect to meet soon in the everlasting kingdom. Members of other churches became very much interested, and urged us to remain and preach the word to them. They saw men as trees walking, and felt anxious to hear more concerning the plan of salvation.

"THE MOTHER OF HARLOTS."

A Bro. inquires, Who are the daughters of "the mother of harlots," mentioned in Rev. 17: 5? It is very plain that the "mother," or the woman riding upon the scarlet-colored beast, represents the church at Rome. As she is "the mother," it follows that all other churches that have sprung from that, acknowledging her as their "mother," are the daughters. Therefore her daughters are the Catholic churches in the world. The Protestant churches no longer accept her as their "holy mother." They will not submit to her government, or obey her orders. Should she sink to rise no more, the Protestants would not weep and mourn over her fall. They would be strange daughters that would not mourn at the death of their mother. Inasmuch as the "*mother of harlots*" is positively located on "the seven mountains," or hills; it follows that she is not located all over the earth; but her children, or daughters, are in all countries. All the Catholic churches look to the church at Rome, as their mother. She governs them as a mother does her children.

One name of this mother of harlots" is "*Babylon the great*." Her days are numbered, and we may soon expect to hear the wailing cry, "Babylon the great is fallen." Then will come the mourning of her daughters, "Saying, Alas! alas! . . . for in one hour so great riches is come to nought."—Rev. 18: 16, 17. Startling events are at hand. Let us all be upon our watch-towers, with burning lights, watching for the Coming One.

CORRECTIONS.—In "Our Day Book," in the Crisis last week, instead of "Dr. Wood, Holbrook & Co., 25 Laight Street," read 15 Laight Street. Instead of "415 Grand Street," where our meetings were held, read 405 Grand Street.

THE FRENCH CHAMBERS.

The late opening of the French Chambers was a scene of great splendor. It appears that Napoleon is "in excellent health, . . . walks firmly, and with an elastic step." The following is from the Boston *Post*, Dec. 14th.

"The scene at the opening of the French Chambers is described as dazzling in the extreme. A gilt arm-chair served as the throne, on the right of which was the Empress' stand. In front of the throne were cardinals, ministers, members of the Privy Council, marshals, admirals, grand crosses of the Legion of Honor, presidents and members of the Council of State. This was a very brilliant sight, from the various costumes worn by these functionaries, and adorned with ribbons and crosses, some of them mounted with diamonds. (M. Rouher's grand cross of the Legion of Honor, given him by the Emperor, cost $12,000, gold.) As soon as the Emperor's arrival at the Louvre's portal was announced Princess Cotilde, Princess Mathilde, and the Princesses Murat, followed by the ladies of their household, came out of the drawing-room, where they had been waiting, and, preceded by a master of ceremonies, took their seats on the Empress' stand. Her Majesty's arm-chair was untenanted. Prince Napoleon headed the procession, followed by the Imperial Prince and the Emperor. It was observed that his Majesty appeared to be in excellent health; he is regaining flesh, walks firmly, and with an elastic step. The Imperial Prince still looks very delicate, and with a strong tendency to consumption. After the delivery of the speech, which was printed, the newly elected deputies were called to take the oath of allegiance. Rochefort's name was greeted with peals of ironical laughter. He is being severly let alone by his associates."

PERSONAL.—We learn that Bro. Jonas Wendell has just closed a most successful debate at Antwerp, with a Methodist minister; and is to have another one at Nevada, Ohio. He is an able advocate of the doctrine of the Bible.

A WATCHMAN GONE.—We have just received the sad intelligence that Bro. J. K. Bellows is no more. He died Wednesday, Dec. 15th. A good man has fallen and sleeps in Jesus.

A LIVE PAPER.

It is a sad fact that the daily papers in our large cities have set their moral standards so low, that they have become powerful instruments for neutralizing the influence of a pure christianity; and are doing much to introduce what is now known by the name of "Liberal christianity," which is nothing more than a union of Belial and Christ, or a substitution of Vanity-fair for the prayer-meeting, darkness for light, humanitarianism for christianity, and the broad road instead of the narrow one. In opposition to all this, some few months since, Dr. E. P. Marvin started "*The Daily News and Tribune*," at No. 11 Cornhill, Boston. With the exception of the *Montreal Witness*, Montreal, P. Q., we do not know of another daily paper on the continent that has so high a moral tone as the "Boston Daily News and Tribune." It strikes with a bold hand at the sins of the age, and the corruptions in church and state. It deserves the patronage of good men. It is issued every forenoon and afternoon. Price one cent, sent by mail at $3 a year.

Says the *Malden Messenger*:—"Long may Boston enjoy in this what Montreal alone has had for ten or twenty years; a cheap, reliable paper; which the christian can bring into his family with entire satisfaction."

THE SCIENTIFIC AMERICAN.—This splendidly illustrated weekly journal of popular science, mechanics, invention, engineering, chemistry, architecture, agriculture, and the kindred arts, enters its twenty-fifth year on the first of January next, having a circulation far exceeding that of any similar journal now published. The editorial department is very ably conducted, and some of the most popular writers in this country and Europe are contributors. Every number has sixteen imperial pages, embellished with fine engravings of machinery, new inventions, tools for the workshop, farm and household, engineering works, dwelling houses, public buildings.

To inventors and mechanics this journal is of special value, as it contains a weekly report of all patents issued at Washington, with copious notices of the leading American and European inventions. The publishers are the most extensive patent solicitors in the world, and have unequalled facilities for gathering a complete knowledge of the progress of invention and discovery throughout the world.

Terms of Scientific American, one year, $3.00; six months, $1.50; four months, $1.00. To clubs of ten and upwards, terms $2.50 per annum. Specimen copies sent free. Address the publishers, MUNN & CO., 37 Park Row, New York.

THE POPE'S COUNCIL.

The Ecumenical Council is adjourned till Jan. 5th. It is thought that there will be much opposition when the Council again assembles. It is said Napoleon has blocked the Papal wheels, by informing the Pope that it will not be best to declare his "infallibility" at this late day. It is said the Pope "is somewhat alarmed" at the turn things are taking in relation to the Council. The French bishops are opposed to the infallibility dogma. It is said: "France has taken decided ground; and the example of France is approved and adopted by all the Catholic goverments."

BRO. S. W. THURBER.

Bro. Thurber desires me to say to Bro. Stetler, and others that have written to him to visit them, that he is now confined to his house with congestion of the lungs and putrid sore throat, and cannot attend to any calls at present. He desires the prayers of God's children that he may soon be raised up again to labor for the salvation of the perishing. Remember him in your prayers. There is no time for any of the faithful laborers to be laid by in sickness. A. W. MOORE.

ANDREW FULLER, when he had selected a text, was accustomed to ask "What? Why? What then?" His first inquiry was, What is the doctrine of the text, or what does it teach? Secondly, what considerations show this to be its import? Thirdly, what follows, or what concern has my hearer in these things?

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$126.54
B. Parham	.25
A. M. Locke	1.00
E. C. Deming	.50
Nathan Collins	2.50

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$29.31
J. B. Cook	2.00
Mrs. S. E. Miner	1.25

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$325.90
Mrs. S. E. Miner	1.25

For the World's Crisis.

MISSIONS.

AN EARNEST APPEAL.

BELOVED BRETHREN:—It is with heartfelt gratitude and joy, that at the National Conference, held at Rochester, the subject of Missions was not forgotten, but discussed, and that an enlarged view was taken of the cause. That instead of looking directly at the South, and spending all our efforts and means in this direction, we should look North, East, and West, and wherever the door is, or can be opened, there the living preacher should be sent with a message adapted to the times, and the gospel of good news should forthwith be sent them. In this we heartily concur. And we are also exceedingly thankful that *now* we can have the *ready co-operation of all our brethren, East, West, North, and South*, to push forward by faith this great and god-like work. But, beloved, we are ardent workers, believing in the soon coming of our Lord and Master, and that what we do must soon be done, and done so, if possible, to see immediate results; and that this message is of the first importance, that the alarm must be given, and that all else done should be secondary to it. The call of God is upon us. Our hearts, our hands must be open and extended in every direction, to help the poor and needy. Shall we hear the cry, and be ready to respond to it? The suggestion at the conference, to send out two or more competent missionaries, with love for the work, is timely, and I hope it will inaugurate a new era in our Missionary work.

We were sorry to be obliged to discontinue our Mission at St. Louis, Mo., from the first of Dec., for the want of funds. Our established Mission at Memphis, Tenn., which is under the care of Eld. Cole and wife, and Sr. Valle, their helper and teacher, seems to be undergoing a change. In the past, we have had the influence and help of the Bureau. The government has so far changed that the State looks after the schools, and the probabilities are that our teachers will not be recognized, consequently will receive nothing for their labor from that source; and that our Mission and school in the future will, under God, have to be looked after by ourselves. This is more than intimated in the extract of a letter from Sr. Valle, dated Dec. 2d, in which she says:—

"I went with Sr. Cole to the Supt's office to get my salary for the first time. Col. Leach and Mr. Gains questioned me. First, they wanted to know concerning my Advent views and faith. And then if I preached. I told them I did not. I stated how we believed Jesus would come, and why we believe he is coming soon. He spoke of the Millennium, when all would be christians, and how he heard, when he was young, some speak as though it would come in 1866, or some time before 1870. I answered his questions as I could under the circumstances. I spoke of David Whitby as being the author of the spiritual reign of Christ during the thousand years; but that it was contrary to the teachings of God's word. I referred him to Acts, first chapter, where Jesus ascended to the Father, and to what the angel said about his coming, as he went. I then referred him to the parable of the wheat and tares, to show him that there would be wicked people living when Jesus comes, or at the end of the world. I told him I believed Jesus would soon come, because nearly all the signs he had given to show it were fulfilled. I spoke of the darkening of the sun in 1780, of the falling of the stars in 1833, the sea and waves roaring, etc., etc. He said he thought we must be a happy people believing as we do. He inquired if our sect were numerous at the North. They then gave me an order for my salary for Sept., and I left for home."

This extract shows first, that Sr. V. is loyal to Jesus Christ, and the word of life, and is also in love with his soon coming, and is also faithful to her convictions, standing in defense of this gospel, as well as the duties of teacher. Bro. Cole and wife, with Sr. Valle, under many discouragements are doing a good work, and that Mission must be sustained. They are not salaried, neither do they desire it, but they love the work, and are ready to deny themselves, and die for Christ's sake and the gospel's. But they feel that necessity is laid upon them. And they are worthy of fellowship and support. There are also other openings where, if we had the means, great good could be done in saving men.

Now, dearly beloved brethren, look over the field. It is truly white, and ready for the harvest. The cry comes from every quarter, Come over and help us. What shall be done? Say, brethren, *what shall be done?* Shall we, in the name of Israel's God, arise, and with all prayer and effort put our hand into our pockets to supply the demand, and pray the Lord of the harvest to send more laborers into his vineyard? Wherever help is needed, there let assistance be granted. Do not let our charities be stinted or exclusive. *The Lord is soon coming.* Heaven bless and help us to be ready for every good work.

Now, brethren, we call upon you to speedily supply the treasury of the American Advent Mission Society with the means, so that they may, with the wisdom that is profitable to direct, be able to clothe, feed, and teach the people, and send the good news of salvation to the perishing, East, West, North, and South.

Let the call be heard, and all individually respond to it with a cheerful heart. Yea, let the coming year be ushered in with a determination on our part to do more than we have ever done before for the poor and perishing; that when Jesus comes we may hear it said, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

L. BOUTELL, *for the Board.*

Chelsea, Dec. 18th, 1869.

For the World's Crisis.

ELD. M. B. CZECHOWSKI.

At a meeting of the A. A. Mission Board, Dec. 15th, it was voted that the following be published in the "World's Crisis:"

It is well known to our brethren that Bro. C. has received the voluntary contributions of the friends of Missions for some years past, through Bro. Geo. T. Adams, at the Crisis office. Our Missionary Board have never recognized him as one of its missionaries, or pledged him any support, although we have sent him aid. They have spoken of him in their reports as a fellow-laborer in the field of missions, supposing he was in sympathy with us. His call for large sums to carry on the work in Switzerland were not heeded, because we had no confidence in his financial or business abilities, to carry on an enterprise of any magnitude. It has just leaked out that he has been receiving our contributions to raise up a company of Jewish Sabbath-keepers. It is deemed proper that we make this statement of facts, and let all parties act as they deem best in future.

L. T. CUNNINGHAM, *Secretary of the A. A. Mission Board.*

For the World's Crisis.

WHY PUBLISH BOOKS?

Because books talk, and talk when and where other talkers cannot go to talk, and where they would not be received if they did go. Books talk to many who will not or can not go to hear men talk. They talk to some while others sleep; they talk the same words and ideas every time, and if not understood at first, they talk it all over again until understood. Books abide with the family, reason with them, teach, admonish and exhort them, if good books; therefore, it is important to publish good books for all classes and ages. Books become household companions; are looked at, referred to, re-read, consulted, used as teachers, witnesses and helps. They are always ready to talk to our visitors; they are loaned out to talk all around the town. The Bible was published because it would talk for the Lord. It talks better than all others; yet it is well to have other good books.

Who does not recall the title of some book which has been of great service to him or her in enlightening, explaining, instructing, admonishing, exhorting, or comforting them? In modern times, such works as the memoirs and writings of Carvosso, Bramwell, Rogers, Palmer, and others, on christian experience, have proved invaluable to thousands. Those of Harlem Page, Doddridge, Watts, Romaine, Wesley, Whitefield, and others, have stimulated many to rise above all opposing elements, and work untiringly for the salvation of men. The names of men and books on other topics of equal importance, and of equal or superior influence, are too numerous to record if known. Our brethren, who are working and waiting for the Lord, can appreciate the importance of books on prophecy, history, chronology, expositions of Scripture, etc., etc. "The Prophetic Telescope," by H. D. Ward, was worth a great amount of money to me. The "Nineteen Lectures," by Wm. Miller, have been of more value to many than all earthly fortunes. The "Prophetic Expositions," by J. Litch," were of great value to thousands. "Future Punishment" by Dobney, "Future State" by Whately, and "Future Life" by Hudson, have been worth more than many thousands of dollars to many readers. I have heard it so expressed by some who have received the benefits.

Several have said, "'The Saints' Inheritance' was worth a great price to me"; others, "The 'Great Controversy' opened my eyes to see the truths of the Bible as I never saw them before." Others, "The 'Signs of the Times' showed me that the world is not to be converted, and that the judgment is about to take place; that Jesus is soon coming." "The 'Reasons of my Hope' gave me such reasons, and Bible reasons too, as I never saw before; and I would not part with them for the whole world," said one. Others have said, "'Spiritualism Unveiled' has led me to see the works of the devil, the nature of these times, and the gospel hope, as I never saw before." One has said, "'The Plan of Redemption' is worth more than fifty dollars to me." Another, "I would not sell it for a hundred dollars; no, not for a thousand, if I could not get another."

These are but specimens. Let us publish and also circulate good books until Jesus comes; books that talk the truth and benefit the people. I. C. WELLCOME.

For the World's Crisis.

THE DEPARTING YEAR.

Swiftly on his round of time the good old year is slowly dying and fading from our view. In its lingering presence this question arises in my mind: How many of the readers of this paper are so prepared that it will be a sense of pleasure to them to witness its speedy departure, conscious that the precious time lent them has been improved in a manner highly commendable to the honor and glory of both God and man? While, alas! to many it will be with deep regret, that as time glides on it has never been a part of their experience to realize the rich blessings that attend true, godly lives. For such are my warmest sympathies aroused; I, who have just awakened to the knowledge of this divine truth; who had so long trod the paths of an alluring world, which promises pleasure, but whose end is inevitable destruction;—when, as if directed from above, came a voice like unto the one "crying in the wilderness," a solemn warning to awake to righteousness; the kingdom of God is at hand. And as I have listened to the teachings of those few faithful ministers, who have consecrated their whole lives to a saving interest in the love of Christ; have broken the fetters and overstepped the bounds that to-day hold in their willing chains slaves to the popular traditions that wickedly blind the eyes of the world; I thank God the faith I enjoy is truth, established by investigation. Its stronghold is based upon the assured hope of a promised inheritance, and a glorious life of immortality, sought for "by patient continuance in well doing."

Now from the depths of a sincere heart can I say to you, my friends, Forsake the path of the unbelieving—that fearful and abominable way that has corrupted the morals of the whole world, and transformed Satan into "an angel of light," and fly humble before your God for pardon, who looks with a pitying eye upon you; who can not shield you from the evil effects of your sin, but who in great compassion will give you all needed strength to stand upright and walk in his own righteous way; who will freely forgive, and remember your iniquities no more. Vainly do I wish that I had the pen of an angel, that I might touch some weak and tempted heart; to draw near them as temptation thickens around, and whisper, Beware! never listen to the voice of the tempter, but "resist evil"; "gird on the whole armor of God," and "be not conformed to this world." Earnestly do I hope that this conviction will deepen upon you; that you may realize with joy unspeakable the divine recognition of God as your object of worship, love, and obedience; whose guiding hand behind the darkness scatters blessings when we patiently wait his time.

Are you young and inexperienced? Come to Jesus. The religion of Christ is always lovely, but in youth particularly so. It will guard the unsuspecting heart with a charm the holiest and most attractive of all that can be thrown over it. Are you in the meridian of life, and care sits heavily upon your brow? Here is the consolation you need; here bind up the broken heart, and heal the wounded spirit. Are you old and dying, or clad in the insignia of mourning? To you how beautiful will be this faith; to know that Jesus Christ, its author and finisher, has with bold hand drawn aside the dark curtain that hid the impenetrable gloom of the tomb, and pointed to that sweet repose that all who love him may soon enjoy.

In consideration of the christian's life, it is readily granted the righteous may suffer. But how plain the distinction between afflictions and punishment; for in the nature of things, usually, punishment cannot exist without guilt. Paul and Silas were cast into prison, and bound in stocks, on account of their religion. But they were not disturbed; nothing could mar their heaven-born peace. They sung psalms, and lifted up their voices to God in prayer. They suffered affliction, but it was to end in their own good. Probably there were others in that prison for crime. To them it was punishment. Hence the distinction. The Scriptures say, "Great peace have they that love thy law, and nothing shall offend them"; and again, "There is no peace, saith my God, to the wicked."

Friends, the year is closing upon us. I thank God it has brought me "the pearl of great price." You have listened to my pleading words. Do not let them pass unheeded by, but make the dying year an emblem of the uncertainty of your life. We cannot span the future; but let us carefully review the record of the past, and truthfully weigh the clear and unsullied from the dark and blotted page; that ere the New Year dawns in triumph, we may unselfishly dedicate our whole life and interest to the power and praise of the only true and living God, the King eternal, immortal, and invisible; to the Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time; "who is gone into heaven itself, and is now on the right hand of God." "And unto them that look for him, shall he appear the second time, without sin, unto salvation."

Soon shall fade this day of sadness,
Shadows tell the dawn is near;
Then will sorrow turn to gladness,
When our Savior will appear.

Brookfield. S. T. WHEELOCK.

For the World's Crisis.

A REJECTED ARTICLE.

BRO. GRANT:—The following article was written several months ago for the "*Free Methodist*," to which the writer formerly held an official relation. *It was rejected.* Can you see anything in the matter or spirit of the article that should secure for it such a destiny? I now place it at your disposal. A. A. PHELPS.

Rochester, N. Y., Dec. 9th, 1869.

AN OLD FRIEND'S REPORT.

Bro. Wood:—Perhaps a few words from an old friend and fellow-laborer may not be unacceptable to your scattered readers. Your kindly invitation for me to write for your columns removes the last objection I could possibly have, and induces me to give you a brief report of myself. Weeks and months have hurried on, since the important step was taken which formally severed my connection with the Free Methodist Church. Concerning the propriety of that step, many serious doubts have been entertained on the part of my friends. They may be anxious to know my thoughts and feelings and purposes, after the lapse of nine months, during which, if ever, a "sober second thought" would be likely to be cherished.

My honest answer to all such inquiries is, that I have never, for one moment, regretted the decision which I made at the last Annual Conference. I saw no other way then; and I have not since been even tempted to think that I made a mistake. Never was I more fully and permanently satisfied with any act of life. I do not say this exultingly, but with the utmost humility and candor, as a simple expression of my settled convictions.

As to my religious enjoyment, it has never been more deep and steady for so long a time together! My peace with God has been almost uninterrupted, and my poor heart has often swelled with holy joy. I have truly felt that God's dear hand was leading me into "green pastures, and beside still waters." The path of duty is a path of delight. My highest ambition is to glorify God in all things. I know I love Jesus, and Jesus loves me. I am fully committed to do his will, everywhere and every time. I am "not my own." I belong to Christ. He blesses me, keeps me, saves me. All glory to his matchless name.

Some are anxious to know if I have joined any other church. *I have not.* I am not prepared to commit myself on this subject for all time to come, but it is exceedingly doubtful whether my name is ever again enrolled on any ecclesiastical record. I belong to the Church of God—a church boundary whose lines no mortal eye can determine, but whose members are engraved upon the palms of a loving Father's hands. I am a companion of all the saints; a soldier in the living, marching, conquering army of Jesus.

As an independent evangelist, I am free to go "everywhere preaching the gospel" of salvation. Unfettered by human creeds, it is my purpose to stand squarely upon the platform of God's eternal truth, and preach the gospel, the whole gospel, and nothing but the gospel. By the grace of God I am building upon the "foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Much of the reverence which I formerly had for human traditions, I have now transferred to the word of God. I humbly and gratefully acknowledge that some of the views which I once entertained have been greatly and gloriously modified. The Bible, in some respects, is a new book. I have found a key that unlocks many of its long-standing mysteries. The character of God stands out all-glorious as the noon-day sun, and his administration is freed from every imputation of cruelty or injustice. I mean to believe and teach only what bears the broad seal of divine approval.

Since I joined the flying itinerancy, I have preached more or less in the the following places on my large circuit: Parma Center, North Parma, Rochester, Brockport, Knowlesville, South Butler, Dansville, Wayland, and Lockport, in the state of New York; Keene, Portsmouth, Farmington, Northwood, and Concord, in the State of New Hampshire; and Springfield, Worcester, Boston, Chelsea, Cambridge, Warren, Chicopee Falls, South Hadley, East Weymouth, Fair Haven, and New Bedford, in the State of Massachusetts. Taking this time together, I never enjoyed so great a degree of liberty in preaching Christ to a ruined race. I trust my labors have not been wholly in vain. I have held myself free to preach and labor wherever the doors were opened and the calls were made. This is still my platform and purpose. "The world is my parish," and all true Christians are my brethren. Sectarian bigotry has given place in my heart to something better. My great aim is to publish a pure gospel, which effects a radical change in heart and life, and fits men for usefulness and immortality. Those who impugn my motives, shut me out of their pulpits, and refuse to decide the whole case on scriptural principles, must meet their responsibility at the bar of God. Meanwhile, my gracious Master will open before me all the doors which I can possibly enter. My cordial and christian greeting is hereby extended to all the lovers of Jesus. Rochester, N. Y. will continue to be my address. A. A. PHELPS.

New Bedford, Mass., July 9, 1869.

For the World's Crisis.

HOAG'S VISION.

It has been stated in the *Crisis* that Mr. Hoag, in his vision, saw or spoke of the Lord's coming; but as he was a Quaker, and as the Friends do not believe in the coming of Christ, they left out that part of the vision in their report of it. Some one has asked, through the *Crisis*, the evidence of the truth of this statement.

After this vision was published in the *Crisis*, Bro. Jesse Miller, of Sheldonville, Mass., saw a Mr. Sherman, of Foxboro, who belongs to the Society of Friends, and obtained from him the following:

Mr. Sherman said that he was well acquainted with Mr. Hoag, and considered him a very devoted and pious man. He said that Mr. Hoag related his vision to him in 1803, and that he was the first to whom he told it, and he wrote it down at that time as he related it to him.

Bro. Miller then took a copy from Mr. Sherman's record. This copy I have seen. There is nothing in it about Christ's coming. After speaking of the monarchical, persecuting government, he said: "Following that will come a government of righteousness and peace, that will pervade the whole earth." I quote from memory.

It is to me very clear that Mr. Hoag did have this vision, and at the time named. It is remarkable that every particular named in his vision has been strictly and literally fulfilled up to the present time. My fears are that the persecuting government will come before the Savior comes, or before the government of peace, of which Mr. Hoag speaks.

J. S. WHITE.

For the World's Crisis.

THE TRUE LIGHT.

All the light which is worthy of the name, comes to us through the anointed Son of God, even Jesus Christ. Without him we are in darkness. "In him was life, and the life was the light of men," John 1: 4.

If we are in darkness, it must be because we love darkness rather than light; or if it is not so, we need not long remain in darkness. "The true light now shineth," and no dark clouds can obscure that light, unless they rise from hatred in the heart.

Love and light go together. "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him." The false light of science is like the light from the glow-worm and decaying wood, seen only in the darkness, and even then utterly useless so far as guiding or showing the way in which we should walk.

Lord, help us to be perfect in love, that we may be filled with the light that leads to life eternal. F. H. CHAMBERLAIN.

Webster, Mass.

For the World's Crisis.

HOW TO HELP THE CHILDREN AND THE YOUNG PILGRIM.

"UNCLE JOHN'S" PLAN.

"Uncle John" is a very poor man; but, next to God, he loves the children, and delights to do them good and make them happy. Besides three religious papers which (paid for in advance) he reads and then gives away to others who do not have them, he takes also *ten copies of the Young Pilgrim*, and distributes them freely among children who do not go to any Sabbath School.

Uncle John says "*it pays* to help the children," for the good which he does them "comes back to him when he meets them and sees their grateful looks and sweet smiling faces; and, besides, he looks forward to the recompense the Lord will give him by and by, which he thinks will be reward enough."

And now "Uncle John" proposes to do still more for the children this year, and for the little pilgrims' paper at the same time. He says he "will pay for *thirty copies of the Young Pilgrim* for free circulation, if a hundred others will do the same, and respond through The Young Pilgrim." He thinks there ought to be a hundred in Massachusetts alone who will do this, and as many in every other State; and then what a vast number of children would be benefitted by it.

What do you think, brethren, of Uncle John's proposition? You have a little of the Lord's money, and you love his appearing, and you are to help "feed his lambs,"—how much will you do, *for these?* Shall we not have a prompt and hearty response from hundreds at once, all over the land?

If you cannot distribute them yourself in your own place, we will see that they are distributed in other places where there are needy Sunday Schools and neglected children, who will be thankful for any help you may give them; and we will let you know where your donation goes.

Who, with "Uncle John," will give *thirty copies?*
Who will give *twenty copies?*
Who, *ten copies?*
Who, *five*, or *three*, or *one?*
Who will do it *now?*

Editor "Young Pilgrim."

☞ A word of kindness is seldom spoken in vain.

Correspondence.

From Sr. M. A. Miller.

BRO. GRANT:—Thank God, there is a class of christians that believe and preach Jesus is soon coming. No matter who call us fools and crazy, we do believe that he is soon coming back to this earth, to redeem the saints of God. We believe the same Jesus who hung on the cross, died, and rose again, will come again in like manner as he went away.

Every day we see or hear of signs which indicate the day of judgment is at hand. We read, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." How true it is. We see it every day. Some that have known the way, have gone deeper into the world and its vanities than ever before. The world grows worse and worse, while some cry "peace and safety." We really believe it will continue to grow worse until Jesus comes. O what an awful time it will be to sinners when Jesus comes; they will call for the rocks and mountains to hide them from the wrath of God. But what a glorious day to those dear ones who are ready, looking for him; those who have their lamps trimmed and burning.

When we think of God's goodness to his children, we can but exclaim, Who would not serve this Jesus? By faith we can see his smiling face. It will be glorious to see him face to face. What a blessed thought, that if we are only faithful we are to be redeemed, that we shall leave this world of sorrow, pain and death behind; there will be none of these monsters in the kingdom of God; it will be all peace, joy, gladness. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Let us remember that the prize is at the end of the race. So let us run the race with patience, and not faint or fall out by the way. What a dreadful thing it would be for us to lose the prize just ahead. We read there will be some to whom it will be said, "Depart from me, . . I never knew you."

My prayer is, that we may all double our diligence, and make our calling and election sure; for we must all appear before the judgment seat of Christ, that every one may receive a just reward for all things done here in the body, whether it be good or evil. Let us so live every day and hour, that when Jesus comes we may hear him say, "Come, ye blessed of my Father, inherit the kingcom prepared for you from the foundation of the world." The world calls us crazy. Would to God there were more crazy ones. We count it an honor to be called fools for Christ's sake. Let us be faithful. The faithful alone will be saved when Jesus comes.

M. A. MILLER.

BRO. J. D. SHERIDAN, Three Rivers, Mich., Dec. 13th, writes:—"It is less than a year since I left the ranks of Satan, and commenced to try to be a soldier of the cross. When I first started, I made up my mind that I would have something to do, if I engaged in his service. He says to his servants, "Go work in my vineyard." I commenced by trying to weed my own garden first, and have found plenty to do every day, and feel many times as though I had made very slow progress, although I have had many seasons of refreshing, and have felt blest every day. I have not had the opportunity of meeting with those of like precious faith since I attended the meeting in Iowa last June, where you were present; but I have not failed to express my views on every opportunity that offered, wherever my lot has been cast; and have scattered tracts, as far as my ability would permit. I have sent some to Wis., to the friends that I visited on my way home from Iowa.

I am still a member of the Protestant Episcopal church, but I fail to meet with any sympathy there with my views. I am ridiculed as a poor, foolish fanatic, and as a setter forth of a strange doctrine, and a very dangerous one; but bless the Lord, I have some splendid meetings all alone by myself; yet I am not alone,—Jesus sent me the Comforter. I have much joy when the Crisis comes round once a week. When I read the letters from the dear brethren and sisters, it seems when I look through the crystal drops, that sometimes dim the columns before me, as though I was very near to them and was quite well acquainted with them all. Although I have never seen any of your faces, yet I have faith, and my desire grows stronger every day that the Lord would hasten his return. I did not feel as though I could receive all this enjoyment, without responding in my feeble way."

BRO. H. MUNGER, Pownal, Vt., Dec. 2nd, writes:—"We are having very interesting times in Pownal. The whole place is stirred. We got the ground before the devil got his flint picked, and the outsiders are determined to hear more on this subject. God is shaking popular theology to the very centre. The tavern keeper's wife has got interested, and that opens a good warm private room for me within a few rods from the meeting-house. Thank God. The whole town is stirred, and we are rejoicing in God. The work is starting up in North Adams."

LITTLE SINS.

There are many defects of character so open in their nature and so obviously injurious in their results that they obtain no permanent foothold in a civilized and moral community, and are, by common consent, given over to those who are so far debased as to have lost the desire for respectability. Yet these sins are but very few in number, compared with those commonly considered petty and venial, which are tolerated and cherished among us, and which all are ready to palliate and excuse, if not to defend, in themselves or in others. While great vices and open crimes may be compared to the ravages of wild beasts, or the fury of the elements, these little faults are like the subtle poison that gradually undermines the whole physical nature. They have well been compared to the small, soft and noiseless moths, harmless in appearance, but silently and surely eating into the thickest fabrics, and, if unchecked, destroying them.

The merely negative fault of indolence, the habit of over-eating, or of using unnecessary stimulants or narcotics, the common practice of spending a little too freely, or the opposite extreme of closing the hand that should bestow benefactions, the fretful temper, the morose visage, the haughty carriage, the harsh rebuke, small envyings and jealousies, exaggerations and deceits which are the seeds of untruthfulness, unfair advantages taken privately; all these, and many other faults that seem small and unimportant, are in reality the causes of more destruction of character in a community than all the crimes of which the law takes cognizance. The injuries they inflict upon others, being more remote from actual view, fail to excite the indignation that is itself the best corrective of the grosser forms of wickedness. But as man progresses in mental power, his increasing insight enables him to see the more distant as well as the immediate consequences of actions, and gradually they take a truer rank in public estimation. Conscience, however, if not hardened by neglect, will always set up a higher standard than public approval, and every thoughtful person will recognize the importance of guarding against the secret and insidious attacks of these so-called little faults.

Indeed, all vices and crimes owe their origin to the unchecked indulgence of little faults. But while the former are frightful from their magnitude, the latter are more really dangerous from the silent and insidious character of their workings. It is not sufficient that we bear a fair exterior, and are applauded by those who cannot see beneath the surface; if in our secret hearts and hidden lives, we cherish these germs of evil, if we indulge in small violations of duty, the whole fabric of our character will soon become pierced and eaten away like a garment that, for want of active usefulness, air and sunlight, is cut and destroyed, and rendered unfit for the purpose for which it was designed. Nothing is too small to be developed. If it takes vigilance and unceasing effort to cherish every germ of goodness in the human breast, no less strenuous exertion is needed to crush every weed in its earliest growth, and to prevent the blossoming of what would, if left to itself, choke and poison the whole character of man.—*Philad. Public Ledger.*

For the World's Crisis.

ADD NOT TO, AND TAKE NOT FROM.

"Take not from the words of this book."

We have no right to add to, or take from, the book of Revelation; and he who dares to do it does it at his peril. A recent writer, in trying to overthrow "the thousand year reign of Christ," audaciously took the position that the first ten verses of Rev. 20 were "interpolated," and his argument in favor of it was "that it was not in harmony with other portions of Inspiration, the plain teachings of Christ," etc., etc.

Hence another may find other portions of Revelation which do not harmonize with some of his theories; and he, from the same parity of reasoning, assumes the prerogative of clipping them off. Of course all such characters are understood as being willing to have their names blotted out of the "book of life," as a just recompense for such transgressions. They care more for sustaining their theory, than they do for sustaining the authenticity of the Holy Oracles, and give skeptics the long end of the lever, and the smooth handle.

It seems to me the better way is to let the sacred text stand as it is; and if God has suffered spurious sentiments to be interpolated, as long as we have no further evidence than our own opinion that they are such, he will not condemn us for receiving them as truth. And should they prove true at last, we should not like to be found fighting against them.

J. W. TAYLOR.

Obituaries.

POST. Died in Rochester, N. Y., Dec. 8th, 1869, of consumption, Mrs. Sarah Post, aged seventy-eight years, six months, and twenty-four days.

The above person has been a member of the Christian Church many years, and in former days enjoyed the advantages of a place among the highest circles of wealth and affluence. She now sleeps as low in the dust as the humblest of the daughters of Adam. In her last days she came under the influence of the Advent faith, to which she responded sufficiently to request her funeral to be conducted by an Advent preacher.

Funeral services were attended at the house of Bro. James Wells, by the writer.

WM. A. FENN.

ABBOTT. Died, in Concord, N. H., Oct. 11th, 1869, Sister Lavina P., wife of Bro. H. S. Abbott, aged fifty-nine years.

Sister A. suffered extremely with disease fifteen months, which terminated in dropsy of the heart, and carried her down to the land of darkness, to await the trump of God, which shall break the silence of the sleeping saints, with shouts of eternal triumph. Sister A. died with the glorious assurance of hope that Jesus will soon appear and give to his faithful people eternal life in his glorious kingdom.

J. COUCH.

GARDNER. Died in Leicester, Mass., Dec. 10th, 1869, of consumption, Ellen Gardner, wife of Wm. H. H. Gardner, aged thirty-two years and eight months.

Sister Gardner was a great sufferer the three last months of her life, but her trust was in God. She sweetly fell asleep in Christ. She leaves a dear husband and child to mourn her loss. Words of comfort were spoken by the writer.

E. COTTON.

FERREN. Died in Coldwater Township, Iowa, Oct. 17th, 1869, Lysander Ferren, son of Shepard and Sylvia Ferren, formerly of West Levant, Me., in the 23d year of his age.

We believe he died a christian. Words of comfort were spoken by R. H. Johnson, from Job 14:14,—"If a man die, shall he live again?"

T. FERREN.

HOPKINS. Died in South Atkinson, Me., Sept. 27th, 1868, Mr. Richard Hopkins, formerly of Camden.

He fell asleep in hope. Sister H. and several children hope to meet him in the kingdom.

N. F. NASON.

Summary of News.

FOREIGN.

Cable News.

LONDON, Dec. 15. News has been received from St. Petersburg that secret political societies have been discovered at Moscow and in the interior provinces of European Russia, and that they were plotting an insurrection, to take place on the 17th of February, the anniversary of the emancipation of serfs.

PARIS, Dec. 16. Letters from Rome report that the Pope urges the appointment of the Gallican Bishops on the leading committees. It is generally understood that the object of the recent decree of the Pope, in dissolving the Council in case of his death, is to prevent the election to the Papacy of any but an Italian.

It is reported that the Empress has instructed her Chamberlain to meet Pere Hyacinthe on his arrival at Havre and dissuade him from attempting to preach in Paris.

Advices from Rome state that the Council has not yet been able to frame a commission to regulate the relations between the Church and State and define the rights of each. Several votes had been taken, but they were indecisive.

THE ECUMENICAL COUNCIL.—ROME, Dec. 18. The sessions of the Ecumenical Council will be resumed on Wednesday, the 6th of January. Another reason is given to-day for the adjournment. The Bishops are under the necessity of abandoning the Cathedral of St. Peter on account of the acoustic imperfections of the hall, and have therefore resolved to hold their sessions hereafter at another place, but which cannot be put in order for several days. The Council has not yet named the seventy-two members of the three commissions provided for,—namely, Discipline, Religious Orders, and Eastern Affairs. The members of the commission on the Faith have been designated, but their names have not yet been made public. The French Bishops have protested against the Pope's interference in the deliberations of the Council. The Spanish bishops, both home and colonial, sustain the Pope.

☞ The Pope receives, on an average, $2,000,000 per annum from Peter's pence, which ought to cover his little outside expenses.

DOMESTIC.

PAPAL BULL.—An important Papal bull has been issued, under the seal of strict secrecy, establishing regulations for the Ecumenical Council. In the exordium his Holiness exhorts the bishops to live in the practice of charity, humanity, sobriety and pious contemplation during the session of the council. He declares that although the right of making propositions for the council belongs only to himself and the See of Rome "*ad nos et ad sanctam sedem*," he desires and exhorts every father to think it is his duty to make propositions, but upon these conditions; that the proposition be made in writing and submitted privately to a council of bishops named by the Pope; that the proposition have for its object the general interests of the church, not of a particular diocese; that it be accompanied by a statement of the motives which have led to its presentation, and that it be conformable to the spirit and traditions of the Catholic church. His Holiness imposes secrecy on every person concerned in the labors of the council. The fathers are authorized to designate ten of their number to be charged with the judicial settlement of questions arising among the fathers themselves.

The Bull appoints the officers of the council, naming as the Legates of Presidents over the general congregations, Cardinals de Reisach de Lucia, Bizzarre, Billo and Capatti. Fathers who desire to address the assembly must obtain an authorization from the legati the evening preceding the day on which they intend to speak. Those who intend to propose canons must first submit them to one of the four commissions on Faith, Discipline, Religious Orders, and Oriental Affairs. The commissions will be chosen by the fathers, but each will be presided over by a cardinal named by the Pope. The Bull prohibits the fathers from absenting themselves before the end of the council and authorizes them to reside outside their dioceses during the council.

A majority of the Bishops are dissatisfied with many of the provisions of the Papal Bull.

A STRANGE STORY.—On Friday morning last, at about four o'clock, a lady resident of the West End of the city, having occasion to ascend the roof of her dwelling, beheld a brilliant reflection of a light of many colors, like the rainbow, on the white linen hanging on her lines, and raising her darkened eyes in bewilderment to the sky, was obliged to cover them with her hands on account of the dazzling effulgence and splendor which met her view, and transfixed, as with a dart, her very soul.

Quivering with astonishment and fear, she hastened down stairs and alarmed the inmates of the house, who, eager to behold what she had failed to portray in words, were astounded at seeing in the firmament the blazing form of a man as resplendent as the sun in its meridian glory. Round about him the forms of gorgeously attired infants of angelic beauty hovered, and beneath them were seen the profiles of two women in a kneeling posture.

One man, a Mr. Wiggin, also a resident of the West End, and a very trustworthy gentleman, possessing more *esprit present* than the others, burnt a piece of glass through which were perceivable these words:—"Come, now is the accepted time; come now!" These were in very large, green letters, which he says he plainly saw. There were other words, but our informant could not decipher them.

"In the last days there shall be signs in the heavens." Surely, the end must be approaching when justice shall no longer be tempered with mercy, but with the wrath of the Great Judge of all judges, "who shall not fail nor be discouraged till he hath set judgment in the earth."

We have made inquiries concerning the parties alluded to above, and find they are not Spiritualists or Second Adventists, and are not given to nightmare. They are worthy Methodist people. Had one person seen the sight it might not be considered remarkable; but several saw the forms distinctly, and the sight made an impression on their minds. We leave it for the meteorologists to determine what the phenomenon was.—*Boston Times.*

WOMAN'S SUFFRAGE BEGUN.—The long night of woman's total obscuration as a political member of society begins to wear away. Indeed the dawn of her enfranchisement has actually begun—only reversing the order of the natural world, this new light breaks in the west. It comes to us over the tops of the Wind River Mountains and Fremont's Peak, which are said to be the distinguishing landmarks of Wyoming Territory. As no live newspaper should fail to present the germs of all great movements transpiring in its time, we here put on record the first woman's suffrage law—for the telegraph assures us that the bill has become a law through the signature of Gov. Campbell—in the United States, or, for all that we know, in the world:

"Be it enacted by the Council and House of Representatives of Wyoming Territory, That every woman of the age of twenty-one years, residing in this Territory, may, at every election to be holden under the laws thereof, cast her vote. And her rights to the elective franchise and to hold office shall be the same under the election laws of the Territory as those of electors.

Sec. 2. This act shalll take effect and be in force from and after its passage."—*Boston Journal.*

MINING UNDER THE SEA.—There is a vast copper mine in England, where shafts extend many hundred yards under the sea. The moaning of the waves as they dash against the rock is for ever sounding in those gloomy aisles. When the storms come, the sound of the waters become so terrific, that even the boldest miners cannot stay below, but leave their work and come out upon the earth. Overhead are masses of bright copper streaming through the gallery in all directions, traversed by a network of thin red veins of iron, and over all the salt water drips down from tiny crevices in the rock. Immense wealth of metal is contained in these roofs, but no miner dares give it another stroke with his pickaxe. Already there has been one day's work too much upon it, as a huge wedge of wood driven into the rock bears witness. The wedge is all that keeps back the sea from bursting in upon them. Yet there are three tiers of galleries where men work day by day, not knowing but at some fatal hour the flood may be upon them, rendering all escape as hopeless as it was in the days of Noah. The awe stricken visitor hurries away from the scene, with a heart appalled in view of the hourly dangers.

Passing Events.

☞ Mr. Spurgeon asserts that in England, open communion churches prosper greatly. This seems to be true to some extent in our own country. Some of the Baptist churches in North Carolina, which act upon this principle, are enjoying revivals and increasing in numbers. A new Baptist church has been organized at Fort Smith, Ark. The exclusion of a member of the old church, because he communed with his wife at a Methodist church, set this enterprise in motion.

☞ The mineral stone known as Sillimanite, found in considerable quantities near the falls, Norwich, Conn., is valuable from the fact that it is obtainable nowhere else on the globe save in the Ural Mountains. Mineralogists give it a prominent place in their cabinets, and frequently exchange rare specimens of other minerals for it. Its name and location are well known to geologists all over the world.

☞ The Roman Catholics are erecting a large cathedral in the city of Pekin, China, two hundred and fifty feet long, built of granite, in highly ornamented gothic style. It will take several years to complete it, and will cost, probably, three or four millions of dollars. The funds are provided in Europe and America.

☞ The hereditary priesthood recently abolished in Russia, embraces 750,000 families, to which the right of officiating as priests was restricted, and the male children of which could not engage in secular pursuits. The abolition of this odious caste must prove a great blessing to thousands, and the effect must be considerable on the empire.

☞ Advices from Mexico state that a mob had attacked a Protestant congregation at Puebla during the service. The mob was led by an Imperialist officer and urged on by the priests. Many of the congregation were severely injured, and some will die. The mob tried to burn the Protestants alive, using Bibles for a funeral pile. The police arrested several. The rioters afterwards went to several Protestant houses, insulting and threatening the inmates.

☞ Some weeks ago, the Emperor of Russia, in a fit of hypochondriasis, refused food for three days, and serious apprehensions were felt that his disease would pass into insanity. Similar attacks are said to have occurred at various times during the last two years. Uneasy lies the head that wears a crown and drinks brandy straight.

Agricultural Items.

☞ A Massachusetts farmer says that he can winter his cows on steamed feed for one-third less expense than on dry feed, and get one-fourth more milk. This is the result of five years' experience.

☞ The total crop of the country is estimated at some 1,400,000,000 bushels of grain, of which wheat is 350,000,000 and corn 800,000,000.

☞ We have kept winter squashes by packing them in barrels and placing them in a cool place, where they would not freeze, until late in winter. If care is taken not to bruise them, the Boston Marrow may thus be kept until April.

— The cane crop of the West Indies promises an abundant yield.

— Many apple trees near New Albany, Ind., have reblossomed.

Notices.

Mass. State Conference.

The next Quarterly Conference of Mass. will be holden at Chelsea, Library Hall, to commence January 6th, at half past ten, and to be continued over the Sabbath, and longer if thought best. Let there be a grand rally from all parts of the State, and a full representation from every church. Let there be much prayer for this meeting, and let us come together filled with the spirit of the Lord, expecting a mighty work will be done for the salvation of sinners, and quickening of the dear saints.

S. W. THURBER, *President,*
P. S. BUTLER, *Secretary.*

Read This!

To those who intend to build wood tents at Alton Bay, N. H., next season (of which there are some fifty or more who have spoken for lots), I would say that now is the time to send their schedule of the lumber they will want, to Bro. Jeremiah Woodman, Alton, N. H. Be particular to give the size of the tent and kind of lumber. And those who have not arranged for building their tents, and those who do not intend to build their tents themselves, should write to Bro. Joseph Langley, Pittsfield, N. H., or to me at New Durham, N. H., so that arrangements can be made in season.

J. G. SMITH.

Watch Meeting.

There will be a watch meeting at Plainville, Ct., in Good Templar's Hall, (formerly Methodist Chapel), Friday evening, Dec. 31st. Meeting will commence at eight o'clock P. M. Preaching at half past eight, by Eld. B. Hitchcock. Intermission of twenty minutes at half past nine. Love feast and social meeting from ten until eleven. Preaching at eleven by Mrs. M. L. Durand. Meeting will close immediately after commencement of the new year. Brethren are invited to come and meet with us. Good sheds for horses are engaged near the Congregational Church.

For the Brethren, WM. BUNCE. GEO. MORGAN.

Minnesota Conference.

The eighth annual conference of the Advent Christian Church of Minnesota will be held (D.V.) in Monticello, commencing Thursday evening, at seven o'clock, Jan. 13th, and will continue over the following Sunday. All the members are particularly invited to be present, or report by letter. Churches are also requested to send delegates, or report by letter.

THOS. K. ALLEN, Sec.

Protracted Meeting.

The Lord willing, we shall commence a protracted meeting in North Benton, N. H., evening, Dec. 28th, to continue through the week and over the Lord's day. All are invited to attend.

A. A. HOYT.
T. E. LANG, JR.

Notice.

There will be preaching in Roxbury, Ct., Sunday, Jan. 2d, 1870, at the house of Levi R. Teeple, by Bro. Chas. C. Barker. Will the brethren and sisters from abroad come to this house and worship with us, that we may have a feast? All are invited. In behalf of the cause of God, and the love of the truth,

SUSAN E. TEEPLE.

Notice.

A quarterly meeting of the Union Female Missionary Association will be holden at Meredith Village, N. H., commencing Jan. 5th, 1870, at two o'clock P. M., and will hold over the following Sabbath. Arrangements have been made with the Boston, Concord and Montreal Rail Road to give free return passes to all who may choose to attend the Association from any station on the road, and efforts will be made to secure the same favor on the Concord and Portsmouth, Manchester and Lawrence, and Manchester and Nashua R. R. Persons purchasing full fare tickets to the meeting, will receive return passes, signed by the Secretary, good through the meeting.

The hall where the meeting is to be held, is an excellent one, new and commodious. The place is pleasantly situated. But little preaching of the present truth message has been had there, and it is hoped that the sisters of the Association, the members, and all others who can, will attend this meeting. The few brethren and sisters in the place and vicinity will do all they can to entertain those who may come.

The train up arrives at Meredith Village at noon, and the train down at two o'clock P. M. All who attend the meeting, will come at once to Lake Hall, and arrangements will be made for their comfort. Come to work for Jesus, and save the perishing.

M. MCKINSTRY.

Notice.

In view of the lack of deep piety in the church, and a proper interest in the soon coming of Jesus to redeem his people and give them their Eden home, we, the undersigned, call for a general, free, and old-fashioned Conference, to be held in Richmond Village, Me., to commence Dec. 22d, at seven P. M., and continue over Lord's day. This conference is intended to benefit ministers and members; in which ministers will relate their call into the ministry, and members their experience in the proclamation of the Advent near; and to labor for the salvation of sinners and the piety of the church.

ISRAEL DAMMAN.
A. H. WALKER.
B. EMERY.

Ministerial Conference.

By invitation of the church in Bangor, the Maine Ministerial Conference will be held in Bangor, commencing Tuesday, January 11th, 1870, and continue as long as thought proper. We hope to see a full attendance of the ministering brethren from all parts of the State to labor in the name of the Lord for the advancement of the great truth of our day, the coming and kingdom of Christ and of God.

C. GOUD, President.
R. R. YORK, Vice President.

Notice.

By invitation of the church at New Britain, the next quarterly session of the A. C. Conference will convene at New Britain, Conn. Services to commence Wednesday evening, Jan. 12th, 1870. Business session at ten o'clock A. M., Thursday. Let every church be represented, and all come with a hearty good will to work for the Lord. Letters and communications can be sent to the Secretary previous to the meeting, at 189 Orchard Street, New Haven, Conn.

GEORGE L. TEEPLE, Sec. of Conf.

Protracted Meeting.

There will be a protracted meeting at East Rochester, N. H., commencing Thursday, Dec. 23d, 1869, at half past seven P. M., and hold over the following Sunday. Preaching by Brn. J. Couch, W. W. Sutherland, and others.

ELDERS J. QUIMBY, J. C. SHOREY.

Notice.

The next session of the R. I. and E. Conn. Conference will be held with the Advent church in Bristol, R. I., on the 5th, 6th, and 7th of January, 1870. Come, preachers and delegates, make one more rally for the conference. Let us begin the work of the incoming year in earnest.

A. DURFEE, President of Conf.

Notice.

The Lord willing, we will commence a series of meetings in East Otis, Mass., Jan. 5th, and hold them over the following Sabbath. Brethren and sisters, we desire your attendance. Come one, come all.

W. J. RIPLEY.
E. PHELPS.

Notice.

LOST, at the Windham Campmeeting, Ct., Aug. 21st, 1869, a medium sized trunk, black leather, iron-bound, rather rough looking, leather flap and key hole, two leather straps fastened to the back and buckled in front, and two leather handles at each end, same color of the trunk, containing campmeeting clothing, bed quilt, etc. Said trunk was sent down to the cars with other baggage, and was probably sent east, and put off with other baggage at some station on the H. P. and F. R. R., when it should have gone west. If any one knows any thing about the above described trunk, they will please inform the owner by addressing her at Fair Haven, Ct., Box 135, and oblige,

HARRIET C. CLARK.

THE MONITOR. On account of sickness in the family of Bro. Angell, and various unforeseen hindrances, the work of publishing the Monitor has been greatly delayed. All who are interested may expect a full report soon.

F. H. CHAMBERLAIN.

Notice.

I have removed from Danielsonville, Conn., to North Springfield, Vt., and friends are requested to address me henceforth at this place.

H. P. CARPENTER.

☞ A short poem, "The Blissful Vision," may be had for 30 cents per dozen, of the author, J. ALBERT LIBBY, West Poland, Maine.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 106 Chesnut Street, Philadelphia, Pa.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
H. Pratt..........Sunday, Dec. 26th
M. Batchelor..........Sunday, Jan. 2nd
John G. Hook..........Friday evening, Jan. 7th and Sundays, Jan. 9th and 16th.

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
Geo. A. Streeter..........Sunday, Dec. 26th
J. S. White..........Sunday, Jan. 2nd

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
William C. Thurman..........Sunday, Dec. 26th
A. P. Moore..........Sunday, Jan. 2nd
J. W. Brittan..........Sunday, Jan. 9th
Geo. A. Streeter..........Sunday, Jan. 16th

CHELSEA, MASS., (LIBRARY HALL.)
J. W. Britton..........Sunday, Dec. 26th
L. Boutell..........Sunday, Jan. 2nd
T. M. Preble..........Sabbath, Jan. 9th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 33 Main Street), every Lord's day.
J. T. Dixon..........Sunday, Dec. 26th
T. M. Preble..........Sabbath, Jan. 2nd

Windsor Station, P. Q., Friday and Saturday evenings, and over the Sabbath, Dec. 31st, Jan. 1st and 2nd.
Melbourne Ridge..........evenings, Jan. 3d, 4th and 5th
Melbourne Village..........Thursday evening, Jan. 6th and onward. MILES GRANT.

Montgomery, Mass..........Dec. 23d, 24th, 25th and over Sunday, the 26th. JOHN G. HOOK.

Manchester, N. H..........Sunday, Dec. 26th
A. P. MOORE.

Worcester, Mass..........Sunday, Dec. 26th
Lynn, Mass..........Sunday, Jan. 30th
M. BATCHELOR.

Hartford, Ct..........Sunday, Dec. 26th
New Britain, Ct..........Dec. 22d
Forestville, Ct..........Dec. 23d
Holden, Mass..........January 9th
J. S. WHITE.

Pomfret, Vt., (as Bro. Harrington may arrange), evenings, Dec. 21st and 22d.
South Vershire, Vt..........evening, Dec. 24th
West Fairlee, Vt..........evening, Dec. 25th and over the Sabbath, Dec. 26th.
H. F. CARPENTER.

Vernon, Vt..........Thursday evening, Dec. 23d and over Sunday, the 26th.
Vernon, Vt..........Sunday, Jan. 2nd
Southington, Ct..........Sabbath, Jan. 9th
ALBION ROSS.

Hoosac, N. Y..........Sabbath, Dec. 26th
Scitico, Ct..........Sabbath, Jan. 2nd
The rest of Jan. not engaged. H. MUNGER.

Stowe, Mass..........Sunday, Jan. 2nd
JAMES A. YOUNG.

Salem, Mass..........Sunday, Dec. 26th
Providence, R. I..........Sunday, Jan. 2nd
Springfield, Mass..........Sunday, Jan. 9th
RUFUS WENDELL.

Savoy, Mass..........Sabbath, Dec. 26th
Chicopee Falls, Mass..........Sabbath, Jan. 2nd
Hartford, Conn..........Sabbaths, Jan. 23d and 30th
E. MCCULLOCK.

Webster, N. H., (old meeting-house), Sab., Dec. 26th
Boscawen, N. H., (Gulf school-house), Sab., Jan. 2nd
Lake Village, N. H..........Sabbath, Jan. 30th
SIMEON ROBY.

Meredith, N. H., (Dolloff Hall)..........Sunday, Jan. 9th
D. W. DAVIS.

North Sutton, N. H., (at Bro. I. Andrews), Sabbath, Dec. 26th. JULIA BUSWELL.

Manchester, N. H..........Sunday, Jan. 2nd
Hampton, N. H..........Jan. 6th, and over the Sabbath
D. F. LEAVITT.

Barnstead, N. H., (White Oak school-house), Sunday, Dec. 26th. JOHN PARSONS.

Meredith, N. H., (Dolloff Hall)....Sunday, Dec. 26th
S. C. HANCOCK.

Meredith, N. H., (Dolloff Hall)....Sunday, Dec. 26th
D. M. LEAVITT.

Kingston, N. H..........Sunday, Dec. 26th
Seabrook, N. H..........Sunday, Jan. 2nd
Great Falls, N. H..........Sunday, Jan. 16th
East Rochester, N. H..........Sunday, Jan. 23d
WM. C. STEWART.

Freedom, N. H..........Wednesday evening, Dec. 29th
Porter, Me..........Thursday evening, Dec. 30th
Ossipee, N. H., (school-house, Dist. No. 4), Sunday, A. M., Jan. 2nd.
Melvin Village, N. H..........evening, Jan. 2nd
Lake Village, N. H..........evening, Jan. 3d
Meredith, (Dolloff Hall)..........evening, Jan. 4th
Meredith Village..........evening, Jan. 5th
and over the following Sabbath at W. F. M. Association. L. C. & M. MCKINSTRY.

Lake Village, N. H..........Sabbath, Dec. 26th
Haverhill Center, N. H., (Union House), Sabbath, Jan. 2nd. A. A. HOYT.

Dorchester, N. H., (Town House)....Sabbath, Dec. 26th (Baptism.) JOHN M. EVANS.

Holden, Mass..........evening, Dec. 23d
Fayville, Mass..........evening, Dec. 27th
Clinton, Mass..........evening, Dec. 28th
Chelsea Conference..........Jan. 6th
Milville, Mass..........Sunday, Jan. 9th and through the week. GEO. A. STREETER.

Shelburne Falls, Mass..........Sunday, Dec. 26th
Savoy, Mass..........Sunday, Jan. 2nd and in that vicinity as the Lord may direct.
J. L. WOOD.

New Hampton, N. H., (Bro. Pike's)....eve., Dec. 25th
Meredith Center, (at the Hall)..........Sabbath, Dec. 26th
F. S. RANSOM.

Farmington, N. H..........Saturday evening, Jan. 1st and Sunday, the 2nd. H. M. BRYANT.

Meredith Neck, N. H....evenings, Dec. 23d, 24th, 25th and over the following Sabbath.
Meredith Centre, N. H..........Sabbath, Jan. 2nd
N. GLIDDEN.

South Sutton, N. H..........Sunday, Jan. 2nd
C. H. FLETCHER.

Lake Village, N. H..........Sunday, Dec. 26th
South Sutton, N. H..........Sunday, Jan. 2nd
Hopkinton, (Town Hall building)....Sunday, Jan. 9th
C. W. SARGENT.

Vernon, Vt..........Sunday, Dec. 26th
Wilbraham, Mass..........Sunday, Jan. 2nd
Exeter, N. H..........Sunday, Jan. 9th
A. M. HIGGINS.

Lansingburgh, N. Y......Sunday morning, Dec. 26th
Troy, N. Y..........Sunday afternoon
Albany, N. Y..........Sunday evening
A. A. PHELPS.

Holden, Mass..........Sabbath, Dec. 26th
T. M. PREBLE.

Portsmouth, N. H..........Sunday, Jan. 9th
Salisbury, N. H., (Mills)..........evening, Dec. 31st
West meeting-house, evening, Jan. 1st, and over the Sabbath. J. G. SMITH.

Nashua..........Saturday evening, Dec. 18th and over Sunday. JOHN H. DADMUN.

Epsom, N. H., Marden's Corner, (as Bro. Bennet may arrange), Saturday evening, Dec. 25th.
Chichester, N. H., (Pine Ground), Sunday, Dec. 26th
N. B. MCMURPHY.

South Berwick, Great Works..........Sabbath, Dec. 26th
New Durham Ridge..........Sabbath, Jan. 2nd
A. MUSSEY TRIPP.

West Ossipee, N. H..........Sabbath, Dec. 26th
ELISHA JOHNSON.

South Sunapee, N. H., (where Bro. Lear may appoint), Friday, Dec. 24th.
Bradford, N. H., (Pond meeting-house), Sunday, Dec. 26th. Z. T. WOOD.

Northwood Narrows, N. H., Sunday, Jan. 2nd, and through the week as the brethren may arrange, and over the following Sunday.
It is expected Bro. T. W. Piper will be with me part of the time at this meeting.
GEORGE W. BROWN, *of So. Elliot, Me.*

Barnstead, (White Oak Ground, Tuttle school-house), Sunday, Dec. 26th.
Rochester Village..........Sunday, Jan. 2nd
J. PINKHAM.

Salisbury, (South Road), N. H., (where Bro. Foote may arrange), Dec. 26th. J. G. SMITH.
S. S. MOONEY.

Campton, N. H., (Bump school-house), evening, Dec. 30th, over the Sabbath, and onward as the Lord may direct. D. EASTMAN.
J. H. EVANS.

New Bedford, Mass..........Sunday, Dec. 26th
Manchester, N. H..........Sunday, Jan. 2nd
JOSEPH W. WHITE.

Hinsdale, N. H., (where Bro. Thomas may appoint), Sunday, Dec. 26th, and stop as long as duty calls.
E. COTTON.

Melvin Village..........Sunday, Dec. 26th
T. W. PIPER.

Holden, (Cluley neighborhood)..........Sunday, Jan. 2nd
Bangor..........Sunday, Jan. 9th
ISRAEL DAMMON.

Brunswick..........evening, Dec. 25th and over the Sabbath. H. D. REED.

Seabrook, N. H..........Sunday, Dec. 26th
E. S. MOULTON.

North Somers, Ct..........evening, Dec. 24th
North Somers, Ct..........Sabbath, Dec. 26th
Springfield, Mass..........evening, Dec. 28th
Brimfield, Mass..........evening, Dec. 29th
Charlton, Mass..........evening, Dec. 30th
Webster, Mass..........evening, Dec. 31st
Abington, Ct..........Sabbath, Jan. 2d
Millville, Mass..........evenings, Jan. 4th and 5th
Charlton, Mass..........evening, Jan. 7th and over the Sabbath. A. D. FLAGG.

Lanesville, Ct..........evening, Dec. 22d
Salem, N. Y., (Pine Tree school-house)....Dec. 24th
New York City (as Bro. Cox may arrange), Sabbath, Dec. 26th.

Westerly, R. I..........evening, Dec. 28th
Charlestown, R. I., (as Bro. Lewis may arrange), evening, Dec. 29th.
Wyoming, R. I..........evenings, Dec. 30th and 31st
Rocky Brook, R. I..........Sabbath, Jan. 2nd
Natick, R. I..........evening, Jan. 4th
Bristol, R. I., (Conference)..........Jan. 5th, 6th, and 7th
Abington, Ct..........Sabbath, Jan. 9th
Millville, Mass..........evening, Jan. 12th
Charlton, Mass..........Sabbath, Jan. 16th
C. H. SWEET.

Fives mile from Westfield, Mass., (as Bro. Phelps may arrange), Sunday, Dec. 26th.
CHAS. P. GREENMAN.

West Rumney, N. H. (Plain school-house), evenings, Dec. 23d and 24th.
Warren Summit, N. H..........Sunday, Dec. 26th
Will Bro. Cyrus Nelson go with me to West Rumney? T. ELWIN LANG.

North Haverhill..........Sunday, Dec. 26th
WM. H. SHAW.

Springfield, Mass....Sundays, Dec. 26th and Jan. 2nd
Hartford, (Talcott and Post's Hall), Sunday, Jan. 9th
W. N. PILE.

Collinsville, Ct..........Sunday, Dec. 26th
East Haddam, Ct..........Sunday, Jan. 2d
S. WOODRUFF.

Newfield..........Sunday, Dec. 26th
Hartland, (Town Hall)..........Sunday, Jan. 16th
WM. J. RIPLEY.

Hartford, Conn., (Talcott & Post's Hall), Sunday, Dec. 26th.
New Britain, Ct..........Sunday, Jan. 2nd
W. S. CAMPBELL.

Woodstock Valley, Ct..........Sunday, Dec. 26th
I. B. POTTER.

South Windsor, Ct..........Sunday, Dec. 26th
WM. A. & M. L. DURAND.

Square Pond, Ct..........Sunday, Dec. 26th
North Somers, Ct..........Sunday, Jan. 2nd
A. SIMPSON.

North Canton, Ct., (near Bro. and Sr. Williams'), Monday evening, Dec. 20th, and onward three or four evenings.
Philadelphia, Pa., and Camden, N. J., Sunday, Dec. 26th, instead of New York.
New York City, (as Bro. Cox may arrange), Sunday, Jan. 9th. H. K. FLAGG.

New Britain, Conn..........Dec. 26th
Providence, R. I..........Sunday, Jan. 2nd
Rocky Brook, R. I..........Sunday, Jan. 9th
GEO. W. BROWN.

Bowdoin, Me..........Sabbath, Dec. 26th
H. S. MITCHELL.

Kennebunkport, Me..........Sunday, Dec. 26th
T. P. HAMPSON.

Penobscot, (West Bay Shore)..........Sunday, Dec. 26th
Penobscot, (Perkin's school-house)....Sunday, Jan. 2nd
JOHN RIDLEY.

West Poland, Me., (Free Chapel)....Sunday, Dec. 26th
J. ALBERT LIBBY.

Hartford, Me., (Methodist meeting-house), Saturday, Jan. 1st, and through the following week.
J. T. JORDAN.

Mexico, Me., (as Bro. Collins may appoint), Friday evening, Dec. 24th.
Byron, Me..........Saturday evening, Dec. 25th and over the Sabbath.
Weld, Me., (Town House), Wed. and Thurs. evenings, Dec. 29th and 30th.
Carthage, Me..........Saturday evening, Jan. 1st and over the Sabbath.
Dixfield Centre, Monday and Tuesday evenings, Jan. 3d and 4th. JARED WHITMAN.

SPRINGFIELD, MASS., (Bethel Church.)
Wm. N. Pile..........Sundays, Dec. 26th and Jan. 2nd
Rufus Wendell..........Sunday, Jan. 9th
James Hemenway..........Sunday, Jan. 16th
H. K. Flagg..........Sunday, Jan. 23d
Wm. N. Pile..........Sunday, Jan. 30th

WESTFIELD, MASS.
A. Simpson..........Sundays, Jan. 9th and 16th

STONEHAM, MASS.
C. E. Barnes..........Sunday, Dec. 26th
J. W. Britton..........Sunday, Jan. 2nd
J. S. White..........Sunday, Jan. 16th
C. Goodrich..........Sunday, Jan. 23d

WILBRAHAM, MASS.
P. S. Butler..........Sabbath, Dec. 26th

CONCORD, N. H., (CENTRE STREET.)
C. H. Fletcher..........Sabbath, Dec. 26th

CONCORD, N. H., (AT THE BETHEL.)
N. Whiting..........Sunday, Dec. 26th
J. G. Hook (watch meeting)..........evening, Dec. 31st and Sunday, Jan. 2nd.

DOVER, N. H.
C. Goodrich..........Sunday, Dec. 26th

PORTLAND, ME.
W. H. Mitchell..........Sabbath, Dec. 26th

SOUTH ELLIOTT, ME.
C. S. Emerson Dec. 26th, through the week as may seem duty, and Sunday, Jan. 2nd.
Wm. Stuart..........Sunday, Jan. 9th

NEW BRITAIN, CT.
J. S. White..........evening, Dec. 22d
Geo. W. Brown..........Sunday, Dec. 26th
H. H. Dickenson..........Sunday, Jan. 9th
Wm. N. Pile..........Sunday, Jan. 23d
Wm. Stuart..........Sunday, Jan. 30th

BRISTOL, CT.
R. Stark..........Sabbath, Dec. 26th

PLEASANT VALLEY, CT.
H. H. Dickenson..........Sunday, Dec. 26th

Windsor, Me. (Preble school-house), every second Sabbath of the month until further notice. Church Hill, Augusta, third Sabbath. Mud Mills, Augusta, fourth Sabbath. THOMAS RINES.

WOLCOTTVILLE, CT.
G. L. Teeple..........Sunday, Jan. 2nd

☞ To Preaching Brethren.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. EGGLESTON.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. THOMAS J. SPINNEY.

☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ AUGUSTUS E. SNOW, 1715 Markham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

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Business.

Letters Received.

C Colegrove, A L Adams, L C McKinstry, M E Chute, C E Trunslit, I C Wellcome, E S Willard, H S St. Claire, J S White, W C Land, L T Cunningham, J L Knapp, R Lanning, F H Chamberlain, P Foster, M A Miller, D D Chaffee, W O Higley, C E Greenslit, M E Chute, A A Carl, J Wendell, W A Fenn, M M Pitkin, E Smith, M D Avery, M M Pitkin.

Cash received for Books and Tracts.

E J Hale & Son 72c, D B Roberts $10.00, I Buzzell 50c, A Grovenwood 6.00, M E Stone 3.35, Mrs E B Dean 1.15, G Wright 50c, A H Smith 1.00, A J Mayhew 4.50, S L Manley (by A P M) 10.00, L Armstrong 7.75, G P Hays 50c, J Ridley 4.50, J T Levi 50c, A E Phelps 1.00, E Bellows 7.75, N Glidden 2.00, J C Parish 35c, G A Brenner 3.30, Mrs A Bedell 35c, S Merrett 35c, L L Taylor 1.00, T C Armstrong 1.10, J N Spencer 1.00, G P Hayes 2.50, W Brown & Son 1.15, J M Statler 1.00, P S Hartough 50c, Mrs M Watson 87c, B B Hill 1.00, H T Taylor 1.00, J B Welch 40c, S B Colton 75c, A T Leach 50c, C E Gilbert 2.00, Knowlton Bros. 2.50, A H Walker 5.00, S B Cole 50c, P A Greene 35c, M F Vickery 75c, J F Buzzell 50c, J Flory 60c, L Tuttle 1.25, C C Barker 2.50, W S Stone 1.25, M W Owens 4.15, S L Manley (by M. G.) 5.25, A S Webster 1.75, A J Mayhew 7.50, W S Knight 45c, J M Lydston 35c, J Lenfest 3.75, M C Kershaw 35c, J Daley 50c, G F A Speller 50c, J J Lambert 50c, J V Himes 5.00, J Lenfest 75c, H Pratt 62c, J V Himes 9.00, J H Evans 50c, C E Darrow 2.25, B Thompson 6.00, S Williams 1.25, E M Davis 1.00, O Place 1.25, G T Collins 35c, C Wilder 50c, D Hatch 35c, J Thomas 1.00, J W Thomas 2.50, G P Wright 54c, W C Terry 1.00, V M Abbott 60c, W H Wild 1.00, D C Bancroft 60c, S Robinson 35c.

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For the World's Crisis.

THE LORD'S SERVANT.

AIR.—*"Cross of the Lord."*

Behold the servant of the Lord,
He stands a spectacle to men;
He holds in hand the sacred word,
And tells that Jesus comes again.

He points to sun, and moon, and stars,
Distress of nations, waves that roar,
Men's failing hearts, "the sons of Mars,"
The "signs" that Christ is at the door.

Prophetic symbols have their place;
He hangs his chart where all may see,
And points with easy christian grace
To "Babylon," the "Mystery."

He tells of scoffers in their lusts,
Who, mocking, ask for promise sure;
Of evil servants' smiting thrusts;
Meanwhile he scoffs and smites endures.

Oft poor and sore distrest is he,
Saddened, and sick of earth and sin;
But he can coming judgment see,
And strives a bride for Christ to win.

There's meat for all the household band;
There's comfort for the waiting bride;
And he must give with willing hand,
No time has he for work beside.

Oh! what a man on earth is he,
Enduring all for Jesus' sake,
The world's disdain; at last to be
Immortal when the dead awake.

Lo! just before him is the land
Where welcome waits him, and a crown,
And he shall join the blood-washed band,
And 'mong the saints have great renown.

L. C. McKinstry.

For the World's Crisis.

THINGS SPECIALLY TO BE REMEMBERED.—2 Tim. 2: 8.

"Remember, that Jesus Christ of the seed of David was raised from the dead according to my gospel." The apostle Paul for his strict adherence to this special truth says, "Wherein I suffer trouble, as an evil doer, even unto bonds." The announcement of this fact, this great fundamental feature of the gospel, brought down upon Paul the keenest enmity of the Jews, as also the mockery of the Gentiles.

For the apostle to announce, and prove as he did, that Jesus Christ was the true Messiah, that he came through the lineage of Abraham and David, whom the Jews had crucified, and that God had raised him from the dead, after being buried three days, "and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once. . . And last of all he was seen of me," says Paul. After bringing such an array of evidence and facts to bear upon the Jewish nation, which they could not successfully controvert; such stupendous truths as these, set forth in the masterly manner that the apostle was capable of doing, stirred up the devil in those "stiff-necked" Jews, as also the Gentiles, to oppose, to persecute, to pervert; to do every thing in their power to destroy the effect of such preaching, because it contained the very germ of the gospel. This kind of preaching by the apostle Peter, at the day of Pentecost, was signally owned of God, and blessed by the Spirit by the conversion of three thousand to Christ in one day.

Hear him (Acts 2: 29–36), "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing this before spake of the resurrection of Christ, that his soul was not left in hell [or *hades*], neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this which ye now see and hear. For David is *not* ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

The above Scripture testimony is the groundwork, or basis, upon which the apostles, especially Paul, in 1 Cor. 15, proves the physical immortality of the whole church of God. There is now the same strange opposition to these blessed truths that there was in the days of Paul. I heard a Baptist minister, in preaching the funeral sermon of a young man in this place, say there would have been death in the world if man had *not* sinned; thus denying this Scripture (Rom. 5: 12), "Wherefore as by one man sin entered into the world, and *death by sin.*" Also he said on the same occasion, that he had yet to learn that there could be any such thing as *physical immortality*. This sentiment denies the bodily resurrection of Christ from the tomb, as also the resurrection of *all* the dead in Christ. This was said before a large audience.

Such sentiments as these grow out of the doctrine of the inherent immortality of the soul in man, and are the direct or indirect cause of all the error in theology. It is a practical denial, not only of the personal coming of Christ and the literal resurrection of the dead, but reaches further back, and denies that Christ ever existed as a *personal* being; in fact, it is downright infidelity.

Why was the Evangelist Luke so particular in tracing the genealogy of Christ back from Heli to Nathan and David, to Jacob and Abraham, Methuselah, Enoch, to Adam, "which was the son of God," but to prove his *personal* identity, and the legal right of Christ to the throne of David? as God had sworn to David with an oath, "that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne"; as also the fact that the sovereignty, or dominion of this world, given to Adam but lost by disobedience, has been regained by the second Adam, the Lord from heaven; only awaiting the time appointed by the Father, when he will return in the clouds of heaven, clothed in regal power, personally to take the dominion of the earth, dispose of the present occupants, renew it, and reign in person "from sea to sea, and from the river unto the ends of the earth."

The strange assumption by the large part of the Christian church of the natural immortality of the soul, stands directly in the way of the personal coming of Christ, the literal resurrection of the dead, the restitution of the earth to its Eden state, as the eternal inheritance of the saints; in a word, it stands directly in the way of the *literal fulfillment of the word of God*, sapping the faith of the nominal church in the Scriptures, and substituting the inventions and fables of men in their place.

The fruit of this deadly upas tree is seen every where, in all directions, wherever we turn our eyes; so that it is high time to sound the alarm, that as many as possible may be rescued from the fatal results of this strong delusion, this lie of the devil, taught by him back in Eden to our first parents: "Ye shall not surely die." Let immaterialists deny the necessity of the resurrection of the dead, in order to future life, if they will; we prefer to stand on the testimony of the sacred writers—that there can be *no future life* for the dead, *only by a resurrection.*

Why was the great apostle Paul so very strenuous and earnest for the church to keep in memory the great fact (by which they are saved) of the literal death, burial, and resurrection of Christ from the dead, as the only ground and pledge of the resurrection and salvation of believers? Because the path of life is manifested to believers by Christ's resurrection from the dead. See Ps. 16: 10, 11. Now if life is to be obtained only in this direction, it is idle and vain to talk of receiving it before the resurrection. Christ teaches that entering into life and entering into the kingdom of God are synonymous. Compare Mark 9: 43, 45, with v. 46.

The idea of putting souls in Paradise or hell at death is unnatural, and is without order or consistency. And more than this, it runs directly against an overwhelming amount of Scripture testimony to the contrary. Paul makes the "judgment seat of Christ" the epoch of every man's retribution. 2 Cor. 5: 10. This he learned from his Master. See Matt. 10: 27;—"For the Son of man shall come in the glory of his Father, with his angels; and *then* he shall reward every man according to his works."

Can a man in his senses believe for a moment that the Lord will torment a part of man between death and the resurrection, and the other part after that epoch; or bestow happiness on a part of man in this interval, and on the other part afterward? If, as Paul declares (Acts 17: 31), "God has appointed a day in the which he will judge the world in righteousness," is it consistent with the wisdom of God to suppose he will punish or reward any before the judgment? The beautiful order and consistency, that make the coming of Christ and the resurrection of the dead the epoch of the execution of the judgment of God, let not man impeach. *Amen.*

L. T. Cunningham.

Newton Upper Falls, Mass.

For the World's Crisis.

WORDS AND ACTIONS.

These should agree; if we say we love Jesus, our actions should agree thereunto. If acts are not right, all is wrong. I know that out of the abundance of the heart the mouth speaketh. But sometimes it speaketh out of the abundance of the heart's hypocrisy. Sometimes individuals will speak in our social meetings; their words sound fair and good, but their dress perhaps does not correspond with the unassuming character of a true christian; and we are sometimes in doubt what their motive can be, to assume christianity while their very appearance gives it the lie. Men in broadcloth and satin, with rings on their fingers, in short, dressed with costly array; women with every imaginary foolery of fashion, even to the putting on of a second head; two or three story dresses; with embroidered hair, and wearing of gold, so strictly forbidden in the Scriptures. Hear the apostle Paul (1 Tim. 2: 9), "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array."

But the worst of all is, to hear preachers preaching against these things, while they are as deep in the mud as others are in the mire. One would think by their dress they were stage actors, rather than preachers of the blessed gospel of Him who was a man of sorrow and acquainted with grief.

Such things put me in mind of the words of our blessed Savior to his disciples and the multitude: "All, therefore, whatsoever they bid you observe, that observe and do: but do not ye after their works; for they say and do not." Matt. 23: 3.

Again, some not only conform to the world in dress, but the love of the world creeps in, and the desire to heap up treasures here. Even many of those who profess to believe our Lord is soon coming, fall into this very snare. Now the Scriptures inform us that if we "love the world, the love of the father is not in us."

All false pretensions will fail us in the day of trial. Let us see to it that our words and actions agree; and let all we do be done to divine approval.

Elisha Johnson.

No. Fryburg, Me.

For the World's Crisis.

THE DIVINE FAITHFULNESS.

NUMBER THREE.

In the western part of New England, a little more than a quarter of a century ago, the attention of a man of business and high worldly schemes was arrested by the Spirit of God; causing him to give up all for Christ, and enter into his vineyard with a hearty good will to do what he could for his cause.

A minister of his acquaintance invited him to labor in a protracted effort with him some twenty miles distant, in one of those towns where the soil was hard enough, but the people's hearts seemed harder still. But God, who is full of mercy, convicted them of a judgment to come, and many were converted to God, who would boldly testify of the Spirit's power to cleanse from all sin.

But the direst opposition soon appeared from ministers and church members, which awakened a demoniacal spirit in those hardy, rough sons of Belial, who seemed determined to do what they could to annoy and perplex this ardent laborer, who had learned to trust in God.

Thus, at a time when he was there with his own team, expecting to depart on the morrow with a minister, to fill an appointment some ten miles distant, these ungodly outlaws took two of the wheels from his carriage, evidently calculating to place them far from the ken of their owner.

This laborer, who had learned to "carry every thing to God in prayer," discovered his loss early in the morning, but soon felt comforted with the impression, or promise, that he should have them in time to get to the appointment. Feeling it duty to put forth all efforts within his own power to find his wheels, he soon sallied forth in quest of their whereabouts, and soon found one near a pond of water. Friends dragged the pond, thinking to find the other, but no trace of it could be discovered, though diligent search was made.

As the time was nearing when they must start for the appointment, the minister and other friends wore a sombre expression, scarcely suppressing the deep drawn sigh, lest the faith of this laborer should be shaken by disappointment. But he held on to God, believing he should have the wheel in time.

Once more he fell on his knees, imploring God to lead him to the wheel. Then arose, and went a short space, hesitated, knelt down and prayed again; arose, and walked a few paces further, and a cloud shot across his mind. Again he had recourse to prayer, and arose, walking like old father Abraham, as he said, "not knowing whither he went"; but as soon as he felt hesitancy, would kneel and pray, and thus kept going on, on, up a rugged mountain, nearly a mile (it might have been more), when, passing a little over the top on the opposite decline, his eye met the desired wheel.

With joy and gratitude it was brought and adjusted, affording no spare time, it is true, but the old grey steed, as if he partook of his master's joyful emotions, skimmed over the ground most fleetly, arriving with him and the minister just in time, with faith strengthened and hope brightened.

Had some professors seen this laborer on this last search, they no doubt would have shaken their heads discouragingly, if they had not breathed forth "fanaticism"! in terms the most emphatic. Now God is the same that he was twenty-six or eighteen hundred years ago: "A Rewarder of those that *diligently* seek him."

B. Mathewson.

Castleton, Vt.

For the World's Crisis.

WHO WILL HELP IN THE WORK?

Brethren and sisters:—All who have had the love of God shed abroad in the heart, and are partakers of his grace, having experienced the sweetness and joy that come from pardoning grace and forgiveness of all our sins, through the precious blood of Christ; being made at one with God, receiving the spirit of adoption, whereby we cry, Abba, Father! even the Spirit of truth; all such, we say, have an earnest desire for the welfare of their fellow beings, that they may receive the same love, partake of the same grace, experience the same pardon, and accept of the at-one-ment with God, which our blessed Savior offers freely to make by his precious blood, for all such as will believe on him. And every earnest lover of Jesus, in whose breast the spirit of Christ dwells, desires to have all his friends and every body else love Jesus too.

And how can I do anything? what can I do towards bringing others to a knowledge of God as it is in Christ Jesus? are questions often asked by the devoted lovers of Jesus. There are many things that we all can do, from which we cannot excuse ourselves. In the first place, we can by a holy, devoted life, and christian example, tell to our friends and neighbors, and all with whom we mingle, that there is a reality in the religion of Christ which we profess to have.

Let this be the first sermon for us all to preach; and this is what we must all do, in order to have an entrance into Christ's kingdom; and when we are doing this daily, then we are ready to speak a word for Jesus at all times, and our words will tell; for Jesus will be in them, and his Spirit will carry them to the hearts of those who hear.

Then there are new fields of labor, where the gospel of the kingdom has never been preached in its purity. We all can do something for Jesus and our fellow beings in this way; by aiding in carrying it there. Some of us excuse ourselves, by saying we have no talent, and cannot preach; when if we would go forth, trusting in God, and let him use us, he would find in many of us just talent enough, rightly improved, to make us successful laborers in the vineyard of the Lord.

In regard to new fields of labor, where the gospel truths which we so much love have not been preached, we can all do something to help carry it there. There are many places where halls and houses can be had, and thus the truth be preached and tracts distributed; and in that way the people be reached. Those who feel excused from going to carry the message, by their not having a call to preach, cannot find an excuse for not helping the servants of God, who do go with the message; that while they are thus laboring in these new fields, their families may not be suffering for the means that many professed christians lavishly squander upon vain and foolish things to eat, drink, and wear.

Tracts, also, are very much needed in new fields. Money is needed for this, and we can all do something in this direction. But there are many places where no halls or houses can be procured, and where there is a certain class that would control things their own way, accounting themselves the aristocracy, who are greatly prejudiced against the gospel of the kingdom, and do not want to hear anything about the King's coming back to reign. They will control halls and meeting-houses, shutting the door against these truths, which the common people and the poor of the same place would receive gladly. Such places can best be reached by tent-meetings, which, by proper, judicious management, produce glorious results.

There is money enough in Mass. to purchase and support a dozen tents, well furnished with preachers and tracts, which might be given for that purpose by those who profess to be looking for the Lord soon to come, and still they not feel it. And, remember, it is when we give enough to the cause to feel it that we get the greatest blessing.

And now comes the question, Who will help in the work? All can do something. Who will do all they can? May the Spirit of the Lord show unto each of us what our duty is in this respect; and may the Lord give us grace to enable us to do all that he requires of us; that when he comes we may hear it said, "Well done."

We are fast hastening to the judgment. The Lord is soon coming. There are thousands within a circle of thirty miles from Boston, even here in Mass., where we think so much has been done to publish the gospel, who never heard a sermon of the Lord and the "blessed hope," as taught in the word of God, many of whom by the foolishness of fables have been driven into infidelity, to whom the gospel of the kingdom, if rightly presented, would commend itself. And what is true of this section, will be found true all over the country. How important we do all we can to save those who are so soon to stand with us at the judgment.

One word about the expense of tent-meetings in new fields. Many times the class that have means at their command have also a strong prejudice, which it takes a long time to break down. Thus you do not receive any help from them; and the common class, and the poor, who receive the word gladly, have a disposition, and would do, but have not the means; so you see it is often hard to meet expenses. In Maine, New Hampshire, and Connecticut, the tents for their mission work are sent out by their State Conference, and a committee from each conference is chosen to look after the wants of those who go into new fields to labor with the tent; and if contributions are not sufficient to meet the necessary demands of the cause, the committee make up the arrears from the Conference. In Mass. there is no such arrangement; but we hope that the Mass. Conference will soon be led to see the importance of doing something in this direction.

We are glad and thankful for what they have done for us in furnishing tracts to distribute, which have done a great deal of good. But thus far, where we have been with the tent holding meetings, we have felt it duty to give all the contribution money, and some besides, to those we had invited to labor with us (and then felt ashamed to send them away with so little), and paid the expense of the meeting with the product of manual labor. One year ago we found ourselves considerably in debt in consequence of going with the tent, but the Lord blessed us with health and a place to work in the winter, so that we came out even again in the spring. The past season we have had reason to thank the Lord for his goodness in providing for us at Zion's Hill, East Weymouth. We found the friends with willing hearts, but their means limited, in consequence of the fire throwing them out of employment, so that they could not help us as they desired towards the expense of the meeting. They did well, however, and the Lord opened the way for us to ride into Boston mornings and perform manual labor during the day, and back in the evening at the tent, for the last two weeks of the meeting, and thus keep the meeting going on and provide for the wants of my family. Praise the Lord; and we are bound, by the grace of God assisting, to do all we can to spread the glorious truths of the gospel of the kingdom wherever we find a field of labor, trusting in the Lord; and if we have to stop by the way to perform manual labor, to provide for the wants of our family, we do it cheerfully, still preaching the word, and trying to honor God in all that we do.

Brethren and sisters, if you who have the means refuse to aid in this work of sending the gospel message into new fields and destitute places, how can you meet at the judgment the lost souls that might have been saved by your sending them the gospel by the means with which God has blessed you? May the Lord help us to do our whole duty now, and save us at last in his kingdom. Yours waiting for redemption,

Enoch Morrill.

Holliston, Mass.

For the World's Crisis.

WHOLLY THE LORD'S.

To be, to do, to suffer,
Whate'er His will may be,
Prone in my heavenly Father's hand,
I lay me still.

All holy, pure, and free
From every inbred sin,
Complete in "Christ my righteousness,"
Father, receive.

Perhaps he may require
That I should tread alone
The path that leads to mansions fair,
His own abode.

The way can not be long,
And if with clouds o'ercast,
Through darksome "paths I have not known,"
He will direct.

Perhaps in keenest pain,
Of body and of soul,
To "stand and wait" may be my lot,
Or yet, to "sleep."

If suffering be his will,
His grace sufficient is;
I hold me calm; 'mid fiercest pangs
He can sustain.

Whate'er my Master's will,
To suffer, or to do,
To be is still my highest aim,
To be like Him.

C. W. B.

Gems.

— In the development of every moral principle, there is, sooner or later, a crisis reached, which, if safely passed, ensures the greatest possible amount of good of which the case admits; otherwise, the greatest possible amount of evil. The weight of a feather may turn the scale.

— Men often boast of progress when they are only moving in a circle; and are sure they are in the right path, because with every circuit the footprints multiply, when they are only following their own tracks.

— Do you think that you have been born again? I think I have. Well, whose work is that? Oh, God did a part and I did a part. Ah, what part did you do? Why, I opposed God all I could, and he did the rest.

— Nothing that does not make thy mind and thy heart stronger and more active, and more ardent for the good, is worth the trouble of being desired with ardor by either heart or mind.

— That man is incapable of an act vividly good, who does not feel keen delight in contemplating the good deeds of others.

— Forgetting of accounts payeth not debts; nay, the interest of a forgotten bond runneth up with God interest upon interest.

— A man truly good is inexhaustible in good will and in happy thoughts to yield pleasure to others.

— Handle rough-sided men carefully. It pays to take a little time when you are opening chestnut-burs.

— Some one said to a Reformer, "The whole world is against you." He calmly replied, "Then I am against the whole world!"

Let us gather up the sunbeams
Lying all along our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff.
Let us find the sweetest comfort
In the blessings of to-day,
With the patient hand removing
All the briers from our way.

— The man who loves truth with all his heart, likewise loves those who suffer for the sake of truth.

— It is doubtful if any man could by possibility do his noblest, or think his deepest, without a preparation of suffering.

— Keep a list of your friends; and let God be the first in your list, however long it may be.

— There is no salvation of the soul, no hope of everlasting life but in the Cross.

— The soldier wastes his strength who fights his shadow.

— The man who cannot perceive good in others, is not perfectly good himself.

— Better be upright with poverty, than unprincipled with plenty.

— The Scriptures will never deceive us if we do not deceive ourselves.

— A ship should not be made to depend on one anchor, or life on one hope.

— Noble souls love the future friend in the present enemy.

— God warms the earth with snow; can he not also warm the soul with grief?

— A scar nobly got is a good livery of honor.

— Carry your cross—don't drag it.

— Holy fear is the door-keeper of the soul.

A TRACT FOR THE TIMES.

BY PROF. [illegible] NEW LIGHT.

A discovery. Two, perhaps. One in practical religion; the other in the interpretation of Scripture. John Robinson, you know, said that we should expect new light to be derived from the Bible; and we are not to suppose President Edwards the only one to make "improvements" in Theology. The discovery first named has been wrought out by professors of religion, through a broad and generous intercourse with the world. The discovery in interpretation—well (I would be modest, but) perhaps that is original with your humble servant. At any rate, I have never met with it in any commentator.

To the point however. The problem which seems to have been determined is, whether a man can serve God and mammon. He can. I do not mean that he can serve one or the other, as he may choose; but both, and at the same time.

Now, do not be shocked and set me down as a heretic; but wait till you see what I have to say. I remember, as well as you do, that our blessed Lord declared: "Ye cannot serve God and mammon." And I am not going to deny his infallible authority. I shall bring to my aid presently the exegetical discovery to which I have referred. Great is the science of interpretation judiciously (ingeniously) applied. It relieves us of many difficulties, and if successfully applied in this case, so as to allow that a man can serve God and mammon, it is certainly an important discovery—much to the comfort of many saints. Some are not aware of the progress we are making in habits and opinions. And if I clearly establish the points I have in hand, I shall claim to be held in grateful remembrance.

Now for the proof that a man (or woman) can serve God and mammon. Mammon is the god of riches, or the pride of life, or worldliness; and the evidence of my proposition is from observation and experience. One need only open his eyes, and he sees the problem solved in facts. Men can be found who are religious, and at the same time given to riches. They have learned how to combine the sumptuousness of Dives, and the piety of Lazarus. You cannot show the contrary. I insist that all the proof available is on my side.

Look at it. You say, possibly, that such are not Christian people. Uncharitable man, where is your proof? They claim to be. They have professed religion. They are recognized as in good standing. They attend church, and observe the communion. They are particular, many of them, what church they attend, and what preacher they hear. They are sound and Orthodox. They take an interest in the elegance of the house of worship, and in the excellence of the music. They are liberal, that everything connected with the sanctuary and its services may be dignified and attractive. You may count on them for contributions to the Sabbath schools and to Mission chapels. You may find them at conventions and anniversary meetings. They approve of all the resolutions offered. They will serve on committees. Now, does not this look as if they were serving God? And what is more, if you converse with them, they talk piously, as if they really loved religious things. I do insist upon it, they are good people. They have every appearance of it.

Then, you say, they are not serving mammon. Yes, there is every appearance of that too. Tell me what the signs are, and then see. They lay up money, a great deal of it; money by the hundreds of thousands. In the same ways, I suppose, that others do. Of course they *mean* to do it. And they seem eager to do it. And then they stow away their money in real estate, or stocks, just as other wealthy ones do. Their houses—very costly; as much so as any worldly man wants. Furniture—just as rich and splendid; as if they were serving mammon *only*. Their table—luxurious; four, five, six courses; choice wines, massive silver, plenty of colored waiters in white kids. The dance comes in too, and the dancing school for the children, and the card-table and the private "family" billiard room, and every indulgence of high life. The charm of it is, that these are all used genteelly, tastefully, in a religious way. I tell you these are good Sunday christians, and if you talk so as to draw them out, they do talk beautifully. You will think that they have good hearts.

Then too, in dress. Christian ladies can be just as showy and extravagant as any; with "broidered hair, gold, pearls, costly array," sweeping the ground with their precious fabrics (a score of dollars the merest trifle for the last touch of fashion;) displaying on pretty fingers expensive jewelry (*multum in parvo*)—and shawls! and when they ride out it is as princes' daughters.

I will not extend my description. I do not know what they could ask more of mammon. What is the difference between them and such as serve mammon only? What the difference! Why, don't you see? These are christians serving mammon. Some worldling, unfriendly to the church, may say he sees no self-denial, or likeness to Christ in this religion—that *he* does not want more of the world than these people get. But I hold him to the facts. Facts are stubborn things. And the fact is, they get the world and religion too. Here's just the point. Here's the value of the discovery—in the combination.

Some old-fashioned thinkers will be obstinate, I am almost certain, and will persist in the opinion that the service of God and mammon cannot be combined, any more than light and darkness, Christ and Belial. I do not know but the Pope is of this opinion; for he has lately issued a bull against the extravagance of ladies in the Roman church. But everybody knows the Pope is behind the times.

And, friend, it is too late for you to maintain that piety and worldliness cannot be made to coalesce. The thing is done! I have proved it.

It is difficult, we all know, to overcome rooted prejudices. But we must try to hold ourselves open to advancing light. It is to no purpose, now, to say that Christ's disciples cannot be so lavish and heedless, when the poor are starving, and when the benighted heathen are perishing, and the Master is bidding us send the Gospel to every creature. You may think that Christ's people could not be so self-indulgent; as if the world were all safely ticketed for heaven. "Piety," you exclaim, "and spend upon a mere vanity of the season enough to support a missionary for a year!" Hold, now. That is the old talk. These things are consistent. You don't believe it. Well, I was going to call you a venerable owl, or an old fogy. But I will not. I'll be charitable. Mark, however, this undeniable proposition, that nothing establishes a fact like the seen existence of that fact. Now, the seen facts are that there are (1) good people, and (2) worldly people. Worldly professor, I appeal to your *experience*. Is it not as I say?

Now, as to my own discovery—a point of interpretation. Upon this I will not be so long. It is not necessary.

If I wanted to attack the authority of Scripture, I would not labor upon contradictions between Science and Revelation. They are not of much account. I would let them alone till the savans are agreed among themselves; so far, for instance, as to decide whether our globe came into its present condition in "the wet way," or in "the dry way." I would rather (to make out a case against Scripture) take just this point we are upon and show up a decided error. It is written, Ye cannot serve God and mammon. Progress, however, not of science, but of society, has demonstrated the contrary.

Now, the interpretation I have to offer relieves the difficulty—wholly; and I want to premise that it is no more violent than many interpretations that are accepted as perfectly satisfactory, to help one out of an emergency. Indeed, I commend it as a sample. It is very simple and brief. Reader, when you see it stated, you will wonder that it never occurred to you. Just this—our Lord was speaking of what was impossible to those of his time. Lay the emphasis where it belongs, and all will be clear. "Ye cannot," etc. This is not saying but others can. They were simple, uneducated, unrefined. And we may well suppose they could not do what can be done by enlightened christians now. They could not send messages by telegraph. We can. Is not this enough to relieve the consciences of those who are troubled about the consistency between these two kinds of service—that of God and of mammon? The whole class of passages bearing on this point may be disposed of in the same way. E. g. "The friendship of the world is enmity with God." "If any man love the world, the love of the Father is not in him."

"The lust of the eyes and the pride of life, is not of the Father." Take my key to their whole meaning, and hold that they apply to the people of that age, and they make you no more trouble. So with the passage, "Be not conformed to the world." Nonconformists are to be read of in history. "Be ye separate," etc. What if the bars of separation are fallen down and gone to decay, obsolete! When *will* men learn to take into account sufficiently the progress of the age! And why not look for progress in exegesis, as well as in spiritual wisdom?

Now, my readers who are worldly saints, do me the justice to admit that your unknown friend has done you substantial service. "Comfort ye my people."

And if any conservative believer is not satisfied with my argument, let him point out its weakness. These wealthy, luxurious, fashionable church-goers—are they not christian people, servants of God? Look over the evidence as I have stated it. Are they not at the same time after mammon, as far as any respectable man of the world could be? Review the evidence I have given. And is not my way the right one to explain it? Felicitous interpretation! Golden key to unlock Doubting Castle! A modern "apology" for Christianity, such as the times demand.

Tender hearts may feel grateful for the benefit I have rendered. No matter about expressing it. Take the good. Your benefactor is content to remain unknown.—*Congregationalist.*

FOR YOUNG PREACHERS.

Be sure you are truly converted before you try to convert others.

Be very certain you are called to the ministry, least you undertake a work intended for somebody else.

Study carefully and prayerfully your motive in seeking and preparing for the ministry. If the motive is something beside the glory of God, and the salvation of your own soul, and the souls of others, you had better let the work alone, for nothing beneath these great motives will ever lead you to endure the toil of the work.

Try to secure a good library before you start out, or at least a few of the standard works commonly used.

Continue to study after you enter the active work with all your might,—for you have much yet to learn.

Keep your soul fully alive to God and to your solemn calling.

Don't depend on the fact that you have been to college for success in winning souls to Christ, for the love of God and the inspiration of the Holy Ghost, are far more essential to success than mere intellectual culture.

If you have not been to college do not despair, for some of the brightest ministers we have ever heard have been self-educated.

Select texts which you can clothe, for young men in trying to handle weights beyond their strength, sometimes fall beneath them.

Study carefully your congregation, and struggle to get near the Lord in preparing your sermons.

Fill your sermons with simple, pointed gospel truth, for, remember, it is the naked sword skilfully used that does the work, and not the glittering scabbard from which it may be drawn.

Let your anxiety be to do good, not to make a display.

Study adaptation in your sermons, for if you neglect this you will never be successful. Suppose you were preaching a sacramental sermon, and you should take for your subject, the character and destiny of the devil, or the condition of a backslider, and then invite your people forward with their minds full of the tricks of the former, or the treachery of the latter, what kind of a communion season would you be likely to have?

Begin promptly at the time, and don't make two or three hundred people sit and look at you hunting after a suitable hymn or an appropriate portion of Scripture for fifteen or twenty minutes. Select these beforehand.

Let your prayers be short, and your sermons not lengthy.

Remember God has called you to preach, not to read. Learn to quit when you are done.

As you can show your learning some other way, perhaps you had better let the present version alone when you arise to preach.

Avoid the habit of pounding on the Bible or pulpit board, as if you were mauling rails.

Let your pastoral visits be impartial. Visit the poor as well as the rich, and thus imitate your Master.

Make it the rule to talk with your people about religion, and not about every light and trifling subject, and never leave a house without having prayer, when you see surroundings will admit of it.

Speak no evil of your ministerial brethren, for in doing so you will disgust every sensible person, and make the more ignorant feel ashamed.

Never go in debt beyond your ability to pay, lest you be called dishonest.

Give yourselves wholly to your work, for if you "entangle" yourselves with the things of the world, you will not "war a good warfare."

Never become jealous of your brethren's influence, or envious if they are popular, but join in with your people in speaking well of them, and thus show a noble spirit.—*Ex.*

☞ Napoleon lately spent half a day in teaching the Prince Imperial to smoke.

Hygiene.

"This is for your health."—Paul.

RESERVE POWER.

It is not wise to work constantly up to the highest rate of which we are capable. If the engineer on the railroad were to keep the speed of his train up to the highest rate he could attain with his engine it would soon be used up. If a horse is driven at the top of its speed for any length of time he is ruined. It is well enough to try the power occasionally of a horse or an engine, by putting on all the motion they will bear, but not continuously. All machinists construct their machines so there shall be a reserve force. If the power required is four-horse, then they make a six-horse power. In this case it works easily and lasts long. A man who has strength to do twelve honest hours of labor in twenty-four and no more, should do but nine or ten hours work. The reserve power keeps the body in good repair. It rounds out the frame to full proportions. It keeps the mind cheerful, hopeful, happy. The person with no reserve force is always incapable of taking on any more responsibility than he already has. A little extra exertion puts him out of breath. He cannot increase his work for an hour without danger of an explosion. Such are generally pale, dyspeptic, bloodless, nervous, irritable, despondent, gloomy—we all pity them. The great source of power in the individual is the blood. It runs the machinery of life, and upon it depends our health and strength.

A mill on a stream where water is scanty can be worked but a portion of the time. So a man with a little good blood can do but little work. The reserve power must be stored up in this fluid. It is an old saying among stock raisers, that "blood tells." It is equally true that blood tells in the sense in which we use the word. If it is only good blood, then the more of it the better. When the reserve power of an individual becomes low it is an indication that a change is necessary, and that it is best to stop expending and go to accumulating, just as the miller does when the water gets low in the pond. Such a course would save many a person from physical bankruptcy.—*Herald of Health.*

THAT'S THE GLORY OF IT.

Mrs. Frances Dana Gage sends us the following touching tribute to an aged woman: "She was old, as the world counts years, very old; fourscore years and ten! Husbands and wives, youths and maidens, do you hear? Fourscore and ten, and yet she eat with us, and chatted as cheerily as a matron of thirty, her memory running back eighty-seven years.

She told us of the wars she had lived through; and how, in her childish days, she heard the old men talk of the Revolution, just past, and how the wounded soldiers went from place to place telling of the battles they had fought and won, of their hair-breadth escapes, and deeds of daring valor. And then her mind came on, over the track down to the days of the Whisky Rebellion; on again to the war of 1812, to the hard times, when a yard of cotton cost more than ten now, and a yard of calico for a dress, of poor material, three-quarters of a dollar, and from that to a dollar and a half. Twelve and a half cents would buy a better one to-day.

Then she came to the days of her own heart trials, when her husband, who was a good man, died, and left her with nine little children; how she battled all alone with life and its labors, and taught her boys to be industrious and faithful, and her girls to be true and virtuous. Let me give her own words:

'It's just as you bring them up; don't you know it is? I knew they must mind and do as I bid them, or I could do nothing with nine of them; only think, and none to help me! But never one said "I won't do it;" no, never!

'They were all good to me as children could be, and staid by me till they married, one after another, and went off into homes of their own. I staid by them, too, and always kept a home for them to come till my baby went, and then I went with her. Now I go and see them all; all living, every one.

'My boys have good farms, good homes, and good wives and children, and when I go to see them they give me such a welcome as makes my old heart glad!

'When evening comes and the lamp is lit, then comes out the big Bible, and they read a chapter, sing a hymn, and then comes the prayer for God's blessing. That's what I taught them when they were young, and now I am old I see them all good. And that's the glory of it!' she exclaimed, after a moment's pause with animation. That's the glory of it! I have worked hard and I'm very old, but I don't feel it; I am hearty and happy, and everybody is kind. Why, I tell the girls I ain't but eighteen. I thank God every day for his goodness. But by-and-by I shall fall asleep.' Oh for such mothers in Israel, to teach us how to live! Truly, it is the glory of a mother's life, to see all her children living 'to call her blessed' in her old age, and to carry beyond her four-score and ten."—*Ibid.*

SCROFULA.

There is reason to believe that not a few of the apparently unaccountable cases of scrofula among children proceed from the habit of sleeping with the head under the bed-clothes, and so inhaling air already breathed, which is further contaminated by exhalation from the skin. Patients are sometimes given to a similar habit; and it often happens that the bed-clothes are so disposed that the patient must necessarily breathe air more or less contaminated by exhalations from the skin. A good nurse will be careful to attend to this. It is an important part, so to speak, of ventilation. It may be worth while to remark that, when there is any danger of bed-sores, a blanket should never be placed under a patient. It retains dampness, and acts like a poultice. Never use anything but light Whitney blankets as bed covering for the sick. The heavy impervious cotton counterpane is bad, for the very reason that it keeps in the emanations from the sick person, while the blanket allows them to pass through.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

A LITTLE WHILE.

"A little while," our Lord shall come,
And we shall wander here no more;
He'll take us to our Father's home,
Where he has for us gone before—
To dwell with him, to see his face,
And sing the glories of his grace.

"A little while,"—he'll come again:
Let us the precious hours redeem;
Our only grief, to give him pain,
Our joy, to serve and follow him.
Watching and ready may we be,
As those that long their Lord to see.

"A little while,"—'twill soon be past;
Why should we shun the promised cross?
Oh, let us in his footsteps haste,
Counting for him all else but loss:
For how will recompense his smile
The sufferings of this "little while"!

"A little while,"—come, Savior, come!
For thee thy bride has tarried long;
Take thy poor wearied pilgrims home,
To sing the new eternal song—
To see thy glory, and to be
In every thing conformed to thee!

For the World's Crisis.

MAN NOT AN "IMMORTAL SOUL."

The saints are raised from the dead immortal. This is the teaching of the Bible: "sown in corruption," "raised in incorruption"; "sown in weakness," "raised in power"; "sown in dishonor," "raised in glory"; "sown a natural body," "raised a spiritual body." This is the phraseology of which Paul expresses the fact of the immortal resurrection, and hence we cannot be understood by the above title to this paper as believing the idea that there is a mortal resurrection for the people of God; for, although the redemption from the Adamic penalty implies only a mortal resurrection, the promise to those who seek for glory, honor and immortality, "by patient continuance in well doing," gives them their immortality (as we have seen from quotations from Paul), *in* the resurrection, as a gratuity, grafted into the simple redemption from Adam, and leaves the wicked to only mortal re-living, they not having *sought for* immortality.

But to the point. Man was made at first a "living soul," by God's breathing "into his nostrils the breath of life" (or lives), Gen. 2: 7. In this one text we have two great fundamental ideas. First, that man, which was made "of the dust of the ground," "became," and therefore *is*, "a *living soul.*" Second, that this soul was and is vitalized, or made to live by "the breath of life." To prove our position, that the resurrected saints will not be "immortal souls," it will be necessary to consider the fact that the use and sense of the term "soul" precludes all idea of its being an *immortality at any time*; so that, whether it be argued that man is, or has an "immortal soul," that he now has, or ever will be an "immortal soul," even by the resurrection of the dead, we shall stand on scriptural ground, ready with a critical answer from the word of God, and negate the whole theory. The statement in this text of God's method of soul-making is simple, but grand, complete, sublime; a masterly evidence of almighty power; and how it could have been overlooked so long is a wonder, when it stands at the very gateway of revelation, a plain guide for man in all his efforts to consider his constitution and capacities, his nature, and possible destiny. We are glad it stands there, an antidote, a corrector of all the errors and theories that are to-day clashing, in their great war with each other and with truth; and its two points of analytical distinction between "*soul-*life" and "the *breath* of life," will be the basis of this article.

We have noticed that the "living soul" was vitalized and made to live by "the breath of life," and this is the grand point of observation; for, by the text (Gen. 2: 7), we see that "*soul-*life" is secondary to breath-life, "soul-life" being only *animal life*, and "breath-life" being to it as fuel to the fire.

That excellent little tract, "The Soul—what is it?" by M. Grant, gives us the renderings of the word *nephesh*, rendered "soul," and it will serve our purpose, in making quotations, to use those found in that book, as they are to the point; and while there is no lengthy attempt in it to argue the question, it will afford us ample illustrations of our subject. We have in it a reference to the fact that the term "*Nephesh Chaiyah*" is first applied to animals; and that in several instances it is made to represent all *animals* as sharing, in common with man, this soul-life, which is the blood-life, according to Gen. 9: 4, 5, where we read, "But the flesh, *with the life* thereof, which is the blood thereof, ye shall not eat; and surely your blood of your lives will I require of you." This quotation, in its first element, represents the *nephesh*-life, or "soul" of animals, to be in the *blood*; and the latter clause makes the same allusion to man; and hence it is easy to understand why, in Gen. 1: 20, animals are said to have life, and be living (*nephesh*) creatures, or souls; and why, in Gen. 2: 7, in the fuller description of the process of creating that kind of life, man is described as possessing *the same nature*.

The blending of soul-life and spirit, or breath-life, in all human and brute animals, we have said is as fuel to the fire; and a word of explanation on this point may be necessary, because while the real life itself of all these beings is the blood, or soul-life, the life-giving element is in the "breath of life," as we see by the adjective element "of life," in the phrase, It is "breath *of life*," or breath-*giving* life. Now that which gives life is not life itself, any more than fuel is fire; but as there is latent fire in wood, so there is latent life in the breath. We have the Latin word *Spirata*, in the primitive form *spirate*, or *spire*, which means breathing, as it relates to the breath of life, and is prefixed with *ex* and *in*; hence, "expire" and "inspire,"—expire, to breathe out, and inspire, to breath in. A man is said to expire when he dies, because the last breath of life is expired or breathed out; and God's influence to incite or direct men to write or speak is called inspiration, which is primarily "to breathe in," because man is moved by an external influence; but both terms apply to a living man or beast, because they are constantly inspiring and expiring, or breathing in and breathing out; and as the breathing in makes the latent life in the air, or breath, active in the *blood*, breathing out is productive of death, unless it is followed by an inspired breath, as out-breathing has no latent life in it; and if it is the last breath, the being must certainly cease to live.

There is then a propriety in calling the breath spirit; and there is an equal propriety, for certain strong reasons, in calling a being a tangible existence, a spirit. But it is enough to our purpose now to state this fact, and feel assured that we are not departing from the true sense of these terms, when we consider them as referring only to a mortal, temporal, animal existence, in the passages quoted.

The science of life by breathing is corroborative of this position. It is as follows: As soon as a child is born, it gasps for air; the heart begins to beat, and the food it takes is converted into chyle, which is absorbed by the lacteals and passed through the ducts into the heart; thence into the lungs, where the air, or breath, meets it, and vitalizes it. It then passes back to the heart again as pure, red blood, and then, by a throb of the heart, it is sent through the arteries to all parts of the body. Having exhausted itself of the life element, it returns by the veins as venous blood to the heart, thence to the lungs again to be vitalized by the breath, by having the latent fire of life in the breath kindled to active fire, or vital flame in the blood, and then the current goes like a red river flaming with life on its mission again; thus keeping up the life tone of the body. This work is constantly going on by the insensible activity of the powers of the body, whether the being be awake or asleep. The live blood, or, as called in science, the "arterial blood," runs deep, and the dead, or venous blood, near the surface. "The breath of life" goes no further than the lungs, properly called in common phraseology, "the vitals"; they being the laboratory where soul, or blood-life, is kindled to activity from the latent life in the breath. The soul-blood-life, filling the whole body, there is a special propriety in calling man, by Synecdoche, "a soul," instead of a "spirit," from the breath, which is in the nostrils only, and goes so little into the composition of the being. Animals, too, sharing in the same principle, are properly classed in the same order; they are hence called in the Old Testament, as in Gen. 1: 21, "living creatures," and as in Rev. 16: 3, "living souls." It is because the breath is in itself no part of the man or beast, while the blood is; and its substance coming from food, and its life from the breath, it is made the essential life of the man; and thus the whole truth is made plain.

A minister once stated in our hearing, in a sermon preached to prove conscious existence in death, that he asked Prof. Hudson why the term "soul" was used in the Bible instead of "spirit," to designate the living man, when man is considered as composed of soul, body and spirit. He stated that the Prof. could not answer the question. Without venturing to state our opinion about that matter, we will simply say that the answer is here at least, in part, and that a fuller discussion of the subject in the latter part of this article will make it still clearer, as we shall find that the saints may sometimes be properly called "spirits," as they are *souls now*. A single scriptural statement of man's nature in harmony with the foregoing will now be sufficient. It is Solomon's inspired record of the matter, and although some have contended that he only represented a heathenish view, and not his own, we have proof otherwise. He commences his discussion, as he does that of all other questions which are argued in harmony with the word of God, with the declaration, "*I said in mine heart*"; and he also makes express, direct declarations in declaring the matter, as will be seen in carefully reading the following from Eccl. 3: 18–22:

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts (i. e. animals). For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all return to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast, that goeth downward to the earth."

The translations "breath" and "spirit" are made indiscriminately from "*ruach*," and hence when Solomon refers to the fact that "all [men and beasts] have one *breath*," and is made in King James' Version to ask, "Who knoweth the spirit of man," and "the spirit of the beasts," we know he means precisely the same thing, as he uses the same word "*ruach*." "As the one dieth," he says, "so dieth the other"; and the occurrence is so common that it is a well known fact, as all have the same breath-life; and if the breath-life is the same, the soul-life must be, as we have previously stated. Having thus plainly declared the matter, he refers to the mystery of animal or respiratory life, when he asks, "Who knoweth the spirit of man," or beast? According to his statement, there is no difference between men and beasts, as animals, except in their physical structure.

The spirit [*ruach*, verse 19, breath] of beasts goeth downward, i. e., literally is descending, and "the spirit" [breath] of man... goeth "upward," or, as the margin more critically reads, "is ascending," implying an unfinished, continued action, which transpires while the two kinds of animals, men and beasts, *live*, and not when they die. It refers as much to the *inspiration* of breath as the *expiration*. One, by his structure sends his breath *downward*, and the other, made "*upright*," sends his breath upward. There may be in this structure a difference in destiny intimated, but the text is solely a critical, philosophical statement of the mystery of animal or "*soul-life*," derived from *spirit-life*, so mysterious in its nature, its "insensible respiration," that both the life of man and beast are incomprehensible, and leads Solomon to wonder at the truly wonderful state of the case, like David, who declared, "I am fearfully and wonderfully made."

But we have attended to this part of the question sufficiently to our purpose. There are some who contend that while man is mortal here, blood or soul-life is capable of immortality; or that the saints will be raised from the dead, at first with that life. They argue that Christ was raised as he went into the grave, that there is such a state for men who serve God here intimated in the supposed meaning of some Scriptures, relative to eating in the resurrected state; e. g., Christ ate, we shall eat. Food is to furnish chyle for blood; hence there must be blood-life; but the drift of the argument used by Paul and others, the plain statements, and the whole history of man in his relation to the redemption scheme, leads to the conclusion we arrive at; that although man "became a living soul" at his creation, he will not always be such, but there is for him, as a servant of the Lord, a different method of existence in the resurrection state. Now for the proof.

We cite first of all Scripture proof, Paul's testimony in 1 Cor. 15: 44. He tells us of the body of this flesh, that "It is sown a natural body," and "raised a spiritual body." *Speiretai Soma Pshuchikon, egeiretai somapnumatikon.* It is sown a *body*-soul, or soul-body; it is raised a body-spirit or spirit-body. This literal rendering is deeply interesting, as it makes the case clear that there is no soul-life in the raised body. That the "sown" "body," the mortal, corruptible, weak "body" alone is a soul-body, thus strengthening the position in which the Scriptures of truth puts us, that in the first state of the body it has not an immortal soul entity in it, only a *soul* or *blood* life, and that the same "it," or the body when raised is a spirit-body, thus showing the difference between soul-life and the life of the body, which it shall have by the Spirit of God.

L. C. McKinstry.

(*To be concluded.*)

For the World's Crisis.

WORK FOR JESUS.

O that all christians would realize that they have something to do for Jesus, who did so much for them. We have a work to do, to gather poor perishing souls around us into the fold of Christ; he has a large fold, enough for all, and the door stands open wide, and all who will may enter. And it is our work to help gather them in. It should weigh heavily on the mind of every christian, that they have a work to do for Jesus. We must not think that we can do nothing for him unless we go way off in foreign lands, for there is work to be done at *home*. Think of the perishing souls all around us on every hand. The Lord calls some to go far away to foreign lands to preach the gospel to the heathen; and some he would have labor in their own home. But how many there are who think because they are not called away to other lands, that they have nothing to do, and are now standing idle in the vineyard of the Lord.

O christians, let us be up and doing while the day lasts, remembering that the night cometh when no man can work. Let us strive to accomplish our mission faithfully here, and great will be our reward in heaven. We have not all the same work to do, for God calls some to do one thing, and some another; some to labor at home, and some abroad. He wants us all to keep steady at work in his vineyard all the time. And if we have the true spirit of Jesus Christ in our hearts, we shall not wish to be idle; we shall love to work for him, knowing that we cannot do too much for the One who has done so much for us. He bore the shameful cross for our sins; he suffered and died upon it that we might live. He gave his life a ransom for all; and oh that all might realize it and come to him and be saved. And I say again, it depends upon us as christians to lead poor sinners to the Savior; to point out the way to them. How can we expect to get a reward in heaven, if we do nothing here to merit that reward? O christians, let us strive to get into that place where we can feel that our hearts are engaged in working for Jesus; that it is our meat and our drink to do our Master's will.

O, if every christian was right in the place where the Lord would have him, and laboring in his vineyard, how many souls would we see flocking into the fold of Christ. And are we worthy to bear the name of Christian, unless we are in this place? Can we expect the Lord to bless us and smile upon us daily, and we doing nothing for him, but just living what we call comfortable christian lives? where we feel no movings of the Spirit at all; feel that we have nothing to do but sail along in this comfortable sort of way? O christian professor, this is a dangerous place to be in. O let us arise out of this place, and get where we can feel the movings of the Holy Spirit in our hearts all the time, prompting us to action, to do something for the upbuilding of Christ's cause. And when he shall come to set up his kingdom on this earth, he will gather in all those who have labored faithfully for him, saying unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

M. E. Chute.

HYMN.

There's a land, that is fairer than day,
And by faith we may see it afar;
For our Father waits over the way
To prepare us a dwelling-place there.
Chorus.—In the sweet by and by
We shall meet on that beautiful shore.

We shall sing on that beautiful shore
The melodious songs of the blest;
And our spirits shall sorrow no more,—
Not a sigh for the blessings of rest.

To our bountiful Father above,
We will offer the tribute of praise
For the glorious gift of his love,
And the blessings that hallow our days.

THE TWO DEATHS.

We read of two deaths in the word of God, namely, the *sleep* or *death* of the natural body, and the "second death." If these deaths were understood according to the Scripture, much misconception regarding death would vanish; and statements in the word of God, would become intelligible, which under the present theological dogmas are perfect enigmas; *e. g.*, the Sadducees came to Christ and asked him this question respecting the woman who had seven husbands: "In the resurrection, whose wife of them is she, for seven had her to wife?" (Luke 20. 33.) This was a *post* resurrection question, and the reply of Christ is very significant. He says, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more."

Now, if all the righteous and the unrighteous alike are immortal, after the resurrection, as the popular belief teaches, why did Christ make such a statement as this; i. e., "neither can they die any more." Do not such words conclusively prove, that after resurrection there is to be death, and how can they be explained unless the "second death" be that to which he he refers?

Again, in John 8: 51, Christ says, "Verily, verily, I say unto you, if a man keep my sayings he shall never see death"; on hearing this the Jews were filled with indignation, and said, "Now we know thou hast a devil. Abraham is dead and the prophets; and thou sayest, if a man keep my saying, he shall not taste of death."

Christ here undoubtedly referred to the "second death"—if he did not the wrath of the Jews was quite natural; because Abraham was dead, and he surely was a believer. Had Christ explained his meaning to them, and said, yes, Abraham is dead, has fallen asleep, but I do not refer to this death, which is but a sleep, I am speaking of the "second death"—the lake of fire, into which all unbelievers shall be cast after death, resurrection, and judgment, which is death eternal. Had he explained himself thus, the Jews would, in all probability, have said, "Now we know thou hast ten devils;" and is not this what theologians of the Origen school say of those who teach that the "second death" is eternal destruction?

There was some excuse for the Jews not understanding our Lord's saying, as the "Spirit had not yet been given," and Christ had not as yet "brought life and immortality to light through the gospel;" therefore he did not attempt to explain his saying, knowing that if he had, the Jews would in their blinded state have failed to comprehend his meaning, as Christ only taught the people as they could bear it, (John 16: 12;) but in these days of gospel light and revelation, it is sad to see men's minds so blinded to the truth, through the reception of the dogmas and creeds of men. There being a "second death," of necessity there must be a "first death," that death which has passed upon all men; for "all have sinned," but the "second death" will not affect all, as only the wicked will be made to feel its terrible power (Rev. 21: 8); but the subjects of "the first resurrection" "the second death has no power." Rev. 20: 6.

Is this "second death" annihilation? Science takes up annihilation, but Scripture utters not a word; therefore as we have not a Thus saith the Lord" for this doctrine of annihilation, we dismiss it as having no part in the doctrine of the non-eternity of punishments.

Is this "second death" a life of eternal torments? If so, how can it be called a death? Is not death the article that put an end to life's sufferings?

Do we not constantly hear by the bedside of suffering the prayer, "O that the Lord would take me!" Why is death thus prayed for? Simply that death might end the present sufferings. And this is the meaning attached to death by all peoples. But theologians, to make their dogma of the immortality of the souls of all men consistent with their belief in the everlasting torments of the damned, are obliged to teach that death in the Scriptures does not mean death, but a life of eternal howling in hell! How one can be dead and yet have life, is an enigma, which philosophical theology may attempt to harmonize, but which common sense pronounces impossible, and the word of God ignores. Ah! say they, were not the Ephesians, before conversion, "dead in trespasses and sin?" True, and so were they after conversion, dead to the world, dead to the law, etc.; i. e., in the one case, their minds were dead to the things of God, and in the other, dead to the things of time and sense.

The body was not dead; death had not touched it in either case.

But in the "second death" both body and soul shall be destroyed in hell—*Gehenna*. (Matt. 10: 28.) This "second death" will not occur until after the resurrection of the wicked, or the resurrection of damnation; and as we know that their bodies will arise with them, the verdict of the "Great White Throne" will be, "to cast into the lake of fire," which is the "second death;" and truly this is "a bourne from whence no traveler ever shall return," as the decision is as eternal as the death, in which every sigh is hushed for ever—all suffering gone, and an eternal lull shall reign for ever. The agent of this "second death," "the lake of fire," *Gehenna* or hell, shall be quenched equally with the fires of Sodom and Gomorrha.

These awful burnings having answered the objects for which they were kindled, have been extinguished for ever, though Jude (verse 7) says, that Sodom and Gomorrha are "suffering the vengeance of eternal fire," i. e., as to the effects produced by the fire. Sodom and Gomorrha being destroyed, and *Gehenna* now no longer continuing to burn, because they have long since answered the end of their being; and so will it be with the fires of hell—they too will cease when the *materials* upon which they prey, i. e. the wicked, who were to be cast into hell or *Gehenna*, shall be consumed, for "He will burn up the chaff with unquenchable fire;" but when the chaff is consumed the flames will be quenched. The unquenchable fire simply means, that it will burn until everything that it preys upon is destroyed.

We say, when speaking of a great destructive conflagration, "the fire raged with unquenchable fury;" though it was either subdued by the fire engines, or burnt itself out, we by no means wish to convey that it never was extinguished.

The subjects of the "second death," and that of the "second coming of Christ," are very imperfectly understood, and the consequence is that the vast majority of God's people are in a mist respecting these themes, being badly instructed in "the word and doctrine," owing to our current theological literature and teaching being so deficient in interpreting literally the word of God on these subjects, instead of spiritualizing, such self-evident doctrines as "the second death" and the "second coming."

Therefore we welcome such a periodical as the *Rainbow*, in which these doctrines are stripped of all philosophical spiritualizing, and words and phrases taken to mean what they are intended; so that when the apostle says, for instance, "the wages of sin is death, but the gift of God is eternal life," he just expressed, in plain language, what he meant. —*Rainbow*.

THE BIBLE TRIUMPHANT.

90. *Christ ascended from* Mount Olivet. "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. . . . Then returned they unto Jerusalem, from the mount called Olives."—Acts 1: 9, 12.

Christ ascended from Bethany.—"And he led them out as far as to Bethany; and he lifted up his hands and blessed them. And it came to pass that while he blessed them, he was parted from them, and carried up into heaven."—Luke 24: 50, 51.

Modern skeptics of small intellect, and less information, have said a great deal about the two texts above quoted. We have read about this "dreadful contradiction, so fatal to the veracity of the sacred writers," and they ask, with all the sarcasm of conceited ignorance, "Which tells the truth?" Shall we believe Luke, or the statement found in Acts?" To which we reply, believe them both. Allow us to state, for the information of this class of second-rate infidels, that "Bethany was a village which was built on the south-east side of the mount of Olives. See Mark 11: 1, also Bible Dictionary, Encyclopedia, etc. Hence, the difficulty at once vanishes, and we find that a little knowledge of geography would not be out of place in the infidel's brain. Suppose an author in writing the life of George Washington, should say in one place that he died at Mount Vernon, and again that he died in Virginia—if a man should attempt to prove that in making these two statements, the author contradicted himself, the civilized world would at once pronounce him either a lunatic or a fool, and yet in the above proposition, the compiler places himself in the same position.

91. *Paul's attendants heard the miraculous voice, and stood speechless.*—"And the men which journeyed with [Paul] stood speechless, hearing a voice, but seeing no man."—Acts 9: 7.

Paul's attendants heard not *the voice, and were prostrate.*—"And they that were with me saw indeed the light and were afraid; but they heard not the voice of him that spake to me."—Acts 22: 9. "And when we were all fallen to the earth, I heard a voice."—Acts 26: 14.

A little investigation reveals the simple truth and harmony of this apparent discrepancy. The verb "to hear," is repeatedly used, not only in the Scriptures, but also in common conversation, to signify, not merely the hearing of a voice, (or sound,) but the understanding, or obeying it; for instance, the Lord Jesus said to those who heard him, "He that hath ears to hear, let him hear," (or understand.) Again, he that heareth you, (the apostles,) heareth (or obeyeth) me. And people often say to a stubborn or stupid child, "Do you hear me?" That is, do you understand me? or will you obey me? The case mentioned above is simply this: In the first instance, the narrator states that the men who accompanied Paul heard a voice, that is, were merely sensible that some one spoke: whereas in the second instance, Paul declares they heard not the voice of him that spake unto him, (Paul), that is they comprehended not its meaning, or understood not what was said. And this explanation is fully sustained by some of our best modern translations, among which we may mention—"The Diaglott," "The Improved Version," and "Wakekeld." In relation to the position of the parties, it is easy to see that in this connection, the words "stood speechless," merely indicate a condition, and have no reference to posture. As man may stand speechless, stand in doubt, stand in fear, stand firm, or stand in awe, and at the same time choose any position of body he pleases. He may be sitting, or standing, or lying down, without impeaching the veracity of the narrator, who speaks of him as being in these conditions. It is clear that in the text above referred to, the words, "stood speechless," simply imply a condition of dumbness, and convey the same idea as if the author had said they remained speechless, or remained silent.

—"*Bible Triumphant*," *by Mrs. H. V. Reed.*

For the World's Crisis.

"SHE HATH DONE WHAT SHE COULD."

I have noticed several articles of late with this title, and have felt truly to ask myself this question: "Have I done what I could to further myself in the divine life, and to let no opportunity pass to speak a word for Jesus to the careless and unbelieving, as well as those who were almost persuaded? It may appear very easy for us to frame what we would call a reasonable excuse; yet I feel that the recording angel will answer it correctly, and I fear it would be, You have not. O how easy it is, when the contaminating influence of the wicked world is thrown around us, to let precious moments and golden opportunities pass unheeded; when perchance, even then, some half-awakened child of sin and sorrow is looking eagerly, silently, for some word of encouragement, comfort, and consolation. It is our duty, as the professed followers of the meek and lowly Jesus, to go forth bearing precious seed, and in due time, if we faint not, we may return bringing our sheaves with us. What a train of serious reflections does the heading of this article bring to mind.

Christian mother, you who have seen that blooming daughter grow from infancy to womanhood, whom you taught obedience, learned to work, toiled for early and late, by the shaded lamp and flickering candle, that she might have an education; you have done what you could, as far as this world's goods are concerned, and your toil and anxiety are repaid, and she stands before you to-day and ranks among the most intelligent of your community; but have you prayed day by day, hour by hour, as earnestly as you have worked that she might have an education, to lead her to the Lamb of God that taketh away the sins of the world? Have you done what you could that she might love that inheritance that is incorruptible, undefiled, and that fadeth not away? When the great gathering day shall come, and all that are in the graves shall hear his voice, and shall come forth, and the book is opened; then and there it will be determined whether we have done all we could to induce our friends and neighbors, by words fitly spoken, by a well-ordered life and godly conversation, to come to Jesus, and accept of salvation without money and without price.

I feel to raise my hands in supplication,—Jesus, Master, lay not this sin to my account, that I have not done what I could, but help me to be watchful, that I may do good as opportunity is offered; that I may be prayerful, relying alone on thy arm of strength; careful, lest I enter into temptation, and set a bad example; and do thou, dear Lord, deliver us from evil, for thine is the power and the goodness, and then it will be written of us, "She hath done what she could."

Warren, Vt. Carrie E. Trunslit.

For the World's Crisis.

COME, DEAR LORD.

Blessed Jesus, who can express the tenderness of thy compassion! who can declare the exceeding riches of thy grace! Angels cannot, nor yet can man, for it passeth knowledge. Oh, my dear Savior, thy favor is indemnity for the world's unkindness. Thou wilt cause all earthly evils to turn out to the everlasting salvation of thy poor, suffering saints. The sighs of the weary ones on the earth are not hidden from thee. In all the afflictions of thy people, thou dost sympathize with them. Yea, God marks the sorrow of his saints. Their groans affect his ears. Thou hast a book for my complaints; a bottle for my tears.

Thou glorious God-man. Thou hast carried a human heart and form up to thy throne in glory, and in thy body are still the marks of thine earthly sorrows; and in thy heart dwells sympathy for us, who yet are upon the earth striving to enter in at the straight gate. Yes, thou Holy and Immaculate Friend, thine eye is upon thy waiting Bride, and thine ears are open to her complaints. But the day will soon dawn wherein thou wilt conduct her to thy glorious abode, where is no sorrow, or wrong, or toil; no poverty is there, nor cold, nor hunger, nor nakedness; no pain, no sickness, no death; no tears, for they are all wiped away by the loving hand.

O Jesus, Master, the Beloved of thy saints; thy residence is the abode of joy and peace; unbroken, unending. Glory be to Jesus. My Jesus, how precious art thou. Come, Lord Jesus, thy saints desire, yea, they long for thine embrace, that hope may be swallowed up in sight, that the fleshly vail may be removed, and our eyes be gladdened by beholding thy matchless person. O thou desire of thy people, help us to wait with patience until thou dost come.

Henri T. St. Claire.

For the World's Crisis.

LABOR AND WAIT.

Life presents varied phases of labor, in each of the grand departments of physical, intellectual, and spiritual usefulness. A healthy and active condition in each of these apartments is essential. We do not want to be content that we simply *exist*; but we want an active consciousness that *we live*; and because we live, we want each function of our being to fill its proper office, and perform its allotted work in life's broad field of usefulness. Total inaction in the physical department destroys health, and brings on an incurable disease, if persisted in. Active labor and proper exercise are essential to physical growth and development, and necessary to those functions that sustain vitality.

As the importance of muscular exercise in the physical department is observed, so may it justly be argued that proper exercise of the functions of the other departments are necessary. Total inaction of the mental faculties unfits the mind for any special production of thought, and lessens the power of reasoning. The mind becomes weakened from the want of exercise to call out its powers. Inertion of the mind is to be dreaded. Meditation and practical thinking upon worthy subjects, tend to develope the mind, and give it proper bias. Those who can think ought to exercise their thoughts for the good of others and the glory of God. If one can think and reason, and produce matter that shall tell for God in the accomplishment of good, it is one's duty to do so. If one is blest with an active brain and an honest heart, let the two blend and bear fruit to the praise of God. Let the intellect re-produce what God has implanted in the heart. The usury will not diminish the faculty of producing, but rather enhance the fund of thought. Let us not be like him, who, having but one talent hid it; but rather improve upon what we have, that it may increase, and eventually secure for us the approval of our Lord, in that we have done what we could. But not to overrate our powers, let us be willing to labor and wait. Let the mind expand by exercise; the thought increase in bulk and force by pruning; produce and revise; reproduce and revise again, until all dross is removed, so far as our education is capable of acting as pruning knife. Be willing to labor that the productions of our pen may be as free from blunders and errors as possible, and thus lighten the task of the editor. Use your intellectual faculties, and not let them become warped and phlegmatic. Give full scope to your thoughts, but not to your fancy and imagination. Ask God to give drift to your reasoning and argument. Do all with a single eye to his glory.

And now we have come to the third department—spiritual usefulness. Though this comes last, it is in nowise least; but the most abused and least cultivated. If exercise in the physical and intellectual departments is essential to a healthy condition of the functions of labor, how much more apparent is the necessity of exercise in a spiritual sense. This is God's promise in our being—his special department. The work is his, and he rewards the laborer. Then why do we fail in this most of all? Why are we so blind and indifferent to the urgency of active usefulness in spiritual matters? Why sit we idly down and fold our hands, as though we were merely genteel passengers on God's stage of action, rather than "helps" and laborers. "Go ye into the vineyard, and whatsoever is right I will give you." Shall we receive the reward of "well doing," if we withhold our hands from labor, and our mouth from speaking forth his praise? we are not our own; we have been bought with the precious blood of Christ; and as we are not our own, and in view of how much our Lord has done for us, shall we refuse to do his bidding? It is the labor of heart and mind. All its functions centered on one object—the accomplishment of good. Eternal life is the theme of all spiritual labor. How can we labor, and why wait? We can labor in that manner that seemeth best to God. Our conscience is the regimen of action, enlightened and instructed by the Holy Spirit. It teaches us what to do, how to do it, and when. None are so ignorant but God can enlighten them according to his wisdom. Vain is the wisdom of man unless it pay tribute to God. Let us seek council of him.

In the next social meeting, how much can we say in praise of Jesus; in what way can we recommend him to sinners; how many of his promises can we mention for the encouragement of saints; how can we best magnify his name; by sitting still and holding our peace, or by confessing the power of his love, and the work of grace in our hearts? O, let us seek to glorify him in all places and under all circumstances. Let us not attempt to walk in our own strength, lest we fall; but in prayer let us ask for divine assistance, both of strength and wisdom. *Pray always.* Pray before you meet for worship; pray after you get there, and pray when you get home. Pray in the morning before you commence your labors; pray while at labor, and pray when your labors are over, and night closes in around you. Commence every day with prayer, and end it with praise. Pray for zeal to labor and patience to wait for the reward. O for wisdom to know *how* to labor in the vineyard of the Lord; and if our labors seem in vain, for patience to wait the gathering of the harvest.

Christians, be useful in the service of God. Don't be idle lookers-on while others bear the burden and heat of the day. Do not withhold your testimony on the side of truth and for Christ. A word from you may be the means of salvation to some soul, and redound to the glory of God. And let us not deem the time long that we have to labor; in due time we shall reap if we faint not. Laboring, waiting christian, take courage. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Sophia Jackman.

N. Woodstock, N. H.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 29, 1869.

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THE DEPARTING YEAR.

It is well at the close of the year to review the book of life, and see if its pages are covered with moral blots, that need to be erased by the love and pardon of Jesus. It is well to inquire, Have we lived during the year now closing in such a way, that the Lord would say, "Well done?" Have we dealt honestly with every one, been kind to all, improved our time, and each opportunity for doing good, and shunned all for doing evil? Are we better men and women now than at the beginning of the year? Have we made any progress in divine life since 1869 began? If not, shall we let another year pass in the same way, and thus strengthen the habit of wrong doing? Let us not turn these questions aside till they are candidly answered. The judgment is drawing near, life is uncertain, and there is too much at stake to be indifferent about these things.

It is well to look over the rich blessings we have received from the hand of the Lord during this year. How kind, long-suffering, and forbearing, he has been toward us. Have we shown the same spirit to our fellow pilgrims? We should remember, "if any man have not the Spirit of Christ, he is none of his. Ought not the great goodness of the Lord to lead us to take delight in doing and suffering his will? Should it not be a pleasure to deny ourselves of every thing that is not for his glory? Let us quietly sit down and recount the blessings we have received from the Lord, and then inquire, are we trying to please him in all things? If not, let us begin *now*.

CHANGES.

When we review the year now closing, we behold a multitude of changes in social, political, physical, commercial, and moral affairs. Homes have been desolated by the hand of death, and loved ones, whose happy greeting we heard at the dawn of the year, are now sleeping in the silent home of the dead. Their vacated seat, their garments, and other mementos left us, often remind us of other days, when we heard their cheerful voices say, "I wish you a happy new year." We shall hear them no more till Jesus comes. Let us be ready to greet them where we can wish them a *happy for ever*.

The political changes have not been startling during the year, but important steps have been taken by Napoleon, the Pope, and other leaders of the nations, which must soon develop important events. The prospect for the coming year is thrillingly interesting, and ominous of great things. The time has come to watch.

The physical changes, by way of earthquakes, tidal waves, etc., have been unusually frequent. The earth seems to be groaning for deliverance from its burden of wicked men and dark deeds of crime. We shall look for greater changes soon. It is waxing old like a garment.

There have been some important changes in commercial matters, introduced by the opening of the Pacific railroad, and the Suez Canal. By means of the latter, Napoleon has greatly increased his controlling power among the nations, which he knows well how to turn to good account.

The moral changes have been greatly for the worse. The spirit of the world seems to be largely pervading the Protestant churches of these last days, and consequently Romanism is making a steady advance in this country. While we write, church fairs, of a most gorgeous nature, are being held in all directions, and are crowded by the gay, the fashionable, the vile, the seducer and the seduced, the gambler, card-players, theatre-goers, pimps and their victims, deacons, church-members and ministers, are all together on a common footing at these fancy fairs, and thus help swell the crowd that throng the broad road that leadeth to destruction; while the prayer-room is nearly vacant, and revivals of pure religion are almost unknown.

O what a change from the scenes of forty years ago. Truly the "perilous times" of "the last days" have come. This is a time to *try* men. We are to be made white, purified, and *tried*. Let us be firm for the right, "if the heavens fall." It is no time to make a compromise with the enemy. This is the hour for earnest action—the time to fight the good fight" of faith. Every christian soldier needs on "the whole armor of God," or he may expect a defeat. Let us go forth as valiant men to meet the foes of our coming King.

BAD HABITS.

It is a good time, at the close of the year, to inquire, Have we any bad habits? If so, let us crush them now, and not let them have a place in 1870. Do not let them cross into the new year. Bad habits are like stones attached to a drowning man; every one lessens the probability of his salvation. Bad habits are dead weights, that sink men and women to perdition. They increase our sorrows here, and fit us for future destruction. Why not quit them all *now?* The longer they are indulged, the harder they are to overcome. If we ever intend to break loose from them, *now is the best time.* Let us no longer be slaves to bad habits. They not only injure us, but our example serves to lead others astray, and confirm those already in bondage to unsanctified appetites, and evil indulgences. Let us make straight paths for our feet, so that none shall go astray who follow our steps.

Let no hatred, variance, or grudge, towards any one be carried into 1870; let no unkind words be heard in that year, let peace reign in the family, church, and towards all men; do not let the tobacco-box, snuff-box, cigar, nor pipe keep you company in 1870; neither the beer-bottle, cider, gin, whiskey, or any stimulant or narcotic. Abstaining from these brings a present comfort, that is a hundred-fold more delicious than the blue joy arising from their indulgence. The comfort arising from bad habits is very short, and the remorse that follows deep and abiding. Come, let us be wise, and do all to the glory of God.

SIGN YOUR NAME.

We hope none who write for the Crisis will be ashamed to sign their names to their articles. They will be read with much more interest. Those who only give their unknown initials would feel grieved, should they be introduced by them to their dear Brn. and Srs. in a new place. They would hardly forgive us for saying, This is Sr. M. B., or Bro. C. H. If, when asked why we did not give their name, instead of their initials, we should say because they are ashamed of their names, and do not wish them exposed, it would be thought they had been doing something so bad they did not wish to be known in society.

We hope all who wish their articles read will throw away their false modesty, and give their names with an open boldness becoming all christians.

BE ACCURATE.

Whenever those who write for the "Crisis" have occasion to quote from the Bible, or any other book, we would earnestly request them to give the *precise words* in the book. If any are omitted between what is quoted, put in the place of the omission some three or four periods to show that one or more words are left out. Do not put quotation marks on what is not quoted *word for word. Please be particular.* Those who quote scripture should always turn to the passage, and see that not a *single word* differs from the text. If all who write for the Crisis would observe this rule, it would save us much trouble and labor.

CHAPTER AND VERSE.

Those who write articles for the Crisis, and have occasion to refer to passages of scripture, will do well to quote all they wish to have read, and give chapter and verse. It does but little good to barely state where the passage may be found, as but few will take the trouble to find and read it. In this fast age, people want things arranged so that they can find them in a short time. They read as they run. All are in haste, and they will not wait for the slow coach.

TEN THOUSAND SAINTS.

BRO. GRANT:—Jesus is coming with ten thousand of his saints. Did these saints rise from their graves at the resurrection, which took place when Christ arose?

F. REYNOLDS.

The passage referred to is found in Jude 14, and reads as follows:—"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." The passage may refer to those who were raised at the resurrection of Christ; but there is good reason to believe it relates to the holy angels who will accompany Christ at his second advent. The word rendered "saints" is *hagiais*, from *hagios*, which is usually rendered *holy*; hence Thompson renders the passage: "Behold the Lord is coming with his holy myriads." The Emphatic Diaglott renders it "with his holy myriads." Griesbach, who is high authority, renders it as follows:—"Behold, the Lord is come with his holy tens of thousands." Wesley renders it—"The Lord cometh with ten thousand of his holy ones." The new translation, by the Amer. Bible Union, renders it—"Behold, the Lord came with his holy myriads." Others render it in the same way. We think the passage refers to the holy angels who are to come with Christ, as taught in other passages. In Matt. 25: 31 we read: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." We think this is the same time referred to by Jude.

STEPHEN.

BRO. GRANT:—Will you give me through the Crisis, or privately, a comment upon Acts 7: 59–60? The point to which I call your attention is this: In the sixtieth verse it says, "he kneeled down." Was it the same "he" in the fifty-ninth verse that said, "Lord Jesus, receive my spirit"? Please state how we as a people hold the matter. Yours in hope of the kingdom, F. A. DENTON.

We see no room to doubt that the word "*he*" in the sixtieth verse stands for Stephen in the fifty-ninth verse; the one whom they stoned, and who said, "Lord Jesus, receive my spirit." The one who said this, was the one whom they "stoned," and whom "devout men carried . . . to his burial, and made great lamentations over him."

HYMN BOOKS.—The reason why orders for hymn books have not been promptly filled for the last three weeks is because we could not get them from the Binder. We are now supplied.

BRO. THURBER is better, but not yet able to commence meetings. He hopes to be out soon. Pray for him.

☞ We are saddened to learn that Bro. M. Batchelor is sick. Pray for him.

THE RAINBOW.

We hope a goodly number will subscribe for "The Rainbow," edited by Dr. Wm. Leask, 34 Sandringham Road, London, E., England. He is stepping out nobly in the defense of the great truths of the Bible, that have been so long buried under theological fables. It is a valuable monthly, but a strong effort is being made to crush it. He needs more subscribers in order to get along comfortably. Some have sent us their names and money for the Rainbow, and we hope to receive many more. $3.50 in greenbacks will pay for the paper one year. All who wish to subscribe can send us the money, and their P. O. address, and we will see that they are forwarded to Bro. Leask.

OUR BOOK TABLE.

SCIENCE OF LIFE, OR SELF-PRESERVATION, by Albert H. Hayes, M. D. Dr. Hayes has had large experience in special diseases. In the "Science of Life" he gives valuable information, which should be generally understood.

SEXUAL PHYSIOLOGY OF WOMAN, AND HER DISEASES, by Dr. A. H. Hayes. This is a valuable work for those for whom it is designed. Dr. Hayes is the Consulting Physician of the Peabody Medical Institute, No. 4 Bulfinch Street, Boston.

THE TREASURY is a monthly, "devoted to Bible themes," edited and published by Bro. M. R. Phetteplace, West Glocester, R. I. Price 50 cents a year. It is full of good reading, and is worth the money. We wish our Bro. success.

We have received "THE LAWS OF LIFE," for December, from Drs. J. C. Jackson and Harriet Austin. The Drs. are having great success in curing the sick at "Our Home on the Hill-Side," in Dansville, N. Y.

"WOOD'S HOUSEHOLD MAGAZINE" is the best arranged monthly we have seen. The December No. contains much valuable reading. It has the following departments:—Story Department; Young Men's Department; Young Women's Department; Temperance Department; Miscellaneous Department; Parental Department; Children's Department; Health Department; Religious Department; The Farm; Culinary Department, etc., etc. Published by S. S. Wood, Newburgh, N. Y. Price $1 a year.

"VITAL FORCE. How Wasted and How Preserved." This is one of the most valuable books ever published. If it could be read and heeded in every family, it would do more to prevent sickness, preserve health, and prolong life, than any other one thing. Parents should read it, and give it to their children. Young married people should read it; young men and women should read it; and everybody should practice the purity of life which this book inculcates. Price, leather, gilt, $1.00 post paid. For sale at the Crisis office.

P. S. This work was first published with the title, "SEXUAL ABUSES." Every body should read the book, especially the young folks.

AMERICAN SUNDAY SCHOOL WORKER. A new magazine for parents and teachers, published at St. Louis, by J. W. McIntyre, at $1.50 per year; four months on trial for 50 cents. It has also club rates. It is designed for all sections and denominations alike. It contains a lesson system with expository notes, illustrations, etc., with much other matter, ready prepared for the use of teachers, parents, and others, lesson papers for the scholars, etc. The table of contents for the first number is as follows: What to teach Children—Rev. Jas. H. Brookes, D. D. The Province of the Sunday School—Bishop E. M. Marvin. Should Sunday Schools close in Winter?—Giving the Heart—Rev. H. A. Nelson, D. D. Religious Life in the Sunday School—Rev. A. C. George, D. D. The New Year, by Rev. S. J. Niccolls, D. D.; beside editorial, book notices, lessons, etc.

THE PICTORIAL PHRENOLOGICAL JOURNAL, specially devoted to the "Science of Man," his improvement, by all the means indicated by science. Phrenology.—The brain and its functions; the location and natural language of the organs, with directions for cultivating and restraining them; and the relations subsisting between mind and body described. Physiognomy, with all the "signs of character, and how to read them," is a special feature. Ethnology; or the natural history of man.—Customs, religions, and modes of life in different tribes and nations, will be given. Physiology and Anatomy.—The organization, structure and functions of the human body; the laws of life and health—what we should eat and drink, how we should be clothed, and how to exercise, sleep and live, presented in a popular manner, in accordance with hygienic principles. Portraits, sketches, and biographies of the leading men and women of the world in all departments of life, are special features. As a guide in educating and training children, this Magazine has no superior, as it points out all the peculiarities of character and disposition, and renders government and classification not only possible, but easy. Terms—monthly, at $3 a year, in advance. Single numbers, 30 cents. Clubs of ten or more, $2 each, and an extra copy to agent. Address S. R. WELLS, Publisher, 389 Broadway, New York.

$3000 TRACT FUND.

[illegible] at the National Campmeeting, [illegible] raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. [illegible] these little preachers in the work of [illegible] and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$140.79
T. J. Philbrick	10.00
H. Dickie	5.00
Mrs. L. Bedell	.50
John Roberts	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$327.15
Sidney Hall (on pledge)	25.00
Mrs. Abell Bickford	5.00
Samuel Dodge	1.00

For the World's Crisis.

MEMPHIS.

Perhaps there are some of our friends saying, "I wonder what has become of Bro. and Sr. Cole." I am happy to state we are alive and well, thank the Lord, and hard at work in this corner of the Lord's vineyard. We have been under a dark cloud of persecution lately, from those who have been striving to hinder our work here, and who would gladly drive us from the city had they the power; but the Lord has been on our side, and we still go on in his name, looking "beyond this vale of tears" "to the hill whence cometh our help."

Our school is large, and continually increasing, engrossing much of our time, Sister Valle still having charge of the primary department. Can you imagine the care and perplexity heaped on one having eighty or one hundred dusky responsibilities in charge? If so, then pity and pray for Sr. Valle. In the higher department, we have some scholars well advanced in reading, writing, and arithmetic. As a general thing, they learn to write rapidly; their powers of imitation being in this case of very great service to them. They are certainly original when called upon to furnish compositions, reasoning much from analogy; indeed, in all our preaching and teaching we can give more light by this than by any other method.

I am glad to report that the condition of the colored people is decidedly improving, as is most plainly observed by comparing their present situation even with last winter. Under judicious instruction, they are more provident, hence much suffering is avoided; and this, in connection with unusually comfortable weather so far, has brought less destitution to our notice than was observable last winter; still there are those, as it seems there must be, who are really needy, and who must be helped, or suffer. Had we ten barrels to-night, we could distribute them to the best advantage in a short time.

Brethren and sisters, cannot something be done for the poor here? We leave it for you to settle with the Lord.

Our church is prospering, though at present there is no sweeping revival interest. The Sabbath School is well attended, numbering one hundred and fifty or more. We need a good Sabbath School library; not sensational, but solid and attractive. We have some thirty or forty good books, but these will not supply the school. There are plenty of books lying idle in Northern homes that, could they be placed in the hands of many of these folks, would serve to keep them at home evenings, and instruct them in the way of righteousness. This matter, also, we shall leave in the hands of the Lord, and of his servants, to provide.

Bro. Sledge is working well as an associate pastor. As we are persecuted considerably on account of our views in regard to the intermediate state, we frequently preach on this subject, specially to answer objections. Bro. S., in speaking one evening on this subject, made a remark like this: "If you do go to heaven when you die, you will have a *mighty tight race with the Lord* at the judgment day; for you will have to come down and get your old body, and then get back so as to meet him in the air."

Well, we are striving to let our light shine, and to so run that we may obtain the prize ahead. Remember us in your petitions, and do not forget that a word of sympathy is sweet to our ears. Yours looking for Jesus unto eternal life, LEWIS F. COLE.

Memphis, Dec. 20th, 1869.

WHO WILL STAND?

"For the great day of his wrath is come, and who shall be able to stand?"—Rev. 6: 17.

Is it so, that the time is just at hand, when the heavens shall depart as a scroll when it is rolled together, and every mountain and every island be moved out of their places, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and bond and free men, will hide themselves in the dens, and rocks of the mountains; and say to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, because the great day of his wrath is come? and we, making so little effort to make our calling and election sure, getting overcharged with eating, drinking, and the cares of this life, instead of getting ourselves all ready, and pulling sinners as brands from the burning? is it so? Are we seeking first the kingdom of God and his righteousness, or are we so taken up with things seen and temporal, everything else is sought first; How is it? It is time to awake and examine ourselves, lest after all, we are weighed in the balances and found wanting, and trying to escape the gaze of the Judge.

How is it, dear fellow pilgrim? It is not yet too late to double our diligence. Jesus is still on the mediatorial throne, not yet ceased pleading. When we realize the shortness of time, the nearness to the judgment, the great work to be done, are we not led to cry out, who is sufficient for these things? Says James, "Brethren, if any of you err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide (not one) but a multitude of sins." Can we not be the means in the hands of God of turning one sinner from the error of his ways? We are ready to enquire what can *I* do? What could the apostles do? Jesus does not say, now you have talent, the gift of speaking, go to work in my vineyard; nay, verily; but "tarry ye at Jerusalem till ye are endued with power from on high." Without me ye can do nothing. Our sufficiency is of God. God hath chosen the weak things of this world to confound the mighty, so that no flesh can glory in his presence.

Now let us weak ones say, Lord, what wilt thou have me to do? No matter if we have some scornful smiles and frowns for so doing, if the Master says "Well done," when he comes. As I look about and see iniquity abounding, the recklessness manifest, look into the word and hear Jesus saying, As it was in the days of Noah and Lot, so shall it be in the days of the coming of the Son of man. Every imagination of the heart is evil continually. O how it accords with the mass at the present day. We are compelled to believe we shall soon see the King in his beauty. Glorious thought. [illegible] CHASE.

Belvidere.

For the World's Crisis.

NATIONAL AND STATE CONFERENCE.

Dear brethren and sisters in Mass., I hear that the National Conference at Rochester, N. Y., was a good one. In the first place, there was an interest manifested towards it. 2nd. They worked for each other's interest. Now you know that it was made up of the State Conferences. The next Quarterly Conference of Mass. is to be at Chelsea, commencing Jan. 6th. Now let your interest be shown. It is intended to do you good. Shall it be a good one? It is for you to say. Send your delegates. Show that you wish it a success. Stand not back and find fault with others that go forward. But put your shoulders to the wheel, and with much prayer give it a push, and God will bless you. Now do not forget the conference at Chelsea, Jan. 6th. GEO. A. STREETER.

For the World's Crisis.

A SUGGESTION.

"To the churches" awaiting the reign of the Prince of Peace. Would it not be well to meet, if the Lord will, NEW YEAR'S DAY, 1870, in our respective places of worship, at our usual time of morning service, and spend such portion of the day as may be deemed profitable in *fasting and prayer* before the Lord?

[This suggestion is from a true disciple of Jesus.—ED.

For the World's Crisis.

CHELSEA CONFERENCE.

DEAR BRN.:—You see a call for a State Quarterly Session at Chelsea, Mass., commencing Jan. 6th. Let there be a grand rally to this meeting. Come ready for the good work. Come the first day. Let there be a good representation from all parts of the State. We shall do our best to take care of you. L. BOUTELL, for the church.

For the World's Crisis.

FROM BRO. F. H. BURBANK.

Dear Brethren and Sisters, I give glory to God that my health and spirits are all that I could desire, and that my heart is filled with love for Christ and all his people. The Lord blesses me with rich spiritual blessing, and my temporal needs are also supplied from time to time. I have no one to complain of but myself. I wonder at the Lord's grace which is manifested toward me, and the rest of a fallen race. It is my heart's desire to glorify him in return, and especially so in view of the fact that his coming draweth nigh. It was not my privilege to attend the camp-meetings this year, but I hope to be in the great "camp of the saints" and "the beloved city" in "yet a little while." May the Lord bless his dear people who through much tribulation enter the kingdom, and enable them to be patient, for truly the kingdom of God is nigh, "*even at the doors.*"

For sometime I have longed to see my friends who are scattered abroad, and I purpose leaving Philadelphia on the first of January, to spend eight or nine weeks in the New England States. I would like to visit Lawrence, Mass., Concord and Portsmouth in N. H, in February. For the month of January my course is about marked out. My desire is to help in proclaiming "the gospel of peace," and to win souls to Christ, as well as to see my brethren.

The larger folks, as well as the smaller ones, will recollect that two years ago this fall, the bright, blue-eyed, curly-headed little octoroon child, whom we called LITTLE MINNIE, visited the camp-meetings and other places in the New England States. She has seen some hard times since she returned to her people, but on the coming Monday, Dec. 20th, she comes into my hands once more, "for good," and will be cared for by some of my friends in this city. She is now about nine years old, but small of her age; and, as she desires to accompany me on my trip, to see her friends once more, and travels free, I may take her with me.

We have good reports concerning most of the mission children who are living in homes provided for them. We have their gratitude and affection, which, together with their good conduct, pay us well. Several of them were rescued almost from the jaws of destruction, and are to-day bright, active, and good children. Praise the Lord!

A portion of each week is spent by myself in visiting courts and alleys, in the service of my Master. Good is accomplished, and the name of the Lord magnified. We have no mission home. I board at my aunt's.

My receipts since my last report are as follows:—By mail, Sr. Wadwell, $2. Personal, $3. from Bro. Frank Davis, to buy a hat; Bro. Wilfong, a pair of boots, $7, and repairing old boots, $1.40; Bro. Stetler $2; Sr. Thatcher $2; Sr. Park $2; Bro. Grant $5; where I have preached, $9.60; stamps, note paper, and envelopes from Sr. Selby, and a pair of new pants from Bro. Willfong, $7. All these friends have my prayers and heartfelt thanks. May the Lord reward all abundantly for their kindness to me. Letters sent to me between January first and eighth, may be addressed to Plymouth, Mass., where I expect to spend a few days in assisting Bro. Geo. A. Brown in laboring for the lost. Finally pray for me. Your Aff. Bro. in Christ, F. H. BURBANK.

Phila. Dec. 1st, 1869.

For the World's Crisis.

FROM BRO. D. D. CHAFFEE.

Dear Bro. Moulton:—Though a stranger, I take the liberty of thanking you, through the Crisis, for your timely article, "Equality of the Reward." It has been a grief to me that so many, especially Adventists, should admit even that there are degrees of reward, when it does appear to me that the Bible warrants no such thing. It says, "But those mine enemies which would not that I should reign over them, bring hither and slay them before me." It does not say "mine enemies who have sinned much or little—hated me more or less—punish them accordingly." No. No such thing. And Paul does not say there is a crown of righteousness laid up for him, and a big or a little one also for all who love his appearing—the size varying according to the services rendered the Lord.

"Punished with everlasting destruction from the face of the Lord." No degrees there. 2 Cor. 5: 10. Receive . . . according to that he hath done, whether good or bad." Not "whether more or less good or bad," as most seem to think. If there are degrees of reward, why should we not read, "If the least righteous scarcely be saved, where shall the most ungodly sinner appear," and so make a fair contrast? And why should not the passage, "Whosoever shall . . . offend in one . . is guilty of all," be corrected? Degrees of reward must be degrees in *kind* or degrees of *duration*. But how can there be degrees of reward to the wicked, when their *kind* of reward is *death*, and its *duration* eternal? All the chance for any difference is what may come in between Christ's appearing and the final conflagration, which, as I am inclined to think, may involve a little time. But who will suffer most during the wailing and gnashing of teeth and the calling on the rocks and mountains—the most hardened or the least so?

I once ventured to question the position of the presiding minister at a union prayer-meeting, when he presented as a motive to the young to seek Christ early, the idea that they might secure a higher seat in heaven by starting earlier. Perhaps I was not wise in doing so on such an occasion, but my conscience does not condemn me. Indeed I feel sure I was right and they were wrong. I say *they*, for I don't know but a certain deacon would have decapitated me for doing so if he had had the power, after meeting. In opposition to that view, I quoted the penny apiece discourse, also the one about the two debtors—the one who had most forgiven loved most. I stated that a person might live in sin till threescore and ten, and then repenting, get as high a seat in the kingdom as any one, for it is all of *grace* and not of debt; but that the great danger lies in procrastination, that it is a terrible venture, exposed every moment, as man is, to death. Who would be so foolish as to run such a risk, because it is bearly possible for such to be saved though late?

Many good Orthodox people have imbibed the idea of the Spiritualists, that whatever knowledge one christian has gained more than another in this world, will give him the advantage of standing just so far ahead in the next. Such doctrine is getting to be quite commonly taught, especially to children, to induce them to attend and keep in the Sabbath Schools. But many, if they should be so fortunate as to get into the world to come, will find that, instead of starting so far ahead, because they have attended Sunday School so faithfully, they will have *very* much to unlearn before they can go ahead at all.

D. D. CHAFFEE.

South Wilbraham, Mass., Dec. 20th, 1869.

For the World's Crisis.

A CORRECTION.

BRO. GRANT:—In the last Crisis, (Dec. 22nd), a piece was published in which there was an omission of several lines in one place, by which the readers get a false impression. It should read (commencing on the last page, fourth column, and eighteenth line from the top of the column), "But thus far, where we have held tent-meetings, we have gone forth trusting in the Lord, backed up by no State conference or association. *Some* places where we have been with the tent, we have felt it duty to give all of the contributed money, and some besides, to those that we had invited to labor with us (and then felt ashamed to let them go away with so little), and paid the expense of the meeting with the product of manual labor." Also in the third column, where it reads, "Who never heard a sermon of the Lord and 'blessed hope,'" it should read, Who never heard a sermon on the coming of the Lord and blessed hope.

This correction we think due the readers of the Crisis. Mistakes often occur with us in our present imperfect state; but thank God, we soon, very soon, if faithful, will be in the kingdom where we shall be perfect in words, deeds, love, bliss, and in harmony with God, and with each other. By the grace of God, I am determined to be there. And, brethren and sisters, while we rejoice at the prospect before us of such transporting joys, enchanting bliss, and eternal glory, let us not forget to labor earnestly to induce others to become the friends of Jesus, and share with us the eternal inheritance which awaits the faithful. Your Bro., in hope of immortality,

ENOCH MORRILL.

East Boston, Mass., Dec. 25th.

For the World's Crisis.

LOST SHEEP.

One day as I chanced to look out my window, I saw at a little distance a sheep which had strayed away, and it was evident that the poor creature knew not which way to go to find a place of safety. I watched it with deep interest, and could hardly refrain from following it, and trying to lead it home. But the creature hastened on, only now and then stopping a moment as if almost afraid to go on, and also afraid to stop, for sounds of barking dogs were heard, and fear and danger seemed to be on every side.

How strikingly is the case of those who wander from the path of wisdom here illustrated. "Ye were as sheep going astray." 1 Peter 2: 25. O who would not rejoice to be the means of leading one poor lost sheep to the fold of the good Shepherd. Among all the multitude who are going astray, is there not one to whom you can speak a kind word of invitation and encouragement? When such great results are possible, it is certainly worth while to try. For he that "converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Webster, Mass. SUSAN S. CHAMBERLAIN.

— A man who lacks zeal for God, must be without love to God, and lives as the devil would wish him live.

Correspondence.

From Sr. Rosetta Lanning.

BRO. GRANT:—Will you permit me through the Crisis to say a few words to the brethren and sisters. To many of you I promised to write, but nearly a year has passed and I have not yet fulfilled my promise; and I see no chance of doing so; therefore I pen these few lines, hoping you will accept this as a fulfillment of my promise. If you knew how anxiously I look for letters from my friends in Christ, I do not think you would wait for me to write to you. My time is all taken up. I am now teaching a freedmen's school. I commenced in Sept., and have not lost a day. We also have a Sabbath School, which commences at ten o'clock and lasts till two, and then I hardly hear all the scholars read around. We have a prayer-meeting once in two weeks. How I wish you could be to one of our prayer-meetings.

The Lord is truly among this people, but still they have many superstitious notions, and carry on their meetings very differently from white people. They seem very anxious to learn. I have a full school, all I can possibly teach. To some of them I have talked of the blessed hope, and when I read the Bible Sabbath mornings, they listen very attentively, and many of them say if they can only learn to read well enough to read the Bible, that is all they desire. I have some fifteen or twenty scholars that could read the Bible now, if they had Bibles to read.

A few Sabbaths since, I asked all that had Bibles to rise up. Not one arose; not one of them has a Bible. I asked them if they would like to have each a Bible? "O yes'm, yes'm," was heard all over the house. And now, dear brethren and sisters, it remains for you to say whether these people shall have Bibles or not. They are not able to buy them themselves. Many of them are suffering for the common necessaries of life; and must they be left to perish, in a land of Bibles, without a knowledge of the Scriptures? The benevolent societies are doing all they can to give them an education; but where there is so much to do, and so many to oppose them, their progress is slow. I shall have probably between thirty and forty scholars that will be able to read by next April. The most of them are intelligent, and few but what have white blood in their veins. I am doing all I can for them, but am not able to furnish them Bibles. If any of you will send Bibles, Sunday School papers, or tracts, I will scatter them among the freedmen, and God will bless you for it. Many of you cannot come down here to teach this people, but you can aid them by sending them useful books; and when you remember the gospel of the kingdom has never been preached to this people, and that soon Jesus is coming, and what we do must be done quickly, I hope you will respond, doing what you can. More than half of my scholars are grown men and women, and many of them have families (parents and children come to school every day); for that reason I feel anxious to furnish them with religious books and papers. May the Lord put it in some one's heart to send them. I will, by the permission of Bro. Grant, acknowledge, them in the Crisis.

And now one word concerning my own hopes and fears. I am still resting on the promise. My trust is in that same Jesus that died and rose again, and whom I soon expect to see coming in the clouds of heaven. Many times I look back to the precious meetings in the old tent at Woodhull, where the scales fell from my eyes; where I first heard these precious truths I have since learned to love so well. After Bro. Wendell went away, the blessed meetings we enjoyed in the school-house. I wonder how many of us that covenanted together will hear the welcome words, "Well done." May God grant that we may every one be found at the Lord's right hand. If any have grown cold in the service of our Master, may they arise and trim their lamps, and be ready to meet the Bridegroom. I want to meet you all in the kingdom, and, God being my helper, I will be there. Now, dear friends, write to me, and as far as I can, I will answer your letters. I often think of you, but have my heart and hands full. A word of encouragement in my labors would lighten my burden, for I am alone here in the faith. All the preaching I have is the Crisis, which comes to me every week laden with words of encouragement. May God bless you, one and all. Amen. Your sister in Christ,

ROSETTA LANNING.

Coolwell, Amherst Co., Va..

P. S.—If you send anything for the freedmen, direct to me as above.

From Bro. P. W. Hough.

BRO. GRANT:—My heart leaped with joy when I read the report of the National Convention. I thought of David's words in Ps. 133: "Behold how good and how pleasant it is for brethren to dwell together in unity." I was prepared to hear such a report of that gathering. My long acquaintance with the leading friends in this great cause, we so much love, fully prepared me to expect such results from that christian gathering. The different side issues, that have from time to time come up to distract and divide the children of God, have prepared the great heart of believers to rise above sectarian bigotry, and accept all that fear God and work righteousness.

I should have been glad to have met with you all on that occasion, but I thought it was too much to ask the brethren and sisters to raise funds for that purpose, yet I know they would gladly have done it; but as they have purchased a large tent, and been very liberal in meeting the expenses of all our special meetings, and furnishing me with means to visit our National Campmeeting, I could not consent to ask them this favor. I shall look for great good to come to the cause by that meeting. Let us all remember that to love Jesus and his word better than life, qualifies us to bear and forbear. Christian salutation.

P. W. HOUGH.

Augusta, Dec. 11th, 1869.

From Bro. W. A. Sheffield.

BRO. GRANT:—We have had another good meeting at our new chapel, near Suwannee Shoals, commencing on the 27th ult. Bro. L. C. Mattox was there from Homersville, Ga., also Bro. P. A. Smith from Jacksonville, Fla. There were a great many out, and, with a few exceptions, quite an interest was manifested in what the speakers had to say, and I am satisfied that impressions were made which will last till Jesus comes to redeem those who look for his coming. Bro. Smith spoke with his accustomed zeal, and, as Bro.

Pratt would say, had all steam up for the kingdom. Bro. Mattox was equally zealous, and is more than a match for any one who believes in a sky kingdom, and that the thief went from the cross to paradise, or that father Abraham would not help Lazarus over the gulf to cool the tongue of the rich man in hell.

Bro. Smith expects to leave in a few days for South Florida, to spend the winter for his health; and we all regret the idea of his going; but if he should go, I hope he may be able to spread the glad tidings effectually in that benighted region, which he will be sure to do, if his health permits. Yours in hope,

W. A. SHEFFIELD.

Suwannee Shoals, Fla., Dec. 5th.

From Bro. G. A. Streeter.

BRO. GRANT, and all the dear brethren and sisters in Christ:—How do you do? My soul is full this morning with thankfulness to God for all his mercies toward me. I am fully determined to press on for the right. I see danger on all sides, and the only safe position for me is to look right straight ahead. When I see and hear people professing godliness stop to contend about this and that, fighting with carnal weapons the children of earth, when at the same time sin and wickedness are all around them, it makes me sigh and cry, "Come, Lord Jesus, and come quickly." How infidelity and skepticism are on the increase. Dear Bro., is it not high time that we should be up and doing? that we should lift our voices against such things? We need men that will stand for the right; men that are not afraid of the truth; men that will not fear man, but God; men that will boldly cry out against all sin of every kind. We are in a time when it requires men that will declare the whole counsel of God. Dear Bro., I feel the importance of these times. O let us gird on the armor anew, seize the sword of the Spirit, and go forth manfully to fight for God. Soon the great reckoning day will come. Glory to God, let us be all ready.

GEO. A. STREETER.

No. Dana, Mass., Dec. 9th.

BRO. J. WENDELL, Antwerp, O., writes:—"I have recently visited Busti, N. Y., by request, and held a series of meetings in the M. E. church, which, by the kindness of pastor and trustees, we were permitted to occupy, where we delivered some twelve discourses to good success. The pastor of the church attended, and listened with great interest, and confessed that he had received additional light from the word of God. Several became interested, and subscribed for the 'Crisis.' On the last Lord's day that I was with them, after forenoon services (conducted by Bro. Kellogg, the pastor), all repaired to the water, where four willing souls were buried with Christ by baptism; two by Bro. Kellogg, and two by the writer. We realized 'how good and how pleasant a thing it is for brethren to dwell together in unity.' God bless both minister and people, is my prayer."

BRO. D. EASTMAN, E. Canaan, N. H., Dec. 8th, writes:—"Bro. J. H. Evans and myself have been holding meetings in Dorchester, N. H., for some three weeks past. We are happy to say many have been reclaimed and made to see the present truths we preach. Some twenty have experienced the blessed hope, and still the work is going on. Last Sabbath we had one of the best meetings I ever witnessed. The Spirit of the Lord was present. Some twenty-five or more came forward for prayers. We felt truly the time for decision had come. Old and young wept together. O what a happy sight, to see men and women getting ready for the coming of the Lord. Some are to be baptized next Sabbath, and others will soon follow. Pray for us."

For the World's Crisis.

SPIRITUALISM.

"These things command and teach."—1 TIM. 4: 11.

The text is one calculated to arrest the attention of every Bible student; a command or exhortation given by one superior to the one addressed. When Paul on this occasion, as well as at others, was giving a charge under the inspiration of the Almighty to his son in the gospel, it was becoming in Timothy to pay attention and obey, which we have every reason to believe he did, to the letter; and it is becoming in us also, as the servants of God, to do likewise; which if we do, we shall be drawn out on a doctrine that is not popular at the present time. But if a man speaks, let him "speak as the oracles of God" (1 Pet. 4: 11), as it is written, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20.

What are the things taught in the preceding verses? The Spirit speaks through Paul to Timothy, and tells him that down in the end of time some will depart from the faith, and give heed to seducing spirits and doctrines of devils. Is this so? Yes. What will they do? They will tell lies in hypocrisy. They will say the marriage covenant is not good for anything, and will make out, in their own estimation, that it is all right for a man to take his neighbor's wife. They will teach the doctrine of free-loveism. They will lie; that is their mission.

Brethren, this class of men and women is among us; they are lying just as hard as they can; and were Christ here, we have no doubt he would tell them they were of their father the devil; and *I believe it.* If the Bible is true, they are such. We see nothing in their fruits but evil. Paul says they are liars. Every tree is known by its fruit. Peter is not silent in this thing. The spirit of inspiration taught him something in this direction. We turn over to his second epistle (2: 1), and he says, "There were false prophets also among the people"; and in these last days "there shall be false teachers among you." What will they do? They "privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." What more? "Many [not a few] shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

I see by these things that the end is at hand. These are the last day tokens. Let them lie on, but let us be more like Timothy, and preach the word; put the brethren in mind of these things; then we shall be good ministers. And amid all these things, keep a meek and quiet spirit; for this is of great price in the sight of God. Stand up for Jesus and his cause. Strike the devil in the face with the word. Do not draw back, for the Lord is at hand. He will soon call his servants down from the wall, and give us rest. How sweet the word! Glory to God, we are most through. We shall soon see Jesus and be like him.

J. A. CLEAVELAND.

— When zeal comes forth, may meekness walk with it on one hand, and wisdom on the other, and then it will be well conducted.

Obituaries.

HAMBLIN. Died in East Boston, Mass., Nov. 17th, 1869, Sister Harriett N., wife of Bro. Eli Hamblin, aged forty-three years.

Sister H. was sick for only a few days, being confined to the house for less than a week. Thus suddenly have Bro. Hamblin, two daughters, and a large circle of acquaintances, been called upon to mourn the loss of a most affectionate wife, a fond, devoted mother, and a firm friend. Sister H. gave her heart to the Lord when young; was a firm believer in the speedy coming of the blessed Saviour, and has for many years been identified with the "little flock" "that love his appearing."

Bro. M. Batchelor spoke words of comfort to the mourners assembled at her late residence, Sunday, Nov. 21st, from Rev. 21: 4,—"There shall be no more death." Amen. O. T. A.

RAY. In Vernon, Vt., Sept. 27th, 1869, Bro. John M. Ray, aged forty-four years and eight months.

In the death of Bro. Ray, many have met with a great loss. He was a kind husband, and an indulgent father; and his dear invalid daughter will greatly miss him. The church, the neighborhood, and the town, will all mourn their loss; he being a kind and obliging christian man in all the relations of life. Ministers, and others, who have shared the hospitalities of his home, will also mourn his loss; and now may the widow and invalid daughter share in their sympathies and their prayers.

By the side of Bro. Ray was laid his little nephew, an infant babe that died in New York city, and was brought on and buried the same day with its uncle. It was truly a solemn day to the large assembly that gathered on the occasion. A discourse was delivered by the writer, founded on 1 Cor. 15: 22, 23. May God bless the mourning and afflicted friends, and fruit be gathered unto eternal life, as the result of Bro. Ray's death. He rests in hope.

"How long shall death the tyrant reign"!
Come, Lord Jesus, come quickly.

T. M. PREBLE.

BELLOWS. Died in New York city, Dec. 15th, 1869, Elder J. K. Bellows, aged sixty-two years.

Bro. Bellows is well known as a faithful minister who has proclaimed the glad news of the soon coming and kingdom of Christ, and probably shortened his life by exposure, while traveling over the New England hills. He leaves a companion in the blessed hope, the mother of a large family of children. Just before Bro. Bellows fell asleep, he called her to his bed side and said, "I have a glorious hope of immortality and eternal life in the kingdom, and this is all I have to leave you." Sr. Bellows replied, that he could not leave them a greater treasure, if he possessed all the wealth of this world. The next day, Eld. J. V. Himes called at the office, and we were all glad that the Lord had sent an old soldier of the cross to speak words of comfort to cheer the surviving friends of a fellow soldier, whose sudden death has filled their hearts with sadness; but they weep not as those who have no hope, as Bro. Himes showed with great ability on the hope of the resurrection of the dead. He tarried with us over the Sabbath, and spoke to a full house, with great profit to the cause here. May the Lord soon send him this way again.

H. A. KING.

RICKER. Died in Farmington, N. H., Nov. 27th, 1869, after a severe illness for seventy days, of bilious typhoid fever, Martha A., wife of Ezekiel Ricker, aged thirty-seven years, eleven months and five days.

Among her last words, she said, "Death to me has no terror, for I know in whom I trust." We laid mother down, hoping that we should soon meet her on the other shore, where suffering can never enter. Words of comfort were spoken at the funeral by Bro. J. G. Smith, from Ps. 17: 15.

CHARLES B. RICKER.

BATCHELDOR. Died in Epping, N. H., Dec. 15th, 1869, of lung fever, Ruth M., wife of Gideon Batcheldor, aged fifty-eight years, six months and twenty days.

Sister Batcheldor has been a believer in the Lord for nearly forty years, and has lived the life of the righteous. She leaves a husband and five children to mourn. She died in peace, and is now

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Sermon by Bro. S. S. Mooney, from Isaiah 25: 7, 8.

W. DAVIS.

HALL. Died in North Springfield, Vt., Dec. 18th, 1869, of consumption, Laura, daughter of Bro. John and Sr. Elizabeth Hall, aged fourteen years.

An active, sprightly child is mourned with hearts that ache, by parents and sisters and friends. But "joy cometh in the morning," for Laura found peace in believing, and joy in the blessed hope, and sweetly sleeps in Jesus. H. F. CARPENTER.

WOOD. Died in Surry, Me., Dec. 11th, Althea J. Wood, only child of the late Capt. William D. and Adeline D. Wood, aged eleven years.

"When we see a precious blossom
That we tended with such care,
Rudely taken from our bosom,
How our aching hearts despair.

Round its little grave we linger
Till the setting sun is low,
Feeling all our hopes have perished
With the flow'r we cherished so.

We shall sleep, but not forever,
There will be a glorious dawn;
We shall *meet to part, no, never,*
On the resurrection morn."

A. P. MOORE.

HODGDON. Died in Rockport, Nov. 2nd, Allie L. Hodgdon, aged four years and five months.

Nov. 12th, Vesta E. Hodgdon, aged eight years and five months.

Children of Geo. W. and Lydia J. Hodgdon, formerly of Greenland, N. H.

GEO. W. HODGDON.

PHILBROOK. Died suddenly, of palsy on the brain, in Sanbornton, N. H., Dec. 10th, 1869, Mary F., wife of Hiram B., and daughter of Thomas J. and Eliza A. Philbrook, aged twenty-seven years.

She was converted in 1857, and lived an exemplary life. She sleeps in Jesus. Words of comfort were spoken by Bro. Smith.

THOMAS J. PHILBROOK.

Married.

At Plymouth Union, Vt., Dec. 9th, 1869, by Elder H. F. Carpenter, Bro. CHAS. A. PERKINS, of Bridgewater, Vt., and Sr. ELIZA DINSMORE, of Hartland, Vt.

In Lynn, Dec. 24th, 1869, by Elder T. M. Preble, Mr. THOMAS CHAPMAN, JR., and Mrs. IDA E. JOHNSTON, both of Lynn.

In Lynn, Dec. 25th, 1869, by Elder T. M. Preble, Mr. JOHN BOGGS, JR., of Marlborough, Mass., and ANNIE P. HARVEY, of Lynn.

In Yarmouth, Me., Dec. 23d, by R. R. York, Bro. GEORGE O. D. SOULE, and Sr. SUSIE M. LOVELL, both of Yarmouth.

Summary of News.

FOREIGN.

Cable News.

PARIS, Dec. 23. The Emperor has received a diploma as honorary member of the Archeological Society of the Russian Rhenish Provinces.

LONDON, Dec. 23. The Russo-Polish clergy have instructed their delegates to the Ecumenical Council to oppose the union of spiritual and temporal power, the dogma of infallibility, the injudicious education of the clergy, an organization of a College of Cardinals, which practically excludes foreigners.

The *Times* to-day speculates on the action of the Ecumenical Council. It expects some concession to the enlightened sentiment of the age, but predicts that the dogma of Papal infallibility will be decreed. It believes that the political aims of the Jesuits will be nullified by the European Governments.

ROME, Dec. 23. The fourth Congregation Council will be held on the 30th inst., when the election of 24 members of the Committee on Religious Orders will take place. It is expected that as soon as the committees are completed the discussion of proposals concerning faith will commence.

All the Austrian Bishops were received at an audience yesterday by the Empress of Austria. A dinner and reception was given last night by the French Ambassador, at which eighty dignitaries of the church were present.

PARIS, Dec. 23. The *Journal Official* contains an imperial decree making new postal arrangements between France and the United States. Letters sent direct, of 10 grammes weight, require a prepayment of 60 cen-times; sent via England, 70 centimes. Stamps are to be obtained of the French administration; insufficient pre-payment renders postage null; pre-payment of all letters carried by French steamers is obligatory.

Important Speech by Napoleon.

PARIS, Nov. 29. The session of the Senate and Corps Legislatif was re-opened to-day, with great ceremony, by the Emperor, who delivered the opening speech from the throne. It was hoped that the Empress might possibly return in time to take part in the ceremonies, but she has not yet reached Paris.

The Emperor said: "It is not easy to establish regular and peaceful liberty in France. For months past society seemed to be menaced by subversive passions and freedom compromised by the excesses of the press and of public assemblages. But common sense has already properly judged these culpable exaggerations, which, after all, have but served to prove the solidity of the edifice founded by popular suffrage. But this uncertainty and trouble must last no longer. The will of the people must be made known. France wants liberty with order. Order I answer for. Help me, Messieurs, to secure liberty. Between those who would change all and those who would grant nothing a glorious medium may be chosen." The Emperor then referred to the Senatus Consultum of September last, which, he said, he had prepared with the purpose of inaugurating a new era of constitutional progress. It was the task of the Chamber to aid him in carrying out the plan. He proceeded to enumerate the municipal reforms which were to be made. He pronounced the situation of the country satisfactory, and declared that the more ready, however, he was to grant reforms, the more decided he was to maintain the principles of the constitution. The relations of France with foreign powers were friendly. Sovereigns and people desired peace.

The Emperor continued as follows: "We have reason to be proud of our epoch. The new world suppresses slavery; Russia frees her serfs; England renders justice to Ireland; the Bishops are uniting at Rome for wise and conciliatory purposes; the progress of science draws nations closer to each other; while America unites the Atlantic and Pacific, everywhere capital and intelligence combine to connect by the electric wire all nations; France and Italy will soon be joined by a tunnel through the Alps, and the Suez Canal has already united the Mediterranean and Red seas. The Empress is not present to-day because I desired her to testify the sympathy of France, with the wonderful genius and perseverance of a Frenchman." The Emperor concluded in the following words:

"Messieurs—You resume your labors after an unusual interruption of your session. I hope the bodies of the State will apply loyally the modifications lately made in the constitution. There is to be a more direct participation of the nation in its own affairs. This will be a new force for the Empire. May the Chambers prove that without falling into regretable excesses, France can support free institutions, which honor civilized nations."

Passing Events.

WASHINGTON, Dec. 24. Edwin M. Stanton died suddenly this morning at three o'clock.

☞ There is a manifest revival of the Catholic church in all countries. The whole Catholic world, as never before, is on its knees in confession, supplication and prayer. Thousands of devout Romanists are in sanguine expectation that the result of this council will be the bringing back of the Protestant churches into the bosom of the one true church.

☞ "The physicians," says the *Gaulois*, "and Dr. Ricord at their head, are unanimous in declaring that the late illness of the Emperor, far from impairing his health, has, on the contrary, consolidated it. 'His Majesty,' says that eminent practitioner, 'has found in the struggle with his malady a fresh and unexpected force.'"

☞ Turkey is going to increase her army during peace by fifty thousand men, and during war the Turkish army shall hereafter be able to put four hundred thousand soldiers and three hundred thousand militia into the field.

☞ There is a volcano in Athens county, Ohio—a small one. A hole in the ground, about the size of a stove-pipe, at certain periods has eruptions of hot smoke, resembling steam.

☞ It is said that $7,000,000 of Northern capital is being expended this year in improvements in Georgia.

☞ A curious phenomenon is frequently taking place at Machiasport, Me., in the harbor opposite the wharves. It is an upheaval, by some power altogether unknown, of vast quantities of water, mud, and stones, to the distance of many feet, and with a furious, rushing noise. This phenomenon has occurred quite a number of times during the summer, and once as late as a month ago.

☞ The winter in Southern Europe is severe. The Alpine passes were closed before the 5th of December, and there was seven feet of snow in parts of Piedmont.

☞ A meteor fell on Friday night near Oak Creek, Wis., and the stone was discovered by a traveler, near whom it struck. It made a hole in the marshy ground as large as a barrel, and when taken out was still hot, and emitted a sulphurous odor. It had the appearance of a cylinder of lava.

☞ Desertion in the ranks of the Pontifical army is continuing to so alarming an extent that Gen. Kantzler, the Commander-in-chief of the Papal forces, has earnestly urged the Holy Father to give him instructions for applying the severest penalty of martial law, in order to put a stop to this growing evil.

☞ The forests are dying out in certain parts of Virginia. The chestnut trees have already submitted to some deleterious agency, and their growth is nearly exhausted, and this year the oak, and in fact all the trees of the forest in certain sections are dying. No explanation of this disastrous visitation has yet been given.

Religious Items.

— There are seven million young men in our country; about two hundred and fifty thousand of them profess to be Christians.

— The Rev. Miss Augusta J. Chapin, preached at Iowa City, Sunday, from 1 Cor., xiv. chap., 35 v.: "For it is a shame for woman to speak in church."

— One thousand and forty four members compose the Ecumenical Council.

— Latin will be the language of the Œcumenical Council, and a uniform pronunciation is to be fixed, in order that the assembly, owing to the diversity of accents, need not degenerate into a second Tower of Babel.

— Louis XIV. once said: "When I go away from hearing some of the Court preachers, I say, what a wonderful preacher he is! what splendid powers of eloquence he has! what a great man he is!" But when I go from hearing Father Massillion, I leave, saying, "What a poor wretched sinner I am! how wicked I am!"

— "Whosoever will may come." "I thank God," said Richard Baxter, "for the word Whosoever. If God had said there was mercy for Richard Baxter, I am so vile a sinner, that I would have thought he meant some other Richard Baxter;—but when he says Whosoever, I know that includes me, the worst of all Richard Baxters."

— The first Methodist sermon in America was preached a little over a century ago to a congregation of five persons.

— A German theologian is said to have reckoned up a thousand volumes, which have been published during the past century, in opposition to the doctrine of immortality, and ten thousand consisting of vague speculations on the subject.

EVANGELICAL MOVEMENTS IN PARIS.—From a private letter it appears that there has been quite an awakening of Evangelical interest in Paris lately. A re-union of all evangelical pastors had been called, and active and aggressive measures had been decided upon to reach the population of Paris with religious influences.

Agricultural Items.

— Cows in milk should be kept quiet at all times. Chasing by dogs or rude boys is one of the most harmful things in a diary. Docility, a quiet life, is the life for brindle. She will give more milk, will give it readily; will love to be milked if kindly treated.

— An old stable keeper in England says he has never had a bad foot on his horses since he commenced the practice of bedding on a thick layer of sawdust. Pine sawdust he finds the best, oak the worst.

— Modern research has established the fact that in the winter vegetable life is not suspended, as has been generally supposed. The roots, especially, grow, and there is a general though slow circulation of sap throughout the season.

— Experiments made by an English chemist, some years ago, show how much food of different kinds it takes to make a pound of flesh. According to his conclusions it requires, of milk, 25 lbs; turnips, 100; potatoes, 50; carrots, 50; oat meal, 9; barley meal, 7 ½; peas, 3½; beans, 3½.

BEECHER compares a text to a gate opening into the Lord's garden; and says that many ministers, instead of unlatching the gate, and leading their hearers in to pluck the fruit and flowers, content themselves by getting upon it and swinging to and fro.

Notices.

Watch Meeting

at *Lowell Street Chapel*, Boston, Friday evening, Dec. 31st, commencing at half past seven o'clock. Several preachers are expected to be present. We expect to have an interesting, profitable meeting. We hope to see a good attendance of the saints residing in Boston and its vicinity.

Mass. State Conference.

The next Quarterly Conference of Mass. will be holden at Chelsea, Library Hall, to commence January 6th, at half past ten, and to be continued over the Sabbath, and longer if thought best. Let there be a grand rally from all parts of the State, and a full representation from every church. Let there be much prayer for this meeting, and let us come together filled with the spirit of the Lord expecting a mighty work will be done for the salvation of sinners, and quickening of the dead saints.

S. W. THURBER, *President.*
P. S. BUTLER, *Secretary.*

Read This!

To those who intend to build wood tents at Alton Bay, N. H., next season (of which there are some fifty or more who have spoken for lots), I would say that now is the time to send their schedule of the lumber they will want, to Bro. Jeremiah Woodman, Alton, N. H. Be particular to give the size of the tent and kind of lumber. And those who have not arranged for building their tents, and those who do not intend to build their tents themselves, should write to Bro. Joseph Langley, Pittsfield, N. H., or to me at New Durham, N. H., so that arrangements can be made in season.

J. G. SMITH.

Watch Meeting.

There will be a watch meeting at Plainville, Ct., in Good Templar's Hall, (formerly Methodist Chapel), Friday evening, Dec. 31st. Meeting will commence at eight o'clock P. M. Preaching at half past eight, by Eld. B. Hitchcock. Intermission of twenty minutes at half past nine. Love feast and social meeting from ten until eleven. Preaching at eleven by Mrs. M. L. Durand. Meeting will close immediately after commencement of the new year. Brethren are invited to come and meet with us. Good sheds for horses are engaged near the Congregational Church.

For the Brethren, WM. BUNCE. GEO. MORGAN.

Watch-Meeting.

There will be a watch-meeting held at the Christian Union Church, in Wilbraham, Mass., on Friday evening, Dec. 31st, 1869, to commence at half past seven o'clock. Bro. A. M. Higgins and others are expected to be present and address the meeting. All are invited to attend. Come, brethren and sisters, one and all, to this feast. Come to work for God and the salvation of men.

P. S. BUTLER, for the Church.

Notice.

The Second Advent Christian Church of Rochester will hold meetings, until further notice, in Washington Hall, corner of Main and Clinton Streets, on Sundays. Prayer and conference, ten o'clock A. M. Sabbath school, 12½ P. M. Preaching at two and seven P. M. N. M'CULLOCK.

Notice.

The Lord will, the first quarterly session of the New Hampshire State Conference of 1870 will be held at Dover, N. H., Ham's Hall, commencing Wednesday, Jan. 12th, at ten o'clock A. M., and holding over the following Sabbath. Bro. J. Couch and other faithful laborers are expected to be there to preach the word of life. Let all come to the feast.

T. W. PIPER.

Minnesota Conference.

The eighth annual conference of the Advent Christian Church of Minnesota will be held (D.V.) in Monticello, commencing Thursday evening, at seven o'clock, Jan. 13th, and will continue over the following Sunday. All the members are particularly invited to be present, or report by letter. Churches are also requested to send delegates, or report by letter. THOS. K. ALLEN, Sec.

Protracted Meeting.

The Lord willing, we shall commence a protracted meeting in North Benton, N. H., evening, Dec. 28th, to continue through the week and over the Lord's day. All are invited to attend.

A. A. HOTT.
T. E. LANG, JR.

Notice.

There will be preaching in Roxbury, Ct., Sunday, Jan. 2d, 1870, at the house of Levi R. Teeple, by Bro. Chas. C. Barker. Will the brethren and sisters from abroad come to this house and worship with us, that we may have a feast? All are invited. In behalf of the cause of God, and the love of the truth, SUSAN E. TEEPLE.

Notice.

A quarterly meeting of the Union Female Missionary Association will be holden at Meredith Village, N. H., commencing Jan. 5th, 1870, at two o'clock P. M., and will hold over the following Sabbath. Arrangements have been made with the Boston, Concord and Montreal Rail Road to give free return passes to all who may choose to attend the Association from any station on the road, and efforts will be made to secure the same favor on the Concord and Portsmouth, Manchester and Lawrence, and Manchester and Nashua R. R. Persons purchasing full fare tickets to the meeting will receive return passes, signed by the Secretary, good through the meeting.

The hall where the meeting is to be held, is an excellent one, new and commodious. The place is pleasantly situated. But little preaching of the present truth message has been had there, and it is hoped that the sisters of the Association, the members, and all others who can, will attend this meeting. The few brethren and sisters in the place and vicinity will do all they can to entertain those who may come.

The train up arrives at Meredith Village at noon, and the train down at two o'clock P. M. All who attend the meeting, will come at once to Lake Hall, and arrangements will be made for their comfort. Come to work for Jesus, and save the perishing. M. MCKINSTRY.

Ministerial Conference.

By invitation of the church in Bangor, the Maine Ministerial Conference will be held in Bangor, commencing Tuesday, January 11th, 1870, and continue as long as thought proper. We hope to see a full attendance of the ministering brethren from all parts of the State to labor in the name of the Lord for the advancement of the great truth of our day, the coming and kingdom of Christ and of God.

C. GOUD, President.
R. R. YORK, Vice President.

It will be remembered that the Maine State Conference was merged into the Ministerial Conference, at its last session, in Richmond; and article six of its constitution amended, by inserting so much of the constitution of the State conference, as provides for a delegation from the several churches and societies in the State, who are in harmony with this conference, and wish to share in its labors; viz., one delegate for each church or society, and one additional for every ten members. We hope, therefore, to see a full delegation from all the churches and societies in the State.

C. GOUD, President.

Notice.

By invitation of the church at New Britain, the next quarterly session of the A. C. Conference will convene at New Britain, Conn. Services to commence Wednesday evening, Jan. 12th, 1870. Business session at ten o'clock A. M., Thursday. Let every church be represented, and all come with a hearty good will to work for the Lord. Letters and communications can be sent to the Secretary previous to the meeting, at 189 Orchard Street, New Haven, Conn.

GEORGE L. TEEPLE, Sec. of Conf.

Notice.

The next session of the R. I. and E. Conn. Conference will be held with the Advent church in Bristol, R. I., on the 5th, 6th, and 7th of January, 1870. Come, preachers and delegates, make one more rally for the conference. Let us begin the work of the incoming year in earnest.

A. DURFEE, President of Conf.

Notice.

The Lord willing, we will commence a series of meetings in East Otis, Mass., Jan. 5th, and hold them over the following Sabbath. Brethren and sisters, we desire your attendance. Come one, come all.

W. J. RIPLEY.
E. PHELPS.

Notice.

I have removed from Danielsonville, Conn., to North Springfield, Vt., and friends are requested to address me henceforth at this place.

H. F. CARPENTER.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 106 Chesnut Street, Philadelphia, Pa.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
M. Batchelor........Sunday, Jan. 2nd
John G. Hook........Friday evening, Jan. 7th and Sundays, Jan. 9th and 16th.

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
J. S. White........Sunday, Jan. 2nd
C. Goodrich........Sunday, Jan. 9th
Geo. A. Streeter........Sunday, Jan. 23d

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
A. P. Moore........Sunday, Jan. 2nd
J. W. Brittan........Sunday, Jan. 9th
Geo. A. Streeter........Sunday, Jan. 16th

CHELSEA, MASS., (LIBRARY HALL.)
L. Boutell........Sunday, Jan. 2nd
T. M. Preble........Sabbath, Jan. 9th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
T. M. Preble........Sabbath, Jan. 2nd
T. M. Preble........Sunday, Jan. 2nd
S. C. Hancock........Sunday, Jan. 9th

Windsor Station, P. Q., Friday and Saturday evenings, and over the Sabbath, Dec. 31st, Jan. 1st and 2nd.
Melbourne Ridge........evenings, Jan. 3d, 4th and 5th
Melbourne Village........Thursday evening, Jan. 6th and onward. MILES GRANT.

Holden, Mass........January 9th
J. S. WHITE.

Lynn, Mass........Sunday, Jan. 30th
M. BATCHELOR.

Vernon, Vt........Sunday, Jan. 2nd
Southington, Ct........Sabbath, Jan. 9th
ALBION ROSS.

Scitico, Ct........Sabbath, Jan. 2nd
H. MUNGER.

North Springfield, Vt........Sundays, Jan. 2nd and 9th
Bridgewater, Vt........Sundays, Jan. 16th and 23d
Plymouth, Vt., (Union Hall)........evenings, Jan. 13th and 14th.
Dinsmore Hill........evenings, Jan. 25th and 26th
H. F. CARPENTER.

Porter Village, Me........Sunday, Jan. 2nd
Hampton, N. H........Sunday, Jan. 9th
Dover, N. H........Sunday, Jan. 16th
Melvin Village, N. H........Sunday, Jan. 30th
T. W. PIPER.

Nashua, N. H., (watch-meeting)........Friday, Dec. 31st Jan. 1st, and over Sunday. JOHN H. DADMUN.

North Sorfiers, Ct........Sunday, Jan. 2nd
Keene, N. H........Sundays, Jan. 23d and 30th
A. SIMPSON.

Fairhaven, Mass........Sunday, Jan. 9th
L. BOUTELL.

Putnam, Ct........Sunday, Jan. 2nd
JOHN T. DIXON.

Rochester Village, N. H........Sunday, Jan. 2nd
Strafford, N. H., (Robert's school-house), Sun., Jan. 9th
South Berwick, Me., (Great Works), Sunday, Jan. 16th
Seabrook, N. H........evening, Jan. 25th and over the following Sunday. J. PINKHAM.

West Alton, N. H........Sunday, Jan. 2nd
Warren Summit, N. H........Sunday, Jan. 9th
North Haverhill, N. H., (Sr. Glazier's), eve., Jan. 11th
LEVI ALLEN.

Moultonborough, N. H., (Red Hill), Saturday evening, Jan. 22d, and over Sunday, the 23d. Ordination expected. T. W. PIPER, J. G. SMITH, L. ALLEN.

Poultney, Vt........Sunday, Jan. 9th
(Brethren, please give notice to all.)
Rutland, Vt........evening, Jan. 12th
Montreal, P. Q........Sunday, Jan. 16th, and onward.
(Dansville and Quebec noticed hereafter.)
J. B. COOK.

Washington, D. C. (15th Street, Presbyterian church), Sabbath evening, Jan. 2nd, 1870. B. MATTHIAS.

DEDICATION service will be held in the new "Clark's Hall," Clarke's Mills, R. I., on Sunday, Jan. 2nd, 1870, at 11 A. M. and 6 P. M., by H. L. HASTINGS.

St. Albans, Me., (Bro. Bates' house), New Year's Eve.
ALLEN DAMON.

Plainville, Ct........Sabbath, Jan. 2nd
Seymour, Ct., (Great Hill Church), Sunday, Jan. 16th
South Windsor, Ct........Sunday, Jan. 23d
WM. A. & M. L. DURAND.

Morris, Ct........Sabbath, Jan. 9th
East Haddam, Ct........Sabbath, Jan. 16th
G. L. WHITE.

Belgrade Depot, Me........Sunday, Jan. 2nd
Jay, (Blaisdell school-house)........Sunday, Jan. 16th
H. B. SEVEY.

New York City, (Cooper Institute), Sunday, Jan. 2nd
Plymouth, Mass........Sunday, Jan. 9th
Elliot, Me........Sunday, Jan. 23d
F. H. BURBANK.

Square Pond, Ct........Sabbaths, Jan. 9th and Feb. 6th
P. S. BUTLER.

South Windsor, Ct........Sunday, Jan. 9th
Prospect, Ct........Sunday, Jan. 23d
S. WOODRUFF.

Biddeford, Me........Sabbath, Jan. 2nd
WM. H. MITCHELL.

Starks, Me........Sabbath, Jan. 9th
E. M. HAGGETT.

Stowe, Mass........Sunday, Jan. 2nd
JAMES A. YOUNG.

Providence, R. I........Sunday, Jan. 2nd
Springfield, Mass........Sunday, Jan. 9th
RUFUS WENDELL.

Chicopee Falls, Mass........Sabbath, Jan. 2nd
Hartford, Conn........Sabbaths, Jan. 23d and 30th
E. MCCULLOCK.

Boscawen, N. H., (Gulf school-house), Sab., Jan. 2nd
Lake Village, N. H........Sabbath, Jan. 30th
SIMEON ROBY.

Meredith, N. H., (Dolloff Hall)........Sunday, Jan. 9th
D. W. DAVIS.

Manchester, N. H........Sunday, Jan. 2nd
Hampton, N. H........Jan. 6th, and over the Sabbath
D. F. LEAVITT.

Seabrook, N. H........Sunday, Jan. 2nd
Great Falls, N. H........Sunday, Jan. 16th
East Rochester, N. H........Sunday, Jan. 23d
WM. C. STEWART.

Ossipee, N. H., (school-house, Dist. No. 4), Sunday, A. M., Jan. 2nd.
Melvin Village, N. H........evening, Jan. 2nd
Lake Village, N. H........evening, Jan. 3d
Meredith, (Dolloff Hall)........evening, Jan. 4th
Meredith Village........evening, Jan. 5th and over the following Sabbath at W. F. M. Association. L. C. & M. MCKINSTRY.

Haverhill Center, N. H., (Union House), Sabbath, Jan. 2nd. A. A. HOTT.

Chelsea Conference........Jan. 6th
Millville, Mass........Sunday, Jan. 9th and through the week. GEO. A. STREETER.

Salisbury, N. H., (West meeting-house), evening, Jan. 1st, and over the Sabbath.
Portsmouth, N. H........Sunday, Jan. 9th
Strafford, N. H., (Roberts' school-house) Sun., Jan. 30th
J. G. SMITH.

Savoy, Mass........Sunday, Jan. 2nd and in that vicinity as the Lord may direct.
J. L. WOOD.

Farmington, N. H........Saturday evening, Jan. 1st and Sunday, the 2nd. H. M. BR[...]

Meredith Centre, N. H........Sabbath, Jan. 2nd
N. GLIDDEN.

South Sutton, N. H........Sunday, Jan. 2nd
C. H. FLETCHER.

South Sutton, N. H........Sunday, Jan. 2nd
Hopkinton, (Town Hall building)........Sunday, Jan. 9th
C. W. SARGENT.

Wilbraham, Mass........Sunday, Jan. 2nd
Exeter, N. H........Sunday, Jan. 9th
A. M. HIGGINS.

New Durham Ridge........Sabbath, Jan. 2nd
Seabrook........Sunday, Jan. 16th
A. MUSSEY TRIPP.

Northwood Narrows, N. H., Sunday, Jan. 2nd, and through the week as the brethren may arrange, and over the following Sunday.
It is expected Bro. T. W. Piper will be with me part of the time at this meeting.
GEORGE W. BROWN, of *So. Elliot, Me.*

Manchester, N. H........Sunday, Jan. 2nd
JOSEPH W. WHITE.

Holden, (Cluley neighborhood)........Sunday, Jan. 2nd
Bangor........Sunday, Jan. 9th
ISRAEL DAMMON.

Abington, Ct........Sabbath, Jan. 2d
Millville, Mass........evenings, Jan. 4th and 5th
Charlton, Mass........evening, Jan. 7th and over the Sabbath. A. D. FLAGG.

Rocky Brook, R. I........Sabbath, Jan. 2nd
Natick, R. I........evening, Jan. 4th
Bristol, R. I., (Conference)........Jan. 5th, 6th, and 7th
Abington, Ct........Sabbath, Jan. 9th
Millville, Mass........evening, Jan. 12th
Charlton, Mass........Sabbath, Jan. 16th
C. H. SWEET.

Hartford, (Talcott and Post's Hall), Sunday, Jan. 9th
W. N. PILE.

East Haddam, Ct........Sunday, Jan. 2d
S. WOODRUFF.

Hartland, (Town Hall)........Sunday, Jan. 9th
Waterbury, Ct........Sunday, Jan. 16th
Lovely Street, Ct........Sunday, Jan. 30th
WM. J. RIPLEY.

New Britain, Ct........Sunday, Jan. 2nd
W. S. CAMPBELL.

New York City, (as Bro. Cox may arrange), Sunday, Jan. 9th. H. K. FLAGG.

Providence, R. I........Sunday, Jan. 2nd
Rocky Brook, R. I........Sunday, Jan. 9th
GEO. W. BROWN.

Penobscot, (Perkin's school-house), Sunday, Jan. 2nd
JOHN RIDLEY.

Hartford, Me., (Methodist meeting-house), Saturday, Jan. 1st, and through the following week.
J. T. JORDAN.

Carthage, Me........Saturday evening, Jan. 1st and over the Sabbath.
Dixfield Centre, Monday and Tuesday evenings, Jan. 3d and 4th. JARED WHITMAN.

SPRINGFIELD, MASS., (Bethel Church.)
Wm. N. Pile........Sunday, Jan. 2nd
Rufus Wendell........Sunday, Jan. 9th
James Hemenway........Sunday, Jan. 16th
H. K. Flagg........Sunday, Jan. 23d
Wm. N. Pile........Sunday, Jan. 30th

WESTFIELD, MASS.
A. Simpson........Sundays, Jan. 9th and 16th
Wm. A. & M. L. Durand........Sunday, Jan. 30th

WILBRAHAM, MASS.
P. S. Butler....Sabbaths, Jan. 2nd, 16th, 23d and 30th

STONEHAM, MASS.
J. W. Britton........Sunday, Jan. 2nd
J. S. White........Sunday, Jan. 16th
C. Goodrich........Sunday, Jan. 23d

LAWRENCE, MASS., (ADVENT CHAPEL.)
John Couch........Jan. 2nd, 9th, 16th, 23d and 30th

WORCESTER, MASS.
T. M. Preble........Sabbath, Jan. 16th
J. Couch........Sunday, Jan. 23d

PORTSMOUTH, N. H.
J. G. Smith........Sabbath, Jan. 9th
J. W. Thomas........Sabbaths, Jan. 16th and 23d

DOVER, N. H.
C. Goodrich........Sunday, Jan. 2nd
B. S. Emery........Sunday, Jan. 9th

CONCORD, N. H., (CENTRE STREET.)
C. H. Fletcher........Sabbaths, Jan. 9th and 16th
D. M. Leavitt........Sabbaths, Jan. 23d and 30th
J. Hemenway........Sabbath, Feb. 6th
A. Ross........Sabbaths, Feb. 13th and 20th

CONCORD, N. H., (AT THE BETHEL.)
J. G. Hook (watch meeting)........evening, Dec. 31st and Sunday, Jan. 2nd.

PORTLAND, ME.
R. R. York........Sunday, Jan. 2nd
W. H. Mitchell........Sunday, Jan. 9th
C. Goodrich........Sunday, Jan. 16th
A. Ross........Sundays, Jan. 30th and Feb. 6th

SOUTH ELLIOTT, ME.
C. S. Emerson........Sunday, Jan. 2nd
Wm. Stuart........Sunday, Jan. 9th

NEW BRITAIN, CT.
H. H. Dickenson........Sunday, Jan. 9th
Wm. N. Pile........Sunday, Jan. 23d
Wm. Stuart........Sunday, Jan. 30th

Windsor, Me. (Preble school-house), every second Sabbath of the month until further notice. Church Hill, Augusta, third Sabbath. Mud Mills, Augusta, fourth Sabbath. THOMAS RINES.

WOLCOTTVILLE, CT.
G. L. Teeple........Sunday, Jan. 2nd
B. Hitchcock........Sunday, Jan. 16th

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

Wyoming, R. I........1st Sabbath in each month
Westerly, R. I........2d Sabbath in each month
Riverpoint, R. I........3d Sabbath in each month
Bristol, R. I........4th Sabbath in each month
A. DURFEE.

☞ To Preaching Brethren.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. EGGLESTON.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. THOMAS J. SPINNEY.

☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for London Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ AUGUSTUS E. SNOW, 1715 Markham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Richard Hecock.

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WORK FOR JESUS.

One more day's work for Jesus,
One less of life for me!
But heaven is nearer,
And Christ is dearer
Than yesterday, to me.
His love and light
Fills all my soul to-night.

One more day's work for Jesus;
How glorious is my King!
'Tis joy, not duty,
To speak his beauty;
My soul mounts on the wing
At the mere thought
How Christ her life hath bought.

One more day's work for Jesus;
Sweet, sweet the work has been
To tell the story,
To show the glory
Where Christ's flock enter in;
How it did shine
In this poor heart of mine.

One more day's work for Jesus;
In hope, in faith, in prayer,
His word I've spoken,
His bread I've broken
To souls faint with despair;
And bade them flee
To him who hath saved me.

One more day's work for Jesus;
Yes, a weary day;
But heaven shines clearer,
And rest comes nearer,
At each step of the way;
And Christ in all—
Before his face I fall.

Oh, blessed work for Jesus!
Oh, rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for him looks sweet.
Lord, if I may,
I'll serve thee more another day.

For the World's Crisis.

QUERYING AT MIDNIGHT.

Many a one wakes from sleep and from dreams, and forthwith begins to *think*. The darkness is impenetrable almost, and children are breathing softly and sleeping soundly in the trundle-bed. The christian thinks of the *coming King*. Evidently the time is near. Doubtless there is room for busy self-questioning, and among all other things is the question of personal *readiness*. Let us enumerate some of the queries the thinker propounds in a series of silent, interrogative soliloquies, thus:—

The Lord is coming soon, and that I do believe, in spite of all the blind, and proud, and worldly, and incredulous. I can believe a magnetic emanation from the sun *may* soon infringe on our atmosphere and earth; *may* inflame inflammable hydrogen; *may* greatly disturb or intensify the earth's electricity; *may* excite the revolutionary masses of men; *may* kindle a singular luminous glory above, which shall be the sign of the Son of man. A radiance from Jesus himself, traveling at the rate of twelve millions of miles a minute (the speed of light), *may* suddenly reach us, courier of the *person* following with his angel train. The whole world is bound in unbelief, but I am clear to see the truth nevertheless. *Am I ready?* Surely I would rejoice to see that face of unimagined loveliness, radiant with a gentle benediction, looking my heart into ineffable peace, and me into immortality. I am unworthy, but Jesus is faithful and mighty. *One word* would transform me from dust and deformity to health and perfection. One little mighty word, one look, one breath, one glance of light, one wave of volition, would set me free. Do I love the Lord *supremely?* Do I love any being or thing on earth as much as I do *him?*

Suppose he should come *now!* Son of the Highest, clothe me with thy righteousness, and quicken me with energy from God. I have borne *testimony* to thy grace and truth, testimony to thy coming, and against the *fables* of our time. But I can not mention any good thing done, before thee, as my justification. No, no! I am saved by grace, after I have done all I could. Am I justified by the works of the law? No, no! There is no salvation through the door of the law of works as given in Horeb, but by that *obedience of faith* which is fruitful in works of love. I have no faith in mounting up the ladder of legality from the summit of Sinai. Am I *patient?* Do I abhor and avoid *scolding*, and overcome all unholy harshness that is so un-Christ-like? Am I any way bigoted or Pharisaical? Do I think myself better than others, or do I fence myself around with an exclusiveness as to feel or to say, "Unless you believe as I do, you cannot be saved"? How subtle is pride! how proud is ignorance! how pharisaical is legality!

Do I love the brotherhood, and not forsake the assembly of saints? Am I free from the pride of bigoted eccentricity? Paul said—"Demas hath forsaken me." Am I faithful to the household of faith, clinging to the cause even in evil times? Lord, let me not grieve thee, nor thine, by traitorous defection. Am I covetous? No covetous man, who is an idolater, can enter the kingdom. Do I give to cheer and help the poor? Or do I give *enough?* Would I suffer the loss of all things for Christ? Would I go uncomplainingly to prison? Nay, would I *lose my life?* How easy and self-accommodating is much modern christianity!

Am I humble enough? What an age of fashion and parade, of foolish adornments, and costly extravagance! Nay, am I humble at *heart;* not deceived with a secret pride that hides, under a guise of plain dress, a pride that is gratified and complacent at discarded gewgaws, and is stout and fat with real self-righteousness? O, the deceitful heart! O, deceitful and vile self-righteousness!

Lord Jesus! I find myself subject to infirmity and imperfection. But I magnify the power of thy precious blood. Matchless grace of thy coming and suffering to save sinners. Love of eternal and wonderful renown! Under thy cross let me hide, and *there* let me watch and wait thy coming to judge the world. If I have been tempted with thoughts of ambition, are they now subdued and subjected to the perfect will and glory of God? How is my faith? I believe, but do I believe I ought? What a borer is unbelief in the heart, gnawing and mining and honey-combing, where God loves perfect integrity of faith.

To sum up, then, in answer, I can say,—with all my self-detected imperfections, I can say, God of truth and light, I love thy word; I love the company of thy waiting saints; I love the heavenly work and worship of the day of rest, the Lord's day; I do love the tidings of the cross, and coming and kingdom of Jesus. Lord, I will never mention any righteousness of my own; no, no! But I will mention thy sovereign and wonderful grace. I dare not say I am faithful, without fault; but I hate the pride and unbelief that should tempt to unfaithfulness; yet one look, one glance, one word of thine, will snap and sunder every fetter, and merge mortality and frailty into eternal life. Prince of the kings of earth, glorify thy name. C. COLEGROVE,
Sardinia, N. Y.

For the World's Crisis.

NEW HAMPSHIRE ADVENT CHRISTIAN CONFERENCE.

Report of the Sixteenth Annual Session.

Pursuant to notice, conference convened at Concord, N. H., in Phœnix Hall, Dec. 9th, 1869, at 10 o'clock A. M. After a very excellent social meeting in the A. M., conference met for business at 1½ o'clock P. M. Meeting was called to order by the President, Eld. J. Couch, Concord, N. H., and opened with prayer by Eld. Albion Ross, Amherst, N. H. The Secretary's minutes being called for were read, and by vote adopted. The Chair, by vote, appointed the following members a committee on business: C. H. Fletcher, T. W. Piper, and D. F. Leavitt. The Chair also appointed A. Ross, D. M. Leavitt, and E. S. Moulton a committee on credentials.

Voted, That during the interim in which there is no business before the conference, that the time be occupied in hearing the reports of ministers. The President, while the business committee were preparing to report, made a statement of the dealings of the Lord with him the past year, remarking that the twelve months past had been the richest of his experience. The committee on credentials made a report of the following membership:

Ministers—Geo. W. Brown, John Parsons, Z. Ford, C. Richardson, W. W. Sutherland, W. H. Shaw, E. S. Moulton, D. M. Leavitt, A. Ross, J. Couch, A. W. Sibley, T. W. Piper, D. F. Leavitt, C. H. Fletcher, W. H. McDaniels, J. G. Smith, N. Wheeler, D. Eastman, A. Simpson, L. Allen, E. Cotton, C. W. Nelson, W. C. Stewart, C. W. Sargent, S. Roby, D. Churchill, J. W. White, L. Boutell, T. L. Hall, S. S. Mooney, A. Gordon, J. Merriam, C. S. Emerson, Joseph J. Hatlinger.

Delegates.—Wm. Simes, F. S. Ransom, J. B. Dow, John Buzzell, J. C. Shorey, Ira M. Aldrich, D. Tole, P. Nevins, Thomas Foote, Charles Willey, E. Slager, Henry Saltmarsh, A. Merrill, Geo. A. Little.

All of the above preachers and delegates were not present at the time the committee reported, but were present at a subsequent hour.

The committee on business made the following report of the order of proceedings for the conference:

1. The election of officers for the ensuing year.
2. The election of the Ministerial committee.
3. The election of the Quarterly Conference committee.
4. The election of a Protracted Meeting committee.
5. The election of the Tract committee.
6. Report of committee on Unfinished Business.
7. Report of Ministerial committee.
8. Report of Tract committee.
9. Report of Protracted Meeting committee.
10. Report of ministers and delegates of churches.
11. Report of delegates to the National Convention, Rochester, N. Y.
12. See what action the conference will take in regard to a constitution and arrangement of its past records.
13. Miscellaneous business.

The report of the Business committee was accepted and approved. It was voted, That the Chair appoint a committee to nominate officers for the ensuing year. The Chair appointed as that committee, G. W. Brown, J. Parsons, and W. W. Sutherland. This committee reported the following for officers the ensuing year:—

For President.—Elder John Couch.
For Vice President.—Elder T. W. Piper.
For Secretary.—Elder A. W. Sibley.
For Treasurer.—Elder J. G. Smith.

Voted, That the election of the standing committee be attended to at some future time during the conference.

The above, which were reported for officers, were unanimously elected. Bro. Couch stated in his report that two worthy young men during the past year had been ordained to the work of the gospel ministry. Bro. T. W. Piper, as chairman of the Quarterly Conference committee, gave a cheering report of the quarterly sessions held in the State during the year; God having wonderfully blessed the efforts of his servants in the proclamation of truth, and the salvation of men in this department of christian labor.

Bro. J. Couch, as chairman of the Protracted Meeting committee, reported the following: That during the past year, God had, in all the protracted efforts made, signally blessed, and that new ground had been broken, and the seed of the gospel of the kingdom sown. We need more of the missionary spirit. After Bro. C. had concluded his report, the following Brn. made a statement of the dealings of the Lord with them during the last twelve months: D. M. Leavitt, John Parsons, Z. Ford, Caleb Richardson, W. W. Sutherland, A. W. Sibley, Wm. Shaw. Adjourned till Friday, 9½ o'clock A. M.

Friday, 9½ o'clock A. M., met as adjourned, Bro. Couch in the chair. Prayer was offered by C. H. Fletcher. *Voted*, That Brn. E. Cotton, C. W. Nelson, and W. C. Stewart, be members of this conference. The conference then proceeded to hear reports of preachers. Brn. E. S. Moulton, T. W. Piper, D. F. Leavitt, C. H. Fletcher, J. G. Smith, N. Wheeler, D. Eastman, L. Allen, E. Cotton, C. W. Nelson, W. C. Stewart, and S[illegible]on Roby, reported their labors for th[illegible]. They gave a good report, and though[illegible] were "well able to go up and poss[illegible] land."

By vote, Bro. Joseph J. Hatlinger, Dover, N. H., became a member of this conference. Conference then listened to reports from D. Churchill, J. W. White, and Joseph J. Hatlinger. After listening to reports of different brethren in the ministry, conference adjourned till 1.30 o'clock P. M.

The hour having arrived to which the conference adjourned, and announcement being made to that effect by the President, meeting opened with prayer by Bro. J. W. White.

Voted, That Brn. T. L. Hall and A. Morrill be members of this conference. The chairman of the Tract committee made his report in that department of labor for the year past. Something has been done in the distribution of tracts in various localities, but not so much as ought to be. The judgment will reveal the amount of good accomplished by the free distribution of these little messengers of mercy. The chairman of this committee did not furnish the Secretary with a written report, consequently he is unable to give the amount of money expended for tracts the past year.

The next item of business in order was the report of the delegates to the National Convention, held at Rochester, N. Y., Nov. 17th to 22nd, 1869. After listening to said report from the delegate who attended, the conference, according to a previous vote, proceeded to raise funds to defray the expenses of the delegate in attending. The amount raised was $15.60, meeting only about two-thirds the expenses incurred.

Voted, That the Chair appoint a committee of three to revise the resolutions which have formed the basis of action for this conference for past years, and that they present them as revised for the constitution of this conference. The Chair appointed A. W. Sibley, A. Ross, and J. W. White, as that committee. Adjourned till after the evening service. After the services from the stand, conference convened again for business, but it was thought best to adjourn till 8.30 o'clock, Saturday A. M.; and on motion an adjournment was made till that hour.

Saturday, 8.30 o'clock A. M. Met according to adjournment. The President in the chair. Prayer was offered by Eld. James G. Smith. The committee on revision of the resolutions reported the following, which was adopted as the constitution of the New Hampshire State Conference.

CONSTITUTION.

I. This Association shall be called the New Hampshire Advent Christian Conference.

II. The members of this conference shall consist of ordained and unordained ministers of a good christian character, and churches co-operating with this conference.

III. The officers of this conference shall consist of a President, Vice President, Secretary, and Treasurer; all of whom shall be chosen annually; and they shall constitute a Board of Managers to transact business during the interim of its annual and quarterly sessions.

IV. It shall hold its annual sessions at the time and place agreed upon by the Board, and at which its ministers shall report themselves personally or by letter, and the churches by delegates duly appointed, or by letter.

V. Each church shall be entitled to send one delegate, and an additional one for every twenty-five members.

VI. It shall choose annually the following standing committees: (1) A Ministerial committee of five. (2) A Quarterly Conference committee of three. (3) A Protracted-meeting committee of three. (4) A Tract committee of three.

VII. This constitution and its By-laws may be amended at any annual session of this conference by a vote of the members present.

BY-LAWS.

1. It shall be the duty of the ministerial committee of this conference to have a watchcare over the members, to advise and counsel them in their ministerial duties.

2. To give encouragement to such persons among us as in their judgment are called to the solemn and resposible work of preaching the gospel of Christ.

3. To examine all candidates for ordination, and to superintend their being set apart to the gospel ministry.

4. It shall be their duty to inquire into the moral and christian character of the members when charges are preferred against them.

Quarterly Conference committee.—It shall be the duty of this committee to appoint the time and place of the quarterly sessions, and superintend the holding of the same.

Protracted-Meeting committee.—It shall be the duty of this committee to hold twelve or more protracted meetings in the State during the year, at such time and places as in their judgment the cause of God demands.

Tract committee.—It shall be the duty of this committee to solicit funds and purchase tracts and gratuitously distribute them. The chairman of this committee shall act as Treasurer.

It shall be the duty of the chairman of each of the above committees to make a report of their doings in writing at each annual session of this conference.

The following resolution was presented and by vote was carried:—

Whereas, Eld. H. M. Bryant has sustained a good christian character since and before our last quarterly session; therefore,

Resolved, That Bro. Bryant shall now be released from any and all restraints which were placed on him by this conference, and is restored to our fellowship as a preacher of the gospel.

Voted, That Eld. W. H. McDaniels be dismissed from this conference on account of an unchristian character.

The Chair appointed the following committee to nominate the standing committees for the year ensuing: J. G. Smith, G. W. Brown, and C. H. Fletcher. This committee reported the following nominations:—

For Ministerial Committee.—J. Couch, N. Wheeler, T. W. Piper, A. Ross, and A. W. Sibley.

For Quarterly Conference Committee.—T. W. Piper, A. W. Sibley, and C. H. Fletcher.

For Protracted-Meeting Committee.—John Couch, J. G. Smith, and W. W. Sutherland.

For Tract Committee.—J. W. White, D. M. Leavitt, and E. S. Moulton. The above committees were elected as reported.

All the preachers present reported their labors in the good cause during the current year. Brn. E. G. Chadsey, J. H. Dadmun, and N. Glidden, reported by letter. The following churches and places were reported by delegates and preachers:—Hampton, Seabrook, Loudon Ridge, Sunnapee, Concord, Exeter, North Haverhill, Lake Village, Whitefield, Manchester, Rochester, Dover, Great Works, Great Falls, Farmington, Pittsfield, Keene, Nashua, Danbury, Wakefield, New Durham Ridge, Alton, West Alton, Woodstock, East Landaff, Sugar Hill, Elliot, Portsmouth, Melvin Village, Swift Water, Colebrook, Holderness, Campton Hollow, Warren Summit, Meredith, Brookfield, Raccoonborough, Newport, Salisbury, East Canaan, Sutton, Bradford, Warner, Salem, Albany, Bartlett, Hebron, Webster, Porter (Me.), Ossipee, Sandwich, Moultonboro', Strafford, Northwood Narrows, Piermont, Freedom, East Rochester, Rye, Nottingham, Canaan (Vt.), Hopkinton, So. Barnstead, No. Barnstead, Deerfield, Lee.

The Secretary being obliged to leave, Bro. C. H. Fletcher was chosen Secretary *pro tem.* *Voted*, That this conference receive the N. H. tent. *Voted*, That we pay the Secretary five dollars per year for services. *Voted*, That this conference recommend that the brethren and sisters contribute liberally to the support of Bro. B. P. Manning, and that Bro. Saulpaugh act as treasurer, and that receipts be forwarded to him. Bro. Boutell presented the following resolution:—

Resolved, That we as a conference proceed to defray the expenses of this conference in the operation of the tent, and other necessary expenses the coming year, and each preacher do the best he can to see this matter attended to in the churches where he labors.

Adjourned till after preaching from the stand.

Met as adjourned. Prayer was offered by Bro. N. Wheeler. *Voted*, That Bro. John C. Shorey have the supervision of the N. H. Tent. *Voted*, That we extend our thanks to the Superintendents of the various Railroads for their courtesy in making a reduction of fares to accommodate those coming to this conference. *Voted*, That this conference extend their thanks to the citizens of Concord for their kindness and generous hospitalities extended during this annual session. Adjourned without date.

C. H. FLETCHER, Sec. *pro tem.*

P. S.—The following brethren were set apart by the interposition of hands and prayer to the work of the gospel ministry:—W. C. Stewart, C. W. Nelson, Charles W. Sargent, Daniel Eastman, A. Simpson, and William H. Shaw. This conference was truly a feast. The Spirit of the Lord rested down in power in all our social and preaching meetings. This annual gathering was one of the best we ever held in the old Granite State. The New Hampshire Conference is growing in numbers and influence every year. May the blessing of the great Head of the church so rest upon his people in N. H. the coming year, that more good may be accomplished through them than ever before.

A. W. SIBLEY, *Secretary.*

GOD KNOWS BEST.

Some people live in sunshine,
And roses strew the way;
Their lives can but be likened
To a pleasant summer day.
Their hearts are always happy,
And free from every care,
And sorrow seems unwilling
To ever enter there.

They've friends to love them dearly,
And make their homes so bright,
To fill their hearts with sunshine,
And keep their spirits light—
Full of a joyous pleasure,
Theirs is a happy lot;
Theirs is a life of gladness,
And home is the sweetest spot.

How many have heard that sweet word,
And felt the warm tears start,
For some there are who never felt
The love of a human heart.
No home unto them is granted,
No love unto them is given;
None, save that of the Father—
"Our Father, who art in heaven"!

God never forgets his children:
The love for which they pine—
For the human love withheld,
Is given the love divine.
He sends sweet consolation,
He gives us holy rest;
These afflictions make us stronger,
And God knows what is best.

Though clouds may gather round us,
And hide the beautiful sun;
We'll say as the christian sayeth,
"Father, thy will be done."
Though all our hopes are blighted,
And faith seems growing dim,
We'll trust the blessed Jesus,
And leave it all with him.

THE DROWNED SAILOR.

Taking my stand one evening on the quays, I gave out a hymn, and as the people gathered around me, began preaching to them the gospel of the grace of God. Soon I saw coming down the river a large boat called a lighter, and on board were two young men; she moved slowly and rested right before me. Seeing it was an opportunity to speak a word for the sake of those on board, I told out the love of God and the death of Christ, showing how his precious blood "cleanseth us from all sin," and then cried out "Eternity! *Eternity!* ETERNITY!

Sinner, where, oh, where will *you* spend Eternity? As the last word, Eternity, fell from my lips, one cried out, "There's a man in the water!" and, sure enough, there he was, one of the young men belonging to the boat, now overboard. I shudder as I see him, in my mind, splashing in the water and then sinking beneath its bosom; soon he rose, and his head and hands were visible. Every eye was turned towards that spot, and all was deep, solemn quietness; the spectators were breathless with anxiety, while a few were running up and down the quays looking for boats, for oars, for grappling-irons to drag the river. A few more splashes, a few more exertions, a few more bubbles, and again he sank. Now boats moved towards him, waiting anxiously to see him rise, every eye fixed, every lip shut, every tongue dumb. Second after second fled away, until it came to minutes, and he could nowhere be seen. At length came the boat with the grappling-irons; we threw them out, made a drag and brought him up, and keeping his head out of the water, he was drawn after the boat ashore. They laid him on a door; the doctor came; we helped him to roll the body, to bring it to warmth and life; but, alas! all was useless. There he lay a helpless corpse, with the froth of death on his mouth and nose, to be wakened only by the blast of the trumpet, and the loud call to the great white throne for judgment.

Reader, let me affectionately ask you the question, if thus suddenly called away, are you prepared? Are you at peace with God? Are you a pardoned sinner? Will you have to say, "The harvest is past, the summer is ended, and I am not saved"? or, are you aware of your danger and yet procrastinating! If so, what folly! what madness! Remember, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Such is God's word. But why will you die! Jesus died that you might live forever, and be saved from the wrath to come. Little did that poor sailor think when he left his home and his widowed mother in the morning, full of the buoyancy of life and the vigor of manhood, that before night, that mother would have those bitter tears rolling down her cheeks, and falling on his cold and lifeless face. And oh! my friend, beware; do not play with the living God. Pause and ponder! Think before you farther go, lest the cup be dashed from your lips, and you are hurried to a silent grave.

Let me plead with you, yea, entreat you, by all that is pure, by all that is holy, by all that is loving, by all that is everlasting and terrible, procrastinate no more. Accept salvation *now.* And this I would press for your souls sake, for your friend's sake, for your father's, your mother's, your brother's, your sister's sake, yea for heaven's sake, and Christ's sake, and for God's sake, delay no longer, but come to Jesus right away. As an ambassador for Christ as though God did beseech you by me, be you reconciled to God. Believe on the Lord Jesus Christ and you shall be saved.—*Times of Refreshing.*

— Men often boast of progress when they are only moving in a circle; and are sure they are in the right path, because with every circuit the footprints multiply, when they are only following their own tracks.

For the World's Crisis.

HAVE YOU READ "CREDO?"

"Credo," is the title of a volume recently published by Lee & Shepard, Boston. Anonymous, but the author is "Professor of Historical Theology," and of some note among theologians. He is a man of considerable thought in the common lines of modern theological thinking, but manifests very limited research outside of what has been developed and branded, before him, as "orthodox," or "heathen;" yet we are quite certain he has presented several *orginal* ideas. Altogether, the book gives striking evidence of the fact that the theological systems of the schools, so long supposed to be sound, and not to be disputed, are breaking up. The author seems to grant this while he toils to gather what he considers permanent timbers of former structures, to reconstruct a new system on more scientific principles. It seems hardly possible that a thinking man can read this book without seeing the great obstacles which lie in the way of the author. The doctrine of the immortality of the soul embarasses him in nearly every chapter. He has evidently seen many of the difficulties encumbering common "orthodoxy," and living under conviction that some other than existing solutions of this perplexing question is needed, he has undertaken to patch the "old rents with new cloth." We have never seen an author so perplexed with the theory of the immortality of the soul, and yet not question its truthfulness, as in this book.

The style of the writer is good, free, open, and easily comprehended by those who comprehend the doctrines of the "mystics." His object appears to be an effort to combat modern skepticism, and aid skeptics to see the reliability of the Bible. We fear the effort will prove more than a failure. Should it confirm skepticism, and also produce it in minds now believing the Bible fully, it will prove a sad experiment. Some ninety pages of the first part of the book contain a grand effort on the supernatural nature, and literal fulfillment of prophecy in the past. Then comes a mighty effort, through geology and science, to prove that the earth was created, and inhabited by animals, *millions of years ago;* and after a long series of assertions and deductions of his own, flatly in the face of the Mosaic account, there is an adroit effort to cover this skepticism by reproaching skeptics for contending that science differs with Moses. The action of the flood and the changes then produced in the earth, are entirely ignored. The passage in Psalms relating to it, is by this author applied to the removing of the deep, to refashion the earth for Adam. He suggests that the flood only covered a portion of Asia, and says the Bible does not say to the contrary.

On the resurrection of Christ, our author is clear, and his argument, though not new, is well made and forcible beyond all cavil; yet he denies, in another chapter, that it was a pattern or sample of the resurrection of saints, and denies that Christ went to heaven with the body that came out of the tomb. He seems to have no scriptural or rational ideas why Christ should die; or dying and rising, what it effected for man. The atonement is written upon, and many beautiful words and sentences used; but I think no one could gather any intelligent idea, or Scripture doctrine from him, of how it is applicable to the sinner, or what it effects for sinners. The resurrection of man is a point contended for with much warmth; yet he tells us the body that dies does not rise; it is another body. He is sadly perplexed by his science on this point. Job's account of the resurrection is by him appied to Job's depressed, afflicted state, being turned to joy before he died. Ezekiel's "vision of dry bones" is applied to the Jewish nation. We have never seen a more earnest nor a more suicidal effort to surmount the difficulty that encumbers the doctrine of the resurrection of dead bodies, for the benefit of immortal souls. He tells us it is to be a resurrection *from* the dead, and not *of* the dead; yet he rejects the Swedenborgian and Spiritualists' resurrection, and claims that there is a germ in the dead body that will at the last day spring up and form a new body.

But again, we are told that when the soul leaves the body it has another body formed for it to act in during the intermediate state; that the soul naturally seeks, and needs an organism to live in, and that "it may be that the dead can better communicate (impressionally) with the living by means of the intermediate organism." He rejects the common idea that the soul is a "metaphysical entity," a "substance uncompounded, without parts, and without place." He says "those philosophical terms, to most men, denote nothing but nonsense. If they mean anything, it is that the soul, at death, goes nowhere, and becomes nothing. We reject all this. The soul is either nothing or something." Here is a little good logic; but our author complains of the church for fearing Spiritualism, so that she has not comforted the mourner from this source (that their dead friends were with them and impressing them.) Yet after the most decided statements in support of the position that the spirits of the dead communicate with the living, our author enters a warfare with the modern Spiritualism with both hands tightly clinched around the blade of his sword.

But the clearest comment, perhaps, that is out on "Credo" is, that an avowed infidel, and leading modern Spiritualist, seeing the book in my possession, and examining it a moment, wished to borrow it. I had not looked into it at all, but knowing it was intended by the author to cure skepticism, I loaned it. My neighbor took it to his meeting, and read exultantly some forty pages, to the satisfaction and gratification of an audience of Spiritualists. When he returned the book he wished to buy it. This is a sad comment, but the writer is struggling with difficulties, and may come out on the Bible side yet. He says many good things, is an able thinker, and this makes the weakness of his subject the more apparent. He thinks he believes the Bible fully; but "science," "modern science" leads him. We opine that his science is not much better understood than the Bible. Let us learn and believe the Bible first. Let science follow. I. C. WELLCOME.

DR. LYMAN BEECHER once said: "A great many professed christians have no other idea of religion than it is the means of getting to heaven when they die. As to doing anything for God while they live, it does not enter into their plans. I tell you, my brethren, I do not believe there is one in five hundred of such professors that will reach heaven; for there is magnanimity in true religion that is above all such contemptible meanness."

"I DON'T MEAN HIM."

The following anecdote of Rev. James Axley, familiarly known as "Old Jimmy," a renowned and redoubtable preacher of East Tennessee, was related by Hugh L. White, for many years a distinguished Judge in that State, and afterwards a conspicuous member of the Federal Senate:—

It was noised through the town of Jonesborough that Mr. Axley would hold forth on the morning of the ensuing Sabbath. The famous divine was a great favorite—with none more so than with Judge White. At the appointed hour, the Judge, in company with a large congregation, was in attendance at the house of prayer. All was hushed in expectation. Mr. Axley entered, and with him a clerical brother, who was "put up" to preach. The congregation was composed of a border population. They were disappointed. This was not the man they had come to hear; consequently there was a good deal of misbehavior. The discourse was ended, and Mr. Axley rose. It is a custom in the new country when two or more preachers are present, for each of them to have something to say. . . . .

Mr. Axley stood silently surveying the congregation, until every eye was riveted. He then began:—

"It may be a very painful duty, but it is a solemn one, for a minister of the gospel to report vice, misconduct and sin, whenever and wherever he sees it. But especially is this his duty on Sunday and at church. That is a duty I am now about to attend to.

"And now," continued the reverend speaker, pointing with his long finger in the direction indicated, "that man sitting out yonder, behind the door, who got up and went out while the brother was preaching, stayed out as long as he wanted to, got his boots full of mud, came back and stamped the mud off at the door, making all the noise he could, on purpose to disturb the attention of the congregation, and then took his seat; that man thinks I mean him. No wonder he does. It doesn't look as if he had been raised in the white settlements, does it, to behave that way at meeting! Now, my friend, I'd advise you to learn better manners before you come to church next time. But I don't mean him.

"And now," again pointing at his mark, "that little girl sitting there, about half way of the house—I should judge her to be about sixteen years old—that's her with the artificial flowers on the outside of her bonnet, and the inside of her bonnet; she has a breastpin on too (they were very severe upon all superfluities of dress), she that was giggling and chattering all the time the brother was preaching, so that even the old sisters in the neighborhood couldn't hear what he was saying, though they tried. She thinks I mean her. I'm sorry from the bottom of my heart for any parents who have raised a girl to her time of day and haven't taught her how to behave when she comes to church. Little girl, you have disgraced your parents as well as yourself. Behave better next time, won't you? But I don't mean her."

Directing his finger to another aim, he said: "That man sitting there, that looks as bright and pert as if he never was asleep in his life, and never expected to be, but that just as soon as the brother took his text, laid his head down on the back of the seat in front of him, went sound asleep, and slept the whole time and snored; that man thinks I mean him. My friend, don't you know the church isn't the place to sleep? If you needed rest, why didn't you stay at home, take off your clothes and go to bed? That's the place to sleep, not at church. The next time you have a chance to hear a sermon, I advise you to keep awake.

Thus did he proceed, pointing out every man, woman and child who had in the slightest deviated from a befitting line of conduct, characterizing the misdemeanor, and reading sharp lessons of rebuke.

Judge White was all this time sitting at the end of the front seat, just under the speaker, enjoying the old gentleman's disquisition to the last degree; twisting his neck around to see if the audience relished the "down comings" as much as he did; rubbing his hands, smiling, chuckling inwardly. Between his teeth and cheek was a monstrous quid of tobacco, which the better he was pleased, the more he chewed; and the more he chewed the more he spit, and behold, the floor bore witness to the results. At length, the old gentleman, straightening himself up to his full height, continued with great gravity—

"And now, I reckon, you want to know who I do mean. I mean that dirty, nasty, filthy tobacco chewer, sitting on the end of that front seat," his finger, meanwhile, pointing, true as the needle to the pole—"see what he has been about! Look at those puddles on the floor; a frog wouldn't get into them. Think of the tails of the sisters' dresses being dragged through that muck!" The crestfallen Judge averred that he never chewed any more tobacco in church.—*Rev. W. H. Milburn.*

Gems.

— A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a christian whose light in some aspect does not shine.

— To seek to be alone with the friend we love, is a large proof of our love to him. He who desires to know the depth of his affection for Jesus, does well to look at the pleasure he derives from, and the time he devotes to the enjoyment of intercourse with this friend alone.

— Morality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, without any observation of the heavenly bodies.

— It is usual with obstinate persons to regard neither truth in contradiction nor benefit in disputing. Positiveness is a certain evidence of a weak judgment.

— We cannot be too careful to see that there are no flaws in our christian character, for Satan is always watching an opportunity to thrust his wedge into the crevices of our profession.

— The greatest enemies of christianity are those who make a blazing profession without a steady shining conduct.

— If I have not both internal and external evidence that I am right, my confidence is presumption.

— There is an authority in christian consistency, which will be more or less reverenced wherever it is found.

— How many grievous wounds do we inflict on ourselves, by not properly carrying our arms.

— It is delightful to observe in the true Christian character, how wisdom and simplicity, courage and humility, go hand in hand and act together.

— No man can act wisely, till the Lord has made him good: and no man can demean himself like a fool, if he is blest with that grace which delivers him from all folly.

—It is a great matter to have our religious conversation deserve the name of religious conversation.

— True piety is not a morose, but a cheerful thing; whilst it makes me joyful it delivers me from frivolity, yet it causes me to be pleasant and glad.

— While I am cheerfully holy, God forbid that I should forget to pray that I may be spiritually holy.

— Every true child of God would rather die in the road, than yield to temptation in the road.

— I do not expect to find perfection, but I do expect to find that uprightness in the christian, which will not let him live in a single known sin for a thousand worlds.

— How can it be possible for God to live in me, and I not live to God?

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE STORY OF A CAT.

We have a story of a cat to tell our little readers this week.

In the peaceful days of the past, before the war, when we were all living in quiet and prosperity, our little daughter, then a little girl, in short dresses, like many of you, had a pet cat, that she called "Sue." She was the most sensible, playful and affectionate cat we ever saw. She would jump up in the carriage when we were going off, ride to the outer gate, affectionately embrace her little mistress, and then run back to the house as fast as she could. On our return, she would run to meet the carriage, jump in it and lay her arms around the neck of the little girl she loved so well, just as lovingly as a child could do.

The war came—Suffolk was occupied by Federal troops—we left our home, its comforts, its flowers, its beauty. In the hurry of getting out of the Federal lines, "Sue" was forgotten and left behind. Stranger's who knew not "Sue" and whom she knew not, entered our house. and three long years passed away before we returned to find our house windowless, doorless, the railing around the yard gone, the flowers uprooted, walks demolished and shade trees cut down. It did not look like our home.

We inquired for "Kitty Sue," but no one knew anything about her, and not a neighbor remembered seeing her during our absence.

About a year after our return home, on a summer's day, when the doors were all open, in came old "Kitty Sue," looking perfectly natural, except that she had become slightly whiter with age. She looked around, seemed to recognize her home, and her friends—was a little shy at first, but ran about from room to room, and soon became as gentle and as loving as ever, and now she has become a part of the family again, and nothing but death shall separate us. Our little girl has now become almost a woman. Last summer when she was away at College, "Sue" became the mother of a pretty little kitten which she kept hid for several weeks, and none of the family could find it, but as soon as the friend of her early days returned home, she went away and brought the little kitten in her mouth and put it in her lap, looking up in her face, and seeming to say, take it and treat it kindly as you have me. This she did for several days until the kitten became gentle and loving as its mother.

Now, little reader, learn a lesson from the story of a cat. Be affectionate and loving, and others will love you. Be grateful for every kindness you receive, and it will make you happy. Love your home, your parents, your brother and sisters, be cheerful, be happy, and make everybody around you feel cheerful and happy, so shall your presence always prove a light in the family circle.—*Christian Son.*

THE BABY.

"What are you good for, my brave little man?
Answer that question for me if you can,—
You with your fingers as white as a nun,
You with your ringlets as bright as the sun.
All the day long, with your busy contriving,
Into all mischief and fun you are driving.
See if your wise little noddle can tell
What you are good for: now ponder it well."

Over the carpet the dear little feet
Came with a patter to climb on my seat;
Two merry eyes, full of frolic and glee,
Under their lashes looking up unto me;
Two little hands, pressing soft on my face,
Drew me down close in a loving embrace;
Two rosy lips gave the answer so true,—
"Good to love you, mamma; good to love you."
—*Mrs. Emily H. Miller.*

SELF-CONCEITED TOM.

Tom Nevers always was conceited and self-willed. He had more faith in himself than in his superiors, and always would and did have his own way—unless prevented by force, which, you may be sure, was pretty often.

But Tom was bright, and got along in spite of his great faults. He went to sea after leaving school, and rose in a few years to the command of a small vessel.

As his ship approached a dangerous coast one day, a passenger asked him if he was not going to signal for a pilot.

"Pilot!" thundered Tom, "I want no pilot. I am my own pilot."

Tom steered on. A squall arose. The sea became rough. The storm raged. Tom was perplexed. The ship struck an unseen rock, was broken up, and poor Tom, with nearly all on board, perished. Self-conceit and wilfulness ruined him, and others with him.

Children don't be like Tom, There are many things unknown to you, but understood by your elders. Let them teach you. Be docile. Let your seniors guide you. You need to be piloted. Invite your parents to take the helm for you. Above all, you need Jesus, the great pilot of souls, to direct you. Give him the helm of your heart—your will—and he will steer you safe into heaven. Will you?

AN AWFUL STORY.

There was once an awful little girl who had an awful way of saying "awful" to every thing. She lived in an awful house, in an awful street, in an awful village, which was an awful distance from every other awful place. She went to an awful school, where she had an awful teacher, who gave her awful lessons out of awful books. Every day she was so awful hungry that she ate an awful amount of food, so that she looked awful healthy. Her hat was awful small, and her feet were awful large. She went to an awful church, and her minister was an awful preacher. When she took an awful walk she climbed awful hills, and when she got awful tired she sat down under an awful tree to rest herself. In summer, she found the weather awful hot, and in winter awful cold. When it didn't rain there was an awful drought, and when the awful drought was over there was an awful rain. So that this awful girl was all the time in an awful state, and if she don't get over saying "awful" about everything, I am afraid she will, by and by, come to an awful end.

The World's Crisis
AND SECOND ADVENT MESSENGER.

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